

Special Titles written by  
**PHRA PAISAL VISALO**



## Introduction

Praphansarn Publishing Company is one of Thailand's most prestigious publishers with almost 50 years of operating excellence. Under the firm's umbrella is an extensive printing and distribution network covering all channels for fiction and non-fiction throughout Thailand.

We are also leading importer of Thai-language rights and recently launched an international rights division to export rights of the books and manuscripts of many authors who we represent, not just in Thai but in all languages.

A prolific writer, Phra Paisal Visalo is well known as the author of thought-provoking books which shed light on the challenges which currently confront Buddhism. Over the past century, he explains, the mystical elements in Thai Buddhism have been weeded out to make the teachings appear more scientific, rational and modern \_ a change made in response to the perceived threat of individual in sophisticated daily life. Almost of his written works help people to release their own frustration in their mind and can handle all bad luck from outside surrounding. Many titles of his works were read and applied by Thai elites, even politicians who need a peaceful solution for Thai society. He is currently a member of the committee on Thai national reform.

Please feel free to contact us if you are interested in any title.

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## Biography

### Phra Paisal Visalo



Phra Paisal Visalo (former name, Paisal Wongworawisit) was born and raised up in Bangkok, he is the fourth child of Mr. Goggee and Mrs. Kimwa Sae-aul, who are both from Chinese Thai families. His family ran a wood exporting business. His parents did their best to support their children in education, that they sent Phra Paisal to Assumption College which was one of the best schools at that time.

Phra Paisal was always the top of the class. He was also a bookworm who read both textbooks as well as other kind of writings, and some of them influenced him to have a change of view. Finally, not only he was a good student, he was also interested in voluntary activity and did it along his study. He went out for voluntary camp often that he argued with his parents more often.

Assumption College's Voluntary Camp influenced him to change the course of his life. He threw away the lifestyle of the boy from the capital and learned how to live simply in a rural area. Siam Youth Camp, a group of student leaders formed in 1972, helped him to understand the ideal of his 'violent student' friends in the dark era. That was some time before the important politic events like October 14th, 1973, which later led to a more violent situation on October 6th, 1976. Phra Paisal was as well a part of this historical event.

The result of these politic events was that Phra Paisal changed his goal of life. He used to set his goal to be studying

in the Faculty of Engineering of Thammasat University, while his parents wanted him to become a doctor, he turned to be more interested in Liberal Art. He successfully entered the Faculty of Liberal Art of Thammasat University in 1975. He got to be involved in social activity more than before during the era of political ideal conflict between the Right and the Left, before the civil war erupted in October 6th, 1976. His role of 'Peace Ideologist' started during this most violent event in the history of Thailand.

Phra Paisal later admitted that he cried in that night. It was not because his indignation from being jailed, but it was because he felt of how powerless he was for not being able to do anything with the violence. He did not even think that the government will do such thing to Thai citizen who had different ideal.

The Oct 6th event caused him to stop attending class like many other students. The Left retreated into the forest to fight for their ideal, while Phra Paisal stayed in the city for his peace ideal.



The Religious Coordinator for Society is a group of monks and followers from various religions, formed in March 1976 by Suluck Siwarak and other representatives from other religions, with the mean to bring teachings of every religion to support Thai society.

Suluck Siwarak was in the United States during the event on Oct 6th, which made him unable to return to Thailand due to the politic conflict. At that time, Phra Paisal and other students, monks, priests and laymen joined hands to restore The Religious Coordinator for Society in order to take the lead in defending human rights along with Dr. Puey Ungpakorn until they became well-known in worldwide human rights organizations.

Thai Government was forced to legislate the amnesty law for the convicts of the Oct 6th event in September 1978 due to immense pressure from foreign countries around the world, who was kept updated by the Religious Coordinator for Society during two years. Moreover, the government became more open and canceled many unfair laws, reducing its own absolute power. Phra Paisal and the Religious Coordinator for Society actually had a significant role in this achievement.

