

HERE YOU'LL FIND THE ANSWERS

Volume 7

Real Questions, Real Lives, Real Karma

How the Invisible Laws Behind Your Life
Actually Work

Teachings of Khun Kru Mai Yai (*Phra Thep Yanamahamuni*)

Translated and adapted for Western readers

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www.ChillAndShine.com

Original Thai title: ที่นี้มีคำตอบ

Here You'll Find the Answers — Volume 7

Original Thai edition published 2013 by Tawan Dhamma
Foundation

ISBN: 978-616-91705-0-1

*English translation adapted for Western, non-Buddhist
spiritual seekers.*

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A Note to the Western Reader

You're holding a book that functions like a window into an invisible operating system — one that runs beneath the surface of every human life but that most people in the West have never been taught to see.

In the Buddhist tradition from which these teachings come, the universe operates according to natural laws as precise and impersonal as gravity. The most important of these is the law of karma: every action of body, speech, and mind produces results that ripple across this lifetime and into future ones. Not as punishment or reward from an external judge, but as natural cause and effect — as reliable as planting a seed and watching what grows.

This book is a collection of real questions from real people, answered by a revered Thai meditation master known as “Khun Kru Mai Yai” (“the Teacher Who Isn't Senior” — a humble title he chose for himself). People brought him their most pressing life puzzles: Why did my business collapse after years of success? Why was I born with this condition? Why does bad luck seem to strike right before I'm about to do something good? What happened to my loved one after they died?

His answers draw on deep meditation insight into the workings of karma across multiple lifetimes. Whether or not you share that framework, the patterns he describes are strikingly recognizable: how inconsistency undermines lasting success, how resentment poisons relationships across generations, how generosity — even small acts done with pure intention — creates unexpected breakthroughs.

A few concepts will be helpful to know before you begin:

“Merit” (Thai: bun) refers to the positive energy or spiritual credit generated by good actions — generosity, ethical conduct, and meditation. Think of it as depositing into a cosmic savings account. The more consistently you contribute, the more stable your “wealth” becomes across lifetimes.

“Karmic results” (Thai: wipak) are not punishments but natural consequences. A person born into difficulty isn’t being judged — they’re experiencing the fruit of seeds planted in previous lives. The empowering implication: you can always plant new seeds, starting right now.

“Mara” is not a devil in the Western sense, but an adversarial force that operates through the defilements already present in the mind — desire, anger, and delusion. Think of it as the mind’s own

sabotage system, constantly looking for openings to pull you off course.

“The center of the body” (Thai: sun klang kai, “Base 7”) is the focal point for meditation in this tradition — located about two finger-widths above the navel, at the body’s center. It’s considered the access point to the deepest layers of consciousness.

You don’t need to accept rebirth or any particular metaphysical claim to find value here. Read these stories as case studies in the invisible mechanics of human experience. Notice the patterns. See if anything resonates with what you’ve observed in your own life or the lives of those around you. The law of karma, at its simplest, says: what you put out, you get back. And that’s a principle most wisdom traditions — and most honest people — already know to be true.

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Foreword by Phra Thep Yanamahamuni

It doesn't matter how many enemies you face. What matters is that you win.

Once ordained, follow the example of the Venerable Luang Pu, Phra Mongkhon Thepmuni (Sod Chandrasaro), the Master Who Conquered Mara. From the very first day of his ordination, he devoted himself to practice without pause.

Your decision to ordain for life is something extraordinarily rare in this world. Only those who have accumulated vast merit over many lifetimes develop the inner conviction to dedicate an entire life to this path. Humans and celestial beings alike rejoice in such a commitment.

Consider the Bodhisattva's journey toward Buddhahood. He set his goal and then pursued it with his life as the stake — giving up possessions, limbs, even loved ones. Whatever anyone needed, he gave. He sacrificed everything for the sake of the highest awakening. You must bring that same resolve.

Once you've declared 'I will do this for life,' the adversary has already appeared. It's like stepping onto a battlefield. How many enemies there are doesn't matter. What matters is that you win. Stay

far from anything that threatens your goodness and your spiritual life — both physically and mentally. If duty brings you near such things, stay near but never close. Keep distance in both body and mind.

Many have set out with good intentions but didn't make it to the end. Among those who aspired to Buddhahood, many succeeded but many also fell short. Every single one had to stake their life on the effort. So must you.

If you win this battle, those who follow will walk in your footsteps. You'll be raised from an ordinary flag to a victory banner atop the highest pole — a living example that the path can be walked.



Foreword by Phra Bhavanaviriyakhun

Stake Your Life on It

The Buddha placed the highest importance on the practice of the Noble Eightfold Path. He declared that all his teachings converge within it.

