THE ASCENSION
Buddhism and the New World’s Philosophy

The Quest for Social Justice, World Peace
And the Protection of the Natural Environment

Wirun Punpocha

For containing sexual
Contents and violence
THE ASCENSION

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“MAY ALL THE MUNDANE ASCEND TO BE BHAGWANS.”

(Does the reader think that it’s kind of cute!?)
“With the honesty to the truthfulness as the first priority and the relentless striving, humanity has continually ascended to a higher level of truth due to not neglect trivial discrepancies in some so-called accepted truths.”

ANONYMOUS
“Our interest, finally, is not in eternity but in the present moment.”

Anonymous
“Whatever viewpoint that brings us to the detachment in everything is the right viewpoint.”

Buddhism
“Ascension is not the process that the mind gets a higher level of blissfulness but the process that the mind gets further away from self-delusion and greed for eternal happiness, eternal extinguishment or even heaven, and comes closer to the commonsense and the awareness of the immediate problems in the present moment both individually and globally.

Anonymous
“Those who know the thing which they think is good for any individual to know can voluntarily educate all others to have that knowledge also; but they must do it peacefully with patience and should not expect any reward or even any respect in return.”

“We cannot stop and have a long good rest until we reach the destination (the spiritual liberation) or else we will regress to square one in no long time.”

“Everybody was born without knowing the purpose of this life but we all can subjectively make the purpose out of our lives. And if that purpose is carefully established we may achieve it while still living, and die with no regret no matter whether our passed life is full of happiness or sadness, success or failure, long or short.

Anonymous
“The greed for excessive happy life whether on this earth or in heaven has made the stronger and cleverer take advantage of those who are more foolish or lazier and abuse the natural environment much more than that needed for their decent-comforted living which has been the root of all social problems since the first human society was established.”

This is what I believe!

“Solving the social root problem is always a very difficult task since there are many foolish people in the society, and some of the few intelligent ones are rulers of that society who will lose a lot of profits if those foolish ones get smarter. Furthermore, many of those so-called foolish ones are not really foolish or do not care about social justice at all but pretend to be as such since they receive a lot of benefit by acting as such.”

We all have seen this all our lives!
Preface

“What is the use to believe in or not believe in the thing that we are not able to deal with? Eternal happiness in heaven or eternal extinguishment are only the interest of the self-deluded greedy people who pay no attention to the social injustice and the deterioration of the natural environment caused by us which is the immediate problem that we all should pay attention to and solve.”

Anonymous

The theme of this book is intended to be the effort to reach the highest goal in Buddhism that is the total detachment as well as being able to see the root of our individual and social problems by eliminating some misunderstandings, clarifying some doubts, and proposing some new viewpoints in some certain topics by mainly using our common sense, not only referring to the faith in the scripture. That is the purpose of this book is to make the reader ascend from (religiously-established) faith to full self-realization of the ultimate goal in Buddhism (the total detachment) along with seeing the root of social problems and the importance
of the protection of the natural environment by using our own common sense as the main tool.

As usual, if there is any merit for writing this book I would like to donate all of that merit to my late parents, Mrs. Amnuay and Mr. Thawin Punpocha, and all my previous parents who are now still suffering in the worlds of hungry ghosts. May all of them escape from those misery worlds now!

I thank all the people of Thailand for providing my monthly pension, the website www.webs.com for having been providing me the place to put all my books for free since 2011 and all other websites that I have taken some ideas, information and pictures showing in this book. Also, I thank my brothers and sister, my sisters in laws, nephews and niece (Taeng-horm) for providing help and spiritual support. Also I thank everybody who has contributed free knowledge to the public more or less and this dear Mother Earth.

“May all of us ascend to the higher level of commonsense soon!”

Please receive my bow.

Wirun Punpocha

January 13, 2015

‘Taeng-horm’
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THE TINY SEED KNEW THAT
IN ORDER TO GROW IT
NEEDED TO BE DROPPED
IN DIRT, COVERED
IN DARKNESS, AND
STRUGGLE TO REACH
THE LIGHT.

(From the internet)
It is not wrong to think like this but we should also keep in mind at the same time that all other people (or even animals) around us are also their own universes. With this thinking we will respect and have confidence in ourselves as well as respect and ready to understand other people.
I believe that our thought does really affect all other people around us not only by creating the corresponding action (according to that thought) to them but also by the propagation of that thought wave itself. So we all mutually create the reality (world) that we live in. So it is possible that many social problems that have undermined the society for a long time and conventionally seem impossible to be solved can be peacefully solved unknowingly and gradually when enough number of people in that society adopt the new appropriate thoughts (viewpoints, beliefs) concerning those problems.
According to some old documents and Archeological findings it is possible that humans in some long past time on this earth might have much higher height than the present day humans.
Nāgas – humans, or snakes in disguise!?

(Notice their strong hypnotizing eyes! – read the story on page 65)
Should a snake-women look like this?

(Read the story on page 65)
Looks like Einstein tried to say that the education in a Capitalist society tends to produce only selfish and ego-centric graduates, while the education in a socialist society should produce the graduates that are more concerned with the welfare of other people.
Chapter 1 Ego and Egoism

ego noun (pl. –os) 1 your sense of your own value and importance. 2 (psychology) the part of the mind that is responsible for your sense of who you are (=your identity)

egocentric adj. thinking only about yourself and not about what other people need or want

egoism (also egotism) noun [U] the fact of thinking that you are better or more important than anyone else

egoist (also egotist) noun (disapproving) a person who thinks that he or she is better than other people and who thinks and talks too much about himself or herself

egomania noun [U] a mental condition in which sb is interested in themselves or concerned about themselves in a way that is not normal

*pl. = plural, adj. = adjective, [U] = uncountable, sb = somebody

From Oxford Advanced Learner’s Dictionary of Current English AS Hornby, 7th Ed, hard cover, page 490

Ego – our evil doppel ganger or our soul savior or both?
The word ‘ego’ comes from Greek means ‘I’ or ‘Self’. About a hundred years ago Sigmund Freud an Austrian Psychologist has established some Psychoanalysis theories and introduced the use the word ‘ego’ to mean the ‘feeling of self importance’ along with the word ‘Id’ which refers to the ‘innate survival intelligence’ and the word ‘Super ego’ which means the ‘sense of moral’. Although some of his Psychoanalytic theories have been highly rejected by the public as immoral but his definition of ego has been fully accepted and adopted to be used in the daily life of commoners and in many academic areas which can be seen from its definition stated in the Oxford Advanced Learner dictionary on the previous page.

So generally the ‘ego’ is labeled as evil and regarded as something that should be gotten rid of completely. [I admit that, as far as I remember, at least once I used the word ‘egoless’ to mean those who are fully detached from everything (especially the feeling of having our ‘Self’) in Buddhism philosophy (arahants) which was the casual use of the wording which could be objected by someone who really minds about the precision in using that word.]
"Your ego is your soul’s worst enemy."
~Rusty Eric

**Figure 1.** ‘Ego’ has long been traditionally assigned as the evil culprit in all religious and moral teachings around the globe.

Anyway the word ego fundamentally also includes the meaning of ‘I’ or ‘self’ or that one’s identity (as the 2nd meaning in the Oxford Dictionary) or that one’s unique self-awareness, so no one should label it that it is all evil or can literally get rid of it as long as he/she is still living. Moreover, as we have discussed so far for years, each of our unique self-awareness is unique by the reason that it knows of its own self not of other’s and it exists on and off continually with this set of mind attributes and this body. So to say that it is not special from all other unique self-awareness or ‘Selves’ is actually half-correct. But definitely we
should not think that it is superior to other unique self-awareness by the merit of this uniqueness and unique continuity since other people’s unique self-awareness also has these same qualities.

Anyway (again) our problem in this matter has not ended yet, since we have to compete or work to earn our livings, be responsible for our own karma, or strive relentlessly to reach our Detachment or Liberation, we have to depend heavily on our consciousness (heedfulness) and our earnest effort (to achieve something). These 2 entities or qualities could be counted as 2 of the attributes of our ego or the byproduct of our ego. Although I do not know much about Freudian Psychoanalytic theories but I think, conclusively, his main idea is that our ego causes and is caused by our ‘sex drive’ which is the same as the ‘drive to achieve something we desire’. So as long as we still want or need to achieve something we still need to have this drive. So it should not be a surprise that monks in Buddhism are not allowed to castrate themselves to get rid of lust since if they did that they would also reduce the drive to make them want to detach from all other things. [By the way, those men
who do not have enough testosterone to overcome their progesterone and behave womanishly are also prohibited to be ordained as Buddhist monks.]

So the real attitude that we should have toward our own ego is not to hate it but to control it to make it work for us in the right way, and eventually to use it to get rid of the feeling of its superiority.

“Dear sister:

Using (By considering before eating) food, we may finally get rid of (the attachment in) food.

Using this body (By practicing mindfulness of the body), we may finally get rid of (the attachment in) this body.

Using our ego (determination and effort), we may finally get rid of our own ego.*

But for the sexual affair, the Buddha has told us that the only way that we can do to get rid of it is to retract the bridge.”

The saying of Ānanda, the close attendant of the Buddha to a Bhikkhunī who fell in love with him

*The word ‘ego’ in the about saying means the attachment that we are nobler or inferior or equal to someone; or, vice versa, someone is nobler or inferior or equal to us. – and see how to do it in ‘the Secret Knowledge of the Great Earth-Heaven Shift’ (Thai language), Chapter 4
A Buddhist technique to get rid of (the bad sides of) our Ego

In Buddhism the 10 defilements in our mind that keep us from detachment are called fetters which are enumerated a little bit differently between in the sutras and in the Abhidhamma. (Please also see ‘Bodhisattas’ chapter 9)

In the sutras they are 1) Regarding the body as self, 2) Doubts, 3) attachment to monks’ rules as the goal of practicing Buddhism (for monks) or attachment to the 5 or 8 rules for laypeople to achieve desirable state or heaven, 4) attachment to sensual pleasure, 5) repulsion to sensual displeasure, 6) attachment to blissfulness in concrete-bound transcendental meditation, 7) attachment to blissfulness in abstract-bound transcendental meditation, 8) Diffusion of thought, 9) Māna (Ego), and 10) Avijā (not realize of the bad result and/or the unworthiness of any kind of attachment).

For a person who can attain the first level of detachment (be a Sotāpanna) the first 3 fetters will disappear altogether. Moreover, for a person who can attain the 3rd level of detachment (be an Anāgāmī) the next 2 fetters will disappear altogether. Furthermore,
for the person who can attain the 4th level of detachment (be an Arahant) the last 5 fetters will disappear altogether.

For the group of things that come together and go together as a pack, I think, each of them can be, more or less, considered to be a component sustaining the same entity so if we can get rid of enough components sustaining that entity that entity will fall down together with all the rest components of that entity. So if we can get rid of enough supporting components we then can get rid of all the supports of that thing as shown in figure 2, below.

**Figure 2.** The whole thing will tumble down when lacks of enough support(s).
The first 5 fetters are called the ‘low level fetters’ while the next 5 fetters are called the ‘high level fetters’. For anyone who has already gotten rid of the first 5 fetters if he/she can get rid of Māna (Ego) [which is the attachment to ever compare him/herself with anybody else (whether as higher, lower or equal)] then that one is said to attain the maximum level of detachment or be an arahant; that is that one has also get rid of the rest 4 high level fetters. And by considering the inter-dependent character of nature in general, if that one can get rid of the 4 high level fetters it is very likely that his/her Māna or Ego will also be gotten rid of by that merit.

It may look strange at the first sight that if only 1 of the 5 components of the high level fetters is gotten rid of, the whole 5 high level fetters will fall down. But, I think, this may not be a surprise if we considered that for most people who cannot attain any level of transcendental meditation, the 2 of the 5 upper fetters which are the attachment in the blissfulness of the concrete-bound transcendental meditation and the attachment to the blissfulness in the abstract-bound transcendental meditation do not exist. That makes the
number of high level fetters for most laypeople to be only 3. When 1 is gotten rid of the whole thing (high lever fetters) can be also gotten rid of like when 1 leg of a 3-legged chair is broken that chair will not be able to stand. So if that person has already gotten rid of the 5 lower fetters he/she then will be an arahant once he/she can get rid of the attachment in his/her ego (thinking of being superior or inferior or equal somebody else.). Anyway, even if that person has not gotten rid of the first 5 fetters, once that person can really get rid of his/her ego (to lose one’s own self respect due to being intimidated or being immersed in sensual pleasure or blissfulness is not counted) he/she will also likely be an arahant. But it should not be too difficult for us, Buddhists, to figure out that those who can get rid of the first 5 fetters (especially attachment in sensual or sexual pleasure) tend to be able to get rid of their egos (thinking that they are superior or lower or equal to somebody) much more easily than those who cannot. And considering only among those who have gotten rid of the first 5 fetters, those who can get rid of the 2 high level fetters which are Diffusion of thought (i.e. keeping on thinking about worldly topics or inconclusive metaphysic problems, etc.) and Avijā (not
realize of the bad result and/or the unworthiness of any kind of attachment) should be able to get rid of their egos (thinking that they are superior or lower or equal to somebody) much more easily than those who cannot.

Another widely-known technique in Buddhism to get rid of our ego caused by the beauty of our body or our wealth or our social status is to practice the mindfulness of the body especially about considering the 9 types of corpses (Consult the book ‘A Road to Nibbana’ or ‘Reduced Buddhism’) or always keep in mind that our lives are precarious; we might die today, or everything in this world keeps changing; nothing stays the same for very long.

And if anyone still thinks that those introduced techniques are still too lengthy or complicated or too morbid, I would like to repeat my own technique here again (for almost a hundredth time already) that is to always keep in mind that:

“Our unique self-awareness is unique but no one should think that he/she is special (superior to others) since other people can think like-wisely.”
Conclusion

1. According to a dictionary ego means our sense of our own worthiness and importance. The secondary meaning is the set of spiritual attributes that identifies us individually.

2. Although ego is usually identified as a villain in religious teaching, we really need some of its attributes such as determination, heedfulness, self-respect, striving, etc. for our spiritual development.

3. Ego in the meaning of the feeling that we are superior or inferior or equal to someone is 1 of the 5 high level fetters that hinders our spirit from the total Detachment. Anyone who has already gotten rid of the low lever 5 fetters (i.e. 1) Regarding the body as self, 2) Doubts, 3) attachment to monks’ rules as the goal of practicing Buddhism (for monks) or attachment to the 5 or 8 rules for laypeople to achieve desirable state or heaven, 4) attachment to sensual pleasure, 5) repulsion of sensual displeasure) and can also get rid of the 2 more high level fetters which are the Diffusion of thought (restless thinking in metaphysic or worldly
topics, lack of concentration) and Avijā (not realize of the bad result and/or the unworthiness of any kind of attachment) is very likely to be readily able to get rid of his/her ego (thinking that he/she is superior, inferior or equal to anybody else) then attain the total detachment in no long time.

4. Buddhists use the practice of mindfulness of the body or frequent thinking about the uncertainty of life and the ever-changing of all things to help reduce the feeling of self-importance.
Chapter 2 Faith and Fear in religious Idiocy

“The nobility and truthfulness of a religion can be measured by the virtue and the spiritual intelligence of those who believe in it.”

Does the reader agree?

I think that many people who have read all my ideas concerning my cosmological beliefs all these years may think that I am too biased to reach the conclusion about the meaning of the word ‘world’ (Pali: Lōka Dhāttu) used in Buddhism Tripitaka to always mean the system of at least 1,000 human occupying earths. I accept it is true that I am intentionally biased due to my belief in the very long period of time of the lives of devas (celestial beings which have sensual pleasure – which the full life period start from 500 – 16,000 celestial years) and a kappa (a period of the cycle of the creation and destruction of a system of at least 1,000 human-occupying planets). Also I believe that there has already been 4 summa Buddhas happened in this ‘world’ in this kappa with various heights (compared with the height of the Gautama summa Buddha) and ages (i.e. Kakusanthassa 2.5; 40,000 years, Kōnāgamana 1.75; 30,000 years, Kassapa 1.25;
20,000 years) and the coming Metriya summa Buddha (5.5; 80,000 years). (By the way the tallest summa Buddha that ever said in the Tripitaka is the Sumana summa Buddha whose height was 5.625 times the height of the Gautama summa Buddha and the longest life span of humans in time of the advent of a summa Buddha is 100,000 years). However, the explanation of the sutra telling this information states that the Gautama summa Buddha was 8 yards (24 feet) high which I think should be too exaggerated (since the average height of the people in India 2,600 years ago should be the same as of the people nowadays which is only 6 feet). I think the Gautama Buddha’s height should be the same as while he was prince Siddhartha which should have been about 2 meters or 7 feet at most. [There are stories in the Tripitaka implying that the Gautama Buddha was taller than most of the people at that time but still comparable to his cousins such as Ānanda or Nanda. There was no other story in the Sutra Pitaka indicating that he had a sensational height apart from normal people. But Vinaya Pitaka (the monks’ rules), which began to be recorded in Sri Lanka, states that the Gautama Buddha’s fingers span was regarded as 3
times as long as those of ordinary people so allow the monks to build quite big personal cottage since the allowable size is referred to the length of the Buddha’s fingers span. This may be the reason that they (those monks) had to adjust the height of the summa Buddhas to be like giants in the books about the Lineage of the summa Buddhas (Buddha Vangsa) which, I believe, is likely to be also written in Sri Lanka around that same time.] Consequently, if we reduced the sizes of those gigantic summa Buddhas stated in that said book to be only one fourth (so the height of the Gautama Buddha would be 6 feet equal to average normal people at that time) then even the rest of those summa Buddhas would still be giants but with the maximum height of those who have been born on this kappa not exceed 5 meters (about 15 feet) and the height of the previous summa Buddha, Kassapa, would be 2.25 meters (about 7.5 feet). So the existence of humans with various heights on this earth but in different eras by religious texts and archeological evidences is possible more or less.

Now if I stick to the meaning of a celestial year as is conventionally accepted in the Tripitaka as much
longer than human years which ranges from 18,000 – 1,152,000 human years, then most likely the story of the 3 former summa Buddhas must have had happened in some other human occupying planets since the age of this earth, which is now considered to be about 4,500 million human years, is not enough to make the story be possible to occur on this earth alone and the meaning of ‘the world’ cannot means only the this earth but should be at least a sub system in a galaxy where stars and planets are continually created and destroyed. Anyway there are some sutras that the Buddha said to the monks to notice some certain places which were the exact places that some events had occurred there in time of some former summa Buddhas (i.e. Kassapa, etc.) in this kappa. To preserve my faith in the Tripitaka as the whole I have assumed that if those sutras are not faked ones then many earths in this system of at least 1,000 human-occupying earths should have continually be formed and destroyed with the recurrence of the approximately same geography and human civilizations in many details. However, it cannot yet solve the problem if each life of each human-occupying planet also defines ‘a kappa’. Recently, I have thought
of another optional belief to get around this problem. It is possible that the most popular sutra in the Tripitaka that tells about the life spans of devas in pleasure sensual heaven which range from 9 – 9,216 million human years was totally made up. The Buddha might have never preached this sutra or the numbers might have been changed or made up. (According to Sutta Pitaka, the Buddha preached this sutra to Visākhā, a female multi-billionaire patron who had already been a Sodāpanna since age 7, mainly about pleasure-sensual heavens, not about detachment which is the usual theme of his preaching.) I think the life-spans of devas in various kinds of heavens may be much longer than that of humans but not that long in actual human years. This change of thinking, for many Buddhists, is to commit a grave blasphemy in Theravada Tripitaka and/or the Buddha for doubting the truthfulness of the (his) wordings (which I will discuss about this further in the next chapter) and it will change the concept of the length of a kappa (make it much shorter than previously thought). Anyway, it then makes more possible for the 3 former summa Buddhas in this kappa to have been born and established Buddhism only on this earth, Gaia. And
the story of 3 former Buddhas on this planet still has a lot of possibility in the scientific and archeological viewpoint. But the much more benevolent effect is that even though all realms of heavens might seem much less attractive to go than before since they would look too transitory to worth any serious effort to get there, the urge for the believer to get right to the total detachment (Extinguishment) will then be much more appealing and urgent (which generally comply with the true intention of the Buddha, more or less – me think).

Actually the belief in very long period of times in heaven, the gargantuan period of time between the earth is built and destroyed, and the various enlightened teachers who had been intentionally and intermittently born to help bring the people escape from the cycle of be-born-and-die had been entrenched in the Northern India culture for some hundreds years before the advent of Buddhism such as by Jainism. Usually, in this kind of teaching the time scale used is quite gigantic and the pleasure received in heaven or the result of making the merit (especially to ascetics) is narrated to be quite superfluous (one main reason is, of course, to attract the greed for pleasure and laziness
to earn a living of the potential believers). In reality, sometime the found evidence has turned out to be not such said long time or big size. For example in Jainism, it is believed (written in Jainism canons) that Maha Vera is the 24th and the last Tirthangara (Ford builder - for those who want to cross the river of samsara) of this kappa which came after 23 giant-like Tirthangaras which had been born during a cosmic period of time which the 23rd was Parshvanatha. Later they found some archeological evidence in northern India that there had really been a Jain master prevail Maha Vera but only about a couple of hundred years before Maha Vera. With this example why should we readily expect that the stories concerning the gargantuan time scale and sizes (of the summa Buddhas) in the Book about the Buddha Lineage are definitely true or accurate unlike in Jainism canons?

When both Jainism and Buddhism appeared for the first time, Indian society was dominated by selfish monarchs, full of blind faiths, cruel traditions and greedy illogical ways of thinking. Jainism and Buddhism were supposed to be born to alleviate these roots of social problems more or less. If we are not too involved with the desire for eternal happiness in
How long is a ‘Kappa’?

According to what the Buddha have said in some sutra, if there is a rectangle-shaped city wall which is 1 yōjana wide, 1 yōjana long and 1 yōjana high filled up with lettuce seeds. Then every 100 years only 1 seed will be taken out. When all those seeds are taken out, 1 kappa will not be over yet.

It is not agreeable among international scholars what the length of 1 yōjana is. The usual (Thai) interpretation nowadays is 16 kilometers. In Jainism this length is 10.6 kilometers (The reader can read more discussion in Attached Chapter 18 in the book ‘Dual Reality’). So to be conservative let’s assume that it is only 10 kilometers. And also let us assume that the volume of a lettuce seed is about 2.6 cubic millimeters (according to my recent survey). With some junior high school mathematic we can find out that there are $10^{23}$ cubic millimeters in 1 cubic 10 - kilometer. So according to this analogy, 1 kappa will last more than $4 \times 10^{21}$ human years which is much longer than the life of the sun computed by modern day astronomy ($1.1 \times 10^{10}$ human years), the age of the universe so far ($1.375 \times 10^{10}$ human years), and somewhat longer or comparable to the shortest life cycle of a galaxy (about $10^{20}$ human years).

So I think it is too naive to think that 1 kappa lasts literally as the Buddha said. However, it will also be illogical to assume that the computed ages or life spans of the universe, stars and planets by modern physics at the present time are exactly correct. The only sure thing is they all are too long to really be comprehended by our minds.
How long is 1 Buddhantara?

1Buddhantara means the period of time between the advent of 2 successive summa Buddhas in ‘this world’ (which have been believed traditionally by Buddhists for more than 2 thousands of years to mean this planet earth (specifically in India). According to Theravada Tripitaka, there are 5 summa Buddhas in this kappa. 4 of them have already been born, so the period of 1 Buddhantara in this kappa should be the shortest ever. Still they are believed to be of cosmic magnitude or the period of the time which the ground level rises 1 yōjana (at least 10 km). It is also believed that human age fluctuates between 1 Buddhantara from uncountable down to 10 years due to the decline of morality. When human age is 10 years there is no sexual morality in human society left then there will be a global war with 7-days mayhem which all immoral people kill one another. After that, the few left moral people’s age increases to uncountable due to their increasing moralities. Then humans will be heedless again and begin to lose their moralities and then their age will begin to decline again. A summa Buddha is always believed to be born, at most, only 1 per cycle and only during the regression period of human age, when human age is between 100,000 – 100 years.

