

# *Love and Loving Kindness*

K. Khemananda

Suffering is the dis-ease of living that nobody can deny. Although sometimes, some periods when life seems to satisfy our demand, we feel happy but it is never permanent. It changes, somehow from the great success, which gave much joy and happiness, slipping into great suffering when things change. Moreover, happiness without self-awareness causes one to suffer. When happiness fades away, all that is left is the desert of lonesome memory. It is sad to think of the bygone days, which never return.

Love is, surely, wholesome, and hatred is ugly. But if we did wrong with love, we may yearn for it till our last breath. Hatred too may destroy your heart as love does.

Everyone loves to love and to be the beloved, and everyone really needs love. But why does love create fear, jealousy, anger, and finally despair?

When one loves, one always hopes to see the love-seed grows to perfection as the big banyan tree grows bigger from its seed. But what is wrong with our heart when love changes to hatred. Why does love open a severe wound at our heart instead of remedy?

In Thai terminology, there are no words calling lovers as 'honey' or 'sweet heart'. They have a literary meaning for that as 'Yajai'. 'Ya' means medicine, and 'jai' means heart. So yajai means the remedy at heart. The Thai Buddhists view things on the basis of suffering which is one of the 4 Noble Truths taught by the Buddha. Love of the lovers, husband and wife, is the best remedy for the inner wound, and lonesomeness. Psychologically, while one is in sorrow or great difficulty, one needs remedy from his or her consort. Buddhistically, one needs a 'spiritual friend,' a true friend, in order to be aware of what arises in one's mind. So to say, beside the person as our consort, the awareness is our best friend. Awareness is the forerunner of understanding lonesomeness, sorrow, despair, and fear etc. To understand this through seeing their very nature, of how it comes and goes, is the dawn of love. Since love takes root in the soil of understanding oneself as the other. And love always responds and cares for that.

Ignorance itself is the great obstacle of love. It grows into egoistic feeling and self-centeredness. Finally, it closes the door of one's heart to prevent the other to share and breathe the open space of intimacy. One may turn to be a dry-heart person, lack of inner space that sensitivity is stagnant and absent.

To love is to accept the others as if oneself, care not whether she/he is dark, white or brown skin, beyond nationality, class or caste. To hate is to attach to separatism and grasps hallucination as real. Hence, looking down and looking up high confuse oneself with comparison. And always miss the noble and pure look into the essence of the heart of the other as if oneself.

Ultimately, all sentient beings share the same heart, as all plants share their roots, on the same planet Earth.

Physically, all sentient beings share their foods from the same source – Nature. The body of every sentient being is the component of natural elements. They are earth, water, heat, and wind. It is wrong when one says, "This is my wind, my earth" and so on. Or "This is an American fire" or "This is Chinese heat." Besides, the mind or consciousness is beyond grasping. It is generalized and universal as the four elements. Mind is a kind of knowing element. No one can possess it as land or house. To say "This is my mind and I am a woman, so my mind is female" is a grave error. Mind is beyond sexes. In general, we suppose to say so to succeed our affair in communication.

Life is universal and the so-called individuals share in that nature. As the essence of life is the pure awareness or Bodhi, so to say, essentially we are one, sharing the same source of food from the mother Earth, sharing the same seed of Bodhi and are growing to be the Bodhi tree, in order to fulfill the forest of oneness. We are ongoing the way of insight and mercy. These two sides of one golden coin are our treasures that we have and use every while and everywhere we roam.

If you ask me "how to use this coin?" My answer is "You must meditate in order to open the door of your heart. Since insight and mercy are originated at heart. Whenever one feels at

heart, one feels whole. The whole is united at heart that feels. So to say, feeling of the whole is love. Love is universal – as life is.

But why war, hatred, revenge, and carnage? How do we understand this fact and how do we take responsibility on that?

I have no answer in mind, as you are, feeling sad and pity on those who are confused with thoughts and ideas. This violence is always caused by the intellectuals who are confused. It never arises in the simple mind. It always caused by the value system and theoretical attachment. It never arises from the innocent one who possesses no power.

Is love power? In fact, love needs power for care taking. Beside pure awareness, patience is the power in need for love. And only patience can prove what love means. Thus, love is the maintenance of the feeling at heart, and love gradually mutates from weakness, childish, and emotional to inner strength, grown-up, and courage, till able to accept departing from the beloved and be free from all tragedies. Patience is the loving power and it is always accompanied by humbleness.