The key principle in practicing the Eightfold Path is this: all eight factors must be developed in

proportion and practiced as though your life depends on it. Without that level of commitment, the First Path — the initial breakthrough in meditation — will not arise. And without that breakthrough, all your learning amounts to little more than surface knowledge. Eventually, you'll drift away.

But committing your life to something doesn't happen overnight. Even Prince Siddhartha needed six years to cultivate the resolve to stake everything on his practice.

The question you must ask yourself every day is: Am I bringing my full life-force to everything I do? If you can do that consistently, then when you sit in meditation, your mind will settle. The deepest truths will become accessible.

Another thing you must guard against carefully: don't accumulate possessions. They become anchors that weigh down the mind and steal your time. When you have many things, you worry about many things. That state of mind makes it impossible to practice with total commitment. But when your possessions are few, you can train yourself deeply within the discipline of the monastic life.

The Buddha wanted monks to be like great trees: great in virtue, great in the Eightfold Path — yet requiring little water. A few robes, a single alms

bowl, shelter under a tree, and simple medicine.
That's enough to sustain a life devoted to practice.
Train well, and you'll walk through life with
confidence and dignity, unshaken by any obstacle.
This is the supreme value of studying the Dhamma.

From the Heart of Khun Kru Mai Yai

The reason I started the ‘Kindergarten of the Dream Within a Dream School’ was simple: I realized I’m getting old. Time is running short. Whatever knowledge I have, I want to share it with everyone — what I’ve learned from the Pali Canon, from Khun Yai Ajahn (the great laywoman who founded Wat Phra Dhammakaya), and especially from the Dhammakaya meditation tradition passed down through Luang Pu, the Master Who Conquered Mara.

I also wanted to give something back. So many people have supported us with food, water, and sustenance — keeping the monks and novices strong enough to study and practice the Buddha’s teachings. This was my way of repaying that kindness.



Why the Name “The Teacher Who Isn’t Senior”?

People ask why I use this name. I simply liked it, that's all. The "Senior Teacher" is a title used in Thai medical schools for those who have passed away and donated their bodies for anatomical study — the ultimate act of educational generosity. I haven't reached that level yet. So I'm just "the Teacher Who Isn't Senior."

The "Great Teacher" was Khun Yai Ajahn, the woman who gave birth to Wat Phra Dhammakaya.

The "Teacher Greater Still" was Luang Pu of Wat Paknam — Phra Mongkhon Thepmuni (Sod Chandrasaro), the Master Who Conquered Mara.

1. Rise and Fall

A woman writes: My husband ran multiple businesses — construction, car detailing, concert promotion, and more. After our marriage in 1988, we were incredibly wealthy. Friends were always at our door. We had luxury cars of every brand. Monthly income was never less than 10 million baht. Once, after a single concert, my husband made 700,000 baht profit in one night and was so ecstatic he threw money from his wallet to the crowd. Then in 1993, he guaranteed a construction contract that went wrong, leaving us with 20 million baht in debt. Since then, every business venture has failed. We've been to court for seven years. Our total debt has reached over 100 million baht. Why did we rise so high only to fall so far? Is there any chance of becoming wealthy again?

Khun Kru Mai Yai's Response:

You and your husband were extremely wealthy for a while, then fell into hardship and mounting debt. Every business venture dragged on endlessly before producing any income. The reason? In past lives, you didn't make merit consistently.

You designed your life with thoughts like: “We've done enough giving already.” “We've already given plenty.” And then you stopped. Or: “Let other

people give for a change.” Or: “That temple is already rich — they don’t need our help.”

Whether a temple is rich or poor has nothing to do with you. But whether you make merit — that has everything to do with you. When you give, you receive. When you stop giving, what you have gradually disperses, because there’s no merit holding it in place.

Your generosity was inconsistent. In moments of high faith, you gave wholeheartedly. But sometimes, after giving, regret crept in — a stingy thought: ‘I shouldn’t have given so much. I should have held some back.’ That karmic residue followed you.

Here’s how to redesign your life: accumulate merit in simple ways, frequently, with a clear and peaceful mind. When you make merit simply, merit arises simply. Wealth then comes simply. If you give with a calm, cool heart, the merit flows without spilling. When wealth arrives, it arrives smoothly and abundantly. But if you’re irritable while giving, then when the merit eventually ripens, hardship comes first — what we call ‘painful gain.’

You absolutely have the opportunity to become wealthy again. Commit to accumulating merit with full intention, using the approach I’ve described.

March 21, 2006



2. Obstacles Before Every Good Deed

A woman writes: Why is it that every time my husband and I are about to make merit, something terrible happens first? It occurs so frequently. Once, while we were celebrating before bringing our offering to a temple, our second daughter suddenly fell from a railing and broke her arm. Another time, just as we were heading to a meditation retreat, a massive flood blocked our path. We made it eventually, but why does this keep happening?