However, there are some certain sutras implying that, at least, 1 Buddhantara in this kappa might not be that long and some (actually quite a few) stories or elaborated details about the length of times or ages of humans and devas (also hell creatures) in many stories in the Sutra Pitaka might be exaggerated or made up (either partially or the whole). There are 3 such sutras that I would like to say as follow.

The first is Āravaka sutra, in Samyutt Nikaya, which tells the story that the Buddha subdued a highly self-deluded Yak (a kind of angel in Chatummahārājika heaven) named Āravaka with patience. And in the process of subduing that Yak he had to answer many questions asked by that Yak. The explanation of the story (Atthakhāthā) says that those questions had been given to Āravaka by his father, which in turn had been given to him by his grandfather, which in turn had been asked by the Kassapa summa Buddha. So if the explanation of this story is true then the time between the Kassapa summa Buddha and the Gotama (Gautama) summa Buddha would be only the 3 life-spans of Yak at maximum or $3 \times 9 = 27$ million human years which is much less than 567 million human years which is the time that the Bhodisatta (Prince
Vessantara) had spent in Tusita heaven before being reborn as Prince Siddhartha according to the Theravada Tripitaka. So this is a big discrepancy that affects the creditability of the believed netted stories especially those concerning gargantuan time scales in the whole Tripitaka.

Another sutra is Māratajjhaniya sutra in Majjhima Nikaya which tells about Mōggallāna the left disciple of the Buddha was intruded (into his stomach) by the king of Māra. Mōggallana told the king of Māra that the king of Māra was actually the son of his sister while he (Mōggallāna) was still the king of Māra in time of the Kakusanthassa, the 1st summa Buddha of this kappa, who went to hell for a long time after he (Mōgallana) possessed a boy and made him throw a stone to the head of Vithura the right side disciple of the Kakusanthassa Buddha which injured the Vithura’s head so much that his blood came out. Kakusanthassa Buddha then looked at Mōgallana (the king of Māra then) with reprimanding eyes and that sent Mōgallana to be born in hell at once and stayed there for a very long time. So Mōgallana warned the king of māra who was his nephew not to repeat this same mistake. If this sutra is true then the time between the Kakusanthassa summa Buddha and the Gotama summa Buddha (3 Buddhantaras) is at most 2 life-spans of the angel in Paranimmittavasavatī heaven which is equivalent to $2 \times 9,216 = 18,432$ million years (more than 3 times the believed age of this planet earth) or can be much less (says some hundreds million years). Even though it still looks unlikely to be true by today scientific evidence, it also makes the feeling of the very long periods of a kappa and 1 Buddhantara to be reduced considerably.

The last sutra that I would like to present to the reader here is Vēpullapubbata in Samyutta Nikaya which tells the following story:

*Once while the Buddha was staying at Mt. Gijjhakūt near Rajagaha he told the monks that*

*“Dear monks! This samsara has the unknown beginning and the unknown ending for those creatures that are clouded by their own ignorance, tied by their own craving, keeping wandering endlessly.*

*Once that Mt. Vēpulla was named Prāchīnvangsa and the humans at that time were of Tivarā clan. The age of Tivarā humans was 40,000 years. Tivarā humans spent 4 days to go to the top of Mt. Prāchīnvangsa*
and another 4 days to go down. At that time the Kakusanthassa summa Buddha was born in this world. The Kakusanthassa summa Buddha had the best couple disciples named Vithūra and Sanjiva.

Look monks! That name of that mountain has disappeared. All those people have died and that summa Buddha has extinguished.

Dear monks!, all conditioned entities do not last like this, not persist like this, not worthy to be pleased with like this. Because of this reason we should be bored with, should loosen our gratification with, should try to detach with (from) all conditioned entities.

Once that Mt. Vēpulla was named Vangkata and the humans at that time were of Rohitassa clan. The age of Rohitassa humans was 30,000 years. Rohitassa humans spent 3 days to go to the top of Mt. Vangkata and another 3 days to go down. At that time the Kōnāgamana summa Buddha was born in this world. The Kōnāgamana summa Buddha had the best couple disciples named Bhiyōsa and Uttara.

Look monks! That name of that mountain has disappeared. All those people have died and that summa Buddha has extinguished.

Dear monks!, all conditioned entities do not last like this, not persist like this, not worthy to be pleased with like this. Because of this reason we should be bored with, should loosen our gratification with, should try to detach from all conditioned entities.

Once that Mt. Vēpulla was named Supassa and the humans at that time were of Suppiyā clan. The age of Suppiyā humans was 20,000 years. Suppiyā humans spent 2 days to go to the top of Mt. Supassa and another 2 days to go down. At that time the Kassapa summa Buddha was born in this world. The Kassapa summa Buddha had the best couple disciples named Tissa and Bhāradavāja.

Look monks! That name of that mountain has disappeared. All those people have died and that summa Buddha has extinguished.

Dear monks!, all conditioned entities do not last like this, not persist like this, not worthy to be pleased with like this. Because of this reason we should be bored with, should loosen our gratification with, should try to detach from all conditioned entities.

Now that Mt. Vēpulla is named Vēpulla and humans at this time are of
Māgatha clan. The age of Māgatha humans is so little, only about 100 years more or less. Māgatha humans spend only some moment to go to the top of Mt. Vēpulla and only some moment to go down. And now I* am the summa Buddha. I* have the best couple disciples named Sārīputtra and Mōggallāna. (*in Thai Tripitaka use plural first person pronoun, ‘We’)

Then this hill will disappear. All these humans will die and I* will extinguish. (*in Thai Tripitaka use plural first person pronoun, ‘We’)

Dear monks!, all conditioned entities do not last like this, not persist like this, not worthy to be pleased with like this. Because of this reason we should be bored with, should loosen our gratification with, should try to detach from all conditioned entities.

Then the Buddha said this verse:

“Mt. Prāchīnvangsa of the humans of Tivarā clan, Mt. Vangkata of the humans of Rōhitassa clan, Mt. Supassa of the humans of Suppiyā clan and Mt. Vēpulla of the human of Māgatha clan.

All conditioned entities do not endure, normally come to existence and then degenerate; once appear will eventually disappear. The cessation of those entities is happiness.”

If this sutra is true then all 4 summa Buddhas have been born on this earth only (and also likely the Metraiya summa Buddha - the last one to come).

**Figure 3.** Mount Vēpulla in Rajgur, India nowadays

(The hill with the higher peak seen in the back)
According to Chakkavatti Sutra, Dīgha Nikaya, the minimum period of time for human age to regress from 80,000 years to 100 year is 158,850 years and that required when human age progresses from 10 to 80,000 years is 155,260 years (which are approximately the same). Now the period of time that human age will regress from 100 years to 10 years is still not known and I think we cannot consider from the known human history since if the Buddha had not been born on this planet 2,600 years ago the global war with 7-day-mayhem might have been occurred a thousand of years ago. So if I assume that it is about 10,000 years, nobody should object that it is highly underestimated. Now let us consider that the Atthakāthā states that in the progression period human age will progress (bi-foldedly) further to ‘uncountable’, so after reaching 80,000 years it will be 160,000, 320,000 (336,000 years was the age of king Suttassana – the Buddha told on his dying night that he was dying at the exact same spot as this guy!), 640,000, 1,280,000, etc. to the age that cannot be counted since the body keeps functioning with very slow metabolic rate which, I think, maybe some age longer than the longest human age stated clearly in the Tripitaka (which is that 336,000 years). Let us assume that it is 1,280,000 years. When humans reach this age they might seem to stop aging (unnoticeable) then humans will think that they live forever so they will be self-deluded (think that their unique self awareness is special from all others since it lasts eternally) and begin to do immoral things again. Then human age will begin to regress. The minimum period of time required for human age to progress from 80,000 years to be 1,280,000 years is 2,400,000 years, and should be the same for the regression period. So the period of time when human age regresses from 80,000 years down to 10 years and then progresses from 10 years to 80,000 years again should be about 324,000 years, while the period of time when human age progresses from 80,000 years to uncountable and regresses from uncountable to 80,000 years again should be about 4,800,000 years. So one cycle of human age on this planet, Gaia, which is approximately the same as 1 Buddhantara in this kappa is approximately equal 324,000 + 4,800,000 = 5,124,000 years. So 3 Buddhantaras is only about 15 million years which make it possible that what the Buddha has told about Mt. Vēpulla is true scientifically!

[One of my fancy theories is: When human age is very long, human body might be huge but might have little density so not much body weight to carry, making them healthy and long-lived. And their bones might be easily disintegrated once they are dead so we have not found any of their fossils nowadays (or have we?).]
heaven (some utopia), the eternal extinguishment of our unique self-awareness, the very long good time in heaven, or the tremendously multiplying result of making a merit, we can see that these desires and beliefs are the same as that greedy and illogical way of thinking of the Indian just before the Buddha time, which should have not been the theme of the teaching that the Buddha had intended to teach. Nevertheless, the extinguishment of our unique self-awareness for eternity has been taught as the final goal of Theravada Buddhism along with many greedy beliefs and false traditions [i.e. exceedingly long period of time in heavens and hells and the gargantuan multiplying result of making a merit in the religion, more than enough merit will be received only by respecting the Buddha (Buddha image idolatry), etc.] for thousands of years. These things have deterred the understanding of, the wanting, and the practicing toward the ultimate goal in Buddhism which is the total detachment in the present moment, so I think very few monks (Buddhists) has really attained some level of detachment under this kind of the present day education in Buddhism.

When talking about fear in Theravada Buddhism, there are many stories in the sutra Pitaka telling that some people were sucked into Avēchī, the deepest and
hottest hell, alive. The most infamous cases were Dēvadatta and Chinchamāṇvikā concerning doing something gravely wrong with the Buddha. The case of a monk named Kōkālika is also a well-known case which he suddenly got lumpy inflammation all over the body and died in a short time after he angrily blamed Sārīputta, the right side disciple of the Buddha, to the Buddha and kept on holding the grudge even though he had been warned by the Buddha 3 times not to hold the grudge against Sārīputta. According to the sutra, the Buddha told that Kōkālika would be in a hell named Padumma which would last for $20^9 \times 10^{42}$ years or approximately $5 \times 10^{53}$ years! So generally in Theravada Buddhism, laypeople tend to be afraid to blame any monk of his inappropriate behavior lest he might have attained some level of detachment which is usually difficult for laypeople to know. However in the Theravada Tripitaka there are many more stories about monks who behaved inappropriately and went to hell, and the Buddha’s frequent warnings about very long and severe penalties in hells if the monks do not behave according to the monks’ rules. Usually the warning in the monks’ side has been made less known to the public than the warning in the laypeople’s side.
So nowadays in the Buddhist-majority country such as Thailand, more and more monks dare to behave inappropriately (breaking more and more monks’ rules, involving more with luxury, fame, power, wealth, submit themselves as servants to the monarchs and teaching the people to worldly attachment instead of to the total Detachment) while fewer and fewer so-called Buddhists still respect the Sangha (Buddhist monks as the whole). And for those laypeople that still believe in the Sangha, many of them still do because of the excessive unreasonable greed and fear.

Lastly, in time of the Buddha, even though the condition of the natural environment should not be in as deteriorated state as nowadays but the protection of the natural environment can still be seen from many monks’ rules. (Monks are not allowed to cut trees, burn wood, urinate or excrete into water reservoir or green plant, have to be thrifty about using water, etc.) Today the condition of the natural environment has turned to be a serious crisis world-widely which has affected every society so it should be included in all religions’ teaching, including Buddhism, as one of the important reasonable faith and fear.
“Reasonable faith and fear are always needed for our well-being, but unreasonable excessive faith and fear degenerate both ourselves and the society, and have long prevented us from knowing the truth.”

Anonymous

Conclusion

1. I accept that I have interpreted the word ‘world’ in Thai Tripitaka with bias due to my belief in the very long period of time in heavens and a gargantuan number of years in an kappa (eon) which is the period of time when the earth (or the system of at least 1,000 human occupying earths) is built and destroyed (naturally).

2. Consider the conventional belief of the periods of life of divine beings (devas) the 3 former summa Buddha in this kappa should have been born on other planet but the Buddha used to say that some place in India had been the exact place where some event in the previous summa Buddha (Kassapa) took place.
3. If the life span of the sensual pleasure-bound devas were only in the order of hundreds or thousands human years and normalize the heights of all former summa Buddha from the book the Lineage of the Buddha (Buddha Vangsa) by 4, then considering by scientific and archeological point of view there is still some possibility to have 4 summa Buddhas sequentially been born on this earth. (The only problem left to be tackled is the very long said life spans of those summa Buddhas!)

4. The story of the lineage of the summa Buddha in Buddhism is more or less like the story of the lineage of Tirthankaras (Ford builders) in Jainism and I think they more or less imitated each other (i.e. Maha Vera was the 24th and last Tirthangara of the lineage while in Buddhism, the Gautama summa Buddha was the 25th summa Buddha and the last of the lineage counted from the Dipankara summa Buddha who was the first of the lineage).

5. The excessive faith in the very high multiplying result of making merit (i.e. give alms to monks, or Sangha, etc.) and the excessive fear of going to hell if accuse (a) monk(s) falsely has made Buddhism
nowadays full of greedy and lack-of-discipline monks. However, it makes Buddhism still exist.

6. It can be seen that the Buddha has tried to include the spirit of preserving the natural environment in his teachings (i.e. no greed in material things, contentment, and the simplicity of life, etc.).
Chapter 3 Multi Realities are all illusions

“The things that even though we think that they really exist, but we have decided not to deal with them for ever, if the thinking of them will deter us from reaching the most important goal of our life then, I think, we can also safely think that they do not exist. If the most important goal in our lives is to detach from everything in the present moment then two of such things are the eternal extinguishment of our unique self awareness and the long-termed vacation in heaven.”

Anonymous

“If the goal in living our lives is still concerned with strong belief in somebody beside ourselves (i.e. the Buddha, Maha Vera, God, Jesus Christ, Mohammad, Moses, etc.) and/or the belief in eternity whether with sensual pleasure or blissfulness or the eternal extinguishment of our unique self-awareness and/or the excessive greed and fear of the very high multiplying result of doing (even little) merit or think of something considered sacrileges in the religion we believe, then, as far as I can see, we will never reach the state of our living as those who are free from greed for wealth, pride of social status, power, fame, knowledge, craving to attain something or to be in some state (be in some reality), doubts, fear of any kind of intimidation, shame for not to be able to meet the material standard of living of that society,
worshipping somebody more than our parents, fear of death or of losing something; with the intention not to take advantage of anybody including animals, and preserve the natural environment.”

My repetitive thought

The confession of a semi-believer Buddhist

I think this is the high time for me to confess to the reader who perhaps has read all my books and articles for years that until now I do not totally trust the Buddha concerning heaven and the long past that what he had said was always really what he had said due to the limit of the people’s intelligence to understand something and the traditional beliefs at that time and what the Buddha saw (by his divine eyes) really was the reality in human reality due to the non-unique reality of Nature [which in Buddhism this should not be considered a sacrilege since only if I was at least a Stream enterer (Sotāpanna) I should have no interest in the topics that cause these doubts]. Another reason is that how can I be sure that sometime beyond the recorded history in India but not for a cosmic length of time (say, some thousands year before the Buddha’s time) there had never been any person who was as
intelligent as or even more intelligent than the Buddha born on this earth? The second reason is because according to the Buddha’s words appearing in some sutras, it looks like he misunderstood the geography of the planet earth at that time. Even though I have taken for grant the excuse that those saying might not be the genuine Buddha’s words or that was the best way to explain to the Indian who believed that the whole earth is flat at that time, I cannot make myself free from the thought that it is still also possible that the Buddha might ‘see’ it to be as such. The third reason is many stories about heavens and hells seem to be elaborated to fit the Indian culture in the Buddha time especially that which concerns with monarchs [anyway, one of the good excuse is because the Buddha had chosen to tell only the part that was comparable to the listeners’ culture]. Although I believe that some realities resembling heavens do exist but I think we all create our own individual so-called heaven more than we create our individual human world or less than we create our temporary nonexistence world, so it will be like what we are accustomed to but should be (at least slightly) different from person to person.
We all live in the self-created multi-reality world

I think we can regard that we have lived in 3 realities since birth that is the reality of the awaken state, the reality of the dream state and the reality of the dreamless sleep state. These 3 realities are inter-related. We can see that in our awaken-state reality due to the fact that our self-awareness have the higher level we have the capacity to control our mind (i.e. thoughts, feelings, emotion, etc.) most of the time and the surrounding to some certain extent, sometimes, some places but not everything or everywhere, due to it is (also) the reality where other people’s beliefs, viewpoints, thoughts, and actions affect our surrounding and ourselves much more than in the other 2 realities. On the contrary, we unknowingly create the reality of our dream - state reality by ourselves (Almost every time when we dream, our brains create all the surrounding in our dream-state reality.) but our own self-awareness is in the low level so is our conscious attachment, which makes us sometimes can also control our body to perform some magical thing (i.e. levitate, etc.) in our dreams. Furthermore, our dreamless-sleep-state can be counted
as our temporary nonexistence-reality which can be thought as totally created by ourselves and is the essential rest of our spirit that we must have daily or else our ever-increasing attachments in our awaken state would eventually drive us to idiocy or madness (It reminds me of an X-files TV series episode about the experiment to create no-sleep soldiers which finally all of those soldiers became mad and killed everybody including those who had created them and themselves).

To be born in heaven maybe to enter a dream-like state after we die the result of having behaved in our awaken state morally. If we can make our mind detach from sensual feeling before dying then we will go to a dream-like state with more blissfulness and longer period of time. Anyway once our merit or our mental capacity to subdue passion is used up we will reborn in state of nightmare (hell), twilight zone (ghost or phantom) or animal world and circulate among these misery realities for a very long time before we can accumulate enough merit to be born human again (by the continual help from our mothers and, from time to time, so-called Bodhisattas). However if we can get rid of our attachment in everything (even the existence of
What does heaven look like?

![Figure 3: Different attachments different heavens!](image)

(Which is the type that the reader wants to go!?)

According to Buddhism those who keep the 5 precepts which are not kill, not steal, not commit adultery or sexual misconduct (i.e. without parental permission, etc.), not tell a lie and not take intoxicating substance which reduces the level of their self-awareness (i.e. liquors, amphetamines, etc.), and give alms for the sake of respect in alms as the noble thing (do not want the return of their alms giving) once died will likely go to the heaven named Tāvatimsa where the head deva (angel) is Sakka. From the Sutra, Sakka once was a man who practiced the 7 conducts which are 1) respect and take good care of the parents, 2) respect the elders, 3) always speak politely, 4) do not destroy friendship in any group of friends, 5) delight to give alms, 6) speak only truths, 7) can quench the anger at once when it appears. Also in some sutras, the Buddha told about humans in Uttarakuru Dvīpa (continent or big piece of land) who have no sense of ownership even about having spouse. All adults help taking care of any baby they found. They live in the opening under trees with very few tools. They all are healthy and good looking. They all die at age 1,000 years and then all reborn in Tāvatimsa heaven. I think if these stories are true then the Tāvatimsa heaven should look somewhat different by the Indian angels and the Uttarakuru angels.
our own unique self-awareness) before we die then our unique Self-awareness together with all it attributes (i.e. virtue, innate intelligence, pending results of all our karma) will extinguish which equivalent to enter the very long dreamless-sleep state before our unique self-awareness might be gradually created again from some interactions in nature (my theory!). Even though the last case might not yet be the eternal escape from the multiverse or the samsara but it should be the longest possible rest of our unique self-awareness as the Buddha might have seen. The Buddha might have also realized the intrinsic laziness (to survive without doing any work) and greed (want to receive more than our capacity to comprehend) of human nature so he used the very large numbers of years to describe the long stay in pleasure-bound heavens, the gargantuan numbers of years to describe a kappa which is the unit used to describe the life span of passionless beings in Dream state reality (Brahma Lōka) and let loose the mistaken understanding of ‘eternity’ for ‘a very long period of time’ for (some of) those who had the capability to quench all their attachments before dying. [Unless we studied the Theravada Tripitaka very carefully, we would think that Nibbana is the eternal]
extinguishment of our unique self-awareness as most people do (and I used to believe as such until not long time ago!).]

The biggest mistake that humanity has done especially for this past half a millennium is to regard that the awaken state 1) is absolutely exists without reference to any observer and 2) is the only reality which contains all things that exist, which is impossible since 1) any reality cannot exist if there is no observer and 2) the awaken state itself is not the all states so it cannot contains all realities or all things that exist. Furthermore, the more humanity have been searching relentlessly [by using metaphysics, philosophy, mathematics, physics (both classical and modern), technologies and modified religions] to have more knowledge of all things that exist to satisfy their ego and the want to control everything the more the resulted knowledge from their search so far which has been directed only in the realm of the awaken state reality is used to make more and more destructive weapons and more ever-hunger luxury life only for few powerful or wealthy people while demoralizing humanity as the whole (creating more arrogance, greed,
worshipping only material or power, despising simplicity and spirituality, indifference to shameless injustice among their own human fellows, huge social difference, ever-increasing competition for everybody just for earning a living, poverty, hardships, leader idolatry, violence, militarism and wars) and ruin the natural environment in the awaken state reality as well as disturbing (destroying) everybody’s dreaming state reality and the required dreamless-sleep state reality.

**Figure 4. The Multiverse**
Transcendental Meditation

Figure 5. Transcendental Meditation

The vehicle (or method) to go from one reality to other realities

To transcend something means to go beyond the usual limit of that thing. The transcendental meditation can be thought as the making (calming and concentrating) of the mind of ordinary people while in the awaken state beyond that needed for performing daily task to be able to enter the Spiritual-prevailed reality (dream state) and, sometimes, only for some passion-free people, the Non-existence reality (dreamless-sleep state). The awaken-transcended
dream state is different from the normal dream state by the fact that the self-awareness is as high as the awaken state it incurs extra ordinary capabilities such to be able to remember the past lives or see the pending future (See the book ‘Spirituality’ chapter 4 - ‘Recurrence patterns in Nature’) and the power of wishing is also very high in that moment (one factor is due to the oneness of the mind) which can make us do some magical (illogical) thing such as levitate or shape-shift our bodies, or induce some waking people around us to also be in the dream state reality and witness our power of wishing, etc. [The Buddha used to say that what those who can easily enter (and regress from) the transcendental meditation (up to the 4th level) can do (by their wishing) is unthinkable. And in Buddhism, there are some certain techniques to build up the power of this transcendental meditation - bound wishing such as practicing 4 bases of mindfulness (see ‘A road to Nibbana and ‘Reduced Buddhism’) and Iddhipāda 4 (see ‘Bodhisattas’ pages 53-54)] The same spiritual quality that both while in transcendental meditation and while dreaming have in common is the low level of attachment in everything especially the acquainted reality of the daily awaken life.

Anyone who has read some sutras concerning the transcendental meditation in the Theravada Tripitaka will likely have the feeling that it is not difficult at all for
any person to enter the transcendental meditation. Firstly, that person have to live a decent moral life (i.e. not kill animals, not steal, not commit adultery, and not false accuse someone) so that one can get rid of the harassing vipāka (karma) which will appear as disturbing or frightful agitation in his/her mind if trying to meditate or else that one will become berserk finally. Secondly, that person should live a (quite) carefree life so that he/she does not always have to worry about some things either consciously or subconsciously (i.e. earning a living, pending tasks, social status, spouse, children, etc.) or in other words he/she should have little attachment in his/her awaken state reality. The next thing that that person has to do is to find the decent quiet and out-of-other-people’s-sight place and determine the period of time to practice in one sitting. This is the important technique for the beginner since it makes possible to meditate and we will begin to acquaint ourselves to liberate our mind from all worries during a pre-determined period of time. Then we should sit with the back upright in the most comfortable configuration and (intend to) be conscious of only our self-awareness of that present moment (the most used technique to begin with is to be conscious of
only the inhalation and exhalation through our noses), trying to get rid of any 1) sensual pleasure arousal thought (I think it should also include the crave to obtain the clairvoyance from the meditation for those who have never reached the 4th state of transcendental meditation), 2) hatred provoking thought, 3) doubt in anything (especially about the meditation itself), 4) diffusion of thought (into any topic), and 5) sleepiness, at once when any of these things appears in our mind. Then, naturally, our body will soon experience some trans-realities feeling which can be different from person to person (i.e. feeling that the body is light or is going to float up, the rising of the skin hairs all over the body, the feeling that the body is poured over from the head by cold water, etc.). At that same time the mind is filled with bliss. If we try to speak at that moment we will find out that we cannot do that and will be like this as long as we are in this state (and higher), that we are said to have entered the 1st level of transcendental meditation. If we can get rid of thinking completely while being in the 1st level of transcendental meditation (such as by realizing that thinking hinders the entering into the higher level of meditation), then we are said to have entered the 2nd level of transcendental meditation
[and the body may experience another finer (?) transrealities feeling]. If we can detach from the (that) transrealities feeling then we can get rid of the (that) transrealities feeling and are said to have entered the 3rd level of transcendental meditation which is full with bliss in the mind. If we can detach from that bliss in our mind (such as by realizing that that bliss hinders the entering into the higher level of meditation) we then can get rid of that bliss in our mind and are said to have entered the 4th level of transcendental meditation which is purely the self-awareness without any thought or feeling (bliss), governed only by the oneness and the stability of the mind. [This whole paragraph rephrases what the Buddha has taught in many sutras.]

