





ธรรมาภรณ์

Sabba Danan Dhamma Danan Jinathi

The gift of the Dhamma excels all other gifts.

(Khuddaka Nikaya, Dhamapada-udana)

	<p>With the compliments of</p> <p>.....</p> <p>To.....</p>	
		

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*“ May all beings in all planes and realms of existences.....
be benefited by this act of meritorious deeds, and may they all abide
luminously, true to the noble teachings of the Buddha for eternity.*

A Great Nobel Prize Scientist once said "The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as a meaningful unity. Buddhism answers this description. If there is any religion that would cope with modern scientific needs, it would be Buddhism"



มนุษย์...เกิดมาทำไม? เล่ม 19

ตอน จบกิจ-จบกรรมสังสารวัฏ (ภาคภาษาอังกฤษ)

โดย ผู้เรียบเรียง สุวัฒน์ สุวทณโน (พิทักษ์วงษ์)

ข้าราชการบำนาญ อดีตนายอำเภอ กรรมการปกครอง กระทรวงมหาดไทย

ข้าราชการพลเรือนดีเด่นครุฑทองคำ ปีพุทธศักราช 2542

ข้อมูลทางบรรณานุกรม หอสมุดแห่งชาติ

สุวัฒน์ สุวทณโน (พิทักษ์วงษ์)

มนุษย์...เกิดมาทำไม? ตอน จบกิจ-จบกรรมสังสารวัฏ (ภาคภาษาอังกฤษ)

กองทุนนิมิตมนุษย์เกิดมาทำไม? พุทธศักราช 2546 จำนวน 74 หน้า

ISBN 978-616-382-931-3

พิมพ์ครั้งที่ 1 พฤษภาคม 2558 จำนวนพิมพ์ 3,000 เล่ม

สงวนลิขสิทธิ์ตามพระราชบัญญัติลิขสิทธิ์ พุทธศักราช 2537

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กรุงเทพมหานคร 10900 โทรศัพท์ 02-953-9600 โทรสาร 02-953-9606

(หมายเหตุ: พิมพ์ด้วยกระดาษถนอมสายตา(Green Read) เพื่อความห่วงใยในสุขภาพของท่านผู้อ่าน)

ราคา 80 บาท

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Giving Dharma instructions at Moo Ban Chaiyapruk,
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Impermanence-temporariness-voidness

Previously... there were 3 Bhikkhus sitting here begging for forgiveness from one another, but presently...none are doing anything? It's here...and now; it's non-self-impermanent-transient and cannot be clinged to-hold on to-It's void of entity, for there is already Nirodha-cessation-Nibbāna-void in itself.

If one does not accept the voidness, there will be Dukkha-no Nibbāna. Without attachment-without clinging, there will be no Dukkha, for there is already Nibbāna here and now.

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พระพุทธานุภาพนิรันดร์ ส.ค.ส นิรันดร์

Eternal powers of the Buddha, Eternal greeting

◎ **Don't be influenced by** (Delusion-craving-attachment-clinging) but to perceive that all physical and mental phenomena are but an illusion, hallucination (mirage) or dreams only. Life is impermanent—temporary. Birth-death is just an assumption, an illusion, that it is real. But all things in this world are impermanent-void of entity—is empty.(void of anything-void of self- and Sunyatā) .Voidness—is already there!

◎ **Abide widely, widely** transcending Attā or self. Releasing.....releasing the mind..... to be free of false view, conceit, self and volition (abide widely, luminously at the center of the crown of one's head in harmony with the four Noble Truths, ceasing the origin of suffering)

◎ **To release the mind** by transferring one's merit by pouring water as a token of repaying for the results of one's Karma---asking forgiveness(Ahosi) widely, boundlessly to all beings etc.

“To perceive the world (all phenomena) as void of entity (voidness is there by itself --voidness arises by itself). There is no self in the seeing, in the hearing etc.....All things are Anattā.....voidness.....Sunyatā and Tathatā (suchness). To perceive suchness and justness of all things in all postures i.e. just standing-just walking-just sitting-just sleeping, just seeing and just hearing etc.(voidly- widely- boundlessly) and the king of death will not see one etc.,”

(“Tomorrow and next life , which one comes to us first ?”)

ทำให้เป็นเนื้อเดียวกันกับชีวิต

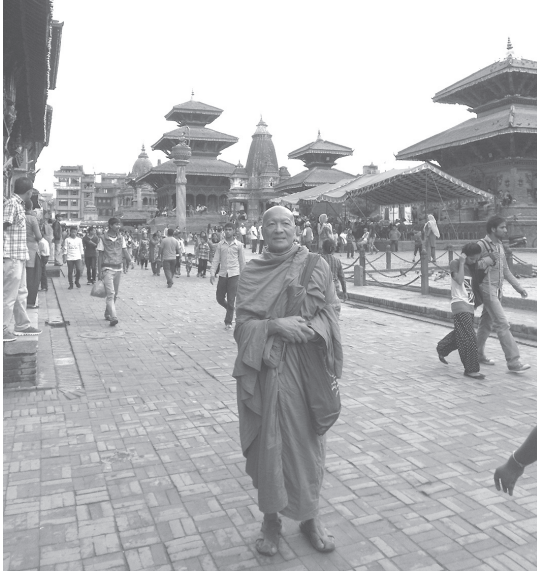
To make it one with life

1. *Statement for dedicating merits (do it often)* “ **Ahosi (forgive)**.....! Ahosi for all karmas!.” May all persons with previous deeds on each other and “all beings , cittas and souls, be benefited by my merits; may they all be benefited by my merits forever” (Thereafter, pouring water , releasing the mind , emanating it widely and boundlessly....One ought to utter the word “ahosi” often, and with every ahosi, the karma will be released every time too. Pouring of water as an act of dedication of merits is a great deed for all beings in the universe in the 31 planes of existence.)
2. *Abiding luminously wide awake(in the middle of the crown of one’s head in harmony with the Noble Eightfold Path) emanating it widely.....and boundlessly.....releasing the mind widely..... in the middle, not fixing one’s attention at anything, brightly shining.....boundlessly etc...(Dedicating of merits by pouring water as often as possible during time of one’s waking up until sleeping , when one remembers it, and to emanate it widely at the center of one’s crown. If done at an approaching death, the doors to a woeful state will be closed!)*
3. *In the middle.... between **seeing** and **sight**; in the middle between **hearing** and **sounds** etc . To see and hear etc partly of it and to see and hear etc partly beyond it. Seeing men, mountains, trees..... seeing beyond men, mountain and trees ... (Aimlessly—not gazing at anything etc, there will be no producing of karma temporarily and without any conditions—releasing the mind---not producing karma for the mind--- ceasing of volition- ceasing of craving and void of self. Experiencing nose consciousness, tongue*

consciousness, body consciousness etc let them be in the middle in between them , emanating it widely, widely)

* As water does not stay on the leaves of the lotus, the mind of a peaceful recluse will not be tainted by defilements.

(Tomorrow and next life, which one will come to us first?)



At the ancient royal palace in Patan city, Kathmandu , Nepal.
This picture was taken in August 2014 before a devastating 7.8 magnitude earthquake hit Nepal on 25th April and 12th May 2015. The whole town was devastated with the death toll over 8,000 and 100,000 people injured, more than 3 million people displaced and are still in desperate need. More than 500,000 houses were demolished and more than 1 million children without schools to go to. It is one of the biggest tragedies and loss of life in human history.

ส.ค.ส พระพุทธานุภาพนิรันดร์ ปลดลือศรหิสรรม

New Year's Greetings Eternal Powers of the Buddha Decoding of Karma

October 1, 2014

Venerable Luang Por Suwatano

Tel: 092-5944279

The consequences of demeritorious deeds , which are hard of endurance and are not pleasurable, are natural suffering, and have their lifespan; they come into one's life and go on their own; they let go of themselves by themselves. If one tries to interfere with them, nor tries to do anything with them, there will be **suffering over suffering**, for one does it with volition, craving and self. It is the **producing of kamma over the mind** which results in manokamma (action by mind)

However, the consequences of meritorious deeds, which are of pleasurable feelings, do have their own lifespan as well; they are natural phenomena, and they let go of themselves by themselves. **(It is an element of impermanence as with other phenomena, which is a temporary impermanence and which is self-arising)**. And when pleasurable sensations come to an end, if one tries to **cling to it**, one will **suffer** as a result of trying to keep them, which occurs as a result of one's making an attempt with craving, volition and self. **One will not succeed in holding it back**, resulting in **suffering over suffering**; kamma over kamma, giving rise to arising and ceasing , which will continue its existence in future births.

There is one thing which exists already that is **“voidness”** (existing widely, boundlessly), it has no characteristic, nor place , nor dharma, nor



an element, nor an element of permanence or impermanence; existing in voidness transcending dharma and kamma, transcending the aggregates, transcending knowledge, wisdom and vision; its voidness beyond comprehension by the senses. (If one tries to know voidness, there is no voidness of the knowing self). Liberation from the aggregates is a Kandha Vimutti which transcends any knowledge, wisdom, and vision, that is Vimutti Ñānadasana, liberation through wisdom and clear vision, Vimutti–Nirodha–Nibbāna, which arise as a result of the mind **releasing itself widely**, ceasing craving, clinging, and self to attain Anattā.

“While one experiences the consequences of both meritorious or demeritorious deeds; while seeing, while hearing, don’t cling to them, but to release widely, brightly, and let them go, let them be in the middle , in equanimity, in Sunyata, in Anattā—surrendering all self attachment; ceasing of false view, conceit, and volition in all actions.”

Suffering, let it be.....happiness, let it be; suffering, let it go.....happiness , let it go (happiness is to be let it go of as well !), since all kinds of happy sensations are an element of impermanence, which are of a temporary impermanence, not static. “ one cannot hold it back—nor adhere to them” thus, one ought not attach to them, widely and brightly as always

Suffering occurs as a result of one not accepting the results of one’s actions “ because of clinging to the unclingable”. Thus, one ought to accept the result of one’s kamma.(Results of kamma will be ceased by paying it back; “ahosi.....ahosi..... ahosi for all kammass!” May all cittas and souls be benefited by my doing of good deeds forever)

When seeing, when hearing etc let it be.....let it go.....let it go in between—accepting.....with Luang Por cutting mindfulness(with Vipassana—**cutting mindfulness**, not by following or watching mindfulness----following it one will not be liberated or be released from it). Thus, Kamma will be



liberated every time with one's letting go, letting it be. By cutting the knowing self (upon sense contact) and by not being attached to the knowing, one will attain to enlightenment.

Let it be, let it go with every awakening mindfulness.....abide luminously " wide awake, brightly shining **(at the center of one's crown of the head harmoniously) widely and boundlessly releasing the mind; let it be free of trouble and difficulty, widely in all directions , boundlessly and luminously etc."**

If one is still unable to abide luminously wide awake ,nor being unable to release the mind widely, one ought to pour water on soil as a token of dedicating the merits and to beg for forgiveness, and to announce the renunciation of one's ambitions with volition, craving , delusion and clinging, and transfer one's merits to all beings, as well as to those with previous deeds on each other as often as possible

Ahosi, ahosi, **ahosi!** Ahosi for all kammass!(widely, boundlessly). May all beings be benefited by my meritorious deeds forever" (and to pour water on soil, and to do it often; it is of great benefit.)

**Some excerpt from the book " Why are we born?,
18th volume ,Chapter, Mission accomplished—end of round of birth and death.*



ไม่ตั้ง-ไม่ตอง (ไม่ต้องทำอะไรแบบไหนอีก)

“No Setting-no Acting” (There is no need of any doing!)

Venerable Phra Ajahn Suwatano Bhikkhu

29th October 2014

Tel: 092-5944279

Life in a nutshell: Suffering is suffering; happiness is happiness; hardship is hardship; easiness is easiness. All of these come into one's life and leave on their own in accordance with their lifespan **without having** (to do anything with them); **it is their suchness.**

Abide in the middle and release the mind far and wide, not choosing anything, nor at anything, extending it far and wide boundlessly, luminously etc (Wide awake..... brightly shining..... boundlessly **at the middle of the crown of one's head at the moment of approaching death, and it will close the door to a birth in a woeful state**)

Abide in the middle in equanimity , in emptiness(Sunyatā) in all sense impressions, for they come and go on their own. Whatever might happen-let it happens; dead or alive, let it be; don't be happy about it nor be unhappy about it; make no attempt to escape from it- nor to oppose it, but to let it beetc.

