

Thai Herbal Medicine



& **Meditation** for  
Cancer Healing





โรงพยาบาลการแพทย์แผนไทยและการแพทย์ผสมผสานด้านมะเร็ง สกลนคร  
อโรคยศาล วัดคำประมง  
Hospital of Excellence in Thai Traditional and Complementary Medicine for Cancer at Sakonnakorn (HTOC)  
Arokhayasala Khampramong Temple



# Preface



Buddha once said **“Manusa Patilapo”**–To be born human is the greatest fortune. Humans are born to face distresses and overcome countless adversities. Despite the difficulties and distresses one may face, we should offer helping hands to others around us. In fact, these are natural to human lifecycle: being born, growing old, getting ill, and finally, passing away. One of the most common cause of death and sadness is cancer. In this book, **“Meditation for Cancer Healing”**, I would like to present readers the alternative ways to overcome cancer physically, psychologically, and spiritually.

The alternative treatments described in this book have been accredited by Thailand’s Ministry of Public Health and certified by the Bureau of Intellectual Property. With cooperation of Public Health Department (Sakonnakorn) and Department for Development of Thai Traditional and Alternative Medicines and various Public Health organizations, Arokhayasala at Khampramong Temple has been established as a model hospital offering alternative and integrated cancer treatment. This book aims to raise awareness of alternative treatments available and to develop sustainable cancer care system in the long term. I sincerely hope that this book will be beneficial to readers who may be cancer patients or may have relatives who are patients.

I pray that you and your families be blessed with happiness and good health forever.

Venerable Dr. Paponpatchara Pibanpaknatee  
(Ciradhammo Bhikkhu)

The Abbot of Khampramong Temple and  
The President of the Aphinyana Arokhayasala Foundation

29 August 2014

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Arokhayasala Khampramong Temple

# Arokayasala

Foundation Thai Herbal Nursing Home

**Arokhaya** means non-sickness or sickness-free and **Sala** means hall, chamber, or home. So **Arokhayasala** literally means “the non-sickness nursing home”, the place for curing diseases.

**Arokhayasala Khampramong Temple** in Pannanikom district of Sakon Nakhon province Thailand is a place of unconditioned love and care—a hospice center focusing only on cancer patients, has continuously offered holistic alternative treatment and support for cancer patients.



## The primary cause of building Arokhayasala Khampramong Temple Thailand

In 1996 Pra Paponpatchara had Nasopharyx Cancer. He took both conventional medicine and Herbal medicine including Meditation therapy until he recovered and be in normal condition–no more cancer.

In 2004 he established “Arokhayasala” with strong intention to render service of Cancer treatment and healing by using herb and meditation therapy. As the head of monastery (Wat Khampramong) he treats the ill by himself. Originally he planned to have 23 beds only. It ends up with 60 beds at present.

Arokhayasala Khampramong Temple is very well known in term of “Free of Charge Treatment”. There never be any charge even a single baht from Cancer sufferers. There have been donations over Baht 100 million over 10 years during 2004 to 2014. This amount of money were spent for approximately 4,000 cancer patients. Half of them have been able to go home and live happily with their family

### **Cancer Symptom Free!!**

Because of the success and achievement in the care of the ill, Arokhayasala is determine to progress in Cancer Treatment and Healing at nonstop pace. The next aim is to have a research institute to develop the School of Holistic Health Cancer Care in Thailand.

The construction of Arokayasala has completely finished in 2006. Details of the building are as follows:–

1. **Land:** 300 rai (approximately 125 acres)



## 2. Structures

2.1) **Arokayasala:** A three storey building facing the East  
(It was built with the concept: A new dawn: a new beginning for patients)

**First Floor** This floor serves as the examination and diagnosis area :



- **Front entrance:** A shrine of Buddha Image named **Pra Buddha Bhaisatchaya Kuruwaitoolyapapa** (The model of Buddha with a bell inside) sitting at the main entrance. According to Asian belief such Thai, Tibetan, Chinese etc.

this image of Buddha has healing power to protect and cure human's illness.

- **Registration section:** Like ordinary hospitals.
- **Medical Record Section:** Like other nursing home, this section is for patients record and data base.



- **Examination rooms:** Separate male and female, this is a diagnosis area.
- **Herbal drink area/Herbal Steam room:** This is for patients relaxation and also helping for detoxification. It is an Electronic Control Steamer, separate male and female.
- **Ultrasound room**
- **Herbal Sauna room**
- **Healthy Food Center**





- **Landscape around the building:** Small beautiful park for rest and recreation area. It includes also the car park.

### Second Floor

- **A meditation room for chanting and mindfulness meditation.** There are several sacred images of Buddha and his disciples. There is a water garden installed here for soothing and calm environment.
- **Internet and sound control room** (for music therapy)
- **Guest room for visitor monk.**
- **Blood test room; Dark field Microscope.**
- **Media Presentation Hall**

### Third Floor

- **Open Floor with 10 beds.**
- **Thai traditional massage area** for three and one stream set



### 2.2) Kattapunya Memorial Building:

- This is a multi-purpose building, an acute facility capacity of 12 beds on the first floor. The second floor rooms are Thai herbal medicine rooms.

2.3) **Nongkai Building:** Twenty-four-bed facility provided for volunteers (separate for male and female).

2.4) **Monk's Building:** A separate treatment facility for monks (9 rooms, 9 beds).



2.5) **Adobe:** Four clay-house units. They are used for meeting, library and exhibition and recreations for patients.



2.6) **Herbal Building Ceremony Pavilion:** A spiritual activity for cancer patients. There is a sacred old hermit statue as spiritual figure for patients.



2.7) **Midhila nakorn Building No. 1-3:** There are five beds in each building, total of 15 beds.



2.8) **Mahavihara:** Served as morning and evening chanting hall.



## 2.9) Intermediate Care Unit (IMCU)



The total number of beds to accommodate the patients = 50–60 beds

### ● Vision

Leading the way, through research and development, for an innovative cancer curing program integrated with Thai traditional knowledge and context.

### ● Mission

To build the volunteer team, to help and care for cancer patients without any charges. To treat patients with humanized care and compassionate heart; in the mean time respect them as a whole person.

### ● Goal

It's not merely depend curing, it is also necessary to understand and response to the patient expression of needs in life. Even the time



when patient is leaving this world, they are prepared to face the last moment with some peace of mind. Thus bases upon the balance of religious belief and medical advises or any related aspect. It is considered an encouraging circumstance that will benefit other patient in the center or patient's own family and relatives in learning skill cancer care and cancer prevention.

### ◎ Work's objectives

1. To help patient with any type of cancer by providing an alternative complementary treatment:
  - 1.1 To provide, a patient-centered, holistic approach integrated with the alternative treatment of the modern West and of Thai-Chinese without any cost to patients.
  - 1.2 To study and do a research on cancer curing, using Thai context and the intelligence that suits Thai people.
  - 1.3 To reduce the expenditures in purchasing medicine from abroad and the foreign technology dependency.
  - 1.4 To support patients' spiritual belief, to help them coping with the final moment with ease.
2. To build strength in the health security of Thai society. To promote the health awareness by cooperating strategy through volunteer and advocate projects. To promote moral and ethics for medical, personnel the concept and practice of humanized care.
3. To promote the knowledge of Thai traditional medicine to go worldwide and to be the role model in palliative care.



## ● Steps of treatment

### 1. Preliminary Step

To introduce each new patient the meaning and objectives of Arokhayasala. To make sure that they understand and agree with the objectives set by Arokhayasala.

### 2. Diagnosis

Utilization of the conventional medical record for example, the patient's treatment history, and referred document, including the previous examination result such as X-Ray, Ultrasound or MRI scan in combination with the lab result of blood test and biopsy, all that helps to indicate the stage of cancer the patient is having.

### 3. Treatment

3.1 Apply the Buddhist disciplines for treatment: Chanting, sitting and walking meditation combines with music and natural therapy.

3.2 Utilizing the herbs as medicine for cancer treatment :

- Detoxification with medicinal herbs: for treatment of headache and fever or other symptoms of sickness.
- Utilizing medicinal herbs to support and balance the body's element systems.
- Select the Thai medicinal herb that is suitable for each type of cancer according to Thai and Chinese method of treatment.

3.3 Steam sauna combines with medicinal herb drinking, (Samanchan is the herb name which means reunited) stimulate the blood flow supporting the function of internal organs collaborated with body's elements (cellular structures). The patient is allowed to stay

in the sauna room for the maximum of 15 minutes each time and must not have high blood pressure nor heart disease.

3.4 Herbal boiling ceremony has been set up by calculating the appropriate time; using the ancient astrology method and numbers obtained from patient's birth date. Doing this is meant to enhance patient's positive perception.

3.5 The patient's relatives will take part in care giving and share some duties for example heating up the herbal medicine; to participate in Herbal Boiling Ceremony and in chanting for the Lord Buddha blessing, also asking for pain relieving or cancer healing. To invite the spirit of Master Shewaga to preside the boiling ceremony of cancer treatment.

3.6 There are medical professional volunteers from different location visit Arokhayasala to perform conventional examination. There is a group counseling provided by advance practice nurse.

3.7 There are alternative treatment such as acupuncture, nutrition therapy, music therapy, humor therapy and Dhamma therapy etc.

3.8 Any patient with severe symptom of illness may be referred to the hospital for conventional treatment until recover or pass the critical period then he or she can resume treatment at Arokhayasala. However in the case of accrue illness with recovery cannot be expected, then there will be no referral.

3.9 Phra Paponpachara is the main resource to give treatment to cancer patients with the support from professional medical personnel who devoted their time to give pastoral care to the patients. The integrative method therapy is used for treatment.

#### 4. Follow up of Treatment

Patient vital signs and blood test is checked periodically including the evaluation the treatment result.

#### 5. Routine Schedule

##### Morning

- 7.00 • Patients and their relatives joined the religious activities :offering food to the monk, meditation and breathing exercise and listen to Dhamma talk.
- 8.00 • Appointment for detoxification, medication to be picked up.
- 8.30–11.00 • The patients and care giver exercise such as yoga, chi gong, walking meditation etc.
  - There are doctors and nurses volunteer to check up and diagnose the symptoms of illness.

##### Remarks:

- There are some existing patients (or the ex-patients who already went home) come back for check-up or follow up regularly in the evening.



- 
- It takes two to three hours for boiling herb each time. It requires huge earthen ware (or clay pot which can be ordered from Kor Kred District, Nonthaburi Province) for this process.
  - After boiling, the herbal potion must be kept in the No.32 enamel pot. Clean and pure rain water is recommended for boiling medicinal herb.

### **Evening**

- 6.00–10.00 • Chanting and Mindfulness Meditation.
- Examination of patient and dispense the herbal medicine according to the symptoms (which varies from one person to another)
  - Set up date and time for patient's detoxification.
  - Set up date and time for premier Herbal Boiling Ceremony for the new patients.
  - Evening Recreation/music therapy for all patients.

### **Remarks :**

If patient is too sick to come to visit the monk or any doctor, or to participate in any activities, the relatives can come to report the symptom and pick up the medication on behalf of that patient.

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**Arokhayasala Khampramong Temple**



# Preparation Prior To Receiving Treatment at Arokhayasala

(By: Wilailak Tantitrakul RN,APN)

Arokhayasala is an alternative treatment center offering palliative care to cancer patients using both modern and traditional herbal medicines to provide holistic care to patients coupled with alternative methods such as meditation therapy, traditional massage therapy, humor therapy, diet therapy, music therapy, yoga and et cetera. The aim is to provide alternative treatment to improve patients' overall physical, emotional and spiritual wellbeing. Most importantly, the teaching of Buddhism for peace of mind is instilled and incorporated into treatments. As a place of holistic palliative care, with the use of alternative medicine based on religious principles that emphasize psychosocial and spiritual care, Arokhayasala prepares terminal





cancer patients and their family members to accept whatever comes. Additionally, patients, caregivers and volunteers all live together in peace to “give” unconditionally.

At Arokhayasala, patients and family members live together as a community. Patients and family members take part in mutual activities and help take care of one another through the communal service provision system. Therefore, kind cooperation from patients and family members is strongly appreciated. For patients who are still physically strong, it is strongly recommended to participate in various therapeutic activities. Otherwise, listening to voice-over prayers and meditation can still be practiced.

### **Patients Acceptance Criteria at Arokhayasala**

1. Cancer patients who need care regardless of genders, races, ages and religions
2. One to two family member(s) to be caregiver(s) to help patients in cooking, boiling herbal medicines and cleaning. Also, there are plenty of opportunities for family members to exchange knowledge and experience with other caregivers and patients. Most importantly, family member(s) is/are required so that patients do not feel rejected.
3. Patients must willingly and voluntarily want to receive treatment at Arokhayasala without being forced.

### **Pallative Care at Arokhayasala**



At Arokhayasala, cancer patients receive multi-dimensional holistic palliative care including physical, psychological & social, and spiritual treatment.

## Physically

Traditional herbal medicines are prescribed to every patient to help adjusting bodily balance and to increase natural immunity. The medicines also help in detoxification. In addition, humor therapy is incorporated to naturally help in physical health. Every day, patients exercise together through non-vigorous activities such as yoga and tai chi. Moreover, patients or volunteers who are possibly experts in some fields may lead the patients to add variety to physical exercise sessions, via creative therapy such as painting and music.

Patients and family members are also educated on nutrition and dietary do's and don'ts. For example, meat, cow milk, soya milk, yoghurt, egg yolks, processed foods, food additives, and too-sweet fruits should not be consumed. Additionally, there are chemical-free hydroponic vegetables at Khampramong Temple, which are distributed to patients and family members for consumption.



Night activities



## Psychologically & Socially

Psychologically and Socially include teaching our patients to meditate in prayers, practicing in walking meditation and learning in the Buddha footsteps on a daily basis. This is for the patient's better understanding of one's life and spirituality and acceptance of natural life changes of birth, oldness sickness, and death as in reality.

Every activity has an impact to soothe the patients psychological well-being with lessen the emotional sufferings and stabilize with the present illness with a healthy peach of mind. Even if there involves physical sufferings from the illness, there will be simply minimal mental sufferings as an internal result. Other than that, our care presents the patient's relatives and caretakers with the opportunity to exchange their experiences of their illnesses and the struggles and pains to create a strong supportive and understanding community. Also, our facilities aims to decorate our surroundings and atmosphere to resemble a home with a peaceful environment. We want our patients to feel the serenity like that of the comfort of their home. Such environment will make the patients, relatives, and our caretakers feel relax and at ease unless being admitted in a hospital.

## Spirituality

Spirituality is another important essence that affects our physical and mental well-being. In terms of spirituality, we engage both our patients and their relatives to practice in accordance with different religious practices. For example, for Buddhism, our patients and

relatives have the chance to make merit and pour ceremonial water as a symbol of offering compassion and charity to the bedeviled. Most importantly, for patients in their last days, our care provides a platform for the patient and his/her relative to say their last good-byes and to repent and forgive each other in the midst of the sound of prayers. This to keep the spirits of our patients in a calm and stable state; ready to go to heaven, leaving with a smile or what is called as a “Good Death” in Buddhism.



