



Engaged Buddhism



Buddhism — a Balancing Factor for Current World Developments

By Venerable Dhammavamsō¹

Today, the world may seem at its zenith of development. In spite of their different forms in different countries and regions, current world developments have a common point: the West (since the Renaissance) and the East (since the past century) have developed along materialistic lines. As a result, various things have been replaced with others in both the environmental and human fields. For the past decades some Buddhist scholars, in the face of so many social changes, have attempted to reassess the role of Buddhism in the new situation of the world. Hence, a question is raised as to whether traditional Buddhism, which has shaped the civilization of many peoples in the East for centuries, may remain adaptive and fluid in the modern era.

Generally speaking, there are two discernible different tendencies among those scholars. Some scholars such as Thich Nhat Hanh, Walpola Rahula, Sulak Sivaraksa, H.H. the Dalai Lama, Robert Thurman, and so on, maintain that there remains a continuity between Buddhism today and Buddhism of the past. Although the world is changing rapidly with its various developments, humanity's fundamental sufferings and the best ways of dealing with them remain the same as what are already explicitly formulated in most Buddhist teachings. Therefore, Buddhism today, whatever new forms it may take on, is essentially contiguous with its tradition. In the words of Sivaraksa: "To be of help we must become more selfless and less selfish. To do this, we have to take more and more moral responsibility in society. This is the essence of religion, from ancient times up to the present." (1988: 12)

Meanwhile, other scholars such as Joseph Kitagawa, Christopher Queen, Kenneth Kraft, Ken Jones, and so forth, assert that traditional Buddhism is

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not interested in social engagement at all; or rather, there may be some perceivable social implications latent in Buddhist texts but they are not documentary evidence of any given socio-political-economic norms and paradigms. In the words of Kitagawa: “Neither the monastics nor the laity seemed to have given much thought one way or the other to the norms and structures of the social and political order, which to them had no immediate religious significance.” (1980: 89)

Most Buddhist scholars of the latter tendency are in agreement with Kitagawa about his claim. To back up this contention, Ken Jones offered a description of the three distinct types of Buddhist “social action”:

- (1) Alternative Societal Models (for example, monastic and quasi-monastic communities) and particularly “right livelihood”;
- (2) Social Helping, Service and Welfare, both in employment and voluntarily;
- (3) Radical Activism (directed to fundamental institutional and social changes, culminating in societal metamorphosis). (1989: 216)

Thus, “engaged Buddhist” scholars, whether they claim a continuity or discontinuity between Buddhism today and its tradition, have more or less suggested some modifications, either methodological or ideological, in Buddhist theories and practices such that they may be effectively applied to the cessation of suffering in the modern world.

Before asking whether engaged Buddhist scholars’ suggestions may be practicable in the current world situation, let us take an overview of what issues are being confronted and how they may be resolved by the world today.

In *Theory of Complexity and Applications*, when dealing with the impact of socio-political-economic norms and structures upon individual and social life Nam P. Suh writes:

Socio-political-economic issues may be grouped under three categories:

1. Protection from “fear” factors – health care, defense, natural disasters, man-made disasters, welfare, social security
2. Responding to “greed” factors – economy, stock market, productivity, wealth accumulation, investment
3. Fulfilling of human aspirations – scientific discoveries, invention and innovation, space exploration, freedom. (2003: 252)

Also in his view governments are organized to manage these three basic issues. Various means of dealing with them which governments have adopted are that (to deal with the “fear” factors) society supports hospitals, police, army, research on biology and medicine, earthquake mitigation, safety rules and procedures, welfare systems, and **religion**; that (to deal with the “greed” factors) society uses such instruments as: reward for investment, protection of financial and capital markets, the right to own real estate, and support for the value of the currency; and that (to deal with human aspirations) society supports noble causes such as space exploration, scientific and technological explorations, and **schools**, and by protecting the right to be free.

That is how modern humanity should do to deal with these socio-political-economic issues, which are considered “complex for two reasons: (1) our inability to design the policies to assure the desired future outcome and (2) the uncertainty of the future outcome.” And Nam P. Suh goes on with his critical analysis: “The uncertainties associated with these issues increase with an increase in the number of organizations or individuals that can affect the outcome, making them more complex. The complexity of socio-political-economic issues also increases with the increasing uncertainty of future events and circumstances. During the past 50 years alone, society has changed in totally unexpected ways because of many developments: new technologies, new drugs, tyrants, religious movements, scientific discoveries, migration of people, free trade, free flow of information across all boundaries, revolutions, natural disasters, and wars. Thus people and information can no longer be managed and manipulated by only a few.”

Accordingly, the solution that he advances is that “The role of government is to manage and reduce the complexity in improving the quality of life of its citizens and in resolving the socio-political-economic issues that are related to fear, greed, and aspirations. An ideal government’s role is to provide freedom, welfare, health, and prosperity to its people, as well as protection from external and internal adversaries. To achieve these goals, many types of government have been formed. ...The effectiveness of government varies a great deal among different countries, depending on the political system, the shared culture of its people, the resources available, the general level of education, **and in some cases, religion.**” (2000: 253)

If the above-cited presentation by Nam P. Suh may be acknowledged to be representative of the world’s current general view of socio-political-economic issues and practicable measures to resolve them, it may undoubtedly reveal some definite difficulties to those Buddhists (either “engaged” or “disengaged”) whose efforts are being made in the hope of

lessening partly the suffering of mankind on earth. For, however enthusiastic and worldly experienced they may be, it will be hard for them to meet the given requirements of modern humanity. What and how would they do to contribute to the establishment of “an ideal government”? Are “health care, defense, natural disasters, man-made disasters, welfare, social security” substantive factors of “fear”? Will “economy, stock market, productivity, wealth accumulation, investment” be able to respond to humanity’s “greed”? Can “scientific discoveries, invention and innovation, space exploration, freedom” really fulfill human aspirations?

As a religion characterized by non-violence, selflessness, abandonment of unwholesome mental-vocal-bodily actions, purification of body and mind for a better life, and so forth, how would Buddhist teachings be “modified” to generate a socio-political-economic system, which is generally being viewed as the decisive factor of all current world developments and crises, and should be decided and managed not by all citizens but by government alone?

Historically, the afore-said presentation reminds us of “freedom, welfare, health, and prosperity,” and “protection from external and internal adversaries” that were actually provided not only to Indian people by Asoka’s government, but also to Ceylonese people by Devanampiyatissa’s, to Tibetan people by Sron-btsan-sgam-po’s, to Nepalese people by Amsuvarman’s, to Chinese people by Liang Wu-ti’s, to Burmese people by Anawratha’s, to Thai people by Mahadharmikarajadhiraja’s, to Cambodian people by Jayavarman’s, to Vietnamese people by Ly Thai To’s, to Japanese people by Shotoku’s, etc. These governments differed a great deal in historical and geographical backgrounds but depended on the same political system, feudalism, and the same religion, Buddhism, not in some but all cases. Also we are reminded of governments that failed and are failing to gain similar achievements even in the modern era.

Suffice it to say that the fact that Buddhists are not provided with any knowledge of some socio-political-economic norms and structures from Buddhist teachings does not mean that they are not interested in social engagement. The single reason why they may be misunderstood as “socially disengaged” is that from Buddhist teachings they learn that it is humans but not any institutions, structures, organizations that should be considered as the most decisive condition of constructing (and destroying) themselves and the world around. This is most definitely formulated in the first two verses of the *Dhammapada*. Happiness or suffering depends upon nothing other than human mind.

Thus it should be noticed that Buddhism in general has never aimed at changing the whole world. The world as it is (that is, conditioned) arises and disappears, depending upon its own conditions, including humans and their actions. So it is not any God, not any superhuman force but humanity, (in which Buddhists are included,) that decides the destiny of this planet. Upon this principle, the only thing Buddhism can do is to show or remind humanity how and what they have to do to preserve the world and all kinds of life living on it, as great as possible. So far, if humans lack true comprehension of the true nature of the world and the true cause of the world, they will never find out an appropriate way to change the world. All these things were already introduced to mankind over twenty five centuries by Buddha Gotama, the Sakyamuni. Yet, how many people across the world have attempted to study and apply these techniques towards the development of themselves and the world? From the Buddhist view, development in the true sense of the term does not and cannot mean the increase of delusions, selfish desires, hatred, jealousy, pride, impurity, frustrations, conflicts, warfare, terrors, famine, natural disasters, and the like. If all of these things may be regarded as part of the whole current development of the world, Buddhism will not and cannot contribute anything to it. Instead, Buddhism is making its greatest efforts to *balance* the current world developments by supplying various socio-political-economic systems with “components” possessed of *compassion* and *right understanding*. For (1) a socio-political-economic system that can really yield peace and prosperity must be designed and carried out and managed by those who are possessed of compassion and right understanding; and (2) Buddhists have been educated and disciplined to become personalities of such qualities, but not “slaves,” in this system, from ancient times up to the present.

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Engaged Buddhism in India and Role of Theravada Buddhism: Perspectives and Prospects

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Engaged Buddhism, as a specific term, is originally coined by noted Vietnamese Zen teacher Ven. Thich Nhat Hanh. As we know, during Vietnam War when he and his Dhamma friends were engrossed in their meditative practices and surrounding society was afflicted with the sufferings of the war, the question arose in their mind regarding the objective of their religious life. They thought that when the other part of the society is enveloped with the fear, pain and suffering so would it be appropriate for them to confine themselves to their spiritual practices, hiding from the external world? They decided to expand the field of their actions. As an ideal monk to do the spiritual practices so that they could understand the grief and agony of others, and on the other hand, to go out of their Viharas to offer their services to the common people of the society and they gave this way of life a new Chinese term, translated as Engaged Buddhism into English, although not considered to be very accurate translation.

Engaged Buddhism, as a specific term might have emerged in the recent times but, undoubtedly, as a concept it had already begun with the departure of Gotam, the Buddha from his householder life to the society, to the humanity. It was the first example in the history of humanity by anyone to reject the interest of 'I' and 'mine' for the whole of the humanity. It is needless to reiterate that, Buddhist scriptures are flooded with the stories of the devotion and commitment of the Buddha as well as his disciples to the society, not only in the form of ideas, but also in the form of action. What can be the better example from the detailed illustrations of the *Āraṃīs* in the different *Jātaka* stories.

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The plan of action, Ven. Thich Nhat Hanh chose to apply was adopted in the situation of war, but in the normal situations, Buddhists can engage themselves even in much wider social perspectives. Active engagement of Buddhist ideas can be divided on two levels: spiritual development and social development. Since the term pertains to the Buddhists who seek the ways to apply the insights gained from meditation practices and Dharma teachings to situations of social, political, and economic suffering and injustice, these two can not be seen as distinct to each other. Both of these compliment each other and, therefore, both are interdependent to each other.

The revived Buddhism in India has not travelled a very long journey in India. Archaeologically, the gradual and slow revival of the Buddhism in India continued from 1750 to 1890 by the British scholars like James Prinsep, Alaxandar Cunningham and several others. Religious revival of Buddhism in India began with the arrival of a young Sinhalese Buddhist named Anagarika Dharmapala, who, inspired by an article of Sir Edwin Arnold written in *The Daily Telegraph* on pitiable condition of Bodh Gaya, established the Maha Bodhi Society in Ceylon on May 3rd, 1891² and his contribution to the revival of Buddhism on historical level is outstanding.

But, the first example of the active application of the social doctrines of Buddhism on the mass level was seen by the Indian people during 1950s of 19th century because of the efforts of a legendary personality named Dr. B. R. Ambedkar. He was born in the 1891 in a family of Mahara cast which was considered as untouchable during that time. Born as a part of Hindu society, he felt that there was no right or freedom to study, to live with the common society, to participate in the social function to the lower caste people and, especially, untouchables were being treated very cruelly by some feudal minded people of upper caste. He, having got the higher education somehow, tried to improve the condition of suppressed class within the Hindu society and in this context; he had the conflict with the Hindu freedom fighter leaders like Mahatma Gandhi also on several occasions. But the status of Dalits could not be upgraded barring a few incidental successes.

Dr. Ambedkar decided to renounce the Hindu religion on Oct. 13, 1935, saying:

“I was born as a Hindu but I will not die as a Hindu,
for, this is in my power.”

². Ahir, D.C..*Buddhism in Modern India*, Nagpur: Bhikkhu Niwas Prakashan,1972, pp. 27-28.

³He had been studying about other religions for a long time and, then after, he began to do so with more commitments so that he could choose the appropriate religion for himself and his followers. He became greatly impressed by studying Tipitaka, the collection of Buddha's words, and he decided to convert towards Buddhism. In 1950, Dr. Ambedkar made known publicly his determination to revive Buddhism in India. He made his followers aware of the Buddhist doctrines by his lectures and writings and established that the social equality can only be accessible through the path shown by the Buddha. In a talk *Why I like Buddhism*, given to B.B.C. London on May, 12th, 1956, he says:

“I prefer Buddhism because it gives three principles in combination which no other religion does. All other religions are bothering themselves with ‘God’ and ‘soul’ and ‘life after death’. Buddhism teaches ‘Prajñā’ (understanding as against superstition and supernaturalism). It teaches ‘Karunā’ (love). It teaches ‘Samatā’ (equality). This is what man wants for a good and happy life on earth. These three principles of Buddhism make their appeal to me. These three principles should, also make an appeal to the world. Neither God nor soul can save society”.⁴

Declaring, “religion is for man and not man for religion, and announcing: “there was only one man who raised his voice against separatism and untouchability and that was Lord Buddha”,⁵ Dr. Ambedkar, with the half of the million followers of him, took refuge under Buddhism on October 14th, 1956. He popularized Buddhism at great extent in the masses of the modern India. It was the first ever application of Buddhist doctrines at the social level in the modern India. By getting strength from the Buddha's teachings under the extra-ordinary leadership of Dr. Ambedkar, the down trodden masses of that time could be successful in getting back their lost dignity at large extent, and later became a powerful force in the political system of India. Undoubtedly, whenever the major events related to the history of Engaged Buddhism in India and world in the modern time would be counted; the name of Dr. Ambedkar would be foremost of the names.

³ . Das, Bhagwan. *Revival of Buddhism in India and Role of Dr. Baba Saheb B.R. Ambedkar*. Lucknow: Dalit Today Prakashan, 1998, p.36.

⁴ . Ibid, p.75.

⁵ . *Dr. Babasaheb Ambedkar and His people*. Quotations of Dr. B.R. Ambedkar, Web Pages :<http://www.ambedkar.org/> (accessed Nov. 21, 2008).

In shaping up and modifying the mindset of intellectual community of India, the contribution of three heroes of Buddhism, namely; Rahula Sankrityayana, Bhikkhu Jagdish Kassapa, Bhadanta Ananda Kausalyayana have been stupendous. They draw to attention of the whole of Indian academia towards the depth and magnificence of the Pali literature, Theravada Buddhism and Buddhism in general, by their writings mostly in the Hindi language.

It is worthwhile to mention here that all the above personalities got their education and training of Buddhism by the help of Pali literature, and applied those teachings under the shade of Theravada tradition. Therefore, it can be said that the Theravada Buddhism played a paramount role in the conditioning of the all the Indian Buddhist scholars in the modern India and it has a great prospects to offer to the next generation also.

Every country has its own history, its own culture, and its own geographical structure and, therefore, the people of each country maintain a certain kind of mental formation. Every society has its own social structure and, resultantly, its own kind of problems also. India is suffering from population explosion whereas several countries are facing the problem of declining rate of child birth. India's sixty years old person also do not dare to take any major decision of the family if someone elder than him is alive in the family to take decision, whereas, in many of the European countries it is considered as a healthy tradition to endorse the power of taking independent decision to a son or daughter as soon as he or she becomes young. There are several similar issues which can draw our attention if we compare any two societies.

The way of social application of Buddhism, the level of that application and the limitations can not be decided overlooking the space and time in this world. The statements of the Buddha are sometimes expressed considering the local and spontaneous situation and if we do not understand the core of the Buddha's teachings and its methodology and we pick up every line of text and put our energy and time to justify that in each and every situation, then it would not be the right understanding of the Dhamma. Buddha's teachings are not mere the counting of the philosophical, spiritual, social and moral teachings but are the treasure of the solutions of the problems, and moreover, the Buddha had established the proper methodology to understand the problems and to find their solutions. As the land, time and situation become different, the application and solution also may be selected accordingly. In the words of Dr. Ambedkar:

The teachings of Buddha are eternal, but even then Buddha did not proclaim them to be infallible. The religion of Buddha has the capacity to change according to times, a quality which no other religion can claim to have.⁶

In the recent times, Buddhism, undoubtedly, is being paid special attention in the whole world. We often come across the statement by the different people, saying, that Buddhism is getting very fascinating for the non – Buddhist westerners. The adoption of Buddhism by the Hollywood stars or any interview given in the favour of any particular form of Buddhism by any Hollywood actress adds additional glamour to the Buddhism. If any progressive, rational and open-minded person inculcates likeness for Buddhism by understanding its characteristics and virtues, then it is unquestionably appreciable and commendable. But it should not be happened out of just glamour. Sometimes ago, the five star hotels had started the trend of organizing the concert of Indian classical music for the elite and rich class, born and brought up listening western pop music. It became a fashion among that class saying and showing in the public places that they listen classical music and this or that vocalist is wonderful singer. But that added glamour could not stand long because that was not erected on the real solid ground. Yes, Indian classical music is still lovable and admired among its real lovers because of its amazing melodious effect and so is the case with the Theravada Buddhism. Theravada Buddhists should understand the strength of the Buddha's teachings and apply those teachings to the society in a humane way as much as possible rather than attaching the artificial glamour to it for short-term popularity.

What can be the method, instruments, level and limitations of the Engaged Buddhism in India? – these issues has a certain similarities and dissimilarities also if we compare with the common problems of the whole world.. The message of Brahmavihāras (*mettā, karunā, muditā, upekkhā*), mental purifications, peace and conflict management, self-sacrifice for the sake of the others are of the universal value as well as of local. But if we take the Indian society into consideration then we will have to accept that many of the Indian social problems are little different and, sometimes more intricate from common social problems of the world. The feeling of the superiority or inferiority on the basis of caste, spread of Dowry system like epidemic in the marriages, increasing trend of superstitions and blind faith and religious fundamentalism are a few of major Indian social problems.

⁶ . Ibid

The religious superstitions, false propaganda on the name of religion and blind faiths have dramatically taken new shape in India, rather than decreasing with the technological development, in the last few years with the emerging trends of globalization. The rituals and other religious activities which were once a personal way of worshipping the God in India, are being obsolete. I was born in the most orthodox locality, placed on the bank of the river Ganga, of one of the most orthodox and religious city of Hindus, Varanasi, of India. The area was of mostly of the famous Brahmin priests and astrologers. In my childhood I used to observe that they would perform their Vedic chanting in groups and take bath in the adjacent Ganga River peacefully. They would perform their religious activities according to their tradition. One might have differences with their belief and rituals but those activities would neither interfere with others religious believers nor do any propaganda to improve its popularity.

But, in the last 10-12 years the noticeable increase in the fuss and showoff on the name of religion is baffling for any sensible, progressive and unprejudiced person. Adorned with the crown of full of diamonds and jewels, a holy man, comes in the most expensive car to the stage and narrates the Hindu philosophy of the standard of graduation first year and preaches the sermon to be detached from the desires. He suddenly begins to sing and dance on any God – worshipping lines made on the music of any Bollywood’s popular song. Disciples also start singing and dancing. A full fledged orchestra is arranged by the Babas (So called Holy men) themselves. Thousands of the followers also start singing, dancing and crying. A famous satirist of India named, Harishankar Parasai, had once commented on these kinds of characters: “All the mad of the whole world are considered as pure mad but in India they are considered as spiritual”⁷

Most of the Babas own more personal property like CEOs of the multinational companies facing several criminal charges of murder, capturing the illegal lands, kidnapping and rape. Interestingly, this whole scenario is closely associated with market.

Whatever is popular is saleable - adopting this theory, all the hundreds of TV channels are flooded with the advertisements of the magical stones, gems, lockets of the pictures of the Gods and Goddesses claiming that these may change your destiny absolutely. Even the news channels also have started inviting Tarot card readers, Numerologists, Astrologers, Crystal ball readers to seek their forecasting on the serious issues of the politics, economics and so on. I still remember the propaganda took place on

⁷ Dubey, Rajesh. *Ranga Parasai*. Jabalpur: Vivechana Prakashan, p.40

September 21, 1995 when the rumour took place in the whole India that Lord Ganesha's statues are drinking milk. Even the IT professors and Medical Doctors of my university ran and queued up in the rows of the people offering milk. The all temple's ground was overflowing with the milk poured by the people but who had the common sense to find the scientific truth behind the rumour. This syndrome of creating religious propaganda is spreading out like plague in the other religions also. Last year, the sea water behind a mosque in the Mumbai became sweet and Muslims started drinking and storing gallons and gallons of the water considering it as a miracle of the Allah. Indian scientists kept on appealing to the common people that it happened because of some chemical reaction and the water can be hazardous for health but it hardly affected the ears. Exactly, next day, the falling of tears was seen in the eyes of mother Merry in a Church. Fortunately, nothing something like this happened with any Buddhist temple.

The most paradoxical situation with the Buddhism in India has been in the recent times that the Buddhist tradition in India has been mostly studied as an offshoot of the Hindu tradition and most of the Indian scholars, especially those who have been trained as a student of the Department of Indian Philosophy studying later Mahayana texts and have no previous knowledge of Pali tradition, put all their effort to establish that Buddhism has nothing new to offer except what it has borrowed from the Vedic tradition. On the other hand, the largest number of the Buddhists of Indian population, which is the follower of Dr. Ambedkar, have made Dr. Ambedkar their God, but, without any proper training of Theravada Buddhist tradition most of them can not defend the Buddhist standpoint on any issue when it comes to the controversial issues like of the Buddha being an incarnation of the Hindu God Vishnu and so on. Therefore, there is a great need of establishing a pure Theravada Buddhist University in India which could provide the authentic knowledge of Buddhism through the Pali texts and tradition to the knowledge seekers. Let me assure here that one such step can revolutionize the state of Buddhism and Buddhist study in India.

When ever we should talk of the engaged Buddhism in India, we should always consider the socio-religious condition of the time of the Buddha and his method of action in that society. The Theravada Buddhist tradition is firmly rooted in the rationalistic, scientific base of Pali literature and it has all those characteristics which the world can ever imagine of as a future religion for the humanity. The Theravada Buddhists residing in India should think how, by going to the public, they can remove the blind faiths,

superstitions, religious fanaticism and intolerance of the people. They should enter the villages and towns for true social service and conducting the common awareness programme regarding health, education and social evils. The members should take resolution that they would not do any kind of discrimination on the basis of caste, religion or financial condition of beneficiaries. The Theravada Buddhist organizations also should not only think of establishing the temples, but also to setting up the charitable hospitals, schools and social welfare societies to reach the common people with the message of the Buddha. The schools established by them should have the provision of the study of the Pali language and literature in order to bring the glory of Theravada tradition back to its motherland. The social service should not be in the form of religious propagation of the Buddha Dhamma because as soon as the people would be free from prejudices, taboos and blindness of the mind, naturally it would be the success of the teachings of the Buddha. The teachings by the Buddha himself were delivered to be followed by the people, not to convert the people. Conversion was natural phenomena which took place after people understood the Dhamma. Buddha's Dhamma, like a raft, is for crossing over, not for carrying over.⁸ The central objective of the Buddha's Dhamma is not to make others a Buddhist just by their faith, but to make them a perfect human being. In the modern context, the meaning of crossing over can be taken as to get freedom from evils, inside and outside.

As far as the application of the Buddhist doctrines at spiritual level concern, it is my own observation and humble request on the basis of that observation from the respected scholars of Buddhism and monks that only that kind of Buddhism can be acceptable and successful in India which is based on the Buddha's own teachings, free from Tantra- Mantra, magic, miracles, superstitions and religious propaganda. And Theravada Buddhism has all that capacity. If any form of Buddhism tries to seek attention and popularity through short-cut methods of ritualistic miracles, providing external means of purification, esoteric methods, and astrology and so on, then, I do not see any hope for the success of that form of Buddhism in India at least, as Indians already have enough of those things in their Brahmanical tradition. Moreover, those things will justify the claims of the Hindu fundamentalist forces that the Buddhism is not much different from Hinduism and it is an offshoot of Vedic Brahmanism.

⁸ Horner, I.B.. *Middle Length Sayings (Majjima-nikaya)*. Delhi: Motilal Banarasidass, 2004, p.173.

The students and teachers of Buddhism can certainly play an active role as a part of engaged Buddhism in India, but the foremost role can only be played by the monks because, since the time immemorial, it is in the psyche of the Indian people that they pay more attention to the words of those who have renounced the householder life for the society. The active role of the Buddhist monks in India, whether they are Indian or foreigners, on the social issues is needed to be enhanced in the Indian society.

Buddha never settled only in a monastery expecting others to come to him and receive the knowledge. He went out and approached the people walking around the villages and towns. Had Buddha not interfered during the conflict of Rohini River, uncountable Sakyans and Koliyas would have been killed in the war? Had Buddha been a neutral spectator of all the social evils, he would also have been counted just as one of the many philosophers, logicians and teachers of ancient India. The Buddha's own life has a lot to learn from it.

Engage Buddhism in Thailand: A case study of monks of new movement in interpretation and dissemination of Buddhadhamma

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1. Introduction

In terms of engaged Buddhism, whenever we mention problems regarding interpretation and dissemination in Thailand, Buddhist scholars here might have different opinions: some point out that engaged Buddhism in Thailand is not a new concept. It is, indeed, in early Buddhism which we have failed to apply to the present world which is changing all the time. Others, however, argue that Buddhism has no social engagement, meaning there was no engaged Buddhism in early Buddhism: Theravada, Mahayana and Vajrayana. Rather, it is a pattern of modern Buddhism in order to solve new problems all around the world.

Here, while social, economic and politics are changing continuously, my question is that is it possible that we re-interpret the Buddha's teaching to approach new problems which occur every day? And these problems challenge if and how Buddhism is able to solve contemporary problems. Yes, Buddhism first developed in the agricultural society in India; but contemporary issues might offer a good opportunity for us to re-interpret the Buddha's teaching in the light of new problems and situations.

Modern-day problems have forced some monks to form a new movement in Thailand in an attempt to re-interpret the Buddha's teaching to find appropriate solutions to the situation. Therefore, the question in this article is that in terms of interpretation and dissemination the Buddhadhamma,

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what is the difference between monks in the Sukhothai, the Ayutthaya, the Thonburi and the early part of the Rattanakosin era and the monks of new movement in Thailand. Also why monks of a new movement have to re-interpret Buddhhadhamma? In order to confine my studies, I would like to select some group of monks of a new movement in Thailand. They consist of Phra Paisarn Visalo, Phra Kittisuk Kittisophano and Phra Dusadee Methankaro.

2. Interpretation and Dissemination of the Buddhhadhamma from Sukhothai to Rattanakosin Era

The results of the study indicate that various interesting aspects especially the way of life and on economic, politic, social, culture, custom, and environment in each period affect directly and indirectly they the interpretation and dissemination of Buddhhadhamma is undertaken. For example, in the Sukhothai era the political, social and economical context was generally helpful to the dissemination, thus increased the religious beliefs of Buddhism positively, which could be seen today in a large number of monks, temples and religion ceremonies. With that the interpretation of Buddhism grew in the same direction as well which was manifest in the ethical and moral standard maintained by lay Buddhists. This kind of society has been known as “Tribhumi Society.” People at that time were afraid of sinful things. They instead put effort to do merit and assist each others according to the concept of ocompassion as taught by the Buddha. That brought happiness to the Thai people at that time; there was harmony between layman and religion or world view and dhammā².

During the Ayutthaya period, the political, social and economic way of life affected the interpretation and dissemination too. Thai Kingdom was influenced by Brahmins who brought the cosmological concept from India to govern people under the king³. Hence the king acted as the center of the universe⁴. The king’s role changed from Parentism in the Sukhothai period to Dadaism in this time⁵.

² Phra Dhammapitaka (P.A. Payutto), *Tribhumi: impact to Thai society* (Bangkok: Komolkeamthong, 1099) p. 14-15.

³ Phramaha Hansa Nithibunyakorn, *Buddhist cosmology* (Bangkok: Mahachulalongkornrajavidyalaya, 2007), p. 78-80.

⁴ Peter A. Jackson, *Buddhism, Legitimation, and Conflict* (Singapore: Institute of Southeast Asian Studies, 1989), p. 41.

⁵ Adrien Snerkard, *Symbolic of Stupa*, Pattaraporn Sirikanchana (Editor), (Bangkok: Thammasat University, 1094), p. 335.

From the change had resulted in the way the monks interpret and disseminate to suit the kingdom's then contemporary rule and society. Obviously some monks interpreted Buddhism to popularize and sustain the practice of magic, creating amulets or tiny Buddha images for people to carry with them as a means of protecting from danger or bringing confidence to the soldier during the war. When we look closely, we can see that the monks acted as the spiritual leaders offering wisdom and confidence to soldiers fighting the Burmese troops.

It could be said that the interpretation and dissemination in Ayutthaya period used the symbols of Buddhism and Brahmins. Not only the belief interpreted by the mentioned symbols but it also added by mystic Thana (แทนานาน) in order to encourage the faith among the Buddhists to the Order.⁶ Although it did not stand on the real knowledge of Buddhism directly, it was a fruitful methodology to hold people mind as the dissemination. This method was quite different from Sukhothai period which emphasized to interpret ethical precepts and the original canonical texts

At the Thonburi (1767-82AD) and the early Rattankosin period (1782-) were still influenced by the Sukhothai's ideas of politics and government. For example the king was the absolute monarchy and the center of the kingdom. The influence is evident in the way the kingdom expanded and built towns and cities. It showed some similarity with Ayutthaya's principle and ideas in the interpretation and dissemination because it focused on interpreting Buddhism as superstition, dominantly as components of magic practice. So, there came an effort to re-interpret the Buddhadhamma: its study and application that emphasize more on the canonical texts. An important part of the process was to hold the Buddhist Council to revise or reaffirm the Pali Canon.

3. Interpretation and Dissemination of Buddhadhamma in contemporary Thailand

When modern sciences and technology from the west started coming and influencing the Thai society from the middle of the Rattanakosin period, the Rationale interpretation in Buddhism began and it was initiated especially by King Rama IV (King Mongkut: 1852-68) who was in the monhood for a quarter of a century when he studied the canonical texts as well as some sciences. After he became king, he changed lots of doctrinal

⁶ Likhit Teeravekin, *revolution of Thai politics* (Bangkok: Thammasat university, 1092), p. 14.

interpretation and discipline. For his role introducing and popularizing science, the king was later honored as Father of the Modern Science of Siam. Since then the interpretation and dissemination have stood on the basic which has to be explained and proven to the public. Fortunately, at that time there was a monk called Somdet Phramaha Samanachao Kromprayavachirayanavaroros (1840-1921)⁷, the son of King Rama IV, who had taken an important role as the leader of monkhood to defend the Buddhism from the magic or superstition and mystery. He was the monk who tried to protect the Buddhism in the original and right way.

The progress and his rational tradition have been continued by Buddhist scholar-monks such as Bhikkhu Buddhadasa⁸ and Phra Promkunapron⁹ (P.A. Payutto). They use the rationale as an important tool to explain the Pali canon in order that it will create the ethics to fit the original teaching.

However when they critically studied political, economical, social, environmental and science issues, they found the contemporary issues are more complicated than those same subjects in the past. Because in the past Thais mostly lived in the agriculture society so their world view and life view did not complicate like the industrised society.

The problems of capitalism, politic and social are filled with conflicts and have caused severe violence through the whole country of Thailand. That affects the progress monks to do the interpretation and dissemination. The monks of new movement: Phra Paisarn Visalo¹⁰, Phra Kittisak Kittisophano¹¹ and Phra Duthsadee Methangkuro¹², have tried to explain and analyze the Buddhism in the social and political dimensions. Thus their interpretation and dissemination have reflected the truth that

⁷ Somdet Phramaha Samanachao Kromprayavachirayanavaroros, *History of the Buddha* (Vol.1) (Bangkok: Mahamakut, 1903), p. 17.