Not respond to craving and lust, one's life and sense sphere will be employed moderately as they should be. Whether there is **calm-nor without calm, let it be**, and let go of all sense objects. (seeing suchness of all things, let it be, let it go), **for all phenomena are true to their suchness timelessly(agaligo).** One need **not be deluded in knowing them, nor try to**



carry them, nor try to let go of them, **since they let go of themselves on their own**. Let it be liberated boundlessly far and wide. Not to let the knowing consciousness to overlap volition- attā-delusion when experiencing the sense objects, for it will create kamma for the mind. The mind needs not create kamma nor **create Attā** in the knowing—in the seeing--- in the hearing etc, for they all come and go on their own in accordance the law of impermanence and non-self (Anattā). **They are void of Attā timelessly (agaligo)**. Let it be, let it go, let it be void of self and Sunyatā all the times.

One is forever stuck in the eyes—in the mind, that is to say, one is always narrowly focusing only on “**Attā-self** ”! **Not letting** the knowing—the seeing---the hearing consciousness etc to overlap the resultant kamma and resultant consciousness (As long as one has not yet ceased the knowing consciousness, one is still not able to cease one’s round of kamma, when one’s life comes to an end. When one is not adhered to the knowing, cease the knowing, then only arises enlightenment!) When seeing, just seeing, when hearing just hearing etc., **This is suchness(Tathatā) of all phenomena)**

Let them all be as they actually are by themselves. Returning the knowing consciousness back to non-self-voidness(**Anattā dhatu-Sunyatā**) completely widely forever.

Knowing-- or not knowing is **its suchness**. Letting go--or not letting go is its suchness. Voidness--- or non- voidness is its suchness.

“ When there is raining or raining stops, it does on its own “ **There is no self in the rain**” The sense objects are their suchness “ **There is no self in the sense objects**” There is no self in the seeing nor in the hearing etc. Knowing is just knowing, **there is no need of any doing**, knowing, let it go—not knowing, let it go.(If one does not let go of it—one will continue to suffer in future birth,)

When the mind releases itself from craving, from clinging, release it

widely boundlessly, (as one turns off a circuit breaker) By not adhering to—by not sticking to, the mind will be liberated, (realizing through liberation of Attā—Nirodha, Nibbāna.) voidness—Nibbāna here and now instantaneously!

“Anupadano ParinibpayatiWithout attachment, one attains Nibbāna.”

(Katha Vattu—Vesali Sutta 20/120-122)



Nepalese devotees come to attend morning chanting, offer alms to the monks and listen to a dharma talk by Venerable Suwatano Bhikkhu at Srikirti Vihar, Kathmandu every day, with Reverend Mena, a Nepalese nun translating it to Nepali language during the rains retreat in Nepal in 2014.



ถอดหัสณียปลดลือครหัสกรรม

Decoding of Karma

in this universe , there are 3 ultimate truths governing it. They are:

1)Emptiness or voidness is “ self- arising” . Emptiness has neither characteristic, nor form, nor karma, nor Dhamma, nor impermanence, nor an element, nor something to be attached to; something to be claimed, something to be wished for, something to work for, something to be; there is neither arising nor ceasing.

Voidness cannot be experienced by any sense faculties even to understand it. Voidness is not to be known or comprehended. *(One who tries to comprehend voidness is one who has no voidness, that is, if one is not void of the knowing, how can there be voidness? The noble ones have let go of knowing, have transcended the knowing to attain to voidness: Vimutti Ñāṇadasana (liberation through clear knowledge and vision.*

Voidness is the result of the cessation or termination of craving, the origin(sumudayasacca) stated in the Four Noble Truths. Hence ,voidness is Nirodha Nibbāna

2)The element of Impermanence is of a nature of all conditioned phenomena which is transient or in a constant state of flux, both form and formless, such as physical phenomena and mental phenomena which undergo changing, dissolving on their own all the times (cannot be grasped at) *“It is self-arising-it is suchness(Tathatā)”* It is of an Anattā element. One neither can claim its ownership, nor control it, such as Earth, element of extension; Water, element of cohesion; Fire, element of heat; Wind, element of vibration. They are pure and balanced in themselves.

It includes the element of consciousness(Viññāṇa dhātu) “ Ahetuka citta”(rootless consciousness) which is not accompanied by the six causes: **Greed, Hatred, Moha and Non greed, Non hatred, Non delusion (Lobha, Dosa, Moha and Alobha, Adosa, Amoha)** which arise through the sense doors **without causes or rootless**. They arise as a result of “*Vipāka kamma-Vipāka citta*” (resultant Karma and resultant consciousness) which are the consequences of past actions. They are pure in themselves without any intrinsic nature, nor characteristic of behavior, nor temperament. They come in and leave on their own, not having attachment; there is no rising nor ceasing. They are in their pure state.

The 18 Ahetuka Citta (rootless consciousness) consist of 7 rootless resultant of morality consciousness(kusalavipāka-citta); 8 rootless resultant of immorality consciousness (Akusalavipāka-citta); 3 rootless functional consciousness(Ahetukakiriyā-citta) and smile producing consciousness of an Arahant. These Vipāka kamma-vipāka consciousness do have their lifespan and is subject to the element of temporary impermanence. They cannot be attached to, nor be held on to, nor be controlled, for they come in and leave in accordance with their lifespan. They are suchness(tathatā) which cannot be controlled by anyone and are Anatā , Dukkha or suffering arises because of one trying to cling to the unclinging.

Hence, there is no Dukkha or suffering when there is no attachment or clinging.

3.Volitional behaviors(attā) are actions done with volition of the beings in the 31 planes of existence which is called “*karma*” and which arises out of one’s delusion, one’s volition, one’s expectation to get hold of, one’s attachment to things with craving, giving rise to 3 Vattas(triple round) of “*Kilesa-vatta*”(round of defilements); “*Kamma-vatta*”(round of karma);and “*Vipāka-vatta*”(round of results) in this 31 planes and realms of existence.



Hence, there arise “a creator and a reaper of Karma” with 3 volitional behaviours through action by mind, body and speech (Manokamma-kayakamma-vacikamma).

With craving, the origin of volitional behaviours, **arises upon contact of sense objects** and sense doors as a result of resultant kamma-resultant consciousness, **deluding and leading one to do the 3 actions**, to have thoughts, ideas, to accord importance to greed, to lust as well as to have false views , thus creating kamma over karma. It is a mental action of trying to interfere with, or to flow with the sense objects which come in through the sense doors, and not allowing the sense objects to subside, **to release themselves on their own** according to their lifespan. As a result of delusion, false view and volition, **there arises fresh karma which will again arise** as resultant kamma-resultant consciousness in the new existence, leading to Becoming-Birth-Decay-Death so on and so forth. It is Kamma Yoni of beings in the 31 planes and realms of existences **as a result of clinging to the unclingable**, culminating in endless dukkha or suffering.

With volitional behaviors or craving, the origin of defilements, the originally luminous mind becomes tainted, deluded, turning into kamma, and ultimately becomes a Janaka kama(reproductive kamma) causing rebirth on and on.

All beings , in all times of their lives are surrounded timelessly by karma, and the results of karma; there is a creator - and a reaper. That is to say, all are born as a result of their karma, and creating new karma to be reborn again endlessly in this round of existence.

“Human beings and non-human beings will not be benefited of anything wandering in this sansara, except for repeating their karmas and be reborn again and again to reap the results of their karma”

“ Volition is karma, and there is no time when beings are not subject

to the results of their karma”

Before one is able to cease karma in order to attain to voidness-cessation-Nibbāna, one is still being subject to reaping the results of one's karma in one's lifetime until death in the forms of: Janaka kamma(reproductive kamma), Upatthambhaka-kamma(supportive kamma; consolidating kamma), upapilaka-kamma(obstructive kamma; frustrating kamma), Upaghātaka-kamma (destructive kamma; supplanting kamma),Diṭṭhadhamma-vedanīya kamma (kamma to be experienced here and now; immediately effective kamma), Uppajja-vedanīya-kamma(kamma to be experienced on rebirth; kamma ripening in the next life), Aparāpariya-vedanīya-kamma(kamma to be experienced in some subsequent lives; indefinitely effective kamma), Ahosi-kamma(lapsed or defunct kamma)

There is also Ahosi kamma!

Ahosi kamma is a defunct kamma which is a Vimutti kamma, that is to say, there will be no more of its results, which could be compared to the case in the court of law which has come to an end, or the case in the court of law which has expired and which cannot be proceeded any more.

“Kamma will be ahosi by begging for its forgiveness” By means of ahosi karma will be ceased to attain kamma vimutti.

Devadatta before being swallowed by the earth had begged for forgiveness from the Buddha by offering his chin to him, thus, after spending his time in Niraya hell, Devadatta would become Pacceka –Buddha(silent Buddha) called Atthissara.

All beings will not be directed by karma by means of begging for forgiveness for it to be ahosi kamma as said!

The results of kamma of beings in hell-heaven and in human world do have their lifespan; cessation of kamma.

Results of kamma derived from practice or derived from volition is



karma.” Action is the origin, and volition is one that creates the mind!”

If all beings were to terminate these volitional behaviours or terminate the origin of the arising of craving (in the Four Noble Truths, 12 Paṭiccasam uppāda) and not interfere with the sense objects (not in conflict with it) nor create Kamma for the mind through mind, body and speech, there would be no rebirth.....

Let the resultant consciousness-resultant kamma which is a natural phenomenon, an element of impermanence, to take their own course; let them leave on their own, let them be Anattā by themselves. When there is no volition nor Attā, there will be no arising–nor ceasing, thus dissolving into emptiness, voidness, ending of becoming and rebirth.

Before the presence of volitional behaviours or volitional activities, the original mind is a luminous mind without any intrinsic characteristic behavior which is full of delight like a flower in blossom forever, luminously wide awake, brightly shining..... widely..... all day long. Thus by uttering words of apology, words of forgiveness (Ahosi) and one pours water, this will be conducive to ceasing of repulsion, irritation–resentment to a great extent.

Thus, these behaviors are not to be initiated, nor to be ceased, nor to make an attempt to let go of it, for it is a temporary impermanence and is already an Anatta, which will be ceased by themselves, and if one try to cultivate it, practice it, or to cultivate even mindfulness, concentration, meditative absorption, insight, it will be conducive to cultivation of craving. Thus, there is no need of any doing, since cultivation of any aggregate will itself be the cultivation of craving. One already has a huge amount of one’s Vipāka kamma to endure, there is no need to cultivate Karma nor increase craving over again and again.

The 5 aggregates of clinging, 12 internal and external sense doors, 18 elements, all of which ought **not to be cultivated but to let go of them**

and let them be as they really are!

Let go.....release the impermanent mind to be luminously wide awake, bright and shining on its own, for it is empty in itself already(Sunyata)

One ought to let the mind to be free. There is no need to try to do anything with the mind, there is no need to try to protect it, **for mind is an impermanent element; it cannot be preserved; it is a changing element, and there is no need to watch over the mind but to let go of it** and the aggregates, and to transcend them, **thus one realizes Khanda Vimutti, liberation of Khandas.**

The sense sphere of eyes, ears, seeing , hearing etc.,

One ought to open up these sense spheres to attain **emptiness**, and to let them **be an ordinary universal element** to be pure on their own.

Don't make an attempt, nor seeking destination for oneself but to **see all men, all things beyond them**; having no self in the seeing nor in the hearing etc, and not to **let one's intrinsic character** of lustful temperament, hating temperament, deluded temperament or any behaviours to invade them further. These sense objects of the Vipāka kamma both pleasant and unpleasant **come in and leave** on their own in accordance with their lifespan.

One ought to let it be, let it go of all sense objects, cutting off delusion instantaneously, abandon them all; **releasing the sense contact, abandoning the knowing and the seeing self with cutting mindfulness, not by following or watching mindfulness , and not to be attached to the knowing nor to be associated with Attā**, nor be associated with whatever, nor to be pushy about it, nor to set up , but to return the mind to its freedom , to its universal element by its own element.*(Life and all phenomena are but temporary, one just depend on them. One ought to reduce one's earnestness in doing things. However, one must reduce it appropriately for one's living, not making one's life to be too difficult and uncomfortable. Thus, letting the mind to be be clean*



and clear day by day, and one will not be born in woeful planes). Let go of all emotions , let go of all sense objects and accept whatever one experiences.

Citta or mind and a piece of pebble, mind and element of earth, water, wind and fire **are not different**. Don't see difference in them or to give importance , or meaning, or opinion about all phenomena.

A pebble has no beginning-no ceasing, nor having behavior, for it let go of itself on its own. **The mind, likewise**, need not have to begin nor to cease it. One **ought not be tightly attached to knowing nor seeing**, but to release it transcending volitional behavior and volitional self, as well as to transcend becoming-existing.

There is no need to know or to see all the time, but to abide oneself transcending knowing-seeing-comprehending, and extending, releasing the mind far and wide.....boundlessly.