Love of the one who knows is to love without attachment, without being possessive or dominant. These we know very well and we really need such love, but almost always we do not know how to detach and be freed properly. Detachment for us means no love. Thus, it creates a distance and dead space between others and us.

We really need a de-centralized meditation to penetrate through space. A kind of meditation that makes us feel intimate with our self-nature, and gain insight into the undifferentiation, the fountainhead of universal love of the one who knows.

We, average people, are also the seed of that knowing nature. So we may love those who are nearby us, devoted to the whole with the same universal essence.

For the Buddha, after he attained great enlightenment, he tended to not teach the world of that unspeakable Dharma. He thought that the people are merely attached to egoism and grasping it permanently, and also they love to lead their lives in darkness. It would be hard and waste his time to teach. The scripture mentions that when he thought so, the Mara (demon) sent his most beautiful daughters to entice him and to try to married him. One of the most beautiful daughters is namely Arati. It means the lack of love or love-less-ness one. Thus, the obstacle of loving-kindness is love-less-ness itself. Love-less-ness is truly the heart-less-ness.

For the Buddha Dharma, it is the way of insight wisdom and compassion. It guided the Buddha to walk miles after miles for more than 45 years, helping the people to see the truth of life, in order to free themselves from bondage.

The Buddha said: love gives birth to sorrow and fear. Such love is a kind of attachment, and from the egoistic feeling that gives birth to fear of losing and sorrow. In short, when one falls in love, one loses oneself to delusion and ignorance. But he also said, "I have considered in all directions, and found nothing comparable to one's love for self in Dharma."

Love of self-nature is the foundation of all kinds of love. They are: parent, husband, wife, friends, neighbors, sentient beings, mother Earth and so on. Such love is not an art nor science. It needs no dramatized emotion nor rational determinism. A pure feeling of giving fearlessness, love is. Never forced, though empowered, yet allow the young mind to naturally learn the lessons with deep sympathy, able to wait in equanimity for the change to come.

Love is the best strategy to change the obstinate mind to recognize goodness of love itself.

Though love is not art nor science, but always gives birth to great art of all wonders and great scientific discoveries.

Loving-kindness always supports the world and holds human's heart so that it will not fall into a hell of separatism, self-centeredness, and selfishness.

For those who are always kind to all sentient beings, his or her mind is naturally soft and easy going with meditateness and happiness.

All prophets of all religions are the speakers of truth, and what they acted and preached most was love. Neither in the past, present, and the time to come, love is mentioned as a spiritual food along the path of mankind of all generations.

And if we are not confused with theoretical discussion about the path and destiny, somehow, love is our own path as well as destiny. We need freedom for loving-kindness. Freedom without love is meaningless.

If we really love ourselves, we also know that the other loves themselves too. When one knows and feel at heart on that, his or her sense of living will naturally move from existence to co-existence along with attitude of helping each other than destroying or competing. When one helps the others, one also lifts up oneself from stagnant feeling and narrowness.

So to say, giving or helping is the very gesture of love. Neither chances, things, fearlessness, nor knowledge, giving is the hands of the heart that loves. And if there are the "eyes" of Insight Wisdom in the palms of giving, it is truly the best gift. As we see in the palms of Avalokitesavara (or KuanYin) statue. That is the personification of Prajna and Karuna (intuition and kindness).

In both giving and receiving, we need the awareness in order to understand whether the actions may mislead and corrupt loving-kindness. Hence, giving and receiving grow to fulfill the very meaning of self-less-ness and emptiness.

Our heart that loves will sing a song of celebration when we find that all obstacles are actually the benefactors. And enemies and strangers are merely our friends we just meet.

I do not know what love is, but it is good to love and to be loved. And if love and wisdom are of the same golden coin, I take the love side.

*Sunday, Aug 23, 1998*

# *Are Insight and Mercy possible for all of us?*

K. Khemananda

The topic is rather the inquiry on the possible establishment of real relationship among people on the basis of insight and mercy known as peace.

Obviously, the most obstacle on this being is, on the one hand, the enclosure of chance to truly learn the lesson of peace, and on the other, that chance are wasteful in vanity and always attached to sensualism. In both cases they depend on the value system of the society and how people practice it.

The knowledge in which this article aims at is the insight into the nature of oneself (or self-nature) and the feeling of oneness of mankind involving all sentient beings. The lack of this understanding is the cause of suffering and conflicts of both the individuals and nations in all respects of evolution of mankind.

