

Vision of the Dhamma

A Collection of Buddhist Writings in English

Bhikkhu P. A. Payutto

Sabbadānaṃ dhammadānaṃ jināti

The gift of the Dhamma excels all other gifts.

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Preface

The present volume is a collection of my Buddhist writings in English on different occasions over a span of some twenty-five years.

Upon learning that although some of the writings were already published, their circulation was confined to a relatively narrow circle of readers, while others were still unpublished, Dr. Somseen Chanawangsa, Fellow of the Royal Institute of Thailand, came up with the idea of gathering them into a single volume for ease of reference.

Here is a brief account of their sources:

The first paper, “Peace Through Freedom and Happiness,” was the acceptance speech delivered in Paris on the occasion of receiving the UNESCO’s Prize for Peace Education on December 20, 1994.

The second paper, “Foundations of Buddhist Social Ethics” was originally entitled “Foundations of Buddhist Social Ethics in Contemporary Thailand” and subsequently published in Thailand under the title “Social Dimension of Buddhism in Contemporary Thailand.” It was a commissioned paper presented on June 19, 1981, at the “Moral Values in Comparative Perspective” conference, which was sponsored by the Berkeley/Harvard Cooperative Program in Comparative Religion, and held at the Graduate Theological Union, UC Berkeley, June 17–20, 1981. The essay then appeared as the sole chapter of the first section in *Ethics, Wealth and Salvation: A Study in Buddhist Social Ethics*, edited by Russell F. Sizemore and Donald K. Swearer, and published by the University of South Carolina Press in 1989. Also included in the present collection is the original volume editors’ section introduction.

The third paper, “Tradition and Change in Thai Buddhism,” was published as a Perspectives article in Harvard University’s Center for the Study of World Religions *Bulletin* for the Fall of 1981. It was the keynote

address delivered on Wednesday, May 27, 1981, for the Center's First Annual Associates' Day, the subject of which was "Buddhism in Southeast Asia, Prospects and Dilemmas."

The next three papers (4–6) were prepared during my teaching at Harvard University in the spring term of 1981. They were handouts for the course entitled "History of Religion 178. Contemporary Buddhism in South East Asia: The Sangha in Thailand." offered by the Divinity School, which was the same course offered by the Faculty of Arts and Sciences, but under the title "Religion 178. Contemporary Buddhism in South East Asia: The Sangha in Thailand." The course was taught by Professor Donald K. Swearer while a portion of sessions was exclusively set aside for me as a visiting scholar and guest lecturer at the University's Center for the Study of World Religions. These handouts were given to students during my own sessions. They are as follows:

- Paper 4: "Notes on Stupas and Other Sites of Pilgrimage"
- Paper 5: "Thai Rituals and Festivals Connected with Buddhism"
- Paper 6: "Vinaya: The Buddhist Monk's Discipline"

The seventh paper, "Applications and Meanings of the Term *Dhamma*," was originally prepared as a handout for the Pali class at Vajiradhammapadip Temple in New York in 1977.

The next three papers (8–10) were handouts given to students at Swarthmore College, Pennsylvania, in 1976. They are as follows:

- Paper 8: "Samatha and Vipassana (Tranquility and Insight Meditations): Points of Distinction"
- Paper 9: "Buddhist Motivations for Doing Good"
- Paper 10: "The Conditioned Co-arising (*Paṭiccasamuppāda*): A Simplified Version"

The next three papers (11–13) were prepared for the Confrontation of Cultures Program at the University of Pennsylvania's University Museum, April 5–May 4, 1972. They are as follows:

- Paper 11: “Buddhism and Thai Culture”
- Paper 12: “Some Sayings of the Buddha”
- Paper 13: “Thailand Slide Lecture Set #1.”

The last paper, “Some Basic Concepts of Buddhism,” first appeared as a short article in the *Dhammaduta Magazine*, Vol. 1 (January–March 2502) issued in Bangkok in 1969 by the Training Institute for Dhammaduta Going Abroad.

Although varied in scope and content, these papers, some of which have been slightly revised for accuracy, clarity and consistency, should hopefully contribute to a better understanding of Buddhist teachings in general and Thai Buddhism in particular.

I hereby would like to thank Dr. Somseen Chanawangsa for his efforts in putting together all these writings in book form and getting the volume published.

Bhikkhu P. A. Payutto
(Phra Brahmaganabhorn)
September 2007

Notes on Technical Terms and Proper Names

Technical terms and proper names of Pali and Sanskrit origins

In romanizing technical terms and proper names of Pali and Sanskrit origins, there have developed different practices over the many years since Buddhism became known to the West. Here are some general observations on such practices.

1. Use and non-use of diacritics. When precision in transliteration is called for, especially when chunks of scriptural texts are cited, diacritics are needed. For example, the underdot (.) is primarily used to distinguish the retroflex (or cerebral) series *ṭ*, *ṭh*, *ḍ*, *ḍh*, and *ṇ* from their respective dental counterparts *t*, *th*, *d*, *dh* and *n*. Without the underdot, ambiguity can occur, e.g. *vattā* “round of rebirth” vs. *vatta* “observance,” which might lead to confusion and misinterpretation when the word in question is cited without context.

However, due to typographic difficulties, many publishers omit diacritics altogether. Thus, we find, for instance, *nibbana* alongside *nibbāna*, and *sangha* as opposed to *saṅgha*. Two digraphs are sometimes used in place of consonants with diacritics. For instance, *nyana* is actually *ñāṇa* “direct knowledge.” The *ny* in this case is meant to be a digraph for *ñ*, and must not be confused with the regular *ny* cluster as in *Nyāya*, in Hindu philosophy. Similarly, the digraph *sh* are sometimes used in place of either *ś* as in *Ashoka* (= *Aśoka*) or *ṣ* as in *moksha* (= *mokṣa*).

2. Variants in transliteration. For the same Pali or Sanskrit letter, variants in transliteration might occur. In particular, the Pali *niggahīta*, or nasal consonant *ṅ*, is also transliterated as *m̐* and *ṁ*. Likewise, some writers use the simple *n* not only for the dental nasal, but also for the

velar (or guttural) nasal even when all words are otherwise fully spelled with diacritics, e.g. *sankhāra* as opposed to *saṅkhāra*.

3. Direct borrowings in English. Several Buddhist terms have been so frequently used by English speakers as to warrant their inclusion in the English lexicon as permanent loanwords. For instance, *nirvana*, *sutra* and *tripitaka*, which can be found in most unabridged general-purpose dictionaries, are from the Sanskrit *nirvāṇa*, *sūtra* and *tripiṭaka*, respectively. In such cases, the use of diacritics is considered to be no longer necessary.

4. Anglicization. Like most loan words, Buddhist terms from Pali and Sanskrit tend to be anglicized in pronunciation. For instance, the word *jnana* (Sanskrit: *jñāna*) “direct knowledge” is pronounced as /dʒəˈnɑːnə/. Some of such terms in more common use have been further anglicized in morphology as well, as evidenced from the fact that they can take English derivational suffixes. Apart from *Buddhism*, *Buddhist* and *Buddhahood* (from the Pali and Sanskrit *buddha* + *-ism*, *-ist* and *-hood*, respectively), we find *karmic* (from the Sanskrit *karma* + *-ic*), and *Arhatship*, (from the Sanskrit *arhat* + *-ship*). Perhaps even more productive is the inflectional plural suffix *-s*, which can be found freely added to borrowings, whether permanent or not. Among writers who adopt this practice, sometimes only the Pali or Sanskrit stems, with or without diacritics, are italicized while the suffix *-s* is set in roman type. This typographic convention seems to be especially observed when the permanent status as loanword of the term in question is still in doubt; hence, *jātakas* “birth-stories” and *devas* “deities,” as opposed to *Buddhas*, whose permanent loanword status has been established.

5. Sanskrit forms and their Pali counterparts. Owing to Western scholars’ prior interest in the study of Sanskrit and Hinduism, the Buddhist names and terms that first entered the English language were almost exclusively Sanskrit. In earlier books on Buddhism, and even in today’s publications, especially on Mahayana Buddhism,

Sanskrit forms are predominantly used throughout. However, there has been a growing tendency among scholars in Theravada Buddhism to replace Sanskrit forms with their Pali counterparts. For example, *Siddhattha*, *Gotama*, *dhamma*, *kamma* and *nibbana* (or *nibbāna*) are preferred to *Siddhartha* (or *Siddhārtha*), *Gautama*, *dharma*, *karma* and *nirvana* (or *nirvāṇa*), respectively.

With these observations in mind, the reader may find in the present volume both Pali and Sanskrit forms, e.g. *kamma* and *karma*. The Sanskrit forms are more prevalent in earlier works, while the Pali forms are to be found in more recent works, which reflects the current trend mentioned above. In addition, diacritics will only be used for more specific technical terms, e.g. *paṭiccasamuppāda*. Those words deemed to be familiar to most Buddhists are spelled without diacritics, e.g. *nibbana* and *Theravada*.

Proper names in Thai

Not unrelated to the romanization of Pali and Sanskrit borrowings in English, there is a problem of how to romanize proper names in Thai. It is all too well known that different people, Thais and Westerners alike, might spell the same name differently, in some cases according to their own system, but in most cases without any system at all. The problem is further complicated by the fact that many Thai proper names contain elements of Pali and Sanskrit origins. Some people, even with a slight knowledge of these two languages, might be tempted to spell such names as closely as possible to their original forms, e.g. *Ayudhya* rather than *Ayutthaya*. To cite another example, for the name พระยุด્ธ might be found *Prayuddh*, *Prayudh*, *Prayoot* and *Prayut*, reflecting different degrees of modification and mixture between etymologically-driven transliteration and pure transcription.

As far as standards for the romanization of Thai words and names are concerned, the Royal Institute's system is worth considering for two

reasons. It is systematic enough to guarantee the uniform romanized spelling of every Thai word. In addition, as the official system sanctioned by the government authorities, it is used for the great majority of place names in Thailand, and has thus gained wide currency. However, one major shortcoming of this system, which is based on transcriptional principles with a view to facilitating keyboarding, is oversimplification. The neutralization of the five different tones, of short and long vowels, and of different consonants sharing the same phoneme often results in ambiguities. To cite a rather extreme case, the romanized form *sap* may represent as many as ten words: *ซาบ, ทราบ, สาบ, สาบ, ซับ, ทรัพย์, สับ, ศัพท์, สรรพ* and *ศัพท์*. In this light, while the Royal Institute's system is generally followed as far as possible, modifications can also be found in the present volume to get round both extremes of transliteration and transcription. Thus, the romanized form *Sārd* for *สารท* is felt to be preferable to the ambiguous *Sat*, and the ecclesiastical title *พรหมคุณาภรณ์* spelled as *Brahmagunabhorn* looks more appropriate than either the heavily etymologically-driven *Brahamagunabharana* or the purely phonetic *Phrom Khunaphon*.

Capitalization

Finally, there remains a problem of whether and when to capitalize technical terms. Again, in books on Buddhism published over the years there have been discrepancies and sometimes inconsistencies in the capitalization of technical terms. We find, for example, the Law of Karma alongside the law of cause and effect.

In this volume, capitalization is kept to a minimum. Only those terms that might otherwise not be properly understood in the given context will be capitalized, e.g. the Path, the Order, and the Dispensation.

Contents

Preface	iii
Notes on Technical Terms and Proper Names	vi
1. Peace Through Freedom and Happiness	1
2. Foundations of Buddhist Social Ethics	9
3. Tradition and Change in Thai Buddhism	49
4. Notes on Stupas and Other Sites of Pilgrimage	61
5. Thai Rituals and Festivals Connected with Buddhism	65
6. Vinaya: The Buddhist Monk's Discipline	75
7. Applications and Meanings of the Term <i>Dhamma</i>	83
8. Samatha and Vipassanā (Tranquility and Insight Meditations): Points of Distinction	105
9. Buddhist Motivations for Doing Good	109
10. The Conditioned Co-arising (<i>Paṭiccasamuppāda</i>): A Simplified Version	113
11. Buddhism and Thai Culture	121
12. Some Sayings of the Buddha	131
13. Thailand Slide Lecture Set #1	139
14. Some Basic Concepts of Buddhism	147
อนุโมทนา	153
In Appreciation	158
About the Author	164

1

Peace Through Freedom and Happiness

P. A. Payutto

Peace Through Freedom and Happiness

Forty-nine years ago, in 1945, with the end of World War II, the world witnessed the close of the greatest calamity ever experienced by mankind. In an effort to avoid the recurrence of such a catastrophe, the United Nations was established immediately after the war, with the primary objective of maintaining international peace and security. But almost as soon as it was founded, the Cold War began. Although the Cold War is now over, racial and religious conflicts have flared up in many areas of the planet, and environmental degeneration presents a major threat to human survival. Despite the resolution of some of the world's conflicts, genuine world peace and security are still far from being realized.

Human beings seem to be more inclined to conflict and violence than to peace: to break peace is evidently easier than to keep it. Conflict and war appear to be the norm and peace simply a temporary respite. However, this is not the inevitable state of affairs. Conflict arises in the mind, and it is there that it can be resolved.

In reality, we are our minds. When we allow our desire for material gains to grow unchecked, our fellow beings become adversaries and nature becomes an object to be exploited. In the wake of the belief that true happiness can only be attained through sensual gratification, we have developed extremely materialistic ways: competition and consumption have become the very rules of life and the dominant energies of our societies. We have become "consumers," devoted to a life-style of competition for consumption. But competition leads us into a state of permanent "cold war" with our neighbors, and a life of consumption puts us at odds with the environment. Lacking happiness within, we try to find it outside in sense pleasures. Lacking inner peace

and security, we try to establish them through controlling and dominating others. Ethnic biases and sectarianism only intensify the conflict.

But human beings can be—and need to be—trained through education. It is this potential for development and creativity that is the real gift of being human. However, when education is out of balance, it only promotes our abilities to acquire material possessions and gratify the senses: ignoring our true potential, it fails to develop our ability to be happy. Despite an increasing supply of pleasure-objects, happiness is on the wane.

The search for external happiness is contentious. It not only brings us into conflict with our neighbors but also wreaks havoc on the environment. Our efforts to obtain the external happiness have already begun to reduce the overall quality of our lives. Moreover, since such happiness is based solely on gratification, it increases our dependence on external pleasures, thereby depriving us of our freedom.

Conversely, a skillful and balanced education will train people to develop not only the skills to seek external objects to make them happy but also the ability to be happy within themselves. As they find it easier to be happy, so will their need for material wealth decrease, resulting in less exploitative attitudes. People who are happy within themselves tend to make others happy. Because their material gains are no longer the sole source of their happiness, they are able to share their gains with others. What was initially contentious happiness becomes a sharing and harmonious kind of happiness.

Our current moral education, perceiving the problems and conflicts caused by the unbridled struggle for happiness, teaches restraint based on awareness of human rights. We therefore live in societies where peace is enforced through restraint. But any ethic based on fear and obligation is negative and unreliable—its prohibitive nature is inadequate. A genuine ethic, in contrast, is based on harmony and happiness. For those who experience inner peace and independent happiness, wealth and

power lose their mere pleasure-giving or prestige value and become instead means to bring about well-being and happiness to fellow beings. Our time calls for such a positive ethic.

Much of our education tends to encourage a sense of taking and getting: children learn to see material things as objects to be attained. To counterbalance this trend, education, both at home and at school, should instill an appreciation of giving. The practice of giving tangibly teaches a happiness through giving and generates loving-kindness. Love means the desire for others to be happy. We learn to look at others as fellow beings, subject to the same joys and sorrows and the same laws of nature as we are. As giving satisfies our desire for the happiness of others, both parties will benefit and become happy. In this way, giving, which otherwise might be seen as a loss, becomes a gain, a cause for happiness. Only through such a harmonious happiness will our demands for other, more exploitative forms of happiness be mitigated, resulting in a reduction in social tensions.

There is a great difference between positive and negative ethics. Under a positive ethical system based on harmony and happiness, human ways of thinking will be changed. When we think of acquiring, all our interest is focused on the objects of our aspiration and other people are seen as obstacles or means—as competitors or prey. But when we think of giving, our interest is focused on other people and we see them with understanding and compassion. Concepts central to the human condition such as equality and happiness are seen in a new light. In the competitive system which is based on acquiring, people see equality in terms of self-protection and they demand equal rights and opportunity to pursue personal interests. In a righteous democratic system, equality gives us the maximum opportunity to cooperate in realizing social unity and well-being. Just as contentious happiness turns into harmonious happiness, so contentious equality changes to harmonious equality.

On a higher level, human beings can be trained to generate an inner happiness independent of external material pleasures. The tacit assumption of improperly educated people that they can only be happy when they have material wealth causes them to direct their efforts outward. This pursuit inevitably entails some stress and suffering. By directing our efforts more inward through practices such as skillful reflection and meditation, it is possible to find a subtler and more independent kind of happiness, born from calmness and understanding, which allows us to rise above exploitative actions.

Ultimately, human development leads to the full realization of truth and complete understanding of the interdependence of all things: our lives, society and physical environment. When the flow of our understanding is in harmony with the flow of reality, there is freedom. The characteristics of impermanence, conflict and conditionality—all common signs of this world—will no longer lead to stress, tension and suffering. The true nature of all things is realized and, by recognizing the interrelatedness of the individual, society and the ecosystem, we harmonize their interests.

While we are struggling for happiness, we fail to care and take time for others. Suddenly happiness becomes something lacking in our immediate present, something that is always waiting to be found in the future. In the family, in school, at the work place—throughout society—a feeling of hunger prevails. Unhappy people spread unhappiness everywhere. The unhappiness of the human mind can be seen all too clearly in the general state of our societies.

Peace, quite literally, begins at home. We need to bring love and happiness back into the family, and bring care and mutual happiness back into the schoolroom, by teaching the harmonious happiness that all can share. Happy people will spread their happiness and so help to allay contention and conflict.

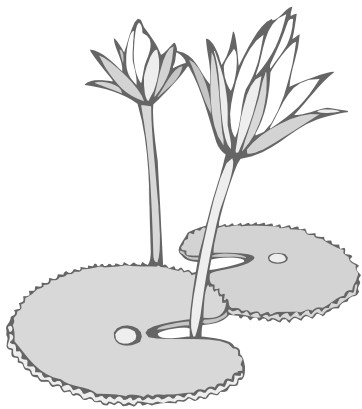
We should ask ourselves less what we could be getting and instead ask more what we could be doing for others. In the same way, we should become aware of what nature has given to us rather than relentlessly asking for more and more of its resources. We need to learn to appreciate how nature and those around us contribute to our well-being. By developing these appreciative ways of thinking, we will see care and mutual happiness giving rise to peace in our minds and in society. Such care and happiness coincide with a deeper understanding of the kinship of all beings before the law of nature. Thus, peace is ultimately realized through compassionate wisdom.

In any human relationship, we can make compromises with one another, and even go beyond compromises to harmony through love and friendship. But truth cannot be compromised. We can relate to truth only through knowledge and wisdom. Therefore, in dealing with truth, discussion and freedom of thought should be encouraged. A culture should be developed in which loving-kindness and cooperation are the standards for human relationship, while freedom and an uncompromising search for knowledge are the standards for our relationship with truth.

The human relationship with nature has in recent times largely been defined by a science which, under the influence of Western religion and philosophy, views man as separate from nature. The aim of such a science has long been to conquer and dominate nature and to manipulate it to our profit-oriented ends. Such an essentially hostile attitude, translated into actual exploitative practices through technology, has led to the serious environmental consequences we are facing today. Science must now take a turn for the better and lead civilization in a new direction. Knowledge must be sought not for its exploitative value but for its ability to show us how to benefit from nature without damaging it. Technology must be given a more clearly defined role, in which the harmonious and sustainable coexistence of people, society and the environment are the goal.

All such changes must begin in the mind. They can only be achieved by the mind that enjoys inner peace, freedom and happiness. If we are to establish peace on this planet, we must develop inner peace by freeing ourselves from craving, lust for power and all contentious views. This entails the development of the individual—which brings us back to the task of education.

In initiating the Prize for Peace Education, the UNESCO has taken a step forward in the cause of peace. It is a commendable effort. I understand that the prize is not merely in recognition of what certain individuals or organizations have done to bring forth peace. Let us be honest—such peace has not yet been achieved in our world. I see it rather as an incentive and encouragement for a concerted effort to achieve genuine peace. It is a call for further action toward winning the real prize: a truly peaceful world for mankind. The prize here awarded will really be won only when that goal has been realized.



2

Foundations of Buddhist Social Ethics

Phra Rajavaramuni

Original Volume Editors' Section Introduction

Phra Rājāvaramuni's essay represents an interpretation of Theravada Buddhist ethics by a noted Thai monk-scholar. Although Rājāvaramuni (recently elevated in monastic rank to Thepweithi) has held administrative positions within the monastic order, he is regarded in Thailand primarily as a scholar of text and doctrine. His highly esteemed dictionary of Buddhist terms and interpretation of Buddhist thought (*Buddhadhamma*) place him in a rank with Vajirañāṇavarorosa, the greatest of the Thai monastic reformers in the modern period.

We begin with Rājāvaramuni for several reasons. His exposition of the tradition serves as a point of reference for several of the other chapters. Rājāvaramuni's perspective in this volume is unique in that he writes from within the tradition, from the standpoint of his own view as a Buddhist monk thoroughly grounded in the texts of Theravāda Buddhism. The essay, therefore, provides both a unique normative view and a very useful collection of canonical references for those interested in exploring the topic of Buddhist ethics within the Theravāda texts themselves. Finally, the author sets the two foci of the volume—wealth and poverty, and individual perfection and the social good—within the broad context of Buddhist ethics as a whole. Rājāvaramuni, then, begins this study by addressing a general problem in the field of religious ethics: the relationship between the soteriological (individual perfection) and moral (social good) dimensions of a religious tradition, but he does so as a Buddhist monk interpreting a particular problem within the social–ethical dimensions of the tradition.

Rejecting the stereotypical view of Buddhism as a world-denying monasticism, Rājāvaramuni argues that the tradition has consistently affirmed a balanced, middle-way view of interdependence between individual perfection and the social good, monk and laity. He stresses the

importance of the categories of reciprocity and friendship within the Buddhist community as a whole and contends that the classical admonition of “taking oneself for a refuge” necessarily means “becoming dependable” within society. In the context of the monastic life the monk does not simply work toward his own salvation (*nibbāna*), but function as teacher and moral exemplar within the broader community.

Accordingly, Rājavaramuni argues that the roles of monk and laity are distinct but interrelated. Both live and act in terms of a single, unified “system of Buddhist ethics,” which Rājavaramuni describes in terms of principles or ideals (*dhamma*) and rules (*vinaya*). Both draw on aspects of the moral life (*pre-magga*) coupled with specific categories or stages in a developmental path (*magga*). Rājavaramuni’s discussion of *pre-magga* and *magga* aspects of the moral life reflects his concern for the polarity of individual perfection and the social good. Thus, in general terms Rājavaramuni analyzes the moral life around social interaction (“association with good people”) on the one hand and the development of mental awareness (“systematic attention and reflection”) on the other. Likewise, the path of moral and spiritual development includes training rules (*sikkhā*), which build character and stipulate appropriate reactions, but which also promote mental awareness and insight. The distinction between lay and monastic ethics is as much a matter of context as it is of specific content. Thus, lay ethics emphasizes generosity (*dāna*)—the laity have material goods to give—whereas the monk has a responsibility to gain the wisdom (*adhipaññā*) associated with mental training (*adhicitta*) in order to fulfill his responsibilities as teacher and moral exemplar.

Consistent with this view of Buddhist ethics, Rājavaramuni argues that Buddhism takes a middle-way stance toward wealth. That one accumulates wealth is less of a moral problem than how one acquires and uses it. Furthermore, given the principle of mutual reciprocity at the heart of Buddhism’s Middle Way, the person of wealth has the natural responsibility to be generous or to redistribute it. On the practical level

generosity means lay support of the monastery; spiritually it expresses an attitude of non-grasping or unselfishness which leads to compassionate, generous, other-regarding attitudes and actions.

The system of Buddhist ethics, in short, integrates the highest good of the individual with the welfare of society, connects the mental development and exemplary character of the individual devotee with virtuous and harmonious social existence. Put in Buddhist terms, Rājāvaramuni integrates the Four Sublime States of Mind (loving-kindness, compassion, sympathetic joy, equanimity) and the Four Bases of Social Harmony (charity, beneficial speech, acts of service, and impartiality).

Foundations of Buddhist Social Ethics

Although the ethics of Buddhism is widely discussed today, its treatment is frequently misconceived or lopsided, even when offered by Buddhist scholars. In order to gain a more accurate picture of Buddhist ethics, it would be helpful to avoid certain mistakes from the start.

First, Buddhism has been characterized by some people as an ascetic religion. In reality, asceticism was experimented with by the Buddha and later rejected by him before he attained enlightenment. As far as Buddhism is concerned, the term is ambiguous and should not be used without qualification. Also, since the western term *monasticism* has been applied to the way of life and practice of the Buddhist *bhikkhus*, or monks, they have been misunderstood by many as living apart from society in isolation from the world. In principle, at least, a Buddhist monk cannot live even a single day without contact with lay people.

The way of life and practice of Buddhist monks, furthermore, have been mistaken by some interpreters as the whole content or the standard of Buddhist ethics, whereas in fact monks are only one part of the Buddhist community and their ethics are only one component of Buddhist ethical reflection. Buddhism is the religion or way of life not only of the monks, but of the laity as well.

A different sort of problem results from the history of Buddhist studies in the West. It seems that most of the books on the doctrinal aspect of Buddhism written by western scholars deal mainly, if not exclusively, with metaphysical and spiritual teachings, with the mind and meditation. Very few treat the daily-life ethics of the common people. It might be that Buddhist metaphysical and spiritual teachings are what make Buddhism unique or different from other religions and philosophical systems, or it might simply be that these writers are

especially interested in such subjects. Whatever the case, this slant has lured many into thinking that Buddhism is merely an ethics of the mind and that it lacks concern for social and material welfare. Although Buddhism does emphasize the cultivation of certain mental states, it teaches that human consists of both mind and body, and it states flatly that a necessary degree of material and social well-being is a prerequisite for any spiritual progress.

It is common, furthermore, for scholars of Buddhism to confine themselves to the *dhamma*, or the doctrinal portions of Buddhism, whereas Buddhism in its entirety consists of the *dhamma* and the *vinaya*. In other words, the *dhamma*, or the doctrine, and the *vinaya*, or the discipline, make the whole of Buddhist ethics. The *dhamma* deals with ideals and principles, whereas the *vinaya* deals with rules and circumstances in which these ideals and principles are practiced and realized. The *vinaya* here denotes not only the monks' or nuns' discipline, but also the spirit of these rules and regulations. Without taking into consideration both of these components, the *dhamma* and the *vinaya*, no adequate idea of Buddhist ethics can be reached.

Some scholars tend to regard the traditional exposition of the teachings in the *Visuddhimagga* (the Path of Purification), authored by Buddhaghosa in the fifth century C.E., as the standard summary of Theravāda Buddhist ethics. The *Visuddhimagga*, however, is a standard text only for the *yogis*, or the monks, who are engaged in concentrated spiritual endeavor. Used exclusively, it provides an incomplete and misleading picture of Buddhist ethics. To avoid such misunderstandings, it is best to begin by remembering that the whole of Buddhist ethics is contained in the doctrine of the Middle Way and its prerequisites. This doctrine of the Middle Way teaches that both the extreme of asceticism and the extreme of sensual indulgence are to be avoided. It emphasizes that even the lives and practices of monks who live austerely should not be excessively ascetic, and the life of even the most lax Buddhist lay person should not be so pleasure-oriented as to become an object of

attachment. These two extremes can be seen as the most individualistic and selfish ways of life, with their pursuers being overly concerned with either self-mortification or sense-gratification.¹ In avoiding these two extremes, the extent of the Middle Way is vast, wide, and very flexible, depending on such circumstances as one's point on the path and stage of maturity.

The extent of justifiable latitude in the Buddhist Middle Way applies also to the matter of the individual's responsibility for himself or herself and for the sharing of social relationships. There are some things that no other person or any external power can do for the individual, both in his or her everyday life, such as walking, eating, listening, and sleeping, and toward his or her spiritual perfection, such as the application of the mind to good or bad thoughts and the development of wisdom and insight. At the same time, there are many things for which one has to depend on others, one can do for others, and which others can do for someone else. Even with regard to individual perfection, there are many things that a good friend can do to help in the development of mental qualities, in meditation practice, and in the cultivation of wisdom by teaching, inducement, advice, and other skillful means.