In summary, there are two kinds of dukkha or suffering

1) **Suffering of the nature**(natural suffering). This suffering accompanies the element of the aggregates or resultant kamma-resultant consciousness which cannot be ceased nor be terminated since they are of an impermanence element; they come and go on their own in accordance with their lifespan. There is no need for one to interfere with them, to try to cease or to terminate them. Let them be in their pure balanced state, no rising, no ceasing on their own, Nirodha, Nibbāna instantaneously.

If one tries to interfere with them, there will be suffering over suffering.

2) **Suffering caused by one's behaviour** which has craving as its origin and which tries to impose itself over natural suffering, thus becoming suffering over suffering. Hence, one must terminate the causes arising out of one's behaviours which give rise to this kind of suffering. With the ceasing of craving and with the letting of the corporeality and consciousness to be in their pure balanced state as they actually are, comes cessation of dukkha, Nirodha,

Nibbāna.

“Suffering arising as a result of one’s clinging to the unclingable. Without attachment, there is no suffering!” (Anupadano parinibiyati etc)

This is the content of the codes for releasing the non-self consciousness (Anatā citta)– functional consciousness. The mind that let it go... let it be..... of whatever, is the mind that sees knowing–sees the aggregates as they actually are. The mind that surrenders the aggregates to their natural and universal element.

Being able to let it go, and without attachment, there will be complete cessation. “Mission accomplished–ending round of kamma–ending round of existence”

The lifespan of Karma or the life cycle of Vipāka-kamma will be exhausted sooner nor later dependent on these factors: “Are ones willing to repay for the consequences of one’s Karma or not?” Are ones willing to ask for forgiveness of one’s karma?. Are ones willing to transfer ones’ merits for repaying for ones’ karma? and Are one willing to announce ones’ renouncing and terminating of one’s craving for both secular and religious ambitions or not? And importantly, whether one asks for forgiveness correctly as per one’s case or not?”

If one accepts to repay for results of one’s karma, one must abide in equanimity, abiding in Sunyatā, accepts to asking for foregiveness–to transfer merits and to announce one’s renouncing of craving for.....as often as possible, thus one’s vipāka-kamma will be faded soon, and one will be awarded the opportunity of ending one’s mission–ending of one’s round of Karma.

And if one continues to resist–refusing to accept one’s karma etc., it will be extending the lifespan of Karma, and even an Arahant, with the remaining of Vipāka-Kamma or residual karma would reap the results of kamma until his attaining final Nibbāna.



In summary, there are only 2 ultimate truths, that is, the element of impermanence and behaviours of beings in the 31 planes of existence.

Whereas “voidness” is emptiness of entity or self!

As such, voidness cannot be adhered to, nor to be owned, nor to be wished for, nor to be anything, thus one must not seek for Nibbāna anywhere or to do whatever to have it..... but to abide in “ voidness” since there is already voidness , Sunyatā!

Voidness occurs as a result of the mind relaxing and releasing itself, thus, terminating the arising of craving..... culminating in instantaneous Nirodha, Nibbāna!.

And this is the result of **“the unlocking of Karma code”**

The implications of Kamma code must be compatible with the Buddha’s teachings for abandonment of lust ,craving, self-aggrandizement; non-accumulation; to be moderate in one’s living; simplicity in accordance with the Buddha’s instruction to Maha Prajapati in Gotami Sutta in the Peaked Roof Hall in the Great Forest of Vesali.

That is the abandoning of craving and clinging- and the abandoning of craving in one’s behaviours.

“ Abiding wide awake with eyes open.....delighted.....free& relaxed... releasing..... relaxing the mind.....widely..... abandoning Attā.....widely.....in all directions.....boundlessly brightly shining..... in the middle, not fixing at anything..... not choosing anything..... boundlessly brightly shining etc”

Enhancing oneself with vitality of the Buddha nature to abide fully awoken, purely luminously , returning to the universal element for eternity. Cessation of Attā, closing the doors to the woeful state, no more becoming and ceasing!

The code of karma whether it is easy to be unlocked or not is dependent on the fading of one’s Vipaka kamma or exhaustion of the Karma or

when the time has come (exhaustion of Vipaka Karma), the codes will be unlocked by themselves.

Hence, if one does not overlook the importance of asking for forgiveness of Karma, the importance of transferring of merits for repaying one's karma, the importance of the announcement of one's renouncing of craving and ambitions, one's life wouldn't be worthless nor losing one's opportunity nor being delayed in seeing the dharma any longer.

One ought to scrutinize the contents of dharma to be true to the Buddha's teaching, for the path leading to realization is already there.

Utterance for forgiveness from Karma-transferring of merit-renouncement of bad deeds.

Homage to the triple gems, Homage to all Maha Paramita Supreme Ones. In your presence , we proclaim the following commitment:

Whatever have we, all cittas and souls, in all planes of existence, who might have been related or have been mutually involved with one another, as well as all my followings, might have wrongfully committed or offended intentionally or unintentionally by body, by speech and by mind, in my previous life, in all Buddha's era, in whatever kinds of deeds against the Triple Gems, against all Maha Paramita Supreme Ones, against all noble disciples of the Buddha, against all the Bodhisattas, against parents-teachers, against kings and the Great monarch of the land.....etc

Or whatever deeds which I might have been against or opposed to the noble teachings of the Buddha, or that I might have been in pursuit of both worldly prosperity and dharma with volitional ambitions not in accordance with the noble dharma, or might have instructed or taught the dharma to all beings not in accordance with the noble teachings of the Buddha that there



is already Nibbāna , cessation here and now, that all phenomena let go of themselves by themselves already, causing circling in these aggregates of clinging, resulting in perpetual suffering , trouble and difficulty, being indebted to Karma, and not being able to abide brightly shining for eternity in accordance with the noble teachings of the Buddha, and in accordance with the Maha Paramita Supreme One who have kindness in saving all beings from suffering in the sansaric cycle of birth and death, I hereby make a solemn proclamation to renounce all my volitional ambitions, and to withdraw all praying for blessing, all made vows, all made curses , returning them all to the universal element.

Or whatever deeds I might have wrongfully offended all beings , all souls, and those with previous deeds on each other; all those who have done good to me , in all cases, in all previous births, in all Buddha's era, in all planes and realms, may they all forgive me, and that I will repay for my bad deeds by sacrificing my services to the Buddha, and the dharma.

May Maha Paramita Supreme One, Enlightened One, Great Enlightened One, all Maha Bodhisattas be presided here for my forgiveness-ahosi for all my bad deeds.

And whatever I may still be involved with all cittas and souls or still be in conflict with them causing my trouble and difficulty and my not being able to abide brightly shining and delays in seeing the dharma, may I together with all cittas and souls be forgiven and be Ahosi Kamma from now all.

Ahosi.... Ahosi.....Ahosi.....Sadhu.....Sadhu.....Sadhu..... (Thereafter, pouring of water for beings in all planes and realms of existences to receive it, and this is a great generosity (dāna) bestowed to beings in all existences; it is a great meritorious deed..

ชีวิตเลือกไม่เกิดก็ได้

One can choose not to be reborn

Suwatano Bhikkhu- February B.E. 2557

Today is Magha Puja Day, full moon day of the 3rd lunar month. 2557 years ago it was the day on which Lord Buddha attained Parinibbana, and 45 years before that when Lord Buddha was 35 years old, he attained enlightenment on full moon day of the 6th lunar month. Soon after his enlightenment, the Buddha went to Isipatana (Deer park) to deliver his first sermon to his 54 disciples (Panjavakkiya), they all became enlightened after his sermon. The Buddha spent his first Vassa there, and delivered his sermon to Yasa and 54 of his friends, they all became enlightened. At that time, there were 60 disciples of the Buddha, all of whom had become enlightened Arahants. At the end of the rainy season, he tells these first sixty monks that since they are enlightened there is no reason why they cannot teach on their own thus;

“Carathat bhikkhave cārikam, bahujana hitāya , bahujana sukhāya lokā-nukampaya atthāya hitāya, desetha bhikkave dhammam adhikalaya etc.”

“Go forth for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare , the good and the happiness of gods and men.” Let no two of you go in the same direction to proclaim the dharma. I too will go to expound the dharma.”

The Buddha went to Uruvela to expound his sermon to the three Jatilas brothers , Brahman hermits with matted-hairs worshipping the fire. They ,along with their 1003 followers, were ordained and became enlightened Arahants.

On the first Magha Buja Day on full moon day of the 3rd Lunar month at Veruvana park, the first Buddhist monastery built by King Bimbisara, where 1250 Arahants assembled by themselves, without prior appointment, and



all of whom were all ordained by the Buddha.

The Buddha on that occasion recited the “*Ovadha Patimokha*” the fundamental teachings to his disciples thus: “*Sabba Papassa Akaranam, Kusalassa Upasampada Sacittapariyodapanam, Etam Buddhana Sasanam*” To cease from doing all evils, to cultivate good, to purify one’s mind transcending both wholesome and unwholesome deeds.

On recollecting that the incident had happened more than 2500 years ago, whether the teaching of the Blessed One is still in its pristine purity as per his intention or not?

Thinking thus, one of the Buddha’s admonishments strikes my mind. “*If the monks dwell rightly, the world will not be empty of Arahants*”

The Buddha’s answer to Subhadda’s question as to whether all those six ascetics who have orders and followings, who are teachers, well-known and famous as founders of schools, and popularly regarded as saints, like Purana Kassapa, Makkali Gosala, Ajita Kesakambali, Pakudha Kaccayana, Sanjaya Belatthaputta and the Nigantha Nataputta- have they all realized the truth as they really make out, or have none of them realized it, or have some realized or some not?.

The Buddha didn’t answer the question but said to Subhadda: Enough, Subhadda, never mind whether all, or none, or some of them have realized the truth. I will teach you dharma, Subhadda. Listen, pay close attention, and I will speak. Then the Buddha said the above-mentioned statement.

This is the origin of what is going to be stated

Why are human beings born? Is being born to be dead, isn’t it? This question has been published since my writing of the first book 12 years ago, which I used it to name my current book. One may find the answers to this question in these books, including this current one, the 18th edition. (Please make an enquiry from Dhamma Dana Center, Bangrak, Khun Naiyarat

Lapatsethasiri, tel: 02-2681505)

In the actual truth, the saying that we are born to die isn't true at all! That is not a real death but an assumed one, since Citta or consciousness didn't die but moves on to take birth in a new form in order to reap and repay for your good and bad deeds endlessly, as long as the mind still continues to do karmas, it would be reborn to reap the consequences of the action, unless and until, one dies an absolute death as in the case of an Arahant who will not be reborn again.

“However, if an Arahant were to wish to continue helping beings in this cycle of life, he could take the initiative of doing so as called “Maha Arahant Bodhisatta” But this is Acinteya, not to be conceived and not mentioned in the texts, it would be Vipāka kamma discussing it.

This physical body of us should be availed of for the benefit of ending this cycle of birth and death, and for the greater benefit of all beings”

Let's continue discussing it! Human beings did not die in a real sense, since one dies and be born again endlessly; born again and again; suffering over suffering. *“Is there any being born without experiencing dukkha? The answer is “there is none”*

The Buddha has emphasized it: *Jatipi dukkha etc., birth is suffering-decay is suffering-death is suffering.... not getting what one wants is suffering...*”

“What should one do with one's life? , since one cannot choose it!”

“How then could one choose not to be reborn again?”

1) **The Buddha stated:** *“Manopubbangama dhamma, manosettha mano maya manasa ce padutthena bhasati va karoti va etc., All mental phenomena have mind as their forerunner, they have mind as their chief; they are mind-made.”*

2) **Once again the Buddha stated:** *“Citte sankilitha duggati patikankha.*

Citte asankilitthe sugati patikankha etc., “When the mind is defiled, a bad destination can be expected. When the mind is undefiled, a happy destination can be expected. ”

The Buddha’s words on these two Dhamma stanzas re-affirm that birth is followed by death; death followed by birth by means of Citta or mind. If mind is defiled, it will go to plane of suffering; if the mind is undefiled, it will be born in either human world or in heaven. This is to say all mental phenomena have mind as their forerunner, they have mind as their chief: they are mind-made.

“They are mind-made. By mind, one will not be reborn again!”

3) The Buddha stated another Dhamma stanza:

“Kammunā Vatati Loko etc. All beings are directed by Karma”

It is easily conceivable that if one does good deeds, one would be reborn in happy planes such as in human–heavenly–Brahma realms. if one does bad deeds, one would be reborn in the three woeful states – animal kingdom – hungry ghost – wandering ghost – and hell realms – thus going round this cycle of existence unable to escape from it.