Khun Kru Mai Yai's Response:

You and your husband experience bad events before making merit because your giving has been inconsistent, and because you tend to be irritable when you give. This opens the door for old negative karma to slip through and cause trouble right before you do something good.

The solution is simple: don't let your merit 'spill' by keeping your mind clear and calm. And don't pay attention to the obstacles. Set your intention on

creating goodness and pursue it with a bright, peaceful heart.

March 21, 2006



3. Free Money

When our third child was born, we got lucky. The power company needed to install high-voltage lines through our land and compensated us 2 million baht — while we kept the property. My husband's faith in merit soared. He started coming to the temple, and we donated 1 million baht from that money. Later, a friend borrowed the land as collateral, then asked to buy it for 600,000 baht. My husband agreed without a contract. The friend promised to pay within eight months but never paid a single baht. What merit brought us easy money, and what karma caused us to lose that land?

Khun Kru Mai Yai's Response:

You received 2 million baht easily because of past-life generosity. You'd made sincere offerings in the Buddhist tradition and in community with spiritual

companions. That old merit finally caught up with you.

But you lost the land to your husband's friend because of a past-life pattern: in a previous existence, you and your husband were also married, and you borrowed money from someone and then conveniently 'forgot' about it. That old karma came back around. It's your old debt; for the friend, it's new karma he's creating.

Keep thinking about the merit you've accumulated. When the time is right and merit opens the way, he'll return what he owes on his own. Don't worry about it.

March 28, 2006



4. Our New Home

My family moved constantly. Everywhere we settled was wilderness — unclaimed land. We'd build up quickly but lose everything just as fast: two house fires, my father jailed twice on false charges. What karma caused this pattern of displacement, quick success followed by destruction?

Khun Kru Mai Yai's Response:

Your family kept having to relocate because your father's generosity in past lives was inconsistent — sometimes giving, sometimes not. Additionally, in another lifetime, your father was a tough young man who sometimes took jobs forcing people off their land through intimidation, false accusations, and even arson. These created the karmic pattern you see now.

But in generous moments, he would feed his neighbors. That merit allowed your family to rebuild quickly each time. Yet because the fortune carried the 'seed of destruction' within it, it would collapse again through fire or false accusation. It's a case of doing both good and harm: what you sow is exactly what you reap. Plant apples, you get apples. Plant grapes, you get grapes.

April 4, 2006



5. Suddenly Rich

My mother was orphaned just ten days after birth — her biological mother died. But a wealthy, childless couple adopted her immediately and

eventually gave her their entire fortune. What karma caused her to lose her mother so young, yet gain such unexpected abundance?

Khun Kru Mai Yai's Response:

Your mother was orphaned at ten days old because of karma from a past life. She was born into a poor family that had a pregnant cow. Out of desperation, after the cow gave birth, they sold the mother cow to a butcher while the calf was still nursing. That karma — separating a nursing mother from her offspring — came back.

But then she gained a wealthy adoptive mother because in that same life, after selling the cow, the family used the money to make an offering at a Buddhist temple and made a heartfelt vow: 'May I never be poor and destitute like this again.' It wasn't a large amount of money, but the sincerity and correct intention behind the act multiplied its power enormously. That's why she was adopted by a prosperous family who eventually gave her everything they had.

April 8, 2006



6. A Family Torn Apart

I was born into a family where everyone lived apart. My father moved in with another woman. My mother went to live with my older sister. My aunt raised me. I never felt close to either parent. What karma created this?

Khun Kru Mai Yai's Response:

You were born into a fractured family because of residual karma from making offerings without respect, combined with a past-life tendency to be stubborn and dismissive of your parents' good advice. Sometimes this stubbornness broke the harmony of your family and community.

You also had a habit of carrying information from one side to the other without meaning harm — your memory was too good, and you'd casually share what one person said with another. And when your parents tried to correct you, you'd run off to stay with other people. All of these karmic threads wove together, placing you in a family where everyone scattered in different directions.

August 29, 2005



7. The Selfless Father

My father was the eldest of ten children in a poor family. Despite being brilliant, he couldn't continue his education — he sacrificed so his siblings could study instead. Yet when he entered the workforce, he rose to a high leadership position with many subordinates and respect. He also suffers from chronic back pain after falling from a tree, and was tricked into buying a landlocked property. What explains these patterns?

Khun Kru Mai Yai's Response:

Your father struggled as a child because his merit from past-life generosity was low at that point. But he later succeeded professionally because he had some merit from encouraging others to do good. This created a pattern where he helped others prosper — essentially becoming a successful employee rather than a wealthy owner. He had enough for a comfortable life but not wealth.

He excelled academically because of present-life diligence, but couldn't study further because he lacked the specific merit that supports education.