The most basic point to be made about Buddhist social ethics is that in keeping with the Buddhist doctrine of dependent co-arising, individual betterment and perfection on the one hand and the social good on the other are fundamentally interrelated and interdependent. For example, a society in which all individual members are self-sufficient or self-sustaining can be called happy and secure to a large extent. Also, a secure and peaceful society is favorable to individual intellectual and spiritual pursuits. The Buddhist standpoint here is that a minimal amount of responsibility to oneself for betterment and perfection is required of all individuals, and at the same time they must maintain an appropriate degree of social responsibility. Beyond this minimal requirement, the range of variation in an individual's specific responsibilities is very wide, depending on his or her place in society, relationship to others, aptitude,

and mental inclinations. Buddhist monks may be regarded as the most aloof from society of all Buddhists. They may be recruited from those people who love a peaceful and solitary life. The style of monastic life differs greatly, however, ranging from town monks who are in a close day-to-day relationship with all sorts of people, to forest monks who spend almost their whole lives in seclusion. Yet even the most solitary forest monks have to be in regular contact with and are responsible for the well-being of a community of monks. Moreover, the monks must also meet with villagers on their daily food rounds when they receive physical nourishment and in turn share their spiritual attainments by teaching the *dhamma*.

It is a natural impossibility that at any given time all people can be found at the same level of maturity or stage of development. But it is also a natural truth that people are educable. Accordingly, all people should have the opportunity to be trained and educated and they should be allowed to develop according to their training or education and their individual effort toward attainment and perfection. Thus the Buddhist community or society consists not merely of the monks alone but of the Four Assemblies of monks, nuns, lay male devotees, and lay female devotees. Monks and nuns on the one hand and lay people on the other lead different daily lives with different responsibilities and duties and enjoying different kinds of satisfactions. There is some variation in development among the monks and great variation among the lay people. This Buddhist principle of the Four Assemblies shows clearly that the monks and laity are intended to be seen as complementary sides of a single moral community (see, e.g., A.II.132; D.III.125). In sum, a moral community is diversity in unity. Harmonious diversities or variety make a complete whole. Hence monastic and lay groupings, not to speak of many minor ones, are intended to continue in harmony as necessary components of a society, and it is with their continuity that a good society is maintained.

Social Relationships and Responsibility

Within the Monastic Order

In comparison with society as a whole the *sangha*, or monastic fellowship, is a very small community. It is intended to be the completing segment of society. Relatively speaking, it is an independent community that points toward a transcendent aspect of life. Its essential task is to maintain the *dhamma* for the society. As mentioned above, Buddhist monks cannot live an absolutely solitary life because they are required by the discipline to maintain good relationships both among themselves and with the lay society. The lives of the monks bound to the *sangha* are regulated by the disciplinary rules so that they will live in concord and harmony, pay respect according to seniority in the *sangha*, divide all gains and acquisitions equally among the members, and decide all legal cases justly. The supreme authority remains in the hands of the *sangha* itself, or the meeting of the community. Even the most solitary monk has to attend the fortnightly meeting of the *sangha* and any meeting of the *sangha* convened for the performance of a formal act.² The spirit of the *vinaya* that is most stressed is the supremacy of the *sangha* as a whole and harmony within the order (see, e.g., A.III.330; A.V.74ff.). Causing schism in the order is viewed as one of the most heinous crimes (A. III. 146). Historically, as the *sangha* grew larger, the Buddha himself held its voice in high regard (A.II.21). The ordination ceremonies today still represent this passing on of the authority of the Buddha through the order (Vin.I.27).

This emphasis on the *sangha* as a whole and its cooperative parts can be illustrated by the six virtues of fraternal living:

1. To be amiable in deed, openly and in private;
2. To be amiable in word, openly and in private;
3. To be amiable in thought, openly and in private;

4. To share any lawful gains with virtuous fellows;
5. To keep without blemish the rules of conduct along with one's fellows, openly and in private; and
6. To be endowed with right views along with one's fellows.

The seven conditions of welfare are another good illustration:

1. To hold regular and frequent meetings;
2. To meet together in harmony, disperse in harmony, and do the business and duties of the order in harmony;
3. To introduce no revolutionary ordinance or break up established ordinance, but train oneself in accordance with the prescribed training rules;
4. To honor and respect those elders of long experience, the fathers and leaders of the order, and deem them worthy of listening to;
5. Not to fall under the influence of craving which arises;
6. To delight in forest retreat; and
7. To establish oneself in mindfulness, with this thought, "Let disciplined co-celibates who have not come, come hither, and let those that have already come live in comfort." (D.II.77; A.IV.20)

Although these virtues were originally intended for the monks, they have been recommended in the Thai Buddhist tradition for adaptation by the laity as well.

Between the Monks and the Laity

According to the *vinaya*, a monk is dependent on the lay people for food and other material necessities. The monks get their food for daily meals during the morning alms round, but they are sometimes invited to the houses of donors, or the latter may also present food to them at the monastery (e.g., Vin.I.58). This practice binds the monks' life to that of the lay society and keeps them in daily contact with lay people. As the

Buddha himself says, “my livelihood is bound up with others” (A.V.87). Monks are exhorted to contemplate this fact again and again, so that they will be earnest both in their exertion for their individual perfection and in working for the good of the laity. The daily alms round reflects the reciprocal nature of the relationship between monks and laity (e.g.. S.II.270), a reciprocity emphasized by the Buddha in these words:

Monks, brahmins and householders are most helpful to you, since they support you with robe and bowl, with lodging and seat, medicines and necessities for sickness. Ye, also, monks, are most helpful to brahmins and householders, since ye teach them the *dhamma* that is lovely.... Thus, monks, this holy life is lived in mutual dependence, for ferrying across the flood, for the utter cessation of suffering. (It.111)

Monks perform this task for the good of lay society not only as an act of returning favors, but out of their own virtue of compassion for the people. Such compassion was stressed by the Buddha when he sent out his first group of disciples to teach the *dhamma* in the first year after his enlightenment: “Go, monks, on your journey, for the profit of the many, for the happiness of the many, out of compassion for the world, for the welfare, the profit, the happiness of gods and men” (Vin.I.20). The monks’ task of working for the good of the people both as an act of compassion and in terms of the necessarily reciprocal nature of their relationship is also brought out in the Buddha’s admonitions to the young layman Sigāla as reported in the *Sigālovāda-Sutta*:

In five ways a clansman should minister to monks and priests as the upper quarter:

1. By kindly acts,
2. By kindly words,
3. By kindly thoughts,
4. By keeping open house to them,
5. By supplying them with their material needs.

In six ways the monks and priests, thus ministered to as the upper quarter, show their love for him:

1. They keep him back from evil,
2. They encourage him to do good,
3. They feel for him with kindly thoughts,
4. They teach him what he has not heard before,
5. They correct and clarify what he has learnt,
6. They show him the way to heaven. (D.III.I51)

Among the Laity

Whereas practical instructions for the regulation of the orders of monks and nuns are contained in a specific part of the Pali Canon called the *Vinaya Piṭaka*, for lay society there is no special collection of instructions as such. The Five Precepts of abstaining from killing, stealing, sexual misconduct, false speech, and taking intoxicants are accepted as the basic moral rules for lay people, but they do not form a part of a collection or code. Although the Buddha's admonitions in the *Sigālovāda-Sutta* are rendered by the Great Commentator, Buddhaghosa, as the Layman's Code of Discipline, they have been preserved as a *sutta* delivered to a specific person on only one occasion and are not framed as a general code of discipline for the laity. Similar moral instructions can be found scattered in other parts of the *Sutta-Piṭaka*. The ethical admonitions in the *suttas* were thus given not as disciplinary rules enforced with authority as is the case with the *vinaya* of the monks. These facts support the conclusion that the wider lay society was so open to the changing circumstances of space and time that the monks did not consider it as a subject appropriate for fixed rules. Consequently, only some basic rules and general principles were stipulated. Beyond that, it should rest on the people subject to different circumstances to formulate detailed moral codes, based on those basic Buddhist rules and principles, and to suit them to their own society.

In the search for general principles the *Jātakas* are a good source of Buddhist social ethics for lay people, but the teachings therein are scattered and unsystematic. Among other sources, the *Sigālovāda-Sutta*, attributed to the Buddha himself, can serve as a typical example of the Buddhist code of social ethics. The teachings in this *sutta* consist of:

1. The avoidance of the four vices of conduct (corresponding to the first four of the Five Precepts).
2. Doing no evil out of the four prejudices that are caused by love, hatred, delusion, and fear.
3. Not following the six ways of squandering wealth, viz., addiction to intoxicants, roaming the streets at unseemly hours, frequenting shows, indulgence in gambling, association with bad companions, and the habit of idleness.
4. Knowledge of how to distinguish among the four false friends, viz., the out-and-out robber, the man who pays lip service, the flatterer, and the leader to destruction, and the four true friends, viz., the helper, the man who is the same in weal and woe, the good counselor, and the sympathizer.
5. The amassing of wealth and the fourfold division of money into one part for living and doing duties toward others, two parts for business, and one part for time of need.
6. The covering of the six quarters of human relationships and their attendant mutual responsibilities, viz., child–parent, pupil–teacher, husband–wife, friend–friend, servants and workmen–master or employer, monk–layman.
7. The four bases of social harmony, viz., giving, kindly words, life of service, and impartial treatment and participation.

(D.IIL180–93)

What is worthy of special notice is the frequent mention the Buddha made of friendship and association. In the above *sutta* alone friendship and association can be found at least five times: association with bad companions as a way of squandering wealth, how to distinguish

between false and true friends, the friend–friend relationship, the ways the monks and priests show their love for lay people, and the four bases of social harmony. Advice on friendship and stories illustrating the dynamics of good and bad social relationships can also be found in many parts of the *Jātakas*. Given this guidance and the oft-stressed advice on the importance of good friends in the development of the Noble Eightfold Path, we see that the theme of association with good friends and of a good social environment generally occupies a very important place in Buddhist ethics, both at the mundane social level and at the level of spiritual endeavor for individual perfection.³

On the one hand there is a close correspondence between the ways monks are to treat the laity and the image of a “friend of good counsel.” And on the other hand there is a correlation between the four bases of social harmony and the ways lay people are to treat their friends. Friendship is thus the model for social harmony in the mundane sphere and the model for spiritual encouragement of the laity by the monks in the transmundane sphere. We might conclude that in Buddhist ethics everyone is a friend, meaning that everyone should be treated as a friend.

The Interdependence of Individual Perfection and the Social Good: Monks, Kings, and Laity

As mentioned earlier, individual perfection and the social good are interdependent. The society that is made up of people who can depend on themselves and are freed from attachment can be peaceful, stable, and secure to a large extent. Also, a peaceful, stable, and secure society is ideally favorable to the individual growth, development, and perfection of every person. If society is in turmoil, suffering from instability and insecurity, even the monks who are engaged in the task of individual perfection, not to speak of other more materialistic people, may have to stop or suspend their efforts. As the Pāli Canon notes:

Monks, there are these five unfavorable times for (spiritual) striving. What five? Herein a monk is old.... A monk is ill.... There is a famine.... Fear is about, perils of robbers, and the country folk mount their carts and drive away.... Again, monks, the Order is rent; then there is reviling ... accusation.... Monks, there are these five favorable times for (spiritual) striving. What five? Herein a monk is young.... A monk has health and well-being.... There is no famine and crops are good, food is easy to get.... Men dwell in friendly fellowship together.... Again, monks, the Order dwells in friendly fellowship together.... (A.III.65f.; cf. A.III.103)

There are some things which no one else can do for the individual and for which one has to be responsible to oneself. Every individual, however, also acts directly or indirectly for the benefit of other people. Each person should take some responsibility for the good of his or her society, for maintaining the society in a condition favorable to the common well-being, development, and perfection. The practice of responsibility varies among different individuals according to the extent, degree, and character of the actions, depending on various factors including the mental inclinations and free choices of the individuals themselves. However, every person is at least responsible to the society for his or her own well-being and perfection in order to become a good member of society. It is at this point that the Buddhist principles of being a refuge to oneself (*attanātha*) and of training, taming, or educating (*dama*) are required.

One should be a refuge to oneself. In order to be a refuge to oneself, one must make oneself dependable. To make oneself dependable, one has to train oneself in virtue, learning, energy, mindfulness, in the development of wisdom, and so on. One should also associate with good people, should be amenable to correction, and should readily give a helping hand in the affairs of one's fellows in the community.⁴ At this point individual responsibility to oneself and good social relationships

are closely related or interdependent. To be able to help others, furthermore, one must be dependable and have an inner strength and stability. Again we turn to the Pāli texts:

How, monks, guarding oneself, does one guard others? By practice, by development, by continuous exercise; in this way, monks, one guarding oneself also guards others. And how, monks, guarding others, does one guard oneself? By tolerance, by nonviolence, by having a mind full of loving-kindness, by care; in this way, monks, one guarding others also guards oneself. (S.V.169)

When the monks of the most seclusion-loving type go out on their daily alms rounds, they come into contact with the lay society. When they teach the *dhamma* to the villagers, every stage of their progress in individual perfection benefits society. In other words, effort toward individual perfection and acting for the social good proceed together. Moreover, the donated food generally benefits not only the monks, but also a number of people who come to seek shelter in the monasteries. This tradition is said to have originated at the time of the Buddha, and in the course of time monasteries have become places where the destitute, orphans, and students live, obtain sufficient food, and receive moral and educational training from the monks.⁵ It may be desirable to improve or modify this tradition to suit the current circumstances, but in any case it affords an example of the monks' contribution to the well-being of society.

For the monks, responsibility for the social good is mainly exercised through teaching the common people how to live good lives and how to conduct themselves as good members of the society, through the counseling of rulers and administrators to help them conform to virtue and to act for the benefit of the people, and through their own rightful conduct and practice toward individual perfection. On a practical level much of this responsibility for social welfare is mediated through

political leaders, who traditionally carry a special burden for connecting the principles of the *dhamma* to the requirements of everyday life. Rulers and administrators are obligated to put the virtues and duties expected of them, into actual practice for the benefit of the people and to make a good society favorable to the individual development and perfection of every member.

In the Thai Buddhist tradition, the king is to observe and possess four sets of Buddhist virtues and qualities. The first set is called the *Dasa Rājadhamma* (“*Ten Virtues of the King*”): namely, charity, high moral character, self-sacrifice, integrity, gentleness, austerity (or non-indulgence), non-anger, non-oppression, tolerance, and non-deviation from the norm (J.V.378). These virtues are the best known and the most emphasized of the four sets of royal virtues.

The second set is called the Twelfefold *Cakkavattivatta* and consists of the twelve duties of the Universal Ruler as enumerated in the *Cakkavatti-Sutta*: the provision of right watch, ward, and protection for one’s own folk and the armed forces, for the nobles, for the royal dependents, for brahmins and householders, for townspeople and villagers, for monks and priests, for beasts and birds, prevention and suppression of unrighteous deeds, distribution of wealth to the poor, frequenting and seeking counsels from monks and the religious, abstention from unlawful sexual desire, and abstention from unrighteously coveting others’ property.⁶

The third set, the Fourfold *Rājasanḡahavatthu* (four royal acts making for social integration), consists of shrewdness in agricultural promotion (*sassamedha*), shrewdness in the encouragement of government officials (*purisamedha*), binding the people’s hearts by vocational promotion (*sammāpāsa*), and kindly beneficial words (*vājapeyya*).⁷

The fourth set, the Fivefold *Khattiyabala* (five strengths of a monarch), requires strength of arms, of wealth, of ministers, of royal

ancestry, and of wisdom. Of these five the last, strength of wisdom, is regarded as the most important quality (JA.V.120).

What is especially noteworthy about these virtues and duties is the emphasis on the absence of poverty. Poverty is regarded as the main source of crime and disorder as well as greed (D.III.65; D.III.92). This absence of poverty, the accumulation of wealth or economic sufficiency, is a prerequisite for a happy, secure, and stable society, favorable to individual development and perfection. It is required of the ruler to see to it that this desirable state of affairs prevails in his country.

Individuals as members of society are responsible both for their individual perfection and for the good of society through individual development and well-being and through helpful social relationships. People should first strive to be economically, intellectually, and morally dependable in order to be good members of society. To achieve this, many among the following selected virtues may be observed:

The Four Virtues Leading to Temporal Welfare

1. To be endowed with energy, industry, and skill in management,
2. To be endowed with watchfulness,
3. To associate with good people,
4. To have a balanced livelihood. (A.IV.281)

The Four Virtues Leading to Prosperity

1. To live in a good environment,
2. To associate with good people,
3. To aspire and direct oneself in the right way,
4. To have prepared oneself with good background. (D.III.276; A.II.32)

The Four Virtues for a Good Lay Life

1. Truth and honesty,
2. Training and adjustment,
3. Tolerance and forbearance,
4. Liberality. (S.I.215; Sn.189)

The Fourfold Deserved Bliss of a Layman

1. Bliss of ownership,
2. Bliss of enjoyment,
3. Bliss of debtlessness,
4. Bliss of blamelessness. (A.II.69)

The Four Virtues Leading to Spiritual Welfare

1. To be endowed with confidence,
2. To be endowed with morality,
3. To be endowed with generosity or charity,
4. To be endowed with wisdom. (A.IV.284)

On the social side, the individual should maintain good social relationships with other people and make his or her contribution to the maintenance and encouragement of a happy and favorable society by practicing such virtues as the Four Bases of Social Harmony or the Four Principles of Social Integration (*saṅgahavatthu*): giving, distribution, and charity; kindly and beneficial words; rendering of services; and equality, impartiality, and participation.⁸

Attitudes Toward Poverty and Wealth

The term *poverty* may sometimes be misleading. The familiar Buddhist concepts are rather contentment (*santuṭṭhi*) or limited desires (*appicchatā*). Poverty (*daliddiya*) is in no place praised or encouraged in Buddhism. The Buddha says, “Poverty is a suffering in the world for a layman.” He also says, “Woeful in the world is poverty and debt” (A.III.350, 352). Though monks should be contented and have few wishes, poverty is never encouraged even for the monks.

The possession of wealth by a king or even an average layman is often praised and encouraged in the Pāli Canon. In other words, wealth is something to be amassed or sought after. Among the Buddha’s lay disciples, the better known, the most helpful, and the often praised were mostly wealthy persons such as Anāthapiṇḍika. For the monks, though

they are not expected to seek wealth, to be a frequent recipient of offerings can be regarded as a good qualification. Two monks may be equal in other qualifications and virtues, but the one who receives more offerings is praised. Even the Buddha praised a monk who was foremost in receiving offerings: “Chief among my disciples who are obtainers of offerings is Sivali” (A.I.24). However, these remarks must be qualified and further clarified.

The main theme in these texts is that it is not wealth that is praised or blamed, but the way one acquires and uses it. For the monks, as mentioned above, it is not acquisition as such that is blamed, nor poverty that is praised. The things that are blamed are greed for gain, stinginess, attachment to gain, and hoarding of wealth. Acquisition is acceptable if it is helpful in the practice of the Noble Path or if it benefits one’s fellow members of the order. This does not mean that monks are encouraged to own possessions. Insofar as it is allowable by the *vinaya*, or monastic code, gain is justifiable if the possessions belong to the *sangha* or the community. But if a monk is rich in personal possessions, it is evidence of his greed and attachment and therefore he cannot be said to conform to Buddhist principles. The right practice is to own nothing except the basic requisites of life. Here the question is not one of being rich or poor, but of having few personal cares, easy mobility, contentment, and few wishes. In particular, as the monk’s life depends on other people for material sustenance, he is supposed to make himself easy to support. With high mobility and almost no personal cares, monks can devote most of their time and energy to their work, whether for their individual perfection or for the social good. Thus, it is contentment and paucity of wishes accompanied by commitment to the development of good and the abandonment of evil that is praised. Even contentment and paucity of wishes are to be qualified, that is, they must be accompanied by effort and diligence, and not by passivity and idleness. In other words, for a monk it can be good to gain many possessions, but not to own or hoard them. It is good rather to gain much and to give it away.

The above conclusions have been drawn from such sayings in the Pāli Canon as:

Monks, possessed of five qualities the way of an elder monk is to the advantage of many folk, for the happiness of many folk, for the good of many folk; it is to the advantage and happiness of devas and men. Of what five?

There is the elder, time-honored and long gone forth; well-known, renowned, with a great following of householders and those gone forth; a receiver of the requisites: the robe, alms, lodging, and medicaments for sickness; who is learned, has a retentive and well-stored mind, and those Dhammas, lovely ... are by him fully understood in theory; and he is a right viewer with an unperturbed vision. He turns away many folk from what is not the true Dhamma and sets them in the true Dhamma.... (A.III.115)

Four Ariyan lineages; herein, brethren, a monk is content with whatever robes (he may have), commends contentment of this kind, and does not try to gain robes in improper, unsuitable ways. And he is not dismayed if he gains no robe, but when he has gained one, he is not greedy, nor infatuated, nor overwhelmed. Seeing the danger therein and understanding its object he makes use of it. Yet does he not exalt himself because of his contentment with any robes, nor does he disparage others. Whoso, brethren, is skilled herein, not slothful, but mindful and helpful, this monk is one who stands firm in the primeval, ancient Ariyan lineage. Then, again, the monk is content with whatever almsfood ... with whatever lodging.... Lastly, brethren, the monk delights in abandoning (evil) and delights in developing (good).... (D.III.224; A.II.27)

Furthermore, brethren, he is content with whatever necessities, whether it be robes, alms, lodging, medicines, and

provision against sickness. Furthermore, brethren, he is continually stirring up effort to eliminate bad qualities, making dogged and vigorous progress in good things, never throwing off the burden. (D.III.266, 290; A.V.23)

The monk is content with a robe sufficient to protect the body, with almsfood enough for his belly's need. Wherever he may go he just takes these with him. Just as, for instance, a bird upon the wing, wherever he may fly, just flies with the load of his wings. (E.g., A.II.209)

Monks, this holy life is not lived to cheat or cajole people. It is not for getting gain, profit, or notoriety. It is not concerned with a flood of gossip nor with the idea of "let folk know me as so-and-so." Nay, monks, this holy life is lived for the sake of self-restraint, of abandoning (evil), of dispassionateness, of the cessation of suffering. (A.II.24)

Monks, these four qualities are according to the true Dhamma. What four? Regard for the true Dhamma, not for wrath; regard for the true Dhamma, not for hypocrisy; regard for the true Dhamma, not for gain; regard for the true Dhamma, not for honors. (A.II.47, 84)

Harsh, monks, is gain, honor, and fame, severe and rough, being a stumbling block to the attainment of the supreme safety (of Nibbāna). Therefore, monks, let you train yourselves: we shall let go the arisen gain, honor, and fame, and the arisen gain, honor, and fame will not stand overwhelming our minds....

For one whether being honored or not whose collected mind does not waver, him the wise call a worthy man. (S.II.232)

One is the road that leads to wealth, another the road that leads to Nibbāna. If the Bhikkhu, the disciple of the Buddha,

has learnt this, he will not yearn for honor, he will foster solitude. (Dh.75)

Wealth destroys the foolish, though not those who search for the Goal. (Dh. 355)

For the laity, as mentioned earlier, there is no instance in which poverty is encouraged. On the contrary, many Pāli passages exhort lay people to seek and amass wealth in a rightful way. Among the advantages or good results of good *karma*, one is to be wealthy.⁹ What is blamed as evil in connection with wealth is to earn it in a dishonest and unlawful way. Worthy of blame also is the one who, having earned wealth, becomes enslaved through clinging and attachment to it and incurs suffering because of it. No less evil and blameworthy than the unlawful earning of wealth is to accumulate riches and, out of stinginess, not to spend them for the benefit and well-being of oneself, one's dependents, and other people. Again, it is also evil if one squanders wealth foolishly or indulgently or uses it to cause suffering to other people:

And what, Ujjaya, is achievement of diligence? Herein, by whatsoever activity a clansman make his living, whether by the plough, by trading or by cattle-herding, by archery or in royal service, or by any of the crafts—he is deft and tireless; gifted with an inquiring turn of mind into ways and means, he is able to arrange and carry out his job. This is called achievement of diligence. (A.IV.285)

And what is the bliss of wealth? Herein, housefather, a clansman by means of wealth acquired by energetic striving, amassed by strength of arm, won by sweat, lawful and lawfully gotten, both enjoys his wealth and does good deeds therewith. (A.II.68)

Herein, housefather, with the wealth acquired by energetic striving ... and lawfully gotten, the Ariyan disciple makes himself happy and cheerful, he rightly contrives happiness,

and makes his mother and father, his children and wife, his servants and workmen, his friends and comrades cheerful and happy, he rightly contrives happiness. This, housefather, is the first opportunity seized by him, turned to merit and fittingly made use of. (A.II.67; cf. A.III.45)

Monks, if people knew, as I know, the ripening of sharing gifts, they would not enjoy their use without sharing them, nor would the taint of stinginess stand obsessing the heart. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it. (It.18)

Like waters fresh lying in savage region
Where none can drink, running to waste and barren,
Such is the wealth gained by a man of base mind.
On self he spends nothing, nor aught he gives.

The wise, the strong-minded, who has won riches,
He useth them, thereby fulfills his duties.

His troop of kin fostering, noble-hearted, blameless, at
death faring to heav'nly mansion. (S.1.90)

The misers do not go to heaven; fools do not praise
liberality. (Dh.177)

Thus, good and praiseworthy wealthy people are those who seek wealth in a rightful way and use it for the good and happiness of both themselves and others. Accordingly, the Buddha's lay disciples, being wealthy, liberally devoted much or most of their wealth to the support of the *sangha* and to the alleviation of the suffering and poverty of others. For example, the millionaire Anāthapiṇḍika is said in the Commentary on the *Dhammapada* to have spent a large amount of money every day to feed hundreds of monks as well as hundreds of the poor.¹⁰ Of course, in an ideal society under an able and righteous ruler or under a righteous and effective administration, there will be no poor people, as all people

will be at least self-sufficient, and monks will be the only community set apart by intention to be sustained with the material surplus of the lay society.

A true Buddhist lay person not only seeks wealth lawfully and spends it for the good, but also enjoys spiritual freedom, not being attached to it, infatuated with or enslaved by that wealth. At this point the mundane and the transmundane intersect. The Buddha classifies lay people or the enjoyers of sense-pleasure into various classes according to lawful and unlawful means of seeking wealth, the spending or not spending of wealth for the good and happiness of oneself or others and for the performing of good deeds, and the attitude of greed and attachment or wisdom and spiritual freedom in dealing with wealth. The last, which the Buddha calls the best, the greatest, and the noblest, is praiseworthy in four respects. Such a person enjoys life on both the mundane and the transmundane planes as follows:

Mundane

1. Seeking wealth lawfully and unarbitrarily,
2. Making oneself happy and cheerful,
3. Sharing with others and doing meritorious deeds.

Transmundane

4. Making use of one's wealth without greed and longing, without infatuation, heedful of danger and possessed of the insight that sustains spiritual freedom.¹¹

This person is indeed an Ariyan or Noble Disciple, that is, one who has made great progress toward individual perfection. Of much significance, moreover, is the compatibility between the mundane and the transmundane spheres of life which combine to form the integral whole of Buddhist ethics in which the transmundane acts as the completing part.

In spite of its great ethical utility, however, too much importance should not be given to wealth. The limitation of its utility in relation to

the realization of the goal of *nibbāna*, furthermore, should also be recognized. Though on the mundane level poverty is something to be avoided, a poor person is not deprived of all means to act for the good of himself or herself and for the good of society. The ten ways of doing good or making merit begin with giving, but they also include moral conduct, the development of mental qualities and wisdom, the rendering of services, and the teaching of the *dhamma*. Because of poverty, people may be too preoccupied with the mere struggle for survival and thus cannot do anything for their own perfection. They may even cause trouble to society and difficulty for other people in their effort toward their own perfection. But when basic living needs are satisfied, if one is mentally qualified and makes the effort, nothing can hinder one from realizing one's individual perfection. Wealth as a resource for achieving the social good can help create favorable circumstances for realizing individual perfection, but ultimately it is mental maturity and wisdom, not wealth, that bring about the realization of this perfection. Wealth mistreated and misused not only obstructs individual development, but can also be detrimental to the social good. A wealthy man can do much more either for the better or for the worse of the social good than a poor man. The wealth of a good man is also the wealth of the society. It is, therefore, conducive to the social good and thus becomes a resource for all the members of that society. In other words, acquiring wealth is acceptable if, at the same time, it promotes the well-being of a community or society. But if one's wealth grows at the expense of the well-being of the community, that wealth is harmful and becomes a problem to be overcome. If personal wealth is not the wealth of society and is not conducive to the social good, the society may have to seek other means of ownership and distribution of wealth to ensure the social good and the resourcefulness of wealth for both individual development and perfection of all members of the society.