“If one chooses not to be reborn, what should be done?”

If all beings do not want rebirth, they must not be directed by karma!

“and what is not being directed by karma?” Follow me!.

4) The Buddha stated:

“Cetanāhan bhikkhave kamman vadani cetayita Kamman Karoti kayena, vacaya, manasa” Volition(cetanā)

Volition (cetanā) O monks, is what I call action, for through volition one performs the action by Body, Speech and Mind. That is to say volition is Karma!

Without volition (cetanā), there will be no rebirth!

“Then what is it to act without volition?” This is an important point!

If there is no volition, there is no karma(action), and there is no rebirth. Let's understand it further.

The word “cetanā” means volition; choice; will; expectation etc.,

The six cetanās are volition concerning visible objects, audible objects, odorous objects, sapid objects, tangible objects, and ideational objects or mental objects.

“One thought is tantamount to one karma, one mental action (mano-kamma)!”

If there is no volition concerning visible objects, audible objects, odorous objects, sapid objects, tangible objects, and ideational objects or mental objects, there will be no karma, hence one will not be directed by karma.

When there is no thinking, there is no karma, no mental action and one will not be directed by karma. Man does a lot of thinking because of being deceived by it!

I have said in the 14th volume of my book titled” an open-eye meditation” already that “mind is always thinking about emotions, and likewise the emotions are attracting the mind towards them” thus, one must cut off consciousness or self-awareness instantaneously as it occurs!

Then there will be no karma; there will be no rebirth!

“Then how could one live one's life without being subjected to the above-mentioned six kinds of volition?”; and not creating karma nor being born again.

Human beings are social animal. Man must socialize and live his life among other people throughout his life. *“Wouldn't it be easy to live one's life without having volition in the six kinds of feeling such as feeling arising from visual contact etc.?”*

The answer: *“It is not that easy since most people live their lives earnestly or seriously; seeking purpose in life; wanting this and that. As*

such, there must be volitional actions– engaging in actions mutually among themselves, both wholesome and unwholesome deeds; born and die again and again in innumerable lives as a result of both wholesome and unwholesome deeds. One does not know the origin of one’s birth and its end, but don’t give up!”

Let’s consider the volition which is the cause urging us to do karma more deeply.

In Abhidhamma Pitaka, Vibhanga volume 35

It mentions about the three volitional formations; formation of activity (Abhisankhāra). They are:

1) **Puññābhisankhāra**: Volitional formation of merit. It is the volition of doing good deeds for causing birth in human, heavenly and Brahma world.

2) **Apuññābhisankhāra**: Volitional formation of demerit; demeritorion Formation. It is the volition in doing evil deeds causing birth in woeful planes.

3) **Āneñjābhisankhāra**: Volitional formation of the imperturbable; imperturbability–producing volition. The volitional formation for Rupa–Jhāna (form sphere); Arupa–jhāna(formless sphere) of the imperturbable concentration.

And the Buddha further explained about it in “*Paṭiccasamupāda*” The twelfefold Dependent Origination; conditioned arising. Here the word volition is mentioned as “*Sankhāra*”. They are:

1–2. Dependent on Ignorance arise Karma–Formations (Volition) 3. Dependent on Karma–Formations arises Consciousness 4. Dependent on Consciousness arises Mind and Matter. 5) Dependent on Mind and Matter arise the Six Sense Bases. 6) Dependent on the Six Senses Bases arise Contact. 7) Dependent on the Contact arises Feeling. 8) Dependent on Feeling arises Craving. 9) Dependent on Craving arises Clinging. 10) Dependent on Clinging arises Becoming. 11) Dependent on Becoming arises Birth. 12)

Dependent on Birth arises Decay and Death.

Volition or Saṅkhāra(Karma-Formations) in this teaching is Attā (self) which arises dependent on ignorance, the 1st of the Dependent Origination or as we often hear of “*Moha, Avijjā*”, and dependent on such arises Karma-Formation(Saṅkhāra Cetanā), dependent on it arises Consciousness → Mind and Matter → Six Sense Bases so on and so forth until Birth, Decay and Death.

Volition is the knowing self that focuses; the self that wants to know; the self that has volition in the arising of the Contact as mentioned in the 6th Dependent Origination. Likewise, Craving, the 8th Dependent Origination is the cause or origin of one's ideas, thoughts, opinions, purpose; one's understanding-not understanding, which has a delusion that's eager of knowing, giving rise to an intense ignorance.

“Then would it be possible to reduce one's earnestness in doing actions or the active thinking?”

Thus, one must cut off the cycle of the arising of self that focuses; the self that wants to know this and that. One ought to see suchness of all phenomena , let it be and let it go as they arise instantaneously by cutting off delusion. Thus, the mind will relax-abandon itself of active thoughts. One's volition will be faded , halting the round of karma, transforming an ordinary worldling into a noble one.

An ordinary worldling does not want to stop this cycle of Dependent Origination. Likewise, concentration of mind, cultivation of mind, cultivation of volition bind us to the mundane existence of a sentient being (*Puthujjana*)

One ought to abandon the self that cultivates all kinds of volitional activities and let them let go of themselves naturally.

Harbouring or nurturing of volition in whatever activities would produce Karma and Karma results, and one would be reborn again to reap the results



of ones' deeds.

An ordinary worldling is deluded in worldly affairs while a recluse is deluded in cultivating Dhamma. Worldly deeds lead to worldly results; religious practice or practice of Dhamma leads to wholesome spiritual goodness such as cultivation of concentration leads to be reborn in a Brahma realm etc.,. The volition thereof is a delusion and is the clinging to birth and round of existence, which is a temporary impermanence, and is Anattā which cannot be adhered to.

To fulfill one's task-ending round of karma and existence is by not being directed by delusion nor adhere to , nor resort to the volitional self, which must be abandoned.

A noble one has completely terminated the arising of Attā(self) in both worldly and spiritual pursuits. He has abandoned both worldly and spiritual pursuits, hence letting go of attachment to both all physical and mental phenomena.

One ought not be concerned about the cultivation or development of body and mind or Vedanā (sensation) , for even Dhamma itself shouldn't be concerned about, but to abandon the self that is concerned about cultivating of high knowledge and vision, which will be conducive to putting an end of becoming and cycle of existences.

All the twelvefold dhammas of the Dependent Origination work instantaneously following one another until the arising of Clinging, Becoming, Birth, Decay and Death etc.

If one is able to cut off the cause of each Dependent Origination, all the following factors will be cut off naturally.

Cutting off the volitional self or to terminate the volitional self by not engaging in practicing , developing or performing of whatever category.

One ought not to create conditions for one's life. There is no need

to cultivate, focus, attempt, worry about, look for anything and to harbour volitional formations concerning the six sense objects i.e sights sounds etc.

One ought not to cultivate, nor have concern for any kind of sense impressions; nor to be serious, nor seek purpose in life; neither understanding nor non-understanding of anything. This is what is called seeing just seeing; hearing just hearing, that is to say, there is no need to further scrutinize it with volition in the seeing and hearing etc.

One ought not be tightly adhered to knowing consciousness-seeing consciousness etc, nor to associate with hearing, with seeing etc but to transcend them high above any conditions and purposes.....,leaving no traces of whatever....! let it be and let it go in accordance with the true, pure state of the nature of all phenomena, for they all come around, and disappear; they let go of themselves on their own; they are compounded phenomena of impermanence. Eventually, one will be dissociated with karma; there will be no cause for producing of karma, nor round of existences.

When one sees an object, just see partly of it and partly beyond it in the middle in between, not fixing one's attention on, nor practicing anything, nor having volition in anything (just seeing, just hearing as they actually are, thus the volition will be faded) There will be no karma building up, ending round of existences.

In the middle of visible objects and eyes, audible objects and ears etc., in the middle of external and internal sense fields, not fixing your attention at anything, nor harbouring any volition in whatever. There will be an instantaneous harmony of the path leading to an instant ending!

Without beginning-without ending. Everything is ending itself by means of Anattā!

With no nurturing of volition, there will be no karma; no karma is Nibbāna!

If there is a desire for knowledge , for an understanding , for perceiving,



for expecting of anything ,with conditions and purposes, it would be tantamount to making a cause or having volition for it. Then, the resulting problems would follow one another in Dependent Origination. It would be Kamma Yoni— meaning that Becoming, Birth, Decay and Death have arisen.

Fulfillment of any action will be followed by your reaping of the consequences of such action in the cycle of birth and death endlessly.

Thus, one must relax and release the mind from knowing consciousness, seeing consciousness, hearing consciousness etc. releasing itself from delusion associated with such consciousness. One must wisely rely on one's consciousness—sense field-elements, otherwise one will be addicted to them. One must rely on them temporarily; not be too earnest about them; nor expecting anything out of life. Thus, by letting go of them, by releasing and by fading out of them; by not harboring volition or nor having an active thoughts of them, but one should try to reduce the volition and to comprehend suchness of all phenomena as they really are – relying on this body and mind temporarily, and choosing for oneself what sort of consciousness is suitable and what is not.

One ought not be tightly attached to the knowing consciousness—seeing consciousness, and there is no need to know or to see it, to understand—not understand this and that all the time. You may use ,as I call it “ Venerable Luang Por let it go, let it be, so as to relax and release your body and mind. Don't let craving – attachment to overcome you, to blind your vision, but to relax , to release your mind... widely, widely, and to let it go , let it be in the middle. Contemplating let it be, let it go , leaving no traces of it in the bottom of mind!

No need to discover—to find oneself, for there is no Attā, there is only Anatta. We depend on the mind for a while and let go of it..... not to grasp it, for there is nothing to be grasped at , there is already Anattā!

If one still wants to start with, there will be no stopping, ending of it.

There is no need to start-to develop ,nor the need for stopping, for everything stops and ends in itself immediately on its own.

In this part I have chosen volition or volitional formations for discussion. Actually, when I make mention of the word “volition” (cetanā) it means ignorance-Kamma formations-consciousness-contact (Avijjā-Saṅkhāra-Viññāṇa-Phassa) etc., functioning collectively and instantaneously.

Where there is no volition, there is no Karma; where there is no Karma, there is a possibility of no rebirth. Choice of no rebirth is presented here and it is up to one to choose it. It is Anattā in itself already!

Then could one choose not to be reborn!

In the actual truth, this twelvefold Dependent Origination are equally important in their roles. If one understands each of them correctly, to attain to enlightenment would not be that difficult.

Even though each of the factors of Dependent Origination is important but not to give importance to it!

That is to say: To have no Ignorance-no Volition-no Contact-no Craving-no Clinging-no Becoming-no Birth-Nibbāna!

“Yo Paṭiccasamuppāda Passati , So Dhamman Passati

Yo Dhamman Passati, So Paṭiccasamuppāda Passati” One who sees Paṭiccasamuppāda, sees the Dhamma. One who sees Dhamma, sees Paṭiccasamuppāda” (Maha-hattipadopama Sutta).

Every topic in this book begins with a different Dhamma but all finally ends with seeing the Dharma.

Let’s , therefore, discover the heart of the Buddha’s teachings.

“One could choose not to be reborn!”

It might sound easy to understand it. There is really no difficulty in doing so. There is no doing of anything, nor development, nor cultivation of any sort, nor to have any volition of doing anything.



The question is “How is it possible to have no volition formations concerning sights, sounds etc at the moment of contact?”

The answer: There must be no “Avijjā” (ignorance) as mentioned in the 1st Dependent Origination. Then let’s consider it further.

Moha (delusion) is an immoral consciousness in the mind which arises together with its 3 other companions. These are **Ahirika**; lack of moral shame; **Anottappa**, fearlessness of wrongdoing; **Uddhacca**, restlessness, unrest. Thus, there are four Mohas altogether.

These four Mohas are capable of arising together with Lobha (greed) and Godha or Dosa (hatred). They always join with greed and hatred, causing delusion in greed-hatred and thus leading to the arising of the six volition formations which give rise to delusion or hatred concerning sights, sounds etc. This delusion tries to adhere to the six sense fields such as visible objects, audible objects etc, and not letting them pass through naturally, giving rise to continuous dependent arising of Becoming, Birth, Decay Birth. Finally, when they are allowed to pass through in the middle of the external and internal of sense field, there is then cooling down of it, letting go of it, ultimately halting the forming of volition formation, intention and will on their own.

The next question is “How could there be no presence of ignorance and delusion?”

The answer to this question becomes more difficult!

Because Avijjā (ignorance) is a delusion that invades the mind or consciousness. It is the consciousness, the 3rd factor in the Dependent Origination. Likewise, the mind or consciousness will always be followed by other factors of the Dependent Origination, that is, Mind and Matter – Six Sense Bases – Contact – Feeling so and so forth.