Phra Paisal worked full-time in the Religious Coordinator for Society once he graduated from the Faculty of Liberal Arts in 1980, after he had been working as a volunteer since 1976. He supposed to be happy by getting the voluntary job he loved. However, he still found that there was instability in life which he always lost his balance. He then decided to become a monk, his parents agreed with him as they wanted him to stay away from activity. Phra Paisal entered the monkhood on February 5th, 1983.

Firstly, Phra Paisal only intended to be a monk for only a short while, so he practiced immensely. After he became a monk in Bangkok, he traveled to Sukhato Temple, Chaiyapoom Province, which was a temple in a thick forest. There were only two monks there, and it was good for him who wanted to distance himself from acquaintances at that time. Later, he moved back to a temple in Bangkok called Sanam Temple.

Phra Paisal was still satisfied with his monkhood after ten years. Every time someone asked him whether he intended to stay in monkhood for the rest of his life, he always avoided it and said that he did not intend to be a monk forever, but he was still satisfied with his monk life at the moment.



which the interviewer brought up the same question, which he started to signal for a long ordination. From that day, no one ever asked the question again.

From 2004 until nowadays, Phra Paisal has been working with Puthika Network which he established since 1999. Still, his routine activity was to immensely train and to take action in his ideal of peace. Not many people knew that he had a significant role in the peace campaign in another politic event in May 1992.



Therefore, there is no wonder why Phra Paisal Visalo has been respected as the important person in peace aspect. He is also one of the two monks who were elected to be free committees for reconciliation, and to suggest solutions for the conflict in Southern Thailand in 2005. Still, Phra Paisal has never been separating his social activity from his practice in dharma.

Since his first year of the monkhood, virtuous men were evident of Phra Paisal's determination that he does not desire anything, except what he always tell everyone that...

*"I have enough honor in my life for being a monk, nothing is more than being a monk, everything else is a plus."*