In short, the Buddhist attitude toward wealth is the same as that toward power, fame, and honor. This is clearly expressed in the words of

the great Buddhist king, Asoka, in his Edict X, “King Piyadassi, the beloved of the gods, does not consider prestige and glory as of any great meaning unless he desires prestige and glory for this purpose, that people may attend to the teaching of the *dhamma* and that they may abide by the practices of the *dhamma*.”

The System of Buddhist Ethics

Buddhist social ethics will be understood more adequately if we understand its place in the whole system of Buddhist ethics. As mentioned earlier, the whole of Buddhist ethics is based in the Noble Eightfold Path and its prerequisites. The Noble Eightfold Path is well known, but what are its prerequisites? In the Buddha’s own words: “Monks, there are these two conditions for the arising of right view. What two? These are inducement by others and systematic attention” (A.I.87; cf. M.I.294).

The first condition, or factor, is generally represented by association with good people or having good friends (*kalyāṇamittatā*) and is regarded as the external or environmental factor, whereas the second is the internal or personal one. The importance of these two factors as prerequisites of the Eightfold Path is often stressed:

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, so friendship with good people is the forerunner, the harbinger, of the arising of the Ariyan eightfold way. (S.V.28, 30)

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, so systematic attention is the forerunner, the harbinger, of the arising of the Ariyan eightfold way. (S.V.29,31)

As the Noble Eightfold Path, or the Ariyan Eightfold Way, is known as the *magga*, we may term these two prerequisites of the Path the *pre-magga factors*. The system may then be outlined as follows:

Pre-magga

1. Association with good people (*kalyāṇamittatā*)
2. Systematic attention or reflection (*yonisomanisikāra*)

Magga

<i>Paññā</i> (wisdom)	1. Right View (<i>sammā-diṭṭhi</i>)
	2. Right Thought (<i>sammā-saṅkappa</i>)
<i>Sīla</i> (morality)	3. Right Speech (<i>sammā-vācā</i>)
	4. Right Action (<i>sammā-kammanta</i>)
	5. Right Livelihood (<i>sammā-ājīva</i>)
<i>Samādhi</i> (mental discipline)	6. Right Effort (<i>sammā-vāyāma</i>)
	7. Right Mindfulness (<i>sammā-sati</i>)
	8. Right Concentration (<i>sammā-samādhi</i>)

The eight *magga* factors are segments of the individual's path toward perfection, and the two *pre-magga* factors are the means by which the individual deals with the world and environment. The *magga* factors are classified into the three categories of *paññā* (wisdom), *sīla* (morality), and *samādhi* (mental discipline). The category of *paññā* includes especially an enlightened world view based on insight into the impermanent, conflicting, and not-self nature of things, and the dependent origination of all phenomena, that is, that all changes are subject to causes and conditions. Buddhist ethics is rooted in knowledge and effort based on this knowledge, not accidentalism or fatalism. This *paññā*, or wisdom, serves as the keystone. The category of *samādhi* consists in the development of mental qualities and is responsible for the earnestness, resolution, and steady progress in treading the ethical path. The third category of *sīla*, or morality, is an expression of social responsibility on the part of the individual. The two *pre-magga* factors indicate the conditions for the arising and the support for the development of all the *magga* factors. Though the *sīla* factors of Right Speech, Right Action, and Right Livelihood are directly concerned with society, they are of the character of social responsibility of the individual

toward society rather than vice versa. The two pre-*magga* factors, by contrast, deal with the influence and effect the world and society can have on the individual. They stress what one can get from one's environment, natural and social, through one's dealings and relations with it. Of these two pre-*magga* factors, emphasis is here placed on the first, that is, association with good people.

As mentioned earlier, the importance of friendship with the good is stressed in Buddhism both at the level of individual perfection and at the level of the daily life of the common people:

It is the whole, not the half, of the holy life—this friendship, this association, this intimacy with the good. Of a monk who is a friend, an associate, an intimate of the good we may expect this that he will develop the Ariyan eightfold way, that he will make much of the Ariyan eightfold way.

Owing to me who is a good friend, beings who are subject to birth ... to old age ... to death ... to sorrow, lamentation, pain, grief and despair, become free from (these things). (S.V.2)

Some friends are bottle-comrades; some are they
Who (to your face) dear friend! dear friend! will say.
Who proves a comrade in your hour of need,
Him may ye rightly call a friend indeed. (D.III.184)

Not to follow fools, to associate with the wise, to honor those who are worthy of honor, this is the highest blessing. To live in a place of favorable environment ..., this is the highest blessing. (Kh.V.3: 5n.259)

Thus, association with the good embodied in good people is a prerequisite of the good life not only in Buddhist social ethics, but in Buddhist thought and practice more generally. We can say that in Buddhist social ethics a good society is a society of good friends, or a society in which people are good friends to one another.¹²

Training (*sikkhā*) for further progress in morality, mental discipline, and wisdom is especially prescribed for the monks and is usually known as the Threefold Training, namely, *adhisīla-sikkhā* (training in higher morality), *adhicitta-sikkhā* (training in higher mentality), and *adhipaññā-sikkhā* (training in higher wisdom) (e.g., A.I.229).

To the laity, however, the triad of giving, liberality, or charity (*dāna*), morality (*sīla*), and mental development (*bhāvanā*) is more widely taught in Theravāda countries such as Thailand as the popular Buddhist practices, or ways of making merit. In the Pāli Canon it is also stated in synonymous terms as the triad of giving, self-control regarding other beings, and taming, refinement, improvement, or development. These are collectively called the three bases of meritorious action (*puññakiriyāvattu*), or the threefold training in the good (*puñña-sikkhā*) (It.15, 51). They may be called the lay version of the Threefold Training, as they are merely a restatement or rearrangement of the first monastic triad to suit the laity.

The difference between the two versions of the Buddhist training lies in the points of emphasis. In the monks' version the emphasis is placed on individual perfection, whereas in the laymen's the social aspects of life are given a more important place, as lay people are expected to be more concerned with good social relationships and more concrete actions for social good. Thus, moral conduct (*sīla*), the single factor of the monks' general social responsibility, is in the lay version split into the explicit and more tangible social acts of giving (*dāna*), and virtuous conduct (*sīla*). The two inner and more individual factors of training in higher mentality (*samādhi*) and that in higher wisdom (*paññā*) are, for the laity, broadly stated in the single more generalized factor of mental development (*bhāvanā*). Again, mental development on the part of the laity, with its focus on the cultivation of loving-kindness, together with giving and virtuous conduct, is mainly intended for bringing about happiness in the realization of a world free from malice (It.15, 51).

Moreover, as the monks' triad lacks an explicit factor of giving or charity, it is a corruption for a monk to accumulate wealth, whereas the layman's industrious amassing of wealth is to be justified and glorified by the factor of giving, benevolence, or charity.

Another way to summarize Buddhist ethics as a system is to speak of Buddhism as *dhamma-vinaya*, or the doctrine and the discipline. The *dhamma* consists in the domain of ideas, ideals, truths, and principles, while the *vinaya* covers the domain of legislation, regulation, and social organization. As far as social ethics is concerned, the *vinaya* is of great importance, as it deals especially with social life and the putting of ideas, ideals, and principles into practice. The *dhamma* is a natural law and as such enters directly into the developmental process of the individual. The *vinaya*, by contrast, is human law, being laid down for the good of society. The *vinaya* is consistent with the *dhamma* as the social good is compatible with individual perfection; the rightful *vinaya* has to be based on the *dhamma* just as what is good for society is favorable also to individual development and perfection.

The *vinaya* for the monkhood has been fixed and rather closed, but that for lay society is, to a large extent, left open for temporal regulation to suit the specific time and place. The *vinaya* for the community of monks has been laid down by the Buddha. The *vinaya* for the laity is left open for able and righteous people like enlightened monarchs to formulate based on the general ideas and principles enunciated by the Buddha. In principle, this lay *vinaya* should enjoin the kind of social organization that maintains a society of "good friends" in which people live together for their mutual benefit, where all environmental conditions are favorable also to individual development and perfection.

Four aspects of Buddhist thought and practice of special relevance to a consideration of Theravāda ethics should, furthermore, be emphasized:

I. *General standards and criteria*

- a. The *criteria of means* can be represented by the three fundamental admonitions of the Buddha, viz.,
 1. Not to do any evil
 2. To cultivate good
 3. To purify the mind
- b. The *criteria of goals* can be represented by two sets of three goals, or benefits, that people should realize as fully as possible taking into account differing personal circumstances. The first set of goals comprises:
 1. The goals or benefits for the here and now, or temporal welfare (*ditṭhadhammikattha*), e.g., wealth, health, honor, position, good name, good friends, and happy family life
 2. The goals or benefits for the beyond, or spiritual welfare (*samparāyikattha*), i.e., peace and happiness of mind, a blameless life, and confidence regarding future lives
 3. The highest good, or the final goal (*paramattha*), i.e., the supreme peace, bliss, and freedom of *nibbāna*¹³

And the second comprises:

1. One's own welfare (*attattha*)
2. Others' welfare (*parattha*)
3. Welfare of both oneself and others (*ubhayattha*)¹⁴

II. *The relationship between mental and character virtues or virtuous acts.* (Ignorance of this interconnection can lead to confusion and inappropriate action. This can be illustrated by two sets of virtues which occupy a central place in Buddhist social ethics.¹⁵)

- a. The first of these sets is that of the Four Sublime States of Mind (*brahma-vihāra*):
 1. Loving-kindness (*mettā*)
 2. Compassion (*karuṇā*)
 3. Sympathetic joy (*muditā*)
 4. Equanimity (*upekkhā*) (D.II.196; D.III.220)

- b. And the second set, the Four Bases of Social Harmony, or the Four Principles of Social Integration (*saṅgha-vatthu*), consists of:
1. Giving, distribution, and charity (*dāna*)
 2. Kindly and beneficial words (*piyavācā*)
 3. Acts of help or service (*atthacariyā*)
 4. Equality, impartiality, and participation (*samānattatā*)
(D.II.152, 232; A.II.32, 248; A.IV.218, 363)

III. *The centrality of the virtue of mindfulness.* A virtue that plays a focal role in Buddhist ethics is *appamāda*, rendered as *heedfulness*, *diligence*, and *earnestness*. It is found among the last words attributed to the Buddha: “All component things are subject to decay, work out (the goal or one’s own and others’ benefits) with earnestness” (D.II.120). It is also regarded as the basis or common ground of all virtues (S.V.44). Traditionally, it is defined as the presence of mindfulness (*sati*) (e.g., D.A.I.104). In fact, it can be seen as a combination of mindfulness and effort, energy, or exertion (*virīya*). In a sermon to the king of Kosala the Buddha enjoined this virtue of mindful exertion as part of the practice of having good friends for the good and security of his country (S.I.86–87). This virtue may be defined as responsibility for the good. It should be brought into a more prominent place in considering the nature of Buddhist social ethics.

IV. *The issue of motivation.* There are, in short, two kinds of desire or motivation (*chanda*). One is wholesome and the other is unwholesome. The former is called the desire for the good or the desire to do good (*kusala-chanda*, *dhmma-chanda*, or *kusaladhamma-chanda*) (A.III.440). The latter is the better-known *taṇhā* or *akusala-chanda*, which can be defined as the desire for indulgence or the desire to gratify the self, often rendered as *craving*. *Kusala-chanda*, or wholesome desire, is encouraged in Buddhist ethics (as in the Four Bases of Success, D.II. 221). The two kinds of desire should be clearly distinguished from each other, and the wholesome one should be studied more closely, brought into prominence, and encouraged.

Conclusion

The foundations of Buddhist social ethics can be schematized in the following diagram, which outlines the whole system of Buddhist ethics:

<i>magga</i>	{	<i>paññā</i>	Enlightened world view (based on insight into <i>anicca</i> , <i>dukkha</i> , <i>anattā</i> , and <i>paṭicca-samuppāda</i> —the keystone of the system)
		<i>samādhi</i>	Development of mental qualities (basis for virtues of outward expression)
		<i>sīla</i>	Moral responsibility toward others and society (virtues of outward expression or action)
pre- <i>magga</i>	{	<i>yoniso-manasikāra</i>	Mental attitude toward environment
		<i>kalyāṇamittatā</i>	Influence from a good social environment and good social relationships
<i>dhamma</i>			With stress on mind and the individual, bridging the transmundane, and involving personal maturity.
<i>vinaya</i>			With stress on the environment, physical circumstances, society, and the surrounding system. Centered on the mundane world and involving the social order.

Within this picture of Buddhist social ethics, the following three points deserve special emphasis:

1. The Buddhist ethical system is composed of the *magga* and pre-*magga* factors, and it is in the latter, especially in the first factor of good external influences or good association, that the principal theme of Buddhist social ethics can be found. The concept of *kalyāṇamittatā*

(having good friends) should, thus, be more fully studied. In combination with the category of morality in the *magga*, it is the heart of Buddhist social ethics.

2. There is an essential relationship between the virtues that are qualities of the mind and the virtues for outward action. The former are the source and basis of the latter. In Buddhist terminology both kinds of virtues belong to the threefold training (*sikkhā*) or the three categories of the *magga* factors, the former being the category of mental discipline (*adhicitta*) and the latter the category of morality (*adhisīla*). The category of mental discipline is related in turn to the category of wisdom (*adhipaññā*), which is the mainstay and keystone of Buddhist ethics.

3. The *dhamma* as natural law and the *vinaya* as human law are complementary parts of the Buddhist ethical system. In the *dhamma* the individual has responsibility for his or her own development, whereas through the *vinaya* the community or society offers sanctions and rules to regulate the actions of individuals. With the *vinaya* the Buddha puts people into reciprocal or interdependent relationships, and with the *dhamma* the individual's internal independence and freedom are to be attained and retained in the world of mutual dependence.

In Buddhist ethics individual perfection and social good are interdependent and inseparable. Even the monks, who are the most devoted to individual perfection, depend on the lay people for material necessities. These, in turn, can be readily and adequately supplied only by a secure and peaceful society, which the monks must help to maintain. At the highest level only the Buddha and the *pacceka-Buddha* (a self-enlightened Buddha) can be self-enlightened through their own wise, systematic reflection. Other people have to depend on the inducement, instigation, and instruction of good friends. Therefore, every average person has to maintain good relationships with others and has some responsibility to maintain the community or society in a

favorable state. Conversely, the closer to perfection men and women are, the better they know what is really good for society and the better they can act for the good of society.

In Buddhist ethics wealth is only a means, not an end. It is a question not of the polarities of wealth and poverty, but of how to deal with wealth and when to be independent or freed from wealth. As long and as far as wealth is necessary as a resource, it should be used for achieving social well-being and, thus, for providing favorable circumstances for the individual development of all members of the society. As long as wealth is used in this way, it does not matter to whom it belongs, whether the individual, community, or society. Wealth can rightfully be personal as long as the wealthy person acts as a provider or resource of wealth for society or as a field where wealth grows for the benefit of one's fellows. Without such a value, wealth is useless, the wealthy man is worthless, and the accumulation of wealth becomes evil. Wealth remains of merely instrumental value. In the community of monks, those who are disseminators of individual perfection for the good of all and whose material necessities are supplied by the lay society, life is to be lived independently of wealth. This shows that training for the realization of the goal (*nibbāna*) may depend directly or indirectly on wealth, but its realization proper is independent of it. Here also we can see a relationship between individual perfection and social good: by being used without attachment and for the benefit of oneself and others, wealth improves social welfare, thus contributing to individual perfection, which in turn leads to a greater social good.

Notes

1. See the two kinds of extremes, the ten kinds of lay people or enjoyers of sense-pleasure, and the three kinds of ascetics in the *Rāsiya Sutta* S.IV.330ff. Buddhist thought is characterized by several polarities that are often similarly misunderstood: for example, the mundane (*lokiya*) and the transmundane (*lokuttara*), the laity (*gahaṭṭha*) and the monks (*pabbajita*). Some might think of these so-called polarities as conflicting or incompatible, but in reality they are complementary parts making a complete whole. Some are natural necessities, and others are human designs intended to maintain consistency with the natural ones.

2. This is the meeting for a fortnightly recitation of the *pātimokkha* that is prescribed by a disciplinary rule: “I allow you, monks, to assemble together on the fourteenth, fifteenth and eighth days of the half-month.” And “I allow you, monks, having assembled together ... to speak the *dhamma*.” And “I allow you, monks, to recite a *pātimokkha*” (Vin.I.102). For some extraordinary cases see Vism.608f.

3. For example, S.V.2–30; A.I.14–18; It.10. (The matter will be discussed more fully at a later point.)

4. Cf. the Nāthakaraṇadhamma (D.III.266, 290; A.V.23).

5. According to the Commentary on the *Dhammapada*, hundreds of people lived on the leftovers from the monks in the monastery in the Jeta’s Grove, where the Buddha most often stayed.

6. Two points should be noted here. First, this Thai traditional twelvefold set of the *Cakkavattivatta* is a later version found in the Commentary on the *Dīghanikāya* (D.A.III.46). Items 1 to 10 are simply reenumerations of the original teaching in the *Cakkavatti-Sutta* (see D.III.61), and items 11 and 12 are accretions based on other parts of the teaching in the same *Sutta*. Second, the original emphasis in the *Sutta* on the righteousness of the ruler seems to be slighted here. In the original version of the *Sutta* the ruler as *dhammādhipateyya* (one who holds the *dhamma* supreme or one relying on the supremacy of righteousness) is of great importance.

7. S.I.76; discussion of this set of virtues can be found in the *Kūṭadanta-Sutta* (D.I.135). It is explained in some commentaries (S.A.I.145; SnA.321).

8. D.III.152, 232; A.II.32, 248; A.IV.218, 363.

9. E.g., A.II.204; cf. the *Cūḷakammavibhaṅga Sutta* in M.III.

10. The personal name of this millionaire was Sudatta. He received his honorary name (Anāthapiṇḍika), which means “the provider of food to the destitute,” through his acts of charity. The Commentary on the *Dhammapada* and that on the *Jātaka* contain several stories on the taming of stingy millionaires.

11. S.IV.331; A.V.176. The distinction between the mundane and the transmundane is made here on the basis of the Buddhist principles of the Noble Disciples.

12. A large number of teachings and sayings stressing the importance of association and environment can be found scattered in the Pāli Canon. Many stories illustrating the same prescription can be found in the *Jātaka*.

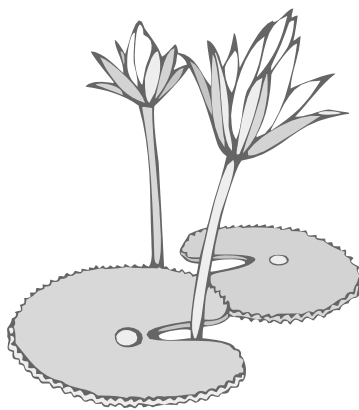
13. Nd² 26. In older texts of the Pāli Canon only the first two of these three goals are usually mentioned, the third being included in the second one, e.g., S.I.82, 87; A.III.49; It.17; and the *Brahmāyusutta* in M.II.

14. Nd² 26; A.I.158, 216; A.III.63; A.IV.134.

15. The difference between the two sets is that the first four are mental qualities to be developed in the mind as part of individual perfection. Hence they belong to the category of *samādhi* or *adhicitta-sikkhā* (the training in the development of mental qualities). (The *Visuddhimagga* devotes twenty-six pages to the development of these four mental qualities [pp. 244–70], but there seems to be no traditional text dealing with the four counterpart virtues of social action.) They are virtues or qualities of the mind or character, not of outward or social action. We can act out of *mettā*, but we cannot perform or do *mettā*. The second four virtues, by contrast, are acts intended for outward or social expression. They belong to the category of *sīla*, or morality. The interrelationship or interdependence between the two sets is that the virtues for social action can be sincere, genuine, pure, resolute, and lasting only when they are based on the firm foundation of the four mental virtues. Loving-kindness, compassion, and sympathetic joy may lead to charity, kindly speech, and acts of service on various appropriate occasions, and equanimity (or neutrality) is essential for equality and impartiality.

Abbreviations

A	Aṅguttara Nikāya
D	Dīgha Nikāya
Dh	Dhammapada
DhA	Commentary on the Dhammapada
It	Itivuttaka
Kh	Khuddakapāṭha
J	Jātaka
JA	Jātaka Commentary
M	Majjhima Nikāya
Nd ²	Cullaniddessa
S	Saṃyutta Nikāya
Sn	Sutta Nipāta
SnA	Sutta Nipāta Commentary
Vin	Vinaya Piṭaka
Vism	Visuddhimagga



3

Perspectives

Tradition and Change in Thai Buddhism

The Chao Khun Phra Rajavaramuni

Tradition and Change in Thai Buddhism

In the *Kālāma-Sutta*, one of the Buddha's discourses best known to Western scholars, the Buddha says, among other things, "Do not go merely by tradition." This saying shows that tradition does not hold a very important place in Buddhist thought. It teaches that tradition is not something to be clung or attached to and also implies that change can be commendable or at least acceptable.

To understand even more clearly what its importance is, tradition has to be distinguished from the original and authentic. By the original and authentic, I mean the original and authentic ideas and practices intended by the Buddha himself as can be found in or interpreted directly from the words of the *Pāli* Canon, or *Theravāda* Buddhist scriptures. Though the original and authentic are a source and foundation of the Buddhist tradition, they are not the same as tradition. Tradition has developed out of many factors and components in addition to the original and authentic ideas and practices. In truth, many accretions can be found in tradition. This is why reformers, reformists and others in favor of change have been able to use the original and authentic as an effective weapon against tradition and as their reference for recommending and encouraging change.

So far in contemporary Thai Buddhism, change seems to have been identified with or have resulted from the clash and conflict between tradition and modernization. In order to see this more clearly, we should look at the general picture of traditional Buddhism in Thailand.

Thailand has been called a Buddhist country. The great majority, that is, about 95 percent of her population of approximately 48 million, are Buddhists. The Thai Buddhist institution is very large. It consists of over 26,000 monasteries scattered all over the country, as the residences

of over 300,000 monks and novices, giving Thailand the appellation of “the Land of the Yellow Robes.” The King of Thailand shall, according to the constitution, be a Buddhist. Every Thai male citizen is expected to spend a period of time in his life, preferably at least three months, as a monk in a monastery. In fact, most of the Thai kings have followed this tradition. Moreover, all Thai Buddhists are unified under the school of *Theravāda* Buddhism. All Thai monks are united under a single ecclesiastical government recognized by the laws of the country. The monks enjoy not only a separate government but also rich support both from the secular government and from the public.

Deeper into the fabric of the nation, Buddhism has been one of the main foundations of Thai culture. It has done much to mould the Thai mind and Thai character. The aspect of the Thai personality that has caused Thailand to be called “the Land of Smile” must be credited mainly to the teachings of Buddhism. Buddhist monasteries have been centers of culture, of community activities, of social life, and of popular education.

At the present moment, however, the happy picture of tradition presented above has begun to be deformed and disfigured. Recently many blemishes have begun to appear on the face of traditional Thai Buddhism. In fact, this has not been a sudden occurrence. It has been a long process of internal decay that allowed things to appear to be in good shape until a time came for all the rotten parts to show up their true conditions abruptly and almost simultaneously and be ready to be broken or damaged by slight clashes or strokes. The following may be cited as some principal examples of the rotting conditions that show up when unguided traditional Thai Buddhism clashes with modernization.

Today’s monasteries are not what they used to be. They are no longer centers of education for the masses, although they are still the main avenue of education and social mobility for the rural poor and underprivileged. Further, monasteries are no longer the main centers of

community and social life. Though in most rural areas they still retain this status to a large extent, it is in the process of decline. Most of the monks' social roles have been usurped by government officials, businessmen and so on. These changes, however, should not be regarded as absolutely detrimental or undesirable. Some changes are merely natural and social necessities that should happen when the time comes. What is more serious and undesirable are the following situations which began to appear very recently.

Monastic education for the monks and novices, which also means education for the rural poor, has been in a state of rapid decline. Many big *Pāli* schools have closed, while those which continue suffer from sharply decreasing numbers of students. The number of *Pāli* examinees decreases in spite of the increase of the total monastic population. Secular schools run by outsiders, lay parties and even businessmen enjoy a rapidly increasing number of monks and novices as their students to the dissatisfaction of the administrators of the *Sangha*, or Buddhist Order, and at the expense of the authority and leadership of the *Sangha* government. The generation gap widens between more traditional, older administrative monks and more modernist, activist younger monks. Some groups of younger monks have even formed the organization called "The Younger *Sangha*," challenging the authority of the *Sangha* in various ways, as by publishing newspapers critical of the activities of the *Sangha* administration. In addition, modern interpreters of Buddhism, such as the Venerable Buddhādāsa, independent *Abhidhamma* schools and new meditation centers have come into existence. Some develop different interpretations of the Buddha's teachings or different methods of practice and criticize one another for misinterpretation and wrong practices. They neither think of the central *Sangha* administration as the authority to refer to nor show their trust in its intellectual leadership. Concurrently, while interest in Buddhist teachings and meditation has begun to increase, among the intellectuals, college and university students who go to different *Abhidhamma* schools and meditation centers

bring into the campuses different interpretations of the teachings and different methods of practice. At the educational institutions they develop different Buddhist groups and many of these Buddhist students become divided. Moreover, some monastic movements develop outside of the *Sangha* administration. Some movements are suspected of political involvement, some others of political back-up. At least one such movement has proclaimed its independent existence without the acceptance of the administrative authority of the *Sangha* Supreme Council, which is the central *Sangha* administration. In doing this, they can point to weaknesses, drawbacks and perversions in the *Sangha* itself. This adds even more to the weakening of the *Sangha*'s leadership, and its administrative authority is now being challenged as it has never been before.

On the other hand, most of the younger monks, almost all of whom have been recruited from poor, provincial, peasant families, leave the monkhood after some years of monastic educational training to enjoy some privileges granted by social mobility. This leads to the even more serious problem of the shortage of manpower and qualified personnel in the *Sangha*. At the same time, many urban people, often those among the elite, in ignorance of tradition and the background of the situation, criticize these ex-monks for exploiting the monastery and the people's support. They also criticize monks who study in modern Buddhist institutions, like Buddhist universities, of taking advantage of the monkhood and of the people's labor in order to snatch away occupations from their lay counterparts. Ex-monks, therefore, do not enjoy as much of a respected status in urban society as former generations did half a century ago.

Meanwhile, the *Sangha* administrators, the abbots and other elderly monks, having been deprived of or lost their social roles, especially their educational responsibilities, have now turned to engage themselves in the construction and repair of monastic buildings, in holding ceremonies and in performing rites connected with magic and

superstition. They seem to have turned Buddhism into a new age of grandiose monastic buildings, huge Buddha images and luxurious religious ceremonies. This has caused them to depend more upon persons with power and influence, that is, politicians and the rich, and it has brought them into closer relationship with the latter. At the same time, for the populace, stress has been placed on the merit-making activity of making contributions for huge buildings and luxurious ceremonies. All of these have led to the criticisms of some groups of the *Sangha* elite both for political affiliation and for economic detriment. Beyond merit-making by giving the aforementioned sorts of contributions, the populace have to resort to fortune-telling and superstitious practices. There are also some so-called Buddhist centers that seek and show specialization in communication with the world of the spirits, healing by the spirit, and proving magical power.

The more activist modern younger monks, on the other hand, react against this limitation of the monks' roles within the confines of monastery walls. They interpret the Buddha as instructing the monks to play their suitable roles to benefit society. They suggest that the traditional social roles of the monks be revived and adjusted to suit the modern changing society. With these ideas in mind, they have engaged in some kinds of community development and social works. The *Sangha* administration, also, in cooperation with government agencies, has begun to implement some socio-religious programs of moral, cultural and material help to rural people, such as the *Dhammadūta* or *Dharma* Messengers Project, the *Dhammacārika* or *Dhamma* Wanderers Project, and lastly, the Commune Unit for Public Instruction Project, all of which aim to benefit society as well as to achieve the security of both the country and the religion. To run these programs at the working level, the *Sangha* administration has to depend on the active younger monks for manpower. These programs have thus served as the meeting points where the older and the younger monks come to cooperate and work together, though only in practical activities, not in ideology.