⁸ Buddhadasa Bhikkhu, *Inspiration of Buddhadasa* (Bangkok: Sukhapapjai, 1990), p. 23.

⁹ Phra Dhammapitaka (P.A. Payutto), *Sustainable development* (Bangkok: Buddhadhamma foundation, 1096), p. 152.

¹⁰ Phra Phaisarn Visalo, *Thai Buddhism in the future: resolution of crisis* (Bangkok: Sodsri Foundation, 2003), p. 78.

¹¹ Phra Kittisak Kittisophano, “*Vipalasa*”, *Thaipost*, (Online), accessed 7 August 2007. Available from http://www.skyd.org/html/priest/Politie Monk_non-sense.html.

¹² Phra Duthsadee Methankaro, *life is no have problem: value of suffering*, accessed 7 September 2009. Available from http://www.finearts.go.th/th/board/show_message.php?ID_Topic=00000116&ID_Room=00000008&RecordCount=64&PageSetUp=1&Keyword=&PHPSESSID=7af4b04ce7c90e60f6ee029dd04b62ad.

Buddhism has never been separated from the social and political dimensions since the Buddha time. Hence the progress monks' interpretation and dissemination will cover in three dimensions that are namely focusing on this study¹³: (1) the practice to link the internal and external dimensions (2) the participation of the layman in the society and (3) the participation of the monkhood in all dimensions.

4. Conclusion and analysis

The comparison of the interpretation and dissemination between the progressive monks and the conservative one are different in some points. They are as follow: the first point the progress monk will focus on pragmatism to join the spiritual and social dimension in society. However the conservative monk would emphasize on only the spiritual dimension rather than social dimension. The last point is that the progress monk would like to participate with the large group of people as it can show by the horizontal line but another participate with a limited group as in the vertical line.

However the world view and life view of progress monk fit the present situation which the modernization is rapidly and continuously changing. The needed monks belong to the horizontal group rather than the vertical. This concerns to complicated problems nowadays and needs the participation from people. The participation in the activities of the progress monks is noted suitable and fitting with the doctrine and discipline (Dhamma and Vinaya).

When analyzing the role and the principle of the doctrine and discipline of the progressive monks, the conclusion was found that they fit the Buddha teaching and the way the early Buddhist Order had behaved and performed. It was the valued clue that the Buddha had a good relationship with the Buddhists and also other competitors such as Brahmanism, Jhanas and so on. The Buddha's activities were a parallel dimension of spiritual and social. It showed in the Buddha's teaching "you all should go in order to help, to convey happiness to the people.

Finally the progressive monks have to realize or must realize about the participation to the world view and life view of layman. It is necessary that monks must concentrate on or are conscious all the time of non-monastic

¹³ Phra Paisarn Visalo ,*studies has to go with Practical* (Online), accessed 6 July 2007. Available from http://www.budnet.info/webboard/view.php?category=textb&wb_id=44

views. Otherwise the monks will let themselves ignorantly into the traps of conflicts and choosing side situation. Buddhism will be loosening the confidence and faith so the most important issue will be the monkhood suitable behavior or performance rather than the participation to the people or society.

**Are We ‘Socially Engaged’?
A Preliminary Study on the Modes of
Teachings and Practices of
the Theravadins in Indonesia**

[Draft. Please do not quote.]

Wilis Rengganiasih Endah Ekowati¹

Raising the Questions

The question rose since I did my research for my Master’s thesis in 2005. My positive responses to the Dhamma talks and sermons have been reducing in confidence ever since. Hitherto, all of the subjects discussed in the light of Dhamma were satisfying my ethical and philosophical inquiries. Having read the works of those who are concerned with the lives of women in Buddhist societies, and more over, coming to the field interviewing and observing, I began to see things somewhat differently as I did before. This, I called, was the first eye-opening-moment for me. The ambiguity of the texts recorded in the Pali Canon regarding the status of women bothered me, even more when, indeed, the negative notions regarding women recorded in the scripture have entailed the discrimination of women in everyday life. This reality filled my heart with resentment and sorrow. Now, I would like to decipher my puzzle of the apparently ‘passive’ and ‘indifference’ attitudes of the Theravadins in Indonesia to respond to the multi-crises we are facing as a nation.

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The puzzle, as I call it, my second eye-opening-moment, began when I have been engaging in inter-religious serial workshops on the topic of Globalization and Religions hosted by the Center for Religious and Cross-cultural Studies (CRCS) and the Indonesian Consortium for Religious Studies (ICRS)², both are located in Yogyakarta, Indonesia. The workshops are attended by the representatives of different religious backgrounds, activists, government and non-government organizations. Engaging in the workshops with various people of different faiths and specialties and concerns, my perspectives have been broadening and indeed, sharpening. If previously I questioned the Indonesian Theravada's attitude towards women ordination, now my concerns have been widening to the area of educational system (both lay and monastic), poverty, religious and cultural pluralism, human rights, environment, economy, and politics. Discussing a number of issues we are facing extensively as the coming of the global era, the perspectives of the non-Buddhists in the workshops offered me with different ways of looking to the problems, analyses, various possible solutions, and the actions they have been doing so far. What have we, Buddhists in Indonesia, contributed to our country? Are we "engaged" enough as to submerge ourselves to the society and work with them to provide any possible solutions driven by the teachings of the Buddha of compassion and wisdom? Being a Theravadin myself, I feel that we have not been strong enough in our actions to aid our communities, not to mention our lack of insistence to become involved in the institutional and systemic stages to work things out. In general, we are stuck in the individual efforts and in the area of cultivating our own spiritual wellbeing. Discussions and actions are almost never touch the complexity of the institutionalized greed, ill-will, and delusion—to borrow David Loy—and their pairs, the operating systemic, as the perpetrators of the problems. Will such fragmented and one-to-one working outs be effective and serve as the answer to the crises? Or should we extend our steps and actions so as to be more meaningful and fully-engaged in the society' problems? To do this we need to understand, first, the ways of thinking of the Theravadins in Indonesia since all the actions should be drawn from certain paradigm. Having known the paradigm, the next step it to reform it to meet need of the people.

² CRCS is a Master's program at Gadjah Mada University, Yogyakarta, and ICRS-Yogya is a Doctoral program established by three universities: Islamic State Universities, Duta Wacana Christian University, and Gadjah Mada University.

To begin our discussion, this paper will be presenting the existing attitudes of the Theravadins in Indonesia, suggested by the topics and contents of the Dhamma teachings, discussions, or sermons in the television and radio programs, and writings in the magazine, newspaper, and websites. These materials, in its nature as the philosophical and/or ethical bases of what the Theravadins, are regarded to be their paradigm. A number of activities or services already done by the Theravadin groups or individual will be looked at in brief only for giving an idea of the relation or logical consequences of a paradigm that gives birth to an action. The next step is to analyze the attitudes—as suggested by the teachings and activities—whether Theravada Buddhists in Indonesia are socially engaged. As a preliminary research, our discussion will be more exploratory in nature, and will not attempt to reach an agreement or solution. It's an ongoing discussion, as we are opening ourselves to the evolving Buddhism in response to the evolving society, reaching to its 'endless form'.

Modes of Teachings and Practices of the Theravadins in Indonesia

Since 2000, as I was ordained as an *upasika*, I began involved in several activities of a *cetiya* and a *vihara*, which in turn made me to be the member of a *vihara's* committee and teacher at a Buddhist school belongs to the Theravadin. I live in a small town in Central Java, located approximately 90 kilometers from the magnificent Borobudur temple. In Solo or Surakarta, the name of the city, there are one big *vihara* and several smaller *viharas*. Different activities that taking place in the big *vihara*, Dhamma Sundara, are weekly *puja* and meditation, Buddhist day festival ceremonies (four times a year), *pattidana* (yearly), *vihara's* birthday celebration, Dhamma class (twice a week), Sunday school for children, and, occasionally, marriage ceremony, and we also take part in inter-religious dialog of the local religious communities. There is *nobhikkhu* resides in the *vihara* due to the limited number of *bhikkhus* in the Theravada tradition in our country (approximately 50 *bhikkhus* spreading out in many provinces), although, sometimes we do have a *bhikkhu* spending his three-month *vassa* in our *vihara*. In such occasion we have opportunity to learn about Dhamma and meditation. The situation is even less fortunate in smaller *viharas* where there are no regular Dhamma discussions given by *bhikkhus* or experts in the Dhamma (bi-weekly or monthly), while the Buddhist festival ceremonies are not always attended by *bhikkhus*. In the capital city of Indonesia, Jakarta, and in a few other big cities like Medan in Sumatera, Surabaya (East Java), Semarang and Yogyakarta (Central Java), and Bali will have more chances to have Dhamma talks or discussions. All activities

that include Dhamma sermons or discussions are very important since through the sermons and discussions people will receive messages carried by our spiritual leaders and teachers.

I gathered my materials from attending Dhamma discussions and seminars and other occasions in which Dhamma sermons are given, reading any topics covered in Buddhist teachings in published books, magazines, and discussion posted in websites of the *viharas* affiliated to the Theravada, or recorded in cassettes or CDs, VCDs, and also Dhamma sermons in the television programs. My observations directed me to a conclusion that all the topics and contents covered in the materials are centered in spiritual cultivation of an individual. Any discussions or questions raised by the audiences directed to, i.e. the issues of corruption, collusion, and nepotism (known as KKN in Indonesian, which stands for *Kolusi*, *Korupsi*, *Nepotisme* as the diseases spreading out among our government officials), robbery, theft, suicidal, murder, and the issues of environmental degradation, would be directed to individual affair. Someone's greed, someone's ill-will or hatred, and someone's ignorance are the sources of all evils and suffering. Discussions almost never addressed the evil of the institutions and the operating systems behind the problems. Moreover, they often failed to recognize and analyze the complexities and interconnectedness of many aspects contributed to the situations.

Sermons or speeches always preach that any evil speeches, thoughts, and deeds should be avoided through keeping the *silas* (*pancasila* for the laities), practicing meditation in daily basis and developing wisdom; these have been the fundamental teachings to Buddhists. In response to the environmental devastation, we, Buddhists, are advised to be more compassionate and wiser in treating their environment. Human greed has caused to the destroying of our ecology; illegal logging practices and forest burning are but individuals who become the slaves of their egos; the government officials who conspire with criminals to sell our forests are the victims of their own greed and delusion, and so forth. Overall, the general themes presented in the discussions are based on cultivating individual piety.

Services performed by the Theravadins include religious services (*pattidana*, give blessings (marriage, childbirth, opening new house, store, school, etc.)), blood donation, various acts of charity (both to the sangha and the needy), free medical services, humanitarian aids (sending logistics to the tsunami, earthquake, flooding victims, etc.), building *viharas*, the involvement of some *bhikkhus* and laypeople in inter-religious dialog, and more. Even though we do take part of these occasions, but the functions of

viharas should be broadened to reach the unsolved social problems. Such temporal activities seemed to have not touched the very roots of the problems, i.e. corruptions, poverty, gender inequalities, human rights, political injustice, and so forth.

The majority people of my country has been suffering from a multi-crises since 1998, with the falling down of the New Era (the Soeharto regime) and the beginning of the Reformation Era. In response to these crises, we, Theravadin Buddhists, so far, have not had strategic agendas to address the severe problems in meaningful ways and in the long. I was wondering if our passivity is after all, inspired by the teaching of “it is better to remain passive or silent (not doing something) than creating trouble, if one is not capable of contributing something to help.” At a glance, this advice seems to be wise enough; it will keep one from doing things that will make worse the situation. But it can be mistakenly understood as an advice to avoid troubles that can bring suffering. This manner is in contrast with, i.e. encouraging people to actively and creatively doing something that benefiting oneself and others. Also, stay out of trouble or avoiding oneself from evil deeds, suggesting again, passive notion, rather than pushing people to take the risks to approach and fix the problems. There is nothing wrong with this teaching, but my question is, is that only that we can do amidst our severe condition in Indonesia? Are not we supposed to do the best efforts we possibly could to alleviate the suffering of our people?

It is quite surprising that recently I encountered a speaker, a former monk who received a Bachelor degree in Buddhist Studies and an MA in Comparative Religious Studies, giving a Dhamma talk proposing a Buddhist social ethics and giving reflections on what have we done and should we do as the Indonesian Theravadins to optimizing our participation in alleviating the suffering of our society. He recommended Buddhists in Indonesia to be more aware of poverty, education, cultural, religious and ethnic conflicts, even political issues we are facing. *Dana* or charity should now be more directed to build schools to lift up Buddhists' educational level in Indonesia and to provide skill to the children who have been drop out from the school due to economic difficulties. The increasing number of the poor should be responded wisely since what they need is food, cloth, shelter, education, and other basic needs in the first place, and not listening to the preaching of the Dhamma. The issue of gender inequity is probably most rare topic to discuss in any discussions and writings; however, the speaker was eloquently advocating the lack of concerns of the Theravadins in addressing gender issues.

One of our best commodities after gas is migrant workers. Many women and girls are sent abroad to Saudi Arabia, Korea, Japan, Egypt, Malaysia, Singapore, and Hong Kong, yet there is not strong law enforcement to guarantee the wellbeing of our migrant workers. Many of them have been abused sexually, physically, and psychologically, and no doubt some of them are Buddhist women; but sadly, there is no concrete actions being taken to stop this, even from the initiative of the Theravadins. As far as the recognition of the roots of the problem is concerned, I never heard the Dhamma discussions analyzing the situation so as to pointing out the dirty system and some government officials involved in the nepotism. Rather, greed and ignorance of the villagers are always blamed as the cause of their decision to work as migrant workers. This point of view is but to ignore the interconnectedness of different of factors (politics, economy, and social, i.e. human rights, etc.) that force our people to leave their homeland for the sake of a better life.

Reflecting on the Theravadins in Indonesia: Are We Socially Engaged?

As I previously said that I could accept almost all the analysis and answers offered in the discussions or sermons and writings, but my conviction to the approaches and answers have been shivering. I accepted that problems are created by individuals, and the needed actions to fix the mess are also taken by individuals; this is the only possible way to do. The reason behind the idea is that we are not able to change other people or the situation outside ourselves. We will suffer more if we cannot accept that life is suffering, that what we want is not always being fulfilled. It is a matter of choice: we want to suffer, or we want to be peaceful, everything is on our mind. Deitrick quotes Andrew Olendski's analysis in his Mindfulness-Based Stress Reduction movement:

. . . But how we respond to this experience, to what extent we succumb to the motivation to pursue pleasure and avoid pain by clinging in various ways – this is the crucial point at which it is determined whether we suffer, or claim our freedom to simply be aware of our experience in all its natural diversity. It is in this sense that the expression is used by a number of modern meditation teachers, “Pain is inevitable, but suffering is optional.”³

³ Deitrick, James E., “Engaged Buddhist Ethics” in Christopher Queen, Charles Prebish and Damien Keown. 2003. *Action Dharma: New Studies in Engaged Buddhism*. London: Routledge Curzon., p. 263.

Our awareness in perceiving and responding to any uncomfortable and comfortable feelings and events are the determining factor of our own wellbeing. Whether we choose to be peaceful or suffered; everything is on our own decision. This notion has been carried out on and on in response to different subjects.

I am borrowing Deitrick's analysis that the issue lies in the way Buddhism understands suffering. In his own words, "suffering is a psychological state brought on by individuals' attachments; it is not the direct and necessary result of the external conditions, but rather the result of the manner in which those conditions are responded to."⁴ If this interpretation is correct, then it might explain the Theravadins' manner in viewing our everyday's problems. No matter what you do, external causes or factors are impossible to change. So why would we want to live in such terrible condition? The life itself has already given us much pain, why would add unnecessary suffering as the result of our way of responding to the horrible situation? Moreover, karma is sometimes offered as the first tool to evaluate what we have been doing resulting in the present state.

Blaming others is considered to be useless and counterproductive for it is not benefiting ourselves and it is dangerous to looking into the external causes and not critical enough to our own flaws and weaknesses. On the one hand, this argument is appropriate to remind us who are often busy criticizing other while ignoring our own stupidity and passivity. But on the other hand, too much directing attention to ourselves and not paying attention to our circumstances will also reduce our critical ways of looking at suffering created by, for instance, political injustice or structural poverty. I think, avoiding ourselves from doing unwholesome deeds are not powerful enough to change the devastated condition and in such acute stage. Personal change is the basis of any efforts in transforming our condition, but is it adequate enough in our age of immense and complex troubles?

I agree with Sally B. Queen's evaluation on engaged Buddhism as highlighted by Rita M. Gross that, "although all Engaged Buddhists strongly advocate internal, personal change as important to furthering a good society, more thinking about the role of institutions and how to

⁴ *Ibid.*, p. 262.

change them is also required.’⁵ In line with this notion, Jeffrey R. Timm also admits that:

Change, empowerment, and liberation are standard themes in the study of Buddhism, but these themes have often been understood in the context of identifying the cause of suffering, promulgating the dharma/practice, and achieving a spiritual enlightenment. Focusing on the social philosophies and movements of Buddhist leaders like Bhimrao Ramji Ambedkar, Sulak Sivaraksa, the Dalai Lama, and Thich Nhat Hanh offers another face: Buddhism as a pluralistic dynamism directed out into a world of social inequality and political injustice.⁶

Based on these two statements, then, I would argue that the Theravadin teachings and practices in Indonesia need to work more intensively and collectively in order to be fully socially engaged. We have not yet established collective works to transform our society which will endure in the long term of struggle. Our ways of understanding the teachings of Buddha need to be transformed in such a way as to enable us to be more responsive and sensitive to the suffering of others caused by social inequality and political injustice.

Another important point drawn from Dietrick’s criticism to engaged Buddhism that can be applied here is his concerns in what he calls as “mistaking the boat for the shore,” that it is not the task of Buddhists to deal with the non-religious salvation of individuals. But if Buddhists’ strivings for peace and social justice were intended to create the conditions that making plausible themselves and others to achieve their liberation from the world of samsaric suffering,⁷ then they might able to call for the Theravadins’ attention. This, especially, relates also to the common notion that changing the external factors will not benefiting our spiritual maturity.

Thomas Freeman Yarnall describes engaged Buddhism as a movement that is inspired by Buddhist values to lessen the suffering of the world by

⁵ Oueen, Sally B. King. 2005. *Being Benevolence: The Social Ethics of Engaged Buddhism*. Honolulu: University of Hawai’s Press. Reviewed by Rita M. Gross. *Buddhist-Christian Studies* 27 (2007), p. 178.

⁶ Timm, Jeffrey R. *Philosophy East and West* 47. n 4 (Oct 1997), p. 591.

⁷ Deitrick, James E. *Op. Cit.*, p. 265.

“engaging (as opposed to renouncing) the various social, political, and economic institutions, structure, and systems in society.” Evaluating the Indonesian Theravadins’ attitudes, it seems that we are not engaging ourselves with the social, political and economic institution, structure, and systems in our society. Instead, we are turning our attention inwardly; we are striving to be peaceful, keeping our minds from outer distractions. It is acceptable, as far as it makes our mind calm and clear to make further steps to respond wisely. Maintaining our minds in pure state is not an end in itself; it is our power to cope with what is happening before us.

Conclusion

As I stated in the beginning of this paper, this is only a preliminary research. My decision to write and submit this unfinished work is encouraged by my concerns to bring up my experience and observation of our situations in Indonesia. I am part of the Theravada community who are willing to contribute the wisdom of the Buddha teachings to aid our society. But we have to be humble to realize and accept our limitations and weaknesses in order to improve our service. Criticizing ourselves and learning from others’ successful endeavor is my main intention through this valuable meeting. May all beings be happy and peaceful!

Buddhist Entrepreneurship to improve performance of Buddhist College Students

Heri Catur Meruvipassana¹

Abstract

Students of Buddhist colleges mentality in Indonesia need to be renewed from peasantry ship that are not responsive, not communicative, not active, not creative, and not innovative into entrepreneurship that are responsive, communicative, active, creative, and innovative. This is because they mostly came from remote highly areas which is very far away from the city with good educational, high technology and updated information.

The psychology of entrepreneurship can be better understood by comparing it to the hero's adventure. The hero and the entrepreneur are found to be similar in their respective adventures, a three part sequence of separation from the community, initiation into new creative powers and a return to the community with a boon for his fellow citizens. Both are creative, curious, energetic risk takers who are guided by mentors. Entrepreneurship can be seen as a manifestation of a universal human psychological condition, the desire for individual creativity.

Characteristics of new Buddhist college students

In Indonesia, most Buddhist communities live in remote hilly areas (Legowo: 2008). Most of families are under developed and poor. They are peasantries. The quality of the life of most Buddhist human resources from these areas is behind other communities.

These areas are source of students for Buddhist college. Most students of Buddhist college are originally from these areas. The students are senior

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high school graduates who have failed in competition to get admission into public universities or colleges. So Buddhist college is not the first priority of choice of the students. They are forced by circumstances to become Buddhist college students because they have no chance to be a public university student or/and because they could not afford tuition fee of qualified private universities.

Consequently, the quality of new students of Buddhist College is not first grade. Most of them are not ready yet to embrace a real student life with intensive academic approach. Moreover, their original background and environment, such as remote hilly area, cold climate, peasantry milieu, etc. have created unfavorable characters for them to involve in academic activities successfully: they are not communicative, not active, not creative, and not innovative.

Their response to instruction and situation is slow, so it is difficult for them to follow targeted academic programs. To be successful in the current academic world, student should be communicative, active, creative, innovative, and responsive. Only then, they will be effective.

Buddhist entrepreneurship

Highly effective people are usually considered to have seven habits, namely: (1). Being proactive, (2) start with the end in mind, (3) put first thing first, (4) think win-win, (5) seek first to understand, then to be understood, (6) synergize, and (7) sharpen the saw (Covey: 2004). Most successful peoples are entrepreneurs. They are highly effective people. The capability of humans is the accumulation of their efforts in facing threats of life. The capability would be developed by totality of mentality and activity performance of the human (Pannavaro:1991). Therefore to be successful in their academic programs, new students of Buddhist colleges need to be renewed with fresh mentality from peasantryship that is not responsive, not communicative, not active, not creative, and not innovative into entrepreneurship that is responsive, communicative, active, creative, and innovative.

Entrepreneurship in essence of Buddhist economics is an entrepreneurship which benefits oneself and others, which of tolerance and peace, and which can save the earth (Inoue: 1997). In Buddhism (AN v) there are five mental attributes which should be developed for the increase of capability, namely: (1) conviction (*saddha*), enthusiasm (*viriyā*), (3) consciousness/ awareness (*sati*), (4) concentration (*samadhi*), and (5) wisdom (*panna*).

Every human being needs a conviction, which will motivate his/her activities. Someone has a power of survival to reach his/her dream because of conviction to what he/she does.

Enthusiasm is an important factor for a success. Enthusiasm and capability are two factors which difficult to be split. In most cases, many peoples do not want to do something not because they are not capable, but mostly because of lack of enthusiasm to do the work. Many peoples feel that life is not useful for them and they are not useful for others. Actually, this is not due to lack of cleverness, rather because they do not want to make effort to do something. Working with full enthusiasm together with persistence and perseverance in facing challenges is a process to build valuable mental attitude.

Consciousness is the most valuable of human property. To be conscious and to observe our activity accurately every time will bear fruit of knowledge. Indeed, by observing phenomena of life timely, we will find new valuable things. Significant findings in spiritual and scientific world do not emerge suddenly; in fact, we need awareness, persistence and perseverance to observe the research process. With consciousness/awareness, everyone will be able to protect his/herself from deterioration.

Concentration will create calm for someone. Failure, disappointment, and mentally stress frequently block someone's capability. Meditation will strengthen someone's mentality. Concentration will make someone calm and tough to face everything.

Wisdom is to understand life as it is. To understand that life is not everlasting, changeable continuously, not satisfying, and not following our desire. Changes and failures should be accepted as natural events in the life. However, changes, unsatisfying, and the fact that every thing is not voluntarily following our will, requires us to struggle unyieldingly, continuously, seriously, and in conformity with Dhamma law.

Entrepreneurships development in Buddhist college

As mentioned, most successful peoples are entrepreneur, highly affective from being communicative, active, creative, innovative, and responsive. They are also those who have developed the quality of conviction, enthusiasm, consciousness, concentration, and wisdom for their daily life. To succeed in their academic program, students of Buddhist college should have mental attitude of entrepreneurship. To accomplish in community life, graduates of Buddhist college should have capability of entrepreneurship,

in addition to religious devotion and intellectuality. Therefore, Kertarajasa Buddhist College places entrepreneurship as one of its main learning programs.

Kertarajasa Buddhist College has launched eight points based learning programs “*Hastha Yasa*”, as follows:

- (1) Entrepreneurship Based Learning Program
To change mentality of students from peasantryship into entrepreneurship; to supply graduates with entrepreneurship capability; and to contribute Buddhist entrepreneurs in the community.
- (2) International Relationship Based Learning Program
To improve capability of students for international relationship and to intensify participation in international community.
- (3) Information Technology Based Learning Program
To utilize information technology as a learning media.
- (4) Research Based Learning Program
To intensify research activities as a means for starting efforts towards a dream to be a research university.
- (5) Buddhist Ethics
To accustom students to Buddhist ethics and to strengthen their religiosity and mentality by intensifying practices of *pabbajja samanera* and *vipassana bhavana*.
- (6) Local and Buddhist Culture Based Learning Program
To increase awareness of students in conserving local and Buddhist culture and art.
- (7) Student Centered Based Learning
To improve educational systems from teacher centered learning into student centered learning.
- (8) Accreditation Based Learning Program
To accomplish standard quality required by national educational systems.

The objectives of the entrepreneurship development program of Kertarajasa Buddhist College are as follows:

- 1) To change mental attitude of students from peasantryship into entrepreneurship.
- 2) To produce teachers and extensionists of Buddhism who have entrepreneurship mentality.

- 3) To create new entrepreneurs who are obedient to Buddhist ethics and intellectuality.
- 4) To serve a learning media for practicing research, management, business and ethics of Buddhist economics.

There are seven activities of the entrepreneurship development program, namely: (1) general lecture, (2) entrepreneurship study trip, (3) workshop on mindset and spirits of entrepreneurship, (4) workshop on practical techniques, (5) entrepreneurship guiding, (6) business gathering and sharing, and (7) student's business unit.

General Lecture

General lecture is to motivate students to have self-confidence (*saddha*); it is believed that through by practicing entrepreneurship their academic and feature life would be improved. This activity is to introduce students whose peasantry origin into business world sphere which demands the approach be communicative, active, creative, innovative, and responsive. The schedule of the lecture is once a week for two months. Materials of lecture are as follows:

- (1) Buddhist ethics and economics.
- (2) How to change self-performance to be positive
- (3) Attitude of winner
- (4) How to plan vision, mission, and goal of life?
- (5) How to surpass challenges to be success?
- (6) How to be continuously enthusiastic in a difficult situation?
- (7) The effective way to change old habits for new habits and more energy
- (8) Inspiration from successful people for maintaining momentum
- (9) Techniques for maintaining enthusiasm
- (10) How to be friends with failure to reach success
- (11) To erase reasons/conditions which are hindrances of success and wealth
- (12) To be a successful and affluent person automatically
- (13) Secrets to be rich by utilizing all we have
- (14) Increasing emotional and spiritual intelligence
- (15) Increasing and developing consciousness of success
- (16) Increasing income by increasing mentality of abundance

Entrepreneurship Study Trip

To increase enthusiasm (*viriyā*) of students in entrepreneurship, comparative study trip to visit success entrepreneurs is necessary. The

activity is to improve in sight of students about real world of business by visiting companies, factories, and small-medium enterprises. The activity is scheduled one time of one week.

Workshop on Mindset and Spirits of Entrepreneurship

Purpose of the activity is to build consciousness/ awareness (*śati*) of students that entrepreneurship is important in stimulating success in their life. The workshop is to build mindset and spiritual entrepreneurship of students, so that they would have a way of thinking and mentality background to be an entrepreneur. The activity is scheduled twice a week for one month. Methods of the workshop are training, dialogue, group discussion, and role playing. Materials of the workshop are as follows:

- (1) Mindset of entrepreneur
- (2) Emotional and spiritual intelligence of the entrepreneur
- (3) Financial intelligence of the entrepreneur
- (4) Creativity and intuition of business
- (5) View of marketing plus
- (6) View of business world
- (7) Debt and business
- (8) Business and packing
- (9) To increase performance of right brain
- (10) Under conscious mind
- (11) To start business without capital
- (12) Business sharing

Workshop on Practical Techniques and Entrepreneurship Guiding on Selected Business

To guarantee success, each student should select one business and concentrate (*samadhi*) on it. They should concentrate their mind and efforts on the business they have chosen for entrepreneurship practice. Mentors would guide in practical techniques required, concentrating on the selected business. The purpose of the activity is to directly facilitate and guide practical techniques in planning and managing selected business for students which most likely would be experienced by beginners of entrepreneur when starting business. The workshop is scheduled twice a week for one month. Methods of the workshop are training, dialogue, group discussion, and role playing. Whereas the business guiding is scheduled for three months, of direct facilitating and guiding based on the selected business. Materials of the workshop are as follows:

- (1) The essence of Buddhist Economics
- (2) Practical business management
- (3) Practical marketing
- (4) Practical financial
- (5) Leadership of business
- (6) Preparation of business plan
- (7) Business sharing
- (8) Business mentoring program
- (9) View of practical techniques

Business Gathering and Sharing and Student's Business Unit

To sharpen wisdom (*panna*) of students in developing entrepreneurship, two activities, namely Business Gathering and Sharing and Student's Business Unit are offered. The purpose of business gathering and sharing is to share experiences of business of students and mentors and to strengthen the business network. Whereas the purpose of student's business unit is to facilitate students with media for practicing cooperation in business and improving their skill in human relationship. The activities are scheduled once a week for one month. Methods of the activities are monitoring, sharing, problem solving, practicing, and group discussion.

Conclusion

Student's mentality is influenced by their own origin and background and as a result the students would struggle to follow the academic programs in Buddhist college successfully. To be able to reach standard quality of Buddhist college student successfully, the mental attitude of the students should be changed from peasantryship into entrepreneurship. The five mental attitudes (*bala dhamma*) for building capability, as mentioned in the *Anguttara-nikaya*, namely: conviction/ self-confidence (*addha*), enthusiasm (*viriya*), consciousness/ awareness (*sati*), concentration (*samadhi*), and wisdom (*panna*), are suitable as foundation for developing entrepreneurship in academic community. Conviction could be acquired through general lectures to motivate students that by practicing entrepreneurship their academic and future life would grow well. Enthusiasm could be developed through comparative study trip to visit successful entrepreneurs. Consciousness could be instilled with workshop on mindset and spirits of entrepreneurship. Concentration could be trained by workshop on practical techniques and guiding on entrepreneurship which are focused on selected business. Wisdom could be trained by practicing business gathering and sharing and student's business unit. All

of them would improve the understanding of students in entrepreneurship, and in turn would influence the students' academic life and indeed even their social life after they become graduates.

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How fundamental Buddhism Responds to present issue?

*A brief exploration on patipatti dhamma
and Engaged Buddhism*

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Abstract

Present global issues that need response from Buddhism have been answered by Engaged Buddhism. Engaged Buddhism itself is not a particular Buddhist sect, but merely a logical explanation of Buddhadharma and also realization of liberation in Buddhadharma.

This means that Engaged Buddhism is close to fundamental Buddhism. By using fundamental Buddhism, as mentioned in Theravada Buddhism, by reflecting on Engaged Buddhism, and by focusing on patipatti dhamma (dhamma practice), hopefully we could respond to present issues.

To further understand this, we need to explore the concepts of fundamental Buddhism, such as the concept of pariyatti and patipatti dhamma as one unseparated dhamma method. Moreover, we need to comprehend the meaning of dhamma itself, the concept of two truths and two realities (paramattha and samutti), the realization of meditation, and the power of loving kindness in order to find the true nature of dhamma as something unseparated to reality.