**Figure 5. The 4 levels of transcendental Meditation**
*(According to the Suttas Pitaka)*
Nāgas – the snakes that live in dream state reality most of the time

Snakes lay on their bellies for all their lives, so it should not be a surprise if their lives are in the Dream state reality and the Dreamless -sleep state reality more than the Awaking state reality. And the awaking life of a snake should not have many things to do, since once it swallows its victim (as food) it may be able to live leisurely for weeks or for a month. So most of that free time during the awaking state If it used to be born human in the previous life it might think about itself as being a human during that time. And since the animal’s mind should have much less diffusion of thought than that of human’s, so it is possible that it can enter some transcendental meditation - like state (maybe comparable only to the 1st or the 2nd level at most) and change its body in that vivid dream reality to be human by its wish. And if that snake is born with a lot of boon it might also be able to induce the mind of those humans near it to be in that vivid dream state and see it as a human. This is so far the most scientific-orientated explanation that I can think of to explain many stories about the snake – people or ‘Nagas’ that appear in the Theravada Tripitaka. According to this theory Nagas are snakes with strong mental power that can shape-shift themselves to be humans. Anyway, not all snakes are Nagas, and Nagas should still exist even nowadays. The story of ‘Nagas’ had long been in Hinduism before Buddhism. Jainism and, much later, Sikhism also tell about their existence. In the Vinaya Pitaka, there is a story about a snake shape shifted itself as a human to be ordained as a monk, then returned to be a snake while sleeping, so the Buddha has set a rule not allow any nonhuman to be ordained. There is also a rule to prohibit a monk to have sex with snake-transformed female or else he would violate the Parājika taboo.
In Theravada Buddhism, one of the main purposes of practicing the transcendental meditation (progression and regression) is to loosen one’s attachment in heaven-like happiness and Brahma world – like blissfulness by experiencing that they cannot last very long like illusion, the same as being born in heaven or Brahma world. One much less important purpose is to stay with happiness, blissfulness or serenity in the present moment as a time-killing activity.

In summary we all live alternatively and transitorily in the 3-totally-or-partially-self-created-realities Multiverse. Since those realities are so short-lived that tend to bring suffering to those who attach to anything in them, we should better regard all of them as illusion. We can do nothing to improve ourselves or the surrounding in the Dream state and Dreamless-sleep state but we can improve ourselves and the surrounding (including helping other people) in the awaken state by adopting the nonattachment viewpoint in everything (i.e. no greed, no egomaniac, no Nationalism, no Monarchism, no Technology-crazy, etc. - not means suddenly reject everything social or
modern that concern our livings since many people cannot do that at once).

(Please read more in the article ‘Living in the Multiverse’ and ‘Multi-Reality’ on Page 3 of the book ‘The Dawn of Humanism’.)

Conclusion

1. I accept that I am not quite sure that what the Buddha had seen by his divine eyes was always exactly what really was in human reality due to the multi-reality character of any entity especially when looked from different realities.

2. We can never be certain of any world history beyond the time of the known history (which is usually not yet exactly right to the details as we have known). To be certain of the stories stated in religious literatures beyond the recorded history time is not logical especially when they are against the up-to-present-time found archeological evidence.

3. The evidence is that whether the Buddha has told only the true stories in every detail to listener in all sutras or not, the Buddha said that he did not expect Buddhism to exist very long in this world after his death. So I think it is reasonable to thinks
that many details about heaven, hell and the earth (cosmos) are not necessary always exactly as they have been told (are exaggerated or selectively presented) like in all other religions in that time for the benefit of the listeners who had already acquainted with those ideas from other religions at that time. Not yet count to the fact that many details about the heavens, hells, and the cosmos might be made up later by head monks because of greed or political survival reasons.

4. Only in the awaken-state reality that we have enough self-awareness to improve our lives in this Multi-verse by overcoming all tempting feelings (i.e. pleasure, displeasure, sluggishness, etc.) to make us do unwholesome deed or wasting time, and adopting the non-attachment viewpoint toward all 3 realities to escape (at least for a long while) from this prone to suffering Multi-verse.

“Why should we bother about the accuracy of the detail of something if we have decided not to deal with that thing for good?”

Anonymous
Chapter 4  We all are connected - there is only 1 peopledom on Earth and in this Universe

“From History, I am not sure whether God (Brahma) can create humans’ peace and happiness on this earth or not; But I am sure that if enough number of us has the same right attitude, it can create peace and happiness all over this earth.”

“I am not sure whether believing in the Buddha’s eternal Nibbana will make me attain the present moment’s salvation; but I have realized that believing in the Buddha’s intermittent Nibbana has made me understand the present moment’s salvation.”

“The first biggest discovery in my life is that I have found out that I have been born alone in this ever-changing, unjust and deceiving world with no other always-reliable, whether human or divine, personal helper beside myself.

The second biggest discovery in my life is that I have found out that everybody else, with no exception, is in this same situation.

So even though it is impossible for all of us to think alike in every detail, but please, at least, accept the fact that everyone of us is like an orphan in this ever-changing and subject-to-misery world and cannot bring anything with us when we die.
Then we will see that those who are proud of their comparative—and-transitory beauty, wealth, power or social statuses are only fools, and should readily feel sympathy for them instead of be jealous of them, for their own ignorance (attachment to the illusion of this world) and of their pending problems and sorrow.

Finally we all (in this universe and all realms of reality) should realize that the only way to make everyone of us (all living beings) to be able to earn our living with decent comfort and little or no competition, secured from having false viewpoints and doing wrongful deeds, with freedom and peace in decently clean and bountiful natural environment is to sincerely work together with all other living beings as one ‘all living-beings team’ in all realms of reality in this universe. But since the universe is infinite, let’s limit our team to include only all living beings in these $1,000,000^{1,000,000}$ galaxies. (Sometimes we have to be a little bit narrowed-minded in order to be practical!)

Anonymous

“Even though it is true that we should mind only our own business but naturally our business is unavoidably concerned with all others’ benefit either positively or negatively more or less. So it should be better that we work cooperatively with all others to obtain the mutual benefit, since the more hands help, the less burden each hand has to carry.”

Conventional wisdom
“Attachment of any kind makes the people discriminate among themselves, while detachment of all things (i.e. sensual pleasure, wealth, pride, comfort ability, materialism, etc.) unites the people. So if we want the society to live in harmony we should reduce the attachment in anything (nowadays, besides what are said in the previous parenthesis, it also includes nationalism, monarchism, racism, leader idolatry, religious ideology, politic ideology, etc).”

“I cannot deny that all my knowledge and experience (even though not much and might not be helpful to somebody) and my decent carefree living (which I cannot expect to be like this for the rest of my life) come from the people all over this planet most of whom I do not even known that they exist throughout the world history until now. So, all the knowledge that I have acquired all my life has to be returned to them and/or their descendents (or else I will be damned!) not only to those who are in a single nation, or race, or religion.”

The writer

**Humans on the 4 Dvīpa (continents)**

I have discussed about humans on the 4 Dvīpa (continents) written in the Theravada Tripitaka since my first book, in Thai, ‘Dual Reality’ (on page 163, and in the Attached Chapter 7, and in the book ‘The
Ongoing War of the World’, pages 46 – 47). Anyway until now I am not sure yet whether the Buddha has really told about their existence. But it should be concluded so that we (I) can proceed further on our quest to find the truths to save ourselves and all humanity. Here are my up-till-now 2 different conclusions:

1) The Buddha has told only a few details about the existence of the Uttarakuru dvīpa and its dwellers. He did not state clearly where and when those people exist to avoid making some people disbelieve. The more details of this continent and its people including those concerned with the other 3 continents were added to the Theravada Tripitaka later after the death of the Buddha.

2) The Buddha really saw it as such. But what he saw can be called ‘distorted’ referring to our awaking reality. [The same as the fact that those who are in the 4th state of transcendental meditation feel as they use their bare hands to ‘touch’ the (surface of the) sun!] Even this, the Buddha knew that his saying would be proved nonsense when humans have had some advance in
scientific knowledge but not yet reached the knowledge about Trans-realities which has begun to be known to humans on this planet in the global scale recently (while some snakes on this planet has had this knowledge for thousands of years already – What a shame!) with the help from the members of the Federation of Light for Galactic Redemption who voluntarily have been born as humans on this planet in large number at the same time. Anyway, I am only a petty message teller unworthy even to untie the laces from their shoes (but the reader may be one of them!).

I used to think that humans on this earth in the Buddha time could be divided into 4 main distinct groups according to their spiritualities and the geography with regarding India as the center. They were (1) the India people, (2) the Far East people (Chinese, Japanese, and Korean), (3) the North American Indians, and (4) the people who lived west of India (Europeans, Arabs, Africans, etc.). The rest was counted as one of these groups or the mixture of some of these groups. However right now, I believe that to be accurate nowadays we cannot assign any specific
spirituality to belong to the people of any specific race or geography. I would like to classify the people with 4 different spiritualities which are:

1. Those who think that their unique self-awareness is superior to others’ and never have any idea about spiritual liberation (Detachment) or to loosen the tie with the society.

2. Those who think that their unique self-awareness is superior to others’ but want to have the spiritual liberation (Detachment) or to loosen the tie with the society.

3. Those who do not think that their unique self-awareness is superior to others’ but never have any idea to have the spiritual liberation (Detachment) or to loosen the tie with the society.

4. Those who do not think that their unique self-awareness is superior to others’ and also want to have the spiritual liberation (Detachment) or to loosen the tie with the society.

The people who have the 1st type of spirituality tend to be tyrannical, those who have the 2nd type of
spirituality can be problematic fundamentalists, those who have the 3\textsuperscript{rd} type of spirituality can be the weaponless-fighters for freedom/democracy. However, I think, it is the people of the 4\textsuperscript{th} type of spirituality who can really find peace in their minds and really help establish peace in human society. These 4 types of spiritualities should be found everywhere on this globe but it should be inappropriate to say which type is the stereotype of a race or an ethnic group or the majority in a geographic region although there is a tendency that those who live in a town or city society tend to have no belief in the spiritual liberation or find that it is very difficult to put into practice. And those who think that their unique self-awareness is not superior to others’ should be less aggressive (who do not use weapons such as bombs, guns, point-tipped or sharp knives, sticks, stones, slings, etc. in their fighting) and rarer to be found than those who think otherwise and among those who want the liberation.

**Sexual passion (Lust) and Discrimination**

"Love does not cause discrimination but Lust does. The problem is in sexual matter these 2 are usually inseparably mixed."
“It is not the skin color that makes the people discriminate; it is the beauty of the skin that makes the people discriminate. In case when his/her skin might not look beautiful, his/her fame, power and/or wealth will be counted (by many people) instead. So, lustful people always want to gain fame, power and wealth much more than those who are not, and vice versa, those people whose skin are beautiful but strongly attach to fame, power and wealth will tend to readily accept those people whose skin might be less beautiful but have more fame, power or wealth as their sexual partners. [For many people: athletic outstanding performance, good body shape, religious faith, leader idolatry and patriotism (militarism) work out as well as fame, power and wealth. So many lustful people turn to be athletically, body-building, religiously or politically enthusiastic, or adore sport competition, leader idolatry and militarism.]”

“People will discriminate when they are able to differentiate some things from all other things according to their likings. So, if those ‘some things’ are better or more virtuous than other things, those people should not be blamed for making those discriminations but should be praised for being wise instead. The problem is - usually good or virtuous qualities (virtues or moralities) manifest themselves, even though temporarily, through concrete especially through the body of the person with some inertia (which means keep manifesting that virtue
or moral for a period of time) even though that person does no
more have that virtue or moral, and many people still regard
that all his/her deeds are always righteous or forgivable by
only considering the beauty of his/her body.”

Since all these ideas do not sound so beautiful, let’s say they are only my (a Buddhist’s) ideas!

“People should not be prejudiced by their sex in education
and earning a living but there should be some regulations to
prevent immoral sexual relationships resulted from the
closeness between males and females in schools, colleges and
universities, work places and in the public places.”

Anonymous

(Read more about this in Chapter 7.)

Greed and Discrimination

“Those who do not give alms but accumulate only a little are
nobler than those who accumulate a lot and give alms since at
least they (the 1st type of people) do not cause other people in
the society to lose their own self-respect or turn to be greedy,
to compete a lot to earn a living, and help make other people
easily earn their livings, gain contentment and dignity.”

Anonymous
“If greed is allowed unlimitedly by laws, soon there will be very few overly-rich people and a lot of should-not-be-but-turn-to-be poor people. Then those very few rich people will establish the most privilege class in that society which will control the economy, armed forces, judiciary system, education, social and politic sentiment of those should-not-be-but-turn-to-be poor people in that country. They will make those people turned to be materialistic (ready to accept any advanced technology without any consideration about the long-termed negative effects on the human spirituality and the natural environment), nationalists (also imperialists and militarists), and religious idiots (including Monarchism-maniacs or leader idolatry believers) in order to distract those people away from realizing the fact that they (those should-not-be-but-turn-to-be poor people) are the victims of their (those few overly-rich people’s) greed and ego-mania.”

Anonymous

Nowadays, it is known that the long-fighting cold war between the democratic super power country, which is the USA, and the socialist and communist super power countries, which are the former USSR and China, has already ended with the victory of the democratic superpower. I think many people know that this is the only beautiful illusory side of the sad thing that has happened and is going to happen more.
What really has triumphed is Greed and Materialism or unlimited Capitalism not Democracy and what was lost is the noble ideology to distribute wealth and dignity equally among the people. The main factor that caused the socialist and communist side to lose, I think, was the idiocy of the rulers to fail to respect the importance of individuality (life and freedom) and educate the people to have self-realized moralities, and the use of armed forces to control their countries and invade some neighboring countries, and the infiltrated media from the capitalist countries that has brought greed in luxury life to the people. The sad thing that is going to happen is that those said mistakes are going to be made again but, this time, with likely higher degree by dominated-by-rich-people governments of the so-called winning democratic countries led by the USA to preserve the domination of those few overly-rich people in many countries. This earth now is in a perilous state like before the 2 World Wars or perhaps more. The insurgent of ISIS (Islamic state Iraq-Syria) and the fight in Ukraine and Yemen are only the prelude of the much more violence to come on this globe if the greed of some few overly-rich people is not stopped.
Pride and Discrimination

“Our pride should not concern about taking away some people else’s pride or dignity. So we should not enjoy the pride from wining the competition against other people, but should avoid all kind of competitions and should help all the people to be the winners in their lives (be able to earn their living with decent pride and dignity in themselves) instead.”

“The one who has honor is the one who gives honor (dignity) to all the people, not the one who receives honor (respect) from all the people.”

“We can give honor (dignity) to all the people just by not raising ourselves to be above all the people. [Those who cling to their advantageous social statuses and pretend to be or try to appear to be humble or benevolent to all the people in order to keep standing over all the people’s heads do not really give dignity to all the people but make them feel inferior.]”

“Some people discriminate their human fellows from what they feel proud to get from the society. Some people discriminate their human fellows from what they feel proud to give to the society. This difference itself, I think, can also be used to discriminate those 2 types of people apart.”

Anonymous
Figure 6. Who should be more honored by the Thai people concerning protecting all the Thai people’s right?

Left: Mr. Nuamthong Praiwan, age 60, a taxi driver who hanged himself to protest the coup d’état led by the military leaders in Thailand in September, 2006 (In the picture his face is blotted black.)

Upper right: Mr. Praiwan’s note saying that he decided to hang himself to disprove the coup speak-person’s statement that nowadays no one has enough democratic ideology to sacrifice one’s own life for its sake.

Lower right: The Thai king (and his wife) received the report and consulted with heads of the coup d’état gang as their master mind.

Until now, hardly Thai people have ever heard about Mr. Praiwan’s sacrifice, no need to say about appreciating it, while the king has not even the slightest blamed for the 2 last coups which he has masterminded to overthrow the civil-elected governments.
Conclusion

1. We all are born alone in this world and will die alone without taking anything with us. So we should be sympathetic to one another and ready to forgive those who violate us because of their lack of this realization.

2. Attachment (in anything) divides the people apart, while detachment unites the people together (the more things detached, the more effective).

3. We should not be envious or jealous of those who have and enjoy a lot of wealth and fame due to their idiocy and their pending problems.

4. I am not certain yet that there used to be 4 types of distinct races of people on this earth according to the Theravada Tripitaka. Anyway I believe that nowadays the people’s spirituality can be classified into 4 types, which are 1) those who think that their unique self-awareness is superior to others’ and do not want the spiritual liberation (detachment) - should be the biggest portion of the population on this earth, 2) those who think that
their unique self-awareness is superior to others’ but want the spiritual liberation (detachment), 3) those who do not think that their unique self-awareness is superior to others’ but do not want the spiritual liberation (detachment), and 4) those who do not think that their unique self-awareness is superior to others’ and also want the spiritual liberation (detachment) – which should be the rarest to be found.

5. The government should lay down some regulations preventing the closeness between males and females especially in academic, working and public places to help prevent and alleviate sexual misconduct in the society.

6. Those who do not greedy but also do not give alms, should be benevolent to the society than those who give alms but also greedy since they (the 1st type) do not cause the people in the society to compete a lot just to earn their livings.

7. If we, the ordinary and no-privilege people on this globe, all share the facts and knowledge concerning unmasking the cheaters in our
societies that we know to all the rest on this globe, I think we will be able to overthrow the all-time ruling cheaters no matter how powerful or shrewd they might be. Most of them can stay in power because many people both inside and outside the country still think that they are trust-worthy and good enough to receive such high reverence from all the people. Besides, many rich and powerful people who receive a lot of benefit or advantage from those cheaters try to help protect their (those cheaters’) reputations. One thing that we, the ordinary people, have to realize is that nowadays while we, the no-privilege people, in many countries join our hands in fighting these cheaters and their supporters, these cheaters and their supporters in many countries also join their hands to strengthen their control on us the people. Unfortunately, most of the media including the movie and advertisement industries, the state-provided education and state-controlled religion are in their hands. Anyway, we should not be so discouraged since we are always backed up by the universal righteousness which, I still believe, is unbeatable in the long run.
Chapter 5  No Killing

“All creatures are afraid of being hurt. All creatures do fear of death.

Making oneself (one’s fear of being hurt and death) as the reference;

One should neither kill by him/herself nor make someone else do it.”

Dhammapada

“Nothing is dearer to all creatures than their own lives, so abstain from killing is not only the 1st priority moral but the whole morality.”

“Those who do not respect the lives of others should not be trusted, no need to talk about respecting them highly as leaders or teachers.”

Buddhism

“Those who earn their livings by killing should be blamed.

Those who earn their livings by getting respect as the nonviolent but praise killing in public should be blamed more.

Those who earn their livings by getting respect as the nonviolent and preach nonviolence in public but secretly order some ones to kill should be blamed the most.”

These 3 types of people can be easily found in contemporary Thai politics!
The causes that make humans kill animals

“For a creature to be worthy to be called a human
sexual morality is the first priority.
Anyway to have already been born a creature called human
abstain from killing any animal is the should-have morality.”
Anonymous

Nowadays some might say that it is impossible for humans as the whole not to kill animals at all. I agree but I think that we should divide this into different cases as follows:

1) Killing animals for pleasures or entertainment or as sports such as dears hunting, bull fighting (which the bull is killed), game birds, fishing, etc. I think this kind of animal killing (or entertainment in watching them killed) can be (individually) abolished at once.

2) Killing animals to be our food. The fact is that nowadays many of us can live without eating any animal and still get enough protein from plants but many of us still attach to the taste of animals’ meat. I would like to tell the reader my personal experience here. I used to enjoy eating animals’
meat as many other people do when I was young and never thought that I would be a vegetarian when I grew up to be in my mid 40’s (now I am 54). But once when I had practiced being a vegetarian for about a year I found out that my enjoyment in eating had not decreased at all. Since my tongue had turned to be more sensitive to the subtle taste of vegetable, rice, beans, fruits, milk, spices, etc. And if the reader is afraid that eating only no-meat food will make the reader think inefficiently, I would like to say that all the articles in the websites http://homospiritus.webs.com including all the books in it have been written after I have already been a vegetarian. (As far as I know, Isaac Newton, a renowned English scientist, was also a vegetarian.)

3) Killing pestilent animals that destroyed our crops. If the reader is a farmer the reader will find that this is a very serious problem. Not only insects but also rats, birds, squirrels, etc. will devastate our crops if they are not gotten rid of or controlled. (Squirrels look lovely and benevolent in the Disney’s cartoon ‘Snow White’, but in real life only one squirrel can destroy the whole coconut orchard.) Anyway, besides insect, I still do not agree to kill these animals; there should be some other methods to control them or prevent our corps from them. And
for insects, I think we should use only biological pesticide (Effective Micro Organisms: EMO or EM) which is actually mostly used for expelling or preventing them to eat or lay eggs on our crops more than killing them. One thing to help control these pests is to avoid planting the same crop in a large area which means to limit the size of our economy or income which was the way of life of most farmers before the advent of large crop plantations since colonial era. This might not be agreeable for many farmers as the desire to ascend to higher spirituality might not appeal to them as much as the desire to get wealthy or have high material standard.

4) Killing animals that might harm us or bring us sickness. There is a story in Dhammapada that once in the morning while the Buddha was begging for food (in Buddhist monks’ style) he saw some children were killing a snake, so he asked those children why they were doing such thing. Those children told him that because they were afraid to be bit by that snake. Then the Buddha told them that “those who want to be safe by harming others will not be safe once they leave this world, those who want to be safe after leaving this world should not harm others”. This story tells us that we should avoid killing as much as we can even though those
killing is expected to be for our safety or survival in this life. Nowadays it is difficult to get away from many pestilent or poisonous animals either in town or in the countryside. It should be better to find the way(s) to protect ourselves without directly killing them. I know that it is much easier to say than to do, but solving problems is the ability that humans are expected to excel all other creatures (even angels), aren’t they?

5) Killing animals because they are overpopulation and they destroyed the environment as the whole. Usually when some type of animals is overpopulated in some place, sometimes, the main reason is because the nature (i.e. the relative amount of predators and preys, etc.) is off-balance there and then. In turn, nowadays the main reason that makes the nature off-balance is humans’ greed and ignorance. So to avoid killing the overpopulated animals is to prevent them to be overpopulated by reducing our greed and educating ourselves to know the interconnection between our action (i.e. the way of our living, etc.) which affects the natural environment in many aspects (domino effects) which will result in some types of animals (mostly pests and insects) increase in number rapidly and destroy our crops and/or the natural environment. [I think the use of chemical pesticide has made
malevolent insects which destroy crops overpopulate more and more which in turn make the farmers who use it have to increase its amount and degree of toxicity and those neighboring farmers who do not use any chemical insecticide lose all their crops. [In other words the land has lost its immune against malevolent insects - so the statement “If the chemical insecticide is still allowed by law, there are always famine (in existence).” is not an idiotic statement.]

The causes that make humans kill one another

“Killing can only be stopped by no more killing.”

“Killing someone and intimidating someone to be afraid of being killed (if keep on doing something or not doing something), may appear to be 2 different levels of sin to the committer side, but for those who are violated they indicate the same level of evil of those committers.”