It should be noted that in the Buddhist tradition, when the *Sangha* declined or became weakened by internal dissensions, perversions or corruptions in the past, the kings—as Buddhist rulers—often rendered help by the rectification and purification of the *Sangha*. Considering the current Thai Buddhist situations, it seems that the time has come again for this kind of rectification and purification to be undertaken. Unfortunately, it also seems that with the current political instability, modern constitutional governments have to be concerned about their own political stabilization rather than doing anything that might run the risk of losing the status quo. Thai Buddhism, thus, seems to be left at the mercy of fate.

So far, however, we have looked only on the negative side of the situations. Looking optimistically, many of the aforementioned developments point to a good sign and carry a potential for revival of the tradition within themselves. First, we see the interest in Buddhist teachings and practices growing, as among the intellectuals. They are now in search of the true teaching and the correct practice. Second, a need for revival or reform has been clearly felt. This can be witnessed by the appearance of meditation centers both in rural and in urban areas, the increase in the number and activities of Buddhist groups in institutions of higher learning, the active roles assumed by the new monastic movements, and the various kinds or challenges to the *Sangha* administration. The problem seems to be that when these modern people return to their tradition to seek for answers, those who should provide the answers are not prepared to do so, and thus cannot satisfy the need or fulfill their task. This is the point where tradition clashes with modernization instead of assimilating the latter.

This conflict between tradition and modernization can be more clearly seen through an historical analysis. The encounter between tradition and modernization which began in Thailand about a century ago can be roughly divided for the present purpose into two periods. The first is the period of separation and isolation when those who grew up in

tradition clung to the tradition and, in their effort to preserve the tradition intact, tried to shut themselves off from modernity and against any change. At the same time the so-called modernists were interested only in modern things, ideas and practices and were extremely anxious to receive and adopt them. Being unopposed by the tradition, they simply ignored it. Modernization was thus allowed to proceed alongside the tradition, so that the two were relatively separated and isolated without one directly challenging the other.

The second period came very recently. It may be considered a period of change in modernization and of conflict with tradition. It developed when the modernists began to be disillusioned and dissatisfied with modernization and turned to find meaning and answers from tradition. However, as the traditionalists have long been far removed from the real world of changing values, they cannot supply the answers or satisfy the need of the modernists. Moreover, their tradition has been preserved in a distorted or deformed condition because of overprotection. This caused the modernists confusion and made them come into conflict with tradition. Thus, some modernists feel that they are forced to return to the original and authentic instead of tradition. A social phenomenon which evidences this confusion and conflict can be seen in the attempt of some modern people to identify a Thai national character and values which they can accept as worthy to emulate.

Let us examine further the causes of the current situation. We may well ask why those in the tradition are not prepared to satisfy the needs of modern people when the latter turn to tradition for answers. Why are these modern people not able to make use of tradition to find the answers by themselves? And, in sum, why have people been divided into traditionalists and modernists? Why, instead of making a gradual harmonious change by assimilating selected modern elements into the dynamic tradition, have they made distinction among themselves as the traditional and the modern and let conflict and confusion arise?

Truly, there are many factors that are, together, responsible for the current situation. I will cite only some of the fundamental causes and conditions. One is the lack of a really demanding face-to-face challenge or threat to the tradition. Since the beginning of modernization in Thailand, tradition has continued alongside of modernization. Without threatening or challenging each other directly, tradition and modernization have proceeded in separation and isolation from each other and in ignorance of each other. Moreover, in this period of mutual isolation, tradition has even been coddled. In order to change and adjust, pressure or tension is often needed. Sometimes, even a degree of persecution can be helpful, as it used to be oftentimes in the history of other lands and nations.

The second, and most important cause of the current conflict is ignorance. This is related to the aforementioned separation and isolation. As those in conflict are ignorant of one another, no dynamic interaction, no assimilation, adaptation or desirable change can occur. The problem is that those who live in tradition and try to preserve the tradition not only are ignorant of the modern changing world in which their tradition exists, but they also do not truly know their own tradition which they are desperately trying to preserve. They are so submerged under the tradition as to be blinded by it. They are not able to see beyond it. If any adaptation to modernization had happened or were to happen in tradition, the traditionalists would immediately make it a hard and fast part of the tradition and use it as a weapon against further change. This can be illustrated by the reforms made by His Royal Highness Prince Vajirañāṇa, a supreme patriarch a little over half a century ago.

Modern people, on the other hand, have been alienated from their tradition by modern systems, especially the modern system of education. They are ignorant of tradition and cannot make effective use of it—or even tend to treat it in a bad way. This can be exemplified by some groups of leftist modernists who recently, rather than suggesting a new method of study, urged that a lot of traditional Thai literature such as the

Trai Phum (Pali: *Tebhūmi-kathā*) or the Treatise on the Three Worlds of Gods, Men and Hell be burnt because of their deluding nature. Another example is a new movement that has urged a return to the original and authentic teachings of the Buddha while rejecting and condemning the whole tradition that has evolved since.

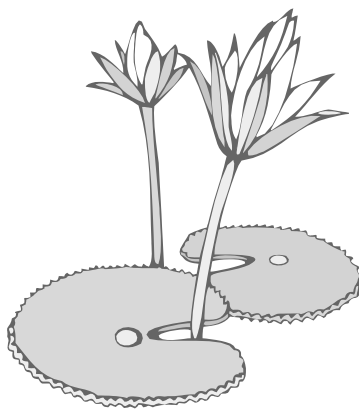
But now, in this new period of conflict and confusion, there are some hopeful signs, as we observe a change among many modern people. Being disillusioned and dissatisfied with modernism, they let themselves be exposed to many ideas and modes of life and try to avail themselves of these sources to effect a change. This time tradition is sought, scrutinized for meaning and also challenged. It may result in the rejection of tradition, chaos—or it may result in a harmonious change in which tradition continues as a part of the change. We also see some who resort to the original and authentic as the true source of tradition in order to find a meaning that can undermine tradition and be, itself, the foundation for creating change. We see others who seek for meaning within tradition itself by making a new interpretation of it that will lead to a meaningful reform.

In these difficult times, the best route is the way of knowledge and wisdom. A knowledgeable leadership is needed. All possible sources should be consulted, whether the original and authentic, the tradition, or modern conditions. Both one's own society and the surrounding, changing world should be studied. Both one's own tradition and other traditions should be studied. By the study of tradition, we will learn to appreciate many parts of it. Many other parts that we cannot appreciate, we may at least understand.

All in all, we should be able to effect good changes in which all the best and relevant parts of the original and authentic, the tradition, and modernity find their suitable places.

This period of conflict and confusion in Thailand may be either the worst or the best of times. It could easily turn into turmoil and crisis, but it is also open to and ripe for creative and beneficial change. If Buddhism

survives the present turmoil, it may emerge either utterly decayed or—hopefully—purified and reformed. In the past, when the mechanism of change was power, some kings or powerful authorities might sometimes choose the direction and the contents of change that they themselves were in favor of. Without this autocratic power, change may be based on knowledgeable leadership, and it may indeed be a change for the best, one in which all the best elements are incorporated.



4

Notes on Stupas and Other Sites of Pilgrimage

P. A. Payutto

Notes on Stupas and Other Sites of Pilgrimage

I. In Pali, there are three terms that are often used in reference to holy places, namely,

1. *cetiya* (Sanskrit: *caitya*; Thai: *chedi*), a shrine, which has the meaning of

- a) that which is worthy of respect or worship; object or place of homage
- b) that which is heaped or built up; raised heap of earth; mound
- c) that which reminds; reminder; monument.

2. *thūpa* (Sanskrit: *stūpa*), a tope, tumulus or cairn, which is often used as a synonym for *cetiya*.

3. *saṃvejanīyaṭṭhāna*, a place apt to cause a feeling of urgency or enthusiasm.

II. *Cetiyas* or *caityas* existed before the time of the Buddha. In the Pali Canon, references are made to the *cetiyas* in the republic of Vajji, the honoring and worship of which was recommended by the Buddha to the Vajjians as a condition of their welfare and which the Buddha praised as pleasant places.

The Buddha speaks of four types of persons as worthy of stupas, namely, the Buddha, the private Buddha, the Arahant disciple of the Buddha and the righteous universal monarch.

He also cites four places associated with himself as the Four *Samvejanīyaṭṭhānas*, visits to which are recommended to Buddhists, and the sight of which can arouse in devotees a calm, pure and happy state of mind that leads to good rebirths. These four places are:

1. the place where the Buddha was born,
2. the place where the Buddha attained the enlightenment,

3. the place where the Buddha preached his First Sermon, and
4. the place where the Buddha passed away.

(Mahāparinibbāna-Sutta, Dīghanikāya, vol. 10)

III. By the time of the Commentaries (approx. 900 years after the Buddha), four kinds of *cetiya*s had been established which included all holy things and places connected with the Buddha, viz.:

1. A relic shrine or stupa enshrining the Buddha's relics (*dhātu-cetiya*),
2. A shrine by association (*paribhoga-cetiya*) which included the Bo-tree, the four *samvejanīyaṭṭhānas* and all things and places used by the Buddha,
3. A doctrinal shrine (*dhamma-cetiya*) where inscribed palm-leaves or tablets or scriptures are housed, and
4. A shrine by dedication (*uddesika-cetiya*) which refers especially to Buddha-images.

(Kh.A.221; J.IV.228;

Vinaya-Subcommentary I.263)

IV. Other remarks and observations:

Before the time of the Buddha, the term *cetiya* meant a seat or residence of a god (*devaṭṭhāna*) as a sacred place. The Buddha encouraged the traditions of *cetiya*- or stupa-worship and respect to many specific *cetiya*s or stupas, but a new meaning was given to it. An example can be found in a story in the Commentary on the *Dhammapada*. At one time the Buddha was on the way from *Sāvathī* to Varanasi (Pali: *Bārāṇasī*) when he reached a *devaṭṭhāna* (seat of a god or a temple). The Buddha sent for a Brahmin who, when approaching him, paid respect not to him, but to the *devaṭṭhāna*. The Buddha approved his action, and to clarify his attitude he preached the *Ghaṭikāra-Sutta* in the *Majjhimanikāya*, in which he identified the *devaṭṭhāna* or *cetiya* as a site where a former Buddha used to reside.

(Dh.A.251)

The respect to a *cetiya* or stupa-worship can bring about these benefits:

- It can arouse a calm, joyful and purified state of mind that leads to the development of concentration and other virtues, or faith and spiritual strength that serve as a primary step toward further and more energetic practice of the teachings.

- As the term *saṃvejanīyaṭṭhāna* indicates, the *cetiya* reminds one of the law of impermanence that is immanent in life and all component things. It stirs up the feeling of urgency which helps one lead a life of heedfulness, and be earnest in doing good and in treading the Noble Path.

- For a mature practitioner, the reflection on impermanence leads further to the insight into the true nature of things and thus to the final freedom of mind.

At a temporal and social level, *cetiya*- or stupa-worship serves as a factor to unify people and help them to identify themselves with their faith.

5

Thai Rituals and Festivals Connected with Buddhism

P. A. Payutto

Thai Rituals and Festivals Connected with Buddhism

I. Thai Buddhist Ceremonial Calendar

- April 13: *Songkran* (Water-throwing festival, traditional Thai New Year)
- Early May: *Phuet Mongkhon* (Blessing for rice-fertility)
- Full moon of the 6th lunar month: *Visākha-Pūjā* (commemorating the birth, enlightenment and demise of the Buddha)
- Eighth day of the waning moon of the 6th lunar month: *Aṭṭhamī-Pūjā* (Commemorating the cremation of the Buddha's body)
- Full moon of the 8th lunar month: *Āsāḷha-Pūjā* (Commemorating the First Sermon)
- First day after the 8th full moon: *Beginning of Rains Residence*
- New moon of the 10th lunar month: *Sārd* (Giving merit to the departed)
- Full moon of the 11th lunar month: *End of Rains Residence*
- One month till the 12th full moon: *Kathin* (Annual robe-presentation)
- Full moon of the 12th lunar month: *Loy Krathong* (Offering-floating festival)
- Full moon of the 3rd lunar month: *Māgha-Pūjā* (Commemorating the Great Assembly of Disciples)

II. Classification by Association with Buddhism

1. Ceremonies associated with events in the life of the Buddha and the Dispensation, viz.,

a) *Visākha-Pūjā* (Worship on the full moon of the 6th lunar month in commemoration of the birth, enlightenment and decease of the Buddha), believed to have been celebrated since the Sukhothai Period about 700 years ago, is the most important and most widely observed of all the four worship-ceremonies of this group. It is a national holiday in Thailand.

b) *Aṭṭhamī-Pūjā* (Worship on the eighth day of the waning moon of the 6th lunar month in commemoration of the cremation of the body of the Buddha) has been less and less observed, and is not recognized as a public holiday. The sermon delivered on this occasion deals especially with the distribution of the relics of the Buddha.

c) *Āsāḷha-Pūjā* (Worship on the full moon of the 8th lunar month in commemoration of the First Sermon of the Buddha), the latest of this group, first celebrated in 1958, is one among the current national holidays. It is commemorated as the day of the Buddha's turning the Wheel of the Dhamma, his winning of the first disciple who was then ordained as a bhikkhu and thus the completion of the Triple Gem of the Buddha, the Dhamma and the Sangha. However, as the *Āsāḷha-Pūjā* falls on the same day as the eve of the Beginning of Rains Residence, activities on the two occasions are sometimes confused. In fact, most of the monastic rites and merit-making activities performed on that day are parts of the ceremonies associated with rains residence observed long before *Āsāḷha-Pūjā* came into existence.

d) *Māgha-Pūjā* (Worship on the full moon of the 3rd lunar month), a national holiday first celebrated about a century ago in the reign of King Rama IV, is observed to commemorate the Great Assembly of the Buddha's Disciples in the ninth month after his enlightenment, at which the Buddha expounded the Fundamental Teaching or the gist of Buddhism called *ovāda-pātimokkha*. The Assembly is marked by the union of four factors, viz.,

1. The 1,250 monks who formed the Assembly were all Arahants (Worthy or Perfect Ones) and had attained the sixfold superknowledge.
2. All of them were ordained by the Buddha himself.
3. All of them came to assemble simultaneously without prior instruction or notification.
4. It was a full moon day (that of the Māgha month).

Though there are some merit-making activities such as offering food to monks on these four days, merit-making is not the central part of the ceremony. In other words, these are not occasions on which lay Buddhists show their support to the monks. Rather, they are occasions for all Buddhists—monks and laymen—to join in worshipping the Triple Gem, commemorating the great events in the life of the Buddha and the Dispensation. This being so, it is the monks who are expected to play the active role of leading the congregation in worship, and to see that the laypeople gain proper benefit from these occasions.

Activities on the four days of this group follow the same pattern. They center in the evening, usually comprising circumambulation, sermons and chanting of Pali *suttas* and excerpts connected with the event commemorated.

2. Ceremonies connected with the Discipline and monastic life are, in contrast to the pūjā or worship ceremonies of the first group, primarily the concern only of monks as the latter are bound by disciplinary rules to observe them. However, it was not long before lay devotees came in to support the monks. Then, merit-making activities developed as the means for the laity to encourage the monks in their observance of the Discipline and other practices of the monastic life. The lay devotees also find these occasions good opportunities for them to gain merit, and it is in this way that they come to play a part in these ceremonies. Thus, in popular Buddhism, these ceremonies confirm the laypeople's relationship with the monks and their role as supporters of

the monks, the monasteries and the Buddhist religion through merit-making activities.

Belonging to this group are:

a) *The Beginning of Rains Residence*, which falls on the first day of the waning moon of the 8th lunar month (usually in the later part of July), is based on a disciplinary rule that enjoins the monks to take a permanent residence throughout the first three months of the rainy season, and thus primarily to be observed only by monks. As evidence of the laypeople's support of the monks, the beginning of the monks' rains residence is preceded by the laity's merit-making ceremony of food-offering, the offering of rains-cloth to the monks, and the presentation of a rains-residence candle (a large candle which can burn throughout the three months of the rains residence) to the monastery.

As the custom of temporary monkhood as a means of socialization and public education has developed in Thailand, the Beginning is preceded by a period of the ordinations. As all monks stay in the monastery during the rains residence, it is easier for newly ordained monks to find senior monks to teach them. This is the factor that has made the rains residence a period of comparatively more serious study and meditation. Lay devotees follow the monks' examples by observing the precepts more strictly and other religious practices more actively and more regularly.

The Beginning of Rains Residence is also marked by the rite of pardoning at which all monks ask one another for pardon so that they will spend the rains residence together in harmony devoting themselves to serious study and practice.

b) *The End of Rains Residence* comes as a mere corollary of the Beginning of Rains Residence on the full moon of the 11th lunar month (usually in late October). It is marked by the "Invitation," a ceremony prescribed by the Discipline as a formal act of the Sangha in which monks invite one another to speak, for the purpose of correction, of any

offenses or unbecoming behavior they have seen, heard or suspected to have been committed during the rains.

The merit-making ceremony on this occasion developed later as the laity came in to show their support of the monks. Its special name, “*devorohaṇa*,” the Descent of the Buddha from the World of Gods, is taken from the legendary great event of the Buddha’s returning from heaven to the world of man after preaching the Abhidhamma to the gods during a rains residence there. The legend says that on that occasion the Buddha opened the three Worlds of Heaven, Earth and Hell, making the residents of those worlds see one another. Laypeople offer food to the monks by putting it in their bowls as they walk by in a single file headed by a Buddha-image.

The End of Rains Residence is also the end of the period of serious study and practice and the end of world-renunciation by temporary monks. It thus marks the beginning of the resumed wandering of the more permanent monks and the returning to the world on the part of temporary younger monks. This process of ending and beginning is usually complemented by the *Kathin* ceremony.

c) *Kathin* (Annual robe-presentation) is a formal act of the Sangha to be performed in the last month of the rains following the rains residence. As the fourth and last month of the rainy season has been set aside for the seeking and making of robes as a preparation for resumed mendicancy, a disciplinary rule further prescribes that all the monks who have completed the rain residence together in a monastery seek pieces of cloth, make them into a robe, and present it by vote in assembly to one among them whose robe is most worn. The process of making the robe must be finished in one and the same day, requiring every monk to participate. Here lies the spirit of *Kathin*, that is to say, the test of unity and harmony of those who have spent the community life together for the whole period of the rainy season.

Here again lay devotees come in to offer their help to the monks. Moreover, as this ceremony can be performed during only one specific month and one monastery can perform it only once within that limited period of time, the *Kathin* has been regarded as a very special occasion. Starting as a merit-making ceremony of presenting the Kathin robe to the monks, it has developed into a big festival with celebrations. There are many *Kathin* processions going to present robes to monasteries in different communities, or in faraway provinces. The spirit of unity, harmony and cooperation, expands beyond monastic communities to become unity and cooperation among all Buddhists, both monks and laypeople.

3. Ceremonies connected with folk cultures and non-Buddhist elements are those which have been appropriated by Buddhism or accepted into the Buddhist fold by assimilation or by the incorporation of Buddhist elements. The following are included in this group:

a) *Songkran* (Water-throwing festival), the traditional Thai New Year, falls on April 13 in the hottest time of the year in Thailand. It is believed to be Hindu in origin. It is a big festival celebrated for three to seven days each of which begins with merit-making ceremonies of offering food to monks. The festival is characterized by the ceremony of bathing monks and elderly people and the throwing of water on one another among younger people. At the hottest time, water best symbolizes a happy beginning by its twofold function of making new through cleaning and making happy through refreshment. Younger people pay respects and express their good wishes to monks and elderly people by bathing the monks and by bathing and giving new clothing to the elderly people, and receiving in return blessings from them. Traditionally they are said to go to ask the monks and elderly people for their blessings. The festival ends with water-throwing, an act both of refreshment and merry-making.

b) *Phuet Mongkhon* (Blessing for plant-fertility), a royal ceremony in early May for the beginning of the agricultural cycle, is a supplementary Buddhist part invented by King Mongkut just a century ago to add a Buddhist dimension to the age-old first plowing ceremony of Hindu origin. The Buddhist ceremony is performed in the Grand Palace without the knowledge of most people, where monks are invited to chant selected Pali words of blessing for the fertility of plants throughout the kingdom.

c) *Sārd* (Giving merit to the departed), a ceremony of Hindu and animistic origin, falls on the new moon of the 10th lunar month (usually toward the end of September or in early October), the time when dead people are believed to be released temporarily from the world of the dead to see their relatives in the human world. Originally, people make food offerings to their departed ancestors and relatives (perhaps by leaving them at the foot of a tree.) Having been incorporated into Buddhism, the ceremony consists only in the merit-making ceremony of offering food to monks and dedicating or transferring the merit resulted therefrom to the dead. In many parts of the country, however, both practices are still followed.

d) *Loy Krathong* (Offering-floating festival), a festival of obscure origin, comes at the most seasonable time on the full moon of the 12th lunar month (usually in late November) when rivers and canals in Thailand are at the highest tide and full to the brim, or often even overflow at the end of the rainy and *Kathin* season. People make small vessels or baskets of banana leaves and float them with flowers, lit candles and incense-sticks inside. This is an act of worship, but people disagree about what is worshipped. Some say they dedicate the offering to the Buddha's footprint on the shores of the river *Nammadā*. Others give different explanations. Beyond this there is little connection with Buddhism. However, annual festivals at many monasteries are celebrated at this time. It should also be noted that the time of this festival is

concurrent with the harvest period when some regions have just finished harvesting and others are commencing it.

In addition to these celebrations, there is still another grand merit-making ceremony which does not fall into the previous three categories or calendrical stipulations, and which varies from region to region. This is *Thet Mahachat* (“Sermon on the Great Life”), also called *Khatha Phan* (“Story of 1,000 stanzas”) and known in the northeast of Thailand as *Bun Phra Wes* (“Merit-making in connection with Prince Vessantara”). This is the story of the last former life of the Buddha when he was fulfilling the Perfection of Almsgiving. In northern Thailand, it is celebrated in the twelfth lunar month (most often in November). In the northeast, it is usually held in the fourth lunar month (usually in March). In other regions, it occurs in April or during the rains residence. The spirit of this ceremony may be interpreted as an attempt to impart selected Buddhist values to the people. Besides the importance as the last former life of the Buddha, the reason for selecting this *jātaka* may be because the Perfection of Giving, which is the main theme of the story, is directly connected with merit-making, and because of the princely and sovereign position of the Bodhisatta in that *jātaka*. It happened that the poet who first gave an honored place to this *jātaka* in Thai literature was a great king of the early Ayutthaya period.

Classified in order of popularity and prevalence of observance or celebration, ceremonies with elements of fun and amusement usually come first. Roughly arranged, the order would appear as follows:*

1. *Songkran* (Traditional Thai New Year)
2. *Kathin* (Annual robe-presentation)
3. Beginning of Rains Residence
4. End of Rains Residence; *Thet Mahachat*; *Loy Krathong*
5. *Visākha-Pūjā*

*Based on personal experience and observation only, without statistical basis.

6. *Māgha-Pūjā*; *Āsāḷha-Pūjā*; *Sārd*

7. *Aṭṭhamī-Pūjā* and *Phuet Mongkhon*

Not included on the public calendar are annual festivals in celebration of important objects of worship at some prominent monasteries such as the Buddha's relics at the Golden Mountain at Wat Saket in Bangkok, at the Pathom Chedi ("first *cetiya*") in the central region, at Phra That Phanom in the northeast, at Wat Hariphunchai in the north, at Wat Phra Mahathat in the south, and the Buddha's footprint at Wat Phra Putthabat in the central region. Many of these are celebrated on the full moon of the 12th lunar month and others at varied times from the 3rd to the 6th lunar months.

In addition to the above, there are private or household merit-making ceremonies and celebrations for different occasions, either regular or occasional, which are usually classified as auspicious and non-auspicious (i.e. funeral). Auspicious ceremonies include birthday, ordination, wedding, house-blessing, laying a foundation stone, and various other celebrations. Funeral and memorial ceremonies include merit-making while the body lies in state, dedicatory ceremonies on the seventh, fiftieth and one-hundredth days after death, cremation, merit-making at the collection or housing of bone-relics and annual memorial dedicatory merit-making ceremonies.

These rituals and ceremonies serve as a channel for the monks to gain access to people of all levels and walks of life, as a linkage between people of different generations, as an agent to bring together people from different localities, and as a factor to make the monastery the center of a community. They encourage an esprit de corps and help to create and strengthen cooperation, harmony and unity in Thai society. Through them ethical and spiritual values are implanted in the public mind, cultural values are perpetuated, and entertainments are given an instructional and moral dimension.

6

Vinaya: The Buddhist Monk's Discipline

P. A. Payutto

Vinaya: The Buddhist Monk's Discipline

I. The code of fundamental rules for the Buddhist orders of monks and nuns is called *Pātimokkha*. There are two *Pātimokkha*, viz.,

1. *Bhikkhu-pātimokkha* containing 227 fundamental rules for monks

2. *Bhikkhunī-pātimokkha* containing 311 fundamental rules for nuns.

The 227 rules for monks (the *Bhikkhu-pātimokkha*) are grouped into seven classes arranged in the order of the seriousness of the offenses from major to minor offenses. The first class is the group of four gravest offenses entailing expulsion from the Order, called *Pārājika* (Defeat), viz.,

1. sexual intercourse;
2. stealing;
3. killing a human being;
4. falsely claiming the possession of supernormal attainments (such as *jhāna*).

The following classification of the 227 rules may give a general picture of the Buddhist monastic life and a general idea of the spirit of the monk's discipline:

1. Rules concerning property and requisites—74 in number
 - food and drink (19)
 - clothing (24)
 - bed, seat, lodging (18)
 - money and property (8)
 - general (5)

2. Rules concerning relationships between the monks and the maintenance of order in the Sangha – 40
3. Rules concerning the monks' relationship with laypeople – 26
4. Rules concerning nuns – 15
5. Rules concerning women and sex – 13
6. Rules concerning other bodily and verbal misconduct – 23
 - killing and hurting (13)
 - verbal misconduct (10)
7. Miscellaneous rules (including the settlement of legal questions) – 13
8. Rules of etiquette – 75
 - on almsrounds, food and eating (30)
 - on other good manners such as dressing, walking and sitting (29)
 - on preaching (16)

The above classification is only a rough one. The total number exceeds 227 because some rules can be classified into several groups. For example, the rule that a monk shall not receive a robe from a nun can be classified into groups 1 and 4.

II. The fundamental rules of the *Pātimokkha* are sometimes called the basic/primary discipline of the Holy Life (*ādibrahmacariyaka*). Besides these fundamental rules, there are still other rules of the discipline outside of the *Pātimokkha* which are much larger in number and they are sometimes called the advanced/secondary discipline (*abhisamācārika*). Examples of this kind are rules concerning head-shaving, cutting of nails, rains residence, formal meeting of the Sangha, legal proceedings, punishment of perverse monks, election of monks in charge of communal duties, etc.

In addition to the canonical discipline, there have been developed in different places local customs that vary from country to country and from region to region. Many of these customs are intended to encourage, to support or to strengthen the strict observance of the Discipline, such as the use of a receiving-cloth to receive offerings from a woman, and the shaving of the eye-brows as practiced by the Thai monks. These practices, though to be distinguished from the original rules proper, are often good contributions to the integrity of the Discipline and thus to the lastingness of the Sangha.

III. The following four similes convey very well the spirit of the Discipline, namely,

1. The simile of the bird that, in possession of only two wings, is free and always ready to go anywhere (*Dīghanikāya*)

2. The simile of flowers that, being tied together by thread as a garland, stay in order, beautiful, unscattered by the wind (*Vinaya*)

3. The simile of the bees that roam about collecting nectar to build a beehive, not hurting the color and smell of the flowers (but helping the plant to grow and spread) (*Dhammapada*)

4. The simile of the ground on which all who do their work on land have to depend (*Saṃyuttanikāya*)

Simile 1 points to the spirit of simple life based on contentment and wanting little or having few wishes (as especially evidenced by the rules concerning property and material requisites) that allow monks to have physical freedom and mobility favorable to the development of their own spiritual goals and to their wandering to act as spiritual friends to laypeople, a role enjoined by the Buddha in sending his first group of disciples in the first year after the Enlightenment to go on journeys for the benefit of the many, for the good and happiness of the many, out of compassion for the world.