In general, history of mankind is the story of human striving to live, to be freed from sufferings, limitations and captivation. In order to solve the problems, they learn their causes and hence avoid problems or prevent the coming conflicts both caused by human behaviors and by nature. Our civilization has been established by these facts since the early of time.

I believe that human of pre-social order, he or she has no self-image to identify oneself with. Those reflections in the water or an individual appearance are not the meaning of self-image here. Self-image is the (illusory) production of social order in the period and duration of time when divisions and separations took place. Division and separation of duties have gradually classified castes and classes system and finally reflect the image of the individuals. The idea of self, I believe, simultaneously arose with the discrimination and nomination of things in which language began its role.

The cave paintings of ancient man tell us how they have searched to know and understand the existence of the self-image. They, somehow, painted the images of the animals or men and women in searched of meanings of self as well as nominated and identified things from those names. To name things is to imagine out, in other words, to imagine things toward their names. This capability of imaginative power awoke in human which biologically and mentally differentiated him/her from other species. And according to this potentiality made mankind needs to understand his genesis and destiny. Therefore, the path is recalled since then.

For our time, we possess the enormous knowledge and technologies. Our knowledge, gathering from observation and imagination, is so wide and deep. But we also wonder that whether our inner life – has fulfilled our demand and destined our journey. Or we are still hang on the “what a way to go?” confusing with our enormous knowledge. Merely gain more comfortable way of living than our ancestors cannot assure that we are safe as long as our inner life is still disturbed by fear, anxieties, discontentment etc. We are, somehow, even worse than those who lived by nature in the early of history of mankind.

In the present day, it seems the understanding and searching for the truth; being God, Toa or Dharma and the crisis's that we have caused to the world by our way of the unaware living are simultaneous. The destruction of natural environment and other declinations somehow urge us to seek the alternative. That is, intellection and spiritual wakefulness should be considered to find its balance and harmony on the basis of reality and humanness. In hope that such crisis's shall be our turning point in the right time. We truly need to understand our self-nature and the role of self-image clearly in order to turn to the ultimate and universal truth.

Self-image is the production of time and attachment. Its dependent origination is as a person hold a torch of fire and moves it round in the dark. The circle of fire seems real or as if it is a hologram. As we identify ourselves with that virtual reality, hence we ignored the self-nature which essentially is the pure awareness and habitually be captured by conceptual thoughts of the self-image. And are dictated to act, to say, to think, centralizing from the egoistic feeling and self-importance, ignored the holistic sense thereby. When we are aware of our self-nature, the awareness itself is sharpened and so potent by all kinds of movements, both physical and mental,

external and internal. Its capability is to transmute our life to the heightened sensitivity – and ready to recognize the one-whole.

Such reality cannot be perceived by merely thinking of, since it is a matter of self-realization. Whenever the thought process is replaced by the continuous self-awareness, then thoughts are naturally cease. This extempore experience is the touch of one self-nature at the end of all projection of the mind. The awareness is aware of its very intrinsic nature without any media and recognizes the one-whole.

This kind of touch, in my sense, is what the scriptures, myths, fable, and fairy tales represent in many ways. As in the fairy tales of the 14<sup>th</sup> century in which the atmosphere of the Western world was still governed by God, angels, and fairies prior to the renaissance which was governed and directed by the geniuses. Our heroine of purity who was slept for uncountable time under the curse of the lady of the dark, till awoke at once by the first kiss or the first touch from the prince of life. The touch that awakes life back to the great wedding which penetrates happiness and peace thoroughly the whole region of life.

I am humbly saying with respect to the Catholics that the touch of the one-whole beyond self-image is the ultimate baptizing to be the true Catholic, since the Catholic means the ultimate and universal truth. And I am also cordially saying to the Buddhists that the touch is the awakening of the Bodhi mind in which is formerly covered by the concept of 'me' or 'mind'. With respect and wishes for forgiveness if my saying has dissatisfied the Hindu and the Muslims that the passage of being the Muslim and Moksha are at the end of the wall of conceptual thought which is the symptom of suffering, conflicts and struggle of mankind. The passage of all religions is that frees from captivation of all egoistic feeling and selfishness.

I also believe that the touch is the maker of peace and happiness under the universal name of truth and is freed from limitation of being Christian, Muslim, Hindu, Sikh, or Buddhist. Beside this, I sincerely believe that the way to the one world family or global village is possible by the bliss of this touch.