The answer will come back to “don’t get deluded by it!”

“How could one not be deluded by it?” The question will come back

again.

The Buddha stated in Sekha-patipada Sutta:

One does not cling to the sense faculties; having seen a rupa (sight) with Cakku(eyes) ; having heard a sound with sota (ears) etc. does not seize a nimitta, does not seize a detail on account of which.

Thus, a noble disciple of the Buddha , well restrained in the sense faculties, will not decline and is capable of attaining enlightenment.

The word “not seize a nimitta-sign,” and “not seize a detail” These are the so called “delusion”.

“What should one do in not seizing a nimitta nor seizing a detail?”

The answer: By not harbouring volition when seeing- when knowing- when hearing etc.

“What should one do in not seeing- knowing without volition?”

The answer: *“by abiding **in the middle**; not fixing one’s attention at anything, nor attaching to anything, nor resorting to anything ,nor cultivating anything, nor having a choice of anything; but to be in the middle of sights and ears; **in the middle between** sounds and ears as they come into contact etc; not to adhere too tightly, nor to contemplate on it first, nor to know about it first- nor to understand about it first, nor to observe it first. There is no Attā(self) but only Anattā(non-self), since there is nothing to be grasped at, hence one ought to abandon them all so as to see the Dharma.*

Prior Knowing is not knowing

Knowing , let it be! , let it go; not knowing, let it be! let it go. Being able to let go of them, one will abide in coolness at all times.

If there is beginning, there is no ending nor stopping!.

One ought not be concerned about knowing-about seeing anything, for it is already Anattā!.

Abandon such thoughts every time..... Let them pass with every



consciousness. Relaxing , releasing the mind far and wide..... with every consciousness.

Sense objects of sights, sounds etc which pass through the sense doors of eyes, ears etc. How much of them coming in, **let them all go out equally**. All of them would **come in, and disappear naturally on their own**. There is no need to do anything; to interfere with them nor to have the volition of knowing them but one should practice how to let go of every sense contact, thus abiding in coolness.

Let go of knowing; let go of seeing..... but every one does not let go of them. But they, the sense objects, do let go of themselves..... release on their own. They are themselves a temporary changing impermanence in themselves.

There is nothing before starting; it is already pure at the beginning; it is Anattā already!

Knowing-not knowing, let it be, let it go. There is no need of any doing about it.

The question will come back again as *“How to do it.... to not be this be that....nor to do this do that”*

In summary: *“What should one do in order not to be reborn again?”*

Answer in summary: “To terminate the Twelfefold Dependent Origination” by no ignorance-no Kamma-formations etc..... until no attachment to Six sense bases- no Contact-no Feeling-no Craving-no Clinging....etc.

By means of these, one will not be wandering in this samsaric round of birth and death.

“What should one do to terminate the origin of the arising of the Dependent Origination?”

The final answer: Not to have volition to do, to practice nor to cultivate anything..... but to let go of things. That is to say:

- 1) **Terminate the volition of doing fresh actions;** terminate creating volition over volition in one's every consciousness; release them and let them letting go of themselves by themselves.... as I call it by Venerable Luang Por cutting mindfulness.
- 2) **Ask for forgiveness** for one's every bad deed in the past for it to be a defunct kamma(Ahosi kamma). The results of the past karmas will be faded little by little and be exhausted in the end. If one does not ask for forgiveness for one's bad deeds, their results will go round and round without ending until their exhaustion. The details of this are mentioned in the previous chapters.

In summary

If one asks for forgiveness of karma, one will be destroying the walls of karma, thus, there will be nothing to hinder one's progress to seeing the Dharama. One's mind will be luminously wide awake, brightly shining, without trouble and difficulty, and one will see the Dhamma of the Buddha, and will not be reborn again... Thus, there is voidness, emptiness(Sunyatā), Nibbāna already!.

All beings, all souls will one day come to an end of their wanderings in this samsaric round of birth and death sooner or later.

Abiding in non-attachment, one is already abiding in Nibbāna already.

“ One can choose not to be reborn, if one wishes for it!”

วิธีทำสมาธิไม่ยาก-ไม่ง่าย

Meditation is neither difficult—nor easy

Suwatano Bhikkhu 5th December 2014



For those who want to practice meditation. Meditation is not the cultivating of it , nor focusing the mind on anything, but it is meditation without meditation, an action without action (without having volition of doing it, for volition equates karma). It is a harmony of a pure life with the nature, until the mind is fully relaxed and unbounded by anything, and it being released to its freedom, its stability and its vigour. It is not kind of trying to control the mind or to make an attempt to free it. A well-balanced and stable mind is the mind that is not distracted by the six sense objects, nor the mind that adheres to them, especially the mental objects (Adhering to the sense objects is craving and attachment)

With eyes---wide open (whether in any postures i.e walking, standing-sitting-sleeping) casting the eyes forward as if looking at a great ocean, emanating far and wide ,boundlessly and without any worries, with thoughts and postures in unity and relaxed in harmony with the nature.

Don't gaze at anything specifically, bringing in the mind within one-self, casting the eyes widely, widely and open up one's thoughts widely (with peaceful eyes, consummate in loving-kindness, equanimity and peacefulness). Open one's mind with eyes of loving-kindness emanating to all beings, boundlessly as if the great ocean.

Meditation is not an escape from the world nor escaping from the world to be deeply absorbed in meditation (Jhāna) but it is **a meditation that open one's eyes to the world** (through the 6 sense doors) to have a clear understanding of oneself, and to be involved with one's life and the world

harmoniously.

Thus, when doing meditation, one ought to do it with eyes open, and to open the mind widely and naturally, and to be at peace with things around—releasing one's senses i.e. eyes, ears etc widely, without attachment (without craving and clinging) to any sense contacts with the sense objects i.e. sights and sounds etc., since they all are **void of entity and essence**.

The sights or sounds etc., how different they are —all are **void of entity and essence**.

Whatever thoughts that arise in the mind—they all are **void of essence!**

Whatever one sees or hears etc., just let go of them (let go-let it be-its suchness)as they really are , and don't be attached to them (craving- clinging). Don't take sides with anything but to let it be; seeing its suchness and justness(Tathatā) as they really are. In this way, one will be temporarily released with Tadanga Vimutti (temporary liberation).

While doing meditation, one ought to open the mouth a little bit as if wanting **to utter the word “are” relaxingly and deeply**. Breathing through mouth will be conducive to preventing the proliferation of one's mind with *“Prana kamma”*

Placing one's palms on the knees gently with a relaxed mind, bringing one's mind to perceive the powers of the Buddha, the Dharma, the Sangha, and all noble disciples of the Buddha. Abiding oneself in confidence, in joyfulness, and have faith in one's Buddha nature; breathing naturally, releasing all attachment without making a mental note. Just be aware of oneself 1 in 4 of it, and to be relaxed 3 in 4 to feel the serenity and freedom of thoughts, and to be more self-aware of oneself. There is neither the watcher nor the knower, nor the objects of one's attention, nor there is the dual existence, nor any choice, nor division between pleasant and unpleasant feelings, and one will attain to freedom and liberation without any attachment, thus without clinging to anything, the mind will be released and liberated.



Thus goes the saying “*Anupadana Parinibayati*” Without attachment, comes the cessation of all suffering (Kathavattu Vesali Sutta)

When one is able to do meditation in sitting posture, meditation in other postures standing, walking and sleeping will be the same. One’s whole life ought to be in unity and one with the nature, that is, “*to abide luminously wide awake, widely, widely, boundlessly*”

To release the mind widely dwelling in the middle of one’s crown of the head until one gets used to it, and when one faces with an approaching death and leaves the body with an enlightened mind, it will close the door to a woeful state.

“Being active while at the same time being relaxed” is not an action.

Emotions, thoughts, ideas; happy-unhappy feelings, pleasant-unpleasant feelings are all the results of actions(karma) which do have a lifespan, for they release, let go of themselves without being interfered with, which will not create karma for the mind, nor the mind will not be producing karma. (Thoughts come from a delusion, their origin is ignorance-round of existence. Thinking produces karma, as such, when thinking or careless thinking arises, let go and let it be-releasing it as if the waves retreating to the peaceful ocean without any repulsion towards it). They come in and go on their own; it is an element of temporary impermanence; its *sunyatā*—void of ness—and suchness(*tathatā*) on their own; void of self—there is no self in the knowing nor in the seeing etc., in the knowing of all phenomena, for everything is void of entity!

“Let the mind be in its natural state; there is nothing to do with it”

“If the mind does not proliferate, nor making decisions—nor taking sides, it will be luminous” as water in a jar full of mud, if one does not stir it, leaving it a while, the mud will settle down, and water will be clean and clear. The mind whether calm—or uncalm, is its nature-- there is no need to make

a choice *“Vipassana must be one that does not select the objects for acknowledgement”* thus, there is no need to control it, nor to attempt to do anything with it, nor to expect anything out of it, nor to be strict, nor to be earnest, not to be too tight--- nor to be too loosen, but to be relaxed.

To let go of all thoughts even the thought that one is doing meditation. Let the body—mind be as they actually are ***“as the sky embracing the universe”***

The nature of the mind is to think and to receive sense objects; let it arise and cease on its own, as the waves in the ocean; not trying to prohibit it nor trying to seize it, nor trying to nurture it (not resist---nor to flow with it) nor agreeing with it, for it comes and goes on its own; and not to think of it as a problem--it comes from the mind so it goes back to the mind. Be patient with it, it will retreat to its natural state. Open up the mind, releasing the mind widely(luminously in the middle of the crown) observing the sense objects as if an adult watching a child playing. There is a gap between them; **there is voidness in itself already** (self-arising already)

There comes a time when there will be voidness-widely-luminously on its own. It is a voidness in itself—there is already voidness.

A piece of advice: don't be obsessed nor be indulged in it without the knowing, without being luminously wide awake etc and don't ever be stuck in the tranquility, nor to flow with the proliferating mind and being deceived by ignorance—or being deceived by mental formations, but to return to its original state *“With eyes open, luminously wide awake widely, widely, boundlessly, brightly shining”*

If one is not wide awake—not luminous, one is advised to dedicate one's merits and to beg for forgiveness(ahosi) as often as possible (*“Ahosi, ahosi, ahosi for all karmas! May all beings be part of my merits”* and then pour water on soil) That's it!



“Tomorrow and next life, which one comes to us first?”

What is it?

- (1) Without a creator; it is not created by anyone.
- (2) It has no birth , and there is nothing that can cease it.
- (3) It wanders in this samsara, but no one can do anything with it.
- (4) It can appear to be seen--butnone has seen it.
- (5) Though it sees the Buddha nature in itself , but it is of no benefit to it.
- (6) It exists in everyone, everywhere, but none knows about it.



Dwelling luminously wide awake, widely, boundlessly , one will see it in itself.....



Venerable Suwatano Bhikkhu gives a dharma talk to Nepalese Buddhists from Kathmandu who come to offer alms to the monks at Thai Airways pavilion, Srikirti Vihar during the rains retreat in 2014.

อริยสัจดูหญ้าปากคอกที่ถูกเมิน

The overlooked Four Noble Truths for greener grass on the other side

Everyday when a farmer opens the gate of a cow-pen all the cows would rush out (full of desires) to the pasture further afield. Every time, the cows would look at the grass just outside the gate, thinking thus “ it is near at hand, we will eat it later” and rush out of the pen to graze further afield. When the sun sets, all the cows would come back to the pen after grazing to their full, and before entering into the pen, the cows would once again look at the green grass just outside the gate, thinking thus” it is just near at hand, we can eat it anytime” This occurs everyday! and the green grass is there forever and become an overlooked grass by the cows.

Thus, the Four Noble Truths are overlooked by Buddhists for well over 2,500 years , they were pleased to set out further afield in search of liberation and Nibbāna, just as the cows rush out of the gate for pasture further afield. In the same light, the Buddhists, don't have an inkling that the volition of practices in search of liberation further afield is Kamma producing and is performed out of craving, which is incompatible with the path to enlightenment , Nirvana, instead of finding ways of ending the causes or origin of craving, and to end one's task and one's kamma, in order to be benefitted by the true Dhamma analogous to the green grass just outside of the gate of the pen that are overlooked by the cows, that will lead one to be able to put an end to the 12-links of Dependent Arising (Avijjā-cetanā-taṇhā-upādāna-becoming-rebirth) instead of being stuck in the quagmire in search of liberation or Nirvana further afield as if pasture lying further afield. The Buddha said:



“Ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha, tesañca yo nirodho evaṃ vādī Mahāsamaṇo”

“Of those things that arise from a cause, The Tathāgata has told the cause, And also what their cessation is: This is the doctrine of the Great Recluse”

Please therefore be enlightened as not to overlook the teaching on the Four Noble Truth to look further afield in search of liberation as the cows would rush out of the pen for the greener pasture on the other side of the field, for liberation and Nibbāna is right here and now as pasture right at the gate of a cow-pen; there is already voidness or Nibbāna. Please be aware of , and pay attention to it, so that one will not be wandering round in endless rebirth,

Liberation (nirodha)- Nibbāna is here and now

As raining-lightning-storms-fires-floods-landslides-earth-quack etc cannot be prevented from happening, for they are of an impermanence element, they happen by themselves and dissolve by themselves; they have no attachment in themselves and are of pure element .