Simile 2 implies the spirit of preserving harmonious communal life and the stability of the Sangha in which all the members though recruited from different castes and classes become equal before the Discipline, unified, in good order, graceful and firm. Harmonious communal life and the stability of the Sangha provide favorable conditions both for individual spiritual pursuits and for the activities to benefit others.

Simile 3 represents the spirit of maintaining good and beneficial relationship with the lay society. The Discipline makes the monks' life almost absolutely dependent on the laypeople for material sustenance, but only in such a way that they will not become a burden to the latter. Living in contentment with few wishes, the monks are expected to consume the least possible requisites to maintain health and physical well-being, not to fall to luxury. There are many disciplinary rules forbidding the monks from begging or asking laypeople for food and other requisites. Their relationship with the laity should be only for the growth of virtue and progress on the Noble Path.

Simile 4 embodies the spirit of *sīla* (moral conduct) under the garb of the Discipline as the basis for all higher practices and further progress toward the final goal of nibbana. Here the Discipline holds the place of basic and elementary training wherein many training rules are intended to make the monk's life well aloof from worldly temptations and distractions that may obstruct or delay spiritual progress.

IV. An effective practice of the Discipline involves an awareness of its spirit and an understanding of its place in the overall scheme of practice and its scope and limitation of function.

The whole Buddhist practice consists in the threefold training of *sīla* (morality) *samādhi* (or better, *adhicitta*: cultivation of mental qualities) and *paññā* (wisdom). Discipline is included in, or often equated with, *sīla* or morality. It is basic or elementary training in that it makes the practitioner prepared for more advanced training in *samādhi*

and *paññā* and makes his communal and social life conditions favorable to his training and practice. This is effectuated at three levels, namely:

1. At the level of the individual's personal life, the practice of the Discipline leads to a wholesome state of mind characterized by the absence of remorse, and of fear of punishment, revenge and blame. It makes the person confident and makes the mind peaceful through joy, relaxation and tranquility, and thus easy to concentrate.

2. At the level of communal life, the Discipline makes all members live together peacefully and in harmony. Not disturbed, distracted or occupied by conflict, quarrels, disputes and troubles, the monks find a favorable environment for mental development. Peaceful surroundings tend to make the mind peaceful. In such a community, the members can act as good friends to help one another progress on the path.

3. At the level of social life, a society haunted by crimes, political troubles, immoral activities and poverty is not favorable to the practice of the Dhamma. People live in fear or are too preoccupied with their own safety and security (or with sensual pleasures) and often fail to concern themselves with spiritual matters or to support the monks. On the other hand, in a peaceful, pious and moral society, monks can find material support, can freely move from place to place on their preaching journey, and thus can devote themselves both to the meditation and to activities for the benefit of others. The monks' rightful relationship with the people as the latter's good friends (*kalyāṇamitta*) who are active in giving the Dharma (*dhamma-dāna*) coupled with the monks' own exemplary moral life faithful to the Discipline which is the basis of that relationship can instill and strengthen in the people faith in the Dharma and can contribute much to the morality, security and peacefulness of the society.

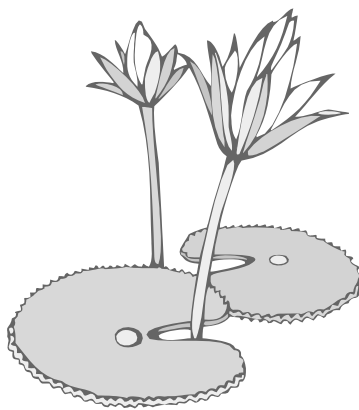
To live up to the spirit of the Discipline, the monk should also keep in mind the following ten purposes of monastic legislation, viz.,

1. for the excellence of the unanimous Order;
2. for the comfort of the Order;

3. for the control of shameless persons;
4. for the living in comfort of well-behaved monks;
5. for the prevention of temporal decay and troubles;
6. for protection against spiritual decay and troubles;
7. for the confidence of those who have not yet gained confidence;
8. for the increase of the confidence of the confident;
9. for the lastingness of the true doctrine;
10. for the support of the discipline. (Vin.III.20)

At another place (the *Āṅguttaranikāya*), ten more purposes are specified including "For helpfulness to the laity".

Blind observance of and wrong attitude to the Discipline can lead astray and even become an obstacle to the progress on the Noble Path. Such blind and wrong practice is usually caused by the ignorance of the spirit of the Discipline and of its place in relation to other parts of the practice. Some may keep strict discipline out of wrong desires such as for praise or in order to be reborn in heaven. Others may exalt themselves while being contemptuous of others out of pride in the strict discipline they keep. Such attitudes amount to attachment to mere rules and rituals (*sīlabbata-parāmāsa*), a fetter that binds man to suffering. The Discipline rightly observed, on the contrary, becomes a firm foundation for the development of mental qualities and wisdom that lead on toward the perfect freedom of nibbana.



7

Applications and Meanings of
the Term *Dhamma*

P. P. A.

Applications and Meanings of the Term *Dhamma*

1. Literal Meaning by Term Analysis

1. Attano sabhāvaṃ dhārentīti vā
 2. Paccayehi dhārayantīti vā
 3. Attano phalaṃ dhārentīti vā
 4. Attano paripūraṇaṃ apāyesu apatamānaṃ dhārentīti vā
 5. Salakkhaṇe dhārentīti vā
 6. Cittena avadhārayantīti vā
- Yathāyogaṃ “Dhammāti vuccanti.

(They are called “*Dhamma*” since, in accordance with their applications,

1. they uphold (or maintain) their own nature;
2. they are upheld (or supported) by conditions;
3. they uphold their own result;
4. they uphold one who fulfils them, not letting him fall into woeful states;
5. they maintain their own characteristics; or
6. they are held in (caught, occupied, settled in or determined) by the mind.)

(PsA. 20)

Resolution of the term:

root suffix
dhaṛ + *ṛamma* = *Dhamma*

√*dhar* = to uphold; maintain.

2. Applications and Meanings of the Term

- I. Nature as the truth; cosmic law; nature and the law of nature as it is, uncreated, not invented or decreed, to be discovered; the law and all that are subject to the Law:
 1. (*Pakati; vikāra*) = the Law; natural law; law of nature; norm; nature; mutative nature; alterative character.
 2. (*Sacca*) = the Truth; Ultimate Reality
 3. (*Lokuttaradhamma*) = the Supramundane; Nirvāṇa
 4. (*Kāraṇa; paccaya; hetu*) = condition; cause; causal antecedent; reason.
 5. (*Ñeyya; sabhāva*) = thing; state; phenomenon; quality.
- II. Subjective Dhamma; all in I., as counterpart of *Mano*, to be perceived, mentalized or conceptualized by the mind:
 6. (*Nissattatā; dhammārammaṇa*) = cognizable object; mind-object; mental datum.
 7. (*Nissattatā; suññatā*) = mind-objects; mental factors; mental data; ideals
- III. The moral part or ethical aspect of natural law, as recommended for, or believed, often traditionally or conventionally, to contribute to, a good life or a good social order; the moral law and all that are subject to the moral law; any traditional, customary or conventional practice:
 8. (*Guṇa; puñña*) = righteousness; virtue; morality; good conduct; moral quality
 9. a. (overlapped by Nos. 3, 4) (*Ñāya; magga; paṭipadā*) = right practice; the Path
 - b. (*Ācāra*) = practice; tradition; custom; principle; rule; duty
 10. (*Yuttakāraṇa; bhūtavatthu*) = justice; impartiality; fairness.

IV. The Truth or natural Law as discovered, interpreted and preached by the Buddha; the Teaching (in contrast to the Vinaya), as one of the Three Gems of the Buddhists; that which is taught or to be studied:

11. (*Desanā; pariyatti*) = the (Buddha's) Doctrine; the Teaching; the Dhamma

12. (*Desanā; ditṭhi*) = a doctrine; teaching; religion; theory.

V. (in judicial usage) A matter of disciplinary or legal significance in which judgment is needed to secure justice or righteousness; the procedure toward, or an offense and punishment based on, such judgement:

13. (*Āpatti; vinicchaya*) = an offense; legal action.

Some specific meanings in specific contexts are also suggested by the Commentators, such as concentration (*samādhi*) and wisdom (*paññā*).

It should be noted that the above applications and meanings often overlap.

3. Illustrative Quotations from the Pali Canon

I. 1. the Law; natural law; norm; nature; mutative nature:

“Atha kho sārīputtassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamaṃ dhammacakkhum udapādi: Yaṅkiñci samudaya*dhammaṃ*, sabbantaṃ nirodha*dhammanti*.

(Now when the Wanderer Sārīputta heard this statement of the Dhamma, the spotless, immaculate vision of the Dhamma arose in him: Whatsoever is of a nature to arise is all of a nature to cease.)

(Vin.4/66/74 = I.40)

“Jāti*dhammānaṃ* Bhikkhave sattānaṃ evaṃ icchā uppajjati.

(Monks, in beings liable to birth, a wish like this arises.)

(D.10/297/343 = II.307)

“Mamañhi Ānanda kalyāṇamittam āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti ...

(Indeed, Ānanda, depending on me as a good friend, beings who are of the nature to be reborn are liberated from rebirth, beings who are of the nature to decay are liberated from decay ...)

(S.19/7/3 = V.3)

2. The truth

“Atha kho seṭṭhī gahapati diṭṭhadhammo pattadhammo viditadhammo ...pe... vesārajjappatto aparappaccayo satthu sāsane.”

(Then the rich merchant saw and reached and found the Dhamma ... he gained perfect confidence and became independent of others in the Teacher’s Dispensation.)

(Vin.4/27/32 = I.16)

3. The supramundane; Nirvāṇa

“Patisallānam jhānamariñcamāno,
*dhammesu*¹ niccam anudhammacārī,
 Ādinavam sammasitā bhavesu
 eko care khaggavisāṇakappo.”

(Abandoning neither seclusion nor meditation, practicing constantly in conformity to the Dhamma, seeing the danger of existences, let one walk alone like a rhinoceros.)

(Sn.25/296/338 = 69)

“Passa *dhammaṃ*² durājānam Sampamūlhettha aviddasū”

(See here the Dhamma, hard to understand, at which the fools become bewildered.)

(Sn.25/406/482 = 762)

¹ Dhammāti nava lokuttaradhammā. (SnA. 1/154)

² Dhammanti nibbānadhammaṃ. (SnA. 2/396)

4. condition; cause; causal antecedent; reason

“Hetumhi ñāṇaṃ *dhammapaṭṭisambhidā* ...pe... yehi dhammehi te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā, tesu dhammesu ñāṇaṃ *dhammapaṭṭisambhidā*.”

(Knowledge of cause is analytic insight of the Dhamma.... states from which these states are born, become, begotten, existent, fully existent, apparent; knowledge of those states is analytic insight of the Dhamma.)

(Vbh.35/779–780/399 = 293)

“Luddho atthaṃ na jānāti, Luddho *dhammaṃ* na jānāti.”

(The lustful knows not profit, the lustful sees not reason.)

(It.25/268/295 = 84)

5. thing; state; phenomenon; quality

“Kusalā *dhammā*, akusalā *dhammā*, abyākatā *dhammāti*.”

(Wholesome states, unwholesome states, and indeterminate states)

(Dhs.34/1/1 = 1)

“Uppādā vā bhikkhave Tathāgatānaṃ, anuppādā vā Tathāgatānaṃ, ṭhitā va sā dhātu dhammatṭhitatā dhammaniyāmatā: Sabbe saṅkhārā aniccāti ... Sabbe saṅkhārā dukkhāti ... Sabbe *dhammā* annattāti.”

(Whether Perfect Ones appear or not, there remains this element, this structure of things, this orderliness of things: All formations are impermanent; ... All formations are suffering; ... All things are not-self.)

(A.20/576/368 = I.286)

“Katame *dhammā* saṅkhatā? Yeva te *dhammā* sappaccayā, teva te *dhammā* saṅkhatā. Katame *dhammā* asaṅkhatā? Yo eva so *dhammo* apaccayo, so eva so *dhammo* asaṅkhato.”

(Which are the states that are conditioned? It is those states which have a cause that are conditioned. Which are the states that are unconditioned? It is the state which is without a cause that is unconditioned.)

(Dhs.34/702/277)

“Sabbe *dhammā* nālaṃ abhinivesāyāti.”

(All phenomena are not fitting for clinging to.)

(M.12/434/464 = I.251)

“Sabbe *dhammā* sabbākārena Buddhassa Bhagavato ñāṇamukhe āpāthaṃ āgacchanti.”

(All dhammas come into the range of vision in all their aspects in the face of the insight of the Blessed Buddha.)

(Nd¹.29/320/217 = 178)

II. 6. mind-object

“Ye te cakkhuvīññeyyā rūpā ...pe... ye te manovīññeyyā *dhammā* aviññātā aviññātapubbā, na ca vijānāsi, na ca te hoti vijāneyyanti; atthi te tattha chando vā rāgo vā pemaṃ vāti.

No hetam bhante.”

(Those forms cognizable by the eye ... those mind-objects cognizable by the mind, states not cognized, never before cognized, which you cognize not now nor wish to do so, have you desire, lust and fondness for them? Surely not, lord.)

(S.18/132/90 = IV.73)

“Idhāvuso bhikkhu cakkhunā rūpaṃ disvā ... manasā *dhammaṃ* viññāya, piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso, tañca cetovimuttim paññāvimuttim yathābhūtaṃ nappajānāti.”

(Herein, friends, a bhikkhu, seeing a form with the eye cognizing a mind-object with the mind, feels attachment for the object

that charms, feels aversion from the object that displeases, abides with mindfulness on the body unestablished, and his thoughts are mean. He realizes not that deliverance of mind, that deliverance of wisdom, in its true nature.)

(S.18/389/229 = IV.185)

7. mental objects; mental factors; mental activities; mental data;
ideas

“Tasmim̄ kho pana samaye *dhammā* honti, khandhā honti, ...”

(Now, at that time, there are states, there are the aggregates, ...)

(Dhs.34/99/33 = 121)

“Idha bhikkhave bhikkhu *dhammesu* dhammānupassī viharati pañcasu nīvaraṇesu.”

(Here a Bhikkhu abides contemplating mental objects as mental objects in terms of the five hindrances.)

(D.10/290/335 = II.300)

III. 8. righteous; virtue; morality; good conduct; moral quality;
the law.

“*Dhammo* have rakkhati dhammacārim̄,

Dhammo suciṇṇo sukhamāvahāti”

(Truly righteous protects the practicer of righteousness; righteousness when well-practiced brings happiness.)

“Na hi *dhammo* adhammo ca, ubho samavipākino;

Adhammo nirayaṁ neti, *dhammo* pāpeti sugatim̄.”

(For righteousness and unrighteousness do not both have equal results; unrighteousness leads to hell; righteousness brings one to a good bourn.)

“Tasmā hi *dhammesu* kareyya chandaṁ,

Iti modamāno sugatena tādinaṁ;

Dhamme ʒhitā sugatavarassa sāvakā,
Niyanti dhīrā saraṇavaraggagāmino.”

(Therefore, one should show zeal for virtuous acts, thus rejoicing because of the venerable Well-farer. Standing in righteousness, the disciples of the supreme Well-farer, taking the best and excellent refuge, being wise, became delivered from suffering.)

(Th.26/332/314 = I.303-305)

“Tena hi tvam tāta *dhammam* yeva nissāya *dhammam* sakkaronto dhammam garukaronto dhammaddhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahassu.”

(Therefore, my son, relying just on the Dhamma, you should honor the Dhamma, ...; with the Dhamma as banner, with the Dhamma as standard, with the supremacy of the Dhamma, you should provide the right watch, ward and protection for folk within your realm.)

(D.11/35/65 = III.61)

“Bhāgī vā Bhagavā dasannaṃ tathāgatabalānaṃ... channaṃ Buddhadhammānanti Bhagavā.”

(Or, as the Blessed One is sharer of the ten powers of the Tathagata ... of the six qualities of the Buddha, he is, therefore, Bhagavā.)

(Nd¹29/231/174 = 143)

9. a) right practice; the Path

“*Dhammenā*haṃ bhikkhave tevijaṃ Brāhmaṇaṃ paññāpemi, nāññaṃ lapitamattena.”

(Monks, I declare a Brahmin to be the possessor of the threefold lore by right practice, not some other so called because of his mere mutterings.)

(It.25/279/305 = 98)

b) practice; tradition; custom; principle; rule; duty; way of conduct.

“Yāvakīvañca Ānanda Vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjī*dhamme* samādāya vattissanti, vuḍḍhiyeva Ānanda Vajjīnaṃ pāṭikaṅkhā, no parihāni.”

(Ānanda, as long as the Vajjians avoid enacting the unenacted or abolishing existing enactments and proceed in accordance with the ancient Vajjian traditions as instituted, they may be expected to prosper and not decline.)

(D.10/68/87 = II.74)

“Ahampajja imañca rattiṃ imañca divasaṃ abrahmacariyaṃ pahāya brahmacārī ārācārī virato methunā *dhammā*.”

(So also do I abide this night and day, by abandoning unchastity, dwell observing chastity, keeping remote, abstaining from sexual intercourse.)

(A.20/510/270 = I.212)

“So ñāti*dhmmo* ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā.”

(The Dhamma toward relatives has thus been shown; and high honor to departed ones has been done.)

(Kh.25/8/11 = 6)

“Sace kho tvaṃ devate rukkhad*hamme* tiṭṭheyvāsi, siyā te bhavanaṃ yathā pureti ... Idha Brāhmaṇa Dhammika samaṇo akkosantaṃ na paccakkosati ... evaṃ kho Brāhmaṇa Dhammika samaṇo samaṇad*hamme* ṭhito hoti.”

(Yet, deva, shouldst thou keep the Dhamma of the tree, thy home would be as of yore ... Thuswise, Brahman Dhammika: A recluse returns not the insult of the insulter ... thus keeps a recluse the Dhamma of the recluse.)

(A.22/325/415 = III. 371)

10. justice; impartiality; fairness.

“Yo ca atthaṃ anattañāca, ubho niccheyya paṇḍito,
Asāhasena *dhammena* samena nayatī pare,
Dhammassa gutto medhāvī dhammaṭṭhoti pavuccati.”

(The wise man should investigate both right and wrong. The wise man who leads others unarbitrarily, but with justice and impartiality, who is a guardian of righteousness is called one who abides by righteousness.)

(Dh.25/29/49 = 256)

“*Dhammena* te kāpurisa, mukhañca kuṇalīkataṃ
Akkhīni ca paggharanti, yaṃ tvaṃ parassa dānassa,
Akāsi kuṇaliṃ mukhanti.”

(The wretched man! It is by fairness that your mouth has been made contorted and your eyes protruding, as you contorted your mouth at the gift of others.)

(Pv.26/106/192 = II.9³¹)

IV. 11. the (Buddha’s) Doctrine; the Teaching; the Dhamma.

“Yo vo Ānanda mayā *dhammo* ca vinayo ca desito paññatto, so vo mamaccayena satthā.”

(The Doctrine and Discipline, Ananda, which I have taught and enjoined upon you are your teacher when I am gone.)

(D.10/141/178 = II.154)

“Idha bhikkhave ekacco puggalo ārāmaṃ gantā hoti abhikkhaṇaṃ bhikkhūnaṃ santike dhammassavanāya; tassa bhikkhū *dhammaṃ* desenti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ.”

(Herein a certain person frequents the monastery to hear the Dhamma in the presence of the monks. The monks teach him the

Dhamma that is lovely in the beginning, lovely in the middle, lovely in the ending, both in spirit and in letter.)

(A.20/96/164 = I.130)

“Idha bhikkhu *dhammaṃ* pariyāpuṇāti: suttam, geyyam, veyyākaraṇam, gātham, udānam, itivuttakam, jātakam, abbhutadhammaṃ, vedallam.”

(Herein, monk, a monk learns the Dhamma, to wit, the discourses, songs, prose-expositions, verses, psalms, thus-said discourses, birth-stories, marvelous ideas and catechisms.)

(A.22/73/98 = III.86)

12. a doctrine; teaching; religion; theory

“Kamsi tvaṃ āvuso uddissa pabbajito; ko vā te satthā; kassa vā tvaṃ *dhammaṃ* rocesīti.”

(To follow whom, friend, have you gone forth? Or who is your teacher? Or whose doctrine do you approve?)

(Vin.4/64/73 = I.40)

“Pakappitā saṅkhatā yassa *dhammā*,
Purakkhatā santi avivadātā;
Yadattani passati ānisaṃsam,
Tam nissito kuppapaṭiccasantiṃ.”

(For him whose theories are matters of preoccupation, are created and are held as his mandate though unpurified, he still lives relying on that insecure peace, because he cares for the profits for himself out of those theories.)

(Sn.25/410/487 = 784)

“*Dhammā* vuccanti dvāsaṭṭhi diṭṭhigatānīti.”

(The sixty-two theories (or views) are called ‘*Dhamma*.’)

(Nd¹29/91/85 = 72)

13. an offense; legal action; lawsuit; case; disciplinary rule.

“Uddiṭṭhā kho āyasmanto cattāro pārājikā *dhammā*.”

(Venerable sirs, the four rules of defeat have been recited.)

(Vin.1/300/220 = III. 109)

“Tamenam saddheyyavacasā upāsikā disvā tiṇṇam *dhammānam* aññatarena vadeyya: pārājikenā vā saṅghādisesena vā pācittiyena vā ... tena so bhikkhu kāretabbo. Ayaṃ *dhammo* aniyato.”

(A woman lay-follower whose word can be trusted having seen would say that it constituted one of three offenses, namely, one of Defeat or entailing Initial and Subsequent meeting of the Sangha or Expiation.... he should be dealt with under whichever one that woman should say. This case is indefinite.)

(Vin.1/632/433 = III.188)

“*Dhammam* caranto sāmikam parājeti, āpatti pārājikassa;
dhammam caranto parajati, āpatti thullaccayassa.”

(If he takes the case to court and the owner loses, he commits the offense of Defeat; if he takes the case to court and he himself loses, he commits the offense of Serious Transgression.)

(Vin.1/99/91 = III.50)

14. Some specific meanings peculiar to some particular contexts:

a) (samādhi) = concentration

“Yatra hi nāma Tathāgato atīte Buddhhe . jānissati: evaṃsīlā te Bhagavanto ahesum itipi, evaṃ*dhammā* ... Evaṃpaññā te Bhagavanto ahesum itipi.”

(... inasmuch as he should know of former Awakened Ones ... that ... these Lords were of such moral habits ... such mental attainments ... such intuitive wisdom.)

b) (paññā) = wisdom

“Yassete caturo *dhammā*, saddhassa gharamesino;
Saccam *dhammo* dhiti cāgo, sa ve pecca na socati.”

(Whosoever as a faithful layman has these four virtues: truthfulness, self-training, steadfastness and generosity, will not grieve hereafter.)

(Sn.25/311/361 = 188)

4. References in the Commentaries and Later Works

“Dhammasaddo tāva” Sabhāva-paññā-puñña-paññatti-āpatti-pariyatti-nissattatā-vikāra-guṇa-paccaya-paccayuppannādisu dissati.

1. Ayaṃ hi “Kusalā dhammā, akusalā dhammā, abyākatā dhammāti ādisu sabhāve dissati.

2. Yassete caturo dhammā ... saccam dhammo dhiti cāgo ... na socatīti ādisu paññāya.

3. Na hi dhammo adhammo ca ... dhammo pāpeti sugatinti ādisu puññe.

4. Paññattidhammā niruttidhammā adhivacanadhammāti ādisu paññattiyam.

5. Pārājikā dhammā saṅghādisesā dhammāti ādisu āpattiyam.

6. Idha bhikkhu dhammam jānāti—suttam geyyam veyākaraṇanti ādisu pariyattiyam.

7. Tasmim kho pana samaye dhammā honti; dhammesu dhammānupassī viharatīti ādisu nissattatāyam.

8. Jātidhammā jarādhammā maraṇadhammāti ādisu vikāre.

9. Channam Buddhadhammānantī ādisu guṇe.

10. Hetumhi nāṇam dhammapaṭṭisambhidāti ādisu paccaye.

11. Ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatāti ādisu paccayuppanne daṭṭhabbo”.

(PsA.19–20)

“Dhammasaddo pariyatti-sacca-samādhi-paññā-pakati-puñña-āpatti-suññatā-ñeyya-sabhāvādīsu dissati. Tathā hissa

1. Idha bhikkhu *dhammaṃ* pariyāpuṇātīti ādīsu pariyatti attho.
2. *Diṭṭhadhammoti* ādīsu saccāni.
3. Evaṃ*dhammā* te Bhagavanto ahesunti ādīsu samādhi.
4. Saccam *dhammo* dhiti cāgo, sa ve pecca na socatīti ādīsu paññā.
5. *Jātidhammānam* bhikkhave sattānam evaṃ icchā uppajjatīti ādīsu pakati.
6. *Dhammo* have rakkhati dhammacārīti ādīsu puññaṃ.
7. Tiṇṇam *dhammānam* aññatarena vadeyya, pārājikena vā saṅghādisesena vā pācittiyena vāti ādīsu āpatti.
8. Tasmim kho pana samaye *dhammā* hontīti ādīsu suññatā.
9. Sabbe *dhammā* sabbākārena Buddhassa Bhagavato ñānamukhe āpātham āgacchantīti ādīsu ñeyyo.
10. Kusalā *dhammā* akusalā *dhammāti* ādīsu sabhāvo attho.”

(ItA.46)

(English translations can be found above.)

“*Dhammo* sabhāve pariyatti-paññā-
Ñāyesu sacca-ppakatīsu puññe
Ñeyye guṇ-ācāra-samādhisūpi
Nissattatā-pattisu kāraṇādo.”

(Abhp.784)

N.B. Ñeyya = Saṅkhāra vikāra lakkhaṇa nibbāna paññatti.

“*Dhammo* tipī saṅkhepato paccayassetam adhivacanam. Paccayo hi yasmā tam tam dahati pavatteti vā sampāpunitum vā deti tasmā dhammoti vuccati. Pabhedato pana yokoci phalanibbattako hetu

ariyamaggo bhāsitaṃ kusalaṃ akusalanti ime pañca dhammā dhammoti veditabbā.”

(‘Dhammo’ is briefly a term for a condition. For since a condition necessitates whatever it may be, makes it occur or allows it to happen, it is therefore called ‘dhamma’. But in particular the five things, namely, (i) any cause that produces fruit, (ii) the Noble Path, (iii) what is spoken. (iv) what is profitable, and (v) what is unprofitable, should be understood as Dhamma.)

(Vism.3/7 = 441; NdA.2/35)

“*Vayadhammā*ti pavattivasena parihāyanasabhāvā.”

(The term ‘*Vayadhammā*’ means in terms of their occurrence they have a nature to ruin.)

(NdA.1/250)

“*Jarādhammanti* jarāsabhāvam.”

(‘*Jarādhammanti*’ means having decay as one’s nature.)

(AA.2/513)

“*Jarādhammoti* jarāsabhāvo, aparimutto jarāya, jarā nāma mayham abbhantareyeva pavattatī.”

(‘*jarādhammo*’ means having old age as my nature, not freed from old age; old age will surely come in the course of my life.)

(AA.2/152)

“*Dhammanti* khandhāyatanādibhedam yathābhūtañāṇena catusaccadhammam vā maggena veditvā.”

(The term ‘*Dhammanti*’ is explained as follows: having known with knowledge according to reality the ideas like the Aggregates and the sense-bases; or having known with the Path the idea of the Four Noble Truth.)

(SnA.2/210)

“*Dhammesūti* vipassanūpagesu pañcakkhandhādidhammesu.”

(‘*Dhammesu*’ means in the ideas like the Five Aggregates that belong to Insight Meditation.)

(SnA.1/154)

“*Diṭṭho ariyasaccadhammo etenāti diṭṭhadhammo... Tenassa saccābhisambodhimyeva dīpeti.*”

(Since the Dhamma of the Noble Truth has been seen by him, he is called ‘*diṭṭhadhamma*’ ... By that term the Scripture-compiler indicates the person’s realization of Truth.)