Anonymous

I remember once I attended a monthly listening to the Buddhist Dharma in my working place and the monk preached about the 4 roots that cause all problems in all human societies which are: 1)
competition for food, 2) competition for dwelling places, 3) competition for lovers, and 4) competition to be the rulers. His preaching was so simple and easy to remember so I can still remember it even when the time has passed for decades. When I reconsider his teaching presently I think that it is very true and is the main cause that makes humans kill one another.

Talking about the competition for food, if we are not attach too much about taste, the distribution of food in a human society or between human societies should be more easily done and the competition to get enough and good food should decrease. (Personally, I do believe that if most of humans on this globe turn to be vegetarians, the problem about famine that occurs now and then somewhere on this globe will be highly reduced since many other people who are not in the affected area will be more willing to share their excess food.)

About the competition for dwelling places, I think it is mainly caused by our greed and flamboyant taste of living. Many people acquire too many or big pieces of land to get income or as their assets. If there are some laws to limit the amount of wealth or the ownership of
land I believe that it will help reduce the problem of the scarcity of living place. We should also teach ourselves and our children not to adore flamboyant life or housing (Maharaja or billionaire’s style) since the natural resource on this earth is not enough for everybody to live in such way (and the natural resource is not for human only but also for all animals). Moreover, we should be considerate of the feeling of others, and it should be the duty of everybody to help reduce the unnecessary competition for living in the society in order to help maintain the morality of the people on this globe as the whole.

Talking about competition for lovers, it has always been a cause of murder in all human society. The competition (desire) for lovers among young kings (princes) have been the cause of some wars in ancient history and has made some of them possibly kill his own brother, and some of them definitely kill his own parents in contemporary history.

Lastly, concerning the competition to be the rulers, I believe it always exists if we still accept Leader Idolatry, Monarchism, and Militarism, especially instill them to our children via the compulsory education.
Rajprasong Massacre (Thailand, March – May 2010)

“If you know the truth, the truth will make you free.”

Jesus Christ

“It was not seeing all the truths that made the Bodhisatta Siddhartha be enlightened to be the Buddha, but it was some certain viewpoint (which was ‘Dependent origination’ - with the conclusion that existence is unavoidably subjected to suffering and it is craving that causes attachment and, in turn, attachment causes existence) which he formed once he had seen some truths (Which were his own past lives and the dying and being born of many creatures in all realms of reality around him at that moment) that made him enlightened.”

Anonymous

“To prevent the people to be able to connect the dots that lead to understand the truth that all the political chaos in the society are mainly caused by the injustice of the supreme ruler and the existing corrupted judiciary system (including Laws) is the main duty of the media and the education institutes in any long-time dictatorial country.”

“The truth is most of the time the word ‘God’ or ‘For the sake of the welfare of all the people!’ comes out from the mouths of those supreme dictatorial rulers who, many times, kill or order to kill their own human fellows.”

These statements have been proven true in Thailand for more than 60 years.
This incident was the one of very important events in my life that I have experienced closely and it has changed my spirituality quite considerably (from being an ideal Institutionalism-believer to be a practical justice-and-freedom lover). Also because of this event I have started writing the homepage http://homo spiritus.webs.com and many books both in Thai and in (broken) English since then. I am certain that almost all the Thai people concerned in this incident were, and probably still are, in delusions (i.e. adore Monarchism,
Militarism, trust the Thai media and political judiciary system whole-heartily ...continue in next parenthesis) more or less. The higher position in the incident they had, the likely more delusion (...self-delusion, or cheating themselves that the attachment or the wrong thing they did was right, etc.) they had (or still have).

The incident had been intentionally made very confusing in many details especially near the end time by the military side (i.e. a lot of soldiers infiltrated into the Red-Shirt group, wireless and all types of communication and transportation blockade, explosions caused by M-79 projectiles, etc.) so no (innocent) one on that scene could have the 100% sure or the consistent explanation to every detail (especially the arsons, and the explosions and shootings) occurring at that time in order that the government could deny it’s obvious wrong doing to the public with the lack of enough evidence and inconsistency for those innocent people who were in the scene who try to explain it correctly to the minute detail to blame the government, and to justify the accusation that the Red Shirts were the cause of all the violence. All the evidence (i.e. pictures, video clips, etc.) concerning the
soldiers' use of weapons and the horrible condition of those who were shot dead by the army snipers (mostly at their heads and their chests, some were good looking female young adults, some was a gentle-looked family man while turning his face backward, all of them held no weapon in their hands) has been gotten rid of systematically and almost completely from the media by many so-called state's security agencies since then. Moreover, after the incidence all the people who acted as leaders of the Red Shirts have been bribed or intimidated or given the chance to hold some important political positions (for a while) in the general election that was allowed to occur afterward in exchange with destroying the evidence they had, giving royalty to the monarchs and shut their mouths not to reveal the truth about who should be responsible for allowing soldiers to use weapons (sniper guns) to intentionally kill the people. I am sure that nowadays if anybody tries to find the information concerning this incident from the internet and the available recorded evidence will find only a few horrible original pictures which clearly show or imply the brutality of the prosecutors, craftily-biased stories and distorted details which give more sympathy to the government and the armed
forces and, most importantly, nothing concerned with the monarchs at all, which, I believe, is the same as almost all other like incidents that had happened in the country many times before. As a witness to this incident (from start to the end) that might be regarded as a hallmark of the process of the transformation of the Thai political system by the next generation. I think it is of little importance to try to describe in many details what I have seen from the beginning and it will be too lengthy, so I would like to say about this incident mostly in a general viewpoint from the beginning until near the ending instead, as follows:

1. Basically, this incident can be regarded as the continuation of the 1932 revolution in Thailand led by “The People Group” which had Mr. Pridi Banomyong as one of the masterminds who was a civilian to change Thailand from Absolute Monarchy system to Democracy with the entire king’s highest powers (Legislative, Executive, and Judicial) given to the people. Since from then on there has been continual political fighting both obviously and subtly between the monarchs and those few who use the monarchs to gain their
own power and wealth as one side and the ordinary Thai people as the other side, to be the real owner of these 3 highest powers. The 7th king of Bangkok abdicated shortly after the 1932 revolution and exiled to England. In 1946 Mr. Banomyong himself, even though having received the reputation as the national hero who had helped Thailand escape from being a loser in the just finished WW2 was forced to exile from the country by the accusation that he had ordered his bodyguard to kill the young 8th king of Bangkok who had just become of age and returned from Switzerland to Thailand only for a few months at that time. Even though there were a lot of evidences that the accusation was impossible but the pro-monarchy people controlled the army and the newly appointed 9th king of Bangkok who also was in the scene stated only trivialities against Mr. Banomyong’s innocence. From then on the 3 highest powers had been practically shared between the monarch and the pro-monarchy influential people (mostly military leaders). Anyway, those influential people kept dying out and all military leaders had come
and gone when time went by, but not yet the king (?). With the continually and gradually increasing country-wide popularity by the state-controlled media, compulsory education and the traditional Pro-Monarchy Buddhism (which Thailand have received from Sri Lanka since the 13th century), finally the 9th king of Bangkok has been accepted by most Thai people (?) to be the proxy owner of the 3 highest powers. This is, however, against what it should be, especially, in the modern day world-wide democratic spirituality. The main reason that the king of Thailand (9th king of Bangkok) is able to gain acceptance from most Thai people (?) to hold these 3 highest powers is because he, with the help from all the past governments (most of the time juntas), has created the picture that he is incomparably virtuous, not abuse the taken powers, and has been the indispensible gear to drive Thailand toward prosperity, security, and happiness ahead of the (then war-torn) neighboring countries. Anyway many people (including me) have begun to think that this noble picture is illusion due to the continual appearance of coups and juntas
which have begun since he was appointed, the fast deterioration of the Thai people spirituality and the natural environment, and the series of political incidents in the past decade especially those led up the coup in 2006.

2. The so-called-by-media ‘bloodless’ coup in 2006 in Thailand, which can be considered the 1st part of the miniseries inside the whole series (which began in 1932), was committed to overthrow the civil-elected government when the general election had been signed by the king to be carried out in a less-than–a-month period of time. That coming general election was the ‘repair’ of the previous chronic unsuccessful general election due to the Democrat Party, led by Mr. Abhisid Vejjajeeva, which had been the opposite political pole with the government then disregarded the king’s order (the proclamation of the general election) and tried unlawfully to make a big scale political chaos demanding that its rival (Mr. Thaksin Shinawatra) to leave the political arena for good. Astonishingly, besides some evidence before and after the coup that the king sided with
Mr. Vejjajeeva and the coup (even probably masterminded it) the king officially helped appoint the prime minister (who was a high ranking military officer) for the junta and publicly announced his support for that junta with intimacy in his following birthday assembly. Because of this, for the first time I began to really lose my trust in the king’s honesty and righteousness. The former prime minister of the ousted civil government (Mr. Shinawatra) was then sentenced guilty by the court (which worked under the junta) of some corruption case with imprisonment penalty, and his political party, Thai Rug (=Love) Thai which was the core of the government was then sentenced by the court (which worked under the junta) to be dissolved by another accusation. The junta appointed a group of people to write a new constitution and the general election was held about a year later. However the winning political party, Palang Prajajaoan (Power of the people), was the offspring of the former Thai Rug Thai Party and could form a government after the election. Anyway Mr. Samark Soontharavedj, the head of the party
could act as the prime minister for only a short period of time since the court (the same old judges who had worked under the junta) sentenced that he was not worthy to be the prime minister since he occasionally was on air in a 30-minutes TV program about cooking, ‘Jim Pai – Bown Pai’ (Keep tasting – Keep grumbling), so he also had a part time job to earn his living not suit to be the prime minister. After that the party made another member, Mr. Somchai Wongsawad, to be the prime minister instead. But Mr. Wongsawad could be the prime minister even in a shorter period of time than Mr. Soontharavedj since the Palang Prajajoan Party was sentenced (same old judges who had worked under the junta) to be dissolved due to one of its head members was accused of having done something wrong against the election rules by the court and Mr. Wongsawad could no more in the political arena. It was so obvious that the court itself was shamefully unacceptable and had been using double standard in judging between the 2 political rivals, but what is more embarrassing about the Thai politic laws is that it has allowed
the representatives from the general election to change their political pole to the opposite political pole after they have been elected by the people. This law has really destroyed the creditability of the House of Representatives and all political parties which represent the people and are the heart of the democracy of the country, and had made a political mayhem in the country before. The analogy is that if there is a law in a country that allows either a husband or a wife to divorce from his/her spouse and remarry with someone else even though his/her (former) spouse does not do anything wrong with him/her then we can see that eventually it is unlikely that the Spouse or Husband-Wife institution can exist in that country so does any Family Institution. Anyway, most media did not pay attention to this and then quite a few representatives from the former Palang Prajaoan Party joined with the opposite political party, the Democrat Party, and then united as the new government under the support from top military commanders in December 2008. Then the Red Shirt group came out crying for political commonsense and justice by demanding
that the parliament be dissolved and a general election be set up as soon as possible which started the series of incidents for about 2 months which ended at Rajprasong intersection, Bangkok, in May 2010, with the death toll more than a hundred and thousands injured so I would like to call these series of incidents ‘Rajprasong Massacre’.

3. Up until now I have never been a Mr. Shinawatra supporter and always thought that many of his popular projects would have a lot of problems when time went by, unless they were kept being corrected (which I think it has been proven true more or less). So there was no need to expel him by using overly unlawful politic and unjust judicial methods which are illegal and have has proven to have caused much more detrimental effects to the country especially in over all Thais’ spirituality than his problematic projects and his corruptions since he would likely decline from the popularity by the end of his 2nd term naturally and the people in the whole country would then judge him by the further general election. About
his corruption, from what have been exposed in the media from his opponents so far, I have not seen that he is more corrupted than the average Thai politicians who have stayed untouched by the court especially those who have been accusing him. Also, if most of the people in the country did not accept Mr. Shinawatra’s corruption then they would have the chance to get rid of him in that ‘repair’ general election. Besides, it should be accepted that there has been no angel in Thai politics or anywhere else in this world. What the people want in practicality is the decently corrupted leader who comes to power according to the rule and gives more benefit than harm to the country especially in the long term. Speaking of benefit, of course, I value the spirituality or morality of the people not only wealth or material standard of the people, and Mr. Shinawatra has become rich according to the law(s) that has (have) been written. If his richness is wrong then it is the law(s) not him that is to be blamed and corrected. What his rivals have been doing is nothing to do with the law(s) but only to change the people who get the benefit from that
(those) law(s) to be someone else on their side. These thoughts, I believe, are not only mine but also the thoughts of many so-called Red Shirts who marched toward Bangkok in March 2010. I accept that there should be many other different reasons for those people who joined the Red Shirts then. Many of them at that time might be just Mr. Shinawatra sympathizers; especially those who acted as leaders should have received a lot of money from Mr. Shinawatra to be able to organize the Red Shirts parade and camps in Bangkok. Anyway the only way for those who were not really Mr. Shinawatra sympathizers but had the same idea as mine more or less to express their disagreement about the political injustice as the whole to the public was by joining the Red Shirts. So we joined the group in the parade and the camps in Bangkok from time to time during that period but we were not the followers of those so-called Red Shirts leaders and, I believe, neither most of the rest of the people who were there.
4. Mr. Thaksin Shinawatra was the first prime minister of Thailand from the general election who was also a billionaire getting rich from doing wireless communication business, so he had both political and business rivals. One of his admirers who, more or less, had helped him win his 1st term general election, Mr. Soandhi Limthongkool, a Chinese – Thai businessman, the owner of ASTV, turned to be a bitter enemy after Mr. Shinawatra refused to help him own a state’s TV broadcasting station (Channel 5). Mr. Limthongkool then allied with the businesspeople who were not successful or lost their opportunities during Mr. Shinawatra’s period, and the pro-Democrat Party activists forming a street-side-trouble-maker group called ‘The Alliances’ noticed by yellow cloth strip wrapped around their heads (which later have turned to be yellow sport shirts). They could gain handsome participants from the public by their propaganda proclaiming to preserve the sovereignty of the monarchs and patriotism as their main incentive through their ASTV. The aim of the Alliances group then was to force Mr. Shinawatra to use
violence against the civilians whom were lured to join the group so that his fame would be tarnished quickly and heavily which would make him resign or the military head commanders come out and make a coup to overthrow the government. Anyway, the government showed a very high level of tolerance not to use violence especially the military force even though the Alliances group blocked some streets in Bangkok then seized the Government Central Office and finally seized the airport for many months. However, no matter how hard the government tried to avoid there were still a few deaths (which is still not settled that which side should be responsible) and some casualties. These deaths and casualties were then highly echoed and condemned by the public media and, especially, his arch political opponent, Mr. Abhisid Vejjajeeva, head of the Democrat Party, to be Mr. Shinawatra’s grave mistake and they were also used as an excuse by the coup leader that later overthrew his government just before the expected ‘repair’ general election. The coup itself was accepted and declared ‘bloodless’ by the
public media liked to declare that Mr. Shinawatra’s political opponents were really civilized people who shun of violence especially killing people. So I believe all the Red Shirts that marched to Bangkok in March 2010 had learned these lessons very well accompanied with the embarrassing lesson in a year before (which I will state further in the 5.) and knew that the only mean they could use to successfully obtain their goal was to show to the public their peaceful and civilized large demonstration to ask the government to dissolve the parliament and set up the general election with the belief that there was still some justice and shame in the minds of those who lead the kinky-formed government and the Thai public. I believe none of the (innocent) Red Shirts at that time thought of using any violence and that the situation would be prolonged for months; they would have to make a large blockade area in Bangkok that would cause a lot of troubles to Bangkokians and themselves, and violence which resulted in many of them got injured and killed, and they all would end up appeared to the public as the only culprits who
have to responsible for the whole violence and the arson at the Central World buildings and some other buildings around that area at the end of the incident and deserved all those deaths and casualties.

5. Even though the (short-lived) Palang Prajajoran Party which was known to be the Red Shirts’ political party overwhelmingly won the general election in 2007 by the constitution written by the coup in 2006, it had been attacked heavily and continually by the political court (which had worked under the junta) echoed by the public media, destroying its creditability which finally resulted in its 2 prime ministers expelled and the party dissolved. During that time the Bangkokian Red Shirts formed their Disagreement demonstrations from time to time in the so-called the ‘central Hide park’ in Bangkok (Sa Narm Loo-ung) and its had increased in the numbers of participants quite considerably when the Palang Prajajoran was dissolved by the court and the new government with Mr. Vejjajeeva as the prime minister was formed in mid December 2008. In
March 2009, about 100,000 Red Shirts from Bangkok’s vicinity and some far away provinces gathered around the so-called ‘central Hide Park’ and Rajdamnern Avenue, and then moved to encircle the Government Central Office. The so-called leader of the Red Shirts then demanded that Mr. Vejjajeeva resigned at once and those top military commanders who had committed the coup in 2006 and helped to form Mr. Vejjajeeva’s government be punished. At that time both sides knew that which side initiated violence would be highly blamed by the public and it was also known that the public media was in favor of Mr. Vejjajiva than the Red Shirts. However, against all the intention of the honest Red Shirts then and there, it appeared to the public that the Red Shirts had initiated violence which caused some dead, casualties and a lot of damage to the public properties neglecting the fact that (mostly) many Red Shirts were injured, some were killed by soldiers and militia (Blue shirts) and it was likely that those who destroyed the public properties (i.e. seized and burnt buses, etc.) were not Red Shirts but some soldiers or militia disguised as
Red Shirts (they could fooled even some so-called Red Shirts leaders then – I have seen this by my own eyes). So Mr. Vejjajeeva won the public sentiment, and could order Bangkok and vicinity to be under martial laws and all Red Shirts surrendered their demand and went home. That was also an embarrassing big losing to win the mind of the Bangkokians concerning the respect of Non-violence between the government and the Red Shirts. [The weak point of the Red Shirts as far as I saw at that time (and up until now) was that even though they were numerous with the intention to avoid any violence, they were too naive (easily to be tricked), totally not organized (came and joined the group with free will) and lack of enough communication in the group. They were good only to show big peaceful demonstration (encouragement or disagreement) in a civilized society for a certain (short) period of time, not for anything thing else especially those involved with violent harmful actions in a long-timed brain-washed dictatorial society with shameless leaders like the Thai society so far.]
6. About 1 year after that in March, 2010 although there were more than 140,000 Red Shirts paraded to Bangkok peacefully in beautiful red-garment truck-loaded processions and made a temporary camp at Rajdamnern Avenue and the surrounded area, and the so-called leaders of the Red Shirts only demanded that the government dissolved the parliament at once and set up the general election, the government which led by Mr. Abhisid Vejjajeeva, head of the Democrat Party, who had the experienced of the previous winning over 100,000 Red Shirts, firstly refused to listen, then made a 2-days talk with some of the same old so-called Red Shirts leaders. Mr. Vejjajeeva wanted to prolong the government for another 9 months before the general election would be made; the Red Shirts leader disagreed. Anyway the government did not deploy any police or military force to expel the camp. About 3 weeks went by with no sign of any progress in the negotiation. The businesses on the Rajdamnern Avenue were utterly dead. The public media and Bangkokians began to blame the Red Shirts heavily for the obstruction of
transportation, the destruction of the economy of business on the avenue and peace of their lives. It was obvious that Mr. Vejjajeeva was only a shameless petty politician; his deed went in opposite direction with his eloquent speech that he used to make in public; he planned to use the tiredness of those Red Shirts, the Bangkokians’ tolerance limit and the government-controlled media to get rid of the Red Shirts without explicitly deploying any military force, the strategy which had been proven successful before. Seeing that the peaceful method did not work as expected, about half of the innocent Red Shirts went home for good. There were still about 60,000 – 70,000 Red Shirts left at the peak then. The so-called Red Shirts leader decided to increase the pressure toward the government by leading the still-left-in-large-number Read Shirts forming truck-loaded procession to some keys places. And then, there was a big turning point to the event when those so-called leaders of the Red Shirts made another encampment at Rajprasong intersection the heart of downtown in Bangkok which is about 4-5 kilometers away
from RajDamnern Avenue. Then Mr. Vejjajeewa declared that Bangkok and the vicinity was under the martial laws and ordered the armed forces to control and dissemble the Red Shirts’ encampments.

7. It is inevitable to talk about the concern of the Thai monarchs in some depth in this incident to help to understand how the violence was initiated, prolonged, and escalated until it has turned out to be the most disastrous event in the civil fight for the justice in the contemporary Thai history.

Formerly Mr. Thaksin Shinawatra gained a lot of favor from all the Thai monarchs since during his first term he managed the country’s economy until Thailand could cope well with the IMF debt and then be able to invite the kings and queens in almost all countries that still have monarchy to join the Thai king’s 60 years-on-the-throne ceremony as honorary guests. However, when Mr. Limthongkool broke friendship with Mr. Shinawatra, he tried to make use of the Thais’ high respectful sentiment for the king as an
important tool to destroy Mr. Shinawatra by trying to arouse the public sentiment that Mr. Shinawatra had looked down upon the king’s power, behaved himself as if he was the king. How silly that might sound, it did work well with many high-ranked officers and scholars especially those who had big influence on the media and, certainly, it was also echoed by Mr. Shinawatra’s political and business opponents. Moreover, it happened that one of the doctors that had been looking after the (sickly) king was Mr. Abhisid Vejjajeeva’s father. I think that should be the main reason why the king did not blame Abhisid when he boycotted the proclamation for the general election in 2006 and later supported him to be the prime minister of the kinked-formed government in December 2008 instead, with the statement “Thailand is lucky to have Abhisid as her prime minister!” (which later was repeated by his right-hand man, Gen. Prem Tinsuranon). Anyway, it had been believed by most Red Shirts that the king had never involved with ordering soldiers to use weapons against the people until at the end of Rajprasong Massacre. Usually the
king could give order to his right-hand man, Gen. Prem Tinsurmanon, who was respected by most (?) of the high ranked military commanders.

For the queen, the story was slightly different; she changed from being a Mr. Shinawatra’s supporter to be against him by publicly showing sympathy to Mr. Limthongkool’s Alliances group. This appearance did really anger many Red Shirts so they circulated many rumors about the queen’s backdoor life, the favorite one was the story that she possessed the late Saudi Arabia king’s blue diamond which had been stolen from his palace by a Thai worker (whether this story is true or not, the Office of the Royal Houses has never made an official denial). I think this should have only made the queen hate the Red Shirts more and more. The queen has officially been the commander of her bodyguard battalion in Joalbury, a sea-coasted province east of Bangkok.

For the (crowned) Prince the story was quite different, he was financially helped by Mr. Shinawatra many times. The prince also was not pleased that the king had not appointed him to
the throne as it should have been done long time ago. Besides, the king has promoted his younger sister, (crowned) Princess Sirindhorn to be his rival to the throne. So the prince agreed with what the Red Shirts were doing. The prince officially has been the commander of all the king’s bodyguard soldiers. He also has his own (hired) private soldiers.

8. During the previous Red Shirts uprising in April 2009, while many Red Shirts followed Mr. Vejjajeeva to Pattaya in Joalbury, they were hindered by soldiers with personal rifles from the queen’s bodyguard battalion (noticed by light-blue scarves) and para militia in blue sport shirts. There were many casualties and some alleged dead among the Red Shirts. Anyway, the public media did not tell much about the detail.

9. On the evening of April 10, 2010 the prince’s snipers dressed in all-black garment helped shooting the commander of the soldiers who also was the queen’s bodyguard, along with 4 soldiers, who were trying to dissolve the Red Shirts encampment on Rajdamnern Avenue. The rest of
the dead that night, 22 of them (along with about 800 casualties), were shot by government’s soldiers (snipers). One of the dead was a Japanese reporter, the rest were all Red Shirts. Anyway the Red Shirts have turned to be the main suspects by the media for the killing of those commander and 4 soldiers. I am quite sure that the government knew that Red Shirts had not done that since they had no weapon but pretended not to be able to figure it out in order to reduce the blame from the public for the number of dead and casualties that night for which it alone had to be responsible. Anyway I would like to say something against the so-called Red Shirts leaders there and then, here, since I was also on the scene on that night. It was then the first time in more than a year period of continual fighting that there was obvious evidence that Mr. Vejjajeeva’s government ordered soldiers with weapons to intentionally kill bare-handed civilians when they were not acting any immediate harm to anybody. Some Red Shirts leader (as I remember was Mr. Chatuporn Promparn) treated the Red Shirts corpses there
like the trophy with not-concealable delight when he ordered some ones to take pictures of those corpses, put them in coffins, carrying them around, etc. I think that the so-called Red Shirts leaders should have been more concerned about the security and value the life of all the Red Shirts than that appeared.