These concepts are actualized in Engaged Buddhism, which emphasize on the unity of theory and practice, self transformation and social transformation, and meditation that is not separated to our real life in society. In this way, fundamental Buddhism could answer to present issues and realizes the liberating essence of Buddhadharma as The Buddha did 2500 years ago.

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Does fundamental Buddhism able to answer to present issues? This question is common, remembering that fundamental Buddhism has orthodox-scholastic nature, it only studies holy book in Pali, it is theoretical, and focused on individual self-transformation, so that it differs widely with Engaged Buddhism which is trying to find a solution in nowadays issues.

“Nevertheless, Christopher Queen claims in *Engaged Buddhism: Buddhist Liberation Movements in Asia* that “today, after eighty years of new research, many specialist are inclined to agree with Weber that, in its essence, primitive Buddhism was not based on service to others, but on the quest for individual enlightenment.” 1).

But when we analyze deeper, fundamental Buddhism, also called Primitive Buddhism in Sthaviravada or Theravada tradition, does indeed embody Buddhadharma concepts which later on becomes the basic for all sects or “The School of Buddhism”. 2) Therefore, it is not impossible for fundamental Buddhism to develop and respond to recent issues.

Engaged Buddhism itself doesn’t emerge as a new sect of Buddhism, but it is the essence of Buddhadharma and acts as a logical explanation of traditional teachings on morality and loving kindness relevant to present social condition as taught by The Buddha himself.

Thich Nhat Hanh stated, “that there was really no such thing as ‘Engaged Buddhism’. Buddhism is by its nature ‘engaged’. When we use the term we are just reminding ourselves of an important aspect of Buddhist teachings.” 3)

As mentioned by Ken Jones, “A socially engaged Buddhism needs no other rationale than that of being an implication of traditional Buddhist morality, a social ethic brought forth by the needs and potentialities of presentday society”. 4)

Engaged Buddhism emphasized on the important aspect of Buddhadharma, which is practice, the involvement on social transformation, and the realization of liberation based on Buddhadharma. Engaged Buddhism is very close related to fundamental Buddhism, looking at the concept pariyatti and pattipatti (theory and practice) as one unseparable unity.

“These primary and secondary methods of validation exemplify the distinction emphasized by Ajahn Buddhadasa between patipatti-dhamma (the teaching of The Way, the practice) and pariyatta-dhamma (scriptural teaching). The two methods are not exclusive, of course, but complementary.” 5)

Therefore, by reflecting to Engaged Buddhism and further explore basic concepts in fundamental Buddhism, we could be assured that fundamental Buddhism could answer to present problems, as the essence of Buddhadharma itself is liberation in the present moment.

“Yet the implication of the original teaching is clear. “Liberation is possible and here and now, and your liberation and my own liberation are intimately interconnected.” 6)

Thus, through Engaged Buddhism which emphasized on *pariyatti* and *patipatti* as one unity, the monastic-scholastic and elitist nature of Theravada tradition could become more popular. Engaged Buddhism could be seen as the continuation of what The Buddha had taught 2500 years before.

“The issues that The Buddha addressed are still current today. Elitism, racism, sexism, and other forms of oppression are as relevant now as they were then. As a movement, Engaged Buddhism is perhaps simply way of acknowledging this pressing truth and continuing the work that The Buddha started twenty-five centuries ago.” 7)

Engaged Buddhism focused on involvement to respond to actual issues, as The Buddha had taught on Four Noble Truths about suffering and the liberation from suffering.

“In spite of its immense variety of doctrinal ramifications, Buddhism is but one common vision of reality. The whole of Buddhism is mounted on the wheel of “suffering”. No “suffering”, no “Buddhism”. 8)

“The insight into empirical truth of suffering in all conditions of life forms the beginning of the Buddhist spiritual struggle. Since all conditions of life are suffering, the pursuit of happiness becomes the goal of moral striving.” 9)

Pariyatti and Patipatti

Engaged Buddhism originates from the word of Dhamma itself. Dhamma in Pali, or Dharma in Sanskrit, covers a broad sense of “all things”. 10)

Dhamma or Dharma covers all things which is no-self. “*Sabbe dhamma anatta’ti, yada pannaya passati. Attha nibbindati dukkhe, esa maggo visuddhiya.*” “All things are no-self or anatta.”

Buddhist teaching on anatta could act as the key to find out about universal humanity and as the source of humanitarian acts. Anatta creates a free

individual filled with prajna and karuna who involve himself in his environment.

“For a person enlightened, anatta would create a free individual, someone able to look into interdependent nature of all beings in this web of life where universal love and kindness for every beings grow and bloom.” 11)

“How shall we understand anatta or “no-self”, that strange Buddhist teaching which denies the self we take for granted in our everyday lives? Today we must relate the *anatta* doctrine to what we know (or think we know) about the self relates to its world.” 12)

Looking at Abhidharmakosa, a Mahayana writing by Vasubhandu, Dhamma could be interpreted through four ways: etymology, ontology, ethics, and religion. 13)

Etymologically, in Sanskrit there is a word *dhr*, meaning “inside himself” or “contain, bear, sustain itself” – so it is inside “what exist”. “Exist” as mentioned in Anguttara Nikaya, is ontologically grouped in *sankhata-dhamma* (existence of what’s conditional) and *asankhata-dhamma* (existence of what’s unconditional). 14)

How broad and deep really is the meaning of Dhamma, so that only the wise could pass through it while the others are left to believe. Mentioned in Mahavagga: “Dhamma is very deep, difficult to be acquainted with, difficult to understand, it is supreme, surpass all thoughts, refined, and could only be passed through by a wiseman already attained Enlightenment”.

For others who are yet to attain wisdom, this hardship creates an form of understanding in a religious way and left as a belief, as what Buddhist people state in the recitation of refuge (*sraddha*) in Dhamma. ‘*Dhammam saranang gacchami*’ or “I take refuge in the Dharma. 15)

Even so, in doing many acts of faith, we have three understanding: *pariyatti* (teaching), *patipatti* (practice), and *pativedha* (insight). Comprehension of those three will be ethically protected as long as Dhamma is reflected in everyday life in the form of morality, honesty, right act, responsibility, religious life, and the understanding of karma, related to good and evil. 16)

In Dhamma teaching, *pariyatti* and *patipatti* dharma need to be viewed as one unseparable unity to achieve the truth of Dhamma. The Dharma is lovely in the beginning (*pariyatti*/when we start studying), lovely in the middle (*patipatti*/when we find truth in reality), and lovely at the end (*pativedha*/insight on the harmony of dharma and reality).

“Education requires for its maturity and success three complementary modes of factors, viz. The primary mode of literary or academic scholarship in the Buddha’s body teachings (*pariyatti*-comperence, accomplishment), then the practical mode of what has seem academically learn and remembered by trying and putting these teachings into habitual practice (*patipatti*-practice, performance), and finally the skilful mode of penetration, realization and mastery of the truth (*pativedha*). 17).

If we view *pariyatti* and *patipatti* method as one unity, we could melt away all dogmas on dhamma and we could find three truths of Dharma; coherence, correspondence, and pragmatism. 18)

Coherence is the consistency between dhamma concepts, such as *dukkha*, *anicca*, and *anatta*. Coherence is the consistency between theory and practice, where dharma is tested in our life, where dhamma help brings virtuosness and liberation, just like a boat help us cross the river.

“Nor was the doctrine to be dogmatized and worshipped. The pragmatic value of the teaching is stressed throughout.” 19).

Correspondence and pragmatic value of *patipatti* dhamma placed Buddhism unseparable from life and real problems, also making it contextual not in a mere textual dogmatic way. The spirit of contextual Buddhadharmma is embodied in Engaged Buddhism, which tries to respond to actual issues, tries to comprehend the essence of Dharma (*paramattha*) in various present context (*sankhata*). 20)

Phylosophically, this means that we are able to comprehend the unconditional and the conditional (*paramattha* and *samutti*) and see the universal essence of Dhamma in reality. We are able to comprehend various phenomena of *dukkha* from the eyes of Dharma, and able to find a solution of present issues by *upaya-kausalya* and the spirit of *karuna*. 21)

This shows that Engaged Buddhim is indeed the logical explanation of fundamental Buddhism, as two concepts of truth and two realities viewed as one; unconditional truth (*paramartha-satya*) with conditional truth (*samvrti-satya*), unconditional reality (*asankhata-dharma*) with conditional reality (*sankhata-dharma*). 22)

Dharma has the nature of unconditional and sacred, while the world we’re living in has the nature of conditional, temporal, and profane. *Paramattha* could see through this temporal world through the freedom praxis. The message of freedom is sounded through *dukkha* in all fields of life; individual-psychological, institutional-social, and culture-politics. This

message has been the spirit and character of Engaged Buddhism as well as fundamental Buddhism.

Engaged Buddhism

Engaged Buddhism is a practice of textual dharma where the universal value of dhamma could be seen in particular realities. Viewing pariyatti and patipatti as an unseparable method, Engaged Buddhism emphasizes on patipatti and realizes the essence of dhamma in everyday life.

“These primary and secondary methods of validation exemplify the distinction emphasized by Ajahn Buddhadasa between *patipatti-dhamma* (the teaching of the Way, the practice) and *pariyatta-dhamma* (scriptural teaching). The two methods are not exclusive, of course, but complementary.” 23).

Even though seen as one, the stressing on practice is very accentuated. “However, I believe that the main weight must be put upon the first, with the second only supplementary, suggestive, and confirmatory.” 24).

There are two reasons why Engaged Buddhism focused on the patipatti-dhamma rather than pariyatti-dhamma.

“First, even where scriptural and historical evidence apparently does carry some spiritual authority, it is, notwithstanding, more or less the application of Buddhadharma within specific conditions of a bygone culture. Meaning must therefore be scrupulously teased out of that context and translated back into a transcultural core Dharma before it can be related to present-day conditions. Second, Buddhism is not a “religion of the book,” and its relationship to its scriptural record is highly ambiguous and not to be a sufficient substitute for that realization. In a nontextual religion the only ultimate value of the texts is as vehicle for the insights of sages. 25).

Practice means that dharma need to be experienced and proved in the reality as shown by Ken Jones in refer to Kalama Sutta. “As emphasized in the celebrated Kalama scripture, Buddhism enjoin seekers to rely first and foremost upon their own experience, while to deepen this and do make it a more reliable guide.” 26).

The Buddha emphasized to his disciples to experience and prove the truth of sunyata by practising rather than bonding to the dogmatic texts. “Rather than bringing to bear the weight of scriptural authority I would prefer to call upon readers’ own personal and experience as validation.” 27)

By emphasizing on patipatti and seeing the actual reality, we need to realize that the cause of tanha has manifested institutionally in various social and

political systems, so that what happen in one's consciousness is indeed the reflection of reality in his society.

Ken Jones quoted Diana Winston's writings on *Justify Your Love: Finding Authority for Socially Engaged Buddhism*: "Put simply, what goes on in one mind is mirrored in the world; *looking inward is a hallmark of a socially engaged Buddhist critique*. We can discover "where am I implicated?" For example, where are the same structures of greed, hatred and delusion present in my own mind? How do my inner *kilesas* (defilements) create or mirror external reality/institutions? This "turning inward" invokes compassion for others who perpetuate structures of violence as well as providing insight into understanding just how and why these structures work, and what could be done about them." 28)

The importance of patipatti and pragmatism rather than pariyatti, the emphasis of now rather than past times, and the emphasis on practice rather than dogma are also focused in learning Buddhadharma.

"Instead he suggests a new kind of course that is based in the present not in history, that is oriented to practice not doctrine, that takes seriously the notion that there is a Buddhist experience to which students can be introduced. He wants to expand the usual upper-level course that focuses on the reading of a primary text to include an investigation on the use of the text as ritual sourcebook or political ideology." 29)

In learning Buddhadharma, Reynold emphasized in contextual aspect, practice, experience, involvement, and developing the ability to analyze reality, since the goal of learning dhamma is an unseparated condition with our lives.

"Emphasizes the teacher's display of well-honed interpretive skills and the acquisition of the same by the student. These interpretive skills include the skill of sympathetic understanding, critical analysis and personal evaluation or judgement. The goal of teaching these course in Buddhism is not merery to master a certain body of texts and its doctrines but to be throughly exposed to the lived worlds of other people and in response to learn how to sympathize well, critized well and personally evaluate well." 30)

The developing Engaged Buddhism is a learning method or logical explanation of dharma texts. Apart from that, Engaged Buddhism also involves in non-violence act to find solution for interrelated problems.

"Thich Nhat Hanh, coined the phrase 'Engaged Buddhism' in Vietnam during the 1960s to refer to the work of the Buddhists who were looking to non-violent solutions to the war in southeast Asia. He has also remarked

that there was really be no such thing as 'Engaged Buddhism'. Buddhism is by its nature 'engaged'. When we use the term we are just reminding ourselves of an important aspect of Buddhist teachings. Of course, there is no such thing as *disengaged* Buddhism—a Buddhism divorced from life, and from ethical responsibility, divorced from awareness of the world. It would not be Buddhism at all. Buddhism affirms that life, and all life's conditions are interconnected. 31)

By liberation, Engaged Buddhism find solutions to lessen suffering in the world, such as ignorance, egoism, greed, and materialism which is institutionalized and structurized in the context of culture, social, and politic.

Looking for the solution to overcome those problems, Engaged Buddhism walks hand in hand with other humanitarian acts, such as the new age movement, green movement, post-modern philosophy, and theology of liberation.

“Spiritual practice for both monastic and laity did enjoin many kinds of selfless behaviour. Generosity (dana) is the first of the Buddhist virtues and especially generosity in supporting monastic sangha. And the Buddha urged his monks to “go forth on your journey, for the benefit of the many, out of compassion for the world, for the welfare, for the benefit and joy of mankind” (Vinaya 1.21). 32)

“In Mahayana Buddhism, compassion was even more strongly emphasized. Its great heroes, the Bodhisattvas, were enlightened who postponed entry into nirvana in order to serve sentient beings, and in sutras like the *Avatamsaka* they are shown doing so in many different ways.” 33)

Engaged Buddhism dwell in present global condition filled with cold wars, post modernism, free market, globalization, and international terrorism to fight for social justice, democracy, environmental balance, and women's right.

This is how the new face of Buddhism develop through Engaged Buddhism where critical thinking and comprehensive involvement is the tool to face global problems. The face of Engaged Buddhism is tangible through the faces of its figures.

“Engaged Buddhism has been associated with the work of specific organizations such as the Sarvodia Shramadana Movement in Sri Lanka, the Buddhist Peace Fellowship, the International Network of Engaged Buddhists; as well as with the work of His Holiness the Dalai Lama within

the Tibetan community in exile, Thich Nhat Hanh in the Vietnamese community, and Venerable Mahaghosana in Cambodia.” 34)

In dealing with social suffering, we need Bodhisattvas. They are the present Bodhisattva. Several Buddhist activists and scholars are: Sulak Sivaraksa, AT Ariyatne, Daisaku Ikeda, Chen Yen, Shantikaro, Buddhadasa, Ven. Sangharakhita, Dr. B.R. Ambedkar, and Buddhist feminists such as Amchi Kandro Yangkar, Ven. Karma Lekshe Tsomo, Ven. Thubten Chodron, Dr. Chatsumarn Kabilsingh, Ven. Ayya Khema, and Madhumaya. 35)

They have concern over human sufferings which are chained by systems, ideology, economy, and politics, especially the gap and discrimination between developed and developing countries. They work hard and get involve in solidarity and non-violent acts in accord with the spirit of Budhadharma.

“A tremendous effort will be required to bring compassion into realm international business. Economic inequality, especially that between developed and developing nations, remains the greatest source of suffering on this planet.” 36)

“All the cardinal teachings of Buddhism contribute to the realization of peace within oneself and, in humanity as a whole, solidarity and world fellowship depend on the teachings. The principle of non-violence is the basic concept upon which the ideal of peace is founded. 37)

Meditation and Transformation

Engaged Buddhism shows that theory and practice are one, the same is true with self-transformation with social transformation, and meditation with society. This means that the liberating act is in accord with the experience of loving kindness, an unity of prajna and karuna.

“There is only a single, seamless practice experience, and activism. Wisdom and compassion are one.” 38)

It's the same with meditation which doesn't separate itself from society. Self-transformation involves meditation, so that social transformation doesn't exclude meditation. Meditation is very important if we want to involve ourselves in the deep course of problems and recognize what should and shouldn't be done.

“Meditation is not going to escape from society, but to come back to ourselves and see what is going in. Once there is seeing, there is must be acting. With mindfulness, we know what to do and what not to do.” 39)

Thich Nhat Hanh interprets meditation as 'looking deeply'. Look deeply at a phenomena is also a form of *pativedha*.

Also stated by Thich Nhat Hanh: "to practice meditation is to look deeply in order to see into the essence of things. With insight and understanding we can realize liberation, peace, and joy. Our anger, anxiety, and fear are the ropes that bind us to suffering. If we want to be liberated from them, we need to observe their nature, which is ignorance, the lack of clear understanding." 40)

Therefore, a starting step to get involved in global issues is to develop our awareness and deep observation on objects, as what we do in meditation.

"The first step is awareness of the object, and second step is looking deeply at the object to shed light on it. Therefore, mindfulness means awareness and it also means looking deeply." 41)

Thich Nhat Hanh also stated: "Earlier, I emphasized the centrality of inner awareness to the personal practice of engaged Buddhism. Engaged Buddhism have developed an impressive range of awareness (mindfulness) practices and perspectives." 42)

This 'deep awareness' could be translated as *Sati* in Pali. "The Pali word *Sati* (Sanskrit: *smṛti*) means "to stop," and "to maintain awareness of the object." The Pali word *vipassana* (Sanskrit: *vipashyana*) means "to go deeply into that object to observe it." While we are observing an object deeply, the boundary between the subject and object become one. This is the essence of meditation. Only when we penetrate an object and become one with it can we understand. It is not enough to stand outside and observe an object." 43)

The relation between self-transformation and social transformation plays a big role in Engaged Buddhism. By looking at own self clearly through meditation, we could see clearly the interrelated nature of social problems.

"A unique gift of Buddhist practice is that it restores the imagination and the heart. The cultivation of awareness and insight, the ability to look deeply, allows us to look at the conditions of the world around us, as well as at the conditions of our own life. Practice brings our faculties into balance. Intellect, intuition and emotions work together. We drop our selfish point of view. We stand with others, we appreciate their point of view. But we are not lost in mere relativism. We desire to help where we can." 44)

The clarity in seeing something deeply is needed in analyzing social conditions. Ken Jones said, to create a cultural revival, the new face of

Buddhadharma needs a sourceful social analysis and accordance to Buddhadharma's diagnostic on suffering. The cultural revival creates agents of change through non-violent act, it could be done by three steps.

"First, it would be distinguished by its dedication to a strong, well-informed activist ethic-true "opening of the fourth eye" of social awareness and responsibility. Secondly, activist and other change agents would support one another in the inner work through small affinity group, linked into wider networks. Thirdly, there would also need to be trained and practice in the inner/outer work that is more specific to the needs of radical change agents, such as mediation and small group process. The widespread NVDSA (Non-Violent Direct Action) workshop, which are already well-established, provide another excellent working model. 45)

Closing

Through Engaged Buddhism, fundamental Buddhism shows itself as a clever teaching able to respond to present situation. Engaged Buddhism as the realization of *patipatti* shows the nature of Buddhadharma as a religion of revival.

Engaged Buddhism unites with modernity where all beings live interdependently. All things are interconnected, therefore every act, and though matters immeasurably.

By further exploring the spirit of Engaged Buddhism in accord with fundamental Buddhism, we could see the meaning and benefit of Buddhist concepts in present condition, such as the concept of Dhamma, *pariyatti* and *patipatti*, *paramatha sacca*, *sammuti sacca*, *asankhata dhamma*, *sankhata dhamma*, interdependency, meditation, karuna, Bodhisattva, and Buddha itself.

In the concept of *patipatti dhamma*, Engaged Buddhism use it as a stepping stone so that the identity of fundamental Buddhism stays pure.

The spirit of liberation could be truly felt when we are able to include all aspects of life, one of them is politics. Those who say that politics and spirituality are not connected to each other understand neither spirituality nor politics." (*Mohandas K. Gandhi*)

Even more basic, Engaged Buddhism is the realization of the meaning of Buddha (revival) itself. Being a Buddhist means that we need to revive and get involved in life matters.

Thich Nhat Hanh emphasized, “Buddhism means awake – mindful of what is happening in one’s body, feelings, mind in the world. If you are awake you cannot do otherwise than act compassionately to help relieve suffering you see around you. So Buddhism must engage in the world. If it is not engaged it is not Buddhism.” 46)

This awareness is the realization of one’s full comprehension of Triratna: Buddha, Dhamma, and Sangha, that: “The Buddha became, plausibly-enough, a radical humanist, the monastic sangha a proto-democracy, and the dharma a scientific and revolutionary theory.” (47)

Hope that this writing could help us achieve enlightenment. May all beings attain enlightenment, free from suffering and arrive at Nirvana.

Notes

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Contribution of the Sangha to Contemporary Society

Ashin Ukkamsa¹

The starting point of Buddhism

Since the establishing of the Buddhist Sangha it has been working for the welfare of all human beings, as it is initially intended to be, in various ways spiritually or materially whenever it is required. In fact the starting point of Buddhism is to help all human beings irrespective of whoever they are, and whatever religions and communities they belong to. The story of Bodhisatta Sumedha highlights that the spirit of concerns for others is the basis of Buddhism. With this spirit only Sumedha struggled to attain the Buddhahood. With the spirit of caring for others, the Buddha started preaching the Universal Truth to all mankind. Countless followers of Him benefited from His teaching and guiding. Not only the Compassionate himself engaged in the affair of guiding people for their own good, he also encouraged his Bhikkhu community to work for all without discrimination at all. His instruction to the Bhikkhu is: “Bhikkhu go forth on journey; teach the universal truth; for the welfare of the many, for the happiness of the many, out of compassion.” Quoting this phrase, some scholars identify Buddhism as humanism. It speaks about not only the prospective gain of the human beings but also their material and physical need. With this perspective Buddhism is unique of its kinds in which theory and practice have been interwoven in every state of their feasibility. In brief the Buddhism stands in a glorious momentum of progress for the cause of the universal human interest. Following the path of the Master many of his sincere followers continued carrying out for the good of all for many centuries even after His demise. Even if the Buddha is not present to us anymore, the spirit of human welfare which led him to become the Buddha is still made alive by his unbroken Bhikkhu Sangha in our modern contemporary time.

¹ Venerable Ashin Ukkamsa is originally from Myanmar and is studying at University of Hyderabad, India.

As the title suggests, this article is not intended to explore and show the early history account of the role of Sanghas in its contemporary society. Rather its primary intention is to highlight the role of modern Sangha in modern Myanmar society, to bring out the fact of Sangha involvements in social welfare. Therefore this article will address the questions of Sangha and the role it plays in its society. But I would like to remind you that this article is not scholarly written with a complete and satisfied research. Rather it is written to share personal experiences in some of which either with physical involvement or with knowledge learned from third party who physically involved, and from various information such as journals, news, photos, video clips given by blogs, and internet websites. Thanks to modern information technology for making the service of Sangha accessible to all.

Myanmar and Sangha Community

Myanmar is one of the major countries following Theravada Buddhism. Its population is about 60 billions 85 percent of which are Buddhists. And there is a State Sangha Committee to undertake the Sangha matters. The Sangha is the most well-organised formation after the military. According to 1997 estimates, there are 51,322 monasteries in Myanmar that house 406,903 monks. This number matches with that of the army's strength of about 400,000. While 167,562 are well-groomed monks, 239,341 are novices. These include 24,043 nuns. An estimated number of 406,903 Sangha in one nation, of course, is not a joke. Many Buddhists of the nation have been sharing the responsibility to take care of them for many centuries. They will do the same in the future as well. However, a little is known to supporters as to the contributions of Sangha to people in turn. What are the contributions of the Sanghas? To what extent do they participate in working for the society?

Contribution of Sangha

We can generally identify three ways through which Bhikkhu Sangha can get involved into the welfare of the society. General classifications of them are through: (i) religion, (ii) education, and (iii) social work.

(1) Contribution through Religion

Since the Sangha Community was formed with the purpose mostly considered as religious, their contributions to the society in which they live have been through religion. In other words, this contribution is spiritual

other than material. This contribution is desirable in time of peace. This service is usually considered as part of religious contribution for the reason that it has something to do with it. Religious contributions are such as studying the religious literature, training children of the same faith, imparting and teaching the knowledge of dhamma to other fellow Bhikkhus and laymen alike, preaching the dhamma to the public's in certain ceremony, participating in special occasions or performing religious rituals in funeral ceremony of their fellow men.

We see that almost all members of the Sangha involve in one or the other matters. Their involvements in these matters are regarded religious because of the fact that they hardly have anything to do with the other faith followers, but with the same faith only. Therefore the framework within which they function is too narrow. Some may argue that we also share our knowledge with different religions, so our religious performance has some relationship with them. But in my opinion this is not relevant to argue so. Every religious service is always directed to the followers of the same religion. Those followers are just parts of the nation which is in turn part of the human race. Contribution of Sangha through religion is limited, though not purposely, to its own community. Therefore when we consider working for the welfare of human beings as a whole, we should not stick to one way – through religious performance – but we should find the alternative to extend our goodwill to people regardless of their beliefs.

(2) Contribution through Education

The contemporary Sangha could manage to find another way to contribute their effort in helping the nation. It is through education that they are able to make their contributions. I feel that I should remind you that education here does not include religious education as I consider it as a part of religion which already discuss. Education here is concerned exclusively with secular and worldly types which focus only on the well-being of human life, and which has nothing to do with liberation. In other word, this is modern education other one.

In carrying out this mission some Sangha members set up schools what they call in Myanmar-Phonedawgyithin Panyaryay Kyaung, Monastic Education in English. Some schools operate as primary schools some as secondary. They teach modern subjects in the same way as the government schools do. These schools are initially meant for orphans but later turned into schools open for all regardless of race and religion. Education given by these schools is free. So children of poor family can have access to education without much worry. You may ask me if primary education in

Myanmar is not free. So far as I know, yes it is but in principle, in practice it is the other way around. Here I am not talking about the principle but the social reality. I am not talking about the government education policy but the fact. Nevertheless this is not my point.

In different corner of the country ranging from the old capital to the remote villages, there are many monastic education schools operated by Sangha. Although the schools are headed by Sangha members in managing, they are operated with the help of lay teachers in teaching. There are some Sangha who participate in teaching but just a few. It would be good if more of them could join in teaching too. It is also the fact that most of Sangha are lack of modern education. Therefore it is impossible to ask them to take part. But this difficulty can be overcome if we start preparing for that. Before we start this there are certain conditions which need to be fulfilled.

In the first place, it is necessary for Sangha to have a strong will to help, and this has to do with the individual. Second Sangha should be permitted (by the authority) to study modern secular subjects in any schools and universities. This will help make the study easy and comfortable. All of us know that there are some undeclared restrictions of Sangha from learning modern education from government schools and universities except Sangha Universities which exclusively meant for religious study. If they are banned to study, they got to find a different path to reach the destination. They would be very much appreciated if the unnecessary restriction is removed and let things go easy. When necessary and sufficient conditions are fulfilled, the role of Sangha in education arena will be brighter than before. Therefore Sangha's contributions in the front of education need to be strengthened. Teaching systems need to be promoted to meet the modern standard. And the numbers of schools need to be increased to meet the demand.

(3) Contribution through Social Work

There are types of social work. It includes any of various services designed to aid the poor and aged, to increase the welfare of children, to help improve the lives of people, group, and society, and to provide social services to those members of the community that need it. Working to improve human condition and committing to the development of the full potential of each individual, group and community in the society are also social works. To what extent, do Sangha involve in the area of social work. When I consider it I set aside the controversy that Sangha is the spiritual leader, and therefore is not supposed to get involved in the secular affairs. Instead I will focus on the fact and present it objectively as much as I can.

Because I assume that Sangha should do social work to the extent that can be permitted, and suitable to being Sangha.

There have been many Sangha members who share not only the idea that Sangha should contribute in the social welfare, but who practically contribute in that. Sangha's contributions in this field are such as building hospital, opening healthcare center with cheaper cost to the common and free for those who cannot afford medical expenses, forming organization for free service for funeral matters, helping HIV/AIDS patients and so on. So far as I know there is no dispute on carrying out these above mentioned social works. All of these projects are led by the eminent and competent Sangha. This may be the reason why nobody objects. Another reason is that Sangha's involvement is confined to the status of being a president, or to the leading role, but not in the basic level of work which can be done by using physical body only. For example, although they found healthcare center, they do not do the job of treatment like a doctor and nurse does. They may set up schools for children, but only a few of them participate in teaching job.

But there were also instances in which Sangha involved physically. In Mandalay, a fire usually breaks out one or twice in a year. Every time it happens Sangha never hesitates to get involved in extinguishing fire, evacuating people and providing shelter for the victims in their monastery. No complaint is heard in this case due to the emergency. We also have seen how Sangha has helped the Nargic cyclone victims. They did all sorts of job mostly physically to distribute the aid to the survivors living in different areas. The difficulty and problem they have overcome is unimaginable in the history of delivering humanitarian aid. The government machinery is invariably slow in responding to this natural disaster. It takes some time for it to wake from its sleep. It is natural, therefore, for the Sangha to rise in such a vacuum. History has shown that at times of natural disaster it was the Sangha and the Buddhist temple that took that leadership. The temple doors were opened to everyone without any discrimination. It was a human tragedy, and Sangha treated all alike without any taboos or restrictions. They did these not to gain fame, not for recognition, not for gain or to achieve any ulterior objective; but out of compassion for which the Buddhist term is *karuna*. We have to salute them for their dedication and untiring efforts.

If we compare the number of Sangha members staying in the whole country with the number of Sangha involving in social work, we will find that the latter is very less. But the performance of them is somewhat more effective than other free services headed by laymen. Most of the organizations

established for social services are maintained with the support of lay people from home and abroad as well. Half of them are led by the country well-known dhamma preachers, and their projects can run smoothly. Because only they can easily receive mass donations of the Buddhists by preaching the dhamma sermon. There were some Sangha who attempted to form organization for the social welfare, but they finally gave it up because of lack of support. But there are also Sangha who never thought of doing such work, but always mind how to maintain their monastery and construct new huge building without being necessary to do so.

While most of Sangha member are not aware of doing social work up to this day, many of other religious leaders have started working for this cause a long time ago. I am not sure whether they have been waken from their slumber by the nargic cyclone that swept away many lives and rendered people homeless and thousands of children destitute and orphaned. Nargic cyclone challenged not only the inner qualities of caring and sharing, generosity, compassion, love and kindness, but also the capacity and the sense of responsibility of the Sangha in Myanmar. It is a fact that most of them were at a loss what to do. The most they can do is expressing feeling which sounds sympathetic. But there are also some prominent and competent Sangha who has done a very remarkable job in helping those who are the victims of the natural disaster. These Sangha are both idealists and pragmatists. They know that it is the time to give them the immediate relief. I wish many more of Sangha, if not all, 50 percent, would involve in the social work and at the same time prepare for the unseen calamitous situations.

Time should be understood on Buddhism

Ashin Nandavansa (PhD)¹

Everybody only talks and thinks about development of condition in the world. To develop is not complete as we just think and talk about it. We have to focus on what should be done and the time should be understood occasionally and conditionally in order to develop as much as the time goes in this modern age.

As the modern technology increases leading the world, education system in all over the world has been increasing as much as the technology has done. In teaching system of most academic centers, institutes and universities in our planet, helpful facilities just like multimedia computing system, internet connection etc. that can help us are used in the world.

However, monastic education system in our country is left far behind it. To enhance the teaching technique of monastic literature, sophisticated facilities that could help us as suitable place are necessary.

In the ancient time of Myanmar, monastic education system had been done by conservatism hiding even in the mind of educated monks. Nowadays, even if our monastic educations have systematically been running through the world of monks, it does not boost yet as much as technology has done in the modern age.

I would like to suggest, herein, to all that we who are under the name of Buddhist Education should follow the way running and leading the modern technological system.