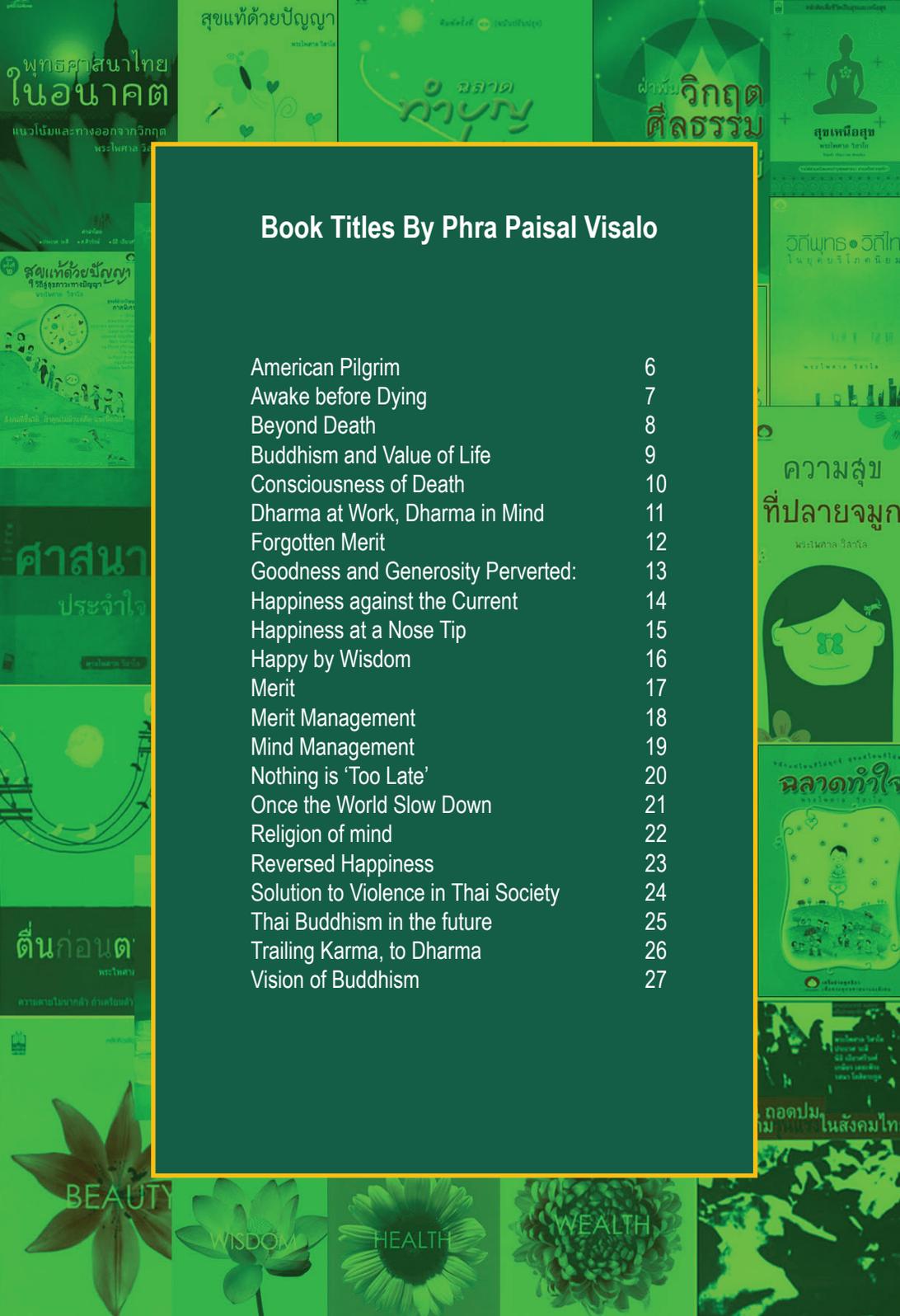


## Activities:

- 1986 – present trainer on nonviolence, peaceful death
- 1990 – present abbot of Wat Pasukato, Chaiyaphume
- 1993 – present columnist of various journals and magazines
- 1997 – present committee member of Komol Keemthong Foundation
- 1997 – present committee member of Thai Holistic Health Foundation
- 1999 – present editor of Buddhika, a quarterly newsletter for Buddhist reform
- 1999 – present committee member of Buddhist network for Buddhism and Thailand
- 2004 – present committee member of Institute of Dispute Resolution, Khon Kaen University
- 2005 – 2007 committee member of National Reconciliation Commission
- 2005 – 2008 committee member of Thai Health Promotion Foundation
- 2010 – present committee member of Thai national reform

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## American Pilgrim

Traveling overseas is not only visiting unfamiliar places, but it is also to explore other people's life, both acquaintances and strangers. Most of the time, hosts spend their time with us who are their visitors, treating us as their guests. Sometimes, we are welcomed as their friend, or even teacher, which is very special.

Overseas pilgrimage is a great opportunity to explore the inside of ourselves. New experiences become valuable ones forever once they took us to those real selves, or the true selves. Moreover, it will be better if the new unexpected situation encourages us to question ourselves about our beliefs that we think we believe, but without determination.

Therefore, traveling overseas should have meaning in both outside and inside. While we are traveling into the wide world, we should not be satisfied with our surroundings only, but we should also look back to ourselves all the time to expand our life at the same time.

American pilgrim is a travel journal in both dimensions as mentioned earlier. The first part is about the 'inside' part, the narration by Kamkien Suwanno about his travel to various towns in the United States of America between May and July of year 1997. The second part is a record about lifestyle, society and parts of nature that Phra Paisarn experienced while he was following Kamkien as an interpreter at the time.



## Awake before Dying

Every life has to come to its end, and this is the fact that no one can escape, however, most people try to ignore it or make themselves busy in order to forget this very truth. However, when it is their turn to die, they die in pain, or die while struggling because they want to run away from death until their last second.

Many realize death just when it comes close to them, for example sickness, immediate death of close acquaintances. These people will not be able to accept death and will be obsessed with doubt and fear, and they will live with dullness, living like dead people. It is because they never prepare themselves for their death. Since death is inevitable, wouldn't it be better if we prepare to accept it beforehand?