From the touch it naturally reveals the insight and purity of one's heart – the very source of the non-alienated of knowledge and mercy. Hence, it is the foundation of faith that will support art and science to keep on the right track.

Since the essence of mind is the truth beyond thought, buddhistically, it is the unspeakable nirvanic nature. All of us are of that primal virtue in all generations.

The gaps between people to people, state to state, are generated by the mis-regime and grasping of hallucination as the real, hence ignored the Ultimate-ordinariness.

The maxim that 'Love your God whole-heartedly, and love your neighbors as you love yourself' should not merely be practiced among the Hebrews and the Christian and at the altar. It should apply that truthfulness, in every respect, among the individual and the states.

The environment crisis tells us that time for separation and non-cooperation is over. And also over for the big and empowered countries that fail to see the significance of the small one. As a matter of fact, the big are ever preserved and supported by the small and also the small are always reserved and safe by the big. On the contrary, if the small collapsed, the big are also going to collapse since each one depends on the other.

This very fact should be the fundamental understanding among people and among nations for the future of mankind and other species.

I do not aim my talk at Buddhism or to represent a new technique in meditation or any method. I am simply telling all of you how I feel the significance of the self-awareness that: it is the guidance to feel free from captivation of conceptual thought and all grasping. Realizing of this touch is not depending on being a Hindu, Christian, Muslim, Sikh, or Buddhist, etc. And also not depend on being American, French, British, Jewish, or Arab. It is not depending on being male or female, highly educated or lowly educated, rich or poor.

# *The Insight of Emptiness towards Self-awareness*

K. Khemananda

Suppose all of us; here, at this very moment are dead people who come back to life by power of incredible magic. My inquiry to those who are resurrected is: What is first observed as the sign of life? Or what is the prime presentment. Surely, if we are the living observers of the dead, our answer should be 'movements.' The abdomen of the dead moves up and down and there is some movement probably on his or her eyelids. But my question is specifically directed at the resurrected. I would like him or her to answer to oneself at once after the postnatal state with his or her verbal silence. The answer may probably be "nothing but a pure knowingness." It is probable that life may exist prenatally but in an unknown state, hence postnatally it turns on suddenly the consciousness system and acquires the self-image respectively. Life moves into the sphere of space-time in which things are discriminated. Names are perceived and so on. The *self-image* arises, so does the world in which 'self' clings to the realm of diversity as conditioned by the self.

We cannot help feeling that we are 'some one' and not another person. Some one who walks the street, who loves, fears and cries when parting from the beloved. Is the image of 'some one' true or merely an illusion in our mind. It is real or unreal?

The investigation of the self as being *real* or merely a *hologram* is needed. This very fact leads us to the understanding of the whole.

Buddhistically, the being, person, *self*, the you-me merely exist in the *relative realm* of consciousness. *Ultimately*, it is *not self*, not being, not person, not me and not you. The components of human being: *form, sensation, perception, thought formation, and consciousness* are not of an individual. They are processes of the universal elements, both *matter* and *mind*. *The attachment, to the conceptual thoughts as 'me' or 'mine' acts as the illusive center of phenomena.* This causes the narrowness of the minds and creates conflicts and polarities. From this fundamental error, one loses direct knowledge and simplicity and is caught up in complexity in thoughts and actions, and thus leads to a life as a person who is doubted by the echo in the valley, which one has caused by oneself.

Buddhism considers phenomena as nothing more than the *dependent origination*. Detached from any permanent entity as the Self or Soul, it is neither the this nor that but the this-gives-that-ness; therefore phenomena are essentially the movement of the causes and conditions, both in term of increasing or decreasing, and rising or falling.

This can be summarized in 4 statements:

This exists, so that exists.

This arises, so that arises.

This is absent, so that is absent.

This is extinct, so that is extinct.

*Ultimately*, there are no permanent things, therefore being attached as permanent is the grave error. In another word, there is *no ultimate individual* aspect but its seemliness is *merely illusion*. Therefore, buddhistically the path is not that of the extremes - that of the left or the right, the above or the under, the this or the that, but the *middle path*, the this-gives-that-ness. Essentially, it is the path of *emptiness*; it is beyond grasping.

It seems that, emptiness is a kind of threat to human being and civilization, particularly from the viewpoint of those who are attached to the idea of permanent existence of the Self or Soul. Emptiness for them is the destroyer of faith, hope, and the whole human civilization. This

misunderstanding existed even in the times of the Buddha, and now it still makes no sense to those who understand Buddhism superficially, and who still conceptualize and speculate merely through words.

