



An Anonymous Lay Disciple

Wat Weruwan

Thong Pha Phum, Kanchanaburi, Thailand.

Table of Contents

Spiritual Biography of Anonymous Lay Disciple.....	1
The Starting Point.....	9
We are indeed fortunate.....	10
Getting Ready for approaching Adversities.....	12
The Venerable Acariya extended my in-and-out Breathing in this World..	13

Spiritual Biography of Anonymous Lay Disciple.

(1) I was born in 1981 in the Northern Province of Uttaradit. As far as I remember, I used to be hot headed, a fairly detached and secluded little girl, I was a bit of a loner and did not speak much, and I loved solitude. But from a young age, I have always been truthful to my words, I have always followed through with what I said I would do. But I have always been unable to engage in small talk or jokes, I was more of a blunt and direct person. In addition, I was quite proud and arrogant. But then I did have another extreme in myself, in ordinary times I could be lazy, and enjoyed comfort. But mostly I enjoyed being alone, but I was uncomfortable when being confronted with problems. I was serious whenever I engaged myself to do anything by the time I was 7 or 8, for example at that age whatever I had started to do I would have to complete. Then one day I had my first experience of feeling a deep sense of happiness within me. It occurred while I was playing in front of the house (which was close to the road), I saw my uncle who was riding his bicycle on the road fall down, and I hurriedly ran over to help him out, but as I arrived uncle was already on his feet and was riding away, without my helping him out. But thereafter, I noticed feeling a sense of buoyant happiness within me. I had a tinge of a smile on my face day and night for several days, to the point that my mother asked me "What is this crazy smile you have?" I remember answering my mother "I cannot help it, I am not smiling through my face, I am smiling inside me!". I was still very young at the time, but I was so happy, a type of happiness I had never encountered, and I wanted more of such happiness, and ever since I have sought out this type of happiness.

(2) In 2004 I graduated from University with a Bachelor's Degree in Pharmacy, and in 2005 I started working at Siriraj Hospital, the hospital which had granted me a scholarship for my studies. And while attending the Siriraj Buddhist Club I became close to a nurse who suggested that I visit Wat Pa Maneekan. And this is where I prostrated myself in front of Luang Poo Sakorn for the first time. During that first encounter he did not say anything, and neither did I feel anything within me. I ordinary I do not go to visit temple, I did not know what to say and how to conduct myself in front of monks, I didn't know what to do to donate things to monks. And then, I was completely ignorant about Sila and Bhavana, the only thing I had learned previously in front of a temple was to place food in monks' alms bowls, and that was the last time I had been near a temple. While working at Siriraj Hospital, I was at the time too absorbed in my work, I considered going back to school to obtain a higher degree in order to obtain a good employment, make a lot of money, advance in positions in the work place, as I thought all those things would bring me happiness. And later on, I realized that happiness was not to be found that way. Then one day I heard a colleague at the hospital ask me "are you saving money in order to buy yourself a whole mountain?" That question hit me, and caused me to pause and think "am I working and saving money in order to buy a Chinese mausoleum for myself".

Then after that I changed direction to try to seek happiness in other ways, but those weren't the answer, as they gave happiness for only a short while, and those were not yielding the types of happiness I was seeking. Later on, much disruption occurred at that work place. And that gave me the idea of continuing my education for a medical degree at Thammasat University. That endeavor took me another 6 years, from 2007 to 2012.

(3) After graduating with a medical degree in 2012 I chose to further my medical training to specialize in Internal Medicine related to blood diseases, as there was a high demand for that specialty. And I often found time to go to Wat Pa Maneekan to make merit there, and on several occasions I went to visit lay devotee acquaintances who were doing the Dhamma practice in the Khao Yai area. Then in 2013 I had the opportunity to meet Luang Poo Sakorn for the second time after a friend suggested that I visit and pay my respects to him at Wat Pa Maneekan. In that second meeting Luang Poo asked me "what type of friend are you, a friend to go out with to eat food together, a friend to go out with and have fun together, or a life friend." I did not respond and sat quiet, but in my mind I was far from happy with the question, and from then on I tried to stay away from Luang Poo.

(4) Then in 2015 I met Luang Poo Sakorn for the third time because an entire tree had fallen on a monk's hut at Wat Pa Maneekan. I helped, along with others, arrange a donation drive for the reconstruction of the monk's hut. During this encounter Luang Poo proposed that I come and work as an intern at Thong Pha Phum Hospital. And the sole reason I agreed to transfer to that hospital was because it was far away from my home (*I did not want to return to my home at the time because I hadn't yet achieved my goal to find the happiness I was looking for*).