Life is valuable, too valuable to just let it go with the flow of society. It is not only to work in order to gain money honor or happiness, while not knowing that those successes will not be with us forever. Even though people know that they will die someday, they dwell into fixation, enjoying with what they have at the time, and think that their belongings will be with them forever. It is always already too late once people wake up from their dream.

Accept the truth of death since today, so that we can prepare our body and mind before death gets to us without knowing when.



## **Beyond Death** **From Crisis to Chance**

The content inside is divided into three parts. The first is a collection of articles including The Most Significant Trail of Life, Beyond the Death, Happy Death, Death: social mean and spiritual, and Death: The Changing Vision.

The second part is a conversation between patients and their relative, it is about how to make up one mind to be ready for the end of life.

The last section is an interview by Phra Paisal Visalo about his opinion in death, as well as how to prepare for it and the best way to die.



## Buddhism and Value of Life

There are many textbooks that let readers learn about world and life, but they are still not as profound as learning from people's real experiences which we can really see logic behind it. It can also help us in understanding the reality of world and life, just like the content in this book. The content is divided into two chapters, Buddhist Dharma and Experiences in Buddhism. Experiences in Buddhism is about a part of life experience of Phra Paisal Visalo, the abbot of Sukhato Temple, which related to many aspects of Buddhism. He passes on his aspects and perspectives through his life experience during the three decades of his monkhood.

The content is filled with quality in dharma and literacy to motivate learners to understand about Buddhism without force. Moreover, Phra Paisal also added the last chapter 'Personal matter' which clearly explains how to be a monk that our current society needs at the moment. It is all about a value of his direct experience that cannot be found in any other book.

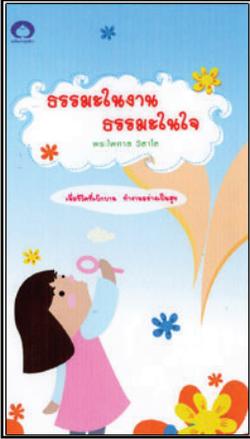


## Consciousness of Death

Life and Death are not the opposite of each other like most people understand, but they are the same thing. We die in the way we live. If we live in consciousness and keep doing good, we will be able to leave this life with calm when the time comes.

Death Consciousness is a way to remind ourselves of death at the same time we prepare to face it. We will look at it in a more friendly approach if we do it right, we will not fear of the change as a result of death anymore. It is useful to everyone, not only for young people.

'Recalling of Death: Daily Remind' introduces methods of doing death consciousness which can be applied to daily life, no matter where you are, such as home, office, during travel, etc.



## **Dharma at Work, Dharma in Mind**

Nowadays, careers become a reason to make people suffered and also lead them to have conflict with others such as colleagues and family members. However, if we apply Dharma into our working life, we will find out that work can be a factor of self development, making good relationship, and can benefit to public.

With Dharma in our mind, we will work happier than before, we will also find that our lives grow up better than ever. Obstacle, hardship and even failure will be no longer an issue, and we will not be afraid of conflict anymore. We will live with it peacefully, as well as we can turn that to be our benefit in our life and our career.

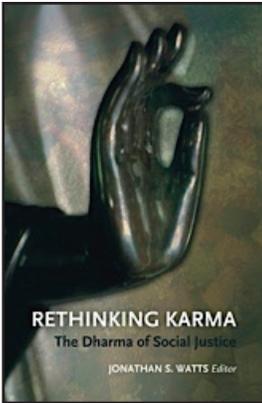


## Forgotten Merit

According to Buddhadasa's teaching, a fine life is a life at 'peace and beneficial'. Calm always makes life happy, and a true calm is a result of living one life on righteousness. However, being calm alone may not enough to have a really fine life, we should also make our lives beneficial to others. The true calm person has no selfishness, and he is always ready to support others with full potential without asking anything in return.

The way of life for 'peace and beneficial' can be summarized into one word, which is 'Merit'. Nowadays, Buddhists' understanding about merit is narrowed down. The motivation to make merit is also mistaken, until it became making merit to repay one own selfishness. Not only meaning of 'Merit' that is mistaken, 'Karma' and 'Dharma' are also greatly mistaken in the present day. Those misunderstanding prevent numbers of Buddhists from achieving benefit of life, whereas they lead to social abandonment.