*Emptiness actually destroys attachment* by which our sensibility and sensitivity are captivated and limited. True intuition should be freed from human condition and narrowness. Thus, to access the perfect freedom means there is not a thing to cling to, neither definitions, nomination, nor all suppositions. This is automatically the end of polarity and conflicts. *Emptiness, is neither the means nor the aim but the whole.* There is nothing to do concerning or gratifying one's own desire. *Our awareness in practice is just to know without any concept of, 'me' or 'mine'.* It is neither to know not, 'nor' to know something specifically. Just know clearly, and totally, without attachment.

The spontaneous movement of both body and mind are our natural path. For us, human beings, awareness which is the ultimate means, may coincide with the pure and tacit movements of both body and mind in the understanding such error and in purifying our view. We name such attitude as *'bhavana' (spiritual development)*. It is the task of stirring the wakefulness nature, not a kind of self hypnotizing in order to attain calmness, which is impermanent, not to access any entity, not even to bring in the light of knowledge from other sources but the *wakefulness from within the mind itself.*

As formerly mentioned, what we feel and hold as 'me' or 'mine' are merely the misassumption which is the reflection of our senses, and is caught up into the illusive center dictating our actions, speeches and thoughts. The 'me' is an image illusively constructed by thought waves. Therefore, if thought is cut by the power of awareness, the hologram of 'me' is put to an end. Then there will be a revelation of the boundless mind manifests. *The bhavana means to wake the 'knowing' nature by being aware of the actual movements, physically and mentally. Whenever a thought arises, know it and realize the happening without volition to do anything specifically, nor trying to stop it, following it, or attempt to memorize the matter of thought. Just realize the rise and fall of thoughts.* Such contemplation may alert one's mind while eliminating the image of oneself that reflected in conception, the mind is clearer and lighter respectively. This kind of practice is to be free one from conceptual thoughts, which limit one's mind. It does not aim at grasping temporary calmness or any extraordinary experiences. *It is just to awake the knowing nature which is the essence of Mind.*

As a matter of fact, the individual aspect, which is discerned from the wholeness, is an error in the human mind. Discernment in order to think in term of concept is our habit. Language is our instrument for this task.

Emptiness is neither theoretical nor an idea of voidness which one should attempt to acquire by making one's mind blank. It is also not imagining the space of microscopic nor macroscopic, but the cessation of the limitation of sensibility, which reveals the very fact that reality is groundless. The phenomenon is merely a glimpse into reality, which is certainly beyond the ideas of existence or nonexistence. The clear insight on this matter penetrates through the mind only. There is not any logic that can lead to emptiness. Since method and logic are realms of ideas, definitions, names, pre-concept in which (the actual) emptiness is absent. *All volitional actions give birth to consequences in which attachment will take place. Only to the awareness of the mind, in which not a thing exists that attachment becomes extinct.*

However, the bhavana practice or strategic attitude is merely the preparation for nature to take its own course. It is merely to be aware of the door of our heart. In the Christian words from the book of Matthew: 'Watch, therefore, for you know neither the day nor the hour,' and from the book of Luke: 'Let your loins be girded and your lamps burning, and be like men who are waiting for their master?'

*Friday, August 1, 1998*

*Seeing Oneself*

**K. Khemananda**

Seeing oneself here does not mean to watch what one did, will do, or is doing in the sense of morality or conducts, or how one takes responsibility to one's family or society. But rather what actually arise in one's mind.

Since, mind is the forerunner of all activities in our daily life. Therefore seeing oneself means seeing the ongoing at the mind which motivates oneself to do, to speak; to think this and that depending on different circumstance and one's will. In short, it is to observe things from the very source or symptom in which the primary motivation of life takes place and time therefrom.

Seeing here means realizing the objects of mind with awareness. In other words, to realize the mind by the mind and set free from all objects involve the side effects on that realization. They are: rapture, verbalism, extra-ordinary experiences, hallucinations, etc. That means, the chain of thoughts which surround the mind in many layers ceases. This is the first breakthrough and imitation of life in which the higher sensitivity manifests and erases the self-image and introduces the very touch of self-nature to the practitioner as the new horizon of life following the sense of touchability.