Art to Heart Therapy

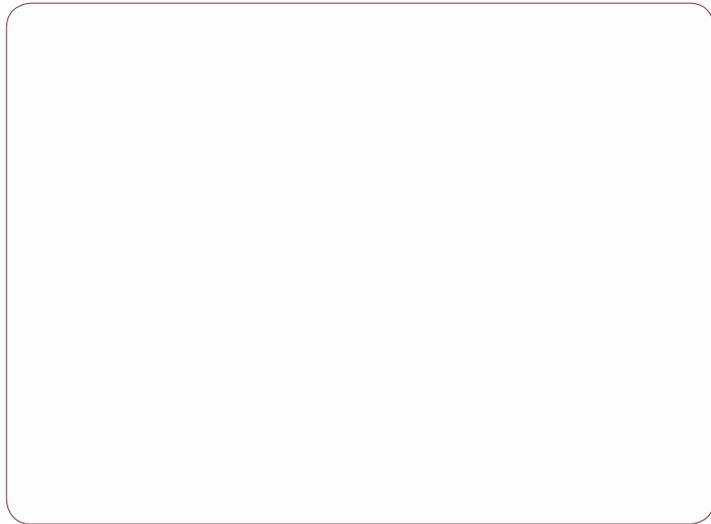


### Hug Therapy

For other religions like Islam, Phra Paponpatchara Pibanpaknatee has prepared a shelter open for prayers from Muslim patients and relatives to meditate in prayers without any limitation. As for Christianity, we have a network of priests and pastors who come over and visit our facilities and offers spiritual support to our Christian patients. These outlets provides a stable spiritual ground for our patients to find their peace of mind.



Our nurses are examining our patients and providing emotional support.



## Preparation Prior To Receiving Treatment at Arokhayasala

1. Medical records from the hospital including lab results of blood test or biopsy, lab result of cancerous cells, history of any surgery, history of any chemotherapy, x-ray films-MRI, CT Scan, results of ultrasound tests, results of computer scans (if any). These information will be used to support our treatment (documents can be attained with a consent request to your respective hospitals).

2. At least one relative or caretaker—to accommodate and to assist the patient through all daily routines including assisting during meal times, collecting medications twice every day, escorting the patient to participate in our treatment activities (in the cases where the patient can

physically participate in our activities), and caring for the patient when his/her condition starts to wither with pain, diarrhea or vomit.

3. Bring along your personally medication for congenital diseases– also notify our staffs to input these information into the patient’s historical records including any history of allergy to any medication

4. Personal hygiene products for the patient and relative including beddings, water bottle, rice cooker, fan, cooking utensils, and more. The temple will provide a kitchen, cooking gas, and refrigerator for fresh products. Brown rice, sugar, soy sauce, and other cooking basics and condiments will also be provided.

5. One set of a blue pot size 32 with pot handles–for our medical brewing treatment for all new patients and for heating up our temple–delivered medications for our patients to have daily, once our patients have departed home.

6. Advisable for patient to stay in our treatment for up to two weeks– this is for our patient to change their lifestyle and get accustomed to our practices to truly understand the way at Arokhayasala Khampramong Temple and continue such practices correctly and effectively once practice on one’s own.

## Getting to Arokhayasala, Khampramong Temple

1. **By Car:** Two possible route:- (1) pass Mountain Pupan, enter into district Sakonakorn and drive toward district Udonthani or





Mud house from nature to morals.

(2) drive from district Udonthani toward district Sakonakorn, follow the express way #22 until you reach KM23, pass Baan-Sam-Yaek-Soong-Nuern, turn toward county Ar-Kard-Um-Nuay Road #2355 for about 12 kilometers and arrive at Baan Bua Noi, turn right and walk for 5 kilometers follow the signs to Arokhayasala, Khampramong Temple.

**2. By Coach:** Get on a coach at Mochit Transit Station to Sakonakorn. Coach runs a night shift at 19.00, 20.00, 20.30, and 23.00. Arrives at Sakonakorn around 05.00-06.00. Hire a car to Khampramong temple total distance 40 kilometers





**3. By Airplane:** Nok Air Airline and Air Asia Airline to Sakonakorn National Airport, hire a car to Khampramong temple total distance 37 kilometers. Or fly to Nakorn Pranom and hire a car to Khampramong temple–total distance 120 kilometers. Or fly to Udonthani and hire a car to Khampramong temple–total distance 160 kilometers.

### Note\*\*

1. Free of charge to every patient from every treatment until home leave. Khampramong temple will continue to delivery medication to the patient's home to continue the treatment. Our patient and family will only incur transportation costs to Khampramong temple and food and beverage expenses is under the patients responsibility. Khampramong temple will support will our organic hydro-vegetation garden with vegetables and herbs for families to cook with.

2. Working Hours Arokhayasarn Khampramong temple–open everyday to accept new patients from 8.30–17.00. Please register as our new patients. Staffs and volunteers will be ready at your service everyday. If you are arriving during our non-working hours, please contact and notify us in advance for your convenience in our preparation for accommodation for you and your family.

3. Accommodation includes individual housing, mud houses, wooden terrace, and concrete buildings. Housing allocation is based on the discretion of our staffs based on the number of admitted patients and their condition.





4. Way of living at Khampramong temple resembles the way of living of rural Thai communities. Generous and sincere for one another. Sharing and giving. Hospitality between old patients and new patients. Community self maintenance of the temple surroundings including daily cleaning of the housings, shower rooms, and toilets.

### For more information

1. Website: [www.khampramong.org](http://www.khampramong.org)
  2. Website: <https://www.facebook.com/aphinyana?fref=ts>
  3. Khun Walailuck Thuntitrakul (volunteer) Advanced Practice Nurse Call: 669 1054 8008 e-mail: oattooat@gmail.com
  4. Arokhayasala Khampramong Temple Call: 66 4270 4880 Fax: 66 4270 4973
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## • Ratanattaya Vandana

Namo Tassa Bhagavato Arahato Samma Sambuddhassa  
(3 times)

### Buddha Vandana

Iti pi so Bhagava Araham Samma-sambuddho.  
Vijja-carana sampanno Sugato Lokavidu  
Anuttarro Purisadamma-sarathi  
Sath a deva-manuss anam Buddho Bhagavati  
(Bow)

### Dhamma Vandana

Svakkhato Bhagavata Dhammo Sanditthiko Akaliko  
Ehi-passiko Opanayiko Paccattam veditabbo vinnuhiti.  
(Bow)

### Sangha Vandana

Supati-panno Bhagavato savaka sangho  
Ujupati-panno Bhagavato savaka sangho.  
Nyaya-patipanno Bhagavato s avaka sangho.  
Samici-patipanno Bhagavato savaka sangho  
Yadidam cattari purisa yugani attha-purisa-puggala  
Esa Bhagavato savaka sangho. Ahu-neyyo, pahu-neyyo,  
Dakkhi-neyyo, anjalikaraniyo, anuttaram punnakkhetam lokassa'ti.  
(Bow)

## • Jinapanjara Gatha

Puttakamo-labhe- puttam, danakamo-labhe-danam  
Atthikaye-kaya-nyaya, dhevanam-piyatam-suttava

Iti pi so Bhagava, yamarajano Daovessuvanno,  
maranam-sukham Araham-Sugato, Namu buddha ya

- |                            |                           |
|----------------------------|---------------------------|
| - Jayasana gata Buddha     | Jetva maram savahanam     |
| Catu saccasabham rasam     | Ye pivimsu narasabha      |
| - Tanhamkara dayo Buddha   | Attha visathi nayaka      |
| Sabbe patitthito muyham    | Matake te munissara       |
| - Sire patitthito muyham   | Buddho-Dhammo ta vilocane |
| Sangho patitthito muyham   | Ure Sabba gunakaro        |
| - Hadaye me Anuruddho      | Sariputto ca dakkhine     |
| Kondanno pitthi bhagasmim  | Moggalano ca vamake       |
| - Dakkhine savane muyham   | Asum Ananda Rahula        |
| Kassapo ca Mahanamo        | Ubhasum vamasotake        |
| - Kesanto pitthi bhagasmim | Suriyo va pabhan karo     |
| Nisinho siri sampanno      | Sobhito muni pungavo      |
| - Kumara kassapo thero     | Mahesi cita vadako        |
| So muyham vadane niccama   | patitthasi gunakaro       |
| - Punno Angulimalo ca      | Upali Nanda Sivali        |
| Thera panca ime jata       | Nalate tilaka mama        |
| - Sesasiti mahathera       | Vijita jina savaka        |
| Etesiti mahathera          | jitavanto jinorasa        |
| Jalanta sila tejena        | Angamangesu santhita      |
| - Ratanam purato asi       | Dakkhine metta suttakam   |
| Dhajjagga pacchato asi     | Vame Angulimalakam        |

- Khanda Mora parittanca      Atanatiya suttakam
- Akasacchadanam asi      Sesa pakara santhita
- Jinana vara samyutta      sattappakara lankata
- Vatapittadi sanjata      Bahirajjhattu paddava
- Asesa vinayam yantu      Ananta jina tejasa
- Vasato me sakiccena      Sada sambuddha panjare
- Jinapanjara majjhamhi      Viharantam mahi tale
- Sada palentu mam sabbe      Te maha purisasabha
- Iccevamanto      sugutto surakkho
- Jinanubhavana      jitupaddavo
- Dhammanu bhavana      jitari sangho
- Sanghanu bhavana      jitantarayo
- Saddhamma nubhavapalito      carami jinapanjareti.

## • Sakkatava Gatha

Sakkatva Buddha ratanang osadhang uttamang varang  
 Hitang deva manussanang Buddha tejena sotthina  
 Nassantu paddava sabbe dukkha vupasamentu me

Sakkatva Dhamma ratanang osadhang uttamang varang  
 Parilahu-pasamanang Dhamma tejena sotthina  
 Nassantupaddava sabbe bhaya vupasamentu me

Sakkatva sangha ratanang osadhang uttamang varang  
 Ahuneyyang pahuneyyang Sanghatejena sotthina  
 Nassantu'-paddava sabbe roga vupasamentu me  
 (Recite 3 times)



พระพุทธรูป  
พระพุทธรูป  
พระพุทธรูป



ปูเสื่อถวายพระ  
ท่านพระ



## • Dhammachakkapavattana sutta

Evam-me sutam, Ekam समयam Bhagavā, Bārānasiyam viharati, isipatane migadāye. Tatra kho Bhagavā panca-vaggiye bhikkhū āmantesi.

Dveme bhikkhave antā pabbajitena na sevitabbā, Yo cāyam kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujaniko anariyo anatta-sanhito, Yo cāyam atta-kilamathānuyogo, Dukkho Anariyo Anatta-sanhito.

Ete te bhikkhave ubho ante anupagamma, Majjhimā patipadā Tathāgatena abhisambuddhā, Cakkhu-karannī nāna-karānī Upasamāya abhinnāya sambodhāya nibbānāya samvattati.

Katamā ca sā bhikkhave majjhimā patipadā Tathāgatena abhisambuddhā, Cakkhu-karānī, nāna-karānī, Upasamāya abhinnāya sambodhāya nibbānāya samvattati.

Ayameva ariyo atthangiko maggo, Seyyathīdam, Sammā-ditthi-Sammā-sankappo, Sammā-vācā Sammā-kammanto Sammā-ājīvo, Sammā-vāyāmo Sammā-sati Sammā-samādhī.

Ayam kho sā bhikkhave majjhimā patipadā Tathāgatena abhisambuddhā, Cakkhu-karānī, nāna-karānī, Upasamāya abhinnāya sambodhāya nibbānāya samvattati.

Idam kho pana bhikkhave dukkham ariya-saccam, Jātipi dukkhā, Jarāpi dukkhā, Maranampi dukkham, Soka-parideva-dukkha-domanas supāyāsāpi dukkhā, Appiyehi sampayogo dukkho, Piyehi vippayogo dukkho, Yampiccham na labhati tampi dukkham, Sankhittena pancupādānakkhandhā dukkhā.

Idam kho pana bhikkhave dukkha-samudayo ariya-saccam, Yāyam tanhā Ponobbhavikā Nandi-rāga-sahagatā, Tatra tatrābhinandinī, Seyyathīdam, Kāma-tanhā Vhava-tanhā Vibhava-tanhā.

Idam kho pana bhikkhave dukkha-nirodho ariya-saccam, Yo tassā yeva tanhāya asesā-virāga-nirodho cāgo patinissaggo mutti anālayo.



Idam kho pana bhikkhave dukkha–nirodha–gāmini–patipadā ariya–saccam. Ayameva ariyo atthagiko maggo, Seyyathidam, Sammā–ditthi Sammā–sankappo, Sammā–vācā Sammā–kammanto Sammā–ājīvo, Sammā–vāyāmo Sammā–sati Sammā–samādhi.

Idam dukkham ariya–saccanti me bhikkhave, Pubbe nanussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkham ariya–saccam parinneyyanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkham ariya–saccam parinnānti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Idam dukkha–samudayo ariya–saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha–samudayo ariya–saccam pahātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha–samudayo ariya–saccam pahinanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Idam dukkha–nirodho ariya–saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha–nirodho ariya–saccam sacchikātabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha–nirodho ariya–saccam sacchikatanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Idam dukkha-nirodha-gāmini-patipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha-nirodha-gāmini-patipadā ariya-saccam bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkha-nirodha-gāmini-patipadā ariya-saccam bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhum udapādi nānam udapādi pannā udapādi vijjā udapādi āloko udapādi.

Yāvākivaṃca me bhikkhave imesu catūsu ariya-saccesu, Evanti-parivattam dvādasākāram yathābhūtam nāna-dassanam na suvisuddham ahoṣi.

Neva tāvāham bhikkhave sadevake loke samārake sabrahmake, Sassamana-brāhmaniyā pajāya sadeva-manussāya, Anuttarma sammā-sambodhim abhisambuddho paccannāsim.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, Evanti-parivattam dvādasākāram yathābhūtam nāna-dassanam suvisuddham ahoṣi.

Athāham bhikkhave sadevake loke samārake sabrahmake, Sassamana-brāhmaniyā pajāya sadeva-manussāya, Anuttaram sammā-sambodhim abhisambuddho paccannāsim.

Nānanca pana me dassanam udapādi, Akuppā me vimutti, Ayam-antimā jāti, Natthidāni punabbhavoti.

Idam-avoca Bhagavā. Attamanā panca-vaggiyā bhikkhū Bhagavato bhāsitam abhinandum, Imasminca pana veyyā-karanasmim bhannamāne, Āyasmato Kondannassa, virajam vītamalam dhamma-cakkhum udapādi, Yankinci samudaya-dhammam sabbam-tam nirodha-dhammanti.

Pavattite ca Bhagavatā dhamma-cakke, Bhum mā devā saddamanussāvesum, Etam-Bhagavatā Bārānasiyam isipatane migadāye

Anuttaram dhamma-cakkam pavattitam, Appativattiyam samanena vā brāhmanena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

Bhum mānam devānam saddam sutvā, Cātummahārājikā devā saddamanussāvesum. Cātummahārājikānam devānam saddam sutvā.

Tāvātimsā devā saddamanussāvesum, Tāvātimsānam devānam saddam sutvā.

Yāmā devā saddamanussāvesum, Yāmānam devānam saddam sutvā. Tusitā devā saddamanussāvesum, Tusitānam devānam saddam sutvā.

Nimmānaratī devā saddamanussāvesum, Nimmānaratīnam devānam saddam sutvā.

Paranimmita-vasavattī devā saddamanussāvesum, Paranimmita-vasavattīnam devānam saddam sutvā.

Brahma-kāyikā devā saddamanussāvesum.

Etam-Bhagavatā Bārānasiyam isipatane migadāye anuttaram dhamma-cakkam pavattitam, Appativattiyam samanena vā brāhmanena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.

Itiha tena khanena tena muhuttana, Yāva brahma-lokā saddo abbhugacchi.

Ayanca dasa-sahassī loka-dhātu, Sankampi sampakampi sampavedhi, Appamāno ca olāro obhāso loke pāturahosi, Etikammeva devānam devānubhāvam.