(5) During the four years I spent working at Thong Pha Phum Hospital (*Between August 2015 to May 2019*), although there were problems at the hospital, but these did not create too big a burden for me because these problems could be solved by resolving them through friendly discussions. Some friends at the hospital would go to Wat Weruwan for the evening prayers. Initially I did not have my own car, and I didn't know anyone personally who I could ride with. But since I had told Luang Poo that I would be attending the evening prayers, I walked from the hospital to the monastery, to the point that I was known as the "Doctor who likes to walk" by local villagers. But I eventually obtained my own car, which made the trip more convenient, but it might have made me more lazy. But the more I think about it, the more I see that walking is good because it trains us to be more patient and perseverant. Especially after I once had the opportunity to walk dhutanga into Thung Yai Naresuan Wildlife Sanctuary, the walk was quite enjoyable, but quite challenging, it was a great way to train oneself for perseverance, as well as to train our mind to the utmost as pristine forests are full of dangers that are unpredictable, and upon my return to the Wat from Thung Yai Luang Poo changed my name to "Kariang" meaning Karen (*From the Karen tribes in those forests*).

(5) In 2015 as I was attending the evening prayers by walking to and from the hospital, Luang Poo suggested that I stay in the monastery, so that I could walk in meditation at night. He taught me to walk normally while silently recite the word 'Buddho' repetitively and quickly. Initially, I had a strong desire to walk in meditation, and I even walked throughout the night because of my strong desire to attain calmness of mind, but while walking calmness of mind never appeared as I had thought it would. As I became increasingly discouraged, I walked less and less, after 6 months of walking in meditation I was down to only one hour. At the time I was telling myself that I was still new in the practice, and perhaps I should do more charity, or abide more stringently by the precepts before doing the practice. Thus, my mind told me to stop practicing bhavana (At the time I understood that the term bhavana (*meaning the practice*), solely referred to sitting in meditation or walking in meditation, which was not the case).

(6) Being so used to think on topics outside myself (*As I like to think, analyze, consider, and try to seek the logic behind issues*), whenever a problem arose, I would begin to have worries, I would become irritated and dissatisfied etc..., then I would turn inwardly to try to find logical explanations to satisfy my curiosity until my mind calmed down. The process might take only one night, but sometimes several days and nights, and I would repeat this until my mind calmed down. Initially this worked well and all the issues would be resolved, and my mind would be clear of worries. But lately the process did not seem to work. And I went to ask Luang Poo about my problem. His answer was that I was a practitioner of the type to "Use insight and wisdom leading to Samadhi" but he said that I still needed to continue walking meditation and sitting meditation as I was practicing then, but do the practice with ease and happiness by eliminating thoughts of wanting to achieve meditative calmness. With desires eliminated to continue doing the practice as a routine exercise to be dutifully practiced, and the mind will become peaceful and happy. Then once that has been attained use insight and wisdom to consider external matters while walking or sitting in meditation with ease and happiness, devoid of any stress throughout the process.

(7) 27 November 2018 "Crossing to the opposite shore of death"

I will never forget the day when Luang Poo Sakorn and others at the Wat attended Luang Poo Boonruang's birthday at Wat Phumut. I also remember that around that time a herd of wild elephants was seen walking near the entrance of Wat Weruwan, and as a result Luang Poo had ordered that the gate of the Wat be closed. Then that very night at 10 or 11 pm I started to feel I had an upset stomach, or even diarrhea because I had a terrible stomach ache, to the point that I thought about calling an ambulance from the hospital. But I was worried about the herd of elephants, and furthermore since no one was at the monastery, I let that option pass. The stomach pain became so dire that I broke out into a sweat throughout my body, my hands and feet turned cold, my hands turned pale, and then they turned green and purple, I now had difficulties breathing, it was even difficult for air to pass