The chronic back pain comes from a past-life habit of using a slingshot to kill animals — squirrels, birds, and similar creatures. That karma, though now in its residual phase, still affects his body.

Being tricked into buying landlocked property was a reflection of past-life karma: he'd once done something similar to someone else. The remedy is straightforward — never deceive others the way you were deceived. Accumulate merit consistently, and set the intention to be free of this karmic pattern.

August 29, 2005



8. Don't Let Grandma Be Lonely

My grandmother was deeply generous — she kept the eight precepts on every holy day and was a devoted temple supporter. But she developed colon cancer, suffered terribly, and in her final years was abandoned by all her children and grandchildren. Only an untrustworthy servant remained at her side until she died at 88. Why did someone so giving end up so alone?

Khun Kru Mai Yai's Response:

Your grandmother's cancer came from the karma of killing animals for food, accumulated across both past and present lives.

The pattern of being surrounded by family early in life but abandoned later reflects inconsistent care of her own parents. She followed her moods: when she felt good, she looked after them; when irritated, she didn't. During periods when the merit from caring for parents was active, family gathered around her. When that merit gap hit, no one came.

August 29, 2005



9. Close Friends

I can never keep close friends. Every friendship eventually turns sour. Even when I lead group merit-making activities, what starts well always ends in conflict, forcing me to go it alone. What's causing this?

Khun Kru Mai Yai's Response:

This isn't just about you — it's the whole group. None of you has enough patience, tolerance, or self-restraint. Instead of looking for the good in each other, you focus on faults. And everyone thinks, 'I'm pretty capable myself,' — when everyone thinks they're great, everyone ends up disappointed.

The fix requires the whole group: be warm and welcoming, forgive each other, love each other, yield to one another sometimes. Focus on the shared mission of building goodness. Most conflicts come down to careless words and taking offense. If you don't take offense, harsh words become wind. If you do take offense, they become war.

Think before speaking. Speak gently. Protect each other's feelings. Yield sometimes. When you yield, you win their heart. When you follow their lead occasionally, they'll eventually follow yours.

March 28, 2006



10. My Sister Changed

My older sister used to be deeply devoted to the temple. She organized buses to bring people to services. Then she changed completely — stopped coming, couldn't sleep, needed psychiatric medication. Her family life became miserable. What happened?

Khun Kru Mai Yai's Response:

Your sister's insomnia comes from being someone who angers easily, who churns with negative thoughts, and who has a habit of harsh speech — patterns from both past and present lives.

In a past life, she was part of the spiritual community as a supporter, but she tended to associate with people who liked to stir up trouble and gossip. This led to misunderstandings with the community. The pattern repeats: strong start, then pulled away by bad influences. This template followed her into this life.

To help her, be a patient spiritual friend. Stay calm and gentle. Her core nature is generous and good — but she's trapped in habits of anger and harsh speech. Keep reaching out. Keep talking to her. And when she doesn't respond well, don't get discouraged. Certainly don't get angry yourself.

October 5, 2005



11. Don't Take Youth for Granted

My younger brother was healthy and hardworking. His business expanded internationally. He loved making merit and would rally friends to give at every opportunity. He was a good person with no vices — except he didn't believe in heaven or hell. He gave 'just in case.' When I left a book called 'Where Do We Go After Death?' at home, he picked it up, glanced at it, and tossed it back dismissively. One evening, a neighbor invited him for a drink. He took a polite sip, went upstairs to shower, and never woke up.

Khun Kru Mai Yai's Response:

Your brother died young in his sleep because of past-life karma from regularly slaughtering large animals — cows and buffalo — to prepare lavish feasts for friends and guests. The karmic weight of frequently killing large animals shortened his lifespan. What doctors would call 'sudden heart failure' was the mechanism, but the underlying cause was this old karma.

After death, he became what we call a 'ground-level celestial being' — lingering at his own house, still feeling connected to family and home. As for whether he now believes in heaven and hell, he's still in a state of mild confusion. He hasn't actually seen these realms yet, so he remains neutral on the question. He thinks of himself as a kind of household guardian, watching over everyone.

He does receive the merit you dedicate to him. It makes him feel more comfortable and at ease. Keep sending merit, especially on major holy days. Write his name and dedicate it specifically. And if you can deepen your own meditation practice, the merit generated becomes even more powerful and can help him more effectively.

August 6, 2005



12. Hit by a Truck

My father was from Chachoengsao province and followed a different religion. He attended his religious ceremonies faithfully. He was kind but drank alcohol, smoked, and gambled. While visiting his daughter, he was struck and killed instantly by a hit-and-run truck at age 65. Where did he go after death?

Khun Kru Mai Yai's Response:

Your father was killed by the truck because of past-life karma from slaughtering large animals — cows and buffalo — both for food and for sale. This is why killing animals for food carries real

consequences, and killing large animals specifically tends to shorten one's lifespan.