10. After that bloody night on April 10, 2010, I think the number of the Red Shirts who joined the protest was reduced further by half. Then the camp on Rajdamnern Avenue was deserted and the Red Shirts there then join with those at Rajprasong intersection camp. The number of Red Shirts at that time was approximately 30,000 – 40,000. The main incentive of the remaining Red Shirts then was to get sympathy from the public for those who had been killed and injured. Anyway, the public media was then controlled by the government and most of the Bankokians’ sentiment around that area at that time should be highly against the Red Shirts since the camp utterly destroyed the business on Rajprasong intersection and the peacefulness of the daily
lives of the people lived in the area so they might think that the Red Shirts deserved those deaths and injuries. Moreover, the camp was professionally barricaded as a military fort and protected by hired young males dressed in black long-sleeved sport shirts armed with sticks and catapults at the entrances. This protection of the camp would have been impossible if the prince had not helped by sending one of his military experts, Commander Kharttiya Sawadipol (nickname ‘Say Da - eng’) who had appeared through the media as a devoted Mr. Shinawatra’s sympathizer to look after the camp along with some of his soldiers.

11. The Red Shirts leaders then tried to negotiate with the government to be responsible for those who had been killed and injured, but the government insisted that the camp had to be dissolved at once and all the Red Shirts leaders turned themselves in. Moreover, the government kept on strengthening the encroachment on the camp with military force and prohibit any truck or food supply to enter the area, scanned the ID
card of all those who entered the area, etc. The number of death toll of the Red Shirts especially those who acted as the guards in nightly gunshot assaults near some barricades had been increasing continually. Some Red Shirts (including me) then still hoped that the king would come out and order the government to stop using force and resign but it never happened. Besides there was a rumor that the king was drugged and kept out from knowing what was going on at Rajprasong intersection. There was then no hope among the Red Shirts to receive justice inside the country. Some Red Shirts leader even tried writing letter to Mr. Bun Khi Moon, the secretary of the United Nation then to help sending an international troop to control the situation. It was not successful though. The Red Shirts inside the camp were more dispirited and vulnerable when Commander Kharttiya Sawadipol who was the real head of the security guards of the camp was shot dead in the open in daytime near the camp while he was being interviewed by a foreign reporter. The shot was believed to be ordered by some monarch who was
more powerful than the prince. From then on the condition in the camp deteriorated rapidly. Most of the Red Shirts were disillusioned that they had lived in a hopeless evil-politic country with no trust-worthy government, judiciary institution or public media and went home. There were not up to 10,000 left in the camp. Especially in day time, sometimes there were only a few thousands at most. A lot of soldiers disguised as civilians began to infiltrate into the camp, made survey and took photographs (and, I believe, also as hired Red Shirts guards). A lot of tents near the barricades were deserted to avoid nightly gunshots and the fear of the imminent intruding military operation. Only near the central platform the tents were still crowded, the rest were occupied only by few people or left empty. Some pro-monarchy (so-called ‘yellow-headed’) Red Shirts leaders left the camp and never came back. Anyway in the evening the camp was reinforced again in the central area by a lot of independent justice-supporters who risked their lives to help increase the number of the Red Shirts in the camp as many as possible to discourage the government to
use armed force to dissolve the camp at night, and then exited the camp in the morning.

12. What were happened near the dissolution of the Red Shirts camp at Rajprasong intersection did really show that the so-called Red Shirts leaders, the government, and the monarchs were all evil as I have witnessed as follows:

It was clear to most Red Shirts inside the camp that the government would not negotiate with the Red Shirts leaders and would use the armed force to dissolve the camp. But, from what I saw while I was there then, most of them still trusted the remaining Red Shirts leaders who still stayed with them in the camp at that time.

Those remaining Red Shirts leaders then also had realized that the government would not bear any responsibility for those civilians who had been killed and injured up to that time and would use armed force to dissolve the camp and capture them and make them be the only culprits of the whole mess. The only way that they could survive was to use the strategy that which side had more
patience would win. The government might not really dare to kill too many bare-handed people at the last minute and finally agreed to negotiate. Or if the government had decided to use armed force to dissolve the camp they would surrender without any condition after there were a lot of civilians in the rim tents killed by the military operation while dissolving the camp before reaching the central tent. Even though it was quite risky and they might be put in jail after that but then the government would be more blamed for that heavy civil lose by the public media especially international media, or suffer a very high political chaos, and they (those leaders) would likely be freed eventually. So they had to keep the spirit of the remaining Red Shirts in the camp high and give them some hope to survive through the situation and at the same time discouraging the government not to use the force to intrude the camp by publicly telling the Red Shirts in the camp to break into those surrounded big commercial buildings and burn them down and the Red Shirts in other provinces did like-wisely with main government offices once
the armed force destroy the camp barricades at Rajprasong. Even though I could be called a Red Shirt at that time (and still now) I really disagreed with this idea. It was like we (Red Shirts) finally proclaimed that we were terrorists and it would destroyed all the value of Red Shirts’ lives who had been killed and injured while they had no weapon and the effort that we had been trying with a lot of patience and risk of our lives for a long time to make and preserve and be accepted by the public as a group of just and nonviolent activists who mind for the welfare and justice of the people as a whole (not just for some particular person).

Talking about the government side, I believe at that time it had decided to use armed force to dissolve the camp even though there might have the death toll about 1,000 – 2,000 of innocent civilians and still hoped to get away with the public blame since it had controlled the public media and sentiment and all kinds of communication, emptied the area around the camp for a few kilometers in radius of any eye
witness by curfew and rings of soldiers and had made the picture (forged evidence) appear to the public that the Red Shirts in the camp had hidden a lot of weapons in and near the camp ready to make a battle with the government. So if a lot of Red Shirts would be killed the public should accept that the main reason was because they all deserved it. So there was no obstacle to this plan except the only one and the biggest one which was the nosy foreign reporters who were in the camp from time to time.

Anyway it looked like the government (or someone) had tried the last method to minimize the death toll of those bare-handed Red Shirts and solve the problem about those foreign reporters in the camp at the last minute by sending a group of elite commandos intrude into the camp in the early morning of May 19 on the side of the most attacked barricade near Loompeenee park where the big troop had been waiting there for more than a month, killing 3 guards at the barricade including an Italian reporter. Almost all the Red Shirts had fled from that area before for weeks except the guards and
those Red shirts who were inquisitive to know what happened including some foreign reporters. After the news of the morning attack with some guards killed I visited that area in that late morning. I was quite surprised to see a young guard (should be around 20’s – 30’s) carried a short gun at his waist and was giving an interview to a foreign reporter in English. As far as I and, I think, almost all Red Shirts in the camp had believed, since the beginning, that all Red Shirts guards would not have and carry any weapon such as a gun, as least, conspicuously to the public eye during day time since that would be like we lied to the public (especially foreign public) that we were non-violent and possessed no weapon, and that would destroy the shield for our security and the chance for us to win the international public sentiment and success in our fight, and would destroy the value of the lives of those bare-handed Red Shirts who had been killed and injured by soldiers’ weapons. The first sentence that I could hear that guard telling that foreign reporter was that that area (inside the camp) was allowed (agreed by both sides?) to use
guns which implied that it was OK then for the commandos to kill people in the camp that morning. Then the reporter zoomed his camera to that guard’s face to record the interview. That guard colloquially gave his opinion in English, quite professionally and confidently (I have to accept that he spoke much better than my English speaking), atypical for Red Shirts guards who mostly hired from passenger-carrying-motorcyclists then (or maybe I have self-deluded myself and looked down upon them for a long time – I have to apologize all of them here!) as one of Mr. Shinawatra’s strong supporters saying something like Mr. Shinawatra was going to win soon. After the interview finished I went to meet that foreign reporter at once and told him (with my broken English) that that guard was not supposed to carry a gun. That foreign reporter looked at me as if I was very ignorant of the situation then he told me that for that area in the camp it was allowable for both sides to use weapons (?). Then it was like there was some gun shot at the barricade, everybody around that area lay down on the ground afraid to be shot, except
that guard who, alone, laid his back leisurely and fearlessly on a deckchair. I believed that that guard was one of many well-educated and well-trained soldiers who had infiltrated in the camp as hired Red-Shirts guards then.

The intruding commandos then went along the overhead railway track of the electric train running across the camp and dropped down at the central tent where all the so-called remaining Red Shirts leaders lived and demanded that all those leaders surrendered unconditionally at once or else they would come back again soon and shoot those leaders first. The first commando who came down from the overhead electric train track asked those leaders loudly to be heard by all people around there “Do you know who has sent me!?” Mr. Worawoot Wichaidit and Mr. Chatuporn Promparn, 2 of the Red Shirts leaders, implored that commando through the microphone to spare their lives, and then let that commando enter the central walled-tent where all the Red Shirts leaders were in for about half an hour and leave. (I am not sure about the correctness of the detail of this event and about
the period of time, might be only 10 minutes since it was very crowded around the central tent, I could not access near it.) After that the Red Shirts leaders consulted among themselves in the tent for a couple of hours then they all came out on the central platform in front of the central tent with some foreign reporters. They stood side by side with arms interlocking with one another’s but they positioned themselves showing their fronts and their backs alternatively like those Red Shirts leaders tried to prevent themselves from being shot from both directions (in front and at the back) by using those foreign reporters as the shields and the witnesses. Then, out of the blue, Mr. Chatuporn Promparn, the most popular Red Shirts leader who had been the main instigator, made an announcement to the Red Shirts in the camp to surrender peacefully to the government without any condition by leaving the camp, report to the authority and be transported home by buses at Supartjarlarsai National Stadium not far from there. Then some hundreds Red Shirts in front of the platform, who had sat there continually for more than a month, booed with
disappointment. Then about 10 - 20 young men, some dressed as Red Shirts guards, at the back and the side of the crowd suddenly rushed toward the commercial buildings along side and began trying to break the glass windows and doors of those buildings simultaneously as if they had already planned to commit such thing together before, while all the Red Shirts leaders on the platform and the Red Shirts in front of the central platform were looking with confusion and disappointment. (I was on the scene at that time and still remembered the look in their faces) Mr. Promparn who acted as the head of the Red Shirts guards then beseeched those young men via the microphone to stop doing such thing but they did not listen. Those men then lighted fire on small paper balls or some small flammable objects and put them alongside those buildings which seemed ridiculously inadequate to burn those buildings but more than enough to show all the people there and then the intention that they were trying to do. I believe there were many Red Shirts there who wanted to help extinguish those fires but they were afraid of being hurt by those
men and they had to leave that area at once for their safety.

I sat on my nylon field chair near the back of the crowd for about 5 minutes seeing these things. The Red Shirts in the camp then (I think should be about 6,000 – 7,000 at most) began to leave the camp hurriedly while those leaders and reporters on the platform left the camp in some vans. Suddenly there was a loud explosion at the glass wall of the Central World building behind my back (sound like the glass wall was hit by M-79 projectile) which caused a lot of panic to all the people including me. I was too afraid to turn around to see what happened lest the flying glass debris might hurt my eyes. All the people there ran out of the central area. I followed them but could not go very far from that area since many fleeing people then were invited to seek shelter in the Police hospital and the Pathoomvanaram Monastery which situate opposite each other across the street. There were thousands of refugees in these 2 places. There was a rumor circulating that if anyone went outside at that
time would likely be shot by soldiers who were dissolving the camp and no one was brave enough to go outside. Near and far away, some smoke of the burning buildings began to rise in the sky with now and then the sound and sight of helicopters and planes scouting the area. First I stayed inside the Police hospital for a couple of hours. While I was there I happened to stand near a group of 3 young men talking with good temperament about their breaking the glass walls of some commercial buildings which had just happened, complaining among themselves how difficult to make some glass window break. 2 of them who did the talking did not look like the kind of people who would commit such thing at all. They looked fair and good-tasted in appearance and dressing, the type we often see in pop concerts or air-conditioned shopping malls more than in a serious long politic street fighting. The last one looked more like a tanned-skin short-haircut Chinese-Thai country young man but his face showed no feeling and he did not utter a word. If they really did break the glass walls of those commercial buildings then they
likely did that for fun or it was their (hired) job or they were ordered to do it. There should be nothing about the drive of anger.

Some nurses then took away everything that showed that we were Red Shirts sympathizers (i.e. all Red sport shirts, hats, caps, scarves, banners, books, red plastic clapping hands, feet, hearts, etc.). There were then some truck coming and delivering bottles of drinking water and some ready-to-be-eaten food to those refugees. I strongly felt that I had had enough of this whole involvement in this incident for during the past few days so I went outside the Police hospital alone and went across the street to Patoomvanaram monastery only to find out that the place was more congested with refugees with hardly enough place to sit right from the gate of the monastery so I decided to go out again, alone, passed many utterly deserted blocks of buildings with some building were on fire. Then I found a passenger motorcycle so I hired the motorcyclist to bring me to the farthest that he could in that direction (toward Supartjarlarasai National
Stadium) before being blocked by the innermost ring of soldiers. I saw a line of soldiers on an overhead crosswalk at a cross-street pointing their M-16 (?) rifles toward me. The motorcyclist delivered me near there so I got down and walked toward them slowly raising both of my arms in the air showing my bare hands forward as the gesture of surrendering and kept shouting in Thai “Don’t Shoot!, Don’t Shoot” (not - Do Shoot!, Do Shoot!). My Thai accent should still be OK, unlike my English accent, so they understood me and did not shoot me (or perhaps because I was protected by my parents’ spirits). My backpack was searched, my ID card was scanned, and I was ordered to sit in a place on that overhead crosswalk for quite a while guarded by a young private with a rifle on his back. (He looked like a nice guy to me though, and he talked to me gently.) Then the commander there talked with someone on the phone and then I was released. From there I walked through kilometers of what looked utterly like deserted city with all the doors and windows of all buildings along the street were closed with no vehicles, no people, no either dogs
or cats appeared on or along the streets, only barbed wires and lines of soldiers across the street appeared periodically. When I approached Rajdamnern Avenue there appeared some taxies on the street, I caught one and went back to my hut in the suburb.

That night I heard the news that there were 2 people shot dead in front of Patoomvanaram monastery (these 2 dead however disappeared from all news later) and 7 more inside the monastery’s gate by gunshots and an explosion in that evening (these 7 dead did not disappear since there were many people there including foreign reporters). Those refugees were then retained inside the monastery for many more days until they were all checked and then sent home by the government. The government also claimed that a lot of war weapons were found in a pool in the monastery.

13. After that the government could take control of everything and tried to make the whole Bangkok return to the normal peaceful state to receive
foreign tourists, the main source of income of the country. Anyway 5 - 6 months after that while I was going to visit the Naval dockyard in Samutprakarn province where I used to work before my voluntary retirement, I happened to pass in the front of Siriraj hospital where the king had been there for years. I was a little bit astonished to find that there were still some machine gun nests encircled with sand bags with some marines near the hospital and one with a cloth sign hung over them saying that they were protecting the king. I thought that the king had been known to have no serious enemy that would publicly try to come and kill him so it was a stupid wasteful thing to do that, besides, it destroyed the atmosphere that Bangkok had returned to normal peaceful condition then. Anyway at the dockyard I was told by one of my close acquaintances about a trustworthy person whom we both were familiar with had seen and heard the king giving order to someone via cell phone about the military operation on the day that the Red Shirts camp at Rajprasong was dissolved. That did answer the question “Do you
know who has sent me!?” that the commando asked those Red Shirts leaders when he came down from the overhead electric train track to the center tent at Rajprasong and the reason why all the remaining Red Shirts leaders in the camp suddenly changed their plan and surrendered. It also gave an explanation to my little astonishment to still see some machine gun nests near Siriraj hospital even though the incident had finished for months, and, additionally, to that I learned that after the incident some private (soldier) was asked by his commander to be ordained as a monk along with many of his soldier fellows to donate the merit to the king. Usually to be ordained as a monk is considered the very serious and the only-once-in-a-life-time personnel affair which most Thai males usually do it to donate the merit to their parents (especially their mothers) only. It is natural that those who have killed (or have ordered to kill) many people will be unreasonably paranoid about themselves being killed afterward, and be very afraid of the sin that they have committed (i.e. afraid to go to hell!). And for the so far left
unmentioned (crowned) princess Sirindhorn, she was not at all innocent with this incident; since there were a lot of unofficial news said that she was seen joining the government temporary headquarter at the 11th infantry unit in north Bangkok during the whole military operation.

14. After this incident even though the monarchs and the government led by Mr. Vejjajeeva could be said to be the winner in the incident but there were too many dead and injured and many people knew that even though they both were favored by the public media they could no more be trusted. So the Red Shirts’ party, Peau (=for) Thai, won the general election in 2012 (even in some areas in Bangkok) and Ms. Yingluck Sinawatra, one of Thaksin’s younger sister who was the main sponsor of the Red Shirts in Rajprasong incident (her mobile satellite communication container with her name conspicuously screened on it stood near the central platform of the camp all along from its beginning until its end) was elected to be the prime minister. However the king, his political court and his royal top military commanders were
still in power and the public media were on their side so Yingluck could not do much for the justice for those bare-handed Red Shirts who had been killed in Rajprasong Massacre incident. Instead, for her own survival she had to publicly promote the king and the crowned princess highly (by using the biggest country’s exclusive budget for this matter ever) and appointed Gen. Prayoot Chan-ocha, one of the head military commanders in Rajprasong Massacre to be the top military commander in her government. Even that, after about a year and a half when the monarchs felt that their reputation had fully and securely restored from the public concerning Rajprasong Massacre incident they then helped make a coup overthrowing Yingluck’s government in April 2014, replacing the popular-elected government with the pro-monarchy junta headed by that Gen. Prayoot Chan-ocha, an unpunished criminal from Rajprasong Massacre incident.
Figure 8. Most of the dead at Rajprasong Massacre were shot at their heads by snipers.

They all loved their lives as much as we do for ours. Besides, they all had parents and some ones who loved them. For those who love them their lives were the most precious thing. Those who think that these people’s lives are worthless are lower than human.

Who should be more responsible for the death of these people: the top military commanders or the Red Shirts leaders?, Mr. Vejjajeeva or Mr. Shinawatra?, the Thai political court and public media or us (for trusting them)?, the Thai king and his family or us (for respecting them)?
Conclusion

1. Abstain from killing is the most important morality of all creatures not only for humans.

2. The entertainment from killing animals or watching them killed or playing computer games about killing (shooting) and point-tipped knives should be abolished (by us) at once.

3. If we do not attach much to the deliciousness of animal meats we can try being vegetarians, then many of those animals’ lives would be spared and we will find out later that our enjoyment in eating, health and intelligence do not decrease at all.

4. To plant the same type of crop in a big area is subjected to a lot of many kinds of pests so we have to kill them. To reduce our size of our plantation is to reduce the amount of our killing but also the size of our economy. So we have to decide which to choose, to be rich in this life (awaking reality) or to be safety for the next world (other realms of reality).

5. Rodents are devastating pests in real life unlike what displayed in Disney’s cartoons; anyway we should
try to find some ways to protect our crops/houses without killing them. I accept that it is much easier to speak than to do but that is what human intelligence is for (solving difficult problems), isn’t it?

6. The use of chemical pesticide (and herbicide) should be abandoned as soon as possible and world-widely by the authority (UN?) since it has destroyed the land immunity against insects and spoiled the underground water with harmful chemical residue.

7. Attachment to taste can be the origin (causes jealousy) that makes some human kills his/her fellows (one good example is ‘Chair Sungkoong’ in the Korean TV series ‘Dae Jung Guem’ – by the way, there is no ‘Table Sungkoong’ in the story).

8. Everybody on this globe except Thai Media knows that the Thai Monarchs were behind all the killing of the innocent at Rajprasong Massacre incident in Thailand during April – May 2010 and the coup in April 2014 but pretends not to know anything about them since they were political and nowadays “everybody is political”. (It sounds like a familiar phrase which someone has said before to hide his guilt with bewilderment, doesn’t it!)
Chapter 6  No Robbing/Stealing

“Contentment is the most valuable asset.”

“Faith is an asset which cherishes the mind of anyone who owns it.”

The Buddha

“Everybody is born free and has the right to be spiritually free throughout his/her life. So anyone who robs or steals the people’s spiritual sovereignty should be blamed as the King of Mara, not praised highly as the Universal Monarch, or the Emperor or a God-sent ruler, or else the people’s spirituality in that society will keep on degenerating and be more and more slave-like and idiotic.”

“Before being able to identify the biggest thief who has robbed and stolen the most valuable assets from us, firstly we should realize that we all are born with those innate invaluable assets which are essential for our survival and happiness as a free self-reliable human.”

Me think

“Educate me if you are kind to me but do not enslave me or rob me off my spiritual self - sovereignty!”

Anonymous
From the above Buddha sayings, for anything we own worthy to be called our asset; it should make us feel secured, content, dignified and happy. Even though for many times by owning a lot of money or some properties we may achieve some of these feelings, but shouldn’t we stop to think a bit about how to cherish our mind without having to own a lot of money or any material asset? Moreover, we can see that the ‘real asset’ should be some intrinsic abstract entities in ourselves which is some of our viewpoints or mindsets that make us easily attain those feelings (some of which are the ‘Contentment’ and ‘faith’ as told by the Buddha in the titled sayings of this Chapter) not money or any material property which should be considered the public asset (since it can be taken away from us and owned by someone else anytime) instead, not any individual asset. So our asset-like viewpoints or mindsets are those which make us easily attain the following feelings:

1. The feeling of being secured in our life

“The most evil thing that the Mongol leaders in the 13th-14th centuries have done to the Chinese is that they
have robbed many Chinese of their gentle and secured spirit from that time on until nowadays, which, in turn, has also robbed their own Mongolian descendants’ feeling of security and friendship that they should have received from the Chinese.”

Me think

The feeling that we are immune against any bad people who try to kill us, bully us, rob our land or enslave us is the fundamental feeling that nourishes our mind to be able to live happily. There are 2 different ways to get this immune feeling. The first way is to adopt the aggressive viewpoint such as to practice offensive martial arts (i.e. Muay Thai, weapon-brandishing Kungfoo, combat Judo, etc.), adore and support dictators, militarism, leader idolatry, patriotism, monarchism, etc. The other way is to adopt gentle viewpoint which is to make ourselves not be aggressive people, not try to adopt unjust viewpoints such as to take advantage of or dominate (win or be the boss) other people, have high tolerance and ready to forgive those who have trespassed us (as it is said in the Lord’s Prayer – in Christians’ Bible) but not to accept or respect those rulers who come to power by unlawful methods
such as juntas or the monarchs who support those juntas either shamefully behind-curtained or shamelessly explicitly. The first way, even though superficially appears to be more dignified, just, and easier to practice but, theoretically and historically, it has never really brought peace among countries, the same as in any country. It also has proven to turn an individual’s attitude to be more aggressive, unjust, narrow-minded, haughty and unforgiving, and to be a victim of those evil monarchs and rulers who make use of the people’s want to have security in their lives.

2. The feeling of contentment in our life

“Those who keep enjoying consuming sensual pleasure will never find contentment but will desire more and better sensual pleasure.”

Teaching of the Buddha

“Scarcity, lack of modern commodities or low money income does not cause poverty but it is the feeling of discontentment that causes poverty. This feeling is mainly caused by economic class difference. In the countries that have totalitarian governments things get worse by rigid economic class difference and Militarism. In the so-called
democratic countries where unlimited capitalism prevails, things get worse by the ever-increasing competition to attain better economic statuses both in a country and among countries. Unsurprisingly, the solution for the problems in these 2 types of countries is the same that is to reduce the wealth difference between economic classes and reduce Militarism or abolish it (world widely). ”

“Those who teach others about contentment should firstly have lived their lives with contentment especially concerning wealth, fame or power (do not want to receive them until death or want to keep those wealth, fame and power in their families only) or else they will make the people who believe in them appreciate the opposite instead.”