Self-image is an illusion gathering from conceptual thoughts as the brands imprinted on a bulk of wax. It is actually an illusive hologram in which the egoistic mind creates as its media to search for perfection. Thus, self-image is ever thirst and hang over by that task, agitating hope and fear, satisfaction and dissatisfaction alternatively. It is always topsy-turvy by itself and in itself.

Attaches to itself as real and as the observer, the mind is dictated by self-image discern things just to gratify and fulfill its demand. So to say, such mind discerns things to construct its own realm, its own world – the world of perfection along with a grave doubt in itself.

Self-awareness, however, when illuminates and sensitive will break through the chain of thought as said, erases all errors as the wax is heated up sending the wax to its origin ("is-ness"). To the form of not-specific form. This metaphor is for the original mind that freed from captivity. Or as the diverse forms of gold ornaments: they are bracelets, necklaces, earrings, etc., are returned to their source – the gold mine.

This experience the practitioner will witness by his or her practice, particularly in dynamic meditation.

At the beginning you must diligently be mindful on the hand movement in a regular and a slow pace in order to know – to feel at every stroke of your hands – movement. Mindfulness here means to feel, or rather to know the body feels itself in each pace. You need the continuity in lightly and tender practice and to perfect the regular application. When mindfulness is absent, you have to come back to start anew. Do not be bothered with such failure. If you know the absence of Sati (mindfulness), it is also Sati. Your practice is going well when you know that. You just simply observe mindfully on each movement and its interval stops. Do not take it too serious and also do not feel it too strong. Just let the fresh feeling gathering naturally and takes its own course. This may be the primary change of your habit from lack of awareness, not knowing, not seeing oneself to a new attitude of knowing and seeing what you really are. You approached your very self-nature and started to investigate and cultivate Buddhata (Buddhahood) in which all of us share in that nature.

Seeing oneself in higher level is to witness the change of oneself from being captivated and dictated by thoughts or an idea that arising in mind. As a person sitting on the bank of the raging river witnessed the running stream and aware of, and not to fall into that river. One sees the arising and falling of thought and its very illusive nature. Hence, understand that why people include oneself are subjected to suffer. The reason is, we are not aware of and do not see thoughts. Thoughts clouded the mind since we lack of awareness, meandering the way and covering the origin of mind.

Seeing these is seeing the world. Since the world is originated from conceptual thoughts. The world is conditioned by those minds of the majority who lack awareness and insight. In order to see the origination of the world, we must see it within ourselves. Seeing its cause, cessation, and the path to the end of the world within ourselves. The term Loka (world), buddhistically, is synonymous with suffering. Thus, the end of the world means the end of suffering that caused by ignorance. So, the end of the world is the end of ignorance.

***Talk to the practitioners for the one-day retreat***

*Sunday, Aug 23, 1998*

***K. Khemananda*** is the Buddhist pen name of Kovit Aneckachai who is an internationally renowned Thai independent scholar. He has been teaching Buddhism, both in theory and practice, from various perspectives, including social ethics, cultures, symbolism and arts for the last 20 years. He has taught in Thailand, Singapore, England, Germany, Switzerland, Australia and the United States. He is the author of more than 20 books, both in Thai and English, on Buddhism, meditation, art, and culture. He is also a poet and artist whose work has been exhibited internationally and reviewed in the local press of those countries where the exhibitions have been held. Khemananda, graduated from Silpakorn University, Bangkok, with a degree in fine arts in 1965. He taught at Bangkok Technical University for two years, from 1965 to 1967. In 1967 he resigned from his job and entered monkhood for the next 15 years. He studied Buddhism under Buddhadasa Bhikkhu, one of the great reformist Buddhist monks in Thailand, and Luangpor Teean, the founder of Insight Dynamic Meditation. In 1976, Khemananda founded the Ariyabha Foundation, a non-sectarian society for the study and practice of religion in Bangkok.. Being a "liberal" abbot Buddhist monk, he left Thailand in 1981-1985 in exile under the political pressure of the military government. In 1985 he disrobed and has continued his works as a lay person since then. Khemananda, himself an Insight Meditation master, continues to teach and conduct many retreat courses in Mindfulness/Awareness Meditation both in Thailand and abroad. In 1998, he was invited to conduct three meditation retreats at the Chuang Yen Monastery, Carmel, New York, the largest Chinese Buddhist Temple on the East Coast of United States. His teachings at various institutions in United States back in 1991 resulted in the book, "Know Not a Thing: Insights into Dynamic Meditation" recently published early this year by the White Lotus Publishing House.