In Myanmar in the past, the majority of senior monks had believed that any languages except Pali and Burmese are animal languages

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(Tiricchanakatha). Moreover, their concepts were very strict on the one way of Pali and they neither gave any encouragement nor permitted to pursue other than Pali. It might be because our country, Myanmar had been colonized by the British for about a century; the Burmese hated them and their language as well. Although their concept would be possibly thought as true, it was actually very wrong. They did not understand differentiating between race and language. If we want to return win upon them, we should have skill in their languages. But conservative persons including senior monks had distributed their concept into the new generations so that their prejudice to the race of British and its languages could be born in the mind of new generations. Furthermore, they cancel the language that had been used officially in the offices throughout Burma and changed into the native tongue. Consequently, the skill of English called modern language had gradually disappeared from the land.

We can see a reference in India. Indian people, who had been colonized by the British government for couple of centuries, did not cancel English language even if they had hated them and have been using it continuously until now. Most Indian people are able to speak and write in English fluently and they have been teaching through it in their universities up to this time.

However, at the time of colony in our country, the majority of people could speak the language but later on, their skill on it had been faded away.

Nonetheless, the people, who knew the value of the aliens' tongue, considered not to follow ordinary way. They set up the straightway ignoring the common path that had been followed by the majority nationwide. As a result of this, they became successful in introducing and propagating Theravada Buddhism into the world. Sayadaw U Thetthila, U Nyanika, U Silananda, Sitagu Sayadaw Ashin Nyanissara, for example, who are the roll-model of all of us, become successful in their missionary work for Buddhism and social work to the people who are in need. Of them, Sitagu Sayadaw is very particular to us. He has been monitoring us by contributing to education, providing medicine, sharing water and food, helping those who are in need. It makes us understand that he can do them all because he has realized and valued the updated knowledge, the

present age and the international language. If not, nothing could be done.

Here, you may put a question if a monk pursues other languages a part from the Pali and collects knowledge from them, mightn't it be that he disrobes or changes his life from the monk-hood to the sexual life due to having got helpful knowledge, and becomes lack of the faith in the Sasana?

Yes, of course, it might be. Nevertheless, there may be the case those who do not disrobe but have broader knowledge, modern language, who can follow the way that has been happening in the modern world, and who can effectively perform for our Sasana so that it becomes flourished in the world with their wider knowledge and up-to-date language.

As at least word, even if he disrobes, he can lead his life well as a layperson by applying to the fashionable tongue. Besides, he is able to do the social work for his environment as well as for the Buddha-Sasana. We can see a lot of example of it all over the world; U Goenker, Dr.B.R.Ambedkar, Anagarika Dhammapala etc.

Here, one question can arise in your mind that if monks disrobe, does the Sasana gradually fade away? No, it is not true. What Sasana flourishes does not mean quantity but quality. Quality here means realization and having faith in the Buddhism beyond a point of tradition that has been adopted by the elder individuals.

In the missionary work, quantity is not important but quality which convinces faith (saddha) and wisdom (panna). Panna (wisdom) hereby means not only understanding things as they are but also skill at applying to the sophisticated aliens' tongue. Unless he has the skill at modern languages, he cannot do any missionary work efficiently and widely. If he only knows about Buddhism and has no any experiences and language-skill, he can do nothing in missionary work in the world. An individual, who is blind but dumb, cannot amply perform as other people do, for example. On the contrary, if a monk has got Saddha and Panna, he can do social work well not only for sasana but also for his environments.

Social work, here, means a work not only for Sasana but also for those who are in needs by giving necessary helps, charity, generosity,

and advice who to control mind and how to live in this very life. Finally, we should think about what should be done for others. Now, it is the time that should be understood on our Buddhism.

According to Mahayana Philosophy, Bodhisatta means the one who offers help, renders charity, provides generosity, and radiates loving-kindness and the sympathy. They follow a path that has been guided by their Bodhisatta. They usually work for others. Even the Buddha, during his career as a Bodhisatta, performed many meritorious actions only with a sole aim of saving the world of beings from all of sufferings.

Nevertheless, in Theravada tradition, because Vinaya Sikkhapadas just as Kuladusaka Sikkhapada, etc. are seriously considered, when they do social work, they have doubt so much in their mind. They, accordingly, could not do it freely. That's why; we should ponder about Vinaya to be clear what the Buddha has precisely laid down. During the 45 years of his life, the Buddha did only social works for welfare of majority all the time, but not for himself. We should bear a part of his quotation in our mind. It is that *Buddho Loke Samuppanno, Hitaya Sabba Paninam.*

Engaged Buddhism & Mahidol Monks

Phramaha Boonmee Pongpet¹

Introductory

It is a pleasure for us to be here, to accept your invitation and to be at the receiving end of the hospitality here on the famous Sagaing hills in Central Burma. During this second Bi-annual Conference of the Association of Theravada Buddhist Universities, as participants from the College of Religious Studies of Mahidol University we welcome this opportunity to share our thoughts particularly on the theme of “Engaged Buddhism”. As our point of entry for this theme we want to dwell on “Compassion and Action” as the main emphasis of our sharing during this conference.

1. The concern in Buddhism for Compassion and Action

Compassion holds the central value in Buddhism. Compassion was the motivation for Prince Siddhartha to propagate for the welfare of all humans and other beings, the Dhamma, which he discovered as he became the Buddha. And due to their compassion the disciples of the Buddha traveled far and wide to bring Dhamma to show the way out from suffering and the release to all those who suffer no matter who and where they were. In all his teaching Buddha emphasized compassion as one of the four sublime emotions that make humans the most refined beings.

Among his followers one of the most remarkable in history was Emperor Asoka (273-232 BCE) who was transformed by the Dhamma from being a warrior to become a benefactor for mankind.

He is acclaimed for constructing hospitals for animals and renovating major roads throughout India. Along the roads he had many banyan trees planted so that they can give shade to animals and humans. At regular intervals he had wells dug, rest houses built. He banned slavery, animal-hunting, fishing and deforestation. He also recommended his people to study and respect all

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religions. He taught the lesson of unity, peace, equality and love and allowed females to be educated and to enter religious institutions.

2. Relation between Compassion and Action

Taking the case of Emperor Asoka, we can already see the necessary link between compassion and action. Emperor Asoka found that his conquest of Kalinga actually meant the plunder and destruction, and death of hundreds of thousands of people. The brutality of the conquest led him to adopt Buddhism and practice of compassion in concrete actions. Assent to the doctrines of religion is not enough unless it is expressed in concrete deeds. The emphasis of 'engaged Buddhists' is to become involved in expressions in actions the compassion and concern directed toward those who are in various kinds of need, individually and also corporately. The needs may differ both in time and space. Some may arise out of poverty, social circumstances, or political situation.

Some may undergo suffering because of the situation of physical environment or unexpected natural disasters, such as floods, earthquakes, fires, oppressive laws, deprivation of property and communal conflicts.

3. Graduates Monks of the College of Religious Studies (Mahidol University)

Generally speaking, the College is dedicated to foster, among people of different religious traditions, mutual understanding, harmony, respect, and cooperation to address creatively the challenges, opportunities and matters of common concern in the contemporary world. It seeks to provide students with the opportunity to study profoundly and critically their own religious beliefs, and to gain a greater understanding of the moral issues at large within society and which impact on their own lives, and the lives of the members of the communities at large.

In particular the College fosters, among the students (monk and lay) the Buddhist values. The value most emphasized is compassion. Study at the College is complemented by actual living experience of Thai Buddhist practice and the practice of religion in a multi-faith setting. The study and training are not confined to lectures in classes but especially for the practice of compassion by encouraging students to contribute to service for the benefit of others. Arrangements are made for them to travel during the summer holidays to villages for rural uplift work.

It is important also to state that nearly all student monks come from rural areas, themselves. Many of the members of the villages from where they

come are poverty-stricken. Their study and living expenses are underwritten by lay donors.

After graduation many volunteer to work in schools which are in need of teachers of Buddhism.

Monk graduates from the College, particularly in their efforts to serve needy communities among whom they live, can be referred to as being those who are practising 'engaged Buddhism' in particular situations. There are presently some 260 monks, nuns, lay men and women volunteering in 144 schools to carry out social service work.

They are dedicated to help teaching in schools which are in need of teachers of Buddhism. In Nan province they teach pupils from the poor ethnic communities to whom the temple provides schooling opportunity. Apart from doing other needed work at the schools they are also counselors to the pupils to tackle life's problems such as those coming from broken families and in particular cases those suffering from drug addiction.

Secondly the nuns specially gave time to counsel the young women involved with so-called 'risk groups'. Many rural girls from poor sectors in specific areas of the country, including cities such as Chiangmai, Phuket and even those across the borders in other nations, are lured by urban 'pimps'. According to some records there are about 63 persons presently who are in such a 'risk group'. Child prostitution is also an allied problem. One important emphasis in such work is for the counselors to build up the sense of dignity and self-confidence among these girls so that they may face their reformed future with hope and confidence and not in despair.

Thirdly, the work of the graduates focus on bringing Dhamma to rural youth in poor areas. They help to develop income-generating projects and arrange to provide needed vocational training. The teaching of the Dhamma is to help the rural youth to be moral persons, caring for others and also to protect the environment, helping with re-forestation where relevant. They also encourage rural youth to develop themselves through self-study as local libraries are set up. For the adults Dhamma is taught to cultivate self-confidence and to help themselves without waiting for governmental help. They are also encouraged to practice meditation to calm their mind and to develop inner-power to do work. Correct methods of cultivation are also taught by those capable of doing it so that there may be more plentiful harvest. Finally, the collection and distribution of clothing and such articles for the poor form another effort not just for merit-making but also to build, even in some small ways, to build bridges to narrow the gap between the rich and the poor.

4. Engaged Buddhism: Development monks in the larger context

Yet despite such social service role accompanying the vocation of learning, there is a number of village/town monks who still feel the need for more involvement with the needy poor in certain areas of the country. In contrast to forest monks and conservative town monks these monks are socially active monks who want to make a more active contribution to the material and spiritual welfare of the people.

They want to break away from tradition by engaging in 'labour' and by emphasizing the importance of working to assist people in poverty-stricken areas.

These progressive monks are now labelled 'development monks' (phra pattana). The movement was started some 30 years ago by a small number of rural monks in the Northeast of Thailand and some other poverty-stricken regions. Drought, water scarcity, salty soil, low-level of health and lack of communication have aggravated under-development of the Northeast. It was estimated that in 1990 about 1.6 million rai of farmland were already damaged and some 49,958 families in 3,557 villages were in distress. In spite of the government's decision to allocate a sum of 139 million bahts as Disaster Relief Fund to assist the victims in nearly 40 of the country's 73 provinces and the Army's plan to undertake the Royal Compassion Project, there was skepticism among the region's population about realizing the set and declared goals. Within this atmosphere of doubt more people were turning to the monks at the wat in their villages for assistance as they did in the past. Moved by the miseries of the community some rural monks had taken upon themselves to provide leadership to development activities to relieve the villagers of their wretched lot.

In the mid 70s nearly everyone in the village of Ta Mafai, where wat Bhukhao Thong in Chaiyabhum Province, was located was involved in violence, gambling and alcoholism.

The increasing indulgence of the villagers in such vices prompted Phra Kam Khien, the abbot of the wat Bhukhao Thong to interrupt his pursuit of the vocation of meditation to devote his energy instead in leading the villagers away from such vices.

Apart from teaching the Dhamma the monk undertook social work such as the construction of roads, the digging of wells, and the setting up of a cooperative and a day-care center. Part of the poverty of the villagers had

also arisen from natural conditions of the area. The shallow, coarse sandy soil with deficiency of humus was not suitable for cultivation. The situation was aggravated by drought and occasional flood caused by deforestation by squatter farmers and logging companies.

The monk tried first to awaken them to regain strength and confidence and then gave the lead and example to them by working on the denuded land of the wat by himself with the purpose of showing the villagers that the ecological damage in and outside the village could be ameliorated without waiting for help from the government. He considered that the reclamation of draught-stricken and salty soil in the arid areas was of prime importance... As a result of the long and arduous effort the vast barren land of 1000 rai has been completely reforested.

In another wat in yet another province a water buffalo bank and a rice bank were established within the large compound of the wat. The buffalo bank was set up to enable peasants who do not own buffaloes to work in the field to hire these animals at minimum rates to be paid in rice grains.

Should calves be born during the time of their hire the peasant concerned gets credit and he is entitled to keep the second calf as his own. This bank has now 400 buffaloes available to those who need the.

Similarly the rice bank is set up to enable the needy peasants to secure seedlings at the beginning of each agricultural season, without having to turn to loan sharks at exorbitant rates of interest. The bank is to be a means to decrease the indebtedness of the peasants and to serve as community store where rice-grains, collected from the renting of buffaloes, are stored for charity i.e. for needy villagers.

So, instead of just receiving the offerings of the villagers these development monks contributed to the socio-economic development of the community with their time and energy. Everywhere the poor and the disadvantaged groups expect the monks to respond to their cries for justice, not merely by providing them with mere consolation but with concrete actions to alleviate their suffering. The increased involvement of Thai monks in various social welfare work such as drug rehabilitation program of Wat Tham Krabok and the orphanage of Wat Srakeo are examples of the healthy response made by Thai Buddhism to new social needs.

Conclusion

We have shared with you our understanding of the reason why as Buddhists we express our compassion in action or average citizens. The way the

‘development monks’ in contemporary Thailand get themselves involved in dealing with the economic burdens of the members of rural communities, by providing needed initiatives and models of self-help e.g. ‘water-buffalo banks’, ‘rice banks’ etc. also conveys the work of ‘engaged Buddhists’. Of course these ‘development monks’ are not the only ones to be identified as ‘engaged Buddhists’.

There are also other groups which rightly declare themselves as ‘engaged Buddhists’ as they get involved in ameliorating peoples’ problems in such fields as national affairs, education, or in direct social actions. It is our hope that the information we have shared with you may stimulate you in your reflections on the way you make your contribution in your own contexts.

In conclusion we can surely affirm that compassion which does not get expressed in action is meaningless while action which does not arise from compassion can be fruitless and may even lead to harm.

Engaged Buddhism

Asst.Prof. Methee Sumpukdee¹

Although Buddhism originated in old faith of Brahmin theistic belief in that continent, the Buddhist teaching is quite different from the old Indo-Aryan philosophy which included a belief in Atta or Atman, Self, Soul, Ego, caste and personal entity.

Buddhism is neither fatalistic nor negative about life. Far from it, the Buddha's Dhamma is full of moral and intellectual vitality. It does not content itself simply with the nature of man, as it appears to be, but searches for the intrinsic value of man free from self and ignorant craving.

Buddhism is founded on wisdom, not simply as a system of beliefs. So the right attitude to understand Buddhism is to study the teaching that offers an effective system for exploring reality and the deeper level of mind that can lead one to the foundation of consciousness itself. Because it is a religion of self-help, the first task of a Buddhist is to understand the supreme position of the human being and one's responsibilities toward both oneself and fellow sentient beings. The Buddha did not claim any divine affinity. His enlightenment was a result of his own efforts, unaided by teachers or divine providence. There was no need for him to base his teachings on divine revelation, as is usually done by theistic religious prophets. The Buddha taught that: **“You are your own refuge, who else could be your refuge.”**²

Those who have studied Buddhism often claim, with some justification, that Buddhism is scientific in nature. It is certainly the most scientific of all religions.

Buddhist teachings are logical and its methods are compatible with scientific methods of problem solving. That is why many modern scientists and thinkers believe that the teachings of the Buddha are still valid and practical in spite of their great age. The Buddha's Dhamma is an ancient spiritual legacy that can benefit mankind as much today as it did more than twenty-five centuries ago.

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² Sunthorn Plamintr, Getting to Know Buddhism p.3-5

Another attribute is that blind faith is anathema to Buddhism, which clearly urges us to think freely and not to accept things blindly. Free thought is upheld, questions are welcome, and positive doubt is considered the first stepping stone to wisdom. Buddhism believes in human potential as mentioned above. It also asserts human equality, emphasizing personal and social responsibilities, based on the doctrine of action and result. This is made clear in his address to the Kalamas.

“Now look you, Kalmas. Do not be misled by report or tradition or hearsay. Do not be misled by proficiency in collections (of scripture), nor by mere logic and inference, nor after considering reasons, nor after reflection on some view and approval of it, nor because it fits becoming, nor because the recluse (who holds it) is your teacher. But when you know for yourselves. These things are censured by the intelligence, these things, when performed and undertaken, conduce to loss and sorrow – then do you reject them”³

In short, the principle of relying on oneself is the essence of each individual’s virtue, as the Buddha emphatically asserts in his last sermon, quoted from Mahaparinibhava Sutta as follow:

“Look-Ananda, Be islands unto yourselves. Be a refuge to yourselves; do not take to yourselves any other refuge. See truth as an island, see truth as a refuge. Do not seek refuge in anyone but yourselves... Work out your own salvation, with diligence”⁴

According to the Buddha’s teaching, all men are equal in that they are all subject to the same law of nature. Man is the most trainable, educable being. He has potential for self-perfection through which a life of freedom and happiness can be realized. In order to attain this perfection, man has to develop himself physically, morally, psycho-spiritually and intellectually. The right development of oneself leads naturally and necessarily to self-perfection. This is the Law of Dhamma in Buddhist philosophy.

The Buddha’s teaching looks into man’s inner life in relation to external life, including social value as well. It views these values as being interrelated, inseparable and being in such harmony as to be one and the same. But this is the crux of the whole matter that the human minds are not always filled with love, compassion and intelligence. The Buddha is fully aware of this as shown in His moral precept, known as the Three Admonitions:

³ Phra Dhammapitaka in Dictionary of Buddhism p.157,p 274

⁴ Saneh Jamark op.it p. 76

*Not to do any evil - refrain from unwholesome acts.
To cultivate good - develop more wholesome deeds.
To purify the mind - Clean your own heart and your own mind.*

Kindness, compassion and tolerance are some of the virtues that Buddhism strongly encourages. This explains why Buddhists are generally peace-loving people, and why religious war, persecution, censorship and inquisition are unheard of in the long history of Buddhism.

Regarding the philosophical aspect, Buddhism has no sense of despair or nihilism, with its never-ceasing faith in man's aptitude for goodness and compassion. Virtue is knowledge within which lies the path to the true self and value of man; that is to say, knowledge or awakening as to the truth of non-self or transitoriness of everything, including life itself. Self-awakening from ignorance is the first and foremost step that paved the way for a man to depart from the self or ego. Only in this way can man live a free life, a life of knowledge and wisdom, without being subject to "Tanha", or craving and delusion. Only in this way can man learn to gain pure and objective reason instead of egocentrism.

He also proclaims again that a Buddha arises in the world for the good and happiness of the many, out of compassion for the world, for the benefit, for the advantage and for the happiness of gods and men. This is the same with the preaching of the Dhamma, the lastingness of his Dispensation and the solidarity of Sangha. Thus, just as the worth of medicine lies in the cure of the disease, so the value of religion is ascertained by its efficacy in the alleviation and elimination of human suffering.

Broadly speaking, when a religion helps people to live together in peace and helps the individual to be at peace with himself, it can be said to have fulfilled its functions. However, that is still a vague picture of the function of religion. The picture will become clearer only when we look deeper to see what outlook the religion has on man and suffering and how it functions to relieve or remove that suffering.

The belief that to follow the Buddha's teachings, one has to retire from life is a misconception. There are numerous references in Buddhist literature to men and women living normal family lives who successfully practiced what the Buddha taught and realized Nibbana.

Someone once asked the Buddha candidly whether any ordinary laymen or laywomen who had successfully followed his teaching attained high spiritual state. The Buddha categorically states that there were not one or two, not one hundred or two hundred or five hundred, but many more

laymen or laywomen leading a family life who followed his teaching successfully and attained a high spiritual life.

There are many references quoted from Buddhist literature as follows:

“Those who see worldly life as an obstacle to Dhamma see no Dhamma in everyday action; they have not yet discovered that there are no everyday actions outside of Dhamma. Those who see Dhamma, see Lord Buddha”

“Better than a hundred years not seeing Dhamma is one single day of life if sees Dhamma.”⁵

Those of new generation, especially Buddhists, who think that Buddhism is boring because its doctrine is interested only in lofty ideas, high morals and philosophical thought, and that it ignores the social and economic welfare of the people, are wrong and to be pitied.

In the pure Buddhist’s mundane teaching, not the distorted way of teaching and ceremonial rites which have been practiced among some materialistic Buddhist monks, Buddhist concept does not consider material welfare as an end in itself, but it does recognize the need for certain minimum material conditions favorable to spiritual success. The Buddha did not take life out of the context of its social, economic and political aspects. His teachings on ethical, spiritual and philosophical problems are fairly well known. But little is known, particularly among the new generations about his teaching on social and economic matters, while they are living in a world of rapid technological change.

True, Buddhism clearly states that poverty is the cause of immorality and crime such as theft, falsehood, violence, hatred, cruelty and so forth, that occur in the present I.T. society. Because of this, the Buddha told lay people how important it is, to improve their own economic condition. This does not mean that he approved of hoarding wealth with desire and attachment, which is against his fundamental teaching, nor did he approve of each and every way of earning one’s livelihood. There are certain immoral occupations, which he condemns as evil.

Buddhism teaches all lay people what is conducive to their own happiness in four ways: First, to skilled, efficient, earnest and energetic in whatever profession they are engaged, and to know it well. Second, they should protect their income, which they have rightfully earned through hard work. Third, they should have good friends who are faithful, learned, virtuous, liberal and intelligent who will help them along the right path away from evil. Fourth, they should spend reasonably, in proportion to their income,

⁵ Clearly T.F. The Dhammapda, in 5o Self-Help Classics,2oo3 p.114

neither too much nor too little. They should not hoard wealth avariciously, nor should they be extravagant—in other words, they should live within their means.

Then, the Buddha expounds the four virtues conducive to a layman's happiness in the hereafter: *Saddha*, *Sila*, *Caga* or *Dana* and *Panna*. These terms mean that one should have faith and confidence in moral, spiritual, and intellectual values, abstain from destroying and harming life, from stealing and cheating, from adultery, from falsehood, and from intoxicating drinks and drugs, practice charity and generosity, without attachment to and craving for wealth. Also having wisdom which leads to the complete destruction of suffering and finally, to the realization of *Nibbana*. The Buddha taught that a layman who leads an ordinary family life has four kinds of happiness. The first is to enjoy economic stability or sufficient wealth, acquired by just and righteous means [*Atthi-sukha*]. The second is spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds [*Bhoga-sukha*]. The third is to be free debt [*Anana-sukha*]. The fourth happiness is to live a faultless and a pure life, without committing evil in thought, word, or deed [*Anavajja sukha*].

It must be noted that although the first three kinds of happiness are materialistic, the Buddha then reminded us that economic and material happiness is not worth one-sixteenth part of the spiritual happiness arising out of a faultless and good life.

One can see that the Buddha considered economic welfare as a requisite for human happiness, but that he did not recognize progress as real and true if it was only material, devoid of a spiritual and moral foundation. While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful, and contented society. The Buddha says that,

“Never by hatred is hatred appeased, but it is appeased by kindness.” This is an eternal truth. “One should conquer anger through kindness, wickedness through goodness, selfishness through charity, and falsehood through truthfulness.”

“One who conquers himself is more respected than those who conquer millions by military force; where hatred is conquered by kindness, and evil by goodness, where jealousy, enmity, ill-will, and greed do not infect men's mind; where compassion is the driving force for action: where all, including the least of living things, are treated with fairness, consideration and love; where life in peace and harmony, in the present world of material

*contentment is directed towards the highest and noblest aim, and realization of the ultimate truth, called Nibbana”.*⁶

We are the creators of our own happiness and suffering, for everything originates in our mind. Consequently, we need to take responsibility for whatever good or bad we experience.

Buddhism is not only a religion but also a science of living. It always aims at expounding the ultimate universal truth about human life with a view to liberation and progress of spiritual freedom. The Buddha taught us to manage our way of life in the middle path, to recognize things as “they really are”, to try to eliminate “me” and “mine”, to cultivate love and compassion among living beings, especially in the present insular society of materialism.

⁶ Suwat Chnchammong, *The Buddha's core Teachings*, p.76

Engaged Buddhism

Ven. Phrakhrusunthondhammasophon¹

Introduction

All of the Buddhist teachings have supported worldly people. It's the religion help us know the truth of suffering, to manage the world in peace or to eliminate the suffering of all creatures. The Buddha was born for everyone in the world. He had searched for salvation and Enlightenment, attained the truth of the world. He had known causes of suffering, taught us to destroy those sufferings, taught the Sangha to have good conduct and proper performance according to the monks' disciplines. We have the monks who have been the fields of worldly merit. There were the Dhamma protected the world; Hiri-moral shame and Ottappa – the moral dread. There were the principles of worldly common conditions; gain and loss, dignity and obscurity, blame and praise, happiness and pain. These conditions always appear to us, we should consider they all were impermanence, suffering and soullessness. We should realize they were the common truth, not let them covered minds, not feel pleased with the desired and not be serious with the undesired. If we study the Buddhist principles, we will know that the Buddha had known the truth of the world, helped us to understand the common conditions of the world and can stay happily in the world. Even the higher teachings, he taught us to feel stay over the world. The world was the center of his Enlightenment and all the principles, these for all creatures without race, language, gender, age or status, all of us have to go to the truth of life.

The Buddha attained Enlightenment by eliminating ignorance out of mind as the sunlight eliminates the darkness all over area on earth. The Buddha's teachings helped us to eliminate all worldly suffering all race, all complexion and all rank. If someone practise his living according to the Buddha's teachings, he will get results arising from his practice. The Buddha's teachings have been universal for everyone like the sunshine onto the earth. All creatures get advantage equally like the public ways that

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everyone get advantage from them. It's clearly seen that when the Buddha began to announce the Buddhist religion, he sent his Bhikkhu followers to spread out his teachings. He said to his followers "All of you must go out to make benefit for humankind, support the worldly people". Most of his teachings focused on this message and he also suggested this purpose for the Scripture rehearsal. Buddhist religion must be stable for humankind, made benefit and happiness for everyone. It's obviously seen that the Buddha wanted to make Buddhism be the religion of worldly people. Buddhism has developed everyone to find peace in their lives.

Like the falling rain from the sky, the farmers who are eager and diligent will get a lot of harvests whereas the ones who still sleep and careless, they won't get anything. People who overlook or not practise as the instructions, they won't get any results. The Buddha had taught us not be careless for living, not be careless with gender, age and status. We should study the Buddha's teaching, practising them as soon as possible and reaping their blissful results.

The characteristic of Buddhism

The outstanding characteristic of Buddhism is its teachings which are universal and moderate, not choose the race, language, gender or age. If someone practise them, he will get its results. Buddhist teachings are neutral, not depend on any person, group, community or even Buddhism itself. One of the Buddhist teachings is "to do bodily harm or take life is sin" this's neutral, to take life whom, which race, what language, what complexion, what religion, they believe it's the sin, not separate kill Buddhists are sin, non – Buddhists are not sin. This point is the outstanding characters which teach the truth in moderate way both the theory and practice. It teaches to give loving – kindness to the others. To kill is not good, suffered, all creatures love their lives, and happiness also hate suffering. A part from refraining from killing, The Buddha has taught to give loving – kindness to others. The recite begins "All creatures which were born, old, ill and getting dead equally".

Buddhist teachings are in moderate way and give freedom for everyone, not force someone to do, to believe and not to threaten the ones who not believe not believe. We are taught to know the truth, good or bad results depends on the law of those truth. Moreover, The Buddha emphasized not be careless, the last message was told at his deadly time "All the compound things were commonly declined, you all get ready and not be careless"

Buddhism teaches us not be careless and get mindfulness. All Dhamma worthless if we don't practise them.

Buddhist teachings are in moderate way, teach us to be friendly with the other religions Christianity, Islam, Hindu, Jew, Bahai Shufi and the others. We also have relationship in co-religions. To practise as Buddha teaching caused to have happiness and peace inside. When all of us have peace in mind, these peace will spread out all over parts of the world where we live. Buddhist teachings teach us to be worthy and good people, when the society has more good people, it becomes good and peaceful like the glistening stars make the sky beautiful, good people make society happy too. If worldly people study Buddhist teachings, understand them and practise them until become their routine, they will live happily and people relating will be happy too.

Buddhism is engaged with the world

The Buddha's duties were the performances which had done for the others. He had gone to make benefit for worldly people, Dhamma propagation, suffering relief, happiness suggestion, guide the way to Nirvana and assist everyone escape from suffering. Buddhism is the religion for worldly people. The Buddha himself has been the worldly reliance. The characteristic of its disciplines is universal, teach person to be good as everyone needs. Buddhist teachings such as tolerance and honesty, these are universal. Anyone who has tolerance, he surely gets the result of the tolerance. Buddhism has a universal characteristic, both concept and practice. It may be said that Buddhism is suitable for all nations and language and be engaged for a happy world.

The Buddha has been the great teacher of all divine - beings and human - beings. His teachings have been belonged to worldly people not fixed for anyone. With his long - version, whoever can use them and get worthy results. Like the sunshine, it's not belonged to any countries or any race. It's the universal advantage. The one who's diligent and wise can get its use whereas the one who's heedless, waste the time cannot get any.

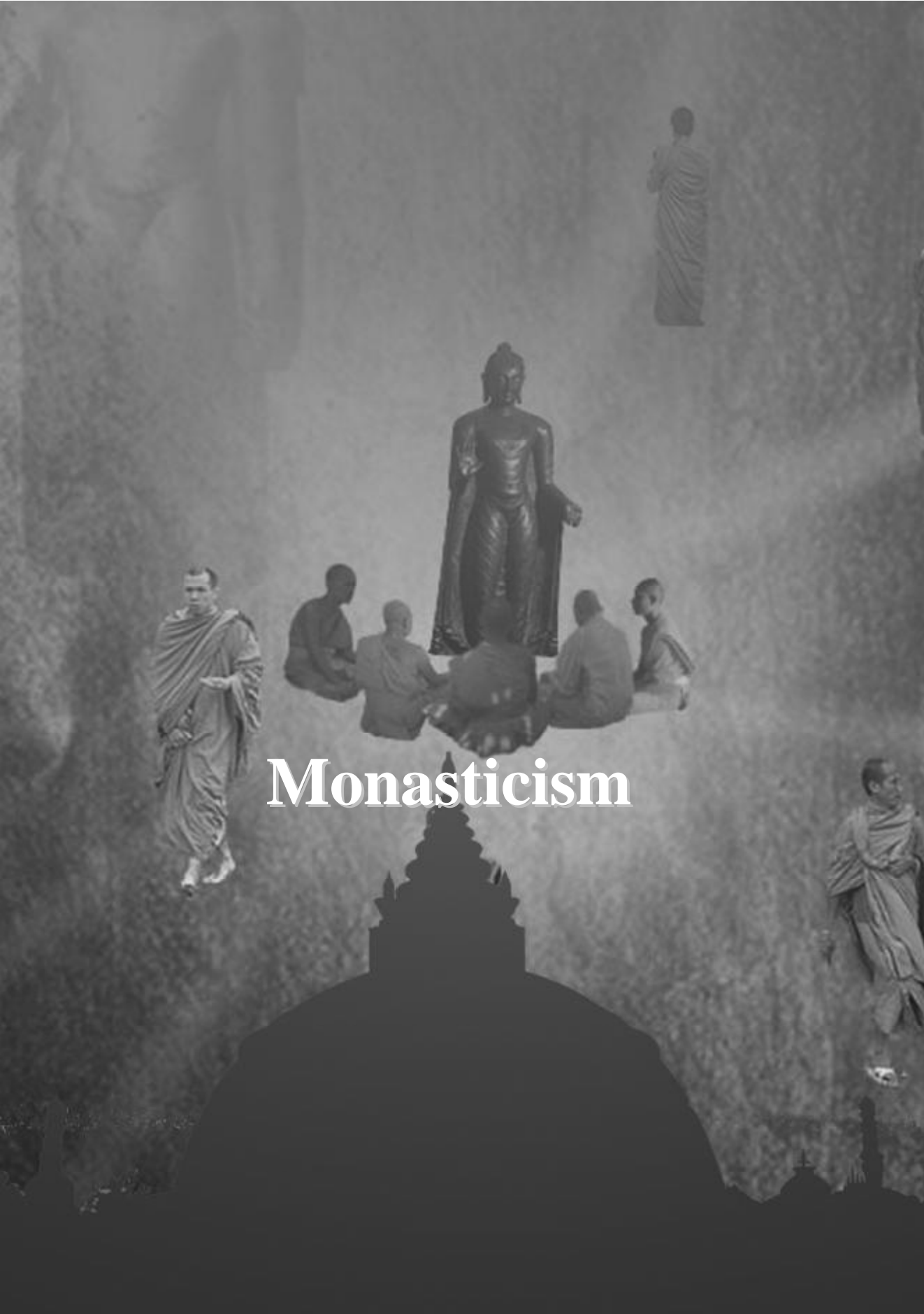
The peace will appear in this world, the members of the world should practise according to Buddhist teachings especially the Buddhists themselves should develop to learn more the way of life not only the Buddhist ceremonies. We should study more of Dhamma and be able to discuss, teach or propagate the Dhamma. Moreover, Buddhists have to practise Dhamma until it becomes our way of life and lead our life with Dhamma cover doing, speaking and thinking.