Atha kho Bhagavā udānam udānesi, Annāsi vata bho Kondanno, Annāsi vata bho Kondannoti. Itihidam āyasmato Kondannassa, Anna-kondanno tveva nāmam, ahoṣīti.

## • Buddha Jayamangala Gatha (Bahum)

Namo Tassa Bhagavato Arahato Samma Sambuddhassa  
(3 times)

Iti pi so Bhagava Araham Samma-sambuddho. Vijja-carana  
sampanno, Sugato Lokavidu Anuttarro Purisadamma-sarathi Satth a  
deva-manuss anam Buddho Bhagavati.

Svakkhato Bhagavata Dhammo Sanditthiko Akaliko Ehi-passiko  
Opanayiko Paccattam veditabbo vinnuhiti.

Supati-panno Bhagavato savaka sangho. Ujupati-panno  
Bhagavato savaka sangho. Nyaya-patipanno Bhagavato s avaka  
sangho. Samici-patipanno Bhagavato savaka sangho. Yadidam cattari  
purisa yugani attha-purisa-puggala. Esa Bhagavato savaka sangho.  
Ahu-neyyo, pahu-neyyo, Dakkhi-neyyo, anjaliikaraniyo, anuttaram  
punnakkhetam lokassa'ti.

Bahum sahasama bhinimmita-savudhantam  
Grimekhalam udita ghorasa senamaram  
Danadidhammavidhina jitava munindo  
Tantejasa bhavatute jayamangalani

Maratirekamabhiyujjhita-sabbarattim  
Ghorampana-lavakamakkhamathaddhayakkham  
Khantisudantavitina Jitava munindo  
Tantejasa bhavatute jayamangalani

Nalagirim gajavaram atimattabhutam  
Davaggicakkamasaniva sudarunantam

Mettambusekavidhina jitava munindo  
Tantejasa bhavatute jayamangalani

Ukkhittakhaggamatihatta sudarunantam  
Dhavantiyojanapathangulimalavantam  
Iddhibhisankhatamano jitava munindo  
Tantejasa bhavatute jayamangalani

Katvana katthamudaram iva gabbhiniya  
Cincaya dutthavacanam janakayamajjhe  
Santena somavidhina jitava munindo  
Tantejasa bhavatute jayamangalani

Saccam vihaya matisaccakavadaketum  
vadabhiropitamanam atiandhabhutam  
Pannapadipajalito jitava munindo  
Tantejasa bhavatute jayamangalani  
Nandopanandabhujagam vibudham  
mahiddhim Puttena therabhujagena damapayando  
Iddhupadesavidhina jitava munindo  
Tantejasa bhavatute jayamangalani

Duggahaditthi bhujagena sudatha hattham  
Brahmam visudhi jutimiddhi bakabhidhanam  
Nanagadena vidhina jitava munindo  
Tantejasa bhavatute jayamangalani

Etapi Buddhajayamangala attagatha  
Yo vacano dinadine sarate matandi  
Hitvananekavidhani cupaddavani  
Mokkham sukham adhigameyyanaro sapanno.

## • Maha jayamangala Gatha

Mahakaruniko natho hitaya sabbapaninam  
Puretva parami sabba patto sambodhimuttamam  
Etena saccavajjena hotu te jayamangalam  
Jayanto bodhiya mule sakyanam nandivaddhano  
Evam tavam vijayo hohi jayassu jayamangalam.  
Aparajitapallanke sise pathavipokkhare  
Abhiseke sabbabudhanam aggappatto pamodati  
Sunakkattam sumangalam supabbhatam suhuttitham  
Sukhano sumuhutto ca suyittham brahmacarisu  
Padakkhinam kayakammam vacakammam padakkhinam  
Padakkhinam manokhammam panidhite padakkhina  
Padakkhinani katvana labhantatdhe padakhine.  
Bhavatu sabbamangalam Rakkhantu sabbadevata  
Sabba Buddhanu bhavena Sada sotthi bhavantu te.  
Bhavatu sabbamangalam Rakkhantu sabbadevata  
Sabba Dhammanu bhavena Sadda sotthi bhavantu te.  
Bhavatu sabbamangalam Rakkhantu sabbadevata  
Sabba Sanghanu bhavena Sadda sotthi bhavantu te.

## • Abhinha-paccavekkhana-patha

Jarā-dhammomhi  
jaram anātito.

Byādhi-dhammomhi  
byādhim anātito.

Marana-dhammomhi  
maranam anātito.

Sabbehi me piyehi manāpehi  
nānā-bhāvo vinā-bhāvo,

Kammassakomhi  
kamma-dāyādo

Kamma-yoni kamma-bandhu

Kamma-patisarano,

Yam kammam karissāmi  
Kalyānam vā pāpakam vā  
Tassa dāyādo bhavissāmi.

Evam amhehi abhinham  
paccavekkhitabbam.

We are subject to old age (decay),  
we cannot escape from aging.

We are subject to illness, we  
cannot escape from illness.

We are subject to death, we  
cannot escape from death.

We are subject to separation  
from what we like and beloved  
ones; everything changes and  
vanishes, arises and passes  
away,

we are the owner of our actions  
(kamma), heir to our kamma,  
responsible for our own actions.

we are born of our kamma, inherit  
to consequences of our actions.

we are related to our kamma,  
our refuge,

whatever actions we have done,  
either skillful or unskillful actions,  
we are subject to consequences  
of those actions.

Thus we should  
frequently reflect on this.

## • Udissanadhithana Gatha

Imina punnakammena  
upajjahaya gunuttara  
Acariyupakara ca  
mata pita ca nataka  
Suriyo candima raja  
ganavanta narapi ca  
Brahmmamara ca inda ca  
lokapala ca devata

Yamo mitta manussa ca  
majjhata verikapi ca  
Sabhe satta sukhi hontu  
punanani pakatani me

Sukham ca tividham dentu

khippam papetha vo matham

Imina punnakammena  
Imina uddisena ca  
Khipham sulabhe ceva  
Tanhupadana chedanam  
Ye santane hina dhamma  
yava nibbanato mamam

By this act of merit,  
may highly virtuous preceptors;  
teachers, benefactors,  
mother, father, & relatives;  
the gods of the sun & moon;  
virtuous people;  
Brahmas, Maras, & Indras;  
devas who are protectors  
of the cosmos;

Yama, human beings friendly,  
neutral, & hostile:  
may all beings be happy.  
May the meritorious deeds  
done by me

give three fold happiness  
(in this life, in future life,  
& Liberation).

May you all quickly attain  
your wish.

Through this act of merit,  
Through this dedication,  
may I quickly & easily cutting  
through craving & clinging.  
evil in mind  
As long as I am on the way  
to Liberation,



Nassantu sabbada yeva  
yattha jato bhava bhava

Ujucittam satipanna

sallekho viriyamhina  
Mara labhantu nokasam  
katunca viriyesu me

Buddhadhipavaro natho  
dhammo natho varuttamo

Natho paccekabuddho ca  
sangho nathottaro mamam

Tesottamanubhavena  
marokasam labhantu ma  
Dasapunnanubhavena  
marokasam labhantu ma.

may any low qualities in my  
character be entirely destroyed,  
wherever I am born in one state  
after another.

May I have an upright mind,  
mindfulness, discernment,  
strictness,  
persistence.

Through my effort, may Mara  
have no chance to do  
anything to me.

The Buddha is my foremost  
mainstay,  
the Dhamma my excellent,  
high mainstay,

Private Buddhas are my  
mainstay,

The Sangha my superior  
ainstay.

Through their power,  
May Mara get no opportunity.





## • Mettā bhāvanā

Sabbe satta sada hontu  
avera suga jivino

Katam punyam bahlam  
sabbe baki bavantu te.

## • Drugs formula for cancer treatment

1. Hau-roi-roo 50 grams.  
(*Hydnophytum formicarum* Jack.)
  2. Teak 50 grams.  
(*Cordia globifera* W.W. Sm)
  3. Khaw-yen-nae and Khaw-yen-tai 200 grams each  
(*Smilax china* Linn. and *Smilax glaba* Roxb.)
  4. Kod-chu-la and Kod-cheang 50 grams each  
(*Eupatorium capillifolium* Lam.  
and *Angelica sinensis* (Oliv) Diels)
  5. Kam-phang-jed-shun 50 grams.  
(*Salacia chinensis* L.)
  6. Tong-phan-shung 200 grams.  
(*Rhinacanthus nasutus* Kurz)
  7. Ngeok-pla-mor 200 grams.  
(*Acanthus ebracteatus* Vahl)
  8. Phe-mob 100 grams.  
(*Diospirosvariegata* Kurz)
  9. Ya-naud-maw 50 grams.  
(*Orthosiphon aristatus* Mig)
-





# Step by step for Herbal Boiling and How to drink

## Preparation Instruction:

Lighting one pair of candle and 3 incenses, meditate to the virtue of the Three Gems: the Lord Buddha, Dhamma and Sangha. Recite 4 times of Sakkatava Gatha and invite respectfully the greatness of Bhaisajchayakuru (Medicine Buddha) and Jivaka Komarabhacca who were the originator of this magic formula, then pitch the 3 incenses outside.

## Boiling Instruction:

Put all the herbs into the biggest size of the clay-pot (Selling at Koh-Kred, Nonthaburi) then pour the rain-water (Please noted that the best water is the water from the rain) into the pot and leave it dipped about 10 minutes before setting on the wood stove using mild fire. Let it boil for about 15 minutes, then bring it down, fill out only the liquid to keep in the enameled pot size 32 (1<sup>st</sup> boiled). Then doing the 2<sup>nd</sup> boil by fill up the same amount of water to clay-pot, set it up on the wood stove, boil it about 15 minutes and mix the 2<sup>nd</sup> liquid to the the 1<sup>st</sup> one in the same enameled pot (2<sup>nd</sup> boiled). Now doing the same thing for the 3<sup>rd</sup> boil, set the clay pot on the wood stove for 15 minutes and fill out the 3<sup>rd</sup> liquid to that same enameled pot (3<sup>rd</sup> boiled). Leave all cool remaining herbs at the Bodhi-Tree.



**Note:** 15 Minutes count from the second that the herb is fully boiled. Even you are not having the cancer, you can also take this herb for protection.

### Instruction for Drinking:

Warm the liquid of herb at least once a day for drinking it before meal three times a day. Each time is about one-full mug and recite 3 times of Sakkatava Gatha before taking the medicine. Start from the beginning of boiling process for second set onward after you finish the first one. Taking not more than 5 set of the herbs then any cancer can be cured. (If the condition of the illness is getting worst, you may need to take more portion of the boiled-liquid each time and also it may need more than 5 sets)

**Important Notice:** The strong faith in the magnificence of the herb is a key to the success of the healing.



## Harmful Food that the patient should not take

1) All protein from meat and meat products, especially frog, turtle, eel, snapping turtle, chicken, duck, goose, quail's egg, all condiment made of fermented fish, pickled pork, salted crab, crab and all sea food, all mollusk, beef, buffalo meat, fish maw, yen-ta fou (rice noodle soup with morning glories, squid, fish balls, jellyfish, tofu, coagulated pig's blood and fermented tofu or tomato ketchup) plus egg, milk and all cooking oil from animal.

2) Some fruits and vegetable, especially, those with strong sweet taste, for example, jack-fruit, longan, durian, banana, sapota, coconut cream and all polished rice, granulated cane sugar, water melon, some vegetable with non-saturated fat as coconut cream, young-coconut (whose flesh is soft); some unwholesome vegetable as bamboo shoot, cucumber, wild betel leafbush, guava, etc.

3) Avoid all dressing which has preservatives and MSG (Mono Sodium Glutamate), MSG, fish sauce, shrimp paste, granulated cane sugar, bean paste, all fermented-food, food coloring.

4) Avoid these drinks; tea, coffee, edible bird's nest (made by esculent swifts), extract-chicken soup, ovaltin.

Other than the food, you should also avoid containers that can create contamination such as plastic, aluminum pot. It is better to use clay pot, ceramics, stainless wares, enameled pot or wood ladle.

## Recommended Food

1) Complex Carbohydrate 50-70%; brown/unpolished rice (either rice or sticky rice), taro, potato, corn, millet, job's tears, oat and barley.

2) Protein from vegetable 10-15%; young bean, bean sprout, long-podded cowpea, green pea, winged bean, ect.

3) It is good to eat fresh vegetable and fresh fruit (which is not harmful) and vegetable juice and it is better to dip all the vegetable and fruit into the activated charcoal which can absorb and remove the contaminations from food.



### **Food that should take in limited amount**

- 1) Some beans, for example, mung bean, soybean, black soya bean, peanut, ect; and also tofu, soya milk and mushrooms.
- 2) Vegetable oils: sesame oil, soybean oil.









# Meditation therapy for Cancer Treatment

Lecture at The Royal Irrigation Department  
on May 25, 2006

(By: Phra Paponpatchara, Wat Kampramong, Sakonnakorn, Siriroj Kittisarapong, MD, Raksakol Hospital, Sakonnakorn and Assoc. Prof. Pornlert Chatkaew, MD, Chulalongkorn University, Bangkok)

Merit and Moral Promotion Sub-Committee, the Royal Irrigation Department is pleased to welcome distinguished guests.

I'd like to thank Deputy Director General for Operation and Maintenance: Mr. La-iad Sainamkaeo for presiding over the lecture today. Aiming to encourage mental health of officials and permanent employers, this activity is held on the fourth Thursday of month and hosted by one of divisions and departments respectively. Today, it is held by Regional Irrigation Office 7(Ubonrachathany), Regional Irrigation Office 8 (Nakornrachaseema), Budget Programming Division and Office of Central Land Consolidation.

The guest speakers are Phra Paponpatchara, the abbot, Wat Kampramong, Sakonnakorn; Assoc. Prof. Pornlert Chatkaew, MD, Department of Anesthesia, Chulalongkorn Hospital and Siriroj Kittisarapong, MD, Deputy Director, Raksakon Hospital to give a lecture on "Meditation Therapy for Cancer Treatment".

At this moment, I'd like to invite Deputy Director General to light the incense sticks and candles and pay respects to Buddhism. Next, it's time for the lecture; I'd like to invite our honorable guest speakers to the stage. Luangta Paponpatchara, Dr. Pornlert and Dr. Siriroj, please.



**Dr. Siriroj:** Deputy Director General and all officials in the Royal Irrigation Department. I'm Dr. Siriroj Kittisarapong. We are here today to discuss on cancer treatments. Lecture will be given by Phra Paponpatchara, on behalf of monks, and by the team of doctors on an overview of cancer, including treatment with conventional and alternative medicines. The key point of today lecture is cancer treatment, initiated by Phra Paponpatchara, called Arokayasala, which is a combination of herbal medicine and meditation therapy.

Before we go further on this matter, I'd like to introduce Assoc. Prof. Pornlert to tell us what cancer is. Dr. Pornlert, please.

**Dr. Pornlert :** Thank you, Dr. Siriroj, Phra Paponpatchara, Deputy Director General and all interested audience. Basically, I'm not an oncologist. But I treat patients in the intensive care unit of surgery where most cancer patients meet their end. Cancer is usually treated with a combination of surgery, chemotherapy and radiotherapy. The point is to relate conventional medicine to what's happening in Thailand. It's our unique strength of how to help the patients. The slides will show the drawbacks and weaknesses of conventional medicine.

In fact, cancer is considered a malignant tumor. Most cancers form a tumor with malignant properties to differentiate them from benign tumors. Cancer cells display uncontrolled growth and invasion. They intrude on and destroy adjacent tissues of certain organs such as bones, liver, lung and brain. When they metastasize or spread to other locations in the body via lymph or blood. Say, some patients are initially with colorectal cancer. Later, the tumors spread to liver, lung or brain in which they are given more blood.