After death, your father didn't know what hit him. For the first seven days he wandered. Then he was taken to the realm of consequences associated with the fifth level of the lower realms, based on his karma from alcohol. He faces further consequences for additional transgressions — smoking, gambling, killing animals. He is suffering greatly.

But because he's still in this intermediate realm, he can receive the merit you send him, and it does lighten his burden. You must make merit for him regularly. If you love your father, make offerings and dedicate them to him by name. He desperately needs your help right now, and he's still in a realm where your help can reach him.

November 25, 2005



13. Born with a Cleft Palate

My daughter was born with a cleft lip and palate. After surgery, she recovered. But then her own son was born with the same condition. What karma

caused this, and why did it repeat across generations?

Khun Kru Mai Yai's Response:

Your daughter was born with a cleft palate because in a past life she regularly used a hook to catch fish — both for food and as sport. The karma from that repeated piercing of mouths came back.

The surgery succeeded because of past-life merit from supporting relatives and from offerings made in the Buddhist tradition. Being born in a modern era with advanced medicine was itself part of that merit's expression.

Her son has the same condition because in that past life, they were siblings — she was the older sister, he was the younger brother — and they went fishing together regularly. Same activity, same karma, same result. They've now reunited as mother and son instead of siblings.

This case illustrates why studying the law of karma matters. It's all cause and effect. This result came from that cause. This action will produce that consequence. Understanding this helps you navigate life correctly.

November 25, 2005



14. Born with a Crooked Neck

I was born with a crooked neck from forceps delivery. I walked with my head tilted until surgery in fifth grade fixed it. I also had a kidney infection from age 6. What karma caused these conditions, and what merit allowed both to be healed?

Khun Kru Mai Yai's Response:

You were born with a crooked neck because of past-life karma: whenever your parents tried to teach or correct you, you would scowl and turn your head away dismissively. When they called you over to talk, you'd run off somewhere else. But later, when you came to your senses, you went back and apologized. That's why you were born with the condition but were able to heal from it.

The kidney infection came from stealing your parents' money during a rebellious phase to go out and have fun. But the healing came because you eventually returned, asked for forgiveness, and turned your life around.

August 29, 2005



15. Diet Pills

My older sister caused our parents endless grief. She was wild from childhood, made bad friends in college, and took diet pills that damaged her nervous system — hallucinations, brain fog, eventual psychiatric hospitalization. She sometimes becomes violent and has beaten our parents. She requires indefinite medication and constant family care. What karma caused this?

Khun Kru Mai Yai's Response:

Your sister's psychiatric condition was primarily caused by residual karma from alcohol in a past life. The diet pills were merely the trigger, not the root cause. Without that old karmic seed from intoxicants, the pills alone wouldn't have produced this result.

The story: in a past life, she experienced romantic heartbreak and turned to alcohol to numb the pain. But when the intoxication wore off, the sadness remained unchanged. That cycle created the karmic template.

Your parents also carry some residual karma related to intoxicants, which is why they received a child with this particular affliction. It's their old karma creating the family circumstance; it's her new karma — the violence toward parents — that

creates future consequences for her. However, because she acts without full awareness due to her condition, the karmic weight is reduced.

The remedy: help her make merit during her lucid periods. And family members should make merit on her behalf consistently. This merit can gradually reduce the severity, making the condition manageable rather than overwhelming.

August 29, 2005



16. Loving a Cheater

My daughter's husband has been unfaithful and has another woman. I'm devastated watching my daughter suffer. What karma caused her to marry an unfaithful man?

Khun Kru Mai Yai's Response:

Your daughter married a cheating husband because of her own past-life karma of infidelity. In a previous existence as a man, she was unfaithful. That karma caused rebirth as a woman. Then as a woman, she pursued someone else's husband. Both

patterns — male infidelity and female infidelity — combined to produce this result.

The remedy is for your daughter to practice generosity, keep ethical precepts, and meditate. She must learn to let go, not cling, and not react with emotional outbursts.

Here's practical wisdom to share with her — the 'Four Y's' for handling this situation:

First: Smile. Your smile must be more beautiful than any other woman's in the world. Fresh, radiant, so warm that he can't find that quality anywhere else. Practice smiling like a celestial being.

Second: Stay cool. Even if you're burning inside like a volcano, keep the outside as cold as snow on Mount Fuji. Cool and composed. Colder than ice.

Third: Praise him. Every husband in the world wants this. Even when you're seething inside and want to lash out, hold back. Find something genuinely praiseworthy — he can't be terrible at everything. Like a teacher looking at a child's messy drawing and saying, 'I love this line right here' — find that one good line and praise it. But be subtle. If you overdo it, he'll catch on.