Most of Buddhist principles focus on doing or the principle of deed – kamma, do good get good, do evil get evil. Buddhism also teach us to have effort to do good, to consider, to analyze everything and teach us to see every dimension of the truth. Buddhism gives freedom to the ones who believe and practise. The purpose of Dhamma practice is free from Kilesa or Mental Defilement; greed, hatred and delusion. Buddhist principles focus on deliverance and wisdom both mundane state and supramundane state wisdom such as the Buddha’s message “All the Dhamma, wisdom is the highest” Buddhism teach us to lead our lives with wisdom, knowledge not feeling. In the whole picture, Buddhist principles believe that human beings can be trained and developed. Human beings can be called “noble being” by training. Everyone can be trained and go through Dhamma, conduct themselves with Dhamma and get the fruitful results all nations and all races.

Conclusion

Buddhism has an outstanding characteristic, teaches us to believe in Kamma, and results of Kamma, not believing in praying, asking for bless or waiting something from the holy. We should believe in our deed, doing good getting good, doing evil getting evil. Our effort will give us success. All of teaching lead us to the deliverance and all human beings can be trained to be noble beings. All teachings emphasize on wisdom development to get through the common truth. All principles of teaching are the truth, the truth of creatures’ lives which all of them love happiness and hate suffering. It can be said that Buddhism has the universal teachings. The Buddha who is the founder and teacher, he had the worldly duties; made benefit for the world, these were the ordinary duties like the other Buddha, supported and made the great thing for worldly people. It’s obviously seen that Buddhism has been universal for worldly people and all Buddhist teachings are to eliminate suffering of all creatures. They should be taught to know and understand the truth of common conditions of the world. The ones with different looking, complexion, nationality, religion and language, it’s all love happiness and hate suffering. Buddhism teaches us to eliminate suffering and create happiness which is independent happiness not depend on the other ones or other materials. We have been taught to create happiness insight that is free and stable.

Nowadays we would like to ask all the Buddhists to overcome ceremonies, or destroy the wall of ceremonies and go through the way of real life. Buddhist societies have to conduct their living according to the ethics and morals which are the true Buddhist culture.



Monasticism

A Description of a Typical Rural *Shinpyu-nartha-ahlu* in Myanmar Today

Ven. Parami¹

The ceremonies of ordination have been elaborated into a complex religious ceremony, now so much central to the religious and social life of Buddhists in Myanmar. These ceremonies bear different names depending on the type of ordination as well as some social aspect involved. In the case of the candidates of *sāmanera*-hood alone, it is called *shinpyu-ahlu*, "the donation of *pabbajja* ordination"; for candidates of *sāmanera*-hood and *bhikkhu*-hood, it is *shinpyu-yahankham-ahlp*, meaning, "donation of *pabbajja* and *upasampada* ordination". If daughters are included for ear-boring, the name changes a little adding it with the prefix "*nartha*", "the auspiciousness of ear-boring" as *shinpyu-nartha-ahlu* or "the donation for *pabbajja* ordination and ear-boring". All kinds of ceremonies are usually abbreviated to *Ahlp* (အဟု) meaning, "the great donation", strongly indicating that the Burmese Buddhists see the occasion as the practice of generosity (*dana*) as much as renunciation (*nekkhamma*).

As it is believed by Myanmar Buddhists that *shinpyu* or *shinpyu-nartha-ahlu* is the most important and an inevitable religious duty to be fulfilled, they usually hold these ceremonies as grand as they can afford. On the one hand, adults tend to feel inferior and not attained of the status worth of respect until they have sponsored such a ceremony and on the other, a son is not considered to be a good Buddhist or worthy son until he has fulfilled the *pabbajja*. Therefore, all levels of society are compelled to fulfill to the best of their ability the *Ahlu*. From the time of the birth of a son, parents start thinking of that ceremony and to save for many years to meet the lavish expense of that special occasion and to be ready for *Ahlu* by the time their son comes of age. Their new born son inspires parents' life with great expectation of forthcoming donation ceremony. When the son reaches the age of five or six, the *Ahlu* is held to the limit of what parents and family can afford for that ceremony. Wealthy families will frequently sponsor the

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pabbajja not only for their own son but also help other boys whose parents cannot afford the expense of that ceremony. If a family does not have a son, the **pabbajja** ceremony of a relative's son may be sponsored to cultivate this wholesome deed. There is also a tradition that when one family holds an **Ahlp** for their own sons and daughters, their relatives' sons and daughters are also invited to be the postulants, "**shinlaungs**"² (၈၅၆၅မိ၆). Therefore, the number of postulants may be one or many at any **Ahlp**.

The **Ahlu** has thus becomes socially compulsory and the most important of all religious ceremonies for Myanmar Buddhists. This is because the laity understands that the merit accrued by the celebration of **Ahlp** is the most auspicious among the different kinds of meritorious deeds acquired through charity, "**dana**". This act is also valued as the highest spiritual and ethical deed for posterity, for which both the parents and child accrue immense merit in this life and the hereafter. The parents are blessed by this supreme meritorious act which is the noblest and holiest they can ever fulfill towards their sons³. They are cultivating the real merit of supporting the **Sasana**, "**sasananuggaha**", by offering their own son to the **Sasana**, by doing which the parents consequently become the close relatives of **Sasana**. This type of offering is the noblest **dana** in Buddhism. Moggaliputtissa Thera's comment to the King Asoka regarding the real benefactor of the **Sasana** was, "Even a lavish giver of gifts like [you] is not a kinsman of the religion, [a] giver of wealth is he called, O ruler of men. But he who lets son or daughter enter the religious Order is a kinsman of the religion and [together with this] a giver of gifts"⁴. Hence it is the great expectation of every parent in their life to give the **Ahlp** for their son so that he may gain what is difficult to obtain, that is, **samanera**-hood, "**pabbajjitabhava**". On the other hand, every son should receive the **pabbajja** in order that his parents may accrue the merit of religious sponsorship, "**sasanadayaka**". Moreover, each ceremony with its decoration, size, and invited guests, indicates the social status of the family who organizes the event.

Occasionally there are communal **shinpyu-ahlus** in some part of Myanmar such as a **pabbajja** ceremony of one hundred postulants, of one thousand postulants in mass. Such grand ceremonies are publicly sponsored and organized by a well-known abbot, or a religious leader or a powerful official. Thus Myanmar society is consolidated and unified by the spirit of the **pabbajja** ceremony. It also happens that a rich individual or group gives the financial support to celebrate this kind of ceremony, or some well-known and glorious **sayadaws** also can do so.

² Novice-to-be, novice-designate, boy-aspirant or applicant is called in Myanmar, ၈၅၆၅မိ၆.

³ *The Initiation of Novice-hood and the Ordination of Monk-hood*, p.18.

⁴ *Mahavamsa*, p.43.

The **Ahlu** is celebrated when a boy candidate comes of age in his early adolescence in general, but the ceremony can be performed at any age. The **Ahlu** may be held for a candidate even at the delicate age of five but only if he can chant the Three Refuges **Pali** phrases quite articulately. There is no upper age limit for **pabbajja**, so a boy can be given the **pabbajja** at the very late age of 15 years or more for which he will be known as an old novice, "**koyingyi**". Late entrance into **samanera**-hood is usually because of poverty or some other inevitable matters.

A boy can be initiated as a **samanera** not just once in a life. A boy may remain in **samanera**-hood for any length of time, be it for a day or lifetime, leaving **samanera**-hood at any time one wishes. Also the **pabbajja** can be repeated more than once for a boy, if desired.

The simple affair of ordination becomes a communal affair in Myanmar with a splendid feast to celebrate the traditional **Ahlp**. To illustrate the more traditional cultural elements of ordination, which are still to be found in rural areas of Myanmar, a description of a typical rural **shinpyu-nartha-ahlu** unspoiled and in keeping with ancient traditions will be described. Such ordinations are usually held in the cold season in rural areas and during the summer schooling holidays in urban areas. However, the **Ahlu** can be celebrated at any time of the year. As to the rural **Ahlu**, around five or six months before the **Ahlu**, an auspicious date and time for the ceremony carefully calculated by the **bhikkhus** or lay astrologers needs to be selected. In this author's experience, local abbots usually have a good knowledge of the auspicious days and dates of a year, and they can suggest a suitable time and date. As soon as the date is fixed, a number and list of **bhikkhus** the donor wishes to invite must be given to the abbot who must approve and in turn distribute their invitation to each nominated **bhikkhu** to the **Ahlp**.

With dates set, a whole train of systematic preparations for the **Ahlp** set in motion. Firstly, a troupe of traditional Myanmar orchestra (ဂန္ထဝင်) is engaged. Also essential is a consecrator or anointer, a "**bhisek-sayar**" (ပုဂံပုဂံ) who performs an anointing ceremony of the postulants by formally pouring lustral water whilst reciting narrative songs and poems, which symbolizes the **abhiseka**, "the consecration or anointing ceremony" at the coronation⁵ of a new king. Even in the cities like Mandalay and Monywa, the **pabbajja** ceremony is not complete without a **bhisek-sayar**. Then a **mandap**, a "grand marquee" and its ornate prefab marquees, "**ma%āpsin**"⁶ are also hired. These three things, orchestra, **bhisek-sayar**

⁵ *Muttābhissitta* in *Pā'i*, which means "consecrating by pouring water from one's forehead".

⁶ In Myanmar, it is called "ဂံယံ" which derives from the *Pā'i* "*ma%āpa*", meaning, "a temporary shed or hall erected on special or festive occasions" (*PTSD*, p.516). Its

and grand marquee, are the essential requisites of any **Ahlu**. With these secured, the other items of preparation can be dealt with. Royal costumes are required by the public presentation of the postulants and usually rented before hand. Then a studio set, electric generator, and other fixtures and fitting are required. To serve food for the forthcoming guests, lots of foodstuffs such as rice, cooking-oil, onions, salt, pepper, dried fish, dried shrimp and tea have to be purchased especially for the main feast of the **Ahlu**. Capable cooks in the village are recruited in advance to cater for the **Ahlu**. Invitations composed in formal rhymed prose are printed and circulated well in advance to all of the donor's friends and relations.

When the ceremony is drawing near, the postulants are sent to a monastery to receive key instructions from the abbot and to memorize some important **Pali**. The robes and other paraphernalia of **samaneras** are also made ready.

About three days before the date of the **Ahlp**, The main and secondary marquees are erected in the donor's compound. The secondary marquee (အုတ်ခန်း), a "dining house" or "enclosure", is intended as a temporary dining hall. Tables are shared by each home in the village and other items collectively owned by the village (အိမ်ထောင်စု) such as plates, cups, spoons etc. are brought from the storage to the dining hall.

In a village, all inhabitants energetically render their service to the **Ahlp** as it draws near. Everybody, young or old, male or female in the community extends helping hands and ardently contributes their labour to the donors so that the necessary preparations are in no way incomplete. Normally, the **Ahlp** may be performed by an individual family, but in reality, it develops into a communal celebration. The entire society becomes active and alive, each one playing an important role. An **Ahlu** provides the occasion for villagers from widely scattered areas and different social backgrounds to come together in common service. The ladies artistically make special gifts to be presented to all guests as a token of the donor's gratitude for their moral support and participation. Huge long cheroots and cigars, small hand fans and packets of pickled tea leaves are to be made as presents. Even young children are employed with small errands. All the duties are voluntarily contributed generously by rural society. The donor supplies the basic materials and the rest is done by the volunteer villagers. Everybody is eager and happy to contribute their spiritual and physical services towards the **Ahlu**. The volunteers are fed by the donors for several days prior to the **Ahlu** days.

ornamentation symbolizes a palace. These ornamentations are called "*ma%ḍapsin*" (ကံ့ယုတ်).

The completed marquee resembling a palace of the ancient kings of Myanmar is adorned with its cultural furniture of paintings from the *Jataka* stories, colourful decorations, sheets curved in shape and many other ornaments that look beautiful to behold a symbolic palace of Siddhattha, the Buddha-to-be. Loudspeakers in and about the marquee blare out songs, only to be interrupted by announcements of news and calls to action. In the evening prior to the *Ahlu*, an image of the Buddha is brought ceremoniously from the village monastery for the duration of the *Ahlu*, and placed in a temporary shrine made in the marquee. As a result, people take off their footwear before entering the marquee and pay respect to the shrine. Next, a tray of offerings including three hands of bananas, a coconut and a few other things are put on the roof of the marquee and dedicated to Shin Upagotta, an *arahant* believed to have the powers to ward off natural as well as supernatural calamities such as storms and untimely rains. Lengthy protection is needed in general, a *shinpyu-ahlu* lasts two days, the entry day followed by the *pabbajja* day.

On the entry day, the orchestral troupe arrives and starts entertaining the guests around 8:00 a.m. playing a fare of traditional music. The relatives and friends bustle about with the duties they have accepted for the *Ahlu*, while the guests and dignitaries keep arriving and acknowledge the *Ahlu* with various presents, such as money and other things. Most of the guests from all neighbouring villages and towns, who are invited, come on the entry day to encourage the donors by providing some proper presents. They do not need to meet the donors personally but leave the presents and names with the board of receivers (trustees) usually placed at the entrance of the main marquee. They are given gifts in return such as cheroots and cigars, small hand fans and packages of pickled tea (၁၆၀) and on entering the marquee, they can then enjoy the entertainment of the orchestra.

In the meantime, the dinning hall marquee goes in to full swing serving lunch⁷ of local favourites including one main dish and two or three side dishes all to the guest-hearts' content. The dining marquee serves a free flow of the newcomers all day long and is usually crowded with people relishing their meals sitting on mats around each table to cater to the huge audience. Hundreds of people are served at a time, with one shift following another till the late evening. One and all, invited as well as uninvited ones come to enjoy the great feasts. In the village of donor and its neighbouring villages, a village crier (၁၆၁) publicly announces to come and enjoy the *Ahlu* around two or three days before entry day of *Ahlu*, it is a Myanmar saying "*Meegodate*" (၁၆၂), meaning, "put out the smoke" which

⁷ Although it is said "lunch", it is almost the whole day feast from around 9:00 a.m. to 5:00 p.m.

implies by coming and eating at the feast on that day, they do not need to light cooking fires at their home. Therefore, entire families resident in those villages come to enjoy that great feast. It becomes thus the biggest feast day of an **Ahlp** and it resembles the great feasts narrated in the stories of the Buddha, such as in the instances of the donation of Vessantaræ, Sumedha, Kosala, and Velæma, etc. who contributed a great amount of their **mahædæna**, the great donations to those at the celebration irrespective of whether they were invited or not, be they low or high casts.

Postulants will be beautified all morning. They are adorned in special princely dress, with a long white blouse, a long silk lower dress, crested headdress (၂၀၂၅), a sash (၂၀၂၆), and a double edged sword (၂၀၂၇) which are all the regalia of a king. They now become the princes ready to renounce the world. They are shown before the public with pomp and splendour, the focus of public attention. Dressed in royal costume of silk, gold and precious stones, they glitter in the sunshine. In the days of the kings, this was the only opportunity for the average commoner to wear such royal apparel, for its appearance was never allowed by the king, with transgression severely punished. However, the postulants, about to enter the **Saµgha**, were regarded as extraordinary persons, much nobler than royalty; so the king happily conferred this privilege on **sæma/era**-designates. This extension of privilege is still celebrated in the dressing style of the traditional **Ahlp**.

The female postulants are dressed in grand ornamented clothes called "**mallika**", the abbreviation of "**mahælatæpasædhana**", "one piece of lady's dress bedecked with matched jewelry or other ornaments" made with the different kinds of precious jewels. It is reported that only three ladies, Visakha, the great female supporter of the Buddha, Mallikæ, the chief consort of King Pasenadi of Kosala and Sumanadevæ, deserved to wear this type of dress in this Buddha's dispensation. Taking these women as precedence, teenage applicant girls are usually embellished in this beautifully ornamented dress of the occasion of the **Ahlp**. Girls have the right to jointly enjoy this ceremony for the special purpose of ear-boring, nothing more is necessary for them to do after ceremony but some girls seek admission into Buddhist nun-hood for a few days or for life. However, this rarely happens in Myanmar today.

Around noon time, it is the turn of the **bhisek** (၂၀၂၈) to entertain. Standing in front of the orchestra, facing the audience dressed in **brahminical** cloths of knee-length-white-coat, long-silk-sarong, and a Myanmar turban, the **bhisek-sayar** gathers all postulants around him. Composed in manner, he starts with an introductory speech to audience with backing music by the orchestra. A **bhisek-sayar** needs to be a good speaker with speech to arrest the interest of audience. Before the actual

consecration of *bhisek*, he congratulates the donors and postulants, by name, in a pleasant voice, sometimes interjecting his recital with narratives, stories and songs suited to the *Ahlp*. Then he feeds a lump of rice to each postulant and puts a band of cotton thread around the necks of the postulants praying for longevity, prosperity and advancement of wisdom. This wearing the ritual amulet made of a band of cotton thread is called "*letphwekhyeemhyinsut*". Then *ahisek-sayar* uses suitable flowers to sprinkle ceremonial water from conch shell with on the postulants saying prayers to grace them. This is called "*bhisek mhyaug*", "actual consecration". It symbolizes the coronation or consecration of ancient Myanmar kings when water was poured on prince's forehead to consecrate him as a king along with conferment of the other necessary insignias of a king. Sometimes, to stir the interest of public, a *bhisek-sayar* conducts a debate with members of orchestra on some controversial points in traditional, cultural or on religion. He concludes by having the male postulants cradled a silver cup (အိဇုမ္း) or an alms-bowl in their hands and go around the audience to receive any gifts from the onlookers who usually present them with cash, handkerchiefs, towels, soap etc. It is really striking to see them like young princes were going around. Soon after the conclusion of the *bhisek*, the orchestral troupe takes a sojourn till the night.

At night starting from around 7:00 p.m. the orchestral troupe resumes entertaining the audience with nonstop song and music. They regale the guests and villagers, from near and far with music and dancing until far into the night. If there is no dancing, two or three members of the orchestra entertain the audience as stand-up clowns. They relate humorous stories they have experienced or heard, tell jokes, sometimes even at a slight expense of the donor, especially if they have not been fed or treated well. It is customary for the relations and friends of the donor to present them with cash awards. If the orchestra is popular among the people, the marquee will be overcrowded that night, and even if not so popular, the audience usually fills the marquee, as the villagers seeing the live-spectacles such as this occasion. The orchestra plays to the crowd as best they can, catering to younger people with modern music and songs in early night and more classical music and tunes later in the night for the elders.

With the breaking of the next day, comes the actual *pabbajjæ* day. The orchestra (without the *bhisek*) strikes up soon after dawn, and keeps on playing intermittently until the *shinlaungyþ*, the "taking the postulants". It is the afternoon procession that takes postulants round the village and to the monastery. On this day, all the guests and villagers are fed breakfast in the dining hall enclosure. Nearly the whole morning is taken up dining. Then, guests make cash contributions towards the *Ahlp*. The donor responds to their act of *cetana*, "good-will" by giving them cheroots, small fans,

pickled tea packages, etc. as return-gifts. Needless to say, the invited *bhikkhus* are sumptuously feasted that morning at the village monastery.

The most heartfelt part of an *Ahlp* is the afternoon procession, the "*shinlaungyb*" or "*shinlaung lhai*"⁸. This is the procession of postulants, donors, relatives, friends and other well-wishers going through along the village main road to the monastery lead by continuously beating Royal Myanmar Drum, "*byaw*". The procedures will depend on the presiding person of that procession.

A *shinlaungyb* is a merry affair and the great event of the day for the *Ahlp*. The royal drum announces the time of departure and keeps the march in procession. As a rule, the royal drum leads the walking procession, starting with most elderly gentlemen who brings a flower vase, and then side by side the main male donor, carrying an alms-bowl in its carrier bag, hanging on his right shoulder, and the main female donor, carrying a tray on her head, bearing the golden robe as an offering to the Buddha. There follows the "*kwuntaung*"⁹, "a slaver of gold for the ceremony" borne by a beautiful lady whose beauty deserves public acknowledgement in that locality. Other pretty ladies of the village come after her, holding bouquets and flower baskets, and they are known as the "*pandaung gaing*". Relatives of the donors come next in couples of husband and wife, the man each carrying an alms-bowl and each woman a set of robes. Next the female postulants in their royal costumes follow in single file. Then every body in the village and all guests join the great procession in single file to where the ordination ceremony will be performed. Then the turn of *shinlaungs* comes, starting with the sons of the donors carried by four men on royal palanquins¹⁰ carried by four men. The other *shinlaungs* follow on royal palanquins in single file. While on the procession, the *shinlaungs* scatter coins, pop-rice and pop-corns out of huge silver vessels whilst children jostle with one another to pick up the coins scattered on the ground. Young men shelter each *shinlaung* with golden umbrellas above his head. Lastly a group of lads follow reciting composed verses, which sound very melodious and

⁸ Here, unlike this tradition, the actual meaning of these two terms is explained by Ashin Janakabhivamsa in his *Tabhavathanthayar*, p.44, as, "On the first day, the *shinlaung* (postulant) has to go around for paying respect to elder relatives; this is called '*shinlaung-lhai*' (*lhai* means to visit or go around): On the second day, '*shinlaungyb*' (*yb* means to bring) is performed as if the *shinlaung* from the monastery were brought".

⁹ A "*kwunlaung*", ညုတံဆိပ် is a kind of betel container studded with jewels, used only by the king, which over time became called "*kwuntaung*", ညုတံဆိပ်. Otherwise, it may be derived from the term "*kwundaung*" ညုတံဆိပ်, meaning, "a betel receptacle". A *pantaung*, ညုတံဆိပ် is a flower basket (*Myanmar Court Etiquette*, Than Tun, Dr., p.52).

¹⁰ This palanquin is without a roof, to be carried by four men bearing a holy person, they are used for carrying a *shinlaung*, or a newly ordained *bhikkhu* nowadays. In ancient days, it seems they were only used for carrying king and princes and royal persons.

inspiring. A leader sings the first lines and the group recite the refrain. At the end of every stanza, they shout in unison “*shoh-shoh-shoh*”¹¹. This long procession is followed by a musical troupe to entertain the onlookers overwhelmed by the whole atmosphere.

This great procession marches to the village monastery going round it clockwise thrice. The procession then returns to the *ma%ḍap* where the journey comes to an end, and the *shinlaungs* are returned to the monastery for the actual *pabbajjæ*.

It is only the actual *pabbajjæ* that concerns the *bhikkhus*. So the *bhikkhus* have the *shinlaungs*’ head shaved according to the procedures mentioned in Chapter Seven, and the task of the *pabbajjæ* ordination is carried out by the *bhikkhu* concerned. This is the real essence of the *pabbajjæ* ceremony which elevates the boys to the status of the sacred lives of *sæma%eras* from the ordinary persons in the profane world. After the formal *pabbajjæ*, they become not longer common average boys, but ochre robed *sæma%eras* recognized as being spiritually superior to all laity including their parents. Therefore, even the parents pay respect by making *a³jalo* to the newly ordained *sæma%eras*, including their won sons. This reverential act by parents is the most moving scene of the entire ceremony. It is the normal custom for children to bow down in this manner to their parents. However, this time, the robes are reversed and the *sæma%eras* receive their parents’ respect and *a³jalo*, it is a deeply significant experience to encounter this. This is because the *sæma%eras* are no longer parents’ own sons, but the sons of the Buddha, to whom they should pay their reverence.

Then the *bhikkhus* are cordially invited along with the new *sæma%eras* and escorted by an *upæsaka*, the village gentle man, to the *ma%ḍap* to acknowledge the donors for their tremendous generosity. All the *bhikkhus* and *sæma%eras* in order of their *vassas* are placed on a huge spacious stage for the *Saµgha*, where the numerous offertories meant for them are placed on display and exhibited. Then the senior *bhikkhu* delivers a short sermon stressing the various merits to be derived from the *shinpyu-ahlp*. At the end of sermon, all the members of the *Saµgha* recite in unison the *paritta*, the sacred protective discourses. Finally the water libation is performed by the donors pouring the water jointly. The donors then announce that they share their merit with others. Thereupon, the audience in sympathetic joy responds in unison, “*Sædhu, sædhu, sædhu*”, “Excellent, Excellent, Excellent!” Then the *bhikkhus* leave the *ma%ḍap* in solemn procession followed by the newly ordained *sæma%eras* for the monastery. This is the finale of Myanmar traditional *shinpyu-ahlp* ceremony.

¹¹ ○ ㄹ - ○ ㄹ - ○ ㄹ

The newly ordained *səmaḥera* is known in Myanmar as a “*koyin*”, a “novice”, in *Pæ’i* a “*səmaḥera*”. To differentiate them, the young novice is “*koyin-lay*” and the old, “*koyin-gyi*”. From that time onwards, a *səmaḥera* is a regular listed member of the *Saṃgha* for as long as his *səmaḥera*-hood but he cannot participate in the functional ceremonies of *Saṃgha* which is purely the affair of fully ordained *bhikkhus*.

Some donors celebrate their *Ahḥ* associated with the *upasampadæ* ordination. To do so, they purchase the essential requisites of the *upasampadæ* candidate in advance. They usually sponsor a related *səmaḥera* or an intelligent *səmaḥera* who has reached his twenty years of age, or sometimes a candidate who ordains for an intentionally temporary period of time, a *dullabha bhikkhu*, or a *bhikkhu* who takes renewed ordination, “*punopasampada*”. Each of these three types of ordination will be discussed in section 8.6. If the *Ahḥ* involves a *yahan-khan* “*upasampadæ* ordination”, then the *Saṃgha* concludes the ordination in the *səmaḥ* hall and are ready to receive the reverence of the *shinlaungyḥ* procession when it reaches the monastery. As mentioned, ordination is the affair of the *Saṃgha*, so the *Saṃgha* alone can carry this out. When the procession arrives at the monastery, the newly ordained *bhikkhu* comes out of the *səmaḥ* and the donors and their relatives, the *bhikkhu*’s parents and relatives and other well-wishers, waiting in line near from the *səmaḥ* door, pay reverence to the new *bhikkhu* and offer requisites like robes, towels, soap, washing powder, handkerchiefs, etc.

This tradition of donating at the completion of ordination is based on the belief that the new *bhikkhu*’s precept at that time is of the highest purity, flawless and held in the highest esteem of the laity’s eyes. The new *bhikkhu* who has just come out of the *səmaḥ* is considered as scrupulous and holy as an *arahant* and by virtue of this to offer him something then may cultivate the great wholesome conditions of longevity, beauty, bliss, strength and wisdom. The merit of offering to a newly ordained *bhikkhu* for life is perceived superior to offering a temporary *bhikkhu* or repeatedly ordained *bhikkhu*.

Then the newly ordained *bhikkhu* for life is carried on a special royal palanquin borne by four strong men and heads the long procession that will return to the *maḥḍap*. On arrival at *maḥḍap*, the new *bhikkhu* gives a short sermon to the audience which concludes with the donors’ pouring water libation and sharing merit with others. This ceremony is filled with real excitement for the new *bhikkhu*, because this is usually his maiden presentation to an audience. In the meantime, the task of *pabbajjæ* is completed at the monastery and finally, all the invited *bhikkhus* come to the *maḥḍap* to receive the offertories, the donors perform the libation and sharing merit and the whole ceremony is successfully finalized. The

*A Description of a Typical Rural
Shinpyu-nartha-ahlu in Myanmar Today*

aforementioned roles and procedures are based on personal observations of *shinpyu-ahlp* in the upper part of Myanmar by this author.

Sangha Theravada Indonesia

Leading in Service from Period to Period

Bhikku Cittagutto Thera

Begun in 1976 in Indonesia, the Sangha Theravada Indonesia has five Indonesian monks, who lived their monkhood according to the Pali Tipitaka, Buddhist religiosity based on the Pali Scriptures are commonly called Theravada (i.e. the Teaching of the Elders).

According to the rules/vinaya of monkhood of the Pali Scriptures, the monks are gathered in a brotherhood called Sangha, the members of which are at least five in number.

Its functions like ordination procedures, solving contraventions of the vinaya and other duties of the bhikkhus, have to be proceeded in the Sangha's forum. Besides the abovementioned functions the Sangha also performs as the spiritual protector and as object of devotion of the Buddhist lay people. As such was the Buddha's instruction towards 60 Arahat bhikkhus, after having finished their first Rains Retreat.

“Go forth, o wandering monks, for the good of many, for the happiness of many, out of compassion for the world, for the benefit, for the good, for the happiness of gods and men. Let not two of you go by one way. Preach the doctrine that is beautiful in its beginning, beautiful in its middle, and beautiful in its ending. Declare the holy life in its purity, completely both in the spirit and the letter.

.....are able to know the Dhamma perfectly.”

(Mahavagga, Vinaya Pitaka)

Considering the facts as mentioned before and moved from conviction towards the Triple Gem, the Sangha Theravada Indonesia was founded on the 23rd October 1976, in the monastery Tanah Putih (formerly “Maha Dhammaloka”) in Semarang, Central Java. Its inspiration originated from the five founding fathers, all Indonesian monks, as they were:

1. Bhikkhu Aggabalo

2. Bhikkhu Khemasarano
3. Bhikkhu Sudhammo
4. Bhikkhu Khemiyo and
5. Bhikkhu Nyanavuttho

At that time Bhikkhu Sukhemo was doing his Rains in Bangkok, therefore absent at that founding ceremony.

It needs to be noted that none of those five founding fathers of the Sangha Theravada Indonesia have ever been a member of any other Sangha organization, as there existed in Indonesia at the same time.

At the beginning the Sangha Theravada Indonesia was led by a General Secretary. Its first General Secretary was Bhikkhu Aggabalo. In 1977 Bhikkhu Pannavaro and Bhikkhu Subalaratano got their ordination in Bangkok. Being back in his homeland, Bhikkhu Pannavaro in 1978 became the Vice General Secretary of the Sangha Theravada Indonesia.

In January 1979 Girirakkhito Thera was officially ordained as a member of the Sangha Theravada Indonesia. In 1980 Bhikkhu Pannavaro became the second General Secretary of the Sangha, while the function of Vice General Secretary was taken by Bhikkhu Khemasarano.

In 1988 the 3rd Council of the Sangha Theravada Indonesia was held in the monastery Mendut in Magelang, Centraljava. At that Council 14 monk members were present. One of their decisions made then was the change of the Sangha Theravada Indonesia leading. The Karaka Sangha Sabha (Leading Board) of the Sangha Theravada Indonesia was then installed. Its formation was as follows:

1. Sangha Anusasanacariya (Advisor): Girirakkhito Mahathera
2. Sanghanayaka (General Chairman): Sri Pannavaro Thera
3. Anu Sanghanayaka I (First Vice Chairman, Vinaya Affairs):
Sukhemo Thera
4. Anu Sanghanayaka II (Second Vice Chairman): Khemasarano
Thera
5. Anu Sanghanayaka III (Third Vice Chairman):
Girirakkhito Mahathera
6. General Secretary: Subalaratano Thera
7. Assistant of the General Secretary: Bhikkhu Jotidhammo

At the Sangha Council in 1989 in the Brahmavihara Arama in Singaraja, Bali Island, were 14 monks attending. They decided to change the term Anu Sanghanayaka into Upa Sanghanayaka and the assistant of the General Secretary was then called the Vice General Secretary.