Cancer is caused by mutation of normal cells, genetic abnormalities and uncontrolled growth of cells. For example, we sometimes have warts





or growing tumors and that's it. But, in case of cancer cells, they are abnormal and then spread to the base of skin through the foundation of skin and then to bloodstream flowing to certain locations. Thus, cancer is just a general term dependant on where it grows. If it grows in intestines, it'll be the colorectal cancer.

Next, cancer is not an infectious or contagious disease but can be found in the family or relatives. Possibly, it can be genetically inherited. The core philosophy of conventional medicine in treating cancers is to prolong patients' lives. If they can be cured, patients won't die or will live longer. To enhance patients' quality of life, there are two possible ways namely; eliminating cancers and saving patients' lives. For example, if colorectal cancer patients don't undergo surgery within a year, almost all of them will lose their lives. If so, they can live up to 3 years and have fewer side effects.

As for treatment, symptoms are healed and relieved. Supposing that tumors couldn't be taken out by surgery, how could we do to relieve patients' pain and suffering? If tumors grow locally and don't spread to other locations, there should be an operation. Whereas some cancers are unable to have an operation such as brain cancer, they can be treated by radiotherapy. In terms of chemotherapy, cancer cells grow very quickly. Some medications can kill them and normal cells as well. You can see some patients look weaker and lose their hair after chemotherapy.

Hormonal therapy is beneficial to inhibit certain types of breast and prostate cancers. There will be a possibility in the future to control oncogenes and to block blood vessels connecting to cancer cells. As far as I'm concerned, according to conventional medicine, cancer can be cured by removing tumors. However, in case of patients with cancer in the advanced stage, surgery and radiotherapy can't treat them.



Another example is patients interviewed by the project of Ministry of Public Health. A wife of young late patient with lymphoma told that her husband had underwent conventional medicine treatment for a while as he didn't feel better as expected and then he quitted to be treated at home. His condition and symptoms were getting worse. He was unable to sleep, walk and out of breath. Eventually, on his last day, he told his wife to be with him and passed away while his hands held hers.

When cancer is found in patients, common symptoms are pain, appetite loss, nausea, vomiting, breathing and excreting difficulties and insomnia. What's happening is when patients feel pain, morphine, the most effective pain killer, is used to reduce it. But morphine causes constipation, nausea and breathing difficulty. If patients take it, their suffering will be either symptom back and forth.

Cancer comes in different adverse effects. A nurse's mother is a patient with thyroid cancer and treated by surgery. After the operation, she had to swallow some radioactive iodine for another checkup and found out that cancer spread to lung. She had to suffer from surgery pain and was unable to talk for 3-4 days. Then, her symptoms became severe and she decided to go home. Her daughter, a nurse, provided her medicinal herbs.

According to the interviews with family of cancer patients in the final stage, even in family with the members of doctors or nurses, there are 2 treatments altogether including conventional and herbal medicines. I think choosing the right medicinal herbs can be therapeutically beneficial in which family members play an important role.

Currently, there are 2 treatments, which is to cure and to treat with holistic approach. To cure means to focus on tumors while patients and their family must be concerned. Some people suffer more than they should. For instance, a man found out that his father had and



died of cancer when he was away. He suffered and felt guilty of his absence and inability to keep the promise to help his father's business. Once, we asked the participants in a seminar how they wanted to die. Most answers were they wanted to sleep and then passed away. In fact, sleeping people emotionally hurt their family members' feelings when they are taken to the intensive care unit.

We'd like to say when you know you had cancer. In addition to physical treatment, what do you have to do for your family? What do you want to do? What else haven't you done? What else do you want to do for good cause? You should do it first. As for treating cancers, it is patient-centered. Family and community members help provide emotional and spiritual supports. Doctors are merely strangers. Those who can help patients rest peacefully are their family.

There are 3 stages in living with cancer for patients. First the patients know they have cancer and feel shocked. Next, they suffer from pain, breathing difficulty, constipation and urinary incontinence. Finally, they know they are dying as they are unable to speak and excrete. Holistic approach for cancer treatment can be carried out in the certain stages as follows:

**Stage 1:** To manage severe pain with medications and palliative therapies. Conventional medicine employs psychotherapy to allow patients to relax, while complementary and alternative medicine features massage and aromatherapy.

**Stage 2:** To provide emotional and social supports

**Stage 3:** To provide spiritual support. Family members and a team of doctors' meetings are required to find out how patients can go through the difficulty and rest peacefully while their family members can handle the loss.





**Dr. Siriroj:** Thank you, Dr. Pornlert for a brief summary of cancer. Actually, conventional medicine defines cancer as abnormal cells in genetic substances. Causes of abnormality are unknown; however, we know the cell behaviors, which are rapidly uncontrolled growth, invasion and destruction on certain organs. Scientifically, cancers need destroying and removing by medications, hormonal therapy, cryosurgery and blocking blood vessels as they are the foreign bodies. This matter is very serious and stressful. Can cancer patients laugh?

Of course not, unlike Wat Kampramong's, Cancer patients in my hospital were taken there and died 6 months later. Liver and bladder cancers are the most common found in the northeast of Thailand. When the screening test was done, I realized that their family would be terribly sorry. They came to ask me not to tell the patients as they didn't want the patient's health to worsen by anxiety and stress.

Anyway, Wat Kampramong has relaxed atmosphere. Phra Paponpatchara or Luangta, a caregiver, always laugh to encourage pleasant atmosphere as his philosophy to help patients in the final stage of cancer. Before Luangta will give us a lecture on Arokayasala, the most important topic you need to know, I'd like to introduce Luangta to you.

Luangta earned his bachelor degree in irrigation engineering from Kasetsart University in 1976 and then worked as an engineer for the Royal Irrigation Department for a while. He had so strong faith in Buddhism that he decided to be ordained. He is now Phra Paponpatchara, the abbot in Wat Kompramong, Pannanikom District, Sakonnakorn. If you come to Sakonnakorn and visit Pannanikon District and the temple, you will see him. In fact, he was a prot 'g ' of Luangpu Sim Buddhajaro, Wat Tamphaplong, Chiangdao District, Chiang Mai.



Luangta once had nasopharyngeal cancer and treated it with a combination of conventional medicine, medicinal herbs, healing and meditation therapy. Now, he has not. He can work from 4 in the morning until 11 p.m. He has never been on leave or vacation. This can be seen that he's determined to cure the cancer patients for free and to have this Arokayasala, Wat kampramong for those in the final stage. Some villagers come to this place. From now on, it will be the lecture by Luangta. Please, Luangta

**Luangta:** Dr. Siriroj, Dr. Pornlert and I gave a lecture at Raksakon Hospital on cancer treatment for patients in the final stage. Today, Mr. Chatchawan would like me to speak here as a former official in the Royal Irrigation Department. The staffs here have many cancers, particularly mental cancer. And it's hard to treat. These 2 doctors are willing to help. Bless them! They conventionally treat patients with all their hearts. To yield positive results, bear in mind that emotional and mental treating must be the number one. We can't focus on only physical treatment, like chemotherapy, radiotherapy and surgery, as it's acute and harsh. The patients' suffering can be so obviously seen that I can't stand pitying them.

Cancer patients come from all directions, the north, south, northeast and Bangkok. As for cancer, I don't want to worry you. I want to see your smiles and show me how beautiful they are. Don't be too strict with anything, particularly cancer treatment. We can't be too strict or stressed out. Me neither. Several stressful people come to see my since I wake up. Sometimes I haven't had any meals before 11.30 a.m. due to too many cancer patients.

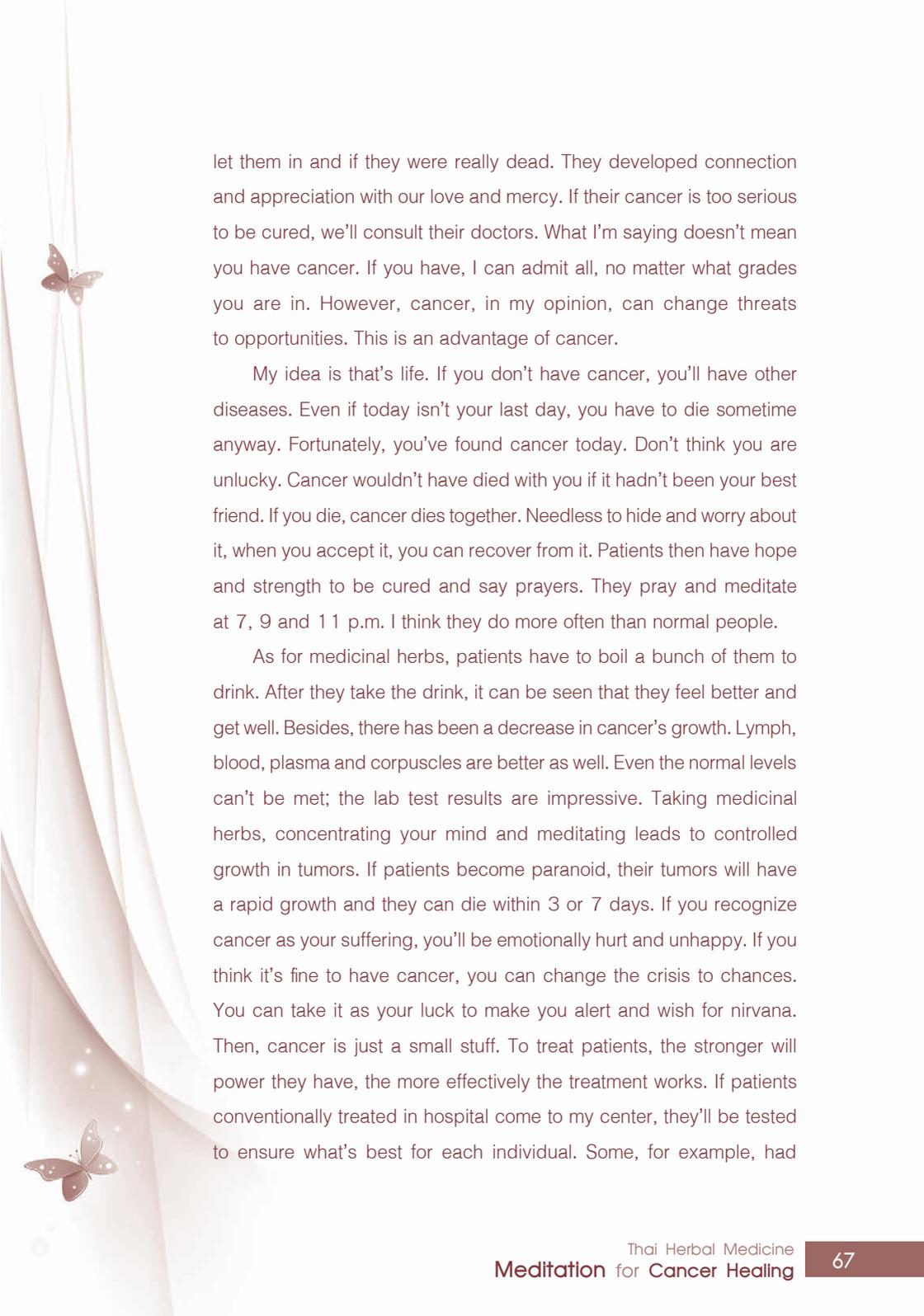


Well, what can we do to help them physically, emotionally and mentally? If they have been conventionally treated in hospital and come to my center, what I can do is to help them with love and mercy of mankind. It's more powerful than money. Assume that if we charged them for the medical fee, some might be uncomfortable. Some patients asked me how much. I told that it was free. What I think is I want them to be cured, go home and live the rest of their lives happily with their family. It's my goal. If they can't be cured and have to die, they'll die happily. Some patients enjoy their quality of life when they are in my center. Some said they preferred lives with cancer to their normal lives.

The daily routine in my center is praying, meditating, boiling medicinal herbs, offering foods to monks and having a morning walk. Later, patients have a checkup. By the way, how can we make patients and their family happy, then? Basically, emotional adjustment is concerned. When a sick member of the family come to be treated in my center, the rest also accompany the patient as they are worried about him/her. I have to tell them not to get sick themselves. It's enough to have only one patient in their family.

Now we treat them with Buddhist teachings and meditation therapy. Dr. Siriroj helps me with his heart and soul. He works at Arokayasala, my center for hours a day. You know, until almost midnight. Dr. Siriroj and Dr. Pornlert said what I'd done was great. Even in America, there is no such a thing. This initiates another dimension of cancer treatment. Love, mercy and heart are to be dedicated to patients. Their benefits come first, not our self-happiness.

There have been 260 patients in my center since 2005. Most of them are in the final stage. They always said to their family, "Don't worry about me, I'll be here with Luangta". When they died, they came into the living patients' dreams and asked why I didn't



let them in and if they were really dead. They developed connection and appreciation with our love and mercy. If their cancer is too serious to be cured, we'll consult their doctors. What I'm saying doesn't mean you have cancer. If you have, I can admit all, no matter what grades you are in. However, cancer, in my opinion, can change threats to opportunities. This is an advantage of cancer.

My idea is that's life. If you don't have cancer, you'll have other diseases. Even if today isn't your last day, you have to die sometime anyway. Fortunately, you've found cancer today. Don't think you are unlucky. Cancer wouldn't have died with you if it hadn't been your best friend. If you die, cancer dies together. Needless to hide and worry about it, when you accept it, you can recover from it. Patients then have hope and strength to be cured and say prayers. They pray and meditate at 7, 9 and 11 p.m. I think they do more often than normal people.

As for medicinal herbs, patients have to boil a bunch of them to drink. After they take the drink, it can be seen that they feel better and get well. Besides, there has been a decrease in cancer's growth. Lymph, blood, plasma and corpuscles are better as well. Even the normal levels can't be met; the lab test results are impressive. Taking medicinal herbs, concentrating your mind and meditating leads to controlled growth in tumors. If patients become paranoid, their tumors will have a rapid growth and they can die within 3 or 7 days. If you recognize cancer as your suffering, you'll be emotionally hurt and unhappy. If you think it's fine to have cancer, you can change the crisis to chances. You can take it as your luck to make you alert and wish for nirvana. Then, cancer is just a small stuff. To treat patients, the stronger will power they have, the more effectively the treatment works. If patients conventionally treated in hospital come to my center, they'll be tested to ensure what's best for each individual. Some, for example, had



been treated with chemotherapy for 3 times, the number of their white blood cells was not normal. Then, they tried drinking the medicinal herbs, the number was therefore alright.

This is about a combination of treatments. Conventional medicine is excellent but it needs elaborating. Now, Asokayasan, my center is working in cooperation with Ministry of Public Health as a role model of meditation therapy center in Thailand. This center provides another alternative medicine to bring out the best in each medicine for patients' benefit. Patients' family and relatives can harm and adversely affect patients' symptoms and conditions. If you visit them, don't cry. They don't want to see your tears. They have enough of their own. Moral support, hence, means the world to them. Anybody, even Tom, Dick and Harry, the rich or the poor can come to be treated in my center.

Another one example in hundreds, Mr. Mangkorn's body became yellow and dull. His whole body got even itchy. We tried to save him so that he could eat and excrete. After being videotaped and interviewed, his swollen legs and arms were painful and even bigger. He said he'd been told in hospital he was dead long time ago. On his last day, he was unconscious and then passed away. Fortunately, he didn't feel the suffering. Neither did his family.

His family told me the reason why he got well and could prolong his life was he was feeling better. During this period, his family could adjust and understand what life was. When it came to loss, it wasn't loss no more. The whole family came to thank me for saving his life and helping them realize the truth of life.