We all know this!

“The best way for a ruler to teach contentment to the people in that society is to show that he/she is not attached to wealth, power and fame by not staying very long in that ruling position that he/she is righteously deserved even though it is not against any rule to continue and the people in that society might still want that person to continue in that position. (I think one good example was Mr. George Washington, the 1st president of the USA.)”
“Any greedy and unrighteous person who crookedly comes to power has no right to teach the people about moralities especially about contentment and sincerity.”

“Those rulers who have made the people looked down upon the simplicity of life, belittling that it is ‘uncivilized’ or ‘shameful’ by always consuming modern luxury in their lives even though preaching to the people to behave vice versa has robbed the people of their most valuable asset.”

Me think

I believe that nowadays in many countries many people are struggling not because they are discontent with their lives but because they just want to survive. From my recollection, it is much more difficult to just survive in Thailand today than it was 40 – 50 years ago. I remember when I was young; nobody spent money for buying drinking water. Every house had galvanized-iron-sheet rainwater receiver troughs with gathered rain water from the roof into earthenware jars. The rain was regular during the rainy season and the rain water was clean enough to be drunk without any sterilization or any detoxification procedure. In time of the year when there was no rainfall for many months we could use the underground tab water
instead. At that time it was also safe enough to be drunk directly. The air then was free from exhaust from excessive amount of internal-combustion-engined vehicles, furthermore, the temperature and the humidity was within the comfortable zone (referred to the HVAC Psychometric chart) year round. Besides in towns where the buildings were a bit congested, there was unnecessary to use even electric fan, no need to say anything about installing an air-conditioner. From the suburb to the country side males usually dressed in their houses and the neighborhood with no shirt or top underwear so they did not feel so hot (temperature wise, not sex wise) since their sweat could easily evaporate and greatly reduced the temperature of the skin (by the latent heat of vaporization of water). Besides, it made their family members, especially their wives and children, accustomed to their body smell, making them loyal to them (according to my bio-psychotic theory!) – so reduced the family problems tremendously. The ground was much more immune to insects and plant - disease than it is today. Vegetables and fruits could be easily grown and consumed in any household that had some
small piece of land without using any insecticide. There was no use of herbicide then. There were many kinds of fish in all ponds, canals, rivers, etc., which somebody used them as their free protein-providing food (even though it is not recommended by the Buddha). People did not use much plastic bags. Fruits were sold in bamboo loosely-woven containers or brown paper bags. Dry-cooked noodle was put on banana leave which, in turn, lay on top of a piece of newspapers paper wrapped up with banana fiber rope. If someone wanted to buy some noodle soup or some ancient-style iced-coffee home that person could do it by bringing a (metal such aluminum or paint-coated iron) container or a metal bathing bowl with him/her. Women went to markets bringing with them bamboo or vine baskets. Walking was the normal mode of traveling besides running, so nobody needed to play sport to keep healthy (and addicted to watching it) since everybody already had enough exercise every day. Many people, especially in the suburb and countryside, did not were shoes which might be the result of the ancient tradition and spirituality of the indigenous people concerning the respect of nature
(Mother Earth) and the act of paying reverence in Buddhist tradition (Buddhists show respect in a place by not wearing shoes or hats.). Many houses had a small wooden platform or a small earthenware basin with a water jar at the foot of the ladder for washing the feet before going up the stair into the house. All these said things have gone almost completely now. Anyway, I do not expect that these things would come back. The natural environment and the people’s spirituality have changed so much that for many people it is both impossible and not desirable to change back to those old days even though many people of my age still remember that the people felt much more content in their lives, happier and healthier both physically and mentally than nowadays. Nevertheless we should keep in mind that all the material progresses do have big negative impacts on the natural environment and the people’s spirituality and increase competition and sophistication in living. There should be no merit to praise those few rulers whom are claimed to have introduced them to the society highly as is taught in some elementary school classes; the same as the
effort to change some rural areas where the natural resource is still abundant and the people’s spirituality is still simple and full of contentment to be like urbanized areas where the natural environment and the people’s spirituality are both highly spoiled.

3. The feeling of having dignity and freedom in our life

“The life that has to depend on someone else is not a noble life.”
Teaching of the Buddha

“We should not accept the assumption that some human has to stand over the head of all the people for the rest of his/her life (if he/she will) for the survival and welfare of all the people since it will reduce all the people’s dignity and intelligence (spoils the people’s way of thinking), and in reality no one is good enough to be in such position since he/she will be self-deluded and turn to be very evil (i.e. deceitful, etc.) soon (which is well proven). Besides it has given the opportunity for some other evil people who act as that person’s servants to take advantage of the people in the society (including destroying the natural environment) tremendously and finally bring disaster to that society (country).”
“The ruler who tries and appears to make all the people in all walks of life in that society indispensably depend on him/her from to the cradle of birth to the cremation stove or graveyard (not grape yard) is not a divine ruler but a satanic ruler since he/she steals away the dignity of being parents from all the people’s hearts. Besides no ruler can really do that especially in a democratic society. But in a long time brain-washing militaristic dictatorial country (such as Thailand and North Korea) those appointed-by-flatterers so-called supreme divine leaders can appear to be as such since all the country’s media including the education institutes, Religion institutes, Medicare institutes, all the government officers, entertainment industry, advertisement industry, and the big part of the country’s economy have been controlled by them or their servants (those flatterers).”

From what I have experienced!

I think we all will feel that we have dignity if our survival does not have to depend on somebody or we are the boss of ourselves, there is no supreme boss or evil-smell-excremented human ruler(s) in our lives. I believe all of us were born with this feeling but in highly militaristic dictatorial countries such as Thailand this feeling had fed away when we grew up along with the compulsory education and
the exposition to the brain-washing media in our daily lives. I was instilled with the belief that I was born in a free and politically justice country with the truly divine – like, all-benevolent and just king. This belief was increased more when I was in the Armed Forces Academies Preparatory School [I tried entering this school then with my childish fond of wearing military commander’s uniform (which I now find it silly!) and to find an easy way to earn my living. Nevertheless, after suffering there for 1 week I could not tolerate militaristic stupidity and would like to resign but my father did not allow me to do as such because I had a chance to lessen his burden in raising my brothers and sister.] and then in the Naval Academy. Anyway after a year at the Naval Academy I had a chance to change my life back to be more like a civilian by receiving a scholarship to study Mechanical Engineering at a civil university in the USA (The Catholic University of America) for the first time when I was 19. There, I experienced the feeling that it was much better to have no supreme boss or human ruler(s) in our lives. It was so fantastic but deeply inside I could not change my spirituality much until I met an
(embarrassing) experience with some (too) charming Vietnamese (female) students. I had found out that if I kept on holding that old inappropriate spirituality (being too proud and haughty in my country) I would never be able to correct myself that was to overcome my inappropriate feeling (madly-in-love emotion) and concentrate on my study. I had to adopt a new spirituality which is the Buddhist detachment from ego and all emotional attachments (including Nationalism, Patriotism, Militarism, etc.) also began practicing vegetarianism and gave up my scholarship in the Master and Doctoral degree levels and tried to finish my Bachelor degree with honesty – the only remaining task and the only asset that I had then. Even though my grade went downhill and I had to spent one more extra year I managed to get my Bachelor degree with some help from my teachers (2 of them that I can remember the names were Dr. S. Nieh, who is now the chairman of the Mechanical Engineering Department, and another was Dr. Amr Baz who now teaches at University of Maryland, College Park). Anyway I still felt very content with my diploma since I got it without any cheating. I returned to Thailand and worked as an
apprentice engineer in the Naval Dockyard for some years then went to the Naval Engineering School for one year and got a scholarship again to study Marine Engineering in Master degree level in the USA. Even though the competition to academically survive at the University of Michigan (Ann Arbor) was very high and no one had enough time to make friend with others, I found out that it was very helpful for making concentration to study only. Moreover I had the experience of the American spirituality in another side - unfriendly competitive spirit to be the winner and survivor – which I still disagree with. The time went very fast at the University of Michigan. (I spent 20 months there and got a piece of diploma paper saying that my Master degree was about Navel Architecture and Marine Engineering. I do not know whether some other students had this same saying in their diplomas or not; anyway I want to make an earnest vow to all the teachers at the U of Michigan here that I have never made any beauty make-up to anyone’s belly button since I had that diploma paper because I know that I am not qualified to do such thing!) Anyway when I came back to work at the Dockyard again I found out (again, as usual) that I could not
use much knowledge that I had learnt in my working. The overall performance of the naval dockyard was usually very poor due to the common nature of all bureaucratic governmental enterprises which are full of lengthy (time-wisely and too many authoritative levels) formal procedures and deceitful paperwork, lack of enough budgets for required and urgent ships’ spare parts, and the accumulative problems from the long time delusionary wrong policy - trying to have an unnecessary and prone-to-bankruptcy blue water navy instead of the more appropriate and self-sustainable grey water navy which had resulted in the existence of many useless but gluttonous white elephants (that do not eat grass but consume a lot of the country’s budget - and now some top commanders in the Thai Navy want to have some submarines! – Oh Heaven! Please save the Thai people by making the eyes of those commanders open and see the truth and return to the commonsense!). I did not feel much dignified with the salary I received compared with the work I could do. Then the worse thing came when there was the coup in Thailand by the top military commanders including those in the navy
overthrowing the civil-elected government when the general election was due in less than a month’s time in 2006. I felt ashamed of myself to be in the military and ungrateful to all the Thai people who had fed me cooked rice (I am not a noble type of people anyway, just only a coward who does not want to pay a big debt with a gargantuan interest rate in the next life!), so I voluntarily retired myself from the navy and lived by pension since 2007. Firstly, I planned to live independently as a self-sufficient farmer in a piece of land inherited from my mother in a province adjacent to Bangkok. Anyway I felt pity that all my experiences concerning breaking some illusions and delusions that I had made with the risk of my life would be left useless to somebody who might get some benefit if knowing some of them (I accept that I want some boon from doing this!). So I began to write my experiences and insights about life into many books while leaving the field barren for years. Now my rice field has become very grassy and looked like some cobras and king cobra(s?) have come to reside in it. I have planned to go down to my field again after finishing this book. And if I could survive those
formidable reptilians I might write some more book again to share with the reader whether my effort to try to live with dignity and freedom as an old-time self-sufficient farmer in Thailand nowadays is successful or not.

4. The feeling of being happy

“Happy are those who do not have to worry about earning their living.
Happy are those who do not have to worry about their dwelling places.
Happy are those who do not have to worry about their health.
Happy are those who do not have to worry about their families.
Happy are those who can get rid of all love and hate.
Happy are those who do not care for any respect and contempt.
Happy are those who do not care about winning or losing.
Happy are those who attach to nothing.”

Buddhism

A STUDY CASE: THAILAND’S MONARCH IDOLATRY

“From the Buddha teachings:
Considering the society as the whole, happiness from having peace in the society excels all other happiness.
Considering an individual, happiness from quenching all cravings and attachments excels all other happiness.

And I believe that when there is no political justice in a society there cannot be peace in that society as the whole.

So any ruler who does not give the people political justice while being able to, at the same time instills the people with patriotism and material development-ism and lets the laws allowing unlimited greed to exist in the society so many people get more hostile to their fellow countrymen concerning having different political viewpoints or religious beliefs and have to increase the competition to survive in that deteriorating – environment and spirituality society, robs the people of their happiness and good spirit so is not worthy to be praised as an intelligent divine ruler at all but should be condemned as an idiotic evil opportunist who has robbed the people of all their essential spiritual asset and brought unrecoverable disaster to that society.”

“When we accept that the king has much more privileges than ordinary people then we do not accept that only him has those privileges but also the queen, the prince, the princesses, all their close relatives, all high ranked officers who work as the king’s consultants and judges, all high ranked military commanders who all are appointed to be his bodyguards, his favored political parties/politicians, and all very rich business-people who are favored by him. So the Thai Monarchism has
unavoidably established a small but very prestigious class in the Thai society which has robbed most of the Thai people’s wealth, political rights, justice, dignity and, most importantly, the respect and the merit that the Thai people should pay to and receive from their parents.”

What has happen in Thailand for all my life as far as I can remember!

Conclusions

1. In my thinking to rob someone off his/her innate spiritual assets and/or prevent him/her from knowing his/her invaluable innate spiritual asset (for being able to be born human) is much worse than to rob someone off his/her material asset no matter how much valuable it is.

2. In my thinking our invaluable innate spiritual assets which make us being able to be born human are the viewpoints or mindsets that make us easily attain the feeling of security, contentment, dignity and happiness as a free self-sovereign unique self-awareness (spirit).

3. We should not respect those who try to prevent us to acquire those feeling as a free human spirit but try to let us achieve those feeling only after the
submission to them or as an insectoid (the one who totally submit to the society - see the book ‘The Ongoing War of The World’) for their own benefit.

4. If we want the security in our lives from being bullied by our own human fellows we should adopt the non-aggressive spirituality as is taught in most of the religious and moral teaching and, if having a chance, make known to the public that we adopt this kind of spirituality (as monks were their robes outside their monasteries as the declaration to the public that they abstain from any fighting or killing) so this will reduce the fear in the society we live. (This will have the contrary effect from wearing some part of the military uniform which implies that that person agrees with militarism which is always ready to use weapons – so, for those who do not admire Militarism, will increase the tension not the feeling of security in the society.)

5. Poverty is actually caused by the people’s discontentment concerning the relative difference in quantity and qualities of the commodity the people receive not the absolute quantity or quality. So usually in a developing country the rulers reduce
poverty by manipulating the spirituality (mind control) of the so-called poor people (to make them not pay attention to this difference) by trying to occupy their minds with patriotism, addiction to gambling and entertainment, increase the competition in earning a living so demean the people’s spirituality such as the sympathy to those who are losers (weaker). And, eventually, the last thing to be depleted as the last resource for sustaining this kind of countries is the natural resource, while the real cause of poverty which is the people’s difference of quantity and quality of commodities (i.e. wealth) received in the society is not reduced but kept increasing. The country will then be consisted of very few but very rich people and the many poor people who are brainwashed to be aggressive (military) and insect-like, losing their innate commonsense and the compassion toward their own human fellows and the care to preserve and improve the natural environment.

6. I believe that if we want to live with self-sovereignty we must not allow other people (including animals)
to submit themselves to us either physically or spiritually.

7. We should always reconsider the thing that we are doing whether it is right or wrong by using the best of our own way of reasoning not blindly believe the known information without reexamine it and looking at the outcome that has occurred. If we find that the thing that we have done or believed for a long time is no more right or suitable then have the courage to change it with our own initiation (not because of fear from being intimidated). If after the careful consideration we still think that the thing that we have done are still righteous and useful, then have the courage to continue doing it even though it might incur some risk doing as such since we have reexamined by ourselves that we are backed up by righteousness. Moreover, by doing as such we will be able to keep our spirit free from any authorities and idiocy.

8. If most of the people in Thailand accept the king as an absolute monarchy king then they cannot accept only the king but they also have to accept Absolute Monarchy as the true political system of the country.
Chapter 7  No Sexual Misconduct

“Make the thought toward those women who are the same age as your mother that they are your mother.

Make the thought toward those women who are near your age that they are your sisters.

Make the thought toward those women who are much younger than you that they are your daughters.

By making these thoughts you may prevent the lustful thought that you might have toward them.”

Teaching of the Buddha

Figure 9. The Hell for those who commit adultery according to Thai belief (Climbing thorny trees and attacked by dogs and iron-beaked crows)
“The Law says do not commit adultery, but I say - you should better pluck out your eyes than to look at your neighbor’s wife with lust.”

Jesus Christ (rephrased)

“Sexual Morality was implied by the Buddha to be the only criteria that differentiate humans apart from animals. With the existence of sexual morality the word ‘Mother’ exists with love and respect, the word ‘Father’ exists with love and respect, the word ‘Son’ exists with love and caring, the word ‘Daughter’ exists with love and caring, the word ‘Husband’ exists with love and royalty, the word ‘Wife’ exists with love and loyalty, the word ‘Family’ exists with warmth and charity, the word ‘Brother’ exists with kindness, the word ‘Sister’ exists with kindness, the word ‘Grandfather’ exists with respect, the word ‘Grand Mother’ exists with respect, the word ‘Grandson’ exists with kindness, the word ‘Granddaughter’ exists with kindness, the word ‘Teacher’ exists with respect, the word ‘Disciple’ exists with kindness, the word ‘Ancestor’ exists with respect, the word ‘Decedent’ exists with kindness, etc. So do the existence, the well-being and the thriving of humanity as the whole. For this reason those who abstain from sexual misconduct do really help saving all humanity, so great is the merit they will receive.”

Buddhism
“The only way not to be enticed by beautiful and charming women is not to ever meet them and, furthermore, try to avoid thinking about them.”

The teaching of the Buddha (rephrased) which I strongly agree from my experience.

The nature of sexual activity

“As a species, sexual activity is needed for the continuation of the existence. As an individual, however, it is optional and should be abstained for those who want to live without much burden or attain the spiritual liberation.”

“Human sexual affair has to be corporate with restrictions and responsibility for the welfare of those lovers themselves, their going-to-have children, and the whole society.”

We all know this!

“In Man-woman affair:

Love without lust is divine.

Love mixed with lust is human.

Lust but then accept the responsibility is still counted as humans.

Lust and then deny any responsibility is worse than some kinds of animals (such as many kinds of birds).”

Me think (the reader might think that I have begun to run out of my wits - which is true!)
“Lust cannot last long. Sexual love lasts much longer. Longer still is the sincere friendship between those spouses. Still longer is the sense of responsibility that they mutually have for their children. Anyway, this is true only for good people.”

Again, we all know this!

“If you want 3 hours of happiness you should drink liquor. If you want 3 days of happiness kill a pig and cook the pork. If you want 3 months of happiness you should get married. If you want the lifelong happiness you should make a garden.”

A Chinese saying

Sexual misconduct and the infamous Thailand

“Rape is the worst sexual misconduct. Adultery, even though not the worst, is still very sinful. Incest is very sinful but, I think, a bit less than adultery. Having sexual relationship before marriage or without parental permission (of both sides) is sinful."
Prostitution is still sinful and shameful.

Lastly, Polygamy is blameworthy and also a trouble maker. ”

“It is the duty of the government to reduce the prostitution in the country by making the earning for living with dignity not so difficult for everybody [one way to achieve this is to set the limit of the wealth that anyone (no matter who) can earn to be not so high] and discourage the non-marriage sexual relationship among the people especially the teenagers by setting some rules or tradition to lessen the sexual arousal atmosphere and the chance to have immoral sexual affair.”

“The people who take a vow to practice chastity for the rest of their lives and make that vow known to the public are definitely nobler than those who do not. So, it is highly inappropriate for a ruler who does not practice chastity to also be the acting supreme spiritual leader in the country that there are some people taking vow to practice chastity for the rest of their lives and make that vow known to the public. So the ruler who also wants to be the spiritual leader of the people of the country where there are Buddhist monks or monks in any other religions that practice chastity should also practice chastity as the Dalai Lamas of Tibet or else that ruler (i.e. king, president, etc.) should be considered having committed sacrilege to Chastity which, in turn, could be considered as
committing a grave sexual misconduct which will degenerate the people’s spirituality as the whole. This viewpoint however also refutes the belief in the story of the Universal (Turning-wheel) Monarch and the acceptance of layperson - Absolute Monarchy in time when there are monks or priests who practice chastity in the country.”

Me think

The following stories that I am going to tell may be too depressing to know for some readers, and for some Thai readers it might be too offensive. So I recommend that if you, the reader, are not sure whether you can accept the extreme dark side (evilness) of your human fellows or of your own country’s people or, perhaps, in every one of us, you should stop reading this topic from this point on.

1. A gang of rapists totally ruined a girl’s life

I have learnt about this story from an old Thai medley-stories book in a Thai monastery’s library while I was in the USA for the first time (more than 30 years ago). Since I read it, I have never been able to forget the story. The story tells about an event that the writer claims to have
witnessed when he was a boy. About 70 – 80 years ago there was a somewhat well-off family in a rural area in Thailand which has a very beautiful daughter. Many people who saw the girl usually told her parents that she should have belonged to some high-class family in town. Then the WW2 broke out and soon there were a lot of hardship and poverty all over the country. One day a gang of robbers kidnapped the girl from her house and asked her parents for the ransom. It was not easy at that time for her parents to gather enough amount of money but finally they managed to do it after the time passed for quite a while. Anyway when the girl returned she was totally spiritually ruined since she had been raped by those robbers and got pregnant. She was emotionally unstable and often beat her abdomen hysterically with her hands until the baby came out dead. Her body, however, then turned to be more seductive almost irresistible for any man who saw her. After that no one ever saw the girl came out of her house again but at night her sexually arousal loud noise could be heard outside her house. With the doubt what
was going on, one night the writer climbed up a tree near her house and saw that she was making love with her own father. Sometime after that the girl left her house at night and made the sexually arousal loud noise in many dark corners here and there in the village. Many men, both young and old, came making love with her on the ground. She was known by men even from the surrounding villages. Finally she got serious sickness from venereal disease and died. Her father dragged her body like an animal corpse and cremated it at the graveyard. Strangely, the writer of this story blamed only this girl for having ruined the morality of many men in the village and in the surround area. In his opinion her suffering was like the suffering of a hell creature that had not finished all the penalty in the hell yet so came to be human and still had to pay for the previous debt in human form and died and went to hell again. I really think that there was something wrong with the writer’s way of thinking. The poor girl should have received sympathy from all the people who heard this story since she was the victim of those evil
robbers, the war which had destroyed almost all of the people’s moralities, and human weakness to resist evilness that lurks in everyone’s heart. The Buddha used to say that the destination of those who bear false viewpoints is either hell or being born animals. So, I prefer to think that it should be those robbers (for having destroyed the girl’s spirituality), those who created the war (for having destroyed all the people’s morality), the writer (if he has not changed his viewpoint), and those of us who are too weak to resist the evilness inside that would go to hell instead, not the girl.

2. **A girl named Chuti**

This is an anecdote I have learnt from one of my female co-workers in the office while I was still working at the dockyard (roughly about 10 years ago). She told me that once while she was a little pupil in the primary school in Bangkok (should be when she was about 6 -7 years old) one day the teacher introduced a very beautiful young teenager named Chuti (reads joo-tee) to be a new student in the class. My co-worker found
out (should be later) that that was a strange name since it means ‘to die’. [Actually this is a Pali word usually used with heavenly creatures (angles, Brahmas, etc.) or hell creatures when they reach the end of their lives there and be born in this reality as humans.] Her parents sent her to learn how to read and write since she was totally illiterate. That Chuti was given a seat near her desk and became her buddy. However, (I guess) not long after that she was gang-raped by some men in that neighborhood and killed. Her body was left in the construction site of a going-to-be-built temple. My co-worker went to see her corpse seeing her frightening facial expression with both eyes and the mouth opened. The people in that neighborhood only thought that it was a big misfortune to have a girl killed in the temple construction site and then made some religious ritual to cleanse that place from the girl’s spirit. There was not even the least tone of sympathy to Chuti’s fate or blame the rapists in my co-worker telling of the story either from the people in that neighborhood or from herself. In my co-worker recollection, Chuti was only a very
beautiful but illiterate girl who had a strange name and a frightening death. I think what the most Bangkokians have misunderstood is that what really matters is not the literacy but the morality especially the kindness and sympathy toward our own human fellows (I believe that all men that raped and killed Chuti were more literate than her but she had much purer spirit than those men), and goodness does not reside in the Buddha images or in the concrete temples but in our own hearts (if it ever exists).