Fourth: Be flexible. Hold the rope loosely. If you pull too tight, it breaks. Keep the connection, but give it slack. Tug gently when needed.

Smile. Stay cool. Praise. Be flexible. Tell your daughter this.

November 25, 2005

17–19. The Three of Us

Part 1: Tangled Hearts

A woman writes: At my first job, I fell in love with my supervisor. But he already had a girlfriend of ten years who worked at the same company. I became 'the other woman.' We couldn't help ourselves. We hid the relationship, but eventually his girlfriend found out. She was furious, stopped speaking to me, and tried to end things with him. But he wouldn't let her go either. Caught between two women, pressured from all sides, I quit my job. But he kept coming to see me. Have we been karmically entangled before?

Khun Kru Mai Yai's Response:

The three of you don't have a specific vendetta from past lives. This situation arose from present circumstances, driven by residual karma of infidelity from when you were a man in a past life. That old pattern drew you toward someone who was already taken.

If you don't break the pattern now, you're likely to have someone taken from you in a future life — because this life's behavior is creating that blueprint. The best course of action is a clean, decisive break — as though you've died to this

relationship. If you can do that and then seek forgiveness from the other woman, no lasting vendetta will form between you.

Step one: make the clean break. Step two: apologize to the original partner. Step three: change your patterns going forward.

August 29, 2005



Part 2: The Weight of Being ‘the Other One’

He hasn't married her yet. Is there a difference in karmic weight between being the other woman when he's unmarried versus married?

Khun Kru Mai Yai's Response:

Even if they aren't legally married, they've been together for over a decade. She's effectively his partner. So yes, it still carries the karma of pursuing someone who is 'taken' — though the weight is lighter than if they were married.

As for him: his karma of indecision and infidelity will follow him. In a future life, he'll be the one who loses a loved one, or he may be reborn as a woman.

To resolve this, he must choose one person. But ideally, you should be the one to step away — because you came second.

The simplest rule for ethical relationships: only between husband and wife does intimacy carry no karmic burden. Outside that boundary, complications multiply. Keep things simple. Guard your conduct.

August 29, 2005



Part 3: Possession and Alcohol

My supervisor drinks heavily, smokes constantly, harms himself, has attempted suicide multiple times, and knows he has colon cancer but refuses treatment. He claims to see spirits and smell strange fragrances. Once at a hotel, he appeared to be possessed — convulsing, eyes rolling back, choking. Then his voice changed and he lunged at me, saying 'You disrespected me!' and tried to strangle me with superhuman strength. What's happening to him?

Khun Kru Mai Yai's Response:

His cancer and self-destructive behavior come primarily from past-life karma of running a large livestock operation — raising animals specifically to kill and sell. Heavy alcohol use in this life compounds the old karma.

The ‘spirit possession’ and supernatural experiences are mostly not real in the way he thinks. They’re a combination of alcohol destroying his mental clarity and deeply ingrained beliefs in ghosts and spirits from past lives. The heavy drinking erodes his grip on reality, and old superstitious tendencies fill the gap with hallucinations that feel absolutely real to him.

No one ‘disrespected’ any spirit. Don’t engage with these episodes. And most importantly: the best thing you can do for him is to make the clean break. If his karma is heavy, no one can carry it for him.

August 29, 2005

20–24. The Two of Us

A Story of Love Across Continents

A woman shares her remarkable life story: Married at 17 through an arranged match, she divorced after her husband disrespected her dying mother. She worked in Singapore, then Thailand, then was recruited to a restaurant in Belgium. On her first day there, her luggage was lost at the airport. A kind Belgian businessman — a construction magnate — helped her. He visited monthly, always generous. Meanwhile, another man proposed marriage. But the first man learned of her plans, knelt before her in tears, and gave her one million francs to return to Thailand, with no strings attached. She returned, built a home, started a business. Years later, after his own divorce, the first man married her. They lived in his 24-rai estate. They had a daughter. Then illness, burglary, economic crisis, and his death at her side in 1997.

Khun Kru Mai Yai's Response:

Your arranged marriage and divorce weren't caused by sexual misconduct karma. They happened because you and your first husband had mismatched levels of virtue in this life — you were grateful and devoted to your parents; he was not.

You married the Belgian businessman rather than the other man because in past lives, you and your eventual husband had built merit together. That shared spiritual history pulled you back into each other's orbit. The other man? No such shared history.

The million francs came easily because of past-life generosity where you gave with a light, uncomplicated heart. Simple giving produces simple receiving.

Your luggage was lost because of a past-life incident: you were poor but wanted to offer fruit to monks, so you secretly took mangoes from someone else's orchard. The offering wasn't pure. That karma caused the loss. But the offering itself — however imperfect — activated old merit that connected you with your future husband. Bad luck and good luck, woven from the same thread.