When the patients died, they came to see me in my dream and wanted to be with me in my center. The caregivers in the temple always experience this. It can't be scientifically proved. If anybody wants to prove it, please come to my temple. Many volunteers are





needed to help boil medicinal herbs. The details of medicinal herbs and treatments are so complicated and filled with more details that they could be put in the second or third lecture.

Basically, it's just a strategy. I'm a medical doctor. I studied scientific methods. To me, seeing is believing. We believe the tangible. As for nirvana, believe it? I've never been to it. Some do believe but others don't. Like meditation therapy and herbal medicine, I think it stemmed from the idea of self-independence. No one can cure or be cured. As people behave more properly when they know they have diseases. They quit smoking and drinking. They pray and meditate, instead. As a result, they get well. This is a preventive mechanic system against cancer. Your immune system can control cancer. If it's destroyed, you can resume it by having healthy lifestyle. It also depends on how seriously the system is destroyed. If not, cancer can be cured. It's only cause and effect. Well, a question from the audience is.

**Question:** Which stage of cancer was Laungta in? How could it be cured?

**Laungta:** I had cancer in 1976. I didn't know I had cancer and what it was. I woke up at 3 in the morning to pray and meditate as usual. Then, on 11 April 1996, I sneezed. My nose was bleeding profusely. Oh, what was wrong with me? I thought. Then, I went to see a doctor in Smittivej Hospital. After biopsy, I was told I had cancer. Bingo! I laughed. There were millions of people. Why me!

Later, I rang my elder sister. She was Assistant Professor Kesorn Watcharapong, teaching medics at Chulalongkorn Hospital. She took me to Bangkok Nursing Home Hospital. I had a checkup and was asked why I'd just come and my condition was severe. I thought who knew! How was I to know it was cancer?



When the doctors there knew my sister graduated from Chulalongkorn University as they did, they treated me best. Not only radiotherapy, I'd been also treated with chemotherapy everyday. I know it best what pain and suffering is like. That's why I pity cancer patients. Imagine, without meditation, for those who experienced the chemotherapy, when the first jab is injected, the pain is unbearable. Just close your eyes and pray. This is a cancer pain.

What's more, it's radiotherapy. I had to drink a lot of water as my saliva was gone. I was unable to speak for a month. Suffering such a great pain wasn't over yet. The doctors asked if I could stand another big course of treatments. I had no idea how big it was and how big my cancer was. Finally, I surrendered and thought I'd rather die than suffer. I was ready to die and didn't care anything.

I stopped worrying and felt I was free. Next, I decided to leave hospital and used a combination of medicinal herbs to treat myself. I was still unable to eat and drink. I woke up and meditate from 3-6 in the morning and studied thick textbooks on medicinal herbs.

Once I had a recipe, I asked a nun to find them. Then, she managed to have them and I drank the first cup of medicinal drink at 10 p.m. You know I could breathe again and have breakfast. To be frank, you must have faith and hope. The ancient herbal medicine recipe textbooks illustrated how patients should behave and what they should practice. We could study them step by step of alternative medicine to make us healthier.

However, I was unable to speak and stop bleeding. I kept on meditating until I didn't bleed no more. It's an advantage of integrating meditation therapy and medicinal herbs with conventional medicine. Chulalongkorn Hospital doctors are competent as well.



There is a factor affecting patients' survival– their fate and fortune inherited from past existences. Each patient is destined to be treated with his right doctor. Both are then destined to meet and help each other. Each doctor has different experiences, expertise, devotion and diagnosis. It depends on patients' fate to allow them who to meet. Do you understand? Next question, doctor.

**Dr. Siriroj:** A 31-year-old woman has taken medications and chemicals for her whole life. She asked how this could harm her body and kidney and what Luangta could help her.

**Luangta:** As for chemicals, I know an engineer in Thailand's Tantalum Project. She worked with chemicals for 19 years and had never noticed that she had cancer. When she found it, the cancer cells spread from her lung to bones. Then, she found my website. I asked her why she came there, she said she'd been to everywhere and did everything but it didn't work at all. At last, she came to my center in flood of tears as she was unbalanced. She was about 40. Her husband's younger brother was an engineer, too.

Finally, I raised expectations and could make her accept her situation. What she could win was her heart only. As for her body, she had to let it be. When she was in my center for a week and felt stronger, she wrote a letter to her husband and a will to her children. She called me to say she could stop worrying and get over it. Unlike her first appearance and feeling in my center, she died happily at last. Next, the doctor will have the scientific reasons to share.



**Dr. Pronlert:** Medications and chemicals must be experimented, initially tested in animals, volunteers and then patients can take them. But all medicines should regain our balance. Some researches have experimented with thousands of subjects. When medications are given to million people, some of them can adversely affect patients and later withdrawn from the market accordingly for further tests. In sum, we can't say or guarantee the effects of certain medications.

**Luangta:** Let's get back to the last question about how to treat patients after chemotherapy. I need to see them in person. If I can see their potentials, I'll help them detox their bodies with medicinal herbs. To detox each organ, patients should keep calm and patient so that the herbs can be absorbed into their bodies.

**Dr. Siriroj:** Next question, if I can't meet the sales target of my company, I'll be stressed out as I must be transferred and I'm in debt, too. How can I practice to die happily? May a lay man answer it first, please?

Well, I'm not aged but according to my experiences, you have to ask yourself if you set the right goal. If you set a sales target, you can't control the sales as it may be partly due to the economy. If you relate your life with the sales target, it means your stress is relevant to certain sales targets. Your life will be turned upside down.

Is it possible to set a right goal for life? It depends on satisfaction in your life. I talked to my friends that my monthly income was 300,000 baht. They were surprised and asked where I worked. They said I'd rather move to Bangkok. I told them I was fine in Sakonnakorn. Nice weather, no traffic jam and chances to make merits. To be honest, I set my life's goal on self-sufficient basis. Monk's life is an example to us all. Monks have a meal a day while we have 3. They don't have



wives but we do. We are partly more comfortable than them. If you set the right goal, your stress will be reduced.

In fact, stress is caused by dissatisfaction in your inability to achieve what you've expected. To solve it, you should lower your expectations or change the goal or even struggle to achieve it. If you choose to achieve it, you have to be a good salesperson with strategic selling techniques. It's the self-improvement.

If you choose to live your simple life, meeting the sales targets doesn't matter. Being transferred is fine. Your goal is to live happily. This lay man can say you can smile everyday. Whatever it takes, you won't be stressed out. Next, it'll be another answer from the second lay man.

**Dr. Pornlert:** I used to have a general anesthetic. My doctor friend told me that it was weird as I seemed to smile when I was unconscious. This can be another example. Supposing that you got something wrong today, who would be in trouble because of? If you ran into debt, how could your family manage it without you? My father, for example, was orphaned at 7. He had survived and then raised his own children. It's not all about money but family being and your lifestyle. What's more, it's the fear of loss and change, such as career change. Death is the greatest loss. We all live in fear of losing opportunities and valuables. If you can bear any losses, I'm sure you can smile and die happily.

**Luangta:** The metaphor used by Doctor is fairly right. But I'd like the person who asked this question about the sales target to meditate first, then say prayers and consider what you were born for. Is it to meet the targets or to be an oppressed slave in a company? You can take time to think about it. Of course, I can't change your mind because I don't know your background and who you are. Mind is very delicate



and complicated. If you follow the right path, you can overcome the sufferings by yourself. I'm not a salesperson, though. If you can answer your own questions from within, you'll understand the balance of life and soul. That's the answer for you. Dr.??????

Well, there are a lot of questions but Laungta could answer a few of them. The rest will be answered and posted on the website. The first question is, if I'd like to come for a visit or participate in the temple's activities, is there accommodation? What should I bring?

**Luangta:** Cancer patients bring nothing. I've raised many dogs. What can't I do for patients?

**Dr. Siriroj:** It means you don't bring anything along but you have to put on your clothes. There are accommodation, food and beddings provided there. The 2 more questions are : How do you manage?

Does Laungta treat patients all by himself? Are there any organizations to help?

**Luangta:** Now, there are the doctors, nurses, pharmacists and medical laboratory technologists from Ministry of Public Health volunteering to help. Division of Alternative Medicine and Thai Traditional Herbal Medicine Development sets an example of my center for medication therapy in its centers. No worries about management, even cancer, I can handle. Nothing does matter.

**Dr. Siriroj:** Ask Dr. Pornlert, is it right for doctors and a patient's family to keep the secret of the patient with cancer for fear of his anxiety to worsen his/her health? What could you do to make it better?





**Dr. Pornlert:** As far as I know, some patients jumped down to kill themselves when they knew they had cancer. When people are told they have cancer, at least, there must be the response from them. Like throwing a stone into the water, there will be waves shown on the water surface. If patients show no feedbacks, it's unusual. Patients should be told about their illness when they can have more time to calm down and encourage their minds. As a doctor, I can help them reduce pain. Physically, they can control their bodies and empower their minds. Alternative medicine isn't a means justifying an end. Herbal medicine isn't the best medicine. There is a continuous increase in the number of cancer patients. I give them a chance to develop their minds to control their bodies.

**Luangta:** Yes, Doctor. You're right. Mind controls body. Mind and body are dependant on each other. When the balance of your mind isn't disturbed, there'll be neither stress nor sufferings.

**Dr. Siroj:** Another question, can normal people drink the medicinal herbs? Of course, I've taken 5 pots. It was very hard. I was not sick though. I just wanted to try. The side effect was to excrete easily. The medicinal drink absorbed toxic and detoxed the body. Before drinking, you have to concentrate your mind. I can't say how long you should take the drink. It could be 7, 10 or 20 pots, whatsoever. The last question is about mind. What are the steps in treating the mind?

**Luangta:** You must have a try first. You'll know. It's like you didn't have breakfast. You had no idea if rice and green curry breakfast was good. You must eat, and then you'll know its taste.



**Dr. Siriroj:** Well, if you'd like to ask more, please post your questions on the website. Now, it's time for the conclusion.

**Luangta:** I'd like to dedicate all these merits to Shewaga, the Father of Medicine. May everything work successfully in all medicines, your minds and bodies. May all officials in the Royal Irrigation Department be spiritually and worldly happy and prosperous as expected. If anyone is sick, you can consult me or the 2 doctors anytime. They don't mind where you are from. We are friends on the same planet, to make it a better place for our country and Buddhism. Lastly, may all blessings be with you.

**Mr.Chatchawan:** Yes. Be it so. Please applause the 3 speakers for the lecture. I'd like to invite Deputy Director General to present them the gifts from the Royal Irrigation Department.

**Laungta:** Well, please have the blessings. Concentrate on good will. Live with the present. Tomorrow may never come. Just breathe in and out. The present is fine.

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# End of Life Care and Complementary Therapies : A Buddhist Perspective

(By: Phra Paponpatchara Pibanpaknatee Khampramong Temple  
SakonNakhon, Thailand)

This document is to be presented at the 5<sup>th</sup> Asian–Pacific  
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Venue: the Emerald Hotel, Bangkok, Thailand

**“A supply of heart yields a harvest  
of happiness for all mankind.”**

Phra Dr. Paponpatchara Pibanpaknatee (Ciradhammo Bhikku) or ‘Luangta’, as the locals and general people affectionately and respectfully call him, was born in Kanchanaburi as Mr. Pallop Pibanpakdi, grew up in Ratchaburi province and graduated with a bachelor’s degree in Irrigation Engineering from Kasetsart University, Bangkok, Thailand in 1966.

After working as an irrigation engineer for about a year, in 1968 he took leave to be ordained at Santisangkham Temple, PhannaNikhom District, Sakon Nakhon Province, northeastern of Thailand and had been a monk since then. Now he is the abbot of Khampramong Temple located at TumbonSawang, PhannaNikhom District, Sakon Nakhon Province. He is also the President of the Aphinyana Arokhayasala, a place to cure cancer using Thai traditional medicine, herbs, meditation and alternative medicine on a free-of-charge basis.



It is because he himself had experienced the deadly nasopharynx cancer in 1996. He went through a painful treatment, a so called “full-course of chemo-radiotherapy”; all day and night chemo-radiation applied consecutively everyday for three months.

However, the adverse effects of the treatment were too strong for him to stand. He suffered from non-stop nasal bleeding and excruciating pain that he could hardly speak for months and finally went into coma. When he came through, he said to himself, “I would rather die than suffer”. He therefore started both sitting and walking meditation (Bhavana) until the suffering was completely gone. During meditation, he visualized Master Tue AjalaDhammo taught him how to meditate by concentrating on impermanence (Aniccam), Suffering (Dukha) and non-self (Anatta); and Master Bua or Luangta Maha Bua told him that “You have done many good deeds. You won’t die”. Moreover, he could see two deities bringing him an Emerald Buddha and a tray of amuletic Buddha images, all of which cheered him up until he was so sure of complete recovery; and therefore he went back to Khampramong temple.

One night at the temple, he started a long meditation from three to six o’clock in the morning. Through the serene contemplation attained by meditation, he carefully examined each herbal component in Thai traditional remedies described in Thai Traditional Medicine textbooks. With a completely tranquil mind, he could select 11 herbs to treat his cancer. He then had his helpers look for the herbs and made a pot of herbal decoction that night. To his surprise, the aroma of herbal medicine prepared was very good; and after the first cup, his breathing problem was relieved. When he finished the first pot of herbal decoction, his nasal bleeding, that was gradually resolved, completely stopped and he was able to drink and eat again for the first time in weeks.



When he finished the fifth pot, he went back to the hospital in Bangkok for a medical checkup. Surprisingly, no cancer cells were found.

Such treatment is a complementary approach between herbs and mind, that is meditation therapy (Vipassana) together with practicing natural therapy, could cure diseases. In other words, reasonable faith together with practicing meditation to gain spiritual insight would enable one to understand Dhamma until it becomes Dhamma healing which is called 'self-realization' for each practitioner. This is the power and an important tool in creating balance for the body and the strength of mind to fight against diseases.

Soon after completely recovered from the deadly disease, based on his profound sympathy and understanding on the difficulties of fellow cancer victims in terms of the daily lives, the misunderstanding on what life is really about and the mindset toward the disease that makes those with cancer more misery, he decided to establish Arokhayasala. It is the place where body and mind of patients with cancer will be healed by complementary medicine approach using Thai herbs, meditation (Dhamma), and alternative medicine while conventional medicine is still welcomed.

## Healing from the Hearth at Mareng (Cancer) Villa Spa and Resort

Arokhayasala is a place of unconditioned love and care—a hospice center focusing only on cancer patients, has continuously offered holistic alternative treatment and support for cancer patients since 2004. Most of the residents are terminally ill, or have been discharged from hospitals as 'untreatable'; some are admitted in earlier stages of the disease, and come to a full recovery after treatment. Aiming to

relieve physical and mental suffering, this sanctuary believes that even “hopeless” cases have the right to spend their remaining life with dignity and peace of mind.

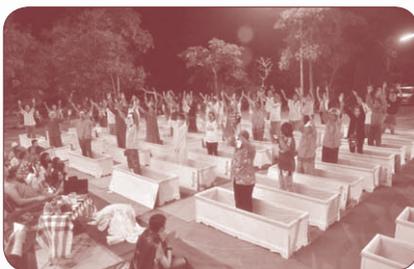


The Arokhayasala main building, a center for doing activities and admitting new patients

Luangta has developed a broad spectrum of care: using Dhamma, meditation and chanting, along with traditional herbal remedies; other alternative therapies; such as, nutrition control, proper exercise and relaxation, laughter, music and art therapies are also used. Beside these integrated interventions, Luangta has developed a friendship community in a friendly and metta (loving-kindness) atmosphere for each patient and the families to heal one another all along. Luangta teaches everybody to accept the reality of life. However, in a critical case, Luangta would lead his or her cousins and volunteers to say goodbye, thank you, apologize and forgive before chanting a very special mantra chapter called ‘Itipiso’. This can help the patient to calm down and leave peacefully.