Human beings experience sights, sounds, mental objects;, happiness-suffering-neutral feelings; prosperity-misfortune, all these phenomena cannot be prevented from happening. In the same manner, our sense objects experienced through the sense doors and our resultant kamma all are impermanent, and are in constant state of flux; they appear and disappear on their own, and have no attachment in themselves and dissolve according to their lifespan as with all natural phenomena.

Happiness-suffering is only temporary. Birth-death is not in its actual sense. (there is only transformation from one birth to another) Only voidness or Sunyatā is true..... since voidness is already there.” Nirodha is liberation from craving is already there; there is no need to create another liberation.

Thus, one ought to extinguish one's Attā or self that tries to find liberation for oneself. Let them be liberated by themselves, for voidness or Nibbāna is already there.

The sense objects as a consequence of Vipāka-kamma, Vimutti (liberation) come and go on their own by :

1. There is no need to create any kamma for citta (consciousness); there is no need of self-mortification for the citta or to make citta to suffer (not to be biased against it nor for it, nor to be pleased with it , or to be displeased with it, for all this come to visit us occasionally and leave on their own according to their lifespan). Thus, one's task is accomplished ; ending of kamma; realizing voidness(sunyatā) Nirodha-Nibbāna.

2. There is no need to create kamma for the mind; there must be no doing of mano-kamma. Without mano-kamma, one comes to an end of kamma, Nirodha-Nibbāna.

3. Abide in the middle in between the internal sense fields- external sense fields... brightly shining..... widely..... seeing suchness of all sense objects..... seeing men, seeing beyond them-without volition-voidness, Nirodha-Nibbāna.

4. Upekkhā Sunyatā (Equanimity with voidness)- abiding in equanimity with cutting mindfulness with the word " let it be" (justness, suchness), and to let it be and let go of all sense objects, not adhering nor clinging to the sense objects. Without attachment to insight and wisdom, one will be able to attain enlightenment, liberation, Nirodha-Nibbāna.

5. Let go of all sense objects which are like a smouldering fire; putting them down with non-attachment, one will be relieved of the fire of the sense objects, and will be liberated from them, and attaining to Nirodha-Nibbāna.

6. With realization of non-self (Anattā) and an absence of conceit, selfishness and the belief in self, one is void of self to realize non-self-voidness and Nirodha-Nibbāna.



The Dhamma on this topic as well as other topics in this book which you may not have heard of, nor listened to them before, but please be attentive in listening to them, and if you don't listen to them today, tomorrow or in your next life you will eventually have to listen to them one day. The 84,000 teachings of the Buddha, if they are not based on non-attachment, non-clinging or purification of the mind to be fully awakened, such teachings are not true to the Buddha's teachings.

As such, don't let your mind get stuck in quagmire, but to try to liberate the mind, releasing the mind to be wide-awake, brightly shining, widely , boundlessly and infinitely, for when the mind is free of attachment or clinging, it will abide wide-awake, brightly shining and liberated from all mental defilements, attaining to Nirodha-Nibbāna instantaneously , here and now. There is Nibbāna here and now.

Suwatano Bhikkhu

Visaka Buja Day' B.E 2557

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"Learning how to live one's life
is learning how to let go of things.....In ultimate
truth life and death is one and the same"



Buddha's Dhamma

Return to Nepal

"The End Of Life Cycle"

Written by

Suwatano Bhikkhu.

(www.buddhaanswertolife.com)

Kirtipur, Kathmandu Nepal

During Buddhist lent rain year

July-October, 2014



Type written and translated to Nepali by:

Mr. Krishna Kandel: Buddhist Volunteer//Master's degree from Tribhuvan University, Nepal

"The lame legs, not the lame mind"Clear and shining every time...



Foreword

In 2014 I went to spend my rains retreat in Nepal. During my retreat there I was invited to give a dharma talk to elderly Nepalese devotees in English. Realizing that my English was poor, I, then, tried to look for English equivalents in the dictionary in order to be able to give a dharma talk in English through a Nepalese university student who offered to interpret it into Nepalese language for me. Despite my broken English, the interpreter was able to understand my message, and was able to translate into Nepalese language for the audience. And it seemed the elderly devotees were able to understand my message- noticing joyfulness and happiness on their faces.

And considering that the year 2015 will be the year when the ASEAN community (Thailand, Myanmar, Laos, Kampuchea, Malaysia, Indonesia, the Philippines, Singapore, Vietnam and Brunei) will be merged into one, and English will be the medium of communication, and for disseminating the teachings of the Lord Buddha to the wider world, especially in ASEAN countries, I have enlisted the help of Mr. Songsak Khuankid to translate some parts of the contents of the 18th volume of my book on the title “ Human beings..... why are we born? into English.

May I take this opportunity to thank all those who have contributed to the dissemination of the Buddha's teachings through publication of this book, and may all be prosperous and be luminously bright and shining in the dharma for eternity.

Suwatano Bhikkhu

Dear Nepalese Buddhist and member

This is to share with you the teachings of the Buddha.



The path to self-enlightenment is for one to always abide oneself fully awaken , brightly shining ,with the mind not sticking nor adhering nor clinging to the sense objects; being free of anxiety , craving ,desires and delusion etc thus enlighten oneself towards attaining the ultimate liberation from suffering.

Buddha means “The Awakened One” ,one who is awakened to Reality, who understands true nature of the mind , the world and all sentient beings.

Every thing in this universe is subject to impermanence, decay and unsatisfactoriness . What one experiences in life: be it richness, being prosperity or possessing of properties are only temporary ,and all will be subject to the universal law of impermanence, suffering and non-self.

In conclusion, all phenomena arise from causes; those causes have been taught by the Tathāgata (Buddha. And their cessation too has been proclaimed by the great Sramama.

The Buddha got Enlightenment of the Four Noble Truths.

In a nutshell: The Buddha teaches us to see things as they really are, not to hold on to , nor clinging to, nor sticking to all phenomena... for every thing is temporary, impermanent and non-self! Thus, one must let go of everything that come through our sense doors: sights seen , sounds heard etc.

When coming into contact with the sense objects , one is advised to abide in the middle of internal sense field of eyes, ears etc, and external sense fields of sights, sounds etc, Seeing partly ofseeing partly beyond them ; hearing partly ofhearing partly beyond them etc.,

Seeing men-mountain-trees, seeing beyond men, mountains and



trees.....

Without conditions- with mind released, mind not bound up by karma -ceasing of volition- ceasing the origin of craving, ceasing of the attempting self)

In addition, one must always seek forgiveness Ahosi...Ahosi... Ahosi for every kamma.. and to dedicate one's merits to all beings in this universe, as well as seeking forgiveness from the Triple gems-parents-supporters, and dedicate one's merits for the well-being of all beings by pouring water on the soil as a token of one's good action.

Part II

1) The end of three cycles of life

Desire (sensuality) → deed or action (karma) → outcome or consequences (effect or result) → and rebirth. No rebirth-No desire -no karma-Nirvana (enlightenment)

...Sights seen , sounds heard, no desire, no karma-Nirvana

How to be without desires when seeing sights, when hearing sounds...? When you see things, you ought to look farther beyond it ... not fixing your attention on it, without scanning... focusing...noticing.. observing ..identifying... but to let go. of it (seeing suchness of all things)

Seeing suchness of all phenomena, let it be ... six sense objects experienced by the six sense doors ...let it be, let it go ... with one's mind not sticking nor clinging nor holding on to them.... but to let go of them. And don't crave after the sense objects, for they are non-self, impermanent and subject to unsatisfactoriness. Seeing suchness and let go of them every time as they occur will lead one to the realization of truth and ultimately ... to Enlightenment, Vimutti and Nirvana!

2) The Buddha being enlightened of The Four Noble Truths of suffering, its causes and its cessation. Craving of six sense objects sights seen, sounds heard etc is the origin of suffering, its cessation leads one to attainment of insight, enlightenment and Nirvana.

Why do you have to get rid of desires ?

You ought to reduce volition or intent in your every action. Thus, without having volition in your every action, there will be no karma nor outcome nor effect nor birth nor suffering.

Every moment ! One ought to abide fully awaken and to release and to relax one's mind far and wide , brightly shining boundlessly and infinitely.

3) If sometimes one's progress is blocked by one's karmas committed in the previous life. One must seek forgiveness by intoning 'ITANGNO-AHOSI' and pour water as a token of asking for forgiveness and as an act of dedicating one's merits to all beings, whether they are one's enemies or friends by intoning:....**'AHOSI..AHOSI..AHOSI'** ! for every karma and deeds AHOSI...

One must seek forgiveness or Ahosi from the Triple Gems (The Buddha, the Dhamma the and Sangha), from parents and all those with previous deeds on each other.

4) One's resultant karma will be lessen by the power and virtue of forgiveness or "AHOSI and ITHANGNO". By virtue of non sticking, non clinging to all phenomena , one will not be influenced and directed by karmas, which will lead one to insight and enlightenment ...to extinction of mental defilements, to attainment of Nirvana.. liberation...and Supreme freedom !!!.

By Buddha nature : one will put an end to all worries and anxiety etc for eternity. (Can one put an end to anxiety and cravings forever ?)



Only one who has achieved Arahantship will be able to eliminate anxiety, cravings and all strata of cankers for eternity.

Remarks:

However hard one tries to attain enlightenment and insight but is still unable to achieve them due to being blocked or hindered by one's Karma, thus it is advisable for one to unlock it by the power and virtue of seeking for forgiveness "AHOSI and ITANGNO" as often as possible. Please don't be dispirited or give up. !



Part III

Dhamma are of two levels:

I) Lokiya Dhamma or mundane Dhamma for the ordinary worldlings.
For example:

To do good deeds, making donation, making merits, engage in religious activities, morality, and doing meditation. This Lokiya dhamma is conducive to rebirths in the thirty-one planes or realms of existence.

II) Lokuttara Dhamma is a super mundane Dhamma which is conducive to putting an end to all kinds of mental impurities, defilements and cankers , leading one to attain final liberation from all sufferings , putting an end to the cycle of rebirth and death.

" Anupadano Parinibpayati...The Buddha said without attachment, one attains to Nibbāna"

What does it mean by without attachments:

It is to be free of sensual desires by not sticking nor clinging nor adhering to the six sense objects, both pleasant and unpleasant sensations. Having no lust nor craving nor passion, one is capable of letting go and seeing suchness of all phenomena, and one is neither attached to both pleasant nor unpleasant feelings and not be led by ignorance (In Pali no Moha-avijjā).

According to the Buddha “desire –attachment” is the origin of sufferings, and to put an end to this suffering, one must put an end to attachment or desires, and without attachment, one attains to enlightenment-Nirvana.

The Three Admonitions or Exhortations of Buddha:

I) Not to do any evil.

II) To do good, I) and II) which is conducive to **rebirths**.

III) To purify the mind- to be free of clinging, craving etc which is not conducive to the cycle of rebirth and death (Total elimination of attachment, and ending of all suffering, anxiety and all sorts of mental defilements)

By cessation of sensual desires and attachment, one attains to insight and Enlightenment... Nirvana ... **ending cycle of rebirth !**

How to attain to insight and enlightenment ?

Please return to read Part I, II What will you choose rebirth or ending of rebirth ?

- *Remarks:* Tripitaka or the Buddhist Canon is just a path or a ticket.
- Although you may read it many times but you still can't get an insight, this is because your karma is hindering or blocking you from getting the insight. This is solved by seeking for forgiveness or “AHOSI-ITANGNO” which is conducive to clearing your mind of such hindrances which block or hinder your progress.