through my nostrils. Initially, being afraid of dying, I quickly started to silently recite Buddho, Buddho, Buddho... but the more I recited Buddho the more difficult it was to breathe. Then my entire body including my head became numb, my eyes vaguely saw like the brightness of a small black and white ancient television screen, not yet tuned in to a channel. Suddenly I felt close to passing away at that moment, and I told myself this is it “the 4 elements will dissolve, namadhamma or the intangible will close down”, and I acknowledged that this time “I will definitely pass away”. Then I focused my mind for the final time to bid goodbye to my father and my mother, to Luang Poo, and then I laid back against the flush toilet, and let my body drift away. When I let go of my body my citta converged into the base of samadhi (meditative calm) where perceptions of body and mind disappear. My citta entered a realm where it was difficult to say whether I had consciousness or not, but there were no thoughts at all, it was devoid of feelings and consciousness of pain whatsoever. I remained in such a state I do not know for how long. It then receded and I slowly regained full consciousness, but step by step, until I was completely lucid. After regaining consciousness everything was back to normal, all the symptoms I had experienced were all gone, it was like being another person. In the morning I recounted my experience to Luang Poo, who told me that I had taken a rest in Sanyawetyidniroth (where there is extinction of perception and feeling), and he told me to remember well how to enter and leave that realm.

(8) After that experience Luang Poo suggested I return to Uttradit to repay my father and mother for the goodness they had given me, and to develop myself at the same time. In 2019 I therefore requested to be transferred to a hospital back home. But I did not understand Luang Poo, because I was already well established in term of my work and had good relationships with my colleagues at work, I was also content with the donations I was making, and content with my practice of the Dhamma, and actually I had no desire whatsoever to leave. But since the Venerable Meditation Teacher had proposed that I return home I had to listen, even though I would have preferred to stay. But I had to trust the wisdom of the Venerable Meditation Teacher as a first priority.

(9) I therefore returned to Uttradit in May 2019. There I discovered that I had to adjust myself quite a bit, and I thought that adjustments were normal, but the major problems I was faced with were problems of people wishing to benefit financially from their positions, and I had other pressures to face coming from right, left, in front, behind, from above and below, and I had to solve such problems slowly by myself with mindfulness. For me this created much personal pain, and many a tears. But I was fortunate to have Luang Poo who continually checked on how I was doing, he even recommended that I contemplate the 4 divine states of mind (*Metta* or loving kindness, *karuna* or compassion, *mudita* or empathy, and *upekkha* or equanimity), and I followed Luang Poo’s advice, but still the same old problems kept turning up. After careful consideration, I said to myself that it was not to my benefit that I remain in the middle of such greed and cravings that will never cease. As a

result, I discussed the state of things with Luang Poo, who agreed with my decision. And in January 2020 I requested to be re-transferred to my previous hospital. And while waiting for the transfer I dedicated myself by working to my fullest extent.

(10) 11 May 2020

Then exactly on the 11th of May 2020, during the public holidays of May (*that included Coronation Day, Visakha Buccha Day, and the Royal Ploughing Ceremony Day*) Luang Poo called very early in the morning at 6 am. He told me to sleep late that day, and that's all he said. I was confused but I replied yes. I remember thinking that the request was bizarre because ordinarily Luang Poo would want me to walk in meditation at such time, but this time he said to continue to sleep on. And I slept on without thinking about anything. But then I started feeling a pain in both of my legs, but I kept on sleeping while considering the pain, the pain continued unabated, and actually increased to the point that the pain became almost unbearable, as if my legs would break apart and sever from my body. Then my citta saw the sight of legs (*a tangible object*) with the leg joints dislocating themselves from the body, then my **citta folded itself into a lump (*an intangible perception*) and exploded leaving nothing, except the knowing nature of the event.** At the time, I was surprised and frightened, and my citta withdrew from where it was, and I woke up in mid-afternoon (at about 3 pm). In the evening Luang Poo was kind enough to call again, to ask me about the event. I told him that I didn't know what had happened, my body was shaking all over and tears were running down I do not know from where, I was just in tears and could not refrain from sobbing. Luang Poo asked why did I cry, and I answered that I didn't know why I was crying, I was neither sad nor happy, but I could not help myself from crying. Then the following day I had to return to work, and I still felt abnormal, I had heart palpitations, at times I felt like I was going to pass out like persons with insufficient sugar levels, even though I had already had my meal and had even taken sweet drinks. On the second day of work I experienced the same symptoms, and I said to myself this isn't normal because I had never experienced such sensations before. As a result, I spent a night at the hospital to figure out the medical cause of what I had been through, but the results came out negative. The doctor felt this must be a psychological issue, and he prescribed medicines to relieve stress, and I was then sent back home. But the strange thing is that I was unable to stay at home, because at home the symptoms returned, I was unable to eat and sleep, but when the father of a friend took me to a Wat (*He thought that my trauma was caused by having been possessed*). But once in the Wat I felt just great. I decided to discuss the issue with Luang Poo that I could no longer work, I could not even stay at home, I just felt horrible (*At the time I felt that if I stayed longer, I would surely die*). After reflecting that for me, to pass away at my age,

would prevent me from doing anything useful, Luang Poo therefore agreed that I should return to Thong Pha Phum. Then through negotiations with the authorities I moved back to Thong Pha Phum hospital earlier than I had planned. But eventually later on I did leave the civil service.