The Great Council (Maha Sangha Sabha) of 1992 was held in Semarang. Attended by 16 members, one monk observer and one bhikkhu Sanghanayaka, they installed Cittasanto Thera as Upa Sanghanayaka (3rd Vice Chairman).

The Sangha Theravada Indonesia Great Council of 1994, held in the monastery Dhammacakka in Jakarta, was attended by 15 members and three monk observers. Bhikkhu Thitaketuko was installed as Upa Sanghanayaka (3rd Vice Chairman).

The Sangha Theravada Indonesia Council of 1995 was held in the monastery Saung Paramita in Bogor, Westjava, and attended by 15 members, five monk observers and one bhikkhu Sanghanayaka. Khemasarano Mahathera was then installed as Sangha Anusasanacariya (Advisor), Subalaratano Thera as Upa Sanghanayaka (2nd Vice Chairman) and Bhikkhu Jotidhammo as General Secretary.

The first Sangha Theravada Indonesia Board meeting in 1999 held in April in Jakarta installed Bhikkhu Suddhimano as Vice General Secretary.

The third Sangha Theravada Indonesia Board meeting of 1999 held in December in the monastery Saung Nini in Cianjur, Westjava, installed Bhikkhu Cittagutto as Vice General Secretary to substitute Bhikkhu Suddhimano.

At the Great Sangha Council also held in December 1999 in Cianjur were 22 members present, as well as four monk observers and 1 bhikkhu Sanghanayaka. They decided to make a new Sangha Theravada Indonesia structure, which installation occurred at the Great Sangha Council held in 2000.

At that Council in Blitar, Eastjava, 26 members were present, as well as one bhikkhu Sanghanayaka. The functions installed were:

A. Thera Samagama for the period 2000 – 2005, as follows:

1. Sri Pannavaro Mahathera as Mahanayaka
2. Sukhemo Mahathera as Upa Mahanayaka
3. Sri Subalaratano Mahathera
4. Khantidharo Thera
5. Thitaketuko Thera

B. Karaka Sangha Sabha for the period 2000 – 2003, as follows:

1. Dhammasubho Thera as Sanghanayaka
2. Uttamo Thera as Upa Sanghanayaka

The second Sangha Theravada Indonesia Board meeting of 2000 in the monastery Panti Semedi Balerejo, Blitar, Eastjava, installed:

1. Jotidhammo Thera as the General Secretary
2. Bhikkhu Cittagutto as the Vice General Secretary
3. Bhikkhu Atimedho as the Head of the Sanghadana Controlling Institution
4. Bhikkhu Suddhimano as the Vice Head of the Sanghadana Controlling Institution
5. Bhikkhu Vijito as the Padesa Nayaka Coordinator for West Indonesia
6. Jagaro Thera as the Padesa Nayaka Coordinator for Central Indonesia
7. Bhikkhu Suddhimano as the Padesa Nayaka Coordinator for East Indonesia
8. Sukhemo Mahathera as the Adhikarana Nayaka for Vinaya Affairs
9. Saddhaviro Thera as the Upa Adhikarana Nayaka for Vinaya Affairs

The first Sangha Theravada Indonesia Board meeting in 2002, held in the monastery Padepokan Dhammadipa Arama in Batu, Eastjava, installed Subhapanno Thera as the Padesa Nayaka Coordinator for East Indonesia.

The Great Sangha Theravada Indonesia Council in 2003, held in the monastery Dhammasoka in Banjarmasin, Borneo, was attended by 34 members, six monk observers and two Sanghanayaka/Upa Sanghanayaka. They declared the installation of the Karaka Sangha Sabha of the Sangha Theravada Indonesia for the period 2003 – 2006 as follows:

1. Dhammasubho Thera as the Sanghanayaka
2. Jotidhammo Thera as the Upa Sanghanayaka
3. Subhapanno Thera as the General Secretary
4. Bhikkhu Dhammakaro as the Vice General Secretary
5. Bhikkhu Cittagutto as the Vice General Secretary
6. Bhikkhu Vijito as Head of the the Sanghadana Controlling Institution
7. Saddhaviro Thera as the Padesa Nayaka Coordinator for East Indonesia
8. Jagaro Thera as the Padesa Nayaka Coordinator for Central Indonesia
9. Atimedho Thera as the Padesa Nayaka Coordinator for West Indonesia
10. Sukhemo Mahathera as the Adhikarana Nayaka, Vinaya Affairs
11. Uttamo Thera as the Upa Adhikarana Nayaka, Vinaya Affairs

The Great Sangha Theravada Indonesia Council held 2005 in Bogor was attended by 31 members, six monk observers and two special monk observers (Sanghanayaka/Upa Sanghanayaka). They installed:

- A. Thera Samagama Sangha Theravada Indonesia (2005 – 2010) as follows:
 1. Sukhemo Mahathera as the Mahanayaka
 2. Sri Subalaratano the Mahathera as Upa Mahanayaka
 3. Sri Pannavaro the Mahathera
 4. Uttamo Thera
 5. Khantidharo Thera
 6. Thitaketuko Thera
 7. Urudha Dhammapiyo Thera
- B. A team for the perfecting of the structure of the Sangha Theravada Indonesia organization, which will officially be ratified in the 2006 Great Council.

The second meeting in 2005 of the Sangha Theravada Indonesia Board, held in Bogor, installed Bhikkhu Dhammakaro as Head of the Sanghadana Controlling Institution and Bhikkhu Cittanando as its Vice Head.

In 2006 was held the Great Sangha Theravada Indonesia Council in Singaraja, attended by 32 members, eight monk observers and two special monk observers (Sanghanayaka/Upa Sanghanayaka), deciding:

To amend the Sangha Theravada Indonesia Charter, and

To amend the structure of the Sangha Theravada Indonesia organization.

In that Mahasanghasabha were ordained for the period 2006 - 2011:

- A. Sri Pannavaro Mahathera as the Sanghapamokkha
- B. Sri Subalaratano Mahathera as the Upa Sanghapamokkha
- C. Dhammasubho Thera as the Theranayaka
- D. Jotidhammo Thera as the Sanghanayaka
- E. Sukhemo Mahathera as the Adhikarananayaka

While the whole structure will then be as follows:

A. Therasamagama

1. Dhammasubho Thera as the Theranayaka
2. Dhammavijayo Mahathera as the Upa Theranayaka
3. Jagaro Thera as member
4. Urudha Dhammapiyo Thera as the member
5. Viriyadharo Thera as the member

B. Karakasanghasabha

1. Jotidhammo Thera as the Sanghanayaka
2. Saddhaviro Thera as the Upa Sanghanayaka for Socio-Cultural Affairs
3. Subhapanno Thera as the Upa Sanghanayaka for Education
4. Dhammakaro Thera as the Upa Sanghanayaka for Inter-Institutional Relations
5. Bhikkhu Cittagutto as the First Secretary
6. Bhikkhu Abhayanando as the Second Secretary
7. Cittanando Thera as the First Sanghadana Head Controlling Institution
8. Bhikkhu Cattamano as the Second Sanghadana Head Controlling Institution

C. Adhikaranasabha: August 2006 were installed for the service period 2006 – 2011:

1. Sukhemo Mahathera as the Adhikarananayaka
2. Atimedho Thera as the Upa Adhikarananayaka
3. Candakaro Thera as the member
4. Suvijano Thera as the member
5. Cittanando Thera as the member.

Until the 30th anniversary of the Sangha Theravada Indonesia on 23^d October 2006 there were 54 monks in service of the Dhamma in this country. Some of them already passed away, others disrobed and became householders. But none of these monks left the Sangha Theravada Indonesia to move to another existing Sangha organization. Some Sangha Theravada Indonesia monks are attending studies and gaining experience in the Dhammavinaya as well as in meditative praxis abroad. Sangha Theravada Indonesia has surpassed leading period after leading period while doing merit with giving the characteristic cultural performance of the Brotherhood since its installation by the Great Sage Buddha Gotama. The monks observe firmly the Dhammavinaya as well as giving priority to their national identity, amidst the ever developing spirit of the ages.

To live the Dhamma, to spread the Dhamma and to conserve the Dhamma, these are the shapes of service given by the Sangha Theravada Indonesia to the society, the people and the nation of our beloved country, Indonesia.

*“Dwelling in the Dhamma,
Delighting in the Dhamma,
Investigating the Dhamma,
Remembering the Dhamma,*

*That bhikkhu falls not away
From the Dhamma sublime.” (Dhammapada 364)*

Theravada Buddhism in Cambodia: Restoration Development and Challenges

Preah Maha CHUON Bunsim

Cambodia is widely known as a Buddhist country with around 95% of population adhering to Theravada Buddhism¹. Cambodian people have officially professed to Theravada Buddhism since the late thirteenth century and then it has become a way of life and cultural foundation among them. Cambodian Theravada Buddhism serves Khmer society in a variety of functions such as cultural, social, moral, educational ones. The importance of these functions results in the inclusion of Khmer Theravada Buddhism as the State Religion under article 43 of Cambodian constitution. One can find that Cambodia's National Trinity is Nation, Religion (Buddhism is State Religion) King. This suggests that Buddhism is really important for Khmer society since it is deeply embedded in Khmer beliefs and becomes part of Khmer identity. Therefore, in the following paragraphs I would like to present its historical background and its main contribution to Khmer society from the past until today.

Following the third Buddhist council, 218 years after the demise of the Lord Buddha, King Asoka of India sent two Theras-Preah Sonathera and Uttarathera to Suvannabhumi to propagate Buddhism. Between India and China at that period four states were to be found. Those were Mons, Khmers, Chams and Malayas. The propagation of Buddhism beyond India in ancient times was equally by land or by sea routes. In both cases, this expansion was made possible by commercial activities. In each of their traveling, merchants always invited Buddhist monks to accompany them or brought with them images of the Buddha to avoid bad luck of their journeys and to practice their cult. However, in the middle of the Sixth century, it was the Chenla period. Mahayana Buddhism was the most remarkable factor in the religious history of Chenla. Then after the Angkor period, from the fifteen century onward Theravada Buddhism has definitely

¹ Cambodia, Phnom Penh Dialogue 2008 on Interfaith Cooperation for Peace and Harmony 3-6 April, 2008

established itself in Cambodia and become a Khmer cultural foundation². As for Mahayana and Brahmanism, they gradually lost their followers. The Brahmin temples were turned into pagodas and on their altars statues of the Buddha replaced those of linga. However, these pagodas still retain their former names such as Ang, Tang, Krang, and Svay. During the French colonial period, Buddhist pagodas served as cultural and social centers for Khmer people. When French colonists desired to replace Khmer alphabets with Latin ones, a riot led by monks during the 1940s erupted against the French intention so the Khmer alphabet remains in existence until today. During King Sihanouk's leadership, he created a philosophy of Buddhist socialism where pagodas and villages helped each other. After Cambodia was thrown into civil war between 1975 and 1979, Buddhism was neglected and abolished. However, following the toppling of the Khmer Rouge Regime, Buddhism was revitalized and practiced. This is the brief historical background of Theravada Buddhism in Cambodia. The following paragraphs will deal with the structure and roles of Theravada Buddhism in Khmer society.

In Cambodia, there are two sects of Theravada Buddhism: the Mahanikaya and the Dhammayut. The Dhammayut sect was brought from Thailand and first established at Wat Neak Ta Soeng with the patronage of Cambodian kings around 1855³. The followers of Dhammayut are far smaller in number, whereas Mahanikaya is the larger group. In 1961, Mahanikaya alone had more than 52000 monks in about 2700 pagodas, while the Dhammayut order had 1460 monks in just over 100 pagodas. After 7 January 1979, everything started from zero. Today, there are 4168 wats and 54327 monks of the Mahanikaya sect, and Dhammayut has 139 pagodas and 1256 monks. Therefore, the total number of Khmer Theravada monks is 55583 and 4307 wats⁴.

As far as monastic administration is concerned, *Sanghareachs* need to be nominated by the king. Then the Mahanikaya supreme patriarch has this power to appoint senior ecclesiastic monks to the position of chief monk for respective province (*mekun*) with the approval of both the King and the Ministry of Cults and Religious Affairs. Each provincial chief monk has the right to appoint *Anukun* who acts as a head of either the district or the sub-district, and *Anukun* may be chosen by the supreme patriarch and minister

² Sorn Samnang, *Theravada Buddhism in Cambodia, present and future*. Royal Academy of Cambodia. 11 May, 2005, P.VII.

³ Ian Harris, *Cambodian Buddhism, History and Practice*, (The Maple-Vail Book Manufacturing Group. The United States of America, 2005) P. 106.

⁴ Min Khin, *Document on Buddhist monk students graduation ceremony*, printed in Phnom Penh, 2008) P.2

of cults and religious affairs. Moreover, in the monastic administration there are also ecclesiastic Courts. The courts have been designed to resolve monastic disputes operating at four different levels. A pagoda chief monk heads up his respective wat court. At the district level, there is a Council headed by an *Anukun*. At the provincial level council (*salagana*), Mekun is assisted by his right-hand assistant (*balat-kun*), an elder skilled in monastic discipline (*Vinayathor-kun*), a registrar (*Samuh-kun*) and a secretary (*lekha-kun*). At the final level, the supreme Council (*therasabha*) works under the presidency of the supreme patriarch. This council is the final Court of appeal, which decides all matters relating to monastic discipline. Furthermore, it is the only body that has authority to disrobe a recalcitrant monk in serious cases. Only after this procedure has been gone through properly can a monk who is accused of a serious crime be sent to the civil authorities for trial.

Buddhism has played an essential role in the lives of Khmers, both rural and urban. The core teachings of Lord Buddha put emphasis on good deeds, accumulation of merits and peace making. Observing the ten precepts or five precepts is how Khmer people dedicate their souls and meritorious deeds to their country. It becomes almost widely known that the idea of what means to be a Khmer as a Cambodian lady said. "How can I be a tree without my roots?"⁵ She referred this to Theravada Buddhism, a religion deeply ingrained in the Khmer traditional society. From the past until present day, Buddhist monasteries have served many functions such as social, spiritual, moral, cultural and educational services. In addition, monasteries provide retreat centers for the old people, recreational centers, meeting places, rest areas for travelers, orphanages, and funeral homes.

Buddhism has contributed to building Khmer culture, diversifying its characteristics for Khmer people in their daily lives. It should be recalled that at 2002-2003 Preah Sihanouk Buddhist University entrance, 3rd July, 2002, our prime minister, Samdec Hun Sen, stated that "Buddhism and monasteries are not only the symbol of Khmer national identity but serve as a great shelter of priceless seeds for inculcating people with wisdom, conscience, social morality which are the most important spiritual foundation in rebuilding the nation in all fields" The wat functions as a meeting place for various discussions. It includes discussions of building public infrastructures like roads, health centers, schools, dams, ponds and works pertaining to the nation as a whole. Local authority and political figures also use the wat in the community as their meeting place. This is an

⁵ John Marston and Elizabeth Guthrie. *History, Buddhism, and New Religious movements in Cambodia*, (printed in by O.S. Printing House, Bangkok. Thailand 2004) P.40

easy way for participants because almost all wats in Cambodia are located in middle of community.

The wat is the preservation site of Khmer culture and tradition. It is acceptable that since the past many documents either written on palm-leaves or papers have been stored in pagodas. Those documents have been written in relation to Khmer culture and traditions. Monks and clergymen have kept those documents for study and research purpose from one generation to another. During French colonial period, the French desired to romanize Khmer alphabets. However, monks and lay people disagreed with this purpose and fought against the French intention, bringing about what we called the Umbrella War of 1942⁶. During the Ang Meï reign, the Vietnamese also had the similar attempt as French had done but ended up with the same fate. With these two examples, one can see that literature is conserved in wat. Wat plays a priceless and vital role in preserving Khmer culture and tradition. Under any circumstance whether in time of wars, the wat has been the center of people gathering and conservation of Khmer culture and identity. The wat also functions as educational service and center. Formerly, all branches of national culture took shelter in pagodas. The wat is also the center of Khmer arts. Khmer people love art of their own. Beside studying literature, they (earned how to master skills like craftsmanship, carpentry, sculptures, drawing. Wat became the center of knowledge about various subjects. School originated from pagodas, named Salavatta. During the French colony (1863-1953), pagoda schools played a key role in educating and training Young people. Many people studied their literatures either physical or spiritual knowledge in pagodas. So Wat has become the center of multi-knowledge: theory (*connaissance*) and practices (*Savoir faire*) and education of ethics for the people and society. Those who left pagodas after their education always became the people of desirability for their community.

In the past, dispute resolutions also rested on the heads of pagodas, not communal chiefs as today. *Chao Adhikar* had great influence in villages since he was qualified with fundamental criteria such as wide knowledge of Tripitaka, cultures and community laws, teachers, advisors and so forth. This could be achieved through his transparency, justice, impartiality, and moral responsibility, patience, compassion, integrity. All these qualities of the pagoda chief monk could be attained through experience and hard-working and self education. These drew admiration and respect on the part

⁶ Ian Harris, *Cambodian Buddhism, History and Practice*, (The Maple-Vail Book Manufacturing Group, The United States of America, 2005) P.137.

of lay people, making people dependent on the wat than communal chiefs to settle their disputes.

The wat is also the shelter for the children of the poor and the parentless. Khmer farmers who are poor and cannot afford to send their kids to schools for study always entrust those kids to the chief monk of the wat in their community. Although state schools are in existence many places, those kids have been seen living in wats under the guidance of monks. Monks are the second parents of those kids. Some poor children go to stay in pagodas and become public figures. Those figures are like our prime minister, Hun Sell, who was once a pagoda boy and now is our Cambodian prime minister.

When our nation was thrown into wars, there were no hospitals in villages. People who were attacked by diseases like fever, broken leg, and snake biting and so on usually went to pagodas for healings from *Chao Adhikar* or clergymen who could cure and heal their diseases. Because of this reason, monks at the time knew how to heal and make traditional herbal medicine. The Wat in the past was not merely the place for education but a health center and learning center as well. There were some people and monks who wanted to learn this skill and became the ones who could cure the sick. Here we can see the health of people is taken care by monks in pagodas. But now it is the burden of government responsible for this task. Although monks are not physicians any more, they also have built hospitals for lay people.

So far I have discussed the roles played by pagodas in Khmer communities in the past. However, since the loss of learned monks during the Khmer Rouge Regime, many great and intellectual monks were killed. This is a great loss to Theravada Buddhism in Cambodia. The Khmer Buddhist Sangha is reviving but still remains and in a weak state of physical, spiritual, and intellectual health since everything begins to develop barehanded. Buddhism was reborn and started progressing but on the physical forms only. Some responsibilities which used to be done by monks are now taken by government presently, for example health care and schools. Since the social services once earnestly performed by Buddhist monks are now seen to be replaced by government's role, this leaves the Khmer Buddhist community inactive in Khmer society. Additionally, due to the force of globalization, Cambodia needs to be open to other cultures. This is a chance for other religions to have missions operating in Cambodia and take charges of what Buddhist monks used to perform. Those religions are undertaking to do social services used to be performed by Buddhist monks. Furthermore, Materialism has blinded some Khmer people to forget the spirituality and the all-important scene behind the hard infrastructure.

The adherence to the disciplinary rules by some monks is also loose today. Due to the departure from the disciplinary rules, Buddhism is seen to lose popularity with laypeople. Moreover, the knowledge about Buddhism by both laity and monks is still low and not up to the standard and quality required.

Therefore, to reaffirm and revitalize the roles of Khmer Buddhism in society, some necessary measures need to be taken. Those are strengthening of Buddhist education throughout the country by expanding Buddhist primary, secondary and higher education, adherence to Dhamma and disciplinary rules, building monk human resources and effectiveness of leadership and monastic administration. Monks and government officials need to cooperate with each other to tackle the negative aspects taking place in Buddhism.

To conclude, Theravada Buddhism played a crucial role in Khmer society. It has been the center of education, culture, social service performance, recreation, orphanages etc. Many Khmer people owe much to the monastery for the memorable experiences it has given from childhood to adulthood to old age. To many Khmers, the disappearance of Buddhism means the absence of Khmer identity, like the Pol Pot regime. Although 95% of Cambodian people are Buddhists, this is only quantity. The quality is not up to the standard yet. Therefore, it is necessary to build monk human resources, strengthening moral conduct, and effective and productive management in the monastic administration.

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Pāli Literature



The Latest Vamsakathās in Pāli Literature

Ven. W. Piyaratana¹

The Vamsa literature is one of the main aspects of Pāli literature. Among the Pāli books that were written in Sri Lanka there is a class of works by the name of Vamsa. In this article my attempt is to briefly introduce about three Pāli vamsakathās that were written in Sri Lanka during the 19th Century, namely; Śāsanavamsadāpa, Jinavamsadāpa and Abhinavasāsanavamsa. Before I make introduction to those texts I would make a short introduction to the Vamsa literature for the benefit of the readers whoever are in the intending in knowing about vamsa literature.

The literal meaning of word Vamsa is chronicle or history of a race, a dynasty, or a line of teachers. The PTS English Dictionary furnished us with six meanings of the term Vamsa.² They are 1. a bamboo, 2. race lineage, family, 3. tradition, hereditary custom, usage, reputation 4. a bamboo flute 5. dynasty 6. a certain game. The Sanskrit English Dictionary furnishes us with the eleven meanings of the term Vamsa³, as 1. bamboo, 2. a race, family, dynasty, lineage, 3. a shaft, 4. a flute, 5. pipe, 6. a cross bean, 7. a pain in a bamboo, 8. a short of sugarcane, 9. the backbone, 10. the sala tree, 11. a particular measure of length.

The Abhidhānappadāpikā⁴ has defined the term Vamsa with seven synonymous terms. For example, “Kulā vamsa ca sattānābhijana gottamanvayo tesā vamsa”. The author of the ‘Sabdastomamahānidhī’ states that the term Vamsa is used to identify ones ancestors and progeny. Chronicle like ‘Harivamsa’ and ‘Raghuvamsa’ were composed on the basis of this definition. C.E.Godakumbura interprets the term in two different ways.⁵ 1. Vamsa mean, joint, lineage. 2. Ultimately a history or chronicle.

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² T.W.R.Davids, W. Stade, *English Pali Dictionary*, PTS, London, p. 590.

³ V.S. Apte, *Sanskrit English Dictionary*, Motilal Banarsidhas. Delhi, 1993 p.486.

⁴ Abhidhānappadāpikā, 332.

⁵ Hatthavanagallaviharavamsa, P.I.

In his introduction to *Thēpavaṃsa* B.C. Law says that *Vaṃsa* means chronicle, history, tradition, etc. Literally it means ‘lineage’, ‘dynasty’ etc.⁶

Chronicles of Sri Lanka were written following Hindu *Purāṇas*. Sri Lankan Chronicles have the identical features of the Indian *Purāṇas*. But the Chronicles of Sri Lanka are much more advanced than that of *Purāṇas*. The Chronicles of Sri Lanka give the exact period of those dynasties of Ceylon. While considering the description which is in keeping with structure of *Purāṇas* it appears that Ceylonese Chronicles were formed in the light of the three characteristics of *Purāṇas*, such as 1. *Vaṃsa* 2. *Manvantara* 3. *Vaṃsaṅgucarita*.⁷

The history of the *Vaṃsa* literature is fairly old in India. The word *Vaṃsa* itself was taken to mean ‘*anti*’ (lineage), which is just another word for *anvaya*.⁸ All three words carry with them the idea of ‘*paramparā*’ or lineal succession. Among *Brahmanas*, we have one bearing the title of *Vaṃsa-Brahmana*, which contains the lineal succession of the old Brahman teachers. Such *Vaṃsas* are appended to some of the chapters of the *Bṛhadaranyaka Upanishad*.⁹

So far as the Pāli Canon is concerned, the *Buddhavaṃsa* is the only work which bears the *Vaṃsa* title. Here, too, we have just a lineage of the well known teachers of mankind. The *Buddhavaṃsa* which offers a traditional biography of twenty-four Buddhas including Gotama, the Historical Buddha, was supplemented later by the *Aṅgavatavaṃsa*.

Anyhow, many books that were written in later periods got influenced by *Buddhavaṃsa*. The later texts like ‘*Mahāvāṃsa*’ and ‘*Jinacarita*’ point out in the beginning the essence of the *Buddhavaṃsa*. The *Gandhavaṃsa* mentions that the *Buddhavaṃsa* was written by Kasyapa Thera.¹⁰ The *Sāsanavaṃsadāpa* states that this Kasyapa thero belonged to *Coladesa*.¹¹ G.P. Malalasekara is of opinion that the *Buddhavaṃsa* of Kasyapa does not belong to *Tipiṭaka*.¹² It was translated into Sinhalese during the King Parakramabahu IV’s period. The lineage of kings in both prose and verse, are met with in the *Nikāyas* including the chronicle

⁶ *Thēpavaṃsa*, Introduction.

⁷ *Vaṃsatthappakāsaṅgī*, p.2.

⁸ B.C. Law, *The Chronicles of Ceylon*, Sri Sathgurur Publication, Delhi, 1974 p.29

⁹ B.C. Law, op-cit, p.28

¹⁰ O. Abeynayake, *The Textual and Historical Analysis of the Khuddakanikāya*, Tisara Press, Dehiwala, 1984 p. 172

¹¹ O. Abeynayake, op-cit, p.172

¹² G.P. Malalasekara, *Pali Literature of Ceylon*, M.D. Gunasena, Colombo, 1932, pp.160-161

Jētakas. Out of these earlier prototypes emerged the Vaṃsa of Ceylon as a distinct and remarkable type of historical or semi-historical literature.¹³ The Sinhalese People have inherited a written series of Chronicles that have been handed down throughout the period of nearly two thousand years. There is an evidence to prove the fact that the Sinhalese Chronicles may have been written before the Pēli commentaries were committed to writing. The Sinhalese Chronicles that were started during the Anuradhapura period and continued till Kandyan period.¹⁴ After the comparison of the literature of the Sinhalese Chronicles with Indian literature, the Sinhalese ones occupy an important place. The following things caused the joyful religious emotion in the hearts of audiences.

1. Participation of gods in the religious activities of kings.
2. Obtaining favors from the gods
3. The way by which the wonderful things were obtained and miraculous powers that occurred on such occasions by the power of the Buddha.
4. Wonderful happenings took a prime place in making Buddhism popular among the common people. Though early Buddhism did not recognize such things, it was not possible to avoid such things when the advanced Mahayanic thoughts prevailed and took form of popular Buddhism. The Theravadians used the Buddha's Relics and the things which He used. It is evident from these things that the relics of the Buddha and the things which He used performed miracles. Because of this, the religious events which have been exaggerated can be seen in the Chronicles of Ceylon.¹⁵

The D'pavaṃsa, the Mahāvāṃsa, the Rējēvaliya, the Rējaratnēkara throw light on the religious and national history of Ceylon and the texts like the Bodhivaṃsa, the Thēpavaṃsa, the Dēhēvaṃsa were composed as a media of religious history of Sri Lanka. These texts were based on the text like the Mahāvāṃsaffhakathē, Mahābodhivaṃsaffakathē. These texts exist only nominally.¹⁶

¹³ B.C.Law, op-cit, p.30

¹⁴ Dēhēvaṃsa. *Introduction*

¹⁵ B.Wimalavamsa, *Buddhist Literature*, (Sinhalese), Anura Press, Maradana, 1950, pp.66-67

¹⁶ P.B.Sannasgala, *History of Sinhalese Literature*, (Sinhalese) M.D.Gunasena, Colombo, 1980, pp.46-47

From the investigation of the above texts, it becomes quite clear that Vaṃsa is meant by traditional tales and historical episodes. A person always expects enjoyment and self-pride in his social life. Consequently the ambition of reading the traditional tales may have been developed. Therefore, many wonderful tales of marvelous events have been included in the literature of both the East and the West.

SĪ SANAVAṂSADĪPA

Sāsanavamsadīpa is one of the latest chronicles that was compiled by Venerable Wimalasāra Thero in 2423 B.E. The text is included 1654 Pāli verses. It is not doubtful about the attribution of the author since at the end of each chapter, the Pāli phrase given indicates the authorship as Ven. WimalasāraTissa.¹⁷ In addition to this in the concluding remarks rightly stated the name of the author as mentioned in the text;

Sallokaṃtasuhado ariyaṃsaṃsā - laṅkāraṃmasahito muniṃjaputto
therosudṃ vimalasārasamaññaṃto - sambuddhasāsanabhavaṃ
abhipattayanṃ¹⁸

(Venerable Wimalasāra Thera alias Ariyaṃsaṃsālaṅkāra who became a friend of all wise masses and wished for the progress of the order).

There is no argument about the year of composition of the text since all the scholars have accepted that the year of composition is 1879 A.D.¹⁹ The text was published in the year of 1880 A.D.

The Sāsanavaṃsadīpa was the name of the text given by the author. It is very clear with following stanza of the text;

Buddhaṃ visuddharavivaṃsajamaggadhammaṃ
natvāna saṅghaṃpi sāsanavaṃsadīpaṃ
ādāya satthuvanādihi ki-cī sāraṃ
gathāhi saṅghanayena vibhāvayissaṃ

(Here having offered due respect to the Great, Lord Buddha, His supreme teaching and His followers or the great Saṅgha, I begin to give the meaning of the book entitled Sāsanavaṃsadīpa).²⁰

¹⁷ 'Iti ācariyavimalasāratthera pāda viracitosāsanavaṃsadīpakathādīponāma'
Sāsanavaṃsadīpa

¹⁸ Sāsanavaṃsadīpa 1667

¹⁹ Sakyamunivasse 2423

²⁰ Sāsanavaṃsadīpa 1

The word SṢsanavaṃsad'pa (SṢsanavaṃsassa d'po: SṢsanavaṃsad'po) is a 'Dependent Determinative' (Tappurisa Compound) word. According to it the meaning of the term 'SṢsanavaṃsad'pa' is 'the lamp to the lineage of SṢsana'. It brings the history of Buddha SṢsana in Sri Lanka from its very beginning up to the establishment of new sect which is called Amarapuraniṃṣya. Then there was no mistake done by the author in giving the name 'SṢsanavaṃsad'pa' for his work.

SṢsanavamsadipa is one of the latest chronicles that was compiled by Venerable Vimalasara Thero in 2423 B.E. The text is included 1654 Pāli verses. It has divided into 12 chapters as follows;

Chapter I: Account of the twenty-four Vivaraṃṣs of the Bodhisattva and D'pankara Buddha's commencing of Siddhartha Gautama Buddha's appearance in the future. The Story of Sumedha and his birth in Tusita heaven

Chapter II: Life in the Tusita Heavens. Birth of Siddhartha Bodhisattva in human world. His great renunciation from the lay life to become Buddha.

Chapter III: Ascetic practice of Siddhartha and practice of Middle path. His realizing of the Buddhahood. Seven weeks after the great enlightenment.

Chapter IV: The Buddha's entrance to Jetavan monastery. Passed away of the two chief disciples, Arahant Sariputta and Moggallana. Great Passed away of the Buddha.

Chapter V: First Sangha Council

Chapter VI: Second Sangha Council

Chapter VII: Third Sangha Council

Chapter VIII: Exploration of Buddhism in foreign countries

Chapter IX: Establishment of Buddhism in Sri Lanka

Chapter X: Death of King Devanampiyatissa, Death of Arahant Mahinda. Writing of the Holy scripts in ola and compiling the Pāli commentaries.

Chapter XI: Composed the Pali commentaries by Ven. Buddhaghosa and also works by other authors with their names and titles

Chapter XII: Various purification of the Bhikkhu order from the time of King Asigahaka to the establishment of Amarapura Nikaya in Sri

Lanka. Re-establishment of religion at different periods after it had been lost.