- Of equal importance is the belief in the **individual ownership of action and confidence in the enlightenment of the Buddha**” (Thus, you



ought to intone 'Let it be! let it go! all the time. Don't seek for external assistance but to depend on the cutting mindfulness of seeing suchness of all phenomena as the really are as we call it by 'Luang Phor – Chang' (Luang Phor – let it be)



**Utterance for forgiveness from Karma-transferring of
merit-renouncement of bad deeds.**

Namo Tassa Bhagavato Arahato Samma Sambuddhassa (3 times)

- o **Buddham Saranam Gacchami**
- o **Dhammam Saranam Gacchami**
- o **Sangham Saranam Gacchami**

(three times : Dhuti Yampi, Tati Yampi)

Homage to the Buddha, the Dhamma and the Sangha . In your presence , we proclaim the following commitment:

Whatever have we, all cittas and souls, in all planes of existence, and all cittas and souls which have been related or have been mutually involved with one another, as well as all my followings, might have wrongfully committed or offended intentionally or unintentionally by body, by speech and by mind, in my previous life, in all Buddha's era, in whatever kinds of deeds against the Triple Gems, against all Maha Paramita Supreme Ones, against all noble disciples of the Buddha, against all the Bodhisattas, against

parents-teachers, against kings and the Great monarch of the land.....etc

Or whatever deeds I might have wrongfully offended all beings , all souls, and those with previous deeds on each other; all those who have done good to me , in all cases, in all previous births, in all Buddha's era, in all planes and realms, may they all forgive me, and that I will repay for my bad deeds by sacrificing my services to the Buddha, and the dharma.

May Maha Paramita Supreme One, Enlightened One, Great Enlightened One, all Maha Bodhisattas be presided here for my forgiveness-ahosi for all my bad deeds.

Ahosi.... Ahosi.....Ahosi.....Sadhu.....Sadhu.....Sadhu..... (Thereafter, pouring of water for beings in all planes and realms of existences to receive it, and this is a great generosity (dāna) bestowed to beings in all existences; it is a great meritorious deed..

" Short statement for begging for forgiveness of Kamma"

" AHOSI-AHOSI-AHOSI, every kamma AHOSI!

May all beings, all souls and Cittas be benefited by my merit "
(and pour water)

Conclusion

Tactics of ending the cycle of rebirth and death.

Nirvana by means of no rebirth (the end of life cycle).

- 1) No rebirth by virtue of no volition (no volition by no desire, no clinging).
- 2) Where there is no volition, there is no Karma. (volition is Karma.

Karma means having volition in doing actions.)

- 3) There is no Karma by virtue of no volition in the deed (For there is no volition present in the deed, such a deed is like no deed or no kamma)



4) No deed in “the three Karmas “ or three deed (bad deed –good deed and meditation or three formations: bodily-verbal-mental formation)
How it is possible to do deed without doing Kamma.?

This is best explained by the words of the Buddha: “Cetanhan Bhikkhave Kamman Vadani Cetayita Kamman Karoti Kayena, Vacaya Manasa” Volition (cetanā) O monks, is what I call action, for through volition one performs the action by Body, Speech and Mind.

If one is able to reduce volition or intent of actions through body, speech and mind, one can put an end to desires and craving which is the origin to suffering.

If one can extinguish desires and clinging , one will not be subject to rebirth , thus..... ending of life cycle to attain to **Nirvana**.



“Volition or deed is Karma” as taught by the Buddha, and Karma gives rise to rebirth .

By good deed, one receives good rebirth, but by reducing volition in your actions through body, speech and mind, it does not produce fresh Karma, thus ending cycle of rebirth and death no rebirth.

“ Though the gift of Dhamma excels all gifts, but one should do other gifts or Dāna too !”

Yours sincerely

Phra Suwatano Bhikkhu (9860429082 in Nepal)

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Just as a drop of water does not cleave to the lotus leaf, or water to the lotus flower , a sage does not cleave to sights seen, sounds heard or experiences cognizant (aware insight)...



Some Part of historical Siddhartha Gautama

Phra Suwatano Bhikkhu

Bodhisattva Siddhartha, realizing the worthlessness of sensual pleasures, renounced his claim to the throne and decided to leave the world in search of truth and eternal peace when he was 29 years of age. Acetic Siddhartha went to practice under two hermit teachers of yogic meditation. After mastering the teachings of Alara Kalama, he was asked by Kalama to succeed him. However, acetic Gautama felt unsatisfied by the practice, and moved on to become a student of yoga under Udaka Ramaputta, and was again asked to succeed his teacher. But, once more, he was not satisfied, and again moved on.

However, under Udaka Ramaputta he achieved high levels of meditative consciousness.

1. The four absorptions of the form sphere
2. The four absorptions of the formless sphere

Acetic Siddhartha Gautama is said to possess superhuman powers and abilities, but he didn't respond to a request for miracles by saying, "...I disliked, reject and despised them, and refused to comply. He even prohibited his disciples to display miracles and warned that miraculous powers should not be the reason for practicing his path. This miraculous power gained by



high levels of meditative power is not conducive to gaining insight and enlightenment. (liberation-freedom-vimutti).

After Acetic Siddhartha had practiced under the two aforementioned hermit teachers, he was not satisfied with their teachings but moved on to practice on his own until he got enlightenment of the Four Noble Truths and Dependent Origination (12-links Dependent Arising).

In a nutshell: The Buddha got enlightenment as to the origin of suffering and the path leading to deliverance from suffering, that is, the Four Noble Truths and Dependent Origination (12-links Dependent Arising) by which one attains to insight and Enlightenment!

Dependent origination (12-links of Dependent Arising)

Dependent on ignorance arises karma-formations: etc. ignorance by means of MOHA-Delusion

Karma Formations by means of Abhisankhāra-Volitional formation or formation activity

(formation of merit-demerit-imperturbability producing volition)

There are 3 kinds of Volitions: Mental-Verbal-Bodily volitions. Doing actions with these 3 kinds of volition or aim or purpose are Karma-producing which lead to Rebirth!

The Buddha teaches us not to be directed by Kamma but to be above the kamma , that is to transcend both good and bad kamma, to attain to supreme liberation-freedom-vimutti-nirodha-nirvana no-rebirth.

Vatta 3 : The Triple cycles

1. Cycle of Defilements : Craving-Clinging
2. Cycle of Karma : Volition-Intention
3. Cycle of Results : Consciousness-mind and matter-six senses-contact-feeling-becoming-rebirth

Vatta by means of “The 12-links of Dependent Arising”

Practice with mental-verbal-bodily volitions gives rise to karma which is conducive to rebirth. Even practicing of meditation with volition give rise to kamma which causes rebirth in Brahma world.

The Buddha got enlightenment of the Four Noble Truths of suffering, its origin and the path leading to deliverance from suffering, ending the cycle of Kamma, the cycle of rebirth and death.

The Buddha teaches us to release, to let go , to lay down , to put down of all clinging and attachment even to practice or to develop insight or meditation with attachment or volition.

To gain insight and wisdom, there is no need for one to start from 1-2-3,4,5,6,7,8,9,0, for insight and wisdom is here and now!. Thus, there is no starting....nor finishing, **but ending here and now!**. Nirvana here and now!

Furthermore, one is not advised to practice such as to practice meditation or cultivation of mind with volition (for the mind is already void or sunyatā, and there is no need to restrict it, to set a limit for it, or to assign, to set up, to regulate the mind.....All of them are karma-producing for rebirth. For the mind is already purified and luminous in its original state, thus, there is no need to do anything with the mind such as to practice or to develop it.

Practice originates suffering. Stop practice stop suffering, stop practice -stop Karma-stop the deed (bad deed-good deed and meditation deed)-stop behaviour.

There are three kinds of behaviours: Mental-verbal-bodily behaviours which one perform with volition. Thus, one ought to make an endeavor in reducing engaging in such behaviours with volitional activity formation as regards to the six sense consciousness by virtue of seeing suchness of the nature of all things and “Let it be!, Let it go!



Remark: By virtue of “AHOSI” , the resultant kamma of one’s previous life will be reduced vimuttikarma-empty karma-AHOSI kamma as vimutti-Nirvana-No rebirth.

AHOSI is beneficial for you while you are sorrowful or being unsatisfied or being satisfied too, and while you are serious, facing crisis, being unlucky, being unhappy, being angry, being lustful or having libido or being desirous of, or facing any circumstances. Even when you are in very happy circumstances you are advised to AHOSI too ! (happiness or unhappiness is impermanent and soulless!)

The moment you give or beg for AHOSI ,your mind will be relieved of kamma and be awaken-,shining and luminously– far and wide, boundlessly and infinitely.

If you can , please pour water on soil and intone “ may all beings, all souls and all cittas receive my merits forever!



Buddhist devotees attending Khao Phansa ceremony to mark the beginning of the three-month Buddhist 'Lent' period in 2014 at Srikirti Vihar, Kirtipur, Nepal.

“sappa dhanang Dhamma dhanang chinati (PALI)”

Dharma Puzzle



There is one big house with six rooms,
The room number six is the biggest one , It has only one entry / exit way to every room.

The robber named “Mahajora Dhukha” was to rob and to take over the house, He is fussy and speaks all the time “I have a desire for every thing!” and commands ...

- No. 1 To find a good sight.
- No. 2 To find a good sound.
- No. 3 To find a good smell.
- No. 4 To find a good taste.
- No. 5 To find a good bodily touch.

The owner was commanded to satisfy the robber’s desires, thus he was frustrated and sorrowful and unhappy all the time.

One day “ Lord LET IT BE ” came to drive out the robber from the house advising the house owner with a magical stanza “Let it be!”. Then, the six rooms of the house became peaceful, and brightly shining forever by virtue of the stanza of “ Lord LET IT BE!”

Puzzle Question : Who was the Robber? What’s meaning of the six rooms? and who was the “Lord LET IT BE” ?

Answer: MR. MAHAJORA Dhukka Robber was “Mr. MOHA-AVIJJĀ-TAÑHĀ-UPĀDĀNA”, he lives in the “ LIFE CYCLE”

The six rooms means the six consciousness of Eye-Ear-Nose-Tongue-Bodily-Mind consciousness.



“Lord LET IT BE” means the insight-Enlightenment that drive out the suffering robber out of the house resulting in “VIMUTTI-NIRODHA-NIRVANA” !

when seeing sights, hearing sounds or experiencing cognizant, don't cleave or cling to them with insight or enlightened mind by virtue of the stanza “ LET IT BE” !

Your mind will abide luminously bright and shining , boundlessly far and wide gaining insight , wisdom and enlightenment by virtue of “AHOSI-ITANGNO” as often as possible and to pour water on soil as a token of your determination.



Four Foundations of Mindfulness

The Buddha said that the direct way to overcome suffering is to be deeply aware of how things are in order to change ourselves and be liberated from suffering.

The Four Foundations of Mindfulness are:

1. Mindfulness of the Body (Kāyānupassana)
2. Mindfulness of Feeling (Vedānanupassana)
3. Mindfulness of State of Mind (Cittānupassanā)
4. Mindfulness of Phenomena (Dhammānupassanā)

In a nutshell , the four foundations of mindfulness is to be deeply aware of how things are and to realize suchness of both physical and mental phenomena as they really are, and let them be and let go of them by non sticking , non craving , non clinging or non attachment to the six sense ob-

jects, and to suppress or to restrain one's desires arising at the Body-Feeling-Mental condition—and ideas

One is able to overcome cravings by seeing suchness of the true nature of things with the words " Let it be!, Let it go! " with cutting mindfulness of Body-Feeling –Mental conditions –phenomena, thus releasing oneself from delusion and attachments ...Liberation...vimutti !

Sometime one is unable to remain peaceful or have clear comprehension of things because one may have denied the Buddha-Dhamma in one's previous life. Hence, one is advised to ask for forgiveness or Ahosi as often as possible, as this will help solve your problems.

Please note that all individuals are capable of benefiting from this teaching, both monks and ordinary folks.

- o Remark : **'by Non-self'** one attains to **vimutti**.

- o By virtue of non-self while to sights seen, sounds heard etc., one will abide fully awaken, luminously bright and shining, far and wide , boundlessly, without infinity attaining to Anatta –**Vimutti – Nirvana**

- o If one has self or ego or personality belief while seeing sights, hearing sounds etc. and one is unable to see Anattā and vimutti. Thus, ones have to ask for forgiveness or 'AHOSI-ITANGO' as often as possible for all kamma or deeds.

- o **Non-self** means **Sunyatā(voidness) –Vimutti-Nirvana** (Vimutti to transcend 'Mind and Matter' , wisdom, destiny leading to attainment of supreme freedom...liberation – Vimutti by the teachings on non-self of Buddhism.

- o Non-self – Vimutti is to relieve one, taking the loads of one's burden. If one carries such burdens, it would be as if one has a heavy load on one's shoulder all the time. Thus, by non-attachment, non clinging, non sticking to the sense objects with non-self, one will be free from suffering and be



liberated, attaining Vimutti-Niravana.

If such practices of yours produce fresh kamma and have rebirth as their results, then don't practice them, but ones ought to restrain it and to be aware of it they really are and to put down, to lay down, to be free it , thus ones will be enlightened and reach freedom...Vimutti...Nirvana...no rebirth !