(11) During the first few months after returning to Wat Weruwan, Luang Poo gave sermons about suffering almost every day, and I do not know what happened to me but while listening to these sermons I cried and was unable to prevent tears forming in my eyes, as if I was touched by the obvious Noble Truth of Dukkha (*suffering*). It felt as if I had gone through this battleground, I do not know how many times already, there were too many to count. And this occurred at every sermon Luang Poo gave on dukkha (*suffering*).

(12) Then on Asarnha Bucha Day (*The day before Buddhist Lent Day*) I listened to a sermon on Ananya Kondanya, the very First Disciple. While listening in, I felt my entire body shake beyond my control, and the vibrations reached into my citta, and I shed a flow of tears without knowing what was going on. Later I had the opportunity to ask Luang Poo. He responded by saying that "The Earth shook"

(13) Initially I had to adjust myself quite a bit because my citta was awake continuously. When I entered meditative calm while lying down, I would often hear a thundering noise resembling an avalanche of stones. Earlier I was wondering where such noise came from, and even got out from my hut to have a look, but outside everything looked normal. Then I realized that such sounds came from my citta itself, since my innate character was tempestual, these were purely the effects. While the ordinary practice I was doing in the four bodily postures went smoothly for the well-being of my body.

(14) At that time, I was baffled with myself, I did not believe in the results of my practice, as the practice seemed so simple. I was thinking that if I could do it, then everyone in this world should be able to do it. Luang Poo had explained everything to me, but I was stubborn, and I did not yet accept it 100 percent, it doesn't mean that I didn't know, but I wanted to know again what I had already discovered. Luang Poo then explained that the Dhamma needs to be understood only once, once understood to place it aside, there is no need to understand it again. But this answer did not satisfy me, and because of my stubbornness it took me another 2 ½ years to study it again and to re-learn it once again, as I am explaining herewith:

- Luang Poo said to look at the two things that exist: your Body and your Mind.
- Observe and scrutinize the 5 aggregates (i) Form or Body (ii) Vedana: Sensations or feelings (iii) Sanna or Perceptions (iv) Mental Activities or mental formations (iv) Consciousness; these are in body and mind, and those will depart when the body breaks apart and dies, whereas when we are alive these aggregates exist normally.

- Look at Vedana (*feelings*): that one likes (*happiness*), that one dislikes (*dukkha or suffering*), that one neither likes nor dislikes (*upekha or equanimity*). And it alternates, after entering happiness it leaves happiness and enters suffering, then it leaves suffering and enters equanimity. It all goes round and round in a never-ending circle.
- Trying to deal with feelings resulting from an event makes things more complicated. Try to stay calm, and follow the feelings with your mindfulness, and the feelings will go away by themselves, do not think about wanting the feelings to disappear.
- Do away with desires and expectations, because desires lead to additional suffering, these things lead us to strive and struggle, and the mind will never be able to attain calmness.
- You must understand that various things cannot become as your mind wishes for, and you will never be able to control those things. My own experience happened when I was growing a vegetable garden, the vegetables I was growing were just perfect for me to collect the day after, but then the next morning I discovered that rats had eaten whole or parts of the vegetable leaves and left the entire crop destroyed.
- I also noticed that I still had worries and uncertainties in my mind, because I was still thinking in terms of them and me, and holding onto myself (*Luang Poo said that a little shadow of holding onto oneself still exists in yourself, even after having successfully destroyed its ancestors*).