Peaceful and beneficial life can be achieved when Buddhist actually understand about Merit, Karma and Dharma, which will lead them to self development and social aid altogether.

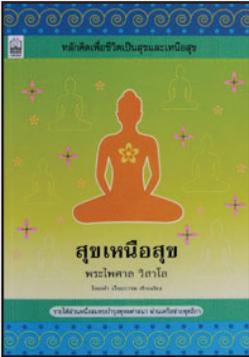


## Goodness and Generosity Perverted:

The Karma of Capitalist Buddhism in Thailand

The custom of making merit (puñña)—lay people providing monastics and temples with material requisites—constitutes the core of popular Buddhist worship and practice in Theravada Buddhism. The dāna (generosity) embodied in providing these requisites is the key concept in this practice, which is one of the three main methods of making merit. Dāna, however, has broader meanings and applications. For example, as one of the Ten Perfections (pāramī), it is the simplest yet also the highest practice of perfection for the bodhisattva, and is thus equally suitable to lay and monastic alike. When we understand dāna in this broader and deeper way, it transforms from a ritual act of merit making into an ethical act of doing “good,” the literal meaning of puñña. If we want to understand sangha as authentic community life, rather than in the more narrow terms of the male monastic Sangha, we need to see dāna in such a way—as a reciprocal act of circulating “the gift,” being the glue that bonds lay and monastic, male and female, senior and junior , together.

Unfortunately, dāna and puñña have often not been understood in this way. In the period of high economic growth in certain Theravada Buddhist regions over the last thirty years, capitalism has exacerbated the ritualistic nature of dāna and puñña. Especially in Thailand, capitalism has intensified the shift from understanding puñña as goodness to merit by commodifying it in terms of money. In this way, dāna is no longer an act of service but the money to buy such services. The sense of reciprocity—of circulating “the gift”—is being lost, while materialism, individualism, and alienation increase. When wealth rather than character or service to others becomes the basis for being a good Buddhist, various forms of social injustice such as patriarchy and economic discrimination are legitimized. This chapter examines these problems and also considers the potential for authentic dāna and puñña. It concludes by looking briefly at a movement developing in Thailand to restore merit making as the gift of service.



## Happiness against the Current

New Year Eve is time when people wish for a better life, encouragements and blessings seem to have more power for everyone during this time of the year for them to surpass any obstacle they are confronting. At the same time, giving a present to someone is like blessing him for a good fortune as he wishes.

New Year always comes with hope for better things in life such as luck, honor, success, etc. However, those cannot really guarantee happiness for individual. Even though we received it, we can still suffer by it. For example, some people may not satisfy because they get less than others. Even though some people get wealthier, they still cannot escape from aging, pain, death or losing of beloved one.

The true happiness depends on how we set our mind right. If people know how to do that, they can still be happy of what they have even though there is someone else who has more than them. They satisfy in what they have no matter how many things come to change their lives knowing that it is a nature of life. The enlightened mind is actually a true happiness for everyone.

People have no ability to grant themselves their wishes all the time, nor can they control their surroundings to be as they wish. Bad fortune always happens to us but it will not be a major problem if we have a right mindset, nothing will be able to distress us.



## Happiness at a Nose Tip

Everyone seeks happiness, and do everything to acquire it. Still, many people fail to find it. The more they try to search for it, the more they suffer.

Happiness is not far from ourselves, nor is it someone we have to search for. It is actually always with us no matter where we go . However, we are the ones who fail to notice it because it was so near, too close to be noticed like a nose tip which we overlook all the time.

If we realize good things we already have, it is not difficult to gain our happiness. If we calm enough to see the truth, we will find that the true happiness is nowhere but within our mind.



## Happy by Wisdom

Nothing can make us happy or suffer as much as our perspective to things. If we see sickness to be a normal thing in life, it cannot make us suffered. If we can apply the same principle to our lives, we may be able to make it a better one, with more happiness. Some people say that they are lucky that they have cancer because it made them to see value of Dharma and relatively find out their great happiness.