(VinT.4/40/80)

“*Dhammāñca bhikkhusaṅghañcāti ... So (dhammo) atthato ariyamaggo ceva nibbānañca.*”

(In the phrase ‘the *Dhamma* and the Sangha of bhikkhus’ ... that *Dhamma* by its meaning is the Noble Path and Nibbāna.)

(VinA.1/194)

“*Dhammanti pariyattidhammena saddhiṃ navavidhampi lokuttaradhammaṃ.*”

(The term ‘*Dhamma*’ (in *Dhammānussati*) means the ninefold supramundane states together with the Holy Texts to be studied.)

(VinT.1/317)

“So (*dhammo*) atthato ariyamaggo ceva nibbānañca ... na kevalañca ariyamaggo ceva nibbānañca, apica kho ariyaphalehi saddhiṃ pariyattidhammopi.”

(UdA.362)

(That term ‘*Dhamma*’ by its meaning is the Noble Path and Nibbana ... truly, not only the Dhamma and Nibbana, but also the Holy Texts for study together with the Noble Fruitions.)

“*Dhammoti vā kāraṇaṃ paccayoti attho.*”

(Or else, ‘*Dhammo*’ means a cause, that is to say, a condition.)

(VismT. 3/219)

“*Atthanti luddho puggalo lokiyalokuttaram attham na jānāti. Dhammanti tassa hetum.*”

(The term ‘*Attham*’ is explained thus: The covetous person does not know mundane or supramundane benefit. ‘*Dhamma*’ means the cause of that benefit.)

(MdA.1/82)

“*Iti me mano ahosi iti dhammāti ettha pana manoti bhavaṅgacittam. Dhammāti tebhūmikadhammārammaṇam.*”

(Now, in the expression ‘Such was my mind; such were my mental experiences’ the mind means the subliminal consciousness; mental experiences mean mental objects belonging to the Three Planes of Existence.)

(NdA.2/18)

“*Munāti mano vijānātīti attho ... Dhammānantī nibbānam muñcitvā avasesā dhammārammaṇā.*”

(Since it knows it is called ‘*Mano*’, that it is to say, it understands ... the term ‘*Dhammānantī*’ means all the remaining mind-objects except Nirvāṇa.)

(NdA.2/301)

“*Dhammakiccanti puññakammaṃ.*”

(‘*Dhammakiccam*’ means a meritorious act.)

(VinT.3/408)

“*Dhammoti dasavidhakusalakamma pathadhammo dāna-sīla-bhāvanā-dhammo vā.*”

(‘*Dhammo*’ means the virtue of the tenfold wholesome course of action or the virtues of liberality, morality and mental development.)

(SnA.1/316)

“*Dhammassāminti* maggadhammassa janakattā ... dhammas-sāmiṃ dhammissaraṃ dhammarājaṃ dhammavasavattinti attho.”

(‘*Dhammassāmiṃ*’ means because he gave birth to the right practice of the Path ... (the Blessed One) is the master of the Dhamma, that is to say, the Lord of the Dhamma, the King of the Dhamma, or the Supreme Authority of the Dhamma.)

(SnA.1/201)

Dhammenāti ñāyena sammāpaṭipattisaṅkhātena hetunā kāraṇena. Yāya hi paṭipadāya tevijjo hoti, sā paṭipadā idha dhammoti veditabbā.”

(‘*Dhammena*’ means by right method, by a cause, by a reason known as the right practice. Truly, it is the course of practice by which a person becomes a possessor of the Threefold Knowledge that is to be known as ‘*Dhamma*.’)

(ItA.408)

“*Dhammanti* pubbe vuttaṃ duvidhamyeva (pariyattidhammaṃ paṭivedhadhammaṃ vā).”

(‘*Dhammaṃ*’ means the two kinds (of the Holy Texts for Study or the States of Realization.)

(SnA.2/163-4)

“*Dhammāti* diṭṭhiyo.”

(‘*Dhammā*’ means views.)

(NdA.1/250)

“*Dhammaṃ* carantoti bhikkhusaṅghe vā rājakule vā vinicchayaṃ karonto.”

(‘Taking a legal action’ means seeking judgment in the community of the monks or in the royal court.)

(VinA.1/410)

“Sikkhāpade pana sati te saṅgho sikkhāpadam dassetvā *dhammena* vinayena satthu sāsanaena niggaheṣṣati.”

(But, when the rule has been laid down, the Sangha, having referred to the rule, will suppress them according to the law, according to the Discipline, according to the teaching of the Master.)

(VinA.1/262)

“*Dhammenā*ti ādīsu *dhammoti* bhūtaṃ vatthu. Vinayoti codanā ceva sāraṇā ca.”

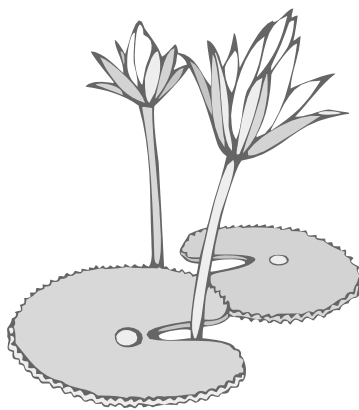
(In the expressions like ‘*Dhammena*’ the term ‘*Dhamma*’ means a real account; ‘*Vinaya*’ means accusation and investigation.)

(VinT.2/53)

N.B.: In rendering into English the illustrative quotations from the Pali Canon, I often drew upon the English translation published by the Pali Text Society.

Abbreviations

A.	Āṅuttaranikāya
AA.	Commentary on Āṅuttaranikāya
Abhp.	Paṭṭhāna
D.	Dīghanikāya
Dh.	Dhammapada
Dhs.	Dhammasaṅgaṇī
It.	Itivuttaka
ItA.	Commentary on Itivuttaka
Kh.	Khuddakapāṭha
M.	Majjhimanikāya
Nd ¹ .	Mahāniddeśa
NdA.	Commentary on Niddesa
PsA.	Commentary on Paṭisambhidāmagga
Pv.	Petavatthu
S.	Saṃyuttanikāya
Sn.	Suttanipāta
SnA.	Commentary on Suttanipāta
Th.	Theragāthā
UdA.	Commentary on Udāna
Vbh.	Vibhaṅga
Vin.	Vinayaṭṭhaka
VinṬ.	Subcommentary on Vinayaṭṭhaka
Vism.	Visuddhimagga
VismṬ.	Subcommentary on Visuddhimagga



8

Samatha and Vipassanā
(Tranquility and Insight Meditations):
Points of Distinction

P. A. Payutto

Samatha and Vipassanā (Tranquility and Insight Meditations): Points of Distinction

Point of distinction	Samatha	Vipassanā
1. Nature	Dependent on concentration	Dependent on wisdom or insight
2. Characteristic	Non-restlessness; no anxiety	Knowing things as they are
3. Function	Overcoming the five hindrances to the effective working of the mind	Destroying ignorance or delusion (such as that manifested through the three perversions, which conceal the three characteristics of existence)
4. Appearance	Stability of mind; state of being undisturbed	Not deluded by phenomena
5. Proximate Cause	Happiness	Concentration
6. Object	A mental image	The present phenomena or activities
7. Meditating Factors	Initial application, Sustained application, joy, happiness, one-pointedness of mind and other associated mental factors	Ardor, clear comprehension and mindfulness

Point of distinction	Samatha	Vipassanā
8. Method	<ul style="list-style-type: none"> – To fix the mind on one single object (chosen from among the 40 meditation subjects) 	<ul style="list-style-type: none"> – To meditate on (be mindful of and clearly comprehending) any mental or physical activity or phenomenon that is performed or presents itself at the present moment. (These activities and phenomena are, for practical purposes, classified into the four foundations of mindfulness: body, feelings, states of consciousness and ideas)
	<ul style="list-style-type: none"> – A secluded place and a particular physical posture are often needed 	<ul style="list-style-type: none"> – Any place and any posture are serviceable
	<ul style="list-style-type: none"> – Practice preferably confined to two sense-doors (the eye and the mind) 	<ul style="list-style-type: none"> – No particular sense-door can be prescribed
9. Stages of Attainments	Meditative absorptions	Various insights and stages of purifications.

Point of distinction	Samatha	Vipassanā
10. Profits	<ul style="list-style-type: none"> – Calm and happiness of mind – Fivefold supernormal knowledge – Rebirth in Form and Formless Realms – Temporary freedom; foundation for vipassanā 	<ul style="list-style-type: none"> – Destruction of mental defilements – End of suffering and final freedom – The attainment of nibbana

N.B.: The five hindrances are sensual excitement (*kāmachanda*), ill will (*byāpāda*), sloth and torpor (*thīna-middha*), flurry and worry (*uddhacca-kukkucca*), and doubt (*vicikicchā*).

The three perversions are those of perception (*saññā-vipallāsa*), of thought (*citta-vipallāsa*), and of views (*diṭṭhi-vipallāsa*).

Main Source: The *Visuddhimagga* III and XIV, and traditions.

9

Buddhist Motivations for Doing Good

P. A. Payutto

Buddhist Motivations for Doing Good

- I. ***Merit-making or merit-accumulation:*** The concept of merit based on the law of karma, connected with better rebirth and worldly enjoyment hereafter as consequences, seems to be the best known of the Buddhist motivations for doing good. Though, practically, it is a dominating idea, a general reference of religious people, and a strong influence on the behavior of most Buddhists, its importance and prevalence are often overemphasized or sometimes even exaggerated. These are some points of argument:
 1. Many Buddhists do not relate their merit-making to any concrete results but the present benefits to the recipients and they are merely happy in doing so. (The concrete results, if any in their mind, are something like a confidence of what will come out naturally by the law of causality, without any necessity for expectation.)
 2. Phenomenologically, it seems that it is the old people who relate their merit-making to better rebirth. Many others engage themselves in merit-making in order to dedicate merit to others. Today, more serious meritorious activities and ceremonies are usually for others rather than oneself, though “others” here usually means one’s beloved or respected.
 3. Though merit-making in the form of giving (especially to monks) is most prevailing, it should be remembered that there are many other forms or ways of making merit. (Scriptural traditions cite ten bases of meritorious action, namely, giving, moral behavior, mental development, humility, rendering services, giving out merit, rejoicing in others’ merit, listening to right teaching, showing truth and forming correct views. DA.III.999)

II. *The Feeling of Common Good and Doing the Way of the Good:*

Following are some observations:

1. It is not that when the monks are less concerned with merit-motivations, all of their activities should be nibbana-motivated. It is true that every right behavior of the monks becomes automatically favorable to the practice toward nibbana, but that should be taken as helpful conditions rather than nibbana-motivated. In observing monastic discipline binding on community life (as distinguished from individual life) and the teachings concerning the brotherhood and the religion, it is social responsibility and the feeling of common good that motivate, (e.g., D. II.77; D.III.245; A.V.70).

2. Laymen are also expected to share with the monks the above motivations for practicing various virtues, especially those expected of them as duties, such as the four bases of sympathy (A.II.32) and the ten householders (S.IV.331). Even the laymen's material support to the monks is fundamentally based on the responsibility for mutual good (It.II).

3. Both monks and laymen are expected to practice various virtues as they are the way of the good (*sappurisa* – such as A.III.46; A.IV.113).

III. *Loving-kindness:* In this are included compassion and the other two sublime states of mind (sympathetic joy and equanimity). This kind of motivation is characterized by the desire for the good of others, readiness to help or to act, and non-expectation of selfish results in any form. At least three forms of motivation can be distinguished in Buddhist behavior, namely,

1. The spirit of being first to give help or to do good to others, without expecting anything in return (*pubbakāritā*).

2. The spirit of doing good for the benefits of those who come after (the posterity or succeeding generations) (*pacchimā-janatānukampā*).

3. The spirit of doing good for, or devote oneself to, the good of the many (*bahujana-hitānukampā*).

IV. ***Nibbanic Motivation***: This term should be reserved only for the practices leading directly to, or on the way to, nibbana (such as the foundations of mindfulness and the enlightenment factors) when they are rightly practiced, and for the destruction of mental defilements that is coupled with the right practice of a virtue. Strictly speaking, nibbanic motivation is kammatic. Right practice toward nibbana is possible only when it is coupled with knowledge, not any motivation toward nibbana. Out of the desire to attain nibbana, one may acquire some knowledge of what nibbana is. If one acts from that knowledge, the action becomes nibbanic. But to act out of the desire for nibbana is really kammatic.

It should be noted that an act out of loving-kindness (Class 3) can be included in merit-making activities of Class 1, if it is not qualified by freedom of the mind. To make this clear, some further remarks should be made.

According to the text, there can be distinguished two types of merit or meritorious action (*puñña*):

1. One is qualified as *opadhika* (merit or meritorious action that is connected with, or conducive to, a better rebirth or further enjoyment). Any act of giving, keeping moral rules or showing loving-kindness that is *opadhika* is included in Class 1.
2. The other is qualified as *anupadhika* (merit or meritorious action that is not connected with, or conducive to, any worldly ideas). This is meant by activities in Class 3. Strictly speaking, loving kindness here must be qualified by the freedom of the mind (*mettā-cetovimutti*). This is far superior to the merit-making activities in Class 1. (See It.20; and ItA.117–123 in the Thai edition).

10

The Conditioned Co-arising

(Paṭiccasamuppāda):

A Simplified Version

P. A. Payutto

The Conditioned Co-arising (*Paṭiccasamuppāda*): A Simplified Version

The Momentary Twelve-Conditioned Vicious-Cycle Process

Meaning	Illustration
1. Ignorance (<i>avijjā</i>): Lack of knowledge or understanding; non-application of wisdom or intelligence in a particular case at a particular moment.	1. (On seeing <i>B</i> , his friend, <i>A</i> smiles to him and greets him but with no response except a frowning face.) <i>A</i> does not know the reasons and does not apply his thought to probe the causes and circumstances for <i>B</i> 's behavior.
2. Formations (<i>sankhāra</i>): Being subject to the habitual self-oriented way of thinking, one develops good or evil thoughts and emotions out of one's accumulated tendencies, dispositions, attitudes, aptitudes, beliefs, interests and prejudices.	2. Taking <i>B</i> 's behavior as directed toward him, <i>A</i> develops hostile images of <i>B</i> , fanciful ideas and emotions based on his accumulated mental qualities and habitual patterns of thought. He may feel hurt, angry, depressed or hostile against <i>B</i> .
3. Consciousness (<i>viññāṇa</i>): To perceive something is to be conscious of some of its aspects so as to get some specific meanings that are relevant, whether positively or negatively, to the current train of thought and emotions.	3. <i>A</i> sees all expressions and behavior of <i>B</i> as meant against him, affirming his current thought and emotions. The more he fancies, the more things appear so to him.

Meaning	Illustration
4. Psycho-physical qualities (<i>nāmarūpa</i>): The states of mind and body that accord with the state of consciousness.	4. <i>A</i> 's mental and physical conditions such as countenance and gestures accord with, follow, or function in such a way that is favorable to, the current state of consciousness.
5. Six sense-bases (<i>saḷāyatana</i>): The senses involved in the situation become alert and/or function in accord with other mental and physical conditions to supply the process with new relevant data.	5. The eyes, the ears and other senses of <i>A</i> , the services of which are needed in that situation, become active in function. (Other senses become insensitive or as if temporarily inoperative.)
6. Contact or impression (<i>phassa</i>): Mental contact with (=the experiencing of) concepts, ideas or images derived from or formed around the obtained data such as a beautiful hand, an ugly face, a harsh manner, a vulgar word, and a sweet voice.	6. <i>A</i> experienced out of the newly obtained and conceived data <i>B</i> 's unfriendly or unpleasant manners and appearances such as a rough manner, an unfriendly look, and a disparaging gesture.
7. Feeling (<i>vedanā</i>): The feeling of pleasure, displeasure or indifference that arises on experiencing agreeable or disagreeable objects.	7. <i>A</i> feels unhappy, displeased or painful because of the disagreeable and unpleasant experiences.

Meaning	Illustration
<p>8. Craving (<i>taṇhā</i>): Being for one kind of feeling and against another, craving ensues manifesting itself under three aspects, viz.,</p> <ul style="list-style-type: none"> a. Craving for sensual pleasures, i.e., the desire to enjoy the pleasures of the senses. b. Craving for existence, i.e., the desire for a state of existence in which the self can enjoy itself, be satisfied, be asserted or be preserved. c. Craving for non-existence, i.e., the desire to escape from things, states, conditions or situations which are disagreeable; or the desire for the passing away or annihilation of unpleasant states or things in the presence of oneself. 	<p>8. Craving for sensual pleasures not being satisfied, craving for existence being frustrated, the craving for non-existence is developed, repelling against displeasure. <i>A</i> desires for the disappearance or the destruction of <i>B</i> or to rid himself of the unpleasant figure of the latter such as by having him defeated.</p>

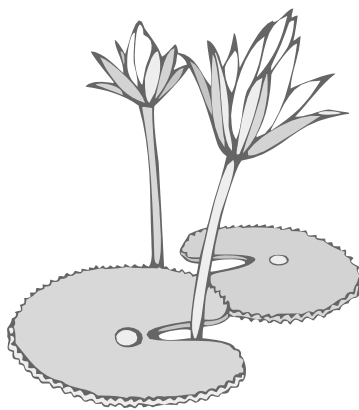
Meaning	Illustration
<p>9. Clinging or attachment (<i>upādāna</i>): Becoming pre-occupied with the object of craving, fixing it as the target to which to direct one's activities, either positively, to associate oneself with it, or negatively, to separate oneself from it, one becomes attached or clings to the objects of pleasure, the views and theories, the means to get and avoid, and the concepts of the self, that are to be in favor of oneself. (These attachments will influence, set the direction of, impose limitations on, or even distort one's further interpretations, decisions and activities in general).</p>	<p>9. <i>A</i> assumes the whole of <i>B</i>'s behavior as his direct concern, and clings and resorts to the objects of pleasure, to the views and theories, to the means and methods and to the ideas of his self that will be in favor of himself in his concern with, or in his response to, <i>B</i>'s behavior.</p>
<p>10. Becoming (<i>bhava</i>): A specific state of being or existence that comes to be as the totality of one's behavioral process going on under the influence or direction of one's attachments.</p>	<p>10. <i>A</i>'s behavior that is to follow takes a specific pattern as to meet, or be under the influence of, his attachments, causing him to be in a specific state of existence, probably, that of being an adversary or one striving to overcome.</p>

Meaning	Illustration
<p>11. Birth (<i>jāti</i>): The springing up or appearance of the individual into that state of existence; the assumed self enters into conscious possession of that state of existence. There comes to be the 'I' who is in, or is possessed of, that state of existence.</p>	<p>11. <i>A</i>, by way of consciousness, assumes, or takes the conscious possession of, the state of being the adversary of or one striving to overcome <i>B</i>. There is <i>A</i>, who is the adversary or is striving to overcome <i>B</i>.</p>
<p>12. Decay and death (<i>jarā-maraṇa</i>): The springing of the individuality of 'I' renders it subject to the experience of decay (receding from perfection) and final perishing (being deprived of the perfection), and thus to the pressure of threatening separation, unpleasant association, sorrow, lamentation, pain, grief, despair, frustrated desires and all kinds of unwelcome states of insecurity.</p>	<p>12. Once in the assumed state of the adversary or one striving to overcome, <i>A</i> becomes subject to the threatening and oppression of lacking the fulfillment of that state, receding from it, losing it, not being able to fulfill or to maintain it, struggling to keep it with himself and parting from it. In this process, he develops fear, anxiety, depression, frustration, pain, grief, despair or regret as the case may be, alone or in alternation with satisfaction, gladdening, joy, delight and cheerfulness. Here, the point is that, in case of such a birth-of-self process, the disagreeable feelings can develop alone in the absence of the agreeable ones, while the arising of the latter entails the</p>
<p>These symptomatic states become accumulated as a suffering complex which influences one's personality and further behavior. They themselves condition ignorance which runs on the vicious cycle. All human problems. Both individual and social, can be traced to, or have</p>	

Meaning	Illustration
<p>much to do with, this suffering complex. Not finding a right outlet or a way to root it out, one accumulates it to the detriment of oneself or bursts it out into problematic behavior affecting both oneself and others. For example, a man who is jealous of his power, for fear of losing the power, may become suspicious of all others and can do anything no matter how disastrous only to keep his power.</p>	<p>developing of the former, and even the heightening of the degree of their strength, intensity and severity, thus redounding or lending themselves to the ongoing process in either case.</p>

In order to cure personal suffering and prevent problematic behavior, one must cut apart the vicious cycle, not letting the suffering complex develop or accumulate. This can be achieved by dealing with the cycle at various links, especially at Nos.6 and 7. What are needed to destroy the vicious cycle are only mindfulness (“*sati*” for stopping the turbid or poisoned process) and understanding or insight (for rooting out the suffering complex and starting a purified process).

It should be noted that the process goes on rapidly and the whole cycle can be passed in the interval of a moment. Besides, strictly speaking, it is not a cycle as such; all conditions are interlinked.



11

Buddhism and Thai Culture

Phra Srivisuddhimoli

Buddhism and Thai Culture

[The introductory part of a presentation given at the University Museum of the University of Pennsylvania from April 5 to May 4, 1972]

I am very pleased to meet you and to talk with you in this program of the confrontation of cultures which has been arranged by the University Museum of the University of Pennsylvania. I wish to thank the University Museum for its generous invitation and the warm welcome which the museum officials have tendered to me. It is also my great pleasure to have this opportunity to introduce to you Thailand, my country, and Buddhism, which is her religion.

I. BUDDHISM AND THE THAI PEOPLE

A. Thailand is a Southeast Asian country to the west of Vietnam, Laos and Cambodia. It has an area of 200,000 square kilometers and a population of 34 million. Ninety-four percent of the people are Buddhists. Buddhism in Thailand belongs to the Theravada or Southern School. Travelers to Thailand are impressed by the large number of Buddhist monasteries distributed all over the country—in cities, towns and villages. The number of monasteries now amounts to about 24,000 and the number of monks and novices to about 280,000. Many travelers call Thailand “the Land of the Yellow Robes.”

To gain a true understanding of the culture and character of the Thai people, it is necessary to learn something of Buddhism. A simple way to know the influence of Buddhism on Thai culture is to know the roles that monks and monasteries play in Thai society.

B. The Buddhist brotherhood is composed of four assemblies: monks, nuns, laymen and laywomen. The four can be classified into two sections: the monastic section and the lay section.

All Buddhists, whether monks or laymen, are expected to realize that they should live a balanced life, experiencing both material comforts and spiritual happiness. The monastic section is more devoted to spiritual development while the lay section still has much to do with material quest. The monks are bound by a large number of disciplinary rules. They have to observe strict discipline to make life conditions favorable to spiritual development. On the other hand, the laymen are treading the path at different levels. They may merely keep basic standards of morality. If they have confidence in the teaching and are prepared for their training, they are Buddhists. There is no religious confinement to separate or isolate them from other people or groups in society.

As the monks are more devoted to spiritual development, their duties and responsibilities are centered on the spiritual. To devote their time and energy fully to spiritual development, they have to cut off as many personal cares and worries as possible. Thus they shave their heads, wear the yellow robes and possess only a few requisites. However, they have to be careful about their personal behavior, not to affect the moral standards of the people. Not only that, they even have to encourage the moral standards of society because they are responsible for the spiritual security of society. On the part of the laity, since they have to spend much of their time on material quest while being careful not to neglect the spiritual side, they have to depend on the monks for spiritual guidance. Therefore there is a basic principle for maintaining and encouraging the relationship between the monks and the laymen; the monks depend on the laity for material necessities—food, clothing, lodging and medicine—while the laity depend on the monks for spiritual guidance. Based on this basic principle Buddhist monks and monasteries in Thailand have played important roles in the spiritual and cultural life of Thai society throughout its history of over 700 years.

C. To get a clearer picture of this, let us look at the life of village people because the village is the fundamental rural Thai community. Usually a village has a monastery of its own. When starting a new village, the villagers usually build a new monastery for their village and invite some monks from somewhere else to live there. It is neither the Buddhist Order nor the government that erects the village monastery. It is the people themselves who erect it and feel that they belong to the monastery and that the monastery belongs to them. The village monastery becomes the center of social life and activities of the village. Their roles may be summed up as follows:

1. Educational Institution

When a boy is seven years old, he may be sent to a monastery to live under the monks and acquire such basic knowledge as reading and arithmetic. After some years he may be selected and ordained as a novice. At the age of 20, he will be ordained as a monk and further his studies. But not all boys become novices and continue to live in the monastery. Some boys after gaining their basic knowledge may return home and help their parents to make a living. They will come to the monastery again when they turn twenty and ordain for at least three months during the rainy season. It is a tradition for a Thai male to ordain for at least three months in his life and every monk is free to leave the Order and resume a layman's life at any time. A man who has been ordained is held in high regard as an educated member of society. Eight out of the nine kings of the Bangkok period were ordained and lived the life of a monk just like ordinary citizens.

2. Creation and Preservation of Art

Most Thai art has been created and preserved in monasteries. Monasteries are also places where drama shows find expression. Art plays are an important part of culture and help to distinguish the Thais from other peoples. In this light, monasteries reflect the identity and uniqueness of the Thai nation.

3. Meeting Place of People and Playground for Children

Regularly on Buddhist holy days, at intervals of seven or eight days, people go to present food to the monks at the monastery. Usually at least one from every family in the community goes there. Besides meeting with the monks they also meet there to talk and discuss different matters which concern their community life. Their relationship is strengthened; they get to know one another better and problems concerning their communities can be solved there. As for the children, they use the grounds of the monastery as their playground. Older people may learn more about the teachings, stay overnight in the monastery and experience calmness and serenity of mind.

4. Moral and Ethical Teaching

Besides obtaining merit, the villagers will listen to the monks preaching in the monastery hall. Their sons will be trained in moral lessons and study other subjects under the monks. The mothers will also take moral lessons there and in turn impart them to their children at home.

5. Services of Guidance and Counseling

When facing life problems, conflicts in the family or disputes with neighbors, people will go to the monasteries for guidance and counseling; advice of the monks will be heeded with high regard.

6. Recreational Activities

Many times during a year, people have festivals, which are usually held in the monastery. There are movies, shows and many kinds of amusement there.

7. Welfare Services

Needy people, elderly people without anybody to take care of them, and people who do not want to live in their own family may go to the monastery for food and shelter.

8. Rites and Ceremonies at Passages of Life

People come to the monastery when there is a funeral. They also invite the monks to their homes on various occasions such as housewarmings, wedding ceremonies, annual merit-makings and so on. They want their lives to be blessed and happy and to express their gratitude.

9. Other Activities

Monasteries play many other roles. Some monks help the people with medical care. Small halls provide accommodation for those on a journey.

10. Unity and Harmony

As community centers for social life, monasteries serve to unify people into social units, and to communicate and cooperate with other communities.

11. Leadership, Cooperation and Coordination

Monks are not only spiritual leaders but also social leaders. People respect and put trust in the monks. Their respect and obedience are grounded on the monks' virtues rather than power of control. This kind of reverence is more effective and long-lasting. To initiate a project, to join hands in social activities or to cooperate with outsiders such as government officials, the villagers will look to the monks for advice and help in their decision-making. This attitude of the people is being utilized in projects of community development.

“How has it come to be like this?” one might wonder. It is not so easy to give a definite answer here. One simple explanation is that Buddhism is an integral part of Thai culture. The Thai nation has been connected with Buddhism throughout its history. The Thai nation originated over 1000 years ago. Buddhism also came and played a part in Thai history over 1000 years ago. The Thai nation settled down firmly in present-day Thailand over 700 years ago and adopted the present form of

Buddhism almost at the same time. The history of the Thai nation is, therefore, also the history of Buddhism.

II. THAILAND TODAY

However, Thailand of today is not the same as Thailand a century ago. The conditions of Thai society now are not the same as they were long ago. Although the original pattern of life and social systems in the countryside are largely retained, they have changed a lot in cities and towns. In some metropolitan areas, monasteries cannot be called centers of social life any more; in others, they can hardly be called so. One of the most important factors that have caused this is the rapid influx of Western civilization.