Nicknamed jokingly “Cancer Villa, Spa and Resort” by the media, Arokhayasala’s way of life is based on new principles of communal care, where patients from all walks of life receive holistic care regardless of wealth, race, religion, gender or age. As Luangta always says, “All human beings are relatives in one way or another; therefore, we should not take advantage of or hurt each other”. Patients and caregivers are recommended to do as much as they can for themselves, and family members usually come to live, cook, clean and help taking care of them. Hence, when they go back home, they know exactly what to do to take care of the patient.



Patients and care givers enjoy their present time together in Haloween night

From word-of-mouth and through the media communications, number of patients admitted here is increasing from a hundred cases in the first year to more than 600 cases in the seventh year (see table below). Each day there will be 30–40 patients plus 40–50 relatives or a total of almost 100 people stay here together and Luangta has to take care of them all at no charge but absorbing the expenses around one million bath a month on his own. In almost 8 years more than 3,200 cancer patients from all over Thailand, and some other countries, have come to Arokhayasala and experienced significant physical and mental benefits.

**Table 1: Number of patients at Arokhayasala annually from 2005-2014 (Oct.)**

Year	2005	2006	2007	2008	2009	Total
	151	246	235	608	452	4,152
Patients	2010	2011	2012	2013	2014 (Oct.)	
	618	576	434	436	396	

Source : Arokhayasala Database

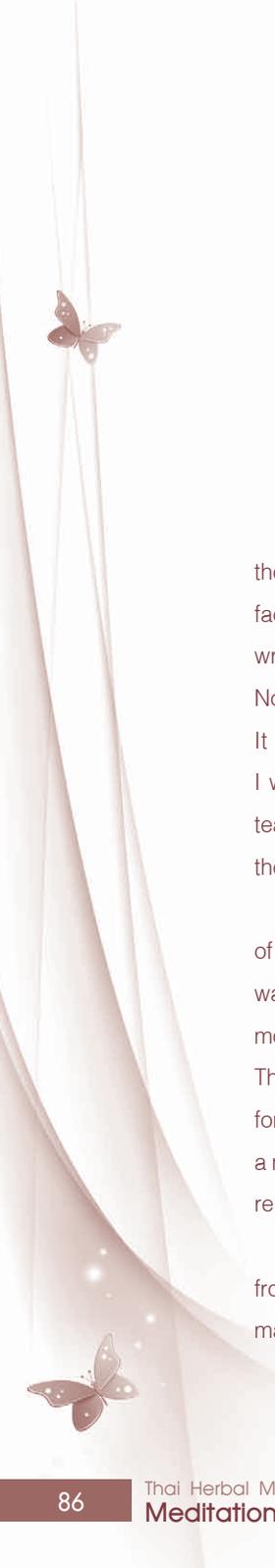
His work not only benefits to quality of life for cancer patients and their families but also contributes to the reduction of the huge national budget to combat cancer.

## Complementary Medicine



In order to make the treatment more accessible and flexible to help more people he, founded the Aphinyana Arokhayasala Foundation in 2010. The foundation budget runs mainly on donations from people who appreciated and trusted in his work.

In 2007, Rajabhat Sakon Nakhon University offered him an Honorary Doctor of Science Degree in Public Health(D.Sc.) for his dedication and accomplishment that has helped many (hopeless) cancer patients in all conditions, races, nationalities and religions on the free of charge basis.



## A Patient's Story: Last letter (of Veerapol Nalhek)

At Arokhayasala Wat Khampramong

**Date:** 14<sup>th</sup> October, 2009.

*Dear Venerable Luangta,*

By the time this letter has been publicized my spirit should have left the physical body. It is timing and just the rule of nature that everything faces. This letter should be the last letter in my life that I can't even write with my own hand because of my poor health. Therefore I asked Nong Nok to write it. But it's still full of feeling, mindfulness and joy. It derived mainly from Luangta's teaching. The main idea that I want to share with all people is the feeling of grateful to Luangta's teaching, his compassion and loving-kindness both in body, mind and the serene environment around here.

I was so happy to live my life as an ordinary person that composed of good and bad, happy and unhappy. Even though in the end of life it was attacked by illnesses, I still could find the light, knew a high spirit monk, and Dhamma from Lord Buddha. I do not regret for being born. The courtesy Luangta has done to me was tremendous; it's too much for me to return even with my life. Like the second parents. He gives me a new life, gratitude and loving-kindness that also extent to my families, relatives and friends. I am sure that they must feel the same way.

Even though there is nothing certain in the world, may I wish that from all the merit and courtesy Luangta has ever done to people, please make Arokhayasala stay forever to help all mankind who are in suffering.



Let them free from the grief and find the Dhamma like me. Until my last breath I still can recall all the mercy that Luangta had ever done for me and others, I would never forget.

**Weerapon  
Nalhek  
(Kulab Paksun)**

## Referring System

As for patients who were discharged from the hospitals, sometimes they got a letter of recommendation or were told verbally from a doctor to come here. In case where a patient who already admitted at Arokhayasala but needs some specific treatments from hospital, there is a transferring system support available between Arokhayasala and nearby hospital, 24 hours a day.

### **Example:**

**To:** doctor and multidisciplinary staff of Khampramong temple

**Date:** July 12, 2012

**From:** Intern physician/Doctor, Srinagarind Hospital

Mrs.SamranChaisiri, a 49-year-old, was a patient of Srinagarind Hospital. Her hospital number is HJ 4984. She was diagnosed with Recent Cancer Ovary Carcinoma Metastasis Peritonitis. Pathology lab found poor diff, adenocarcinoma S/P surgery (TAH with BSO with Omentectomy) and CMT (last cycle 11). There is a plan for palliative



care (off CMT cycle 1 2). Patient and family would like to get palliative care at Khampramong temple. Therefore, please give her a permission to stay in the temple and provide her proper treatments. (She has been readmitted to the hospital with ascites, and she was abdominal tapped for fluid releasing. 3300 ml. were taken out, and there was no immediate complication.)

**Respectfully,**

## **Source of Knowledge**

Arokhayasala is not only a sanctuary for patients, it is also a good source of knowledge for health-related organizations both local and national level and some from abroad. Many hospitals, medical schools and health concerned groups are encouraged to visit, study and share the learning process on how to treat chronic and terminal patients especially cancer patients with a sympathetic heart.

At the same time, undergraduate and graduate students as well as professional researchers had conducted researches about life and death or related topics. In total 20 topics of research papers and theses about Arokhayasala had been done. Currently there is one Thai nursing student who is studying for Ph.D. at a university in England is also preparing to conduct her dissertation in a topic about Arokhayasala.

Some of the research findings conducted on Thai herbal remedies and therapies used at Arokhayasala, Khampramong Temple are for example:-



- 
- Terminal cancer patients at Khampramong Temple had a high level of spiritual well being<sup>1</sup> and quality of life<sup>2</sup>.
  - symptom management program focusing on praying can help decrease the pain of terminal cancer patients<sup>3</sup>.
  - Alcoholic (95% ethanol) extracts of the herbal medicine preparation for cancer of Khampramong Temple exhibited antibacterial activity against gram positive (*Staphylococcus aureus*, *Bacillus subtilis*) and gram negative bacteria (*Escherichia coli*)<sup>4</sup>.

## Power of Networking

By working without ‘the self’ but full of compassion and loving-kindness, Luangta somehow can turn the ‘selfish heart’ to be a ‘generous heart’. He creates a huge network of volunteers from various professionals, especially doctors, nurses and other healthcare-related personnel as well as other professionals to work together and support Arokhayasala to help cancer patients as much as they can toward the united goal to relieve grief-stricken people and to show gratefulness to the motherland.

In terms of development, Luangta has a good connection with many leading medical schools in Thailand for research and development on Thai herbs. For example, he joins with professors at the Department of Applied Thai Traditional Medicine, Faculty of Medicine, Thammasat University developing spray-dried capsules of herbal medicine suitable for liver cancer patients who have difficulty taking liquid medicine.





He already signed an MOU with the Faculty of Nursing, Chulalongkorn University on 17<sup>th</sup> May 2011 for the future academic cooperation in terms of a source of learning, research and development and other topics related to academic activities.

Now in the preparing process an MOU between Luangta, on behalf of Arokhayasala, Khampramong temple and the Nonprofit Organization Integrative Care Education Research Association, Japan to promote international academic cooperation and exchange in academic research and development.

## Publications and Media

In recent years many printed media, TV and Radio programs as well as internet have publicized the Arokhayasala's way more often. These have made Arokhayasala better known while we can help and support more people and Thai society all along.

A sample of stories and the TV programs about Arokhayasala is "KhonKonKon (meaning Finding the Person). It is one of the most popular TV programs about interesting people who have made a special or specific service to mankind.

As for a printed media "Sarakadee" (meaning Feature), a popular and high quality magazine in Thailand, is a good example. In addition, there are also Monthly Manager Magazine, CheeWa Jitra, Mho Chao Baan magazine (Folk Doctor). As for daily newspapers, The Nation, Bangkok Post, Daily News, Matichon, Bangkok Business (Krungthep Thurakij), Kom Chad Leuk and many more have already written news stories or articles about Arokhayasala.

One more interesting article was written by Dr. Wright, Professor from Canada who visited Arokhayasala in 2011 and mentioned in

her blog 'The Wright Perspective' entitled 'The Most Powerful Kind of Healing: Not Desiring a Cure??!!' (see full story in the appendix attached)

## Awards and Appreciations

After 8 years of tireless, selfless and hard work to help cancer patients, many leading organizations, government agencies, universities and even media have offered Luangta prizes and awards of appreciations for his efforts and contribution to Thai society and the



Awardee of 2010 Than Kun Phaen Din Campaign  
(Returning the Favour to the Land)



NHSO Award 2011

world. The latest one is 'The most valuable person to Nation Health Security Office in 2011' or NHSO Award 2011 from the National Health Security Office (NHSO).

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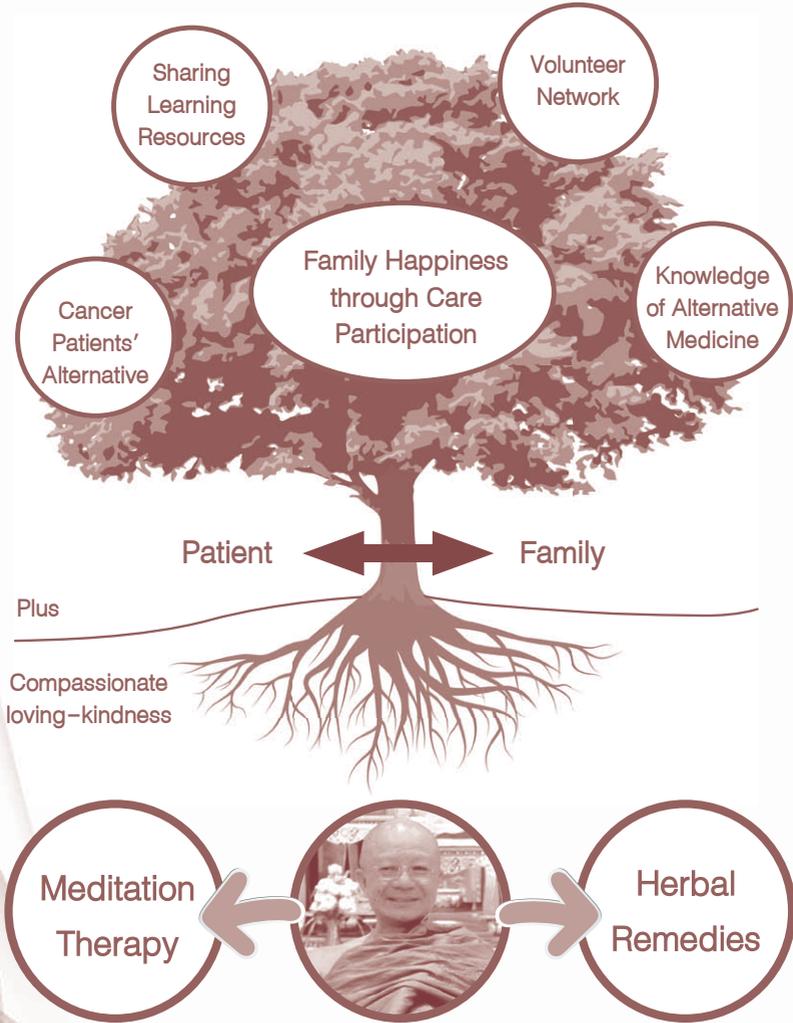
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## List of Appendix

1. The loving-kindness Tree (Metta Tree) of Luangta Paponpatchara
2. Que Sera Sera By Dr. Kimberly D. Acquaviva
3. The Wright Perspective by Dr. Lorraine M. Wright, RN, PhD:
4. The Most Powerful Kind of Healing: Not Desiring a Cure?
5. ArokhaDHITA model
6. Article in The Nation weekend published on July 17<sup>th</sup>, 2010.



Appendix 1 : The loving-kindness Tree (Metta Tree) of Luangta Paponpatchara



• Phra Paponpatchara or Luangta and the volunteer's network •



**Appendix 2:** Que Sera Sera

**By:** Dr. Kimberly D. Acquaviva, Ph.D., M.S.W.

Director, The National Collaborative on Aging

Assistant Professor, The George Washington University

School of Medicine and Health Sciences

Department of Nursing Education

900 23<sup>rd</sup> Street, NW, #6187

Washington, DC 20037

**Source :** <http://www.travelpod.com/travel-blog-entries/acquaviva/1/1259357539/tpod.html>

**Appendix 3:** The Wright Perspective

**The Most Powerful Kind of Healing: Not Desiring a Cure??!!**

**Monday, February 21, 2011**

## *The Wright Perspective*





International travel and lecturing affords me many meaningful and serendipity experiences. One such experience occurred recently in Thailand. Three Thai colleagues/ friends and a Canadian friend and I visited Wat (temple) Kumpramong.

In addition to the Temple, the area also consists of a Center which functions like a large palliative/hospice care center but with some stark differences from North American cancer care. The Center and Wat are located on a large expanse of land that is very beautiful, peaceful and a far distance from any other towns Punnanakorn district in the province of Sakonnakon, Thailand.

The Center can accommodate 50 patients and their families who are experiencing cancer. No distinction is made between rich and poor. All are welcome and there is no cost. The Temple and Center operate on the generous donations from others. However, family members must stay and provide the care to their loved one. A physician volunteers once or twice a week for medical assessments. Other volunteers also assist at the temple for care and support.

The Center is led by a monk, Pra Ajarn Paponpat Jiradhammo, who himself has experienced cancer. At the time that he fell ill with cancer, he was a practicing engineer. But life after cancer found him researching various healing methods that led him to develop an herbal drink with eleven different ingredients. And this led to his new vocation as a full time monk. He is respectfully called 'Luang Ta' by the villagers.

The herbal drink developed by the monk is one of the important interventions at the Center. However, in witnessing this intervention, I was struck by how many other interventions were embedded in this one ritual and at the center as a whole. Once a week, the monk offers prayers and an inspirational talk of Buddhist beliefs wherein he also offers hope and humor. Following his talk, each patient (or a family member if the patient is too ill) brings their package of herbal mixture



developed by the monk and kneels respectfully in front of him. Prayers and a blessing for the herbal preparation is then offered by the monk. The monk also mentions the name of each patient during this ritual.