(15) Contemplation of Death

Around the month of October 2022 I went through a period in which I held myself in particularly higher esteem compared to others. To remedy this problem I decided to use wisdom to reflect that I and the other person are both human beings, with the same bodily organs; through our countless previous lives I and that person have experienced so much suffering, and then eventually after each of our lives we both died. Then how could I be any better than that other person, I just could not justify this. Both of us are mere living creatures that are born and then die, our lives have passed through phases of happiness and phases of suffering, then what is the benefit of comparing myself with the other person. After seeing that there were no benefits in such thoughts, the mind focused deeply using its internal wisdom. The resulting symptom I experienced from this internal focus caused me to sense that my body was becoming extremely heavy, as if a whole mountain had been placed on top of it. It was so heavy that I even had difficulty breathing. The only thing I could do was to let sleep take over, and my citta entered into meditative calm. But I would then wake up every two hours, and if it still felt heavy, I would go back to sleep before re-entering into meditative calm again. This had started at 7 pm, and by 4 am in the morning the weight I was feeling on my body was gone. I had successfully put aside my negative thoughts about others. Thereafter, whenever something impacted me, I discovered that I no longer responded. There was no longer them, there was no longer I.

(16) I eventually accepted the Truth

Around the end of 2022 I found myself irritated by something other people had done, but had done quite unintentionally. When that happened, I asked myself whether my holding a higher esteem over others had come back onto me. But Luang Poo explained that, it was my old habit. But initially I was a bit skeptical, I tried to contemplate but was unable to do so. So, I went back to Luang Poo for his advice, and he told me to contemplate that which cannot be replaced! meaning 'make-believe', but after trying to contemplate such objects I found that I was unable to contemplate anything along those lines. I kept on seeing things that existed only momentarily, I saw things that were impermanent and they would crumble. I complained to Luang Poo that what he had asked me to contemplate did not contain anything interesting. Luang Poo burst into laughter, and said it is because there is nothing, we must understand that point and we must accept that point. And then from then on, other incidents arrived to test me, and I discovered that those incidents were no longer able to touch me. And I was now sure that there was really nothing further than that. This is when I understood the meditation teachers saying that the mind which is devoid of anything is what I have been experiencing. Whatever feelings remained were feelings of indebtedness to my father and mother, indebtedness to my Venerable Teachers, indebtedness to my friends, indebtedness to my acquaintances who practice the Dhamma, and indebtedness to all those who unwittingly created issues from which I was able to learn.



The Starting Point...is The Triple Gems (The Buddha, the Dhamma, the Sangha)

People are strange, they yearn for good things, but when they are called upon to do good deeds, they show a degree of reluctance... they cite this or that reason or the fact that they have insufficient good deeds, or they cite the lack of time they have. Each of these being only pretexts, that the practice is difficult because of this because of that. But in reality, the practice is not that difficult as they make it to be. In fact, there is nothing that is beyond the capability of human beings. Let us first start by really believing that point of view. If we are still apprehensive, do look at the time of Lord Buddha, and we will see Luang Poo or the various meditation teachers who have practiced according to the Dhamma teachings, until they achieved enlightenment to the point that their ashes have become relics for all of us to see.

Those sages are human beings aren't they? Those sages all came from ordinary human beings just like us, they all had a body with 2 arms, 2 legs, and one head, just like all of us. Then how can we claim that we are just ordinary human beings that cannot do the practice?

But the difference is only a matter of 'Strength of Heart,' because if we fully trust the Buddha, the Dhamma, and the Sangha (An absolute and firm trust without conditions), meaning a firm belief in the enlightenment of the Buddha, a firm belief in the Dhamma teachings of the Buddha that leads to the end of suffering, a firm belief in the Sangha who have practiced according to the Buddha's teachings and who are those who have shown us the path toward transcending suffering. And then finally the firm belief that if we follow these Dhamma teachings we are bound to go beyond suffering without fail. With only these beliefs we may be called as "those who are close to the path" as this is only the start of the path transcending the cycle of birth and death. The Venerable meditation teachers all have practiced beyond this starting point (Sammaditthi or the Right View).

Whereas whether the path is short or long, whether it takes a short time or a long time... it is a normal phenomenon, because each person has done the practice to different levels in the past. But once we are on the right path, if we do not get discouraged, we are bound with certainty to attain our goal. We will never get to attain our goal if we do not continue to walk along the path...we will then never reach our destination.