Western civilization reached Thailand about 70 years ago. People were impressed by its arts and sciences, and modern comforts and conveniences brought about by technology. They were excited and hoped for much progress; they adopted a new pattern of life, modern education and other modern systems. Separation occurred by degrees between the lay section and the monastic section of Thai society. But modern civilization has both good and bad sides. After some time its bad sides have caused many problems and conflict with the original values; its value has become dubious. Now people are increasingly beginning to realize the bad sides of modern civilization and the various problems caused thereby. As a result, they have turned to look inside, to investigate their own pattern in search of the real values. They do not think or speak so highly of Western civilization as they did one or two decades ago.

In looking inside, they take into consideration not only popular Buddhism as believed and practiced by the populace, but also its fundamental principles. Popular Buddhism is something we have discussed in the first part of this presentation. Now let us take a look at the fundamental teaching through some brief remarks on Buddhist concepts.

II. THE FUNDAMENTAL TEACHING

A. Basic Principles of the Truth

1. All existence keeps on going in its own way—according to causes and conditions—which came to be called the law of cause and effect. This law is natural. It exists independently of any founder of religion. It goes on without beginning and without end. There is no First Cause. There is no God the Creator who created and has control over it.

2. All existence is conditioned and relative. Things are composed of constituent parts and keep on going according to causes and conditions. Their existence is relative.

3. Subject to the law of cause and effect, all conditioned things are impermanent and unenduring (in other words, suffering or conflicting), they are always in the process of changing. This comprises both material and mental existence. In this process there is no part that is stable, which can persist and remain all the same; there is nothing that can be called “self” or “soul” in the absolute sense. Things are soulless and unsubstantial.

B. Basic Principles of Ethics

1. The Buddha is only the shower of the way. He discovered the truth and made it known to the people. He can only point out the way. He guides and encourages people along the way. The path to the goal has to be trodden by a man himself. It is the path of self-purification requiring self-exertion.

2. All men are born equal in being human. They are to be judged by their character and action; in other words, by what they think and do, not by their birth. Individually, everyone can improve his quality and needs self-exertion. Socially, one can guide and encourage others, and association with good people is needed. People should be friends and help one another.

3. In the path of self-purification, wisdom is the key virtue and thus is to be developed. To develop wisdom, one must learn to think, to investigate and to understand things for oneself. Buddhist principles are

things to see, not just to believe. Therefore, the words in the scriptures are to be studied and investigated thoroughly, not to be believed blindly. “Don’t go by mere tradition. Don’t go by mere reasoning. Don’t go merely because it is the master who says this. Don’t go merely because it is said in the scriptures, etc.”

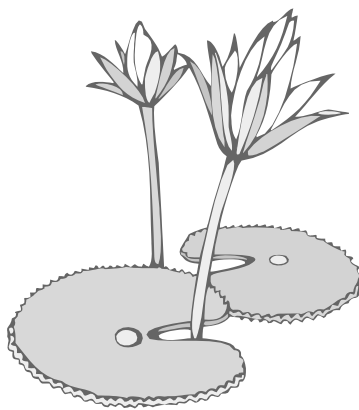
4. The practical teaching of Buddhism is summed up in the Middle Way or the Noble Eightfold Path, which comprises the threefold training of morality, concentration and wisdom. These three components are interdependent. They must all be practiced in order to obtain the goal. In a more practical way, they can be expressed as the three instructions, viz: (a) not to do evil, (b) to cultivate good and (c) to purify the mind.

The third instruction shows that Buddhism teaches more than an ethical code. It teaches not only to love and not to hate, but also how to achieve this, that is to say, how to love and how not to hate, so that our virtue and good behavior become natural and spontaneous instead of forced and premeditated.

C. The Goal

Nirvana is the final goal of Buddhism. This goal can be experienced here and now in this very life. However, one need not wait until one attains nirvana in order to experience the fruit of Buddhist life and live in the present only with a hope for the future. In each moment of life, at every step along the right path, once one practices, by seeing, by the increase of knowledge of the nature of things, by peace of mind and freedom from anxiety and by gradually removing the cause of suffering, one experiences the fruit of Buddhism and treading the path of nirvana.

This is Buddhism in brief—what Buddhists believe and practice—parts of which the Thai people have lived up to, and which has conditioned the Thai culture as it is today.



12

Some Sayings of the Buddha

Phra Srivisuddhimoli

Some Sayings of the Buddha

SOME ETHICAL TEACHINGS

I. Not to do any evil; to cultivate good; to purify one's mind—this is the teaching of the Buddhas. (183)

It is hard to be born as a human being. Hard is the life of mortals. It is hard to hear the true teaching. The arising of the Buddha is very hard to see. (182)

Having myself discovered the way to the removal of the arrow of suffering, I have revealed it to you. You yourself must make the effort. The Perfect Ones only point out the way. (275–6)

As many kinds of garlands can be made of a heap of flowers, so many good deeds should be done once one is born. (53)

Better than a hundred years of inactivity and idleness is one day of energetic life. (112)

Better than a hundred years of folly and thoughtlessness is a single day of wise and thoughtful life. (111)

It is easy to do what is bad and harmful to oneself. What is helpful and good is hard to do. (163)

Riches ruin the foolish but not those who seek the goal. (355)

The man who overcomes his committed evil with good actions brightens up the world like the moon emerging from behind the cloud. (173)

II. Two things, monks, I have realized: discontent with good achievements and perseverance in exertion. (A.1.49)

Like a well-trained horse when touched by the whip, let a man be active and lively. By confidence, by virtue, by effort, by concentration and by discernment of truth, you, being perfect in knowledge and conduct, will get rid of this great sorrow. (144)

Let no man think lightly of good: "It cannot be for me." Drop by drop is the pitcher filled and little by little the wise man is filled with merit. (122)

If a man commits an evil, let him not do it again nor take pleasure in it, for the accumulation of evil is painful. (117)

Oneself indeed is one's savior. Who else could be the savior? With oneself well trained one obtains a savior who is hard to gain. (160)

Oneself is the refuge of oneself. Who else could be the refuge? Oneself is the destiny of oneself. Therefore, take care of yourself even as a merchant takes care of his noble horse. (380)

Though one may conquer a thousand times a thousand men in battle, one who conquers oneself is the greatest victor. (103)

Mules and horses and elephants are excellent when trained, but more excellent is the man who has trained himself. (322)

Irrigators guide the water; fletchers strengthen the arrow; carpenters bend the wood; wise people train themselves. (80, 145)

As a fletcher straightens his arrows, so the wise man straightens his unsteady mind, which is so hard to control. (33)

It is good to train the mind. A mind under control brings happiness. (35)

Whatever an enemy may do to an enemy or a hater to a hated, a wrongly directed mind can do one far greater harm. (42)

Neither father nor mother nor any other relative can do a man so much good as a well-directed mind. (43)

III. The faults of others are easily seen, but one's own is hard to see. A man winnows others' faults like chaff, but one's own faults he covers as a Fowler hides himself. (252)

Let a wise man first go the right way himself, and then teach others. So he will not be defiled. (158)

As he teaches others so should he himself act. Being himself well trained he may train others. It is indeed one's own self that is difficult to train. (159)

Happily do we live, we who have no worry. Feeders of joy shall we be even as the shining gods. (200)

Not nakedness, nor matted hair, nor dirt, not fasting, nor sleeping on the ground, nor rubbing the body with dust or ashes, nor sitting like an ascetic can purify a man who has not overcome his doubts. (141)

The well-disciplined man is tolerant like the earth, firm like the great pillars, clear like a lake without mud. For him there is no (spiritual) wandering on. (95)

A man is not an elder merely because his hair is gray. He may be old in years but known as "old in vain." (260)

He who leads others considerately, lawfully and impartially is a guardian of the law; he is wise and is called righteous. (257)

There never was and never will be, nor is there now a man who is wholly blamed or wholly praised. (228)

As a solid rock remaining unmoved by the wind, so the wise remain unmoved by praise or blame. (81)

If a man finds a prudent friend who walks with him, who leads a good life and is wise, let him walk with such a friend joyfully and mindfully, overcoming all troubles. (328)

Though a fool associates with a wise man all his life, he will not understand the truth even as a spoon does not know the taste of soup. (64)

But when an intelligent man knows a wise man, even for a little while, he will soon understand the truth as the tongue knows the taste of soup. (65)

The fool who knows his folly is wise so far, but a fool who thinks himself wise is called a fool indeed. (63)

IV. All tremble at weapons; life is dear to all. Comparing others with oneself, one should not kill nor cause to kill. (180)

Hatred does not cease by hatred; hatred ceases by love—this is an eternal law. (5)

Conquer anger by love. Conquer evil by good. Conquer the miser by generosity. Conquer the liar by truth. (223)

Let him advise, let him instruct, let him prevent wrongdoing. Good men will love him and only the bad will hate him. (77)

Health is the highest gain. Contentment is the greatest wealth. The trusty are the best kinsmen. Nibbana is the highest bliss. (204)

Whatever offering or sacrifice a man may make for a whole year in order to gain merit, the whole of it is not worth a small part of reverence for the upright. (108)

Before long, alas! this body will lie on the ground, cast aside and devoid of consciousness, like a useless log of wood. (41)

While the man is gathering the flowers of pleasures, death carries him off as a flood sweeps away a sleeping village. (47)

While a man is gathering the flowers of pleasure, he is overtaken by death before he is satisfied. (48)

“I have sons, I have wealth.” Thinking thus the fool is troubled. Verily, he himself is not his own. How can sons or wealth be his? (62)

Come, look at the world, glittering like a royal chariot with which the foolish are taken up, but for the wise there is no attachment. (171)

A fool does not know when he does evil. The wicked man burns by his own deeds as if burnt by fire. (136)

An evil deed does not turn suddenly like milk. Smoldering, it follows the fool like fire covered by ashes. (71)

It is an ill deed which brings remorse and the fruit of which is reaped in sorrow. (67)

There is no fire like lust. There is no grip like hate. There is no net like delusion. There is no river like craving. (251)

Misconduct is the taint of a woman. Stinginess is the taint of a benefactor. Taints indeed are all evil things both in this world and in the next. But there is a taint worse than all these. Ignorance is the greatest taint. (242–3)

It is a good deed which needs no regrets and the fruit of which is reaped in joy. (68)

The craving of the man who lives a careless life grows like a creeper. He jumps hither and thither like a monkey in the forest looking for fruit. (334)

Sandalwood or tagara wood, a lotus flower or a jasmine—sweeter than the scent of all these is the perfume of virtue. (55)

As a beautiful flower that is full of color but without scent, even so fruitless is the well-spoken word of the man who does not practice it. (51)

As a beautiful flower that is full of color and scent-laden, even so fruitful is the well-spoken word of the man who practices it. (52)

Better than a thousand meaningless words is one word of sense which brings the hearer peace. (100)

There is no happiness higher than peace. (202)

V. You should thus train yourself: “Though I am ill in body, my mind shall not be ill.” (S. III. 1)

There is no concentration for him who has no wisdom; nor is there wisdom for him who has no concentration. He in whom are both concentration and wisdom is indeed in the presence of nibbana. (372)

Craving grows greater in the man who is disturbed by evil thoughts, who is strongly lustful and looks only for pleasures. He tightens his own fetters. (349)

One is not a monk merely by a shaven head. How can a man be a monk if he is undisciplined, deceitful, filled with greed and desire? But he who wholly quiets the evil, whether small or great, is called a monk because he has quieted all evil. (264–5)

Not merely with morality and ascetic practices, nor with much learning, nor with the higher attainments, nor with solitary dwelling, nor with the thought ‘I enjoy the bliss of renunciation, which is unknown to the worldlings’ should a Bhikkhu rest content so long as he has not reached the extinction of impurities. (271–2)

Driven on by craving men circle around like an ensnared hare. Bound fast by fetters and bonds, for long they come to sorrow again and again. (342)

From craving springs grief; from craving springs fear. For him who is free from craving there is no grief. How then can there be fear? (216)

A man is not a sage merely because of silence, he may be dull and ignorant as well. But the wise man who, as if holding a pair of scales, takes what is good and leaves out what is evil, is indeed a sage, is a sage

for that very reason. He is a sage because he knows both sides in the world. (268–9)

As the bee collects honey without destroying the beauty and scent of the flowers, so should the sage go about the town. (49)

For those who are ever watchful, who train themselves day and night, who are intent on nibbana, their defilements come to an end. (226)

Calm is his mind, calm are his words and deeds. Thus calm is he who has become perfectly peaceful and wholly freed through true knowledge. (96)

Driving away idleness by earnestness, the wise man climbs the high palace of wisdom and, being free from sorrow, looks upon the ignorant and sorrowing mankind as one on a mountain sees those on the plain. (28)

Phra Srivissuddhimoli

April 21, 1972

13

Thailand Slide Lecture Set #1

Phra Srivisuddhimoli

Thailand Slide Lecture Set #1

[Based on the content of my slide lecture, the accompanying notes were prepared by an officer of the University Museum and handed out together with the set of the slides shown to the students after the lecture. Copies of the slides and notes were also distributed to other institutions of education as a community service.]

Slide 1 — Buddhism first appeared in India as an opposition to some of the beliefs of Brahmanism and its caste system. Although Buddhists believe that there were earlier Buddhas, the Buddha whose teachings form the basis of the existing Buddhism died in India in 483 B.C. (or 543 B.C. according to Theravada Buddhist tradition). Since his clan name was Gautama, he is sometimes called Gautama the Buddha.

As a young prince, he became disturbed at the unhappiness and unfairness he saw in life. At 29 years of age, he began to search for an answer. After six years he at last found enlightenment, and became the Buddha or the Enlightened One. This slide shows a bronze statue of the Buddha seated in a special pose of concentration, having conquered the Mara the Evil One. It was made about 600 years ago.

The teachings of the Buddha offer instructions for those who will follow the Middle Way to Enlightenment. The Middle Way is one of the basic concepts of Buddhism. The extremes of self-indulgence and self-mortification, or asceticism, are to be avoided.

Slide 2 — The Buddha taught for 45 years and died at the age of 80. He offered the new principle that all people were equal and could develop themselves socially and spiritually. This is the belief in karma or action, the law of cause and effect. The Dharma, or the Truth, is one of the three principles of Buddhism; the others are the Buddha and the Sangha, or the monastic order. Karma itself is one of the main concepts of the Dharma.

The Buddha of course had disciples who continued his teachings. These teachings were merely guidelines, not a dogma to be believed in implicitly. Nor was the Buddha a god to be worshipped.

Under the famous King Asoka, who died about 232 B.C., one group of Buddhist missionaries was sent by him from India to Thailand. Today 95% of the people in Thailand are Buddhists and there are many Buddhist monasteries throughout the country. In this illustration is shown the gate, with huge guardian giants, of the Temple of Dawn in Bangkok. In the left foreground stands a monk in his saffron-colored robe.

Slide 3 — Although monasteries in the provinces are often quite small, those located in big cities, like this one in Bangkok, are quite large. Here are many structures for monk use and sacred buildings containing statues and paintings of the Buddha for public use. Since Buddhism teaches the concept of social responsibility, a monastery is not a place where monks shut themselves off from ordinary life and its problems. In towns and villages the monasteries serve as important social centers for such functions as funerals and meetings between the monks and the people. In a special hall the people gain religious merit such as making offerings to the monks.

This scene shows some of the buildings in Wat Pho in Bangkok. The great building in the center distance is a large pagoda covered with ceramic tiles and housing a great Buddha statue.

Slide 4 — The great stupa seen here represents an architectural form peculiar to Thailand, although stupas occasionally show architectural influences from Ceylon and India. There are many stupas throughout Thailand. They house such things as images of the Buddha, portions of Buddhist scriptures and the relics of the Buddha or his disciples.

This particular stupa is called Phra Pathom Chedi and is covered with glazed tiles. It was originally built when Buddhism first came to Thailand but has been renovated on several occasions since then. It stands in a neighboring province of Bangkok.

Slide 5 — Not long after the death of King Asoka, Indian Buddhism split into two schools: the Theravada or Southern School, and the Mahayana or Northern School. Theravada Buddhism is found today in such countries as Ceylon, Thailand and Cambodia. The monks of Thailand wear a robe dyed to a warm saffron color. Their heads are shaved at monthly intervals. Monks form the Sangha, the third of the Three Jewels. They follow the Buddha in cultivating the three main virtues: wisdom, purity and compassion. Compassion may also be interpreted as social responsibility.

This picture shows the Venerable Phra Srivissuddhimoli lecturing at the University Museum in Philadelphia. Aside from those who commit themselves to a life of monkhood, in Thailand it is usual for a man to enter a monastery and become a monk early in his adult life even if only for a few weeks.

Slide 6 — People in the Thai village feel very close to monks in the local monastery. For them it is an honor and a means of gaining merit to do such a thing as feeding the monks or giving them clothing and other necessities of life. Usually each morning the monks leave the monastery for the morning almsround. Occasionally, however, the laypeople come into the monastery to offer their gifts of food. For other purposes, of course, they enter the monastery on a great many occasions.

In the gold lacquer painting shown here can be seen a Buddhist monastery. Toward the top of the scene, monks are receiving food from the people. At the lower right, a monk is sweeping the floor. This decoration is on the front of a cabinet holding a copy of the Buddha's teachings. In a monastery the monks study these teachings written in Pali,

the scriptural language of Theravada Buddhism. Through concentrated study of these teachings, a person can understand more clearly the Buddhist principle that the final goal of Buddhism—*nirvana* or enlightenment—is attainable in this world.

Slide 7 — Meditation in Buddhist practice is a means of preparing the mind for greater awareness and sharpening its perception of the true nature of life. It is unlike mystic meditation in which a person seeks to remove his awareness of life and its problems. Buddhist meditation offers a true internal freedom where the mind is free, not tied to material things. This leads to true happiness and a healthy mind.

The gold lacquer cabinet front shown here represents a peaceful forest scene with a pond, deer and roosters. At the right is a special little hut where a holy man could stay and meditate. Below it sits the holy man himself receiving food from monkeys.

Two types of Buddhist meditation are practiced. Tranquility meditation, the initial type, makes the mind clear and calm. It is for the purpose of concentrating so that one can move on to insight meditation. Insight meditation, the more advanced type, offers the means of gaining a true knowledge of the nature of existence. It is the highest form of Buddhist meditation, leading to the ultimate happiness and freedom.

Slide 8 — In early times the monks were the only teachers and the schools, therefore, were in the monasteries. Now the classes are taught mostly by lay teachers, but in the provinces public schools are still located in the monasteries. The government is encouraging the revival of the monk's role in education.

This illustration shows a variety of buildings in a monastery in Bangkok as seen from the Golden Pagoda which contains a bone relic of the Buddha.

Slide 9 — Here, in Nakhon Pathom, can be seen a small Buddhist monastery typical of the many scattered throughout the countryside of Thailand. Rice fields surround it and among them stand small houses of local inhabitants. In such a setting it is clear that the monastery does serve as a focal point for the community.

Slide 10 — This old wall painting from the Grand Palace compound in Bangkok shows the Buddha seated in a pavilion.

Among the sayings which he gave his followers are these:

As many kinds of garlands can be made from a heap of flowers, so many good deeds should be done once one is born. (53)

Better than a hundred years of inactivity and idleness is one day of energetic life. (112)

Better than a hundred years of folly and thoughtlessness is a single day of wise and thoughtful life. (111)

It is easy to do what is bad and harmful to oneself. What is helpful and good is hard to do. (163)

Oneself is the refuge of oneself. Who else can be the refuge? Oneself is the destiny of oneself. Therefore take care of yourself even as a merchant takes care of his noble horse. (380)

Though one may conquer a thousand times a thousand men in battle, he who conquers himself is the greatest victor. (103)

Neither father nor mother nor any other relative can do a man so much good as a well-directed mind. (43)

Slide 11 — From one of the palace buildings in Bangkok also comes this wall painting showing the Buddha standing on a lotus flower and talking to angels or holy figures of a higher order.

Here are further sayings of the Buddha:

Having myself discovered the way to the removal of the arrow of suffering, I have revealed it to you. You yourself must make the effort. The Perfect Ones only point out the way. (275–276)

Two things, monks, I have realized: discontent with good achievements and perseverance in exertion. (A.1.49)

As he teaches others, so should he himself act. Being himself well trained, he may train others. It is indeed one's own self that is difficult to train. (159)

Let him advise, let him instruct, let him prevent wrongdoing. Good men will love him and only the bad will hate him. (77)

One is not a monk merely by a shaven head. How can a man be a monk if he is undisciplined, deceitful, filled with greed and desire? But he who wholly quiets the evil, whether small or great, is called a monk because he has quieted all evil. (264–265)

Calm is his mind, calm are his words and deeds. Thus calm is he who has become perfectly peaceful and wholly freed through true knowledge. (96)

Slide 12 — This lacquer decoration on a clothing chest, showing Chinese influence, represents another tranquil forest scene appropriate for meditation. Here a holy man sits among rocks and trees with peacocks and deer not far away.

The Buddha advised his followers:

Not to do any evil; to cultivate good; to purify one's mind—this is the teaching of the Buddhas. (183)

Let no man think lightly of good: "It cannot be for me." Drop by drop is the pitcher filled and little by little the wise man is filled with merit. (122)

If a man commits an evil, let him not do it again nor take pleasure in it, for the accumulation of evil is painful. (117)

It is good to train the mind. A mind under control brings happiness. (35)

The faults of others are easily seen, but one's own is hard to see. A man winnows others' faults like chaff, but one's own faults he covers as a fowler hides himself. (252)

Conquer anger by love. Conquer evil by good. Conquer the miser by generosity. Conquer the liar by truth. (223)

14

Some Basic Concepts of Buddhism

Ven. Phra Maha Prayudh Payutto

Some Basic Concepts of Buddhism

Some people say Buddhism is not a religion; it is a system of philosophy. Others say it is neither a religion nor a philosophy, but simply a way of life. Still others say Buddhism is both a religion and a philosophy. Indeed, Buddhism can be either a religion or a philosophy, or it can be neither. It may even be called a science, a psychology, a way of life, and so on. To apply any of these terms may be either right or wrong according to what we mean by such terms. In other words, it depends on the usage and implication of the term in question. In any event, it does not matter what we call Buddhism. What really matters is why Buddhism is called so, i.e. what is meant by Buddhism. To decide what Buddhism is and is not, let us first consider some of its aspects.

Buddhism in essence is the truth, by which is meant the true nature of things, including, in particular, the various facts of life. These facts or phenomena are subject to the law of nature. And by the law of nature is meant the law of cause and effect. This law governs all phenomena, both physical and mental. When this law is discovered, the truth is realized, and one sees all things as they really are. Here is Buddhism discovered.

Once one sees things as they really are, one knows how to act upon them or what attitude to adopt toward them. He who knows the law of cause and effect knows how to avoid the undesired effects and to bring about the desired ones through his choice of action toward the causes. In other words, he knows how to apply this knowledge of the law to his everyday life. It is the teaching on this applied knowledge that is called the ethics of Buddhism—the teaching on how to treat all things wisely and how to choose to act for the good both of oneself and of others. Intended for those who have not realized the truth for themselves, it serves as a course of training toward the realization of the truth.

Any person who has discovered the truth and makes it known to the world is called a Buddha, an Enlightened or Awakened One. His dual position is that of the discoverer and teacher. He cannot realize the truth for anyone else. He can only point out the way to the realization of the truth. The truth is to be realized by each one for oneself. But a man can follow what his teacher teaches him, that is to say, he must undergo the training himself. This is how the Buddha can help humankind. But he can in no way save a man. Everyone must save himself. Once the training course is completed, one reaches the goal. One realizes the truth for oneself, thereby becoming a sort of Buddha oneself.

Therefore, in order to realize the truth each person must make an effort for himself. One is responsible for oneself. Throughout the training course—or the Path as it is called—there is no intervention from outside. There is a lot for him to do, but all are lessons for training. There is nothing that can be called a commandment. Even a precept is merely a training rule the trainee takes upon himself by his own choice. The trainees can practice the teaching at various levels according to their maturity. In a nutshell, the course, or the Path, consists of three main levels: morality, concentration and wisdom. Wisdom is the crown jewel or key virtue of Buddhism, because it is only through the knowledge of things as they really are that one realizes the truth, has the perfectly right attitude to life and to the world, and becomes free. One has thus purified oneself and gained freedom.

Freedom and purity are the automatic outcomes of perfect wisdom. Because through perfect wisdom, or the knowledge of the truth, one knows all things as they really are, and as a result, has no attachment to them. Selfishness is completely eradicated. One becomes independent and is no longer tainted by anything in the world. With the mind cleared through purity, the trained and liberated one looks upon suffering beings with compassion. He accordingly tries to help his fellow beings out of sorrow—from which he has been freed—to attain the state of purity and freedom as he himself has. His attitude to life and to the world is that of

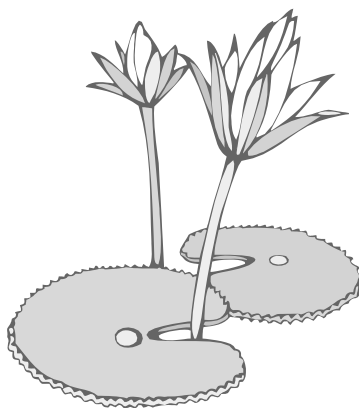
independence, detachment and freedom, while to his fellow beings it is that of boundless love and compassion. He who has reached freedom reaches the goal. He becomes a perfect man, with purity, wisdom and compassion as his main characteristics.

As the goal can be reached only through true knowledge, the Buddhist attitude to the world is the acceptance of the truth at every level of the training. A Buddhist must face bravely any fact of life whether desirable or not, and try to solve a problem through properly dealing with its cause; he must never deceive himself. This is his attitude to life and to the world.

To himself he is responsible for his own salvation. He must develop a sense of duty. He must be dutiful and earnest. There is no Being sitting in judgment of his right or wrong. It is the natural law of cause and effect that governs his action. He makes his own destiny. As all beings are facing the common problems in life and wandering together through the same cycle of life, they are friends and relatives. Though one cannot realize the truth and gain freedom for another, one can still guide and encourage others. The more one has made progress along the Path, the more one can render help to one's fellow beings.

If Buddhism is to be called a religion, it is one with no God, no Saviour, no prayers, no priests, and no commandments. If it is to be called a system of philosophy, it is one which teaches dependence not on reason, but on direct knowledge of life experiences.

And now you can decide for yourself what Buddhism is, and what it is not.