Afterward, each family takes the herbal preparation and immerses it in boiling water. Once stirred and boiled sufficiently, this drink is administered to the patient several times a day. This ritual is repeated each week.

Subsequent to this ritual, we had the privilege of meeting three families who had been admitted during the past 24 hours. I was curious what they were hoping for during their stay at the Center. All responded unanimously that they desired a “cure”.

Later as we walked about the grounds, we spontaneously encountered other patients and families who had been at the center much longer than a day; some for two weeks, others even two months. Quite different responses were offered by these patients/families about their experience at the center. Amazingly, no one mentioned the desire to be “cured” but rather how they liked the peacefulness of the center, living with other families and helping one another.



One of our Thai colleagues, Dr. Somporn, was able to arrange for a discussion with the monk at the end of our visit. During this discussion, I asked this very devoted and dedicated monk if the goal of the center was for “curing” or “healing”? He offered that patients/families come to the center hoping to be cured but leave with healing; peace of mind and letting go of the desire for a cure. Indeed some are cured but the most precious outcome seems to be healing rather than curing. The monk was also quick to offer that the herbal drink was but one aspect of the healing process at the center.

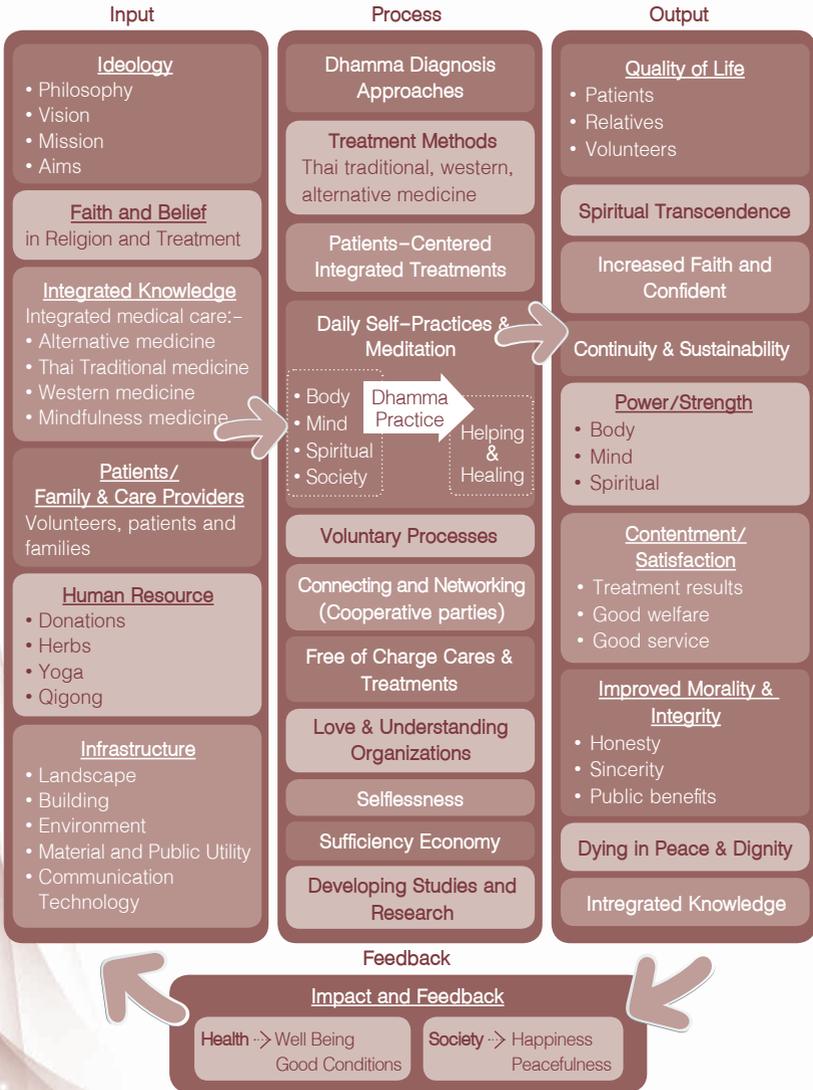
Leaving the Center, I was profoundly touched by what I had witnessed and experienced. This Center combined many interventions that created a beautiful context for healing and softening suffering. Specifically some of the interventions offered were: family support for an ill loved one and for other families; families forming a community of mutual assistance; spiritual wisdom from the head monk; prayers; addressing individual patient’s by name in prayer; and the ritual of praying over the herbal preparation; patients/families boiling the herbal preparation together. This truly was a Center for cancer patients and their families that addressed the biopsychosocial–spiritual needs.

It struck me that this spiritual leader also functioned as a very wise, self-trained, health care professional. He was insightful and knew that when patients and families altered their belief and desire for a cure that their suffering softened and healing began. One is left to wonder if healing became even more precious and cherished than curing as startling as that may be? Is not the ultimate goal of all health care professionals, especially nurses, to create a context of caring where healing may emerge whether or not a cure happens? I believe so.

What reflection do you have for your own life and practice about healing vs curing?

**Appendix 4:** ArokhaDHITA Model

**Dhamma and Thai Context**



**ArokhaDHITA Model**  
(Arokhasasala's Dhamma-Herbal Integrating Therapeutic Approach Model)



**Appendix 5:** Article in The Nation newspaper published  
on July 17, 2010

**A peaceful path to the final curtain**

**By:** Nophakhun Limsamarnphun

**e-mail:** nophakhun@nationgroup.com

**After surviving cancer, Abbot Paponpat Jiradhammo  
dedicated himself to easing the pain of fellow  
victims in the terminal stages of the disease**

Phra Ajarn Paponpat Jiradhammo, the abbot of Wat Khampramong in Sakon Nakhon province, has championed a holistic approach for the treatment of end-stage cancer patients for over a decade.

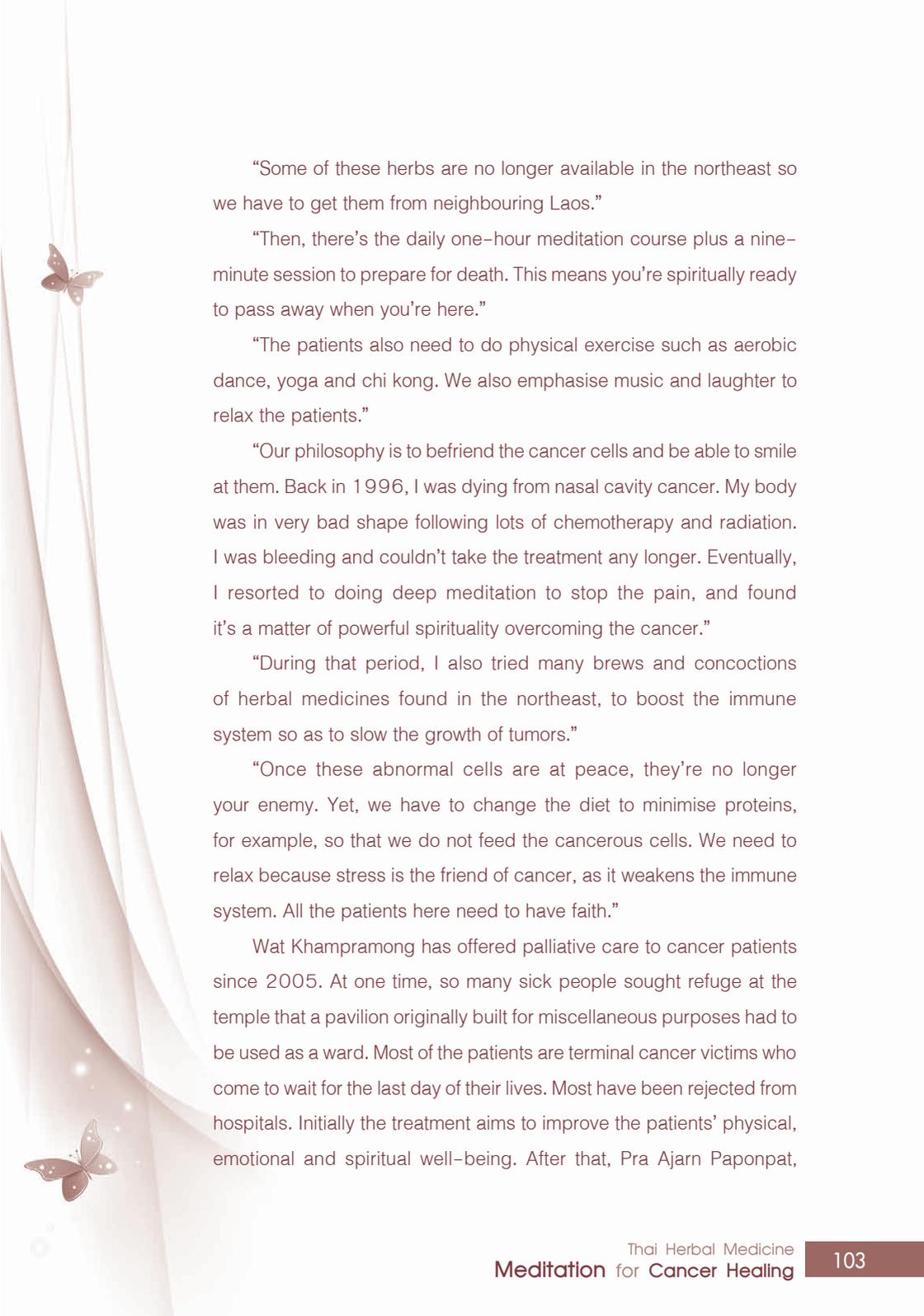
In 1996, Pra Ajarn Paponpat, who entered the monkhood in 1979, almost died of cancer himself, so he decided to devote his remaining years to help other patients cope with terminal cancer.

“For third- and fourth-stage patients, the survival rate is now about 12 per cent, based on a recent survey at Arokhayasarn (part of Wat Khampramong), where we provide holistic care to poor patients, free of charge.

“If the patients are in the early first and second stages of cancer, the survival rate is much higher, at around 50 per cent, based on a survey of 1,152 patients from 2005 to 2008.

“The holistic approach means that we treat the patients with herbal medicine and use meditation, proper diet, physical exercise, music and laughter therapies, plus modern medicine when appropriate.

“At present, there are eleven key herbs used in the treatment, including khao yen nua, khao yen tai, ya nuadmaew, nguakplamor, plus supplementary herbs to deal with specific types of cancer and to boost the body’s immune system.”



“Some of these herbs are no longer available in the northeast so we have to get them from neighbouring Laos.”

“Then, there’s the daily one-hour meditation course plus a nine-minute session to prepare for death. This means you’re spiritually ready to pass away when you’re here.”

“The patients also need to do physical exercise such as aerobic dance, yoga and chi kong. We also emphasise music and laughter to relax the patients.”

“Our philosophy is to befriend the cancer cells and be able to smile at them. Back in 1996, I was dying from nasal cavity cancer. My body was in very bad shape following lots of chemotherapy and radiation. I was bleeding and couldn’t take the treatment any longer. Eventually, I resorted to doing deep meditation to stop the pain, and found it’s a matter of powerful spirituality overcoming the cancer.”

“During that period, I also tried many brews and concoctions of herbal medicines found in the northeast, to boost the immune system so as to slow the growth of tumors.”

“Once these abnormal cells are at peace, they’re no longer your enemy. Yet, we have to change the diet to minimise proteins, for example, so that we do not feed the cancerous cells. We need to relax because stress is the friend of cancer, as it weakens the immune system. All the patients here need to have faith.”

Wat Khampramong has offered palliative care to cancer patients since 2005. At one time, so many sick people sought refuge at the temple that a pavilion originally built for miscellaneous purposes had to be used as a ward. Most of the patients are terminal cancer victims who come to wait for the last day of their lives. Most have been rejected from hospitals. Initially the treatment aims to improve the patients’ physical, emotional and spiritual well-being. After that, Pra Ajarn Paponpat,



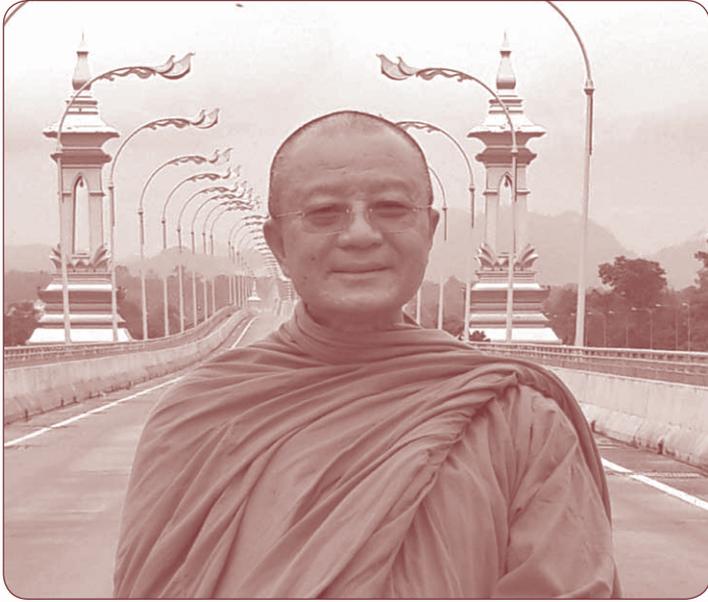
who is fondly and respectfully called “Luang Ta” by local villagers, introduces a traditional herbal therapy that significantly improves the care outcome.

The care provided at Arokhayasarn combines alternative therapy, Chinese traditional medicine and modern Western care. The physicians and nurses offer physical, emotional and spiritual treatment on a voluntary basis, with Pra Ajarn Paponpat managing the overall care system to enable patients from all walks of life to receive holistic care regardless of race, religion, gender or age.

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## Presentation Script

for the 5<sup>th</sup> Asian-Pacific International  
Conference on Complementary Nursing  
End of life care and complementary  
therapies: A Buddhist Perspective

Date: October 19, 2012 Time: 9.00-10.00 a.m.

Venue: Emerald Hotel, Bangkok, Thailand

Good Morning Ladies and Gentlemen:

I am honored to be here and share our experiences and activities  
at Arokhayasala: Thailand's Non-Sickness Nursing Home.

First of all, I would like to invite all of the audience to form the unity  
among us through smiling.

Let's smile together!

Let's share love and kindness with one another until our hearts and our minds are united.

**(VDO1)**

I will present my talk in four topics:

**First**, the background of Arokhayasala;

**Second**, the VDO presentation of objectives, principles, and activities of Arokhayasala;

**Third**, the achievements of Arokhayasala;

**And finally**, the future of Arokhayasala.

Arokhayasala derives from two words: Arokhaya and Sala. Arokhaya means non-sickness or sickness-free and Sala means hall, chamber, or home. So Arokhayasala literally means “the non-sickness nursing home”, the place for curing diseases, especially for cancer patients. Arokhayasala is located at Khampramong temple in Pannanikom district of Sakon Nakhon province.

The idea to establish Arokhayasala came about in 1996 when I got sick. I was diagnosed with the critical stage of nasopharyngeal cancer and was admitted to a well-known public hospital in Bangkok under the arrangement of my elder sister who was an associate professor at the Faculty of medicine, Chulalongkorn university.

To make sure that I was given the best treatment, they came up with a full-course chemo-radiotherapy for 3-4 months. The treatment was too strong for me to stand. I suffered from non-stop nasal bleeding and the pain was so much that I could hardly speak for months and finally went into a coma. When I came to, I said to myself “I would rather die than suffer”. I started both sitting meditation and walking meditation until the suffering was completely gone. While meditating I visualized Master Tue AjalaDhammo teaching me to meditate by

concentrating on impermanence (or Aniccam), Suffering (or Dukha) and non-self (or Anatta) while Master Bua or Luangta Maha Bua talking to me “You have done many good deeds. You won’t die”. Moreover, I also visualized two angels bringing me an Emerald Buddha and a tray of emulets, all of which cheered me up and I was sure that I would certainly recover. Then I went back to Khampramong temple.