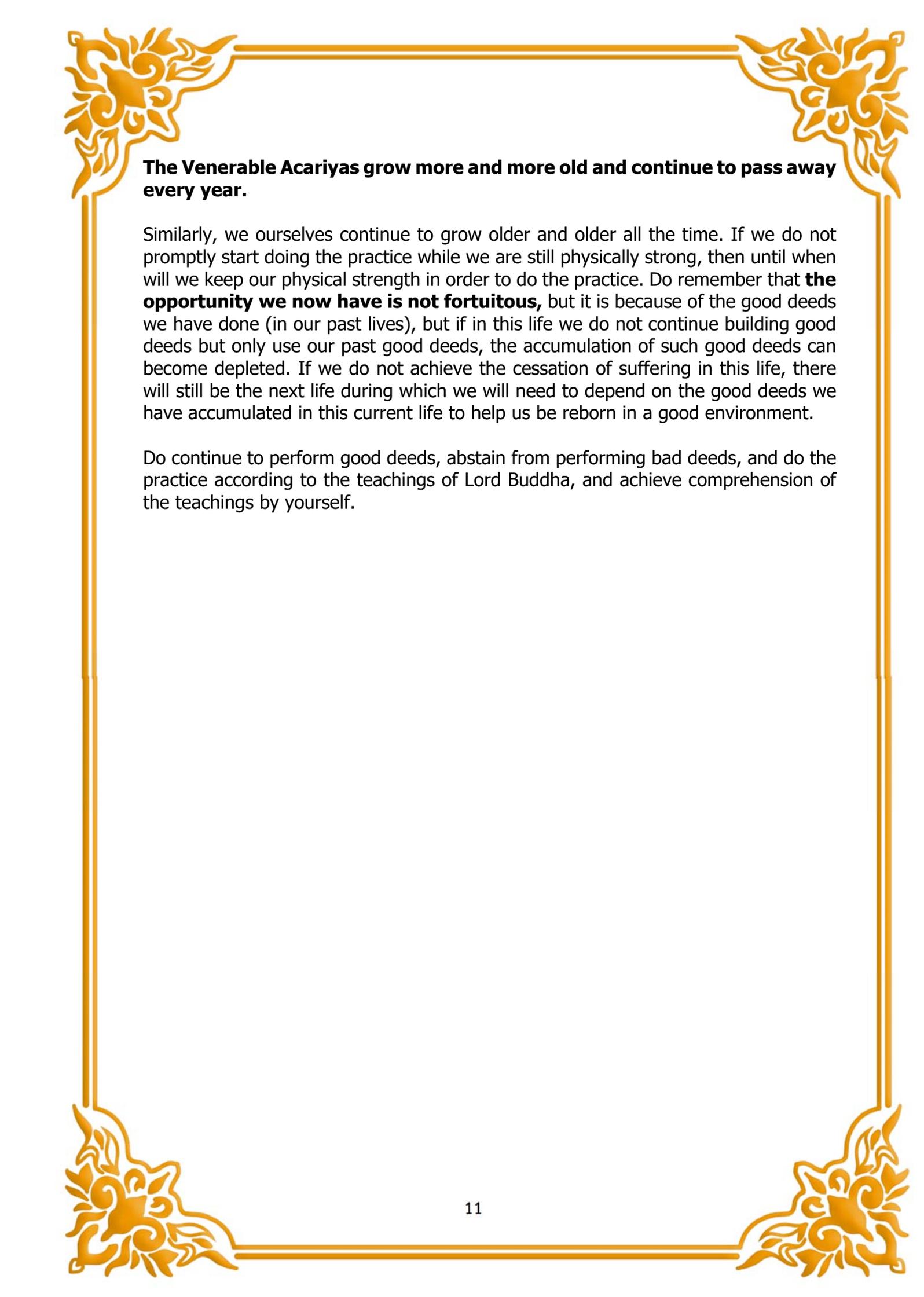
Nobody can walk along the path for us. The Venerable Teachers can only encourage, and find ways to force us to walk along the path. But everything depends on oneself. If we do not start right now, then when will we start. We are now physically strong enough, and we currently have the presence of the Venerable Teachers who can show us how to find the path. If we wait until such time when these Venerable Teachers no longer exist, and we decide that we want to follow the path where will we be able to find anyone to show us the way to the path.