อนุโมทนา

ขอเขียนทั้งหลายในหนังสือนี้ ที่เกิดเป็นเล่มหนังสือขึ้นดังปรากฏ กล่าวได้เต็มปากว่า สำเร็จด้วยน้ำใจปรารถนาดีของ รศ.ดร.สมศีล ฌานวงศ์ ราชบัณฑิต ซึ่งได้แสดงออกตั้งแต่คดีริเริ่ม รวบรวม จัดการ และดำเนินการ จนเสร็จเป็นเล่มสมบูรณ์

ขอเขียนที่กล่าวเหล่านั้น เกิดขึ้นในโอกาสต่างๆ กระจายกว้างในช่วงเวลาอย่างมากถึง ๒๕ ปี (พ.ศ. ๒๕๑๒-๒๕๓๗ หรือ ค.ศ. ๑๙๖๙-๑๙๙๔) แต่ส่วนมากเขียนเมื่อไปบรรยายในอเมริกา ในบางช่วงของเวลา ๙ ปี ระหว่างพ.ศ. ๒๕๑๕-๒๕๒๓ เมื่อใช้งานในคราวนั้นๆ แล้ว ก็เหมือนปล่อยทิ้งไปเลย แม้บางเรื่องจะมีการตีพิมพ์บ้าง ก็เป็นการริเริ่มของผู้อื่น เช่นเรื่อง “Foundations of Buddhist Social Ethics” ที่ University of South Carolina Press นำไปจัดพิมพ์รวมในหนังสือ *Ethics, Wealth and Salvation: A Study in Buddhist Social Ethics* เมื่อปี ๑๙๙๙ (เรื่องเดียวกันนี้ สถาบันไทยคดีศึกษา มหาวิทยาลัยธรรมศาสตร์ เคยนำไปเผยแพร่ในขอบเขตหนึ่ง เมื่อปี ๒๕๒๖) งานส่วนใหญ่ยังคงนอนเงียบและกระจัดกระจายอยู่จนกระทั่ง ดร.สมศีล ฌานวงศ์ รวบรวมจัดพิมพ์ขึ้นคราวนี้

แท้จริง ผู้เขียนเองมิใช่จะไม่ใส่ใจงานเหล่านี้เสียเลย ได้นึกไว้ตั้งแต่แรกว่าควรยกขึ้นมาปรับปรุงและใช้งานหรือพิมพ์เผยแพร่ แต่แล้วเวลาก็ผ่านล่องไปกับงานด้านอื่นอย่างรวดเร็ว ไม่มีเวลานึกถึงอีก ครั้นนานเข้าก็ค่อนข้างจะลืม เหมือนว่าละทิ้งดีแต่ว่าได้เก็บใส่แฟ้มไว้และยังคงอยู่อย่างเดิม

การที่ผู้เขียนเองวางทิ้งงานเหล่านี้เสียนั้น เป็นเรื่องที่เป็นไปเอง เนื่องจากใจมุ่งอยู่แต่จะทำงานหนังสือธรรมที่คิดไว้เดิมเป็นหลัก โดยเฉพาะ *สารานุกรมพุทธศาสตร์*

ซึ่งเมื่อทำไปๆ พอเห็นว่ายาวนานจะไม่อาจให้จบได้ ก็หันกลับมาตั้งรูปแบบใหม่และตั้งต้นอีกแล้วๆ เล่าๆ ๓ ครั้งแล้ว ก็ยังไม่จบสักฉบับเดียว งานนี้ทำให้ถึงงานอื่น รวมทั้งการไปบรรยายต่างประเทศ เป็นเรื่องแทรกผ่าน พอให้เสร็จไปคราวหนึ่งๆ

แม่แต่ระหว่างไปอยู่ทำงานตามที่เขานิมนต์ในต่างประเทศ ก็กลายเป็นคอยหาเวลาอิสระที่นั่น มาใช้ทำงานหลักที่ติดค้างในเมืองไทย ทำไปทำมา งานค้างในเมืองไทยเอง ก็ได้แค่ครั้งๆ กลางๆ ดังที่ สารานุกรมพุทธศาสตร์ ยังค้างตั้งอยู่จนบัดนี้ (ฉบับแรกจบ “บ” ฉบับที่ ๒ จบ “ต” ฉบับที่ ๓ จบ “ก”) เสร็จออกมาเพียงงานแทรกที่คิดว่าพอจะใช้กันไปพลางๆ คือ พจนานุกรมพุทธศาสตร์ ฉบับประมวลธรรม และ พจนานุกรมพุทธศาสตร์ ฉบับประมวลศัพท์ กับหนังสือ พุทธธรรม ที่รอเวลามา ๒๐ กว่าปีว่าจะเพิ่มเติมอีก ๔ บท

งานค้างทางเมืองไทยไม่เพียงทำให้ไม่ตั้งใจทำงานเมืองนอกเท่านั้น แต่ในที่สุดก็ตัดขาดงานด้านต่างประเทศไปทั้งหมด เพราะหลังจากไป Harvard ในพ.ศ. ๒๕๒๔ (ค.ศ. ๑๙๘๑) แล้ว ปีต่อมา ๒๕๒๕ เมื่อทาง Harvard ติดต่อจะนิมนต์อีก ก็ได้อ้างว่างานค้างมาก ยังไปไม่ได้ ปี ๒๖ ปี ๒๗ จะนิมนต์อีก งานไทยก็ค้างอีก เลยตกลงกันล่วงหน้าว่าคงจะไปได้ในปี ๒๕๓๐ แต่พอถึงเวลาเข้าจริง ก็ได้แค่บอกว่างานไม่เสร็จยังไปไม่ได้ และมาถึงบัดนี้ อีก ๒๐ ปี ถึง พ.ศ. ๒๕๕๐ งานเมืองไทยก็ค้างอยู่นั่นเอง

ญาติโยมช่วยกันสร้างวัดญาณเวศกวันถวายเพื่อฟื้นฟูสุขภาพให้มีกำลังมีเวลากับทั้งสภาพ แวดล้อมอันเป็นสัปปายะที่จะทำงานค้างตามปรารถนาได้เต็มที่ งานเล็กงานน้อยอย่างอื่นเพิ่มขึ้นมาตามกาลเวลา ก็ได้เตือนกันให้ระวัง มิให้ไปหลงทำงานสุจริตพออนตันรั้ง แต่เวลาก็ยังไม่พอยุ่ตนเอง

งานด้านต่างประเทศนั้น ไม่เพียงหยุดเลิกไปเท่านั้น แม้แต่เวลาที่จะเล่าหรือพูดถึงสิ่งที่ได้ไปพบเห็นมาก็ไม่มี ทั้งที่นึกอยู่ว่ามีอะไรน่าคิดมากมายที่ควรเล่าให้ญาติโยมและคนไทยฟัง มีหลุดออกมาเพราะมีเหตุจำเพาะให้พูดเพียง ๒ ครั้ง คือ ครั้งแรก ดร.ชาย โพธิธิตา ขอสัมภาษณ์ลงตีพิมพ์ในนิตยสารพุทธจักร ในชื่อเรื่องว่า “ความคิด

เกี่ยวกับการพระศาสนาที่ได้ไปเห็นมา” (พ.ศ. ๒๕๑๕) กับอีกครั้งหนึ่ง คณะครูศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย นิมนต์ไปพูด เกิดเป็นหนังสือชื่อ *มองอเมริกา มาแก้ปัญหา ไทย* (บรรยายในวันคล้ายวันสถาปนาคณะครูศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย ครบรอบ ๒๕ ปี ๑๐ ก.ค. ๒๕๒๕, พิมพ์ครั้งแรก พ.ศ. ๒๕๒๖)

สิ่งที่พลอยเจ็บหายไปด้วยเพราะการมองแต่งงานทางเมืองไทย ก็คือการติดต่อกับสื่อสาร พอกลับถึงเมืองไทย หันมามุ่งทำงานที่ค้างเต็มเวลา ก็เหมือนตัดทุกอย่างทางต่างประเทศไปทันทีและตลอดไป ยิ่งกว่านั้น แม้ในเมืองไทยเอง นับแต่พ.ศ. ๒๕๓๐ เป็นต้นมา เมื่อผ่าตัดเส้นเลือดใหญ่สู่สมอง (carotid artery) เส้นข้างซ้ายแล้ว ก็ตัดการออกไปแสดงธรรมหรือบรรยายนอกวัดหมดสิ้น

แท้จริงนั้น เมื่อไปพักในต่างประเทศ นอกจากศาสนกิจคืองานแล้ว อีกด้านหนึ่งที่ต้องเกี่ยวข้องเคียงคู่กัน ก็คือบุคคล ทั้งผู้เดินทางไปด้วยจากเมืองไทย ที่ช่วยทำหน้าที่เป็นลูกศิษย์ และผู้อยู่ที่นั่นอันเรียกได้ว่าเป็นเจ้าถิ่น ซึ่งมีทั้งคนไทยและคนอเมริกัน

ผู้ที่เรียกว่าเป็นลูกศิษย์จากเมืองไทย ครั้งไป Swarthmore (พ.ศ. ๒๕๑๙) คือ คุณบุญเลิศ โภธิณี และครั้งไป Harvard (พ.ศ. ๒๕๒๔) คือ อาจารย์โฮม ใต้รัตน์ (ครั้งแรก เมื่อไปที่ Pennsylvania พ.ศ. ๒๕๑๕ ทางฝ่ายเจ้าถิ่นมอบหมายให้คุณ Mike อดีต Peace Corps volunteer ที่เมืองไทย ทำหน้าที่ติดตามดูแล จึงไม่ต้องเตรียมลูกศิษย์จากเมืองไทย) คุณบุญเลิศ โภธิณี มีอายุแก่กว่าผู้เขียนเพียงเล็กน้อย แต่อาจารย์โฮม ใต้รัตน์ แก่กว่าผู้เขียนประมาณ ๒๐ ปี

สำหรับการไปครั้งแรก ที่ Philadelphia (พ.ศ. ๒๕๑๕) จำได้เพียงว่าถูกผู้ใหญ่กำหนดตัว แต่แน่นอนว่า บุคคลที่มีบทบาทสำคัญในเรื่องนี้ตลอดกระบวนการ ก็คือ อาจารย์คลอสเนอร์ (Mr. William J. Klausner) แห่งมูลนิธิเอเชีย ซึ่งเป็นองค์กรที่ช่วยอุปถัมภ์มหาวิทยาลัยสงฆ์ตลอดเวลายาวนานในระยะที่ยังไม่ได้รับการรับรองจากราชการไทย

เวลาตลอดทั้งหมดแห่งศาสนิกจโนอเมริกา นั้น เป็นช่วงเวลาแห่งความเอื้อเฟื้อ
 เกื้อกูล ในบรรยากาศแห่งความมีน้ำใจไมตรี ที่ระลึกถึงด้วยความชื่นบานสดใสและ
 รื่นเย็นสบายอบอุ่นใจ

ใกล้ที่สุด คือ Professor Dr. Donald K. Swearer ซึ่งเป็นผู้มีน้ำใจงามยิ่ง
 นอกจากเอาใจใส่จัดเตรียมความเป็นอยู่ทั่วไปให้เป็นล้นพายเป็นแล้ว ก็ติดตามดูแลให้
 ได้รับความสะดวกทุกอย่าง ไม่เพียงพาลูกศิษย์พระไปให้รู้จักตลาดที่จะซื้อหาข้าวของ
 ตั้งแต่ต้น ต่อนั้นยังนัดพาไปหาซื้อของที่ต้องการเป็นประจำ แม้แต่ในเรื่องเล็กๆ
 น้อยๆ เช่น เมื่อผู้เขียนยกเรื่องที่ค้างจากเมืองไทยขึ้นมาทำ Dr. Swearer ก็นำลูกศิษย์
 (ฝรั่ง) พากันไปเยี่ยมและชนพระไตรปิฎกบาลี ฉบับสยามรัฐ เกือบทั้งชุด จาก Harvard
 University Library มาไว้ในที่พัก เพื่อให้ผู้เขียนใช้ได้สะดวก

ในทางวิชาการ Dr. Swearer ซึ่งเป็นบุคคลที่รู้จักกันดีที่สุดท่านหนึ่งในวงการ
 การศึกษาพระพุทธศาสนาในอเมริกา (ปัจจุบันเป็น Director of the Center for the
 Study of World Religions, Harvard University) ได้แสดงความปรารถนาดีโดย
 เป็นลือความรู้จัก และเป็นจุดเริ่มความสนใจที่ทำให้มีการนิมนต์ผู้เขียนไปแสดง
 ปาฐกถาในที่ต่างๆ เช่น Oberlin College ใน Ohio, Haverford College ใน
 Philadelphia ตลอดจน Asia Society ใน New York City

ข้างนอกออกไป ในถิ่นใกล้เคียงโดยรอบวิทยาลัยและมหาวิทยาลัย ญาติโยมคน
 ไทยและนักศึกษาไทย หลายคนหมั่นมาเยี่ยมเยียน นำภัตตาหารมาถวายสม่ำเสมอ
 ถึงวันหยุด บ้างก็มาพาลูกศิษย์ไปเที่ยวชมให้รู้จักสถานที่และการเดินทาง บางท่าน
 อุปถัมภ์จริงจังมาก พอจะมีการเดินทางไกลไปที่ไหน ก็ส่งตัวเครื่องบินมาทั้งสำหรับ
 ถวายพระคือผู้เขียน และให้แก่ลูกศิษย์

เมื่อไปพักที่วัด ทั้งที่วัดวชิรธรรมปทีป เมืองนิวยอร์ก และที่วัดธรรมาราม
 เมืองชิคาโก พระก็เต็มใจช่วยงาน ญาติโยมก็อุปถัมภ์บำรุง ถึงพักอยู่ไกลก็ชวนชวย
 ไปรับมาเทศน์ โดยเฉพาะในวันสำคัญทางพระพุทธศาสนา ไม่ขาดไม่เว้น

ทั้งที่มีศรัทธาเปี่ยมหัวใจไมตรีและเกื้อกูลอย่างดีถึงเพียงนี้ แต่พอนิมิตต์อีก ก็ ผัดเพี้ยนอยู่นั้นจนเลิกราไปเองในที่สุด ทั้งหมดนี้ก็อย่างที่กล่าวแล้วข้างต้นว่า มัวมุงรอ ทำงานค้างทางเมืองไทยให้เสร็จ ซึ่งก็คือมองไม่เห็นวันที่จะเสร็จเลยนั่นเอง แต่ก็บอก ได้ว่า แท้จริงนั้น ได้ตระหนักดีถึงหัวใจและมองเห็นความสำคัญแห่งความปรารถนาดี ของทุกท่าน

เมื่อทุกอย่างเงียบอยู่ ก็ปล่อยอะไรๆ เรื่อยไปก่อนได้ แต่เมื่อในด้านงานมีการ จัดทำขึ้น แล้วงานปรากฏตัวเป็นหนังสือออกมา เหมือนทำลายความเงียบ เรื่องเดิมที่ พ่วงกันอยู่ คือด้านบุคคล ก็ควรมีการแสดงออกพร้อมด้วย

จึงเห็นว่าหนังสือนี้จะสมบูรณ์ ก็ต่อเมื่อได้กล่าวโยงไปถึงบุคคลที่เกี่ยวข้องและ บรรยายภาคที่งานเกิดขึ้น โดยขอภัยในส่วนที่เป็นการรื้อรื้อขัดข้อง และขออนุโมทนา ความมีหัวใจอุปลักษณ์เกื้อกูลอย่างจริงจัง อันช่วยให้ศาสนกิจสัมฤทธิ์ผลลุล่วงไปได้ และขอให้ทุกท่านเจริญกุศลประสบจตุรพิธพรทั่วกัน

พระพรหมคุณาภรณ์ (ป. อ. ปยุตฺโต)

๑๖ กันยายน ๒๕๕๐

In Appreciation*

The appearance of the writings contained herein in book form as they now do, I can say without reservation, was brought to fruition in a spirit of goodwill by Associate Professor Dr. Somseen Chanawangsa, Fellow of the Royal Institute of Thailand. Not only did he initiate the idea, but he also gathered the materials, managed the project and saw the book through the press.

The writing of these essays occurred on different occasions widely distributed over a very long span of up to 25 years (1969–1994). Nevertheless, they were mostly written when I was giving lectures in the United States during some parts of the nine-year period from 1969 to 1981. Once having served the given purposes, these writings were seemingly left behind. Even though some of them got published at all, it was the initiative of other people. For instance, the essay “Foundations of Buddhist Social Ethics,” included in *Ethics, Wealth and Salvation: A Study in Buddhist Social Ethics*, was published by the University of South Carolina Press in 1999. (The same essay was also disseminated to a certain extent by Thammasat University’s Thai Khadi Research Institute in 1983.) The majority of them, however, lay dormant and scattered until Dr. Somseen Chanawangsa gathered them for this publication.

In fact, it was not the case that I had never paid any attention to these writings. From the very outset there was an idea that they should be revised and put to use, or published. Time elapsed quickly with other work going on so that there was no time left for me to think about them. The longer the time passed, the more they tended to sink into oblivion, as if abandoned altogether. Fortunately, they were all properly filed and therefore remained intact.

*Translated from the Thai by Somseen Chanawangsa.

It was only natural for me to leave these writings behind, as I was primarily focused on some previously conceived book projects on the Dhamma. In particular, after some time into the project to compile an *Encyclopedia of Buddhism*, when I realized that it would be too lengthy to be completed, I switched to a new format and started from scratch. I had done this off and on for three times already, yet not a single volume had been finished. Due to this project alone, all other work, including giving lectures abroad, had to take a back seat, becoming a sideline to be taken care of on each particular occasion.

Even during my invitation visits to give lectures abroad, it turned out that I kept looking for free time there to work on the major projects left unfinished in Thailand. Eventually, the work still outstanding in Thailand itself could only be half-finished. A case in point was *The Encyclopedia of Buddhism*, which has been left in limbo until now. (The first version covered up to the end of the letter “น,” the second version ended with the letter “จ,” and the third version ended with the letter “ก.”) Only a couple of sideline projects came out, which were presumably adequate for provisional use. They were the bilingual *Dictionary of Buddhism with Numerical Dhammas* and the monolingual *Dictionary of Buddhist Terms*. As for the book *Buddhadhamma*, I have now been waiting for over twenty years just to add four more chapters to the existing volume.

The projects still outstanding in Thailand not only distracted my attention from the work abroad, but eventually they even made me cut off all my work on the foreign front. After the trip to Harvard in 1981, when I was contacted for another invitation from the University the following year, my excuse was that I had so much unfinished work to do that I could not make the trip. Two more contacts for invitations came in 1983 and 1984, yet the work in Thailand remained outstanding. It was therefore agreed in advance that I should be able to make it in 1987. When the time actually came, I could but tell them that the work here was

still unfinished. Even until now—twenty years later—in 2007, my work in Thailand has not yet been finished.

A group of lay devotees joined hands in building Wat Nyanavesakavan for my rehabilitation so that I would have the energy and time as well as a favorable ambience to devote all my effort to the unfinished projects as I wished. However, as time went by, there arose more and more petty chores. I could only remind everybody not to get sidetracked like the proverbial Sukhrip [in *Ramakian*, the Thai version of *Ramayana*] exhausting himself pulling out a big tree. Even so, there was still not enough time.

As for work on the foreign front, not only did I quit everything, but I did not even have the time to tell or talk about what I had seen and experienced there, despite bearing in mind that there was a lot of food for thought that was worth telling the lay devotees and Thai people in general. Nevertheless, there were only two specific occasions when I had to break my public silence. On the first occasion, Dr. Chai Podhisita interviewed me for publication in the monthly magazine *Buddhacakra* under the title “Reflections on the Buddhist affairs I have witnessed” (1972). On the other occasion, the Faculty of Education, Chulalongkorn University, invited me to give a lecture, which culminated in a book entitled *Looking to America to Solve Thailand's Problems* (a special lecture given on the 25th anniversary of Chulalongkorn University's Faculty of Education, July 10, 1982, first published 1983.)

One collateral casualty of my preoccupation with the work in Thailand was staying in touch. Once back in Thailand, I turned my attention to working full time on the unfinished projects, in effect as if severing my foreign ties abruptly and for good. Moreover, even here in Thailand, since 1997, when I underwent surgery on the left carotid artery, I have declined all invitations to give sermons or lectures outside my monastery.

In fact, during my residence abroad, apart from the religious duties, i.e. the work itself, the other front I had something to do with in tandem was the human front—the persons from Thailand accompanying me on the trips to serve as my lay companions, and the people residing over there who might be called the local hosts, both Thai and American.

The so-called lay companions from Thailand were Mr. Boonlert Bodhini, on the trip to Swarthmore in 1976, and Ajahn Soam Dairat, on the trip to Swarthmore in 1981. (On the first trip, to Pennsylvania in 1972, the host assigned Michael [whose last name I have regrettably forgotten], a returned Peace Corps volunteer from Thailand, to be the escort so that no lay companion from Thailand was needed. Mr. Boonlert is a bit older than me, while Ajahn Soam was some twenty years my senior.

As for my first trip, to Philadelphia in 1972, all I can now recall is that I was handpicked by the senior monks [at my Buddhist University]. Nonetheless, what I know for certain is that the person playing a crucial part in the entire process was Mr. William J. Klausner, of the Asia Foundation, the organization lending support to the Buddhist University over a long period when the University had not yet been legally recognized by the Thai government authorities.

Throughout the time spent on my religious duties in America, it was a period of generosity and support, and an ambience of thoughtfulness and friendliness, which I can recall in bright and cheerful mood, in cool and comfort, as well as with warm feelings in my heart.

The closest person was Professor Dr. Donald K. Swearer, who was wondrously thoughtful. Apart from taking care in arranging favorable living conditions in general, he was attentive to providing all the convenience. Not only did he show the monk's lay companion where to shop at the outset, but he regularly took him to buy what was needed later on. Even in trivial matters, when I resumed work on an unfinished project from Thailand, Dr. Swearer took his American students to the Harvard University Library to check out almost the entire set of the Royal

Siamese Version of the Pali Tipataka and left them at my residence just for convenience of use.

On the academic front, Dr. Swearer, one of the best known figures in Buddhist studies in the United States (currently Director of Harvard University's Center for the Study of World Religions) expressed his goodwill by introducing me to other people, which aroused their interest and led to the invitations for me to give lectures at such institutions as Oberlin College in Ohio, Haverford College in Philadelphia and the Asia Society in New York City.

Extramurally, in the environs of the college and the universities, a number of Thai devotees and students paid me a visit on a regular basis, making food offerings. When it was a holiday, some came over to pick up my lay companion and show him around so that he could get to know the various places and means of transportation. Some were very enthusiastic in lending their support. When I was to travel a long distance, plane tickets would be sent not only to me but also to my lay companion.

When I went to stay in the monasteries, both at Wat Vajiradhammapadip in New York and at Wat Dhammaram in Chicago, the monks were willing to assist me in my work, and the lay devotees were also very supportive. Even though I was staying quite a long way away from them, they never failed to go all out to bring me to their place for a sermon, especially on major Buddhist holidays.

Despite such a high degree of faith, thoughtfulness, friendliness and support, when I got an invitation, I kept postponing it until they finally gave up the idea. As mentioned above, all this was due to my focus on waiting to finish up the projects still outstanding in Thailand—for which the date of completion is nowhere in sight. Even so, I can say that I am in fact well aware of the thoughtfulness and appreciate the goodwill of everybody.

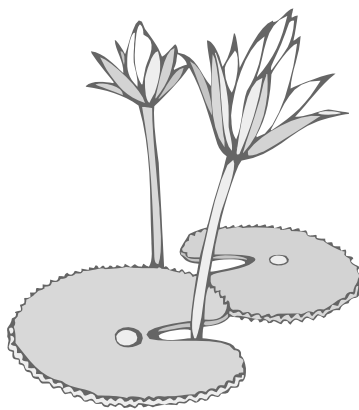
When everything remained dormant, it would seem all right to let them be the way they were. But once something was done on the work

front, which emerged in the form of a book, as if to break the silence, what was originally related, namely the human front, should also be given expression at the same time.

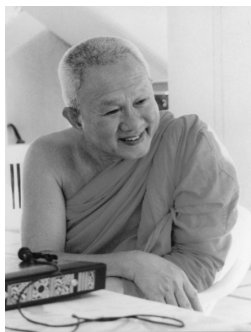
It was therefore deemed that this book would not be complete without referring to the people involved and the ambience in which the work took place. I would like to express my apologies for all the hesitancy and disruptions, and also my appreciation for the thoughtfulness, and enthusiastic support and assistance. May all prosper in their merit and be blessed with the four boons of life—longevity, radiance, happiness and strength.

Phra Brahmaganabhorn (P. A. Payutto)

September 16, 2007



About the Author



The Venerable Bhikkhu P. A. Payutto was born on January 12, 1939 in the province of Suphan Buri, Thailand. The initials “P. A.” stand for “Prayudh Aryankura,” the venerable’s secular personal and family names. In 1951, after three years of secondary schooling in Bangkok, and back in his hometown, he was ordained as a novice. In 1961, shortly after completing the highest grade of Pali studies, he received his higher ordination under the royal patronage, being given the monastic name “Payutto,” and was thus referred to as “Phra Maha Prayudh Payutto.” A year later he obtained his Bachelor of Arts in Buddhist Studies, with first-class honors, from Mahachulalongkorn Rajavidyalaya Buddhist University.

After his graduation he became a lecturer at his alma mater, where he also served as assistant secretary general and subsequently as deputy secretary general until 1974. He was abbot of Wat Phra Phiren in Bangkok from 1972 to 1976.

Apart from teaching Buddhism at various universities in Thailand, he was invited to lecture at the University of Pennsylvania’s University Museum in 1972 and at Swarthmore College, Pennsylvania, in 1976. In 1981 he was invited as a visiting scholar and subsequently appointed as a research fellow at the Divinity Faculty of Harvard University. Most of the papers published in the present collection were written during his teaching appointments at these leading institutions in the United States.

A highly revered monk and eminent scholar, he is also widely respected as an eloquent preacher and authoritative writer, with

thousands of Dhamma talk recordings and hundreds of books on Buddhism to his credit. The venerable is especially renowned for his seminal single-volume treatise on Theravada Buddhism entitled *Buddhadhamma*, and his bilingual *Dictionary of Buddhism with Numerical Dhammas* and monolingual *Dictionary of Buddhist Terms*. In recognition of his outstanding scholarship and significant contributions to Buddhism, over ten institutions of higher learning, both in Thailand and abroad, have conferred upon him honorary doctorates and other honorific titles. Among such accolades is the UNESCO's Prize for Peace Education, which he received in 1994.

Most recently he was appointed Honorary Fellow of the Royal Institute of Thailand on December 20, 2006.

On account of his devoted services to Buddhism over the past decades, he has been successively elevated to the following ecclesiastical ranks:

- Phra Srivissuddhimoli
- Phra Rajavaramuni
- Phra Debvedi
- Phra Dhammapitaka
- Phra Brahmaganabhorn

(By convention each of these ranks may be informally prefixed with the honorific “chao khun,” or “than chao khun,” the latter of which can also be used reverentially as a form of address.)

Currently, he is abbot of Wat Nyanavesakavan in the province of Nakhon Pathom, the historic “first city” where Buddhism was introduced into the present-day Kingdom of Thailand.

[Information updated to September 2007]

รายนามผู้ร่วมพิมพ์

ระบุจำนวนเงิน (บาท)

คุณชวลิ ไชยธีระพันธ์ (อุทิศกุศลแด่บิดามารดา)	50,000	คุณนำฝน บุญชะวัฒน์	1,000
คุณธีรพล นิยม	10,000	ผศ.พัชนี มานะวานิชเจริญ	1,000
รศ.ภาคินี นิยมเหตุ	5,000	คุณสุมิตรา ครสงคราม	1,000
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- คุณธนพล วัฒนกุล	5,000	อ.ดร.พรทิพย์ อันทิวโรทัย	1,000
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จันทร์เชรี	5,000	และครอบครัว "สุชุมาลินท์"	1,000
อ.พูนสวัสดิ์ อภิสิทธิ์ (อุทิศกุศลแด่บิดามารดา)	5,000	ผศ.เสียงทิพย์ สุขศรี	500
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อ.ธีรบูรณ์ สมบูรณ์แก๊ง	3,000	ศ.ประกาศรี สีหอำไพ	500
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อ.ดร.ทวีศักดิ์ ชนาคม	1,000	คุณประเวท กองไผ่กลาง	200
อ.ลดา รัตกลิกร	1,000	คุณโสภา สร้างสาม	200
คุณประไพศรี บุญพจนสุนทร	1,000	คุณพวงนา บัวกระสินธุ์	200
ศ.ดร.ปราณี กุลละวณิชย์	1,000	คุณทองพิมพ์ บัวกระสินธุ์	100
ผศ.จิตโสมนัส คิวะดัตต์	1,000	คุณแอนลา เวชเดช	100
ผศ.ดร.กัลยาณี สัตะสุวรรณ	1,000	คุณสิริรักษ์ ชูสวัสดิ์	100
ผศ.กรรณิกา วงศ์สารเลีฐ	1,000	คุณเหมงราช เหมงหงษา	100
ผศ.เยาวภา พุกกะคุปต์	1,000	คุณสุธามาศ สุธีร์วัฒนานนท์	100
ผศ.เบญจวรรณ ผ่องแผ้ว	1,000	คุณสุนธิ์ ฟานิช	100
ผศ.พรพิมพ์ กิจสิริพันธุ์	1,000	คุณศุภสิพร อินทพิชญ์	100
อ.ภาวรรณ หมอกยา	1,000	คุณวราภรณ์ พนไธสง	100
บริษัท ควอลิเทค จำกัด (มหาชน)	1,000	คุณรุ่งอรุณ สายสงคราม	40
ผศ.เสาวภา ฉายะบุระกุล - คุณธรัช ชนิตนันท์	1,000	รศ.ดร.วิภา ฆานวงศ์	
ผศ.ดร.ภาวณี ธีรคุปต์	1,000	(อุทิศกุศลแด่บิดามารดา)	3,000
รศ.ดร.ปัญญาลี วาสนสมสิทธิ์	1,000	รศ.ดร.สมศีล ฆานวงศ์	
คุณอนุสรณ์ บุญชิต	1,000	(อุทิศกุศลแด่บิดามารดา)	1,000
ดร.นิชชต์ สุนทรพิทักษ์	1,000	คุณภาวณา ฆานวงศ์	500
		คุณปัญญา ฆานวงศ์	500