Author of the text has explained very clearly the establishment of Bhikkhu Order in Sri Lanka and its development and decay in time to time.

The entire content of the text is evident and obvious. The committee of the Sinhalese translation to the text *Sāsanavaṃsadīpa* known as *Sārarthavāhīnī* compiled by Ven. Hegoda Dhamminda discloses the status of the text. What he says is that the text provides more valuable source of historical facts of great value of the early Dispensation of Sri Lanka. The language is elucidative; the content is clear and explanative in nature. It helps to broaden Pāli language. It shows authors wellversedness. The broadened and well heard knowledge possessed by Ven. Thera is evident all through the text. Except the Buddha's biography, few chapters were devoted to explain the nature of the mind. Further the text shows the faithfulness of the Buddha. The elucidation includes historical accounts of the Dispensation. The first chapter talks about the previous Boddhisatva state the second talks about the a bobs of Thusita Sphere the third chapter talks about from the birth to renunciation the fourth about the leading disciples the fifth talks First Council the sixth talks about the Second Council, the seventh discusses the Third Council the eight elucidates the dissemination of the Dhamma in neighboring countries the nine one talks about the formation of the Buddhist Dispensation in Sri Lanka. The tenth elucidates the committing of Pāli Commentarial to writing, the eleventh talks about the pioneering works of the great Commentator Ven. Buddhaghosa and his successors' rendering from then onwards descriptive details on the support given by kings and up-to the newly formed Amarapura Sect and the text comes to an end.

Prof. Gunapala Malalasekara red thoroughly in compiling his work, 'The Pāli Literature in Ceylon' and influenced greatly particularly the eleventh chapter.²¹ It further discusses the re-establishment of the Buddhist Dispensation *Sāsanavaṃsadīpa* includes details on many subjects as Pāli grammatical books, chronological details and elucidations.

'The Pāli text, *Mahābodhivaṃsa* was based upon a Sinhalese book. It was silent about its author. However, *Sāsanavaṃsadīpa* identifies Ven. Upatissa Thero as its author. It quotes as

²¹ G.P.Malalasekara, *The Pāli Literature of Ceylon*, (Colombo:M.D.Gunasena Press: Colombo, 1958)

‘Upatissa mahāthero - Māgadhiya niruttiyā bodhivaṃsa makā dhīro - dhīrebhi abhivaḍḍayaṃ’,²²

(Bhodiyaṃsa was compiled in Pāli Language by Venerable Upatissa Thera).

Jinavaṃsadīpa

Jinavaṃsadīpa was written by venerable Moratuwe Medhananda in 1917 AD.²³ The main purpose of the Jinavaṃsadīpa is to illustrate the lineage of Guatama the Buddha.²⁴ The book devoted five chapters to describe how the Bodhisatta, (the Buddha to be) obtain the revelation (Vivaraṇa) about the future Buddha hood from twenty four Buddhas starting from Dīpa^okara the Buddha ending with Kassapa the Buddha. The rest of the chapters except the last chapter of the book are wholly devoted to entire life story of the Buddha.

It is needless to hesitate or debate about the year of this composition since it has mentioned few times at the very beginning of the work alike at the colophon. Actually this work has completed by the monk that was known as Medhānanda that was born in Moratuwa in Colombo district. As mentioned in colophon this work has completed by him when he was thirty eight old with the invitation of benevolent M.A. Fernando that lived in the same city. Though there hasn’t mentioned the birth day of the author in this work. Additionally it has published by Alfred James Fernando by the publication of Vidyāsāgara in 2460 B: E: and in 1917 A: D.

According to the term ‘Jinavaṃsa’ it can suppose that author of this work would intended to narrate the lineage of the all Buddhas specially the lineage of the Goutama Buddha in details. The Pāli term of ‘Dīpa’, ‘Dvīpa’ in Sanskrit brings the meaning of lamp likewise the country or island. Anyhow it can suppose that the author might intend this work as the foremost one for the all works in Vaṃsa literature. It can make assure that those two terms have been used by the author on the purpose of giving the foremost place to his work. Additionally, the author wishes to mention ‘Jinavaṃsadīpa’ as the general title but ‘Pabandhasiromaṇi’ as the special title as depicted in prolong of the work.²⁵ Even though, the author called

²² Sṣanavaṃsadīpa. 1267

²³ G. P. Malalasekera. *The Pāli Literature of Ceylon*. Kandy: BPS, 1994, p.11.

²⁴ Jinavaṃsadīpa. 16.

²⁵ Jinavaṃsadīpa. 32,33.

this work as ‘Jinavaṃsadīpa’ in the introduction stanzas but not as ‘Pabandhasiromaṇi’.²⁶

Chapter I includes one hundred verses and it offers detailed account of the life of the ascetic Sumedha who received the revelation from the Buddha Dipaṅkara to become a future Buddha by the name of Gotama. In respect of the life story of Sumedha, the following descriptions are given in this chapter: City of Amaravati where Sumedha was born, the birth of prince Sumedha, his childhood and the youth, the way how Sumedha looked at the nature of the world, going forth from lay life to ascetic life and achievement of five kind of higher knowledge and eight absorptions.

Chapter II which includes fifty verses tries to explain the arising of the Buddha Dīpaṅkara, the invitation for offering to Buddha by Amaravati citizens and the arrival of the ascetic and his participation in the welcoming ceremony for the Buddha, aspiration of Sumedha to become a future Buddha and the revelation (vivarāṇa) made by the Buddha Dipaṅkara.

Chapter III: deals with the rest of positive explanations or revelations (vivarāṇa) made by other twenty three Buddhas starting from Buddha Kondaṅga and ending with the Buddha Kassapa over the achievement of Buddha hood by the Bodhisatta, in ninety two verses.

Chapter IV dedicates fifty verses to explain the ten perfections ‘Dasapāramī’ which are conducive to achieve the perfect enlightenment.

Chapter V gives the detailed account of great charity of king Vessantara, one before the last of the life of Bodhisatta in the Tusita heaven; five fore seeing and the decision of the Bodhisatta to depart from Tusita heaven, in fifty verses.

Chapter VI describes in one hundred verses the city of Kapilavatthu, the parent of the Buddha, relating stories of the conception in the mother’s womb, and the birth of the prince Siddhartha.

Chapter VII is an exposition of thirty three fore seeing of the Buddha.

Chapter VIII describes events of the arrival of the royal ascetic to the king’s palace, examination of the great marks of the body of the Bodhisatta by the Brahmins, thirty two great marks. death of the queen Maḥā Māyā, The mother of Bodhisatta, the childhood; the youth and arts and crafts on which the prince Siddhartha acquired the skillfulness.

Chapter IX deals with the performance of prince Siddhartha’s capability in arts and crafts and his marriage with princess Yasodharā.

²⁶ Ibid, p. 8.

Chapter X elaborates the events of four fore seeing, the birth of Rāhula and renunciation and ordination of the Bodhisattva.

Chapter XI explains ascetic Gotama's arrival to the city of Rajaga, the visiting of king Bimbisāra, association with Ālārakālāma and Uddakarāma and the six year's rigorous practices.

Chapter XII narrates the offering of milk rice by Suṭṭā, bathing in the river of Neranjanā, defeating the Evil One.

Chapter XIII explores the achievement of five kind of higher knowledge such as the knowledge of the previous existence, divine eye and divine ear.

Chapter XIV exhibits the achievement of the knowledge of destruction of the cankers and the enlightenment.

Chapter XV gives the accounts of spending of seven weeks after the enlightenment.

Chapter XVI takes the following events as its subject matter: the invitation of Brahma Sahamapati, first sermon at Benares, sixty disciples, receiving the monastery of Veduvana, arrival at city of Kapilavatthu, the ordination of prince Nanda and Rāhula, and meeting of the millionaire Anāthapiṇḍika.

Chapter XVII narrates the events of arrival to the city of Sāvatti and reception of the monastery of Jetavana.

Chapter XVIII explains the forty five rainy retreats and daily routine of the Buddha.

Chapter XIX is dedicated to explain the first attribute 'Araham' of the Buddha.

Chapter XX deals with the attribute of 'Sammāsambuddha'.

Chapter XXI deals with the attribute of 'Vijjācaraṇasampanno'.

Chapter XXII describes the attribute of 'Sugato'.

Chapter XXIII describes the attribute of 'Lokavidu'.

Chapter XXIV deals with the attribute of 'Anuttaro purisadammasārathī'.

Chapter XXV deals with the attribute of 'Satthā devamanussānam'.

Chapter XXVI describes the attribute of 'Bhagavā'.

Chapter XXVII gives a summary of nine attributes of the Buddha.

Chapter XXVIII is a description of the events of preaching seven un-declining doctrinal matters, visiting newly built Rāṭaliputta city, receiving the mango garden that offered by courtesan Ambapāli, conversation with Ānanda and returning to Sāvatti.

Chapter XIX explains the decision of the Buddha to passing away, request of Ānanda, last meal of the Buddha, arrival to Kusināra, the beauty of the Sāla garden, last advice of the Buddha to his followers and the great passing away.

Chapter XXX provides the accounts of the events such as lamentation of the ordinary monks, the cremation ceremony of the Buddha under the royal patronage, the arrival of Kassapa, distribution of the relics of the Buddha. The relic that enshrined in Mahiyangana in Sri Lanka, the patronage of the king Ajātasattu to protect the relics in firmly, eighty thousand pagodas that built by king Asoka, the relic enshrining by the king Devanampiyatissa, the great pagoda that built by king Duffhagāmani, disappearing of the relics etc are explained in this chapter.

It can affirm that the authors who compiled works had been five cardinal intentions with their works.²⁷ Those are the title, objectives, author, context and benefits with reference to the above mentioned source. In this work the author himself has mentioned that this composition was completed on the purpose of cultivating the faith, wisdom etc, in the minds of the learnt persons alike the unlearned persons as the cardinal object. Besides that the experiences in the teaching of the Buddha that hears and understands this work and success of the life in this world alike the nether while preventing bad destinations have been another objectives of the author. Further more the nirvana that should be experienced with practicing insight meditation while eradicating five hindrances has mentioned another object of the author.

Abhinavasāsanaṃsa

Abhinavasāsanaṃsa is the last Pāli Vaṃsakathā in the vaṃsa literature. It was compiled by the Most Venerable Vidurapala Piyatissa, the Supreme Patriarchy of Udarata Amarapura Mahanikāya of Sri Lanka. The Pāli texts called ‘Kamala Kū-jalee’ and ‘Nekkhamma Campu’ were also written by

²⁷ Ibid, p.32.

“Saṅgā nimittam kartāram parimāṇam prayojanam
Prāguktvasarvatantrāṇāmarthambrūyādvicakṣaṇam”

him. There are no exact details of compiling year of the text. Anyhow it is believe that it was compiled in 1960 A.D.

The purpose of compiling of this text is to show how the higher ordination or ‘Upasamapadā’ vinaya karma is taken place. And also it expects to bring out the history of establishment of ‘Udarata Amarapura Mahānikāya’.

There are four chapters in the text.

Chapter 1 – 36 stanzas

Chapter 2 – 50 stanzas

Chapter 3 – 27 stanzas

Chapter 4 – 38 stanzas.

The first chapter expresses about the quality of information of the first sangha council, second council and the third council. It also explains about the introduction of Buddhism into 9 countries after the third council.

In the second chapter, Ven. Wimalatissia Thera with other eight monks from the village called Velitara to Burma in order to receive the higher ordination. After receiving the higher ordination they returned to Sri Lanka and established the Amarapura Nikāya in Sri Lanka. Further it explains about the several visits of Sri Lankan monks to Burma.²⁸

In the third chapter we could see that the ‘Amarapura Nikāya’ was expanded through out the Uva Province and later it was progressing through many villages like Passara and Rambupta.

In the fourth chapter mentioned that the generation of Bhikkhūsa (Sa°gha Paramparā) have done yeoman’s service to the Buddhism engaging day to day activities in the temple. From that generation of Bhikkhūsa Ven. Vidurapola Piyatissa thero has successfully completed this book without any hesitation.

²⁸ ‘Aṃbharukkharāṃvāṃs’ - s’lādi guḍabhēsaōo
-lāvimālatissākhāyo - sāmādhāro supesalo’
Attānāṃ navamaṃ katvā - nāvāṃvāyha buddhimā
Maramma visayaṃ gantvā - paṭipattiparāyaṇo’
Laḍkād’pāṃ punāgantvā - parivāya sakāya so
pativāhāpasi laḍkāyaṃ - mrammavāṃsaṃ yatissaro, Abhinavasāsanaṃ, 7, 8, 10.

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A Contribution of Ashin Janakabhivamsa to New Pali Education

Venerable Vicittasara¹

Teaching of the Buddha through the Pali language

Pali is the traditional language of Theravada Buddhism and it is a Middle Indo-Aryan language of India. It is best known as the language of the earliest extant Buddhist scriptures, as collected in the Pāli Canon

It effectively gives the essence of teachings of the Buddha. So the learning of the Pali should inevitably be undertaken by the students of Buddhism to grab hold of the original message of Dhamma given by the Buddha. Through the times, Pali scholars in Theravada tradition made great effort to teach the Pali language to the students in various ways and wrote a number of books on Pali learning. Even though the books are set up analytically and systematically, they took long period to come to an end the course outline.

Pali in easy way

Today the aim of the Buddhist study was no longer to understand the words of the Buddha and to end suffering alone, but to help develop the nation and society. Now is not the time to spend a long period of the learning inside the monastic campus for there is too much to learn outside the Temple walls. And there is not much time to follow the old learning methods of Pali. So the Pali scholars today look for easier way to introduce Pali and the words of the Buddha to the modern students in a short term.

Among those who always have a new idea of Pali and Buddhist studies in mind, Ashin Janakabhivamsa(1900-1977) was a distinguished hard-working monk who had great desire to help the students of Pali Canon master easily the teachings of the Buddha including their expositions in the Commentaries and Sub-commentaries. He also had in mind to give as much Buddhist education to the lay disciples who are incapable of devoting

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entirely to the study of scriptures, by writing in all 74 books made up of 11 books on Pali grammar, 14 books on Vinaya, 14 books on Abhidhamma, 8 books on Suttanta Pitaka and 24 books on miscellaneous subjects dealing with all aspects of Buddhist Teaching and Sasana.

Ashin Janakabhivamsa was a celebrated teacher of Pali Scriptures and the Abbot of the famous Mahagandharama Monastery of Amarapura, Mandalay Division, Myanmar. He launched his whole time job of writing books which were to be useful guides and manuals for his thousands of students who later gathered round him till he passed away. He also wrote many small manuals for lay Buddhists who have no opportunity to study the Teaching of the Buddha directly from the Pali Canon.

He had a firm belief that monastic education should be for the Sasana, society and state, and the fellow monastics should be taught Pali to understand the Dhamma in easy way within a limited short period since there is a variety of subjects to study for the monks such as Language, Science and the skills related to the propagation of Sasana. As a result, a modern educated monk or nun will be able to bring the lay students in the monastery campus and make them to be good Buddhist and well-trained citizens. In fact, monasticism is one of the most fundamental institutions of Buddhism. Monks and nuns are responsible for preserving and spreading Buddhist teachings, as well as educating and guiding Buddhist lay followers. The ultimate goal of Buddhist monasticism is the liberation of all beings from the cycle of rebirth through Nibbana while it also aims the worldly happiness in accord with Dhamma.

Accordingly, Ashin Janakabhivamsa always pushed hard for changes in Pali education and he asked the Samgha Community to begin the new art of learning Pali and Buddhist studies. Even though many smaller groups of Samgha were enthusiastic about his new thought, it was generally met with a cold shoulder from the established Buddhist institutions. So he pushed himself to go on his own way and wrote the text books of the Integrated Syllabus.

A New Syllabus for Pali Study

Text books and the benefits

The Syllabus integrated by Ashin Janakabhivamsa for his monastic institution comprises the following levels;

- 1-Pre-school
- 2-(a) Primary (Part-1)

- (b)Primary (Part-2)
- 3-Basic level
- 4-Intermediate Level and
- 5-Higher Level.

PRE-SCHOOL (Duration-six months)

- (a)The Attributes of Triple Gems
- (b)Rules and Regulations of Monasticism
- (c)Palisikkha(A Basic Pali Composition)
- (d)A Concise Pali Grammar

This course is prepared for a basic knowledge of Buddhism and an access to Pali Study.

The book ‘‘The Attributes of Triple Gems’’ encourages the student to become a good Buddhist basically by reading about the attributes of Triple Gems (Buddha,Dhamma and Samgha),Five Precepts, Eight Precepts, Nine Precepts, and Ten Precepts. Furthermore, it also gives the additional knowledge of the law of Kamma and its effects, wholesome deeds and unwholesome deeds including formulae of Prayer.

The book ‘‘Rules and Regulations of Monasticism’’ instructs the young Buddhist student to conduct himself as a well-disciplined disciple of the Buddha by learning rules and regulations of Vinaya. It also gives the guidance for the basic meditation methods.

Palisikkha provides the basic knowledge of Pali composition and exercise works including some parts of the speech such as Nama (Nouns) Akhyata (Verbs) Namavisesana (Adjectives),Kriyavisesana (Adverbs)and so on.

A Concise Pali Grammar is a condensed book of Kaccayanabyakara which makes a wider skill in combining and dividing the Pali words, declining of Nouns, and conjugating of the Verbs.

PRIMARY (PART ONE) (Duration-Six Months)

- (a)Dhammapada Commentary (Yamakavagga)
- (b)A Basic Pali Grammar (the first three chapters)
- (c)Kathasallapasikkha(A Basic Spoken Pali)

Here Dhammapada is a preliminary reader of Original Pali Text to improve the students’ reading skills, build their understanding and to

increase their love for reading. The previous course helps them translate the text word by word.

A Basic Pali Grammar is a revised edition of Kaccayanabyakarana by Ashin Janakabhivamsa and it includes 8 chapters. Here in this level, only three chapters; 1) Sandhi kanda(combination of Pali words), 2)Namakanda (various kinds of nouns, Pronouns, adjectives, Conjunction, Prepositions and adverbs) 3)Akhyatakanda (Verbs) are taught in more detail.

Kathasallasikkha is designed to make fluent in a spoken Pali and it is more helpful to be skilful in reading and writing as well. By learning this way, Pali language skill is improving within one year.

PRIMARY (PART TWO) (Duration-Six months)

- (a) Dhammapada Commentary (Appamadavagga)
- (b) A Basic Pali Grammar (Kitakanda, Unhadikanda and Karakakanda)
- (c)A Basic Abhidhamma (The first three chapters)

Now it is an interesting and inspiring study made up of the Dhammapada stories and it helps the student become eager to know new stories, and comprehend Pali words and sentences more efficiently.

Another three chapters of A Basic Pali Grammar, kitakanda and Unhadikanda (Primary derivatives or Participles) and Karakakanda (eight cases in declension of Nouns) taught here in this level instructing how to enlarge and analyze the sentences from the Dhammapada and to write new sentences by own.

A Basic Abhidhamma is a revised textbook of Abhidhammatthasangaha and it has nine chapters. Here only first three chapters; Cittasangaha, Cetasikasangaha and Pakkinnaka sangaha are introduced. It is the first step to lay down the foundation of Abhidhamma and the young student come to know the number of consciousness, mental factors and their functions. When the Dhammapada is learnt, which kind of consciousness and the associated mental factors occur and how they work in the mood and action by the personality of the stories must be analyzed. It is not only just to give a scriptural learning but also a critical way of thinking.

BASIC LEVEL (Duration-six months)

- (a) Mahavaggapali (Vinayapitaka)
- (b) Anguttaranikaya (ekakanipata to tikanipata)
- (c) Dhammapada Commentary (yamakavagga and Appamadavagga)
- (d) A Basic Pali Grammar (Samasakanda and Taddhitakanda)
- (e) A Basic Abhidhamma (The first six chapters)

Now Pali study becomes higher and it is carefully built to go further forward of the advanced Pali Text. Mahavaggapali, the third book of Vinayapitaka gives the back ground stories of Samgha Community and its related matters made up of ten sections known as Khandhas.

Anguttaranikaya is a new acquaintance in this level and it is said a mini-encyclopedia of Buddhism for a wider information. It is an important source book on Buddhist psychology and ethics which provides an enumerated summary of all the essential features concerning the theory and practice of the Dhamma.

Another study of previous Dhammapada chapters is prepared to review the stories from the Pali grammatical and Abhidhamma point of views in more detailed and methodical way. Remaining chapters of A Basic Pali Grammar, Samasakanda (six kinds of Compound word) and Taddhitakanda (secondary derivatives) are taught. Now the whole book of Pali Grammar is studied here. The candidate, who has successfully completed this level, is allowed to sit for Sakyasiha first Level Examination.

INTERMEDIATE LEVEL (Duration-six months)

- (a) Culavaggapali and Parivarapali
- (b) Anguttaranikaya (Catukka to Chakka)
- (c) Dhammapada Commentary (Dandavagga)
- (d) A Basic Abhidhamma (All Chapters)

A continued study of Culavagga and Parivara, Vinayapitaka is to get more aquatinted with an additional knowledge of Vinaya rules and procedures for institutional acts or functions known as Samgha kamma.

Anguttaranikaya and Dhammapada become more practical not only for comprehension of Pali and Abhidhamma but also for the art of living how to be successful.

All chapters of A Basic Abhidhamma are thoroughly taught. The candidate, who has successfully completed this level, is allowed to sit for Sakyasiha Second Level Examination and the Basic Governmental Pali Examination.

HIGHER LEVEL (Duration-six months)

- (a)Parajikapali and Pacittiyapali(Vinayapitaka)
- (b)Anguttaranikaya(the whole text)
- (c)Dhammapada Commentary (the whole text)

The first two books of Vinaya come last though they are more fundamental, it is a better way to introduce the last three books first with interesting background stories. The whole text of Anguttaranikayapali and Dhammapada commentary has been completely studied in this level. The candidate, who has successfully completed this level, is allowed to sit for Sakyasiha Third Level Examination and The Intermediate governmental pali Examination.

It is a surprise that, within three years, the following original Pali text; Five books of Vinaya Pitaka , Three books of Inguttaranikaya and Two books of Dhammapada Commentaries, have been proficiently done.

Moreover the syllabus saves the time and makes the student more skilful and well-versed in Pali and Abhidhamma. Now he can go easily further study for Higher Governmental examinations whereas he would seek much more time to explore the knowledge of Languages, contemporary communication methods and skills. Actually, this Integrated Syllabus is thoughtfully and well built for the purpose of understanding of the essence of Dhamma through Pali language in a limited short time and it is also meant to practice the Dhamma in the mean time.

Conclusion

Even though the Syllabus integrated by Ashin Janakabhivamsa is mainly effective for the Pali study, it is partly accepted in the several monastic institutions in Myanmar and it still needs to polish up meanwhile Pali is a popular language among the Buddhists in the world today and widely studied in easy way constructing the new syllabus and building the infrastructures for the study.

Here it should be quoted from the Paper that Aggacitta Bhikku, a Malaysian Buddhist scholar monk , presented in the forum’’ Role of the

Samgha in the New Millennium” at the Global Conference on Buddhism held in Shah Alam, Malaysia, in December 2002 that;

“In this new millennium, priority should be given to proper monastic training so that suitably qualified Samgha members can graduate to give inspiration and guidance to those who need them. Efforts should be made to encourage and inspire youths to become responsible and compassionate monastics while steps should be taken to source for qualified teachers who can give monastic training according to the following syllabus:

1. A Practical understanding of the Vinaya covering three main areas:
 - i. Training for individual development
 - ii. Regulations for harmonious communal life
 - iii. Samgha-laity relations
2. Theory and practice of Buddhist meditation
3. Study of relevant Buddhist doctrines and Suttas to address the new millennium syndrome
4. Contemporary propagation skills, with options in relevant courses on mass communication and information technology.”

In conclusion, it is time for change again, and to polish up the previous changes in Pali Education.

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Pāli and Myanmar People

Venerable Sundara¹

As we know there are many different literatures and languages in the world. Most of the citizens or people of a country use their mother language in their daily life but they also use the foreign language for their social communication. For example, the people of Philippine use English as second language. Similarly we, people of Myanmar use English nowadays as school language. Here, I especially want to describe that Myanmar people have been using Pāli for many years since 11 century A.D.

According to the historical records and research papers, Myanmar people had used their mother language for many years but their language could not be confirmed as a believable guaranteed language. Meanwhile, the Theravada Buddhism was delivered in Myanmar in 11 century A.D. It was in Pagan dynasty. Shin Arahān, the noble missionary monk carried the Buddhism to Myanmar. King Anawrathā, one of the kings of Pagan dynasty could sponsor and manage to settle the Buddhism in Myanmar. King Anawrathā (A.D. 1144-1077) propagated and promoted the Buddhism as much as he could.

On account of his gratitude and volition, Myanmar people could taste the Pāli language through the religious doctrines and the teachings of the Buddha. Therefore, they were familiar with Pāli language and they had idea to use Pāli language with their mother language in their daily life. By this way, Myanmar people used the Pāli words very broadly.

According to the research papers and historical records, we can see the ancient Myanmar people used Pāli words to record their merits. The inscribed marble slates, palm leaves, etc. showed that the ancient Myanmar had used the bilingual: Myanmar and Pāli. Gradually, the use of Pāli had become broader and broader and it was regarded as an essential language for Myanmar people. Moreover, the Myanmar language had been nearly overwhelmed by Pāli. Therefore, we can see the Pāli usages in Myanmar language till nowadays.

¹ The author is lecturer at Pariyatti Sasana University, Mandalay. Myanmar.

We see that Myanmar people adopted the words from other languages such as Chinese, India, English, etc. However, they adopted Pāli more than these because the Buddhism was spread out among Myanmar ancient people and they were fond of using the Pāli words in their daily life. Therefore, from the previous days to the present days, Myanmar people carry on using the Pāli words devotedly.

The Myanmar people use Pāli words in the following ways.

1. Using the Pāli words directly
2. Using the Pāli words associating with Myanmar meaning words
3. Using the Pāli words as their mother language adopting them by changing into Myanmar style

(1) Using the Pāli words directly

As being mentioned above, the ancient Myanmar people were familiar with Pāli words through the doctrines and Buddha's teachings. Thus, they picked out some common Pāli words to use for their daily speech. By using these words again and again, they became familiar with these Pāli words and their meanings in Myanmar. And so they used the common Pāli words directly in writing and speaking.

For example:- Dukkha (suffering), Sukha (happiness), Mettā (loving-kindness), Dāna (charity), Dhamma (Truth), Bala(strength), Gita(song), Pārami (perfection), etc.

(2) Using the Pāli words associating with Myanmar meanings

The Myanmar people used the Pāli words in their daily life broadly but sometimes they doubt whether the listeners understood these words or not. And so, they had an idea to use the Pāli words with the same meanings of Myanmar. On account of their gratitude, we can easily understand the Myanmar meanings of Pāli words till nowadays.

For example:-

	Pāli Term + Myanmar meaning	English meaning
(1)	Dukkha Sinyae	Suffering
(2)	Sukha Chanthar	happiness
(3)	Sanda Lamin	moom
(4)	Spriya Naymin	sun
(5)	Ācariya sayæ	teacher
(6)	Mælæ Pan	flower
(7)	Søla akyint	conduct
(8)	Bala Kunaa	strength

(9) Nāti	Swemyo	relatives
(10) Mætæ	mikhin	mother

(3) Using the Pāli words as their mother language adopting them by changing into Myanmar style

As we know some people from other countries adopted the other languages to enrich their vocabularies. Similarly, the people of Myanmar adopted other languages to enrich their vocabularies. Some might be from Tibet, Chinese, English, Pāli, etc. They adopted Pāli words in their mother language by altering the origin words in Myanmar spelling rules. Because of this case, most of the Myanmar people regarded these altered words as real Myanmar words and these words have been used broadly till now.

For example:-

Pāli word	Altered Myanmar Word	English Meaning
Samsāra (oḥm&)	samsaræ (oḥm&)	Circling world
Kusala (ubv)	Kusol (ublv)	Merit, good action
Magga (r*ḡ)	Mag (r*ḡ)	path, road, way
Parikkhāra (y&ḡm&)	parikkharæ (y&ḡm&)	supporting things
Sara (p&)	saraik (p&ḡ)	conduct, behaviour
Cetiya (apwḡ)	cetḡ (apwḡ)	pagoda
citta (pḡvḡ)	cit (pḡvḡ)	mind
gana (*P)	gang (*Pḡ)	gang, crowd
Māna (rme)	Man (rme)	pride, conceit
Kāya (um,)	Ko (uḡ)	body
Ratha (&x)	Rathar (&xm;)	chariot
Sirā (oḡḡ)	Sḡri (oḡḡ)	grace

According to the second fact Myanmar people use the Pāli word and Myanmar meaning vice versa. Sometimes Myanmar meaning comes first and Pāli word comes last. So also, sometimes Pāli word comes first and Myanmar meaning comes last.

For example:-
 Sila Akyint (conduct) = Akyint Sila (conduct)
 Bayæ Bay (danger) = Bay Bayæ (danger)
 Nāti Swemyo (relatives) = Swemyo Nāti (relatives)

As I described the facts, Myanmar people devotedly use the Pāli words broadly though they cannot speak in Pāli fluently. It shows that Myanmar people and Pāli are in a cluster and they cannot be divided. Nowadays, they carry on using the Pāli words and keeping them not to disappear.

Forefathers kept the Pāli words as inscriptions on marble slades. And then, they recorded the Pāli words on palm leaves, copper plates, etc. Nowadays, Myanmar people keep them on paper and in discs. Anyway, anyhow, it is very clear that the Myanmar people with serious faith in Buddhism will carry on using Pāli terms in their language as much as they can. It is because of their patriotic and religious spirits. Therefore, according to this paper we should have an idea to keep our races, languages and literature not to disappear by the direct ways or indirect ways.

May the Buddhism of the Buddha last forever and ever!

Buddha sāsanaṃ ciraṃ tiṅghatu!
Buddha sāsanaṃ ciraṃ tiṅghatu!
Buddha sāsanaṃ ciraṃ tiṅghatu!

A Development of Computer Assisted Instruction on Pali-Language For Thai Students (CAI)

Mr.Vet Bannakornkul¹

Abstract

The purposes of this research were two reasons : 1) to develop a CAI Multimedia Pali-grammar courseware 2) to determine efficiency on “CAI Multimedia Pali – Grammar”, in the courses of Sangha Pali Curriculum for Pali students grade 1-2 and grade 3. The sample consisted of 30 students randomly selected from those registering to study Pali – grammar in the semester of 2547 B.E. academic year at Watmahasawatnagaputaram temple Nakorn patom Province. It was found that the efficiency of the computer assisted instruction on Pali – Grammar was in agreement with the established. Student evaluation of the “CAI-Multimedia Pali – Grammar” was 4.89 (excellence). Student opinion evaluation by interview and by examination of learning shows that the Students in the study were reasonably by the of “CAI” exercises in their learning and that they expected to improve their learning Pali-Grammar. They were also happy. Thus, the “CAI-Pali Grammar” could be used effectively for teaching and learning.

Pali : The Language of Buddha

Early Kupp people (The first people in the world), Praprom (The Prahma World), The child who never listened, never made a speech and the Lord Buddha, tended to use any language in communication. That language was the Makatha Language, the language of the Lord Buddha. (rupasitthi p.62)

Pali : Language of Buddhism

After the pass away (Nibbhana) of the Lord Buddha, all the Nobels gathered together and collected all the teachings of the Lord Buddha and reorganized

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the teachings until they became the Tipitaka. The high ranking Buddhist abbots explained all the teachings of the Lord Buddha in Makatha language.

The best way of studying the teachings of the Lord Buddha was thru the Pali language.

Pali language : Curriculum

One of the significant elements in Learning Pali Language is the utilization of the language's grammar up to 1-2 levels of sentence structures. However, the Buddhist students who had never been exposed to Pali Language before, learned the language by memorization. The lacks of instructional media aggravated the situation. With the advent of the media, in addition to the existing textbooks, the teaching and learning of Pali language would be more interesting and effective.