One Night at the temple, I started a long meditation from three to six o’clock in the morning. Through the serene contemplation attained by meditation, I recalled the Thai herbs remedies in a Thai traditional medicine text book. With the completely tranquil mind I could identify the eleven specific herbs to treat my cancer. Then I had my helpers look for all those herbs and made a pot of herbal decoction that night.

That pot of medicine smelt very good. And just the first glass I took, it worked wonder. My nasal bleeding was slowly receded and I breathed better. After finishing the first pot, I was able to drink and eat for the first time in weeks. When I finished the fifth pot, I went to the hospital for a medical check-up and the result was surprising. Not a single cancer cell was found.





That is the success story of how complementary therapy can save my life from cancer, I took Thai herbs and practiced meditation (or Vipassana) together with natural therapy. Reasonable belief, followed the Buddhist way of meditation would enable one to understand Dhamma until it becomes Dhamma healing, so-called 'self realization' to each practitioner. This is a power of true knowledge and an important tool in creating balance for the body and the strength of mind to fight against the disease.

The idea that "it is my responsibility to help the fellow cancer victims inspired me to set up Arokhayasala in 2004". We applied all available complementary therapies to cure and care cancer patients. They comprise Thai traditional medicine or Thai herbs, conventional medicine, oriental medicine by acupuncture, meditation therapy, music therapy, mantra therapy (or chanting) and nutritional therapy.

Arokhayasala has accomplished its goals. Up till now, we have treated and taken care of more than 3,300 patients from all over Thailand and some other countries.

The expenses incurred in taking care of the patients through all these years are covered mainly from donations by charitable people who appreciated and trusted in Luangta's dedication. I might say that the cost for taking care of patients is about one million baht a month.

Let me show you the VDO on how we cure cancer with loving kindness and mercy.

*(VDO2)*

Now you may have a solid background information of Arokhayasala. As you can see, our mission is to help those cancer suffering patients who need help and care. We heartedly manage our Arokhayasala



with volunteers from various professions such as doctors, nurses, public health personnel, engineers, architects, psychiatrists, nutritional therapists, media and students from related universities under the guidance of the Department for Development of Thai Traditional and Alternative Medicine. I should say that the voluntary spirit is a significant contributor to Arokhayasala's achievement.

Aims of Arokhayasala are not only to treat the patients but also to respond to patients' social needs: understanding of what life is really about, quality of life and happiness during illness. If they die, they die peacefully with a smile based on religious and medical science practices.

The substantial evidence-based performances can be seen in several research papers and theses conducted by students, academics and specialists from many universities and various fields. They were found that:

- The terminal cancer patients from Arokhayasala, Khampramong temple, were at the high level of spiritual well being through practicing religious-related activities and focus on quality of life. (Tantitrakul and Thanasilp, 2009)

- Key components of alternative care for cancer patients are physical health which includes breathing exercise, Chi dynamic, nutrition, herbal detoxification and herbal drugs, psycho-social health which combines family members care as well as music therapy, humor therapy, social interaction, sharing and empowerment conducted by volunteers. Finally, spiritual health comprising praying therapy, offering alms to monks, meditation, and therapeutic touch. (Srijakkot, Poomthongdee & Jiradhammo, 2012)



● The terminal cancer patients who were treated with the routine nursing care plus the system management program focusing on praying had significantly lower pain than the group treated with the routine nursing care only. (Trakoolngamden & Thanasilp, 2011)

● The majority of patients and relatives changed their behavior through positive thoughts. The patients felt that their stresses were released. They could live in the very present moment. They were also intending to practice self realization and help other people for their remaining life. (Piew-on, 2012)

● Comparing each level of care focused on function dimension, well-being dimension, and transcendent dimension in 4 types of organizations, religious organization had the highest scores in overall quality of life (QOL) and function dimension. Religious involvement and spirituality are associated with better health outcomes. (Pokpalagon, 2012)

● 95% alcohol extract of herbal medicine preparation for cancer of Khampramong temple exhibited antioxidant activity and cytotoxic activities against human cancer cells. (Prajubjinda and Itharat, 2011)





At Arokhayasala, we provide a complementary nursing treatment in a holistic approach, taking care of both body and mind of the patients. Lodging is provided. The families would benefit from taking care of patients that leads to the patients' adjustment of attitude in living peacefully, understanding the reality of life and saving themselves from cancer. Patients are given Thai herbal treatment, meditation practice, herbal detoxification, exercises, proper nutrition recommendation, and one of the most important thing is Dhamma lessons to revitalize their minds.

The future plan of Arokhayasala is to establish the Yanasitti Dhammaosot Institute for holistic health care of cancer patients and for research and development of Thai traditional medicine and alternative medicine to best serve cancer patients.

This is because the number of cancer patients that tends to increase every year is becoming a leading problem of the country. A new building for the institute under construction will be equipped with medical apparatus and necessary infrastructure.

To heal the world, we start with our heart. Without a good heart, we can never be successful. We can make the world a better place, not with materials, but with our hearts. When we help the people in need, we should give love and understanding. This will enable them to live by themselves. The same goes to curing the patients. We have to heal their mind first. If the body is healed, but the mind is not, it can never be effective. Healing spirit must come before curing the diseases. And then the treatment will be successful.

- Besides herbal medicine, a chanting is also an effective way of healing. While chanting a patient's mind will be tranquil and the suffering would be gone. For patients who can't come to join the activities at the main building would follow activities from the loud speaker installed at their buildings.



One day, when I was on an evening ward round, I saw a patient lying down on the bed and chanting by herself. When she saw me, she said, “Luangta, I think there is no need to look for a heaven anywhere anymore because here is the heaven for me already”.

Now, shall we listen to the chanting together.

*(Chanting)*

● Singing is part of music therapy, it can raise the spirit of patients. For example I have a terminal stage cancer patient who is very weak and weary. But one day, on my evening ward round, I went to visit her, she was so glad that she could sit up and sing a song ‘Nok Ja’ or ‘a little bird’ for me. Here it is!

*(VDO3)*

● Well, then listening to music is another style of music therapy, it can also help the listener in terms of a spiritual support too.

**Let’s listen to a story of Saensaeb at Arokhayasala:**

## **A story of “SAENSAEB at Arokhayasala, Khampramong temple”**

There is a couple, husband and wife who came from a faraway province of Thailand to Khampramong temple, accompanied by a son, a daughter-in-law and a son-in-law. The wife was suffering from the terminal stage of liver cancer. She was miserable, suffering from vomiting all the time, could neither eat nor sleep, no happiness could be seen on her face.





On July 4<sup>th</sup>, 2012, I was on an evening ward round, visiting cancer patients as usual, it came to my mind that I should have a strategy to give moral support to the sick wife, so I got the son involved and asked the husband, who had a few teeth left, to join by singing a song for her. Then, he pleased her with a song 'Saensaeb'.

The beauty and romance of this classical love song lighted the brightness on his wife's face. She was miraculously happy. After that day her condition had been improved day by day, she could even enjoy her meal again.

A few days later, she could return home to be under the family care and brought back the herbs provided by the temple with her. It is on the free of charge basis.

The story was recorded by Luangta PPP

*Please be noted that: \*SAENSAEB is a name of the famous canal in Bangkok, the meaning is 'burning pain'.*

**Let's enjoy the song.**

**(VDO4)**

### **(Arokha DHITA Model)**

Next is a conceptual framework of ArokhaDHITA Model or Arokhayasala' s Dhamma Herbal Integrating Therapeutic Approach model.

It is a kind of system theory that involves treatments and healing processes to encourage cancer patients to live with cancer happily and prepare themselves to die with peace and dignity.





Finally, I do hope that sooner or later our society will realize the value of curing and caring with loving-kindness rather than a commercial aspect.

Thank you for your attention.

If you have any questions, please feel free to ask...

If there is no **(more)** question I have one more interesting story to share. It is a story of a patient who had a third stage plus liver cancer when he came to Arokhayasala in 2009. While staying here he had learned a lot of Dhamma and more than that he had lived his life happily along with the physical suffering. He said, “Luangta is like my parents, Luangta gave me a new life, it’s too much to return even with my life”. On the last day of his life, he passed away peacefully with a smile.

Here is a story from the last letter he wrote to Luangta before dying.

**(VDO6)**

The last letter of Kulab Paksan

Again, thank you for your attention.

**Sadhu Sadhu Sadhu**

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## A Short Biography of Luangta Paponpatchara Pibanpaknitee

<b>Name:</b>	Venerable Paponpatchara Pibanpaknitee (Ciradhammo Bhikkhu)
<b>Position:</b>	The Abbot of Khampramong Temple and The President of the Aphinyana Arokhayasala Foundation
<b>Monkhood Anniversary:</b>	37 Years
<b>Email address:</b>	ppparokhaya@gmail.com mailto:ppparokhaya@gmail.com
<b>Website:</b>	www.khampramong.org
<b>Current Address:</b>	Khampramong Temple 95, Moo 4, Sawang, Phananikom, Sakonnakorn. 47130
<b>Phone:</b>	0-42704-880
<b>Fax:</b>	0-42704-973

### Academic Background

- Bachelor of Engineering in Irrigation Management, Kasetsart University, 1976
- Ph.D in Public Health Management, Ratchaphat University Sakonnakorn, 2008
- Ph.D in Thai Traditional Medicine, Ratchamonkol University of Technology, 2012



## Biography

Venerable Paponpatchara was born in Ratchaburi province, on 22<sup>nd</sup> March 1954 and was a son of Police Lieutenant Colonel Tree Phibalsak and Mrs. Praphasi Satasthian. After graduating with Bachelor of Engineering in 1976, he had worked for The Department of Irrigation Management on the Nam Oon Dam project at Sakonnakorn. A few years later, in 1979, he decided to become a monk at Santi-Sangkharahm, Sakonnakorn, with Venerable Oon Uthamo as the preceptor. He spent 5 years at Pha-Plong Cave Temple, Chiang Mai, during which time he was studying the way to Enlightenment of belated Venerable Mun Phurithatta-Thera. Venerable Paponpatchara was a disciple of Venerable Sim Phuttajaro (Phra Yannasithajarn) and had been entrusted to be the Abbot of Khampramong Temple since.

In 1996, Venerable Paponpatchara was diagnosed with nasal cancer. For many months, he underwent chemotherapy with no success and his body later rejected the treatment. Then, he stopped all modern treatment and switched to a combination of traditional medicines & medication. He discovered an ancient anti-cancer formula from the old Phet-Nam-Ake book. Evidently, his conditions had greatly improved over the years, after continuous bi-annual checks and has no trace of cancer remaining.

Venerable Paponpatchara founded Arokhayasala in late 2004 to offer a place of palliative care to cancer patients. Initially, the treatment was aimed to treat the patients' overall physical, emotional, and spiritual beings. Venerable Paponpatchara, who is fondly and respectfully called 'Luang Ta' or 'Phra Ajarn' by the locals, introduced a traditional





herbal therapy which significantly improved the care outcomes. Patients who were rejected treatments by hospitals due to whatever reasons are given second chance here at Arokhayasala.

To date, more than 4,000 cancer patients have undergone treatment here. Amazingly, some patients recovered and are now living a happier life spiritually, mentally and physically. At present, Arokhayasala combines alternative therapies (such as Music therapy, Taichi, etc.), traditional modern Western medicine. A group of physicians, nurses and caretakers offer treatments to the patients on a voluntary basis. Most importantly, Arokhayasala does not charge a single cent for the treatment. All of the costs are covered by donations from various compassionate benefactors.

Arokhayasala provides various institutions with real-life case studies for Research & Development of Thai Traditional medicine, particularly in the field of cancer treatment. Besides, the teachings of Buddhism incorporated in the care system allowed patients and family members to accept lives the way they are. On top of Buddhism, the Sufficiency Economy way of life emphasized by His Majesty King Bhumibhol is apparent at Arokhayasala.

For the past decade, Arokhayasala has proven that it is growing in the right directions, having received multiple awards from both local and international cancer communities. Venerable Paponpatchara has relentlessly and persistently offered his wholehearted effort to grow Arokhayasala to what it has become today, for the greater good of humanity. He once said “Heart is the cost. Profits are the happiness of the people.”

## Past Accomplishments

### Some of Projects

- **Organized Voluntary Events Annually**

Luang Ta Paponpatchara once said “Luang Ta wants to see people change their mindsets, from doing things for themselves and their families, to start doing things to help others, even just once a year”. This led to the foundation of volunteer program which see more than 2000 volunteers taking turns to visit Arokhayasala to make a difference.

### Publication in academics and research

#### Some of Research

- Research proposal poster presentation under the topic “Cancer Healing of Arokhayasala Khampramong Temple” at Joint Conference in Medical Sciences 2009 a collaboration of the Faculty of Medicine Chulalongkorn University and the Faculty of Medicine Sirirath Mahidol University held at Centara Hotel Bangkok.

- Research presentation Arokhayasala (Hall of No-Sickness) Wat Khampramong Sakonnakorn Province at The First Asian International Conference on Humanized Health Care 2007 (AIC-HHC 2007), Faculty of Nursing Khon Kaen University.

### Guest Speakers

#### Some of Guest Speakers

- Guest Speaker at The 5<sup>th</sup> International Conference on Complementary Nursing in Bangkok, Thailand from November 17<sup>th</sup> to 19<sup>th</sup>, 2012 on the topic of “End of Life Care and Complementary Therapies: a Buddhist Perspective”



● Guest Speaker at the Annual Summit 2554 of the Faculty of Nursing Chulalongkorn University on the topic **“Complementary therapy for cancer patients”** at Pathumwan Princess Hotel on 21–22<sup>nd</sup> June 2012

## **Past recognition and awards from numerous organizations**

Many leading organizations, government agencies, universities and even media have offered Luangta prizes and awards of appreciations for his efforts and contribution to Thai society and the world.

## **Some of Awards**

● The most valuable person to Nation Health Security Office in 2011' or NHSO Award 2011 from the National Health Security Office (NHSO).

## **Recognition in the Principle of Nursing by the Ministry of Health**

Development in the Practice of Nursing for Cancer Patients on the Court of the Illness Wat Kumpramong–Hospital of Excellence in Thai Traditional and Complementary Medicine for Cancer at Sakonnakhon (HTCC).

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## List of Donors

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1. Chatchawal Punyavateenun		baht
2. Chainarin Panpiyaporn		baht
3. Peansook Munrakrean	2,000	baht
4. Peerawat-Ueakarn Woraphaithun	1,000	baht
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8. Ampaiporn Youngwattana	500	baht
9. Sunisa Ratanasribuathong	500	baht

“A gift to Arokhatasala will contribute tremendously to lives of cancer patients now and in the future. Donations could be made to:

– Safe life from Cancer Project; Arokhatasala Khampramong temple, (โครงการช่วยชีวิตพืชตะมูเร็ง วัดคำประมง) Krung Thai Bank (Charounmueng Branch) Account No. 442-0-18434-5

– Aphinyana Arokhayasala Foundation, Krung Thai Bank (Sakonnakorn Branch) Account No. 412-0-49694-5

And please facsimile your pay in to Fax: 0-4270-4973  
or e-mail: ppparokhaya@gmail.com

*Thank you for your generous Gift of Hope!*

# Thai Herbal Medicine & Meditation for Cancer Healing

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