Wisdom is an origin of happiness. Not only that it prevents us not to be a 'prey' of various situations, it also works like a compass which will lead us to live in the right path. It gives benefit to ourselves as well as other surrounding people, it is a foundation of balance in physical, mind and social aspects.

Nowadays, almost everyone understands that they have to gain something to be happy, or they have to live in a convenience environment that they can get anything they desire. This kind of thought only makes up a slave of object or environment very easily. The true happiness is about how we set our mind, especially to know how life goes. One can see or feel happy all the time, including during work hours or when there is an economic crisis.

In other word, if we know how to be 'happy by wisdom', it is not difficult to reach 'a reversed happiness' and can 'work happily' as well.

## Merit (Bookset)

Everyone wishes for a 'good life' which we usually refer to wealth, health, career, fame and family, but they are not actually happiness because they can be used to exploit others. In Buddhist teaching, a 'better life' is a life which is filled of happiness that comes from peace of mind.

By the way, despite of 'a good life' and 'a better life', there is 'the best life' as well. It is the life that is free from suffering by learning about the actual truth of life until one can release himself from something he has been clinging to. Anyone who can do so will be free from any fluctuation of the world and can totally experience calmness.

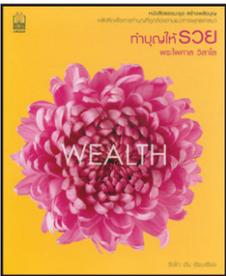
According to Buddhist teaching, even though the three levels of life give a different happiness, but there is something that they have in common. That is 'Merit'. Basically, merit creates happiness and mental value, which supports people to achieve their goal as well as making them a beloved one. All of those results in their success in secular. At the same time, a good mental value also supports in creating of wisdom and meditation until people can let go of the ego in them.

Making merit is a popular religious activity in Thailand that it became our outstanding culture. However, the understanding about it has been drastically bended that some people misunderstand that merit is like a magical medicine that will grant them success in everything. There are also strange methods, or forms, of making merit which leave out the real concept. Most of those emphasized only in secular aspect, that people could not see greater happiness which merit can give them.

Although merit can create many benefits when it is used right, it can also hurt people when it is used wrongly. This series will give readers more understanding and instruct a correct method of doing merit.



Merit for Beauty



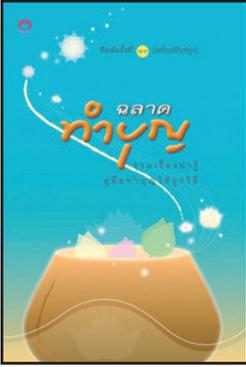
Merit for Wealth



Merit for Wisdom



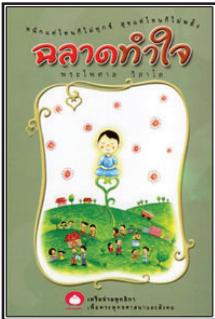
Merit for Health



## Merit Management

This is a handbook about methods of making merit, as there are many factors to be considered in making merit, such as the right understanding, concentration and preparation of merit makers.

The content inside are including how to make merit by offering dedicated to Buddhist monks, revising methods of making merit in specific events such as birthday party, wedding and some other events that need no donation, and answers of questions concerning making merit.



## Mind Management

One can gain a good life by keeping making good thing, which we often call it in the term of 'merit'. However, the meaning of making merit is narrowed down to donation or sponsorship to Buddhist activity in a present day. Therefore, this book is written up and distributed to be a handbook for Buddhist to make merit in correct methods.

Despite of 'be wise to make merit', we should also 'be wise to make our mind' too, because there are times when we get involved with unexpected or unplanned situations. If we know how to make up our mind, those events will not be able to cause disappointment or suffering to ourselves.



## Nothing is 'Too Late'

Thai society had turned into a large scale of conflicts to in these last few years, and everyone has affected by it. People treat each other as enemies only because of a difference of their opinions, and that is including conflicts between friends, relatives and even lovers. This level of chaos had never happened in our society before.