3. **A sinful night at Prompiram**

This was a depressing-sensational news happened in Thailand in late August 1977. A young woman went on a train to Uttaradit (a province in the northern part of Thailand) without having a ticket. She was expelled from the train by the ticket inspector at Prompiram station, a small and somewhat deserted train station in Pitsaneuloak (a province before Uttaradit when going north). While she was sitting alone on a long waiting bench at the station, knowing nothing to do, she was lured by
a late-middle-aged man who appeared to be kind-hearted and offered her his shelter near the station to spend the night. The women did not have any money and the night was falling so she followed that man to his shelter which was not far from the train station and only about 100 meters away from a police station, and there she was raped by a small group of strong men. She struggled and was able to free herself from those men (should be after having been raped by all of those men) and ran outside but she was followed by a new group of males who also wanted to rape her. She was then caught, forced to lie down on the ground and raped by those males. Once they finished raping her, she could free herself and ran away again but more groups of males came chasing her and she was raped in this manner again and again. Finally she was too exhausted to make any resistance, utter any audible word, and then strangled. Then some ones put her corpse across the train track. The train crashed her body and cut it into 3 pieces. At first when the police came to make the investigation in the village there were no males left in the village, only
females and small boys left for the interview. When the police investigated deeper in this case, the more and more depressing details were revealed. Almost everybody in the village knew about this rape while it was going on that night. For the males in the village that was a big entertainment. The males who raped that poor woman ranged from 9 – 65 years old, some of them were father and son. While the woman was being raped she kept begging to stop raping her saying she was also a human, and while she was able to free herself for a short while and running away naked some of those males followed her with laughter. Even the head of the village who was a government officer knew about this rape while it was going on and he was the one who recommended that the corpse be put across the train track. More than 30 males then were caught by the police. But finally only 8 of them were punished with the maximum punishment of only 2 years imprisonment. Some years later someone wanted to make a movie out of this incident and named it ‘the Sinners of Prompiram’. However, the name of the movie was
protested heavily to be changed by many people who lived in Prompiram district claiming that the name of the movie looked down upon all of them. So the name of the movie had to be changed to ‘A sinful night at Prompiram’. Furthermore, there has been some effort to quiet the incident and restore the reputation of Prompiram through the media, so nowadays the new Thai generation barely hears about this story. Again I would like to say something (comparable to Jin Yong’s famous quote: “If you do not want anyone to know, do not commit it.”) here that is “If you do not want the people to look down upon you, do not commit the shameful thing!”. Lastly I would like to ask the reader, especially if you are a Thai, that if the poor woman in this story had happened to be your daughter, or your wife or your mother, or your sister (the poor woman had a husband and a son), could you accept living in this kind of society? Why have there been too many things wrong with the Thai society? Should we better help finding the way to correct it, or else leaving it for good (try to attain Nibbana)?
4. The Vietnamese boat people and the pirates in the Gulf of Thailand

After Saigon was seized by Vietcong in 1975 and the 2 Vietnams (North and South) were reunited to be one country, there had been many former South Vietnamese people who preferred to live in a free capitalist democratic country leaving Vietnam. Many of them had sneaked out of their country by sea so created the story, which I had heard, about the Vietnamese boat people and the pirates who came to pillage their boats in the gulf of Thailand since then. Anyway the Thai media did not present stories in detail concerning this type of events, so I think I and most of the Thai people alike had never realized how serious this problem was concerning Thailand in humanitarian aspect until I went to study at the Catholic University in the USA for the first time in 1980 and met many Vietnamese students who studied there. I could sense that many of those Vietnamese students had strong hatred toward all Thai people. However, I managed to make friend with some Vietnamese students, one of
them named Nguyen Anh. One day I had him translate a circulated article among Vietnamese students concerning this incident into English. It was a letter written by a Vietnamese girl-teenager who fled Vietnam by boat and had encountered the pirates in the Gulf of Thailand which I will summarize as best as I can remember as follows: She and about 12-13 females together with about 70 - 80 males went out from Vietnam by a boat the size of which had not enough safety even to run in a river with that amount of passengers. After being able to escape the Vietnamese coastguard and survive through the rough sea for some time the boat entered the Gulf of Thailand. Then 2 pirate trawlers appeared. There were about 10 men on each trawler. All of the pirates were top-naked and their skin was heavily tattooed with black ink. The all carried hand rifles. The pirates seized the refugees’ boat and forced everyone to stand still and they began to search through everybody looking for gold and jewelry. When they searched through the females they even put their fingers into those females’ vaginas and laughed when those females
cried out with fear and shame. After that they moved all the females to one of their trawlers and half of them began to rape each of those females while the other half of them guarded the males on the refugee’s boat. When they finished they switched the roles. After that they sent all the females back to the refugee’s boat but destroyed the boat’s engine and the rudder control system and took away all the refugee’s food and drinking water. Then the pirates steered their trawlers away. Almost all of the refugees were desperate but there were still some males who tried to control the boat by taking out some planks and made them as a rudder and paddles. There were a lot of sobbing and crying on the boat. All refugees expected to see some helping ship in sight. One day had passed but no ship appeared insight but then those 2 pirate trawlers returned and repeated the raping to all the females the same manner as they had done previously, and then left. One woman who was pregnant could no more endure the traumas and then died. (I really do not remember whether this happened after the 1st or the 2nd round of raping but I put it
here, after the 2nd round, since it incurred more accumulated traumas.) Her corpse then was thrown overboard. Her living husband then jumped after her corpse into the sea, drowning himself. It was a very heart-breaking moment for everyone on the boat. Many refugees on the boat then lost their hope to live and let the boat drifted aimlessly. But, luckily, when some time passed their boat was noticed by an American naval ship of the US 7th fleet. All the refugees on that boat then were transferred on board a US naval ship. The female refugees were checked up by the ship’s medical personals. All of them got venereal disease. (... I do not remember the rest of the story.)

I accept that if I were born a Vietnamese and experienced this kind of events myself I would never forgive the Thai people. Also I would like to thanks all my Vietnamese female friends who patiently showed decent friendliness to me while I was a student there which I consider it considerateness not insincerity. Anyway I would
like to give some notices concerning this case here as an average Thai citizen.

1. Those pirates might not be Thai since some Cambodian men also like to tattoo their skin with black ink. Or if they were really Thai people they might commit it independently. It should not be incorrect to say that evil people are in every country on this globe. Anyway, they should not represent the majority of the people. The only guilt that the Thai government could not deny was that it tried to prevent the Thai people to know about this type of crimes that was committed to the people from their neighboring countries in the Thai waters.

2. I accept that we, Thai people, cannot say that we are 100% sure that our government did really try to get rid of the pirates in Thai waters in the gulf of Thailand or did not collaborate with them since the policy concerning the pirates was always controlled by the people who had
militaristic mind or employed militaristic strategy to preserve or protect the interest of the country which means that there was a possibility that they would accept the doctrine that sometimes they could use some people to commit immoral things (even to rape and kill) to some innocent people of the neighboring countries in order to preserve the big interest of the their own country. The Vietnamese boat people was a big problem to Thailand as well as many other countries around the South China Sea such as Malaysia, the Philippines, Hong Kong, etc. at that time. The spreading news of the brutality of the pirates in the gulf of Thailand outside the country, I believe, had discouraged many Vietnamese boat people to come to Thailand so had reduced the country’s burden quite considerably. I do not mean to say that this kind of policy is right or acceptable but I believe that this kind of policy is only likely to be used in a country that the military people rule the government. So, is
it high time to abolish Militarism in Thailand as well as in every country else all over this globe?

3. All of the Thai people, even they are in the military have never have any participation in the true policy (strategy) of the country concerning the militaristic/political relationship with our neighboring countries such as what strategies to treat the refugees from the neighboring countries, since for more than 60 years most of the time Thailand has been ruled by military governments (juntas). Even in the time of the governments from general elections, usually civil prime ministers cannot do anything with this kind of policies (be the one who has the sovereignty to make decision). It has exclusively belonged to only a few top military commanders who, more than 3 decades, obey the king’s right hand man (Gen. Prem Tinsulanon, who, in turn, had listened to the king – or now, Princess Sirindhorn). So no Thai people have been
able to participate in the policy about how to treat the Vietnamese boat people so far. (However, this fact could be changed if Thailand had turned to be a real democratic country which the prime minister or the president was the real representative of the Thai people and had the sovereignty to make the decision on this matter like the USA.)

Conclusions

1. Sexual morality is the thing and the only thing that differentiates humans to be nobler than all other animals.

2. Those who restrain from committing sexual misconduct have done great merit for help keeping the society honorable as the human society.

3. In my opinion the order of sexual misconduct starting from the worst is rape, adultery (include wife/husband-swapping), incest (including having sex with animals), having sex before marriage, prostitution, and polygamy.
4. It is not difficult to see that humans’ sexual conduct has to be under some rules at least for the happiness and the welfare of everybody in the society in the long run.

5. The Buddha suggested that the best strategy not to be enticed by a beautiful woman is to stay away from her.

6. From the Chinese wisdom the happiness from sexual love does not last long. While the happiness from the activity that helps improving or beautifying the natural environment such as making a garden lasts much longer.

7. It should be the duty of the government to reduce prostitution in the society by making the earning for living with dignity in the country not too difficult for everybody (do not have to compete too much or ever-competing to earn a living with dignity) and reducing the social class difference.

8. In my opinion, to raise laypeople as the supreme spiritual leaders in the countries that there are monks or priest that practice chastity is a form of committing sexual misconduct which will degenerate all the people’s spirits in that society.
Chapter 8  Truthfulness and Honesty

“Ethics is the spiritual knowledge for the individual to attain happiness and for the society to attain peace. Ethics which involves the spiritual knowledge or faith in other realities and has the goal to achieve long lasting happiness in some other realities than this awaking reality or a long absence from the existence in all realities is called religions. On the other hand, Science is the material knowledge concerning only this awaking physical reality.

In one viewpoint, Ethics and Science (which includes logics, mathematics and ecology) should not be thought as 2 contradictory subjects, but should be thought as the complement to each other since having enough knowledge in Science helps understand and achieve the goal of Ethics, while having enough knowledge in ethics help control the application of Science. Ethics without enough scientific knowledge tend to be idiotic, while Science without enough concern with Ethics tends to be destructive, materially and spiritually, individually and globally. One big difference between Ethics and Science is Ethics has the ending of knowledge while Science does not. The obvious similarity between Ethics and Science is that Truthfulness and Honesty (no prejudice) are required in developing both of them and to interrelate them together.
However, in another viewpoint, Ethics and Science are always 2 contradictory subjects since the advancement in Ethics in global scale will curtail the eager to expand the knowledge of Science while if the scientific knowledge keeps on increasing the ability of humanity to live as an individual will decrease and the complexity of living will increase until it is impossible for an individual to attain any personal ethic (spiritual) goal except the total loyalty to the political or religious group like insects. Nevertheless, Truthfulness and Honesty is also required for anyone who can self-realize this viewpoint.”

“I believe that Truthfulness and Honesty can be personified as the real Almighty One who always resides in every one of us and will help us to our Salvation (total Detachment) if we keep on sticking to (practicing) Him(Her).”

“No Intelligence or Bravery is superior than honesty to the truth (once we have known it). The only drawback is that sometime it is not the truth that we have seen but only a collaborated illusion.”

“Those rulers who try to get a lot of respect from the people by sacrificing truthfulness and honesty by creating a global illusion will eventually lose all of those 3 things and, eventually, everything.”

Anonymous

“Those who tell a lie, neglecting the topmost virtue which is honesty and truthfulness, can commit any kind of sinful deeds.”

Teaching of the Buddha
“I cannot always be nice or virtuous (actually most of the time I am not). I cannot always be right or correct. I cannot always achieve what I intend to achieve. I cannot always be able to solve the facing problem appropriately. I cannot always make no mistake. I cannot always remember things correctly. Anyway these facts do not trouble my mind. I am only concerned that may I always dare to say, listen to, and accept/correct the truth concerning my own evilness and my mistakes.”

Anonymous

**Angulimal**

The story of Angulimal in Dhammapada and the Sutras is one of many miracles in Buddhism. Angulimal was a fierce robber who had killed more than a thousand innocents. He realized that he had committed the very wrongful thing after the Buddha preached to him only a short saying. Then he asked the Buddha to ordain him as a monk. After that he attained the full detachment (enlightenment) became an arahant in no long time. The more detailed story is as follows:

Once in the Sāvatthī one night all blades of knives and weapons in the town shone brightly. It also
happened that the king’s fortune teller’s wife gave birth to a baby boy that night. In the morning the king summoned the fortune teller and asked:

King: Teacher, what did the strange illumination of all knives and weapons last night indicate?

King’s fortune teller: Nothing serious, Sir! Only my baby boy who was born last night will be a dreadful killer when he grows up.

King: Will he be dangerous to my throne?

King’s fortune teller: No, sir! He will be only an ordinary robber.

King: Then we cannot punish him now since he has not done anything wrong yet!

The fortune teller named his baby ‘Ahimsaka’ which means ‘one who does not harm anybody’. When the baby grew up to be a young man he sent him to a well-known educational institute faraway. Ahimsaka was intelligent and diligent; he turned to be his teacher’s favorite student which made all his student fellows jealous. Finally his student fellows could persuade his teacher to lose the trust in him, thinking that his
favorite student was plotting an evil plan against him. Ahimsaka’s teacher then figured out a plan to get rid of Ahimsaka by using someone else’s knife (according to the famous Chinese martial art movies’ idiom). He told Ahimsaka that he was going to teach him a very profound topmost knowledge but before Ahimsaka could learn that he had to kill 1,000 people as the prerequisite. Even though Ahimsaka was born of gentle spirit he was honest and fond of knowledge (Truthfulness) and trusted his teacher whole-heartedly (since he did not know that his teacher had changed). So Ahimsaka, armed with knives and point-tipped weapons, went out to ambush and kill lone travelers in desolate areas. After some time past, his mind turned blurred and he could no more remember how many people he had killed. So he then cut his victim’s finger to make a necklace as to keep the record how many he had killed. So this was how he had received his name, ‘Angulimal’ – one who wears necklace which is made of (human) fingers. Then the fear of the name Angulimal did really scare everybody out of excrement, babies stopped crying, dogs stopped barking and ran away in fright when heard of this name. The news of his brutality spread to the city Sāvatthī, and the town
people requested that king Pasendi send a troop to get rid of Angulimal. When the news that the king would send a troop to catch and kill Angulimal spread out, his mother who lived in Sāvatthī wanted to go out to meet Angulimal and warn her son to flee to some faraway place even though her husband, the fortune teller, tried to discourage her not to do that since it was very dangerous. His wife did not listen and went out of town to meet Angulimal. Then the Buddha saw that if he did not intervene, Angulimal would commit matricide, losing all the chance to attain the total Detachment in that life and would go to hells and animals’ world for a very long time. Then the Buddha disappeared from Jetavanaram monastery by the city Sāvatthī and reappeared at once as walking leisurely in front of Angulimal. Angulimal was very glad to see a monk walking in front of him so he finally could finish his 1,000th score. Anyway when he ran to catch this monk, the monk appeared to be further away. Angulimal ran as fast as he could trying to overtake that monk but he could not until they covered the distance about 3 yojanas (about 30 – 48 kilometers) then Angulimal was so exhausted and disheartened that he stopped running and shouted to the Buddha:
Angulimal: Wait a minute, Monk! Please stop!
The Buddha: I have stopped! But you have not!
Angulimal: Why do you say that? You are still walking but I have stopped running!
The Buddha: I have stopped killing any kind of animals but you have not!

When Angulimal heard that answer he knew at once that the monk could not be anybody else other than the Kōtama summa Buddha himself! So he threw away all his weapons, knelt on the ground and asked the Buddha to ordain him as a monk. The Buddha then accepted him as a monk. His long hair, mustache, beard and clothes disappeared at once; he turned to be a monk wearing robes, and then, together with the Buddha, disappeared from that place and reappeared at the Jetavanaram monastery. At that time king Pasendi equipped with armored suit and weapons on a horseback together with 500 strong and brave soldiers who were also in armored suits and armed with weapons on horseback were going out of the city to catch Angulimal. The king wanted to visit the Buddha
first so that if he would be captured and killed by Angulimal the Buddha would warn him not to go out with the soldiers. So when the troop went by the gate of Jetavanaram monastery the king and his following soldiers went inside to pay respect to the Buddha.

The Buddha: You dress like this; are you going to make a battle against someone?

King Pasendi: No king has made me in trouble, only an ordinary fierce robber, Angulimal, who has made many houses not houses, many villages not villages.

The Buddha: If that Angulimal had turned to be a monk, shaved all his hair and mustache, abstained from all killing, what would you do if you met him?

King Pasendi: I would treat him with respect the same as I treat every monk. But how can it be possible for that cruel blood-thirsty robber to turn to be a monk!
The Buddha: If that is so, then that monk is Angulimal!

Once the Buddha said that and pointed to Angulimal who was sitting behind him, the king’s soldiers were very frightened and all of them ran away from that place. Then some of them climbed up some far away tall trees or the monastery wall to see what went on further. The king himself was paralyzed with fear and could not utter a word; his body hair rose all over the body.

The Buddha: Please do not be afraid. He is harmless now.

After his fear subsided, the king then came to talk with the monk Angulimal asking to be his personal patron for food and clothing. The monk refused saying that he had taken a vow to practice austerity. Then the king came to talk with the Buddha again:

King Pasendi: This is quite unbelievable! You can tame the one nobody can tame without using any force or punishment! I have to leave now; I have a lot of things to do*. (*i.e. cleaning his pants, hiring new 500 soldiers, etc.)
Anyway after that when the news that Angulimal had turned to be a monk spread out, many people blamed the Buddha that he should not have ordained Angulimal (Because of this event the Buddha has given out the rule that Sangha cannot ordain notorious criminals to be monks from then on). Whenever Angulimal went out begging for food (in Buddhist monk style) whether inside or outside the city there were always some ones shouted that he was coming. Many people were scared and ran away. Some who could not leave in time just turned their back toward the monk. Most of the time the monk received nothing from his begging. Moreover all the things that the people threw away into the sky such as pebbles, lumps of dirt or short wooden sticks to scare crows happened to fall into Angulimal, breaking his head and the bowl, tearing his robe, etc. When he returned to Jetavanaram monastery in that condition the Buddha just comforted him that:

   The Buddha: Be patience monk! The penalties that you should receive for a very long time in hells for the evil deeds that you have done you will receive all of them only in this life!
The Buddha made Angulimal’s truthfulness and honesty known to the people

One day while going food-begging Angulimal happened to meet an already - due pregnant woman who had to suffer a lot since the baby did not come out. When he returned to Jetavanaram monastery he talked with the Buddha concerning that woman:

Angulimal: She is very pitiful. I wish I could help her!

The Buddha: You can do that by saying a true statement in front of her.

Angulimal: What statement should I say then?

The Buddha: Try this one: “Dear Sister, since I was born I have never intended to hurt or harm anybody. With this true saying, may you be well; may the baby in your womb be well!”

Angulimal: I cannot say that! That would be a lie for me since I have killed a lot of people!

The Buddha: Then try this one: “Dear Sister, since I
was ordained as a monk I have never intended to hurt or harm anybody. With this true saying, may you be well; may the baby in your womb be well!”

Angulimal: That is acceptable! I can say that!

Angulimal then returned to that woman’s house and said those statements behind a curtain in front of her. She then made an easy and painless delivery; and the baby came out safely. From then on the people were no more afraid of him but respected him as a holy monk. He then had no more trouble with getting enough food from the food-begging.

Angulimal attained the total Detachment (Enlightenment)

It was not easy for Angulimal to calm his mind and make the insight toward the total Detachment since the picture of his victims that he had killed while he was a robber kept haunting him whenever he tried to concentrate. However, with patience, relentless effort, and his innate intelligence he finally attained the total detachment in not so long time. Most of people did not
know that he was already an arahant until the event that king Pasendi and the town people made a competition to be the better alms giver to the Sangha. In order to give the alms to the Sangha that the town people could not outdo, the king made 500 elephants with a white umbrella on each of their backs standing behind the monks who came to receive the alms. The problem was the king had only 499 docile elephants; the rest were untamed elephants. Mullika, the king’s concubine who had introduced the idea of this elephant-decorated alms-giving suggested that an untamed bull elephant can be placed behind Angulimal who was one of the monks who would come to receive the alms. During the alms-giving ceremony that elephant just stood still behind Angulimal closing it eyes and dropping its ear lopes. After the alms-giving ceremony some monks asked Angulimal whether he was afraid or not while sitting in front of that elephant. Angulimal answered those monks that he was not afraid of that elephant at all. Those monks then reported to the Buddha that Angulimal boasted of attaining the total Detachment. The Buddha confirmed those monks that Angulimal was already an arahant. It looked like Angulimal died in no long time after that
(should be due to being continually hit by those unknown-source flying objects). After the cremation of his body many monks asked the Buddha where Angulimal would be born. The Buddha answered those monks that Angulimal was an arahant so his unique self-awareness disintegrated once he died and was born nowhere at that moment (but who can say anything concerning eternity?). Those monks asked the Buddha that why a person who was born with the potential to be an arahant such as Angulimal had killed many people. The Buddha answered those monks that even though Angulimal was born with the potential to be an arahant he had never had any good-enough friend until he met the Buddha. Then the Buddha said this verse:

"Those who can stop the result of all the evil deeds that they have committed by attaining the total Detachment give the light to this world like the moon getting out from behind the cloud."

Many people there attained some levels of detachment after listening to this Buddha’s saying.

From this story I think the main moral that Angulimal had more than many other arahants was
the truthfulness and honesty. That should be one reason that he was the only monk that the Buddha
to cure sick people by saying a truth. And that
should also be the main reason why he could be an
arahant even though he had killed many people.

Thai Politics during and after WW2

“If you look at the leaves of a tree you cannot see the forest;
If you look at the forest you cannot see the leaves of a tree.”
Conventional wisdom

“Honesty is the best policy.”

A Western saying

“Honesty and Sincerity have to be mutually exist otherwise they
both will not exist either in a person or between 2 people.”

“The one who takes advantage or tries to dominate all other
people, however subtly or craftily, should not expect to receive
honesty and sincerity from those people who are not foolish,
no need to say about the one who does it explicitly.”

“Without honesty and sincerity, there cannot be peace
whether in an individual level, in a country, or between
countries.”
“Monarchs are taught that it is their innate right to be above all other people, while military leaders are taught that it is idiotic to be honest and sincere in order to control the people in the country or deal with the neighboring countries. So wherever and whenever the pro-Monarchy militarism exists there will be no real peace and prosperity in that country and between the neighboring countries. What appears to be peace and prosperity in that country is actually the suppression by intimidation or the brainwashing and the material development which incurs ever-increasing class difference and the public debt, deterioration of the people’s spirituality (including intelligence and health) and the natural environment, and the arm race against the neighboring countries.”

I think most of us have already known about these things.

In the WW2 time on December 8 1941, at the local time about 0200 AM the Japanese military forces launched sea-bound landing attacks at many points on Thailand’s southern coast in the gulf of Thailand and at Bangpoo village, south of Bangkok, including a land-bound attack at Aranprated, a land-border province adjacent to Cambodia. Mr. Pridi (reads Pree-dee) Banomyong who was one of the representatives of the teenage 8th king of Bangkok (who was then in Switzerland) who was then in Bangkok ordered the
Thai soldiers to fight off the Japanese soldiers. But when Gen. Plaek Piboonsongkram, the prime minister, returned from the northeastern part of Thailand in the morning he then negotiated with the Japanese ambassador in Bangkok and the ceasefire was made around noon. On December 21 1941, Thailand officially declared to be on the same side with the Axis power and declared war against the Allied.

Even though Mr. Banomyong and Gen. Piboonsongkram were comrades who had made the coup which took the ruling power from the monarch (7th king of Bangkok) to the common people in June 1932 but in this matter they had different viewpoints. While Mr. Banomyong wanted to side with the Allied, Gen. Piboonsongkram had the confidence that the Axis would win and that would be the good chance for Thailand to reclaim the territories that had been taken away by England and France and also annexed the Shan state in Burma and some area in the southern part of China establishing ‘The great Thai Empire’!