The Buddha instructed Bhahiya that when seeing sights, just seeing; when hearing sounds, just hearing...etc.. The main point of the Buddha's teaching is to let it be and let it go of clinging, attachment to the sense objects, seeing their reality as they actually are. Thus, there is already Vimutti, Nibbāna and Anattā here and now.

I have confidence and being optimistic that the Buddha Dhamma will return to Nepal. May all of you see the Dhamma enabling you to end the cycle of rebirth and death!

If you understand and agree with the Buddha, please explain and expand Dharma and set up a volunteer Buddhist Club in your community to help fellow human beings to see the Dhamma of Lord Buddha for eternal peace and liberation from all suffering.



I incidentally met a Chinese monk named "Dayong" on my way back from Nepal. We had the opportunity to exchange dharma experience and knowledge.

Questions at the end of book

1. Generosity-morality-concentration-penance-meditative absorptions (hermit-acetic-recluse) were in existence before the Buddha's enlightenment isn't it?, And that these practices will not lead one to attainment of deliverance from round of rebirth isn't it?; will not lead to deliverance by clear knowledge-khandha Vimutti isn't it?. The Buddha got enlightenment and gained higher knowledge than this isn't it?. And if so what did the Buddha get enlightenment?

2. The Buddha got enlightenment of the " Four Noble Truths" and The Twelve links Dependent Origination isn't it?. During 7th week after enlightenment, the Buddha reflected on " The 12 links Dependent Origination" in direct and reverse order thus: It is difficult for worldlings to get enlightenment and it is difficult for worldlings to grasp at the truth; It is as if the grass at the gate of the cow-pen which the cows overlook for grass further afield isn't it?.

3. The Buddha answered to the question of "Ukkahapadi Brahman" from Vesali at Mahavan jungle in Vesali sutra 18th Volume as to why" some people attain Nibbāna by non-attachment and some don't due to having attachment."

4. Why some people who have no knowledge of the above item 3 and some people have knowledge of all the above 3 items, and some have confidence in them and some haven't; some put them into practice and some don't. Even so they couldn't still attain to Nibbāna?.

If you (the readers) cannot get answers to these questions, you would be subject to the cycle of rebirth and death endlessly in the 31 planes of existence, and subject to the whole mass of suffering on and on.

And even if you can get answers to all the questions, it doesn't mean



that you will not be subject to the cycle of rebirth and death. They are still many who would be born again and again to help beings from sufferings. It is therefore advisable for all the readers to once again read the Buddha's 12 prophecies over again and again to be enlightened and to abide luminously, brightly shining.



Pursuit of knowledge ✦ academic degrees ✦ properties ✦ luxurious cars ✦ bank deposits ✦ profession ✦ honour ✦ social status ✦ relatives and friends ✦ loved ones and family ✦ company of friends ✦ enjoyment of life and parties..... All end up at funeral rites..... to be either buried or cremated!

Life and death is just ...an illusion - temporary. There is no actual birth and death.

In this cycle of rebirth and death..... human beings are not benefitted by this cycle of rebirth and death... except for creating karma and to reap the results of their karmas endlessly..... life after life !

“There must be more to life than this !”

Suwatano Bhikkhu
9th February 2015



รายชื่อผู้บริจาคเงินร่วมพิมพ์หนังสือชุดมนุษย์...เกิดมาทำไม? เล่ม ๑๙-๒๐

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รายละเอียด ๓๐๐ บาท: พ.ต.ท.แกนสรณ บุญเย็น, คุณสนธิ์ ตีไทยสงค์, คุณเพชรพร บุตรอินทร์, คุณวีรวรรณ ปิยะวัฒน์, คุณประคอง เทียงทัต, คุณนกุล ชูเฉลิม, คุณเบญจมาศ นาคัน และครอบครัว, คุณภาควมูมิ แก้มแก้มทอง และครอบครัว, คุณสุพรรณ ตันพรม, คุณสาวลิกษณ์ นวมทอง และครอบครัว, คุณสมชาย-คุณสาวลิกษณ์-ด.ญ.สุพัชร สัมพันธ์

รายละเอียด ๒๐๐ บาท: คุณวราภรณ์ กลิ่นจันทร์, ร.ท.หญิงอรรธนา หยาภิรมย์, คุณวนิดา หงอกสิมมา, คุณบุญเหลือ เต็มสายทอง-คุณสิริมาญ กิตติฤทธิ์, คุณณชอนงค์ ปิยะวัฒน์, คุณสุวนิช พงษ์ศิริเจริญ, คุณอานนท์ กิตติคุณไพโรจน์, คุณสุทธิ-คุณวิภา กลิ่นอุทัย, คุณไตรทศ-คุณอรรถกฤต กลิ่นอุทัย, คุณวัฒนา สันต์ดีพร้อม และครอบครัว, นางทองใบ บุตรวงศ์

รายละเอียด ๑๐๐ บาท: คุณยายสุพรรณ, คุณทองใส-คุณสุนทร มิ่งขวัญ, คุณอาทร เพชรรักษ์, คุณชาว์ จำนงสุทธิ, คุณพญ. ช่อนกลิน, คุณสุภาภา ปัญญากาญจน์, คุณประไพ รัตนภาพ, คุณเอกวิวัฒน์-คุณณฤมล กิ่งเกษ, คุณชวนพิศ เขยชุม, คุณภาควัฒน สกลสุพิชญ์, คุณหทัยรัตน์ โพธิ์ผึ้ง, คุณพัชร์นันท์ ช่อนกลิน, คุณชัยรัตน์ พงษ์โพธิ์, คุณมาสมหมาย สีม่วง, คุณบุญส่ง เขยชุม, คุณแสนีย์-คุณกัลยา เขยชุม, คุณกิตติยา สีทองทุม, คุณ พรพรรณ ขำดี, คุณสุทธิพงษ์-คุณลัดดา กันเหตุ, คุณประสาน มีประมูล, คุณปานัสรา อารี, คุณสมุทร นาคสะอาด, คุณภรณ์กักร์ ดวงสมร, คุณชัยพร นาคสะอาด

สาขานิติศาสตร์ นายสนอง เชื้อไทย รวมเงิน ๑๑,๔๐๐ บาท

รายละเอียด ๒,๓๙๐ บาท: ชมรมผู้สูงอายุเทศบาลตำบลคูขวาง

รายละเอียด ๒,๐๐๐ บาท: คุณสนอง-คุณอดขวัญ เชื้อไทย, คุณธนซ์-นางณัฐภา ฤกษ์อาสา



รายละเอียด ๑,๐๐๐ บาท: พ.ต.สุวิทย์-คุณสุคนธา เชื้อไทย, คุณวิชัย-คุณจำเนียร เผ่าประเสริฐ, คุณชญาณี-คุณวัชรเทพ เชื้อไทย

รายละเอียด ๙๐๐ บาท: คุณเชื้อม มณี และครอบครัว

รายละเอียด ๕๐๐ บาท: คุณสมศรี มณี และครอบครัว, คุณเสรี ปัญจมณี และครอบครัว, คุณบุญเรือน ศิลาวา และครอบครัว, คุณเรณู ่องอาจ และครอบครัว, คุณสุรัช-คุณสุนัทยา สุรพัฒน์เวช, ร.ต.วิวัฒน์-คุณสมพร วัฏทอง, คุณสุวิมล มุกติพร้อม และครอบครัว, คุณจรรยา ทั้งจันทร์

รายละเอียด ๒๐๐ บาท: คุณคมกฤช พลอยศรี และครอบครัว, คุณแฉล้ม ยอดหาญ และครอบครัว

รายละเอียด ๑๐๐ บาท: คุณณัฐพล กุลนาฝ่าย, คุณชัยยุทธ สายด้วง, คุณผกามาส คิตติ, คุณธนิดา สุภานิตย์, คุณเสถียรพล จรเทศ, คุณอังคณา มณีธนบูรณ์ และครอบครัว

สายบุญ อาจารย์สุภาณี พิทักษ์วงษ์ โรงเรียนนวมิยวราการวิทยาคม จ.กำแพงเพชร

รวมเงิน ๒๗,๑๐๐ บาท

รายละเอียด ๑๐,๐๐๐ บาท: คุณแมศิริ-คุณสุวรรณ-คุณวิภา พิทักษ์วงษ์, คุณสุภาณี-คุณกานต์สินี พิทักษ์วงษ์

รายละเอียด ๑,๐๐๐ บาท: คุณตรุณี พิบูลนฤตม และครอบครัว, ร.ต.ท.ประสิทธิ์-คุณธนันท์-คุณจิตติพร ไตรอด, คุณกาญจนา อยู่เอม, คุณพงษ์ศักดิ์-คุณวันเพ็ญ จงสวัสดิ์

รายละเอียด ๕๐๐ บาท: คุณสุกิตรา-คุณขวัญกนิฐ ดัณศารักษ์, คุณพรทิพา วรรณสมัย และครอบครัว, คุณสุภาพ-คุณพันธ์ศิริ สายทองอินทร์ และครอบครัว, คุณสมบุญณ ลืออินทร์ และครอบครัว, คุณยายจิ้น สุกิตติขันธ์-คุณจำเนียร-คุณสมสุข-คุณกษิธิขันธ์ พิมแดง

รายละเอียด ๒๐๐ บาท: คุณอรชร แจ่มเอี่ยม และครอบครัว, คุณสวภัทร์ ชัยรัตน์ และครอบครัว

รายละเอียด ๑๐๐ บาท: คุณวิมลลสิริ มุลิกะปาน และครอบครัว, คุณณณมล สุดไทย และครอบครัว

สายบุญ อาจารย์วัฒนา วังบุญ รวมเงิน ๖,๕๓๐ บาท

รายละเอียด ๑,๐๐๐ บาท: คุณทองสุข - คุณสนั่น คุณปัญญาพงศ์, คุณภาณุภูมิ นิคมพาลี

รายละเอียด ๕๐๐ บาท: คุณวัฒนา วังบุญ และครอบครัว, คุณรัตนา ท้องทิพย์, คุณสมคิด พึ่งสำเนา, คุณละออ จินเมือง, คุณจิตรา จันทร์ศรี

รายละเอียด ๒๐๐ บาท: คุณชนทอง ตาสุกใส, คุณณมลทิพย์ อยู่พงษ์ไพบูลย์

รายละเอียด ๑๐๐ บาท: คุณอลิสรา จิราการพงษ์, คุณจิตาภา จิราการพงษ์, คุณบรรพต เมฆพัฒน์, คุณเพ็ญมา เมฆพัฒน์, ด.ญ.ภาวิตา เมฆพัฒน์, คุณจรรยา ตริณาก, คุณภาณิศา เมฆพัฒน์, คุณเมษยม ตริณาก, คุณแฉล้ม เมฆพัฒน์, คุณพงศกร พงศ์อรกุลพานิช, เด็กชายทรงเดช พงศ์อรกุลพานิช, คุณสมพิศ เทพภักดี, นักเรียนโรงเรียนวัดสิงห์, คุณบุญนาถ-คุณสร้อย ชัยวงษ์, คุณธงชัย สุขศิริ

สายบุญ นายพงศธร พิทักษ์วงษ์ กรมบังคับคดี กระทรวงยุติธรรม รวมเงิน ๘,๘๐๐ บาท

รายละเอียด ๕,๐๐๐ บาท: ผศ.วิมลลล วัชรกวีศิลป และครอบครัว

รายละเอียด ๒,๐๐๐ บาท: คุณแพรวรัตน์-คุณประกายพฤกษ์ อุณศิริพรกุล

รายละเอียด ๑,๐๐๐ บาท: คุณรุจิพัชร นิธิมูระ

รายละเอียด ๖๐๐ บาท: คุณวนิดา แซ่ม่วงงาม

รายละเอียด ๒๐๐ บาท: คุณจิตติมา รัตนอาภา

การจัดพิมพ์ครั้งนี้ เพื่อแจกจ่ายแก่สมาชิกและห้องสมุดทั่วประเทศ อีกส่วนหนึ่งวางจำหน่าย นำรายได้เข้ากองทุนฯ ค่าดำเนินการจัดพิมพ์เล่ม ๑๙ และ ๒๐ จำนวนอย่างละ ๓,๐๐๐ เล่ม พร้อมด้วยแผ่น MP3 ๕,๐๐๐ แผ่น รวมเป็นค่าดำเนินการทั้งสิ้น ๑๙๘,๘๐๐ บาท ได้รับเงินบริจาครวมทั้งสิ้น ๑๕๗,๕๘๙ ขอได้โปรดอนุโมทนาจงด่วนด้วยเทอญ