Your husband was wealthy because of past-life generosity made with great joy before and during the act of giving. But he later regretted parts of his giving and even asked for some of it back. That regret weakened the merit, eventually causing business collapse. The timing — everything falling apart near the end of his life — reflects the regret and some business dealings that weren't entirely straightforward.

After death, he felt attached to you, your daughter, and his properties. He became a ground-level celestial being, hovering between the old estate and wherever you and your daughter are. He has received the merit you've sent. It made his subtle body brighter. Keep sending merit regularly to help him ascend to a higher realm.

Every act of merit matters. Even small acts can activate vast reservoirs of old merit from past lives. You don't remember making those deposits, but they're there — and new merit has the power to draw them out.

January 2, 2006

25–30. Everything Happens in a Moment of Carelessness

This extended six-part teaching is the centerpiece of the book. It follows the story of “Doctor Pui,” a dentist who sold her own clinic to fund a golden statue for the temple, volunteered free dental care for monks, and threw herself into every merit-making opportunity available — all within just nine years of entering the Buddhist path. When diagnosed with lymphoma, she accelerated her giving even further, right up to her final breath at age 38.



The Art of Dying Well

As Doctor Pui’s condition worsened, a quiet anxiety surfaced: she had only been practicing for nine years. Was that enough merit to reach the celestial destination she longed for?

That anxiety became fuel. In every moment of remaining consciousness, she directed her mind toward merit. She recalled the two acts she was most proud of: selling her clinic to fund the golden statue, and treating monks for free. She visualized

the teachers she revered. And she repeated one intention, over and over, with fierce clarity:

“Let me return to the special celestial realm.”

She repeated this even as her body failed, even as pain became nearly unbearable. She fought to maintain awareness at the center of her body — what this tradition calls ‘Base 7’ — the access point to the deepest layers of consciousness. She refused to let her mind drift to anything external: no regret, no attachment, no fear. Just merit and intention.

When her final breath left, the accumulated force of her merit, her intention, and her practice carried her exactly where she wanted to go. She awoke as a radiant celestial being in a palace shaped like a crystal lotus flower, adorned with gems beyond earthly description.

The lesson: it’s not how long you’ve practiced that matters most. It’s the quality of your commitment and the state of your mind at the critical moment.



The Karma Behind Her Illness

Three lifetimes ago, Doctor Pui had been a physician. She was popular and overworked. One exhausting day, she rushed through an examination

of a seriously ill patient, diagnosing what appeared to be a common cold based on external symptoms alone. The patient went home, deteriorated rapidly, and died of a systemic infection that could have been treated if caught early.

She was devastated. The guilt became a turning point that eventually led her to the spiritual community. But the karmic weight of that unintentional death followed her across three lifetimes, shortening her life each time and manifesting as diseases of the blood, lymphatic system, and lungs — mirroring exactly where the original patient's infection had spread.

This teaching draws an important distinction: unintentional harm is not the same as deliberate killing, but it still carries significant karmic weight. Deliberate killing produces immediate, devastating results. Unintentional harm unfolds more slowly but cumulatively — stretching across lifetimes, reducing lifespan, and creating vulnerability to specific diseases.



The Core Teaching: “Everything Happens in a Moment of Carelessness”

The longest section of this teaching tells the story of how, in a previous Buddhist era, Doctor Pui — then

a beautiful, generous laywoman — developed a deep bond with a young monk she was supporting. Neither intended harm. Both were good people. But proximity, emotional resonance, and unguarded moments allowed old romantic patterns from distant past lives to resurface.

The adversarial force within the mind — what this tradition calls Mara — doesn't create desire from nothing. It amplifies what already exists. The old pattern of romantic attachment between them, dormant for many lifetimes, was like dry kindling. Mara only needed to provide the spark: images of domestic happiness, feelings of 'rightness,' the conviction that this person was meant for them.

The monk disrobed. They married. The community was shocked. Both withdrew from spiritual practice for years before a devoted friend gradually brought them back.

The karmic consequences were severe and far-reaching:

For her: causing a committed monk to leave the robes weakened every merit she had accumulated across lifetimes. It drew old negative karma to the surface faster, like a magnet pulling iron filings. The unintentional death in the medical lifetime, which might have taken many more lifetimes to ripen, was accelerated. Her natural lifespan of 83 was cut to 38.

For him: his ‘ordination template’ — the accumulated momentum of many lifetimes of monastic practice — was dramatically weakened. What had been tightly woven became loose and gapped. In future lives, obstacles to spiritual practice would be constant. Instead of attaining liberation quickly and easily, he would struggle and need to stake his very life on the effort.

The teaching’s title phrase became its central warning:

“Everything happens in a moment of carelessness.”