Once Thai government in Bangkok declared war against the Allied, Thai ambassadors in England and the USA declared that they were no more under the
control of the government in Bangkok and formed a group name ‘Free Thai’ to make conspiracy with some Thai people in Thailand helping the Allied to fight off the Japanese military force in Thailand. After the war ended with the victory of the Allied in August 1944, there was evidence from the US government that Mr. Banomyong was the head of the ‘Free Thai’ in Thailand during the war. So Thailand escaped from being a loser country in WW2 and Mr. Banomyong came back to power while Gen. Piboonsongkram turned to be a war criminal waiting to be executed. However, the civilian mind is usually softer than the military mind; Mr. Banomyong could not kill his old comrade. He tried not to send Gen. Piboonsongkram to be sentenced abroad, and then punished him using the Thai court with only imprisonment penalty. Then the 8th king of Bangkok became of age and returned to Thailand in December 1944. Anyway as soon as he arrived in Thailand he was used heavily for his youngness and his charming personality by his senior relatives to restore the monarch’s power and popularity which had been considerably diminished since 1932. Unfortunately, the main obstacle happened to be Mr. Banomyong who was the national
hero then. Thing turned bad for the monarch side when the young king stayed at Bangkok for only about half a year then in June 1945 he was found shot dead on his bed in his palace one late morning. The best conclusion for the royal family was that the young king had committed suicide because if it was not so it would have been a murder case which the most possible suspect should have been only his own brother, 18-year-old prince Bhumipol. Anyway the king’s widowed-mother, princess mother Sangwan pleaded to Mr. Banomyong, who was the prime minister then, who came to see the king’s body that it would be disgraceful to her son to inform the public that her son had committed suicide; to help saving the dignity of the Monarch it should be informed to the public that the king was dead by a gun accident instead. With sympathy Mr. Banomyong did what she asked for but it turned out to be his fatal mistake not long afterward.

At that time Mr. Banomyong was trying to make the Monarch declare the total amount of the asset owned by the royal family to the House of Representatives yearly. This effort had been opposed strongly by many
seniors in the royal family who were very influential in the government, military and business. Anyway it looked like that those influential royal relatives could not do anything to stop Mr. Banomyong. However, when the official news of the death of king Ananda, the 8th king of Bangkok, by a gun accident was declared to the public, many people were very disappointed and dissatisfied with the lack of the detail of that claimed ‘gun accident’ that had taken his life. Sometime later a group of doctors who went to examine the king’s body expressed their opinion to the public that the king should have been murdered instead of a gun accident or committing suicide. Then there was a rumor started from some royalists spreading all over Bangkok that Mr. Banomyong was behind the assassination of king Ananda, wanted to abolish the Monarchy and make Thailand a republic. (So the hero turned to be the evil overnight because of his kind heart!) Then there was another rumor that there would be a coup to overthrow Mr. Banomyong’s government and punish him for the assassination. Mr. Banomyong took the rumors seriously since all the powerful people around him seemed to believe the rumors and be against him; he then suddenly and secretly exiled himself to be out
of the country so his government was dissolved. His old comrade, Gen. Piboonsongkram, was then released from the prison and became the prime minister instead with the first priority task was to officially punish Mr. Banomyong for that accused assassination of king Ananda and the effort to abolish the monarchy from Thailand by using the court. The 2\textsuperscript{nd} priority was to restore the Monarch’s power and popularity. In order to get rid of Mr. Banomyong by this method 3 scapegoats had to be framed and finally executed. Two of them were the waiters at the front of the king’s bedroom door who were members of the loyal servants to the royal family for generations (One of these 2 used to take care of king Ananda when he was a baby). During the trial no one dare to be the lawyer of these 3 people only the daughter of one of the 2 accused royal servants. The 9\textsuperscript{th} king of Bangkok and the princess mother were also interviewed by the judges as the important eye witnesses who were on the scene, but they (at that time) gave no benevolent information or comment toward Mr. Banomyong or their accused servants. King Bhumipol even tactically hinted those judges that Mr. Banomyong, on many occasions, did not show enough respect to the Monarchs and there
was no good relationship between king Ananda and Mr. Banomyong or his men. (i.e. one of those who were accused of the assassination claimed that he and king Ananda had a very good relationship since king Ananda had given him a cigarette box with some inscription showing his friendliness and his initials. King Bhumipol said that that did not mean anything!) The trial in the court lasted for about 8 years. By the end of that time the influence of Mr. Banomyong over the Thai politics and the Thai people can be said to not exist. Even though Gen. Piboonsongkram could get rid of the arch competitor of the monarchs he could not really promote the monarch to attain the popularity more than his own initiative nationalism which he had been promoting since WW2 time. Then about 4 more years later in 1959 his government was ousted by a coup led by Gen. Srit Thanarat who evidently received moral support from king Bhumipol at the beginning. However, it appeared later that Gen. Thanarat was more concerned about his own interest than being the king’s servant. His strong anti-communism and dictatorial policy displeased and made troubles to many Thai people but it was supported by the Thai monarchs and the US government since at that time
the communist party could control the overall mainland China and began to send its influence to many countries in Southeast Asia. Anyway Gen. Thanarat could be in power for only about 4 years then untimely died in office in 1963. He was succeeded by Gen. Thanorm Kittikajorn who appeared to be a peaceful type of people first but then made a coup to dissolve the parliament and stayed in power until he was ousted by Bangkokian students in October 1973. Anyway Gen. Kittikhajorn was accepted by the people much more than Gen. Thanarat since he looked like a monk (and later he was one). He was also more docile to the monarchs than Gen. Thanarat or Gen. Piboonsongkram, and helped establish the Monarchs to be in popularity by advertising the king’s activities in rural areas by radio and television and instilled Monarchism via compulsory education and all government institutes including Buddhist monasteries. He was also in favor of the US government since he (as the head of the country’s armed forces) fought the communist insurgents in the countryside efficiently. After the students’ insurgent in 1973 the country ruled by civil governments for only about 3 years. Then there was an incident at Thammasat University on October
9, 1976 that made the pro-monarchy military commanders came back to power again. At first they used proxy civil governments then the junta which had Gen. Prem Tinsuranon as the prime minister who then stayed in that position for about 8 years. During that time Gen. Tinsuranon established the official tradition, military and judiciary systems, and the propaganda that increased and secured the king’s power and popularity to the full level but weaken the people’s right and political power at the same time. After that Thailand has had too weak laws and politic system to help the government from the general election to survive through a full term [except one time when Mr. Thaksin Shinawatra from the general election in 2000 could form the first elected government that last till full term (4 years) since during that time he was solving the IMF problem that his political opponents and the military commanders had made but could not solve], the stable and long lasting governments have been only juntas. As the result, the Monarchy mania has been increasing more and more while the democratic spirituality (the sense of political justice) of the people has gotten worse and worse. Thing had kept worsening until 2006 it reached the crisis level and
has stayed in that red zone since then. This prolonged political crisis has created the social injustice crises, people’s moral degeneration crises, environmental crises, economic crises, religious affair crises, foreign relationship crises, etc. I think it is high time that the people who are concerned and all the Thai people in Thailand be honest and accept the following facts in order to be able to solve all the crises that Thailand has been facing:

1. Prince Bhumipol was not transparent or guilt-free from his late brother king Ananda’s gun-shot death while he ascended to be the 9th king of Bangkok. Moreover, once appointed to be the king he has let 3 innocent people be executed even though he knew that they were all innocent and they all asked for him both officially and personally to stop the execution penalty and he had the authority to grant it but he intentionally did not do it, and he has never confessed or accepted this guilt or even said the sentence “I am sorry!” whether officially or unofficially. So king Bhumipol should not be praised highly as the spiritual leader or as the father of all Thai
people as has been promoted by the Thai governments which most of the time have been juntas which can be considered as illegal governments or even criminals, or else the spirituality of all Thai people would keep degenerating as it has been till nowadays.

2. No real democratic constitution or just law can be written in time when the country is governed by a junta or a dictatorial pro-monarchy government.

3. No one should be assumed to be the owner of all the natural resource in the country. The large land and water resource development projects affect everybody in the country so it should have the consent from everybody in the country (which means the acceptance by the House of Representatives) and should not be initiated and done when the country is ruled by a dictatorial government. Furthermore, all the medium and big size so-called Royal-projects concerning land and water resource development and the laws that allow a person to own a very big piece of
land or take the natural water resource as the personal property are wrong by this principle.

4. All soldiers are hired by the country’s budget so they should be loyal to the people not to the king. Moreover, nowadays Russia is a democratic country; China accepts the capitalist economy and all ASEAN countries have made the official agreement to be friendly among them so to maintain the strong armed forces in the country should be considered inappropriate concerning the country’s economic problem and the showing of honesty and sincerity toward the neighboring countries. Furthermore, we, Thai people, cannot deny the fact that for the past 3 decades the main duty of the Thai armed forces has been only to help the coup and the junta leaders rob us of our lives and liberty and nothing else.

5. King Bhumipol has supported all the successful coups and juntas which overthrew the democratic governments and vice versa the coups and juntas have supported and promoted king Bhumipol right from the beginning of his reign. All successful coups and juntas’ leaders
have turned to be national statesmen and rich afterward, not anyone of them has been punished by the court as a criminal. Many of them managed to have the constitution written and used. Thai people’s way of living, economy, education and spirituality have been framed by these juntas’ leaders and kept on deteriorating (i.e. prefer the military dictatorial government more than the government from the general election, etc.). King Bhumipol can never have the most power and popularity in the country as he has nowadays without the helps from these coups and juntas so he will certainly support them again and again as long as he lives as has been already-proven by history. The coup leaders have also been supported by rich businessmen who receive benefit from the following juntas. These businessmen are usually the same people who receive benefit from the king’s spiritual sovereignty over the people. So the only way to stop (or at least dishearten) the going-to-be coup leaders for power and wealth in Thailand for good is to abolish the Monarchy.
6. The material development in Thailand so far has caused the deterioration of the natural environment beyond the acceptable level (i.e. air in the city and the suburb is filled with pollution from too many petroleum-consuming vehicles, toxic chemical from agriculture pollutes all the rivers, canals, ponds and ground water, etc.) which in turn has degenerated the people’s health (causes chronic sickness) and spirituality (feeling of happiness). Moreover, it usually causes more class-difference in the society. Only few very rich people find the life dependable and easier or more comfortable in clean and bountiful natural environment but many poorer people find their lives less and less dependable since everything has to be bought by money and keep more and more expensive. They do not have decent fresh air and clean drinking water, the natural opening space and some free time from any worrying - the basic things for a healthy and happy life. They have to compete with others almost all the time in those cramped unhealthy areas just to survive. One thing that I think can reduce this class difference is to set the limit of the wealth and
land that anyone can own in the society without any exception whether that one is the king, the president, the prime minister, or an ordinary man. And make that limit not to be too high.

“The earth has enough natural resource for all the people, but not enough for only one’s greed.”

Mahatma Gandhi

7. The environmental problems crisis should be taken attention and action immediately. The herbicide and chemical insecticide should be banned immediately or in a short planned period of time and the alternative toxic-free methods should be developed and employed with the help from the government. The overuse of private internal combustion engine - vehicles and jet-plane traveling should be discouraged; it should be no more the sign of good social status to own and use a car or even a motorcycle and to travel by jet plane but the sign of lacking of intelligence and social responsibility. The use of plastic bags and detergent and urea should also be discouraged since they collectively have caused a lot of hazard to the wildlife, the ground, all the
water resources including the oceans all over the planet which is very difficult to be solved even now.

8. All the crises on this globe arise from humans’ actions. All humans’ actions arise from humans’ thinking. All humans’ thinking arises from viewpoint (s). If many of us have the viewpoint that our unique self-awareness is special to others’ since we are aware of our consciousness not of others’; Even though others are aware of their own consciousness they cannot aware of our consciousness so they have no right to think that their unique self-awareness is special like we do. Then Monarchism, Nationalism, Militarism, and excessive greed will always exist and thrive in the society along with the social and environmental problems caused by them, and the world peace can never be achieved on this planet.

Conclusion

1. Honesty to the truth and sincerity is the shortest way to attain the highest intelligence which is the total Detachment in the present moment.
2. Famous and popular educational institutions do not always teach the rightful or truthful knowledge.

3. Those who make use of the honesty of the people and deceive them to have false viewpoints and commit wrongful things will go to the deepest hell. (As the Thai monarchs have always tried to instill Militarism to Thai people’s spirituality so hells will be their destination!)

4. Sometimes honest people can say some truthful statements to cure someone’s sickness.

5. The truth is many people look so brave and chivalrous until they face the immediate danger.

6. Some very high potential people turn to be not so successful or even become very bad people due to the lack of having good - enough friends (teachers) or making (respecting) some evil people as their friends (teachers).

7. Some people who are born with truthfulness and honesty can be lured or enticed to commit many evil things in their lives but once they find the right teachers they can change themselves to be righteous people and be the good examples for all other people.

8. The cause of ever-lasting mayhem in Thai politics is the lack of truthfulness and honesty.
Chapter 9  Mindfulness of our own consciousness
And having right viewpoints

“To be enlightened is to have strong consciousness (self-awareness) in the present moment enough to overcome all emotions aroused by greed, lust, passion or anger, and having enough right viewpoints to be able to get rid of all kind of attachments especially the ego and any kind of condition. Additionally, nowadays it should also include the awareness to protect the natural environment and to help creating the social justice since the living including the spirituality of every individual and the environment are nested globally and are in serious crises.”

“What those who have changed the world to be the better place (such as the Buddha) have done is only to teach some people to have strong consciousness and right viewpoints (i.e. non-attachment viewpoints, no-greedy viewpoints, no-lust viewpoints, non-violence viewpoints, non-materialism viewpoint, etc.) and nothing else.”

“Monarchism (Absolute Monarchy), Leader Idolatry, Patriotism, Imperialism, Militarism, Dictator-ism, Materialism, un-limited capitalism increase consciousness but also increase attachment, egoism, violence and greed to all the people in the society. So they should be banned from the compulsory
education and the media or made illegal, or else the social crises on this globe will never be solved but keep worsening.”

“The practice of original Buddhism is to increase the mindfulness of our own consciousness and to have the ultimate right viewpoint which is the detachment viewpoint from everything, not to go to any kind of heaven or dealing with any kind of condition or existence.”

“Nobler than Love is Compassion (since it has no jealousy).

Nobler than Compassion is Non-Attachment (since it has no sadness and any other kind of mental affliction).

Nobler than Non-Attachment is Extinguishment (since it has no physical affliction and no change of condition – since there is no condition and no trouble in earning the living, sickness and going to the toilet).”

Does an Arahant always have full consciousness and right viewpoints?

I used to think that an arahant (the fully detached one or the fully enlightened one) always has full consciousness (self-awareness) so if that arahant happens to die in any minute that arahant will not have any fear, desire or any kind of attachment at that moment and be reborn nowhere. Anyway, later I have not been so sure of this belief since there are some
stories in the Tripitaka that imply otherwise. One of such stories is a story in Vinaya Pitika (Monks’ rules) concerning the rule that prohibits monks to drink liquor. The story is as follow:

Once there was a formidable big snake came to reside at a ford. Many villagers had trouble since they used that ford to cross the river. Then a monk named Nāgīta came to that ford and subdued that snake. The story says that that snake could spray poison and flames of fire from its mouth. Nāgīta fought back using the flame from his wishing after entering and leaving the transcendental meditation (in a very short period of time). That snake surrendered and left the area. Many villagers were very glad and they wanted to give some reward to Nāgīta but they happened to ask a group of monks who were trouble-makers what they should give to Nāgīta as the reward. Those troublesome monks answered that they should give him red wine. So the next morning when Nāgīta went food-begging (in Buddhist monk style) in the village he was asked to zip through a small cup of red wine in almost every house. Finally he got very drunk and fell down lying on the ground unconscious. Some monks
then carried him to the Buddha. The Buddha then gave out the rule that monks are not allowed to drink liquor.

Nāgita is known to be an arahant who belonged to the group of 80 distinguish disciples of the Buddha, who was the expert in making fire from entering transcendental meditation. There is no evidence that this event had occurred before or after he became an arahant (even though some Thai Buddhist literatures say that it occurred before he was an arahant). It is possible that this event occurred when Nāgita was already an arahant. If he had died while being drunk where would he have gone then? I think it might be Suthāvās, the contemporary realm of reality which can sustain the existence of those who attain the 3rd and the 4th level of detachment before their extinguishment there.

Concerning the right viewpoint, in Buddhist only arahants are said to be free from wrong viewpoints. However there are evidences in Vinaya Pitika that even arahants sometimes they did not have the same viewpoint concerning some serious matter in Buddhism and sometimes some of them still behaved
inappropriately according to the monk’s standard so the Buddha had to give out some monk’s rule because of them. I think in Buddhism the word ‘Right viewpoint’ has many levels. The highest level is not only concerned about the self-benefit nonattachment viewpoint but also about the well being of all other people at that time and those who are going to be born after which should be (at least slightly) different for each arahant.

The right viewpoints that the Buddha tried to teach during the last 3 months of his life

1. To attain the highest goal in Buddhism (which is to be able to detach from everything or attain the full Enlightenment or being an arahant) or some level of noble achievement which will prevent us not to turn back to be evil people is not impractical for most of the ordinary honest people with decent intelligent and effort. It can be achieved by massive amount of people.

2. Abstaining from committing all sinful things is essential to attain the peacefulness of mind in the natural way. Attaining the peacefulness of mind in
the natural way is essential to obtain the right profound insight in any topic that we raise into consideration [i.e. All things are interdependent, nothing can stay the same for very long, we cannot totally or all the time control anything even ourselves (mind and body), attachment to anything or any condition will eventually disappoint us or makes us commit evil deeds - if you do not believe ask Mr. Bhumipol and his family!] Obtaining the right profound insight in any topic that we raise into consideration will soon make us attain the detachment in everything that we think of or see or hear or taste or touch (or reaching the full enlightenment). And for the believer, if we die while our mind is in that state our unique self-awareness will extinguish or be disintegrated. We will then have the longest good rest from this samsara as the nature allows before our unique self-awareness will be created again from the fundamental entities or from the interaction between concrete and abstract or from the interplay between existence and nonexistence which lasts eternally as long as there is any unique self-awareness left in this universe. (See ‘Spirituality’, chapter 1.)
There are many realms of reality around us which each has its own inhabitants. Humans are actually relatively low intelligence world creatures when compared to all the world creatures that exist since we cannot perceive directly that other realities exist other than the animal world and most of us believe in only one reality that is the awaking state reality even though we all have experienced the reincarnation in the minor samsara of 3 realities (awake, dream, and dreamless sleep) since birth. Human scientific knowledge so far has not developed in this area yet (but hopefully soon it will). Moreover, the creatures who live in the higher realm of reality tend to have more mental power, beauty of the body, very long age and happiness but little ego and also low level of consciousness (due to always immersed in heavenly sensual pleasure or blissfulness). While humans usually have much more ego and higher level of consciousness and can make great good deed such as practice chastity or self-sacrifice (spend the time that should be used for their entertainment) to educate all other people through the internet, or commit great evil deed such as to brain wash all
Figure 10. According to the Tripitaka the Buddha made the creatures in all realms of reality be able to see one another when he went down to earth after preaching Abhidhamma to his mother in Tāvatimsa heaven for 3 months in the 7th year after his enlightenment.

the people to respect them more than the people’s own parents through the compulsory education and all the media including the internet. To be born in the higher realm of reality according to the Buddhist school can be done by avoid doing sinful deed, do only wholesome deeds, purify our mind from greed, lust, passion, anger, hatred, materialism and all kind of attachment, practice radiating compassion and goodwill to all the creature around us, etc. and always keep the level
of our self-awareness as high as possible ever by not intake any consciousness-reducing substance (either solid, liquid, or gas), always keep the insight that everything is ever changing, uncontrollable and prone to suffering.

4. As said in the previous point, even though heaven is a nice place to live but we cannot stay there forever and while we are there we rarely have a chance to do any good deed to prolong our lives there. So once the merit is used up most of the time devas (angels) or even Brahmas (gods) in heavens go to hells or be animals since the former evil deeds have the chance to yield fruit. And once someone is born in a hell or be an animal, the Buddha said that it is very difficult for that one to be born as a human again. So the last 3 months of his life the Buddha stressed on Nibbana or the Extinguishment or the total Detachment only. We should not attach to any realm of reality as the Buddha has illustrated to us in his last few hours.

On his dying night once the Buddha had given the last preaching that all conditions will eventually degenerate naturally so we should strive
toward our salvation with heedfulness, then he did not extinguish right away after that but entered transcendental meditation states from the 1\textsuperscript{st} level to the 4\textsuperscript{th} level (see page 64) and went further to 4 higher levels of formless - based transcendental meditation states which are (1) the consciousness that space is infinite, (2) the consciousness that the consciousness itself is infinite, (3) the consciousness that actually there is nothing around us, and (4) the state of neither have nor do not have consciousness. The Tripitika says that during those hours the Buddha entered one trillion (\(10^{12}\)) transcendental meditation states the same as on the night that he attained the Enlightenment. I think that means the Buddha left one transcendental meditation state to enter another transcendental meditation state which was higher or lower a trillion times between those hours. According to the Tripitaka, those transcendental meditation states are the states of the consciousness that sustain the lives of Brahmas in Brahma world from \(\frac{1}{3} - 84,000\) kappas. The Buddha could entered them, enjoyed them, and then left them in less than one millionth
of a second which was the illustration that he did not attach to any realm of reality however blissful it was.

**Figure 11.** The last sequences of the states of the Buddha’s self-awareness before entering the Extinguishment (Parinibbana)

## Conclusion

1. Mindfulness of our own consciousness and having right viewpoints are 2 essential things required to attain the self-realized detachment or the enlightenment in Buddhism. Anyway nowadays it should also include the awareness to help preserving the natural environment and the knowing of cheaters in the society or else we will unknowingly be used to help some cheaters undermine the spirituality of the people in the whole society.
2. The world would be a better place right away if everybody adopted some appropriate viewpoints.

3. Everybody even some enlightened one has to always protect the level of his consciousness to be as high as possible by not consuming liquor or any intoxicating substance.

4. Even arahants sometimes they had different viewpoints concerning some religious matter. So in Buddhism the biggest right viewpoint that overrides all right viewpoints is we should not attach to much to any viewpoint even though it might be a right viewpoint by the accepted standard.

5. Massive Detachment or Enlightenment used to occur in some societies in the past so we should not be easily disheartened thinking that it is impossible to attain (some level of) Detachment nowadays.

6. All religions teach that there are more than 1 reality around us.

7. In Buddhism heaven cannot be the everlasting sanctuary or the place of salvation.

8. Why should we care much that we cannot achieve eternity since in reality no one has been able to comprehend it?
Chapter 10 Conclusion

“Any single person whether human or divine, how much sacrifices he/she makes cannot save the whole world. Only if everybody (the majority of the people) contributes some help, even though very little or very modest, to the society, the whole world can be saved. Everybody can contribute some help to save this world at once by adopting right viewpoints such as we all have unique self awareness but no one should think that he/she is superior to others since all other people can think the same likewise. Do not pay respect to those cheaters who want to rule over all other people’ spirits or else we will turn to be their servants who help them enslave all other people’s spirits. Do not support any ruler who comes to power unrighteously.”

“The world does not need great sacrifices or intelligence from some people to survive and thrive but a little simple-minded sympathetic help from everybody in order to survive and thrive.”

“Those who worship someone else to be their refuges are pathetic fools.

Those who worship themselves as their own refuge are destined to be awakened.”
Those who always side with the winners in worldly matters are petty cowards who will never find the escape from this samsara.

Those who always side with the truth (i.e. justice, etc.) or those who can subdue themselves shall finally die with liberated spirits and break away from this samsara at least for a long while.”

Anonymous
“Enlightenment is to have the feeling that all sensual (sexual) pleasure is treacherous, the non sensual (sexual) arousal blissfulness cannot last long, and all attachments are foolish; those whom are lured to attach to something are pathetic idiots who the whole bunch of suffering is awaiting ahead, and anyone who lures the people to attach to anything for his/her benefits is the real evil (Māra, Satan) indeed.”

“If it is not logical for the eternal salvation of the blissfulness type or the extinguishment of our unique self-awareness type to exist, then the only left logical eternal salvation type that exists is the detachment from happiness and sadness and all other things in the present moment.”

Anonymous
Lastly,

I have found out that the following sentence may be the invaluable hint for some writers and those in the entertainment and advertisement enterprises. It was stated by one of the most brilliant contemporary English Mathematician, Physicist and Philosophers:

“Politics and Sex sells!”

Roger Penrose