We are indeed... fortunate

Among all of us, no one knows anything about our past lives, and none of us know what will happen to us in the future. But in this present life we can all consider ourselves to have accumulated a substantial aggregate of good deeds, and we are most fortunate, in the following sense:

- 1. We are fortunate to have been born as human beings** who have the potential and ability to perform good deeds. Think about this: souls that exist in other realms of existence such as preta (hungry ghosts), beings in the netherworld, animals in our world, to celestial beings such as a deva, such as Indra, such a Brahma, they can perform and accumulate good deeds like human beings only with difficulty. This is because the realms they exist in and their lack of a physical body, make it difficult for them to perform good deeds, **in the case of animals there are possibilities but rare possibilities for them to perform good deeds.** They can only consume the results of the good deeds or bad deeds that they have accumulated in the past. At the end of a person's life the person does not know what will happen to him or her. It all depends on the results of our karma each human being has created. And the possibility of being reborn as a human being is not a simple matter, because to be reborn as a human being one has to create good deeds and uphold the 5 precepts as a condition.
- 2. We are fortunate to have come across Buddhism,** as it is a religion that points to the path of the practice in order to transcend suffering. It is a religion that allows everyone to demonstrate to oneself that one can indeed transcend suffering through the practice from the teachings that says "Practice by yourself, understand by yourself, see by yourself." It should be mentioned that Buddhism occurs very rarely, perhaps we might be reborn several million lives before we meet Buddhism, and Buddhism may be found only in certain parts of the world. Therefore, we must consider ourselves to be very fortunate to have been born in a land where Buddhism has flourished, as we see here every day.
- 3. And we are fortunate to have met the Venerable Acariyas, the disciples of the Buddha, who have practiced exactly according to the teachings of the Buddha,** and they are ready to guide us and teach us toward successfully achieving freedom from suffering. Since we all have found this rare possibility, then until when will we wait before we realize the truth of the teachings to ourselves by doing the practice according to the teachings by these Venerable Acariyas. The days and nights that pass by do not wait for us.



The Venerable Acariyas grow more and more old and continue to pass away every year.

Similarly, we ourselves continue to grow older and older all the time. If we do not promptly start doing the practice while we are still physically strong, then until when will we keep our physical strength in order to do the practice. Do remember that **the opportunity we now have is not fortuitous**, but it is because of the good deeds we have done (in our past lives), but if in this life we do not continue building good deeds but only use our past good deeds, the accumulation of such good deeds can become depleted. If we do not achieve the cessation of suffering in this life, there will still be the next life during which we will need to depend on the good deeds we have accumulated in this current life to help us be reborn in a good environment.

Do continue to perform good deeds, abstain from performing bad deeds, and do the practice according to the teachings of Lord Buddha, and achieve comprehension of the teachings by yourself.

Getting Ready for approaching Adversities

Nowadays...current problems in many societies, and various disasters and calamities occurring in the world are increasingly severe. This happens in societies where the minds of people have deteriorated, where moral conduct has fallen apart, where criminals abound. And then there are other natural calamities that are unforeseen, such as earthquakes, floods, violent storms, and danger from the air such as air pollution, dust, toxic smoke, and then danger from diseases, from various sicknesses, all of which affect our everyday lives and have been the cause of non-negligible numbers of deaths. And then there are the natural health risks (*for example old age, sickness, death*) that increasingly swoop down on people in this day and age. How will we be able to live with all these dangers? Have we prepared ourselves to live in the midst of such disasters and calamities?

Without a solid foundation of mind... when a disaster reaches us, then we would flounder helplessly, some have convulsions, some are disturbed and agitated, some just fall on their back and pass away (*It is a wasted life as a human being after having had the opportunity to come into contact with Buddhism*)

It is therefore necessary to have a solid foundation of mind. This can be done through the practice according to the teachings of the Buddha, so that one's mind gains a solid foundation that will not fear the disasters or the calamities that might arrive.

Do train yourself to go beyond any fears of what may happen in your life.

Do not see the world as a place of fun and enjoyment, in reality what the world has are only uncertainties.

What can lead us to truly go beyond fear of disasters and calamities and experience everlasting happiness is the original mind (*After erasing all the defilements that cover it, then, we will see by ourselves*)