This isn’t just about monks and romantic attachment. It’s a universal principle: the patterns you’ve built across lifetimes — both constructive and destructive — are always looking for a moment of inattention to express themselves. The mind’s adversarial system is patient and opportunistic. It doesn’t need you to plan a catastrophe. It only needs you to let your guard down.

The antidote, according to this teaching, is threefold:

First, know your vulnerabilities. Study the patterns in your life. Where do you repeatedly stumble? That’s where old karma is most active.

Second, maintain awareness at the center of your being. In this tradition, that means keeping your

attention at the center of the body through meditation. In broader terms, it means cultivating a vigilant, grounded presence that doesn't get swept away by impulse.

Third, build your inner defenses. Merit isn't just about earning 'points' — it's about creating a force field of positive momentum that makes it harder for old destructive patterns to break through. The stronger your practice, the more resilient you become.

The teaching ends with a direct address to practitioners everywhere:

“We have not yet defeated the adversary within. We cannot afford to be careless. Everything happens in a moment of carelessness.”

Beginner's Meditation Guide

After completing your evening prayers or simply finding a quiet moment, set your intention firmly toward inner peace. Sit cross-legged if comfortable, right leg over left, right hand over left, index finger of the right hand touching the left thumb. Rest your hands in your lap. Close your eyes gently — not squeezed shut, not pressing on the eyeballs. Close them as you would just before falling asleep: relaxed and at ease.

Relax your entire body. Release tension in your face, scalp, neck, shoulders, arms down to your fingertips. Relax your torso, legs, all the way to your toes. No part of your body should be tense, rigid, or strained. The foundational principle: relaxation leads to comfort, and comfort leads to stillness.

When you relax properly and close your eyes correctly, you'll begin to notice light within — inner images that lead toward what this tradition describes as an internal pathway. This is the 'Middle Way' as experienced in meditation: the path that every awakened being has traveled, located at the center of your own body.

Every step matters. Close your eyes well. Relax deeply. Make your mind bright and clear. Let go of everything: people, animals, possessions, work, studies, family, worries. Release all of it. Make your

mind still. Feel as though you are the only person in the world.

You must let go of one shore to reach another. You cannot stand in two boats at once. Let go of everything that isn't essential. The essential thing — the core of life itself — is within you.

It's located at what this tradition calls 'the center of the body, Base 7': in the middle of your abdomen, about two finger-widths above the navel. Imagine two threads crossing at right angles through your body — one from navel to spine, one from right side to left. Where they intersect, rise two finger-widths. That's the point.

This is considered the point where every Buddha, every awakened being across countless ages, achieved their breakthrough. You've been distant from this point for a very long time. That's why life has been full of suffering and you've never encountered true peace. Bringing your awareness back to this point is the beginning of change.

Gently visualize a small, bright object at this center: a clear crystal sphere, a luminous Buddha image, or a diamond — whatever feels natural. It should be clear, smooth, soothing to the mind's eye. Don't force the image. If you can only see 5% of it, be content with that. The goal isn't the image itself — it's to give your mind a gentle anchor at this center point.

While holding this gentle inner image, silently repeat a calming phrase: “Samma Araham” (which honors the Buddha’s perfect awakening). Let the sound seem to emerge from your center, not from your head. Repeat it at an easy pace — not rushing, not dragging. Each repetition draws your attention a little deeper inward.

Continue until your mind naturally settles and you no longer feel the need to repeat the phrase. Then simply rest in the stillness. Stay there as long as feels right.

This practice can be done in any position: sitting, lying down, standing, walking. The key is consistency — do it regularly, gently, without forcing. Whatever progress you make, be satisfied with it. This prevents the frustrated striving that actually pushes stillness away.

When your practice deepens and a ‘sphere of first insight’ — bright beyond brightness, beautiful beyond beauty — appears and stabilizes at your center, keep returning to it throughout your day.

This practice will gradually place your life on a path of greater peace, clearer thinking, and what this tradition calls ‘non-negligence’: living with the steady awareness that every moment matters and every action has consequences. It’s also the foundation for everything deeper that follows.

Closing Reflection

The stories in this book span the full range of human experience: wealth and poverty, health and illness, love and betrayal, birth and death. In every case, the teaching returns to the same core insight: nothing in your life is random. Everything has a cause, and you have the power to create new causes starting right now.

You don't need to accept the framework of multiple lifetimes to apply this wisdom. Start where you are. Notice what you're planting — in your thoughts, your words, your daily actions. Ask yourself: If this seed grows, what will it become? That single question, honestly asked, is the beginning of a life lived with greater intention and less suffering.

As the teacher reminds us throughout these pages: make your mind bright. Stay consistent. Be generous with a calm heart. And never underestimate the power of a single good act done with pure intention.

Everything begins at the center of your being. Everything returns there. That's where the answers have always been.