While we are all in an antagonistic environment, we tend to forget that the true enemy is actually inside us. They are anger, hatred and fear. They do not only make us to see our friends as enemies, they also make us to be antagonistic to ourselves. The more we rage, hate or fear, the more we are panic and there is no more chance to find any happiness to our lives.

People will never find a peace of mind if they are obsessed with anger, hatred or fear. However, once we know the root of those feelings, which is ego, we will be able to live peacefully. Ego makes us overconfident in our idea, such as 'I am right and you are wrong', it hallucinates us to think that they are on the right side. It also make us feel inadequate. All of these lead us to conflicts in benefit as well as idea and believe, until it eventually expands into violence.

Society will not be able to return to peace by eliminating our enemies or people who think differently than us, but it will happen once we realize our ego and prevent it from urging our anger hatred and fear any further. Then we will be able to live together even though we have a different viewpoint. Although we live among people who think differently, we will be able to be calm. Once our mind is calm, we will be able to see clearly that social difference is a cause of our conflict, which is in need of immediate solution.

It is still not too late to cooperate.



## Once the World Slow Down

Nowadays, 'travel' and 'tourism' are becoming the same word because people travel for tourism purpose more and more. It is different from the past that they travel for other purposes and tourism is just a by-product, not really a main objective.

No matter the travel purpose is, we always get to see new places and experiences new things in our lives. Especially when it comes to tourism, the trip will be merely for recreation.

Actually, what we benefit from traveling is not only relaxation; it also broadens our attitude of how to see the world as well as it helps us to have a deeper thought about life. We could say that this is a real value of taking journey. The delight from traveling will not stay with us for long time, but the new viewpoint that we gain from traveling will stay with us forever and it will affect how we live out life in one way or another. There is also a Chinese proverb says 'The one who has returned from his journey will never be the same person as when he left.' Therefore, we could say that anyone who returns without any change in his attitude is a person who did start his journey yet, he just changes a place to eat, to travel and to sleep.

If we look at it this way, the point of traveling may not really to change a place, but to change oneself. For some people, it is more than that. It is their beginning of their trip in search for themselves in spiritual way, and there is nothing more important than this. Therefore, even though someone traveled to 108 countries but still cannot find himself, it is doubtful that the trip is worth it or not.

This is a collection of Phra Paisarn Wisalo's articles, letters or travel journals which he wrote them from his own traveling experience, both domestic and international. The content in this book represents ideas in many aspects such as life, culture and society.



## Religion of mind

Buddhism and Monk Institute used to have significant influence to Thai society in the past. However, in a few passed decades that influence from religion had been decreased dramatically. One of the reasons is that Buddhism lacks of an inability to adapt itself with the rapid social change. From being the leader of Thai society, it now turned into a follower, leaving Thai society to be moved by other kind of force such as capitalism which urges greed, or politic ideology which urges hatred. The result of those is that the culture of greediness and hatred are widespread in society.

Nowadays, not only that Buddhism is unable to free people from the said cultures, the religion and monks are also obsessed by them. This leads to doubts and questions toward Buddhism and monastery institution.

For Buddhism and monastery institution to have creative power in this new world, they need to see their limitation in the past, as well as they should adapt themselves by reviving the core of Buddha's teaching that has been overlooked for all these time. They can also interpreting other moral principles to be modern, as well as reforming monastery institution, in order to create a culture of awakening. That way, they can oppose against the culture of greed and hatred.

Buddhism and monastery institution have associate with the world with kindness and bring out their best efficiency in order to be significant once again. Being generous to the world will become their long term benefit. Failing to do so will result them in an utterly anxious future.



## Reversed Happiness

### Living Through Economic Crisis

Economic crisis may decrease our income, or worse, increase our liability. However, it can only affect us only outside, it is unable to influence our mind unless we allow it to. In other word, an economic crisis only makes us less comfortable, but it cannot make us less happy. Therefore, it is all up to ourselves whether we will consent our problem to have an influence our mind, or not

Therefore, no matter how bad the economy is, we can still live happily by living your life to the fullest and trying to admire every good thing in our lives. We can also find our luck out of our hardship and be positive. All of those will allow us to enter a more tendered happiness.