The Venerable Acariya extended my in-and-out Breathing in this World

1. I was employed as a doctor in the Province of Uttradit, when on 11 May 2020, I experienced the dissolution of the physical entity and the intangible while resting at home during an official vacation. Then, starting from the very next day, I began to feel abnormally sick. I had heart palpitations, sometimes while working I would pass out, just picking up my pen to write something down would cause my heart to quiver, and felt as if I was going to pass out. Never in my life had I suffered such health problems. As a result, I checked-in at the hospital, so that doctors could determine the reasons for my symptoms. After elaborate tests the doctors were unable to find anything abnormal. These symptoms would recur whenever I thought about going back to work, or occurred while I was at work. Eventually I gave up, and said to myself that I would have to stop working from now on. That decision was made on the spur of the moment, and I realized that I was abandoning a profession that I loved immensely. As a doctor the thought of stopping treating my patients had never crossed my mind, I had actually made up my mind that I would stay in this profession until my final days, as I felt that this was my life. But since it was no longer possible to exercise this profession, I had to accept the fact. I decided to quit immediately, because being transferred to another location would have required 3 months. But if I requested a transfer I would certainly die before my transfer authorization was finalized, as the daily work environment I was in was not conducive to my health. There were also paper-work difficulties in resigning from the civil service. I had even thought of just quitting and disappearing, but that would have created problems for other persons, such as the Venerable Acariya and my parents, and it would not be something I could do. So, I accepted the fate that was awaiting me (*death*), as there were no other alternatives I could pursue, I absolutely saw no way out for me.
2. After a short stay at the hospital I returned to my parents' house. And there in my very own house I also witnessed the chaotic and confused nature of ordinary families. This caused the symptoms I was afflicted with to even worsen (*My citta was rebelling against the ways of the world*), to the point that I was unable to eat, I had absolutely no desire for food, I was unable to sleep, my body was tired, I was unable to breathe fully, speaking a mere two or three phrases made me tired, at time tiredness felt like I would cease to breathe at all. After considerations, I felt that this surely pointed to my upcoming death, and I had to accept the fact that I would not survive, and at that point I decided to give away part of the possessions I had to my siblings, the rest would be used to make merit before my expected death, and I did not want my death to be a burden to anyone.
3. While I was resting at home Luang Poo called to ask how I was doing. I responded to Luang Poo that I was "preparing myself to die," and I explained all the events that had happened. And then I cried (*I was crying, not regretting the life I was about to lose, but I regretted not having reciprocated the goodness that my father*

and mother gave me throughout my life, one last time). Luang Poo was kind enough to explain the reasons behind my entire experience. He said that this was all about "Hin Phet" (*The sex of the lay person who has a family*) on one side and "Udom Phet" (*The sex of the clergyman or the ascetic*) on the other side. The level of the citta of the lay person exists at a lower level, and he or she does not have access to the moral principles of the Dhamma. It is similar to the story told by Lord Buddha to his disciples of the bat in the cave, where the bat who hears monks chant the Abhidhamma Pitaka, and while listening to the chants the bat falls down from his upside-down position and dies, and immediately enters the realm of deities. Lord Buddha explained to his disciples that the level of the citta of animals is low, and animals do not have access to the Dhamma that deities have access to. They must leave the realm of animals and be reborn at the level of deities in order to have access to the Dhamma. Therefore, Luang Poo told me to have patience, and he would do his best to talk to the authorities to allow me to transfer back to my previous hospital in Thong Pha Phum. So that I could stay at Wat Weruwan, and reorganize myself (*I arrived back in Thong Pha Phum on 18 May 2020*). But while I was in Utradit I tried to comfort my mind to be patient, and look forward to be able to ordain (*meaning leaving the ways of the world*) soon.

4. On the first day of my return to Thong Pha Phum I saw Luang Poo, the sight of Luang Poo brought tears to my eyes. Living through each day over the past 6-7 days was terribly difficult and required enormous patience, I had to seek assistance from others for everything, from travelling to other chores, as I had no energy left to even walk, or even talk. I remembered someone mention that looking at my condition he was appalled, my face was yellow and pale, and he felt I would not survive, I resembled as someone close to death. What he was saying was probably correct, and Luang Poo had also been thinking similarly.
5. Eventually, with the extremely merciful assistance from Luang Poo, I was able to officially relocate back to the Thong Pha Phum Hospital well before the ordinary time frame following transfer requests. And eventually I gave my official resignation from the civil service. This intervention by Luang Poo enabled me to extend my in-and-out breathing and my life. I can compare this episode of my life to someone who was drowning, and someone pulling me slightly out of the water allowing just my nose to above the water, and then allow my lungs to breathe freely once gain. I will always remember this assistance. Every in-and-out breath that I have remaining in my life, was extended by Luan Poo. I felt that my entire life had already expired before this intervention by Luan Poo.

**"The remaining part of my life from now on,
I will devote to the Venerable Acariya"**