## Solution to Violence in Thai Society

*“Although the person before us is our enemy, we should still face him with mercy and kindness. It is normal for us to have hatred, but he have to know how to control those furious feelings. As long as we are stable in conscious, the said feeling will just fade away.”*

Phra Paisal Visalo

*“The government can come up with any law as they wish and so it becomes only a tool. There are so many unfair laws to citizen which reflects that righteous and lawfulness are not going the same way.”*

Pravet Wasi

*“People turn themselves into criminals not merely because of poverty; they also suit themselves with the current world. There is no use to pray not to get robbed, as it is not going to be successful, we should just hope that the one robbing us is a professional.”*

Nithi Aeusriwong

*“There is no chance for the military to win this battle, as violence can go on forever as long as the terrorist is protected by masses . What they can do now is buying time.”*

Kasien Techa Peera

*“Violence is people basic instinct, but it is developed to be an organization with rights to lawfully use violence. Many complain that using a peaceful approach is too difficult, but have we ever tried it?”*

Rossana Tositrakul



## Thai Buddhism in the future

To remedy Thailand as of now with Buddhism, one needs to have a deep understanding in the complexity of Buddhism in Thailand, and spread it out in order to find the best solution.

Phra Paisal Visalo spent many years to make research and rearrange into this book. It provides many proofs in the past about Buddhism in old days to give us an understanding how the religion took part in Thai society. Buddhists in each era had a different social question to answer, and the writer analyzed every event and translated the reason for each change in monkhood in Thailand. He also interpret the message behind each religious teaching to make it easier for the new generation to understand. Moreover, Phra Paisal used those information to predict a near future trend of Buddhism in Thailand.

The writer brings up many problems as well as possible solutions for Thailand's Buddhism, with his intense education and his careful introspection, in a hope that the questions will be brought to discussion widely in the society. It is not an instant solution to press into the current society, but a beginning of issue realization to find the best solution.



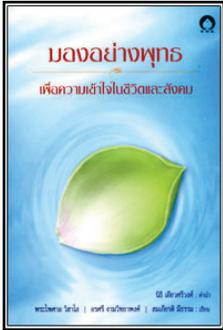
## Trailing Karma, to Dharma

People are not born just only to atone their karma, but they are able to create a better karma to achieve a better life as well. Even when we sleep still in our bed doing nothing, we can still think good in a merit way. That is a kind of mental work. Therefore, people can be good all the time, and that good karma will benefit us, at least in our mind.

Believes which says people are born to atone their sin usually make them surrender anything that happened to them as they think of it as a consequence. However, this thinking method will make us to be a mere victim of the consequence even though we could make this an opportunity. For example, when we are sick, we can think of our sickness as a reminder of the instability of life, and to remind us not to be careless and to keep making merit. We can also spend that period to practice the Dharma. Many people found that being ill benefits them much more than expected, and they can think like that because she did not just accept it as their karma.

Actually, people create karma all the time. Even when we think we are atoning our karma, we create a new one at the same time that is accepting and surrendering of what happened to us. That will create a new consequence, which will come to us later, either good or bad one. For example, if we take our sickness as out atonement, it will help us to make up our mind. However, if we refuse to get a proper healing, the sickness will just spread out. This spreading is not because our old karma, but it is a result of our ignorance that we think we are atoning our karma.

Rules of karma is Buddhist ideal that Thai people are familiar with the most, however, it is also the one that we misunderstand the most. If we have the right understanding about karma, it will support us in making merit, practicing ourselves and also healing others. On the other hand, if we have a wrong understanding, it will degrade our lives, making us to live in fear or selfishness. An idea like that will benefit no one and will make our society a great failure.



## Vision of Buddhism

'The Vision of Buddhism' is a collection of newspaper articles written by Phra Paisal Visalo and two other writers. Therefore, it is not divided by chapters or episodes to find a conclusion of anything. However, the readers who get a hint provided in this book will realize how to look at things in a way of Buddhist. They will be able to apply this to other problem, social problem or private one.



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