Pali : Technology plays dramatic

Technology plays dramatic roles in education development. As a result, Thailand, in trends with several other countries, put a lot of emphasis on the development of educational technology. This can be witnessed in the exactment of the year 1999 Education Act, and the establishment of the Education Reform office with hope to strenthen the education systems in all levels.

Pali : CAI-Multimedia

As per the necessity in learning Pali Language and the existence of the Education Act, it is deemed essential to create a CAI-Multimedia to facilitate the learning of Pali Language which will essentially lead to further the studies of the Tipitaka (The 3 divisions of the Buddhist Canon)

Purpose of the Study

1. To construct and develop the CAI in Learning Pali Language Structure.
2. To determine the effectiveness of the CAI

Procedure

There are 2 steps in the procedure of this study:

1. Construct the CAI in learning Pali Language Structure.
2. Determine the efficiency of the CAI in learning Pali Language Structure.

Construction of the CAI

1. Select the content in accordance with the specified curriculum.

2. Analyse the content by 3 specialists.
3. Construct the CAI using the packages such as the Macromedia Authorware, Flash.
4. Correct the CAI in accordance with the advice by the 3 specialists.
5. Carry out the experiments in 2 steps with improvement.
 - 1) Individual try-out
 - 2) Group try-out

Determination of the Efficiency

1. The Instruments in the study include
 - 1) CAI-Multimedia
 - 2) Questionnaires to determine the attitudes of the learners.
2. Data Collection
The sample consisted of 30 subjects, being exposed to CAI 2 hours a day for 36 sessions
3. Data Analysis
Pretest and posttest scores were compared to determine the efficiency and the attitudes of the sample.

Findings

It was found that the efficiency of the CAI was ascertained at 80.01/81.91 which met the specified criterion, indicating the CAI was an efficient tool in learning Pali Language. The attitude of the sample was at 4.89 with 0.66 standard deviation indicating that their attitudes were at the "very good" level.

Venerable *Aggavaṃsa* and his *Saddanōti* Text

Venerabel Ashin Kumuddā

There appeared a *Pāṇini* scripture which not only position of *Pāṇini* literature in *Bagan* Era but also position of almost Myanmar's history of *Pāṇini* literature is worth to be proud. It is *Saddanōti* text written by Venerable *Aggavaṃsa* (is called Venerable *Aggapaṃḍita*, third *Aggapaṃḍita* too). When he writes this scripture, he does not refer other ancient *Pāṇini* grammars like writers who write according to tradition. Having taken out the needed essences from *Pāṇini*, its commentaries, its sub-commentaries, other Sanskrit scriptures, he wrote his knowledge. Thus, this is luxuriant with *Sutta* (rule for the grammar), *Vutti* (explanation the *Sutta*), *Udāharaṇa* (example) in this scripture expressed in this scripture, the authoritative sayings expressed in each *Pāṇini* and Sanskrit grammar and the criticisms on those authoritative sayings. This scripture is widely divided into three parts – *Padamāla*, *Dhātumāla* and *Suttamāla* and until today the wide *Pāṇini* grammar like this has not appeared yet. This scripture is acknowledged as only one grammar which there has no rival at the *Theravāda* countries. Ceylon monks who they are good at *Pāṇini* grammar without rival themselves said that when they see *Saddanōti* text, they amaze. And from Venerable *Uttarajōva* this scripture over came in the *Pāṇini* field of Ceylon. Now *Helmer Smith* changed into Roman letter in A.D 1928 and it has been appeared therefore, its position is the highest level which *Pāṇini* and Sanskrit scholars acknowledge from east and west.

Concerning with period of which *Saddanōti* text is written, at the *Sāsanaḷa³kāra Cartam* it stated that it was written in 516 Myanmar Era (A.D 1154) having taken the references of introduction and conclusion verses. But in the union of Myanmar's history, the statement is in the reign of King *Narapatisithu* (A.D 1173-1210). The *Piṭaka* history said that it was written in the reign of *Kyaswar* (A.D 1234), however, in the *Gathawin Pukkogyawmya Athutpatti bawngyuk* (Biography anthology of Historic Great Masters), the declaration is in the reign of King *Ahlaungsithu* (A.D 1113-1163).

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The proposal which it was written in the reign of King *Kyaswar* is stated by *Aggamahāpaḍḍita Sayar Lin* and *Maung Suta*.

At the *Mahādvāra Nikāya Sāsanaṃsa Dīpano* written by Venerable *Sobhāka, Aggamahāpaḍḍita*, in *Thabhaybin* monastery of *Hinthada*, there has a description about the “*Aggamahāpaḍḍita*” stone inscription of *Stupa* found at the region of *Bagan* and in it the time of Venerable *Aggavaṃsa* is inadvertently found. The stone inscription is a religious document of Venerable *Aggapaḍḍita* who is an uncle of Venerable *Aggavaṃsa*. The statement in the stone inscription is that Venerable *Mahāaggapaḍḍita* who is a teacher of Venerable *Aggapaḍḍita* was born in 498 Myanmar Era (A.D 1136). At the age of 37 years old, he crossed over to *Majjhima* region and then went to *Mahābodhi Stupa* to pay homage. On the return, he passed away because of tiredness. Venerable *Aggapaḍḍita* carried the bowl and robe of the *Thera* and he enshrined *Thera*’s relics in *pagada* at Wednesday in eighth of waxing of *Dabaung* in 537 Myanmar Era (A.D 1175). The building had finished at Friday in tenth of waxing of *Tawthalin* in 549 Era (A.D 1187) and the ceremony was hold that is known.

According to that stone inscription, in A.D 1173 which *Aggamahāpaḍḍita* passed away, Venerable *Aggapaḍḍita* who not only his pupil but also donor of pagoda is can be only 7 *Vassas*, 27 years old. *Aggavaṃsa*, nephew, who was born his sister, can be just over ten years old too. At this age, he could not write *Saddanīti* text that is supposed.

Again in *Bagan* Era, *Uttarājōva thera* went Ceylon in A.D 1170. When he carried *Saddanīti* to Ceylon, the monks from Ceylon spoke in honor of it that there is a thought because in A.D 1173, *Aggavaṃsa* who was just over ten years old must have finished to write it before 1170 A.. It is pointing out the nature which he had finished when he was young. So, it is not possible that is regarded.

The statement which it was written in (A.D 1154) in *Tharthanarlinkara Cartam* is that Venerable *Aggavaṃsa*-to-be can not appear.

At that time the declaration which he appeared in the reign of King *Alongsithu* is very early because the years of a monarch’s reign of King *Alongsithu* are (A.D 1113-1163). The Era of *Alongsithu* is very early than *Aggavaṃsa*’s Era.

The speech which he appeared in the reign of King *Narapatisithu* is not possible for it is A.D 1170 that Venerable *Uttarājōva* carried *Saddnīti* to Ceylon. In A.D 1174-1211, King *Narapatisithu* ascended the throne. If it is true that *Uttarājōva* carried *Saddanīti* to Ceylon, it must be early than *Narapatisithu* Era.

It is to ponder that to discover the Era which *Saddanīti* text is written, the most firm proof is the reference texts written by writer himself and the Era which other grammars, which are referred for *Saddanīti* appeared. Among the grammars which Venerable *Aggavaṃsa* referred for his grammar, *Abhidhammatthasaṅgaha* and *Saṃbyinīkā* contains. *Abhidhammatthasaṅgaha* is a text written in Ceylon and it appeared within A.D 12th century. It is said that it is written by Venerable *Anuruddhā* but *Saṃbyinīkā* written by *Saṃbyin Ahmat* was in the reign of King *Narapatiśithu* (1173-1211). Therefore, when the time of *Saddanīti* text appeared, those two texts had already appeared.

Again when the next texts which *Saddanīti* text is referred are found out, the earliest two grammar texts are discovered – *Saddatthabhedacintā* written by Venerable *Saddhammasāri* in *Bagan* Era and *Saddatthabhedacintā* written by *Abhaya thera* in A.D 1362. Thus, *Saddanīti* text had already appeared before 13th century.

It is supposed that considering these two matters, *Saddanīti* text had already written about the latest 12th century and the earliest 13th century. Among the *Bagan* dynasties, this occasion is the same with the Era of King *Kyaswar* (A.D 1235-1249). So, the saying of *Piṅka* history is right that will be supposed.

Let's open the door of Nibbana with Modern Pali Education

Dr. Ashin Sajjana¹

The word *Pali* mean protection, maintaining, composing, embankment, etc. The people lived in Magadha were using speaking writing the Pali language as their mother tongue. All the Buddhas were born in the Magadha State so that it is a significant State. Their language and literature influenced the whole of India known as Jambudipa in the Past or ancient times. The Pali is a language that ordinary people could speak and even the children easy to understand. So, it was a common language in that time.

Although Siddhattha Gotama was born as a Sakya Clan, He did not use native language but He used Common language when he talks his Dhamma to the people. The Buddha, one who had appeared for the welfare of the world, used common language, which is easy to understand. Today, to promote the Buddha's Dhamma to the world as we using with common language that is English, the Buddha also used to common language, Magadha or Pali.

Even though English originally derive from Latin, it is difficult to understand for common people if we used that language in the present time. In the same way, the Buddha said that to maintain, to protect, to compose the Dhamma systematically, with Magadha language or Pali language which He used himself. He did not let teaching the Dhamma with the Sakkata or Sanskrit, difficult to understand for ordinary people, like Latin language; which is educated people.

Therefore, great disciples of the Buddha, who wish to preserve originally or traditionally what the Buddha talk, maintained the Dhamma with only Pali or Magadha language over twenty-five century. It could, as a result, be call the Pali as Buddhist Language. One who wishes to comprehend the meaning of origin of the Buddha's Teachings must be learn the Pali or Magadha Language. If not so, he could not experience fully and completely (Dhammarasa) the taste of Dhamma or (Vimuttirasa) the taste of

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deliverance that is Buddhist final destination. The monks, around about B.E. 550, School of Sarvatthi translated into Sakkata the Teaching of the Buddha which have existed with the Pali Language. Later on, Sakkata became original language of North Buddhism or Mahayana School. The Mahayana Buddhists; like Chinese, Korean and Japanese took the Buddha's Teachings with the translation step by step from Pali to Sakkata and Sakkata to Chinese.

Theravada Buddhism keeps up the Buddha's Teachings with original Pali Language that carrying generation to generation since after the Buddha. After the First Great Sangha Council, the great disciples of the Buddha headed by Mahakassapa Thera laid down the three main principles regarded with maintaining and preserving of the Buddha's Teachings.

1. We should follow that what the Buddha had not taught should not be offered by monks. (*Apannattama na pannapessanti.*)
2. We should follow the Dhamma that should not be deleted, added nor edited by monks. (*Pannattam na samucchindissanti.*)
3. We should follow the Dhamma that had taught should be followed by monks. (*Yatha pannattesu sikkhapadesu samadaya sikkhissanti.*)

The Six Great Sangha Council of Theravada Buddhism was reconfirmed and recommends the Buddha's Teachings with original Pali Text. The Buddha's Teachings began and developed with Pali Language from the time of King Anawratha up to the present day, in Myanmar. Therefore, today in our Union of Myanmar, there have established and opened Pali Universities such as International Theravada Buddhist Missionary University, Sitagu International Buddhist Academy and State Sasana Pariyatti University to understand and comprehend of the Buddha's Teachings. Myanmar Theravada Buddhism was foremost in Buddhist world today due to the result of System of Pali Learning. There is he two ways of the most significant Pali learning in Myanmar as follow-

A. *Mandalay Method*- it is the way based on a text book; for instance, a lecturer teaches the students as translation of a Pali text, explanation of the meaning in according with the Commentary, Sub-commentary and his idea etc. Then, the students be continue to study himself the whole Tipitakas. That's why the teaching of Mandalay Method can be called the way given guideline by the lecturer.

B. *Pakhukku Method*- it is the way studying together with teacher and student. For instance, the teacher teach orderly begin to end of a book without omitting. In this way, the teacher gives a lecture the whole

Tipitakas or Nikayas. This method is experience directly the essence of Buddha's Teachings.

These two systems of Pali learning are straightly leading to the way to Nibbana and clean the tangles such as ignorance, craving and wrong-view which are closing the door of Nibbana. Such as the result came out from the two Pali learning mentioned above.

In the present day, fading out of these two ways would be unhappiness and sadness. The most venerable Sayadaw, who have seen and known this point, set up the Buddhist universities. The system of Pali learning in those modern Universities is composing the two ways of Pali learning above mentioned.

Today, there is no way to teach and learn the whole Tipitakas in some Buddhist countries, but they have chance to teach only Patimokkha in Vinaya, Suttasangaha in Sutta and Abhidhammattha-sangaha in Abhidhamma. So, they are walking far from a distance the way to Nibbana which is the Buddhist final destination.

In conclusion, I would like to make suggestion here to all the lecturers who have engaged at Department of Pali and Buddhist Studies in the different Universities as follow-

- A. In order to make up the way of Pali learning, that is learned easily and quickly.
- B. In order to make up the way of Pali learning, that is comprehended to the taste of deliverance or essence of the Buddha's Dhamma.
- C. In order to make up the way to study oneself the whole Pitakas.
- D. In order to make up the way to learned skill common language, English
- E. In order to make up the way to apply oneself in daily life according to Theravada Dhamma.

I believe that, "If we would study and learn practically the Pali Education in this ways mentioned above, will be gratitude to the Buddha; and could be open the door of Nibbana by Modern Pali Education.

May all beings realize the Dhamma.



**Pariyatti
&
Paṭipatti**

Theravada Buddhist Movement in Nepal

Dr. Keshab Man Shakya¹

Background

Shakya Muni Buddha was born in Lumbini, which lies within the territory of present day Nepal. Lumbini is located in south west of Nepal near India border. In sixth century BC, when Buddha was born, Lumbini was located in the border between Shakya and Koliya republics. The archeological remains of Kapilavastu and Devadaha, the capital cities of respective republics are still intact. Ramagama the only *stupa* is still untouched out of eight original *stupas* with Buddha's bone relics, whereas Emperor Asoka (272-232 BC) opened all seven *stupas* and distributed the bone relics to thousands of *stupas* he build all over India.

During the life time of Shakya Muni Buddha, king Vidudabha of Kosal kingdom in the south of Shakya republic invaded Kapilavastu and killed Shakyas (10,000 as per Huen Sang travelogue in 5th century CE). Many Shakyas fled to Kathmandu valley. The native peoples of Kathmandu valley that time were sheep raisers. The Shakyas introduced rice cultivation and urban culture of Shakya tradition. The first settlement was named Koliyagrama denoting that Koliya population might have dominated the settled community. The *Mulasarvastivada Sutra* describes the account of state of living of the Shakyas in the valley while Ven. Ananda on his return from the visit to the valley. The context of the *sutra* is regarding the *Vinaya* on wearing shoes in cold places. This shows that Buddhism (Theravada) has reached to Kathmandu during Buddha's life time. The existence of Theravada is seen by the proof of documents till eight century CE. The oldest written manuscript found in Nepal the few leaves of *Vinaya* in Pali language. Mahayana form of Buddhism seen in first century CE continued with variations and evolution to Vajrayana of Newar tradition.

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The southern plains of present day Nepal were the territories of Shakya, Koliya and Videha (one of the Vajji republics), where Buddhism had spread naturally in the early lifetime of the Buddha. It is very difficult to estimate from what century Buddhism disappeared in these territories. During Huen Sang's visit to Lumbini in fifth century he saw both Theravada and Mahayana monks in and around Kapilavastu, Lumbini and Ramagama.

Only in 1920's CE we see the sudden emergence of Theravada activities in Kathmandu valley. Since then till present the Theravada followers have been active in the mode of a movement (activism) of initiation, sustenance and progress in Nepal as a whole. This paper will give an account of the important events of this movement and will present the present status and future possibilities. This paper also provides analysis on why Nepalese peoples are attracted to Theravada form of Buddhist during the last eight decades. Nepal is about to reach to the point of critical mass from where it can quantum jump provided necessary supports are made available.

Newar Buddhism

Before the modern day Theravada Buddhism stepped in Nepal (Kathmandu valley was called Nepal in old days), the Newars in the valley practiced Newar Buddhism. Newar Buddhism metamorphosed in due course of time is a sedimentary form of Theravada, Mahayana and Vajrayana sects of Buddhism. This form of Buddhism had accommodated many Hindu Tantrik elements as well. Newar Buddhism had sustained the practice among the Newar communities in the valley for centuries and had developed its own school transferring the knowledge and practice from generation to generation. The priests were called *Vajracharya* and Trustees of the monasteries were mostly *Shakya* with other communities (farmers, craftsmen, tradesmen, manufacturers etc.) as lay people. Most of the monasteries were land grant institutions donated by the royalties and tradesmen. Newars were prosperous due to trade with Tibet, very fertile valley land and highly skilled craft industries. Almost every cultural calendar events were interwoven with the Newar Buddhist rituals. Newar community was self-sustained and self-governed society.

The rulers in 14th century onward were Hindu. Jayasthiti Malla (1382 CE) introduced the caste system among Newars. The celibate monks were disrobed and forced to marry and take a caste profession. Newars innovated the Newar Buddhism with a mixture of Theravada, Mahayana and Vajrayana and cleverly interfused many Hindu deities among the pantheon

of Buddhist iconographic gods and goddesses of Mahayana and Vajrayana cults. As a matter of fact, the Newar Buddhism became quite illusive with Hindu Tantrik cultural symbols. The main carriers of Newar Buddhism were *Vajracharya* and *Shakya*. The general features of Newar Buddhism are as follows:

1. The young boys of *Vajracharya* and *Shakya* castes were ordained as *Samanera* (novice) in the family monastery and stayed in the robe for four days in their respective household observing few simple rules of vegetarianism and avoiding touch from females. They go to relatives for *pindapata* in convenient time. This ordination is more of a ritual than serious understanding of what ordination meant. This ordination had become a caste ritual rather than a spiritual pursuit.
2. The girls go through the fake marriage ceremony at an early age and 12 days of hiding from males while reaching puberty. Both of rituals are common among and Buddhist and Hindu communities.
3. When the boys as well as girls of *Vajracharya* and *Shakya* become adults of marriageable age, they go through an initiation (*Nhikang*) for daily morning meditation ritual. *A Mantra* is blown in the ear by the priest to be quietly repeated with a rosary of 108 beads three times in the secret/sacred deity room on the top of the house.
4. After marriage the couple goes through more sophisticated initiation of larger training (*Dekha*, derivates from *diksha*) on meditation and observations of rules. The Tantrik Buddhist paintings, which are now the souvenirs bought by the western tourists, are the training materials.
5. *Vajracharya* male adults go through additional training on priesthood (*Acha luyagu*).

Vajracharya and *Shakya* have elite position in the caste society because of these initiations and observations. Besides *Vajracharya* serves as the priest to the other communities for many religious and cultures performances. *Shakya* are the rich trustees of the monasteries. David Gellner terms *Vajracharya* and *Shakya* as householder Tantrik monks. They live in the monastery quarters with full fledged family affairs. The monasteries do not have celibate monks. Ven. Amritananda, one of the pioneer Theravada monks from *Shakya* family recalls in his memoir that he saw only the painting of two monks (Sariputta and Moggallana) in monastery wall before he was ordained as a Theravada *Samanera*. Three percent of Nepal's population could be estimated to practice Newar Buddhism.

Lama Buddhism

The peoples of high mountains in the Himalaya follow the Buddhism of Tibetan traditions. Each village has a monastery (Gumba) as a cultural religious center of the community. Lama poses the role of priest. Most the monasteries have married lama. Some monasteries have celibate lama. They practice Mahayana and Vajrayana Buddhism and rituals. The Tamangs and Gurungs in the mid-mountain villages also practice the Lama Buddhism with some mix of the indigenous shamanism. At present with the growth of Tibetan monasteries in Kathmandu valley and presence of Tibetan Lama in Nepal the Lama Buddhism of all sub sects are flourishing with training of young Lama-monks and facilitated monasteries. This author has not studied much Lama Buddhism to elaborate more in this paper. Ten percent of Nepal's population could be estimated to practice Lama Buddhism.

Lama Buddhism was untouched by the political pressure such as in Kathmandu valley. They were isolated and not bothered because they were outside the suzerainty of Newar kings. They were scattered mostly in the northern mountains and had cultural exchange with Tibet. The western part of Nepal was a separate Khash kingdom. They also followed Buddhism till 15th century. Lama Buddhism and Newar Buddhism had strong influence in addition to their own tradition. It is completely lost in due course of time. The strong kingdom was broken into many fiefdoms, which introduced highly feudalistic socio-economic system. Some remaining archeological remains give the evidence of strong presence of Buddhism in the region.

Struggle for the entry of Theravada

The history of entry of Theravada Buddhism is full of struggle. In 1769 CE Newar kings were driven away by a new ruler of Shah dynasty, whose lineage forged the present day Nepal territory by conquering over rulers of many small principalities. The dynasty declared Nepal to be a Hindu state and gradually went on suppressing Buddhists and their monasteries. Then came the Rana Oligarchy running the powerful offices of prime ministers during the period of 1846–1950 CE and suppressed the Buddhists more severely. They isolated the Nepalese people from outside contacts. People had to get travel permit to enter and exit Kathmandu valley. The lands belonging to Newar monasteries were snatched by the ruling families to make western style palaces. More than twenty such palaces are still standing accommodating state offices or personal residency of their descendants.

The Buddhist communities of Kathmandu valley were the trusted traders in Tibet. They were impressed with the vigor and dedication of the Tibetan Lamas in preserving and practicing Buddhism. The traders had establishments (facilitation centers) in Calcutta to buy Indian goods to export to Tibet. As Buddhists they came in contact with the Mahabodhi Society, a missionary led by Anagarika Dhammapala. In 1921 CE a young Shakya named Jagat Man Vaidya went to Calcutta to study commerce on a Nepal government scholarship. He met Anagarika Dhammapala and felt compelled to be associated with Dhammapala to propagate Theravada Buddhism in Nepal. He changed his name to Dharmaditya Dharmacharya and wore yellow robe type of clothing and dedicated himself to Pali learning and awareness works among Newar Buddhists. In 1923, he came to Kathmandu and organized *Nepal Buddhopasak Sangh* (Nepalese Buddhist Laymen Association). He published *Buddha Dharma*, the first ever magazine in Nepal Bhasa (vernacular of indigenous Newars) in 1925 marking the occasion of *Vaishakh Purnima* (Vesak Fullmoon). This magazine was later published as *Buddha Dharma wa Nepal Bhasa*, a model that later served for the monthly journal *Dharmodaya* in late 1940s and 1950s. In 1926, he organized a celebration of the Buddha's birth, enlightenment, and passing away – the first celebration of *Vaishakh Purnima* in Nepal. In 1928, he organized an all-India Buddhist conference in Calcutta, which focused on the status of Buddhists in Nepal. As a result of his activities in revival of Buddhism in Nepal, he could not devote his time to study his college curriculum and failed the examination. His scholarship was terminated by the government. He came back to Nepal and got married and lived a householder's life. The hostile environment in Nepal caused withering away of his great learning.

In 1925, parallel to the initiatives of Dharmaditya Dharmacharya, a charismatic Tibetan teacher named Kyangtse Lama came to Kathmandu valley on a hard pilgrimage by prostrating along the route from Tibet to Swayambhu taking four and half years to reach to Kathmandu. He started teaching Buddhism in Tibetan language and a local Newar translated in Nepal Bhasa. His teaching drew large crowds of Newar Buddhists. The *Vajracharyas* became unhappy with this happening where their traditional clients were drawn in large crowds to an alien priest. They filed a petition to the office of Rana Prime Minister accusing that the *Udayas* (Buddhist merchant caste) eat the food offerings from a *Bhote* (pejorative words referring to Tibetans) thus undermining the caste regulation of prohibition of eating food from other castes. The petition demanded lowering from the caste hierarchy. The *Vajracharya* priests decided not to accept the rice cooked by the *Udayas*. This caused a large conflict between *Vajracharyas*

and *Udayas*. Some *Udayas* who begged pardon for the mistake were accepted in the earlier position. There were some who took this event for bringing change in their society. In order to liberate from the tyranny of *Vajracharyas* these *Udayas* had to look for alternative path to keep their faith in Buddhism intact. Later, Theravada became the right outlet for those who were reformists.

Amidst these seed activities five young Newars got highly motivated to dedicate life to start a revival movement of Buddhism. Led by Nani Kaji Shrestha the names of the other four persons were Kanchha Shakya, Dalchini Manadhar, Bekha Raj Shakya and Gyan Shakya got ordained from a Tibetan Lama Tsering Norbu. Nani Kaji Shrestha ordained as Ven. Mahapragya belonged to a Hindu family and the law of the country did not permit the conversion or proselytization. In 1926, the *Vajracharyas* of Kathmandu who were attempting to assert their caste hierarchy to the *Udayas* complained to the Government about the fact that Ven. Mahapragya, a Hindu from *Shrestha* family had converted to Buddhism. Therefore Ven. Mahapragya and other four monks accompanied by Tsering Norbu were expelled from the country. Ven. Mahapragya went to Tibet and taught Buddhism there where he met Kul Man Singh Tuladhar and ordained him as Ven. Karmashila.

Later Ven. Mahapragya and Ven. Karmashila left Tibet and went to India where they got reordained as the first Theravada monks in Kushinagara under the tutorship of most Ven. U Chandramani, a Burmese monk residing in Kushinagara in 1928. Ven. Pragyananda appeared in the streets of Kathmandu for the first time in 1930 during the alms begging. He stayed at Kindol Vihar at the invitation of Das Ratna Shahu (later Ven. Dharmaloka) and gave discourses. The attendance at his discourses increased day by day and it worried then Rana government and arrested all the members of Vihara. They were imprisoned, fined and later released. Fortunately, Ven. Pragnananda (or Ven. Karmashila) was in different place and was not arrested. He went on pilgrimage to India with some devotees. His four devotees took ordination under guidance of Ven. U. Chandramani at Kushinagara. They were Samanera Shasana Jyoti, Anagarika Ratna Pali, Anagarika Dhamma Pali and Anagarika Sangha Pali. This was the first nun's ordination in Theravada Buddhism in modern Nepal. This in course of time brought the enthusiasm for revival of Theravada Buddhism. Many youths departed their homes for ordination in Kushinagara. Other notable Theravada monks were Shakyananda, Dhammaloka, Amritananda, Anurudra, Subodhananda, Buddhaghosha.

In 1925 Das Ratna Shahu, a trader came back from Tibet after the death of his wife along with his son and stayed in Kindol Vihara devoting his time for in teaching Tibetan Buddhism. Later his son went to Sri Lanka and got ordained as a Theravada monk and to study Buddhism. Das Ratna also went to Sri Lanka to see his monk son. He also became a Theravada Samanera (Junior Monk) named Dhammaloka in Sri Lanka and after coming back to Kathmandu he started teaching Theravada Buddhism at Kindol Vihara. In 1931 one of the attendant, a *Tuladhara* of his own caste reported to the Rana regime that Das Ratna is spreading anti-God religion among the *Tuladhars*. Along with Dhammaloka eleven *Tuladhars* were imprisoned and fined. Among them were notable persons like Dhamma Sahu, Yogbir Singh Kansakar and Chittadhar Hridaya. Soon after his release from prison, Das Ratna Shahu took ordination according to Theravada tradition at Kushinagara from Ven. U. Chandramani and became fully ordained monk Ven. Dhammaloka in 1935. He visited Nepal as a monk but was arrested immediately on his arrival in Kathmandu and was imprisoned once again for six days and then released without charging him with any offences. Following his release from prison, he went to stay at Kindol Vihara and continued his religious activities. He was finally able to carry out religious activities freely in Nepal. He succeeded to propagate Theravada Buddhism in the streets of Kathmandu valley. Later, he founded Nepal's first Theravada Buddhist temple 'Anandakuti' at the foothill of Swayambhu hill and it became the center for Theravada Sangha in modern Nepal.

Venerable Amritananda was another well-known Buddhist scholar and pioneer for revival of Theravada Buddhism in modern Nepal. He was ordained under Ven. U. Chandramani at Kushinagara in 1936 C.E. but was imprisoned along with Ven. Mahapragya at Bhojpur in 1937. In 1942, he came back to Nepal from abroad after completing his study and gave discourses at the request of Ven. Dhammaloka in Swayambhu during *vassavasa* days (Three months Buddhist lent). His public discourses impressed lay people and many people came to listen to him. Other Monks, Samaneras and Nuns of Nepal who were studying abroad also came back and joined him and gave public discourses in different places of Kathmandu valley. This was a great breakthrough during isolationist Rana government. Rana government of the time banned any public assembly because of fear of political unrest and demand for political reform in Nepal. Because of their religious activities, they were arrested on 30 July 1944 and brought in front of then Prime Minister Juddha Shamsheer Jung Bahadur Rana for giving verdict on the charges of propagating the Dhamma. He made rules to curtail the Buddhist activities. Those who didn't follow these

rules were asked either to leave the country or return to worldly life. All the respected monks, who were active in revival of Theravada in Nepal refused to obey the order and were exiled once again from Nepal. The exiled monks this time included Ven. Pragnananda, Ven. Dhammaloka, Ven. Subhodhananda, Ven. Pragnarashmi, Samanera Pragnarasa, Samanera Ratnajyoti, Samanera Agga Dhamma and Samanera Kumara. The nuns were allowed to remain in the Vihara until the end of the Vassavasa.

Establishment of Theravada

The political movement against the Rana regime had peaked in 1940. In 1941 four political leaders were sentenced to death by hanging and shooting in the public. The Theravada monks were looked with suspicion as they preached in public places. The exile of monks in 1944 was merely due to the political implication threatening the Rana regime. The exiled monks formed 'Dharmodaya Sabha' - Nepal's first Buddhist organization with the help of other Buddhist organizations and individuals on 30 November 1944 in India under the chairmanship of Ven. U. Chandramani. Ven. Amritananda was its general secretary. Immediately after establishment of 'Dharmodaya Sabha' Ven. Amritananda wrote a protest letter to Nepalese government and also appealed to other Buddhist organizations on behalf of Dharmodaya Sabha. He visited many places and various countries to get support against the expulsion of Buddhist monks from modern Nepal. One of the countries, he visited and undertook further studies was Sri Lanka. In Sri Lanka, he also succeeded in bringing a goodwill mission to Nepal in 1946 under the leadership of well-known scholar Ven. Narada Mahasthavira of Vajiraramaya, Colombo. The members of this mission consisted of Ven. Narada, Ven. Amritananda, Ven. Priyadarshi, Dr. Ratna Surya and Prof. Aryapal. They were able to meet the newly appointed Prime Minister Padma Shumsher J. Rana. Ven. Amritananda and leader of the mission Ven. Narada requested his Excellency to give permission for the exiled monks to return to Nepal. Prime Minister Padma Shumsher accepted their request and permitted the exiled monks to return. Ven. Dhammaloka was the first one to come back to Nepal immediately after receiving a letter from Ven. Amritananda and arrived in Kathmandu in June 1946. Other monks also returned one by one and again started propagating Theravada Buddhism in modern Nepal. Ven. Narada visited Nepal three times and constructed a Sri Lankan Cetiya at Anandakuti Vihara. He brought a branch of Bodhi tree, Buddha's relic to Nepal. He also established the first *Sima (Uposatha)* of Nepal for Bhikkhus at the Vihara. During his third visit he met then Prime Minister Mohana

Shamasher J. Rana and requested him to declare Vaisakh Purnima (Vesak full moon) or Buddha Day as a public holiday. The Prime Minister agreed and declared it as a public holiday for the Buddhist government civil officers. Since then, Theravada Buddhism gained ground in Nepalese society and made progress.

In 1951, the political movement removed the Rana Oligarchy and started a democratic regime under monarchy. Dharmodaya Sabha consolidated its objectives as expressed in their journal in 1951 are as follows:

1. To open Buddhist schools all over Nepal;
2. To build a Vihara in every town or village where majority of the people were Buddhist, and to have one or two monks live there to provide religious instruction and free medical services;
3. To publish translations of canonical texts as well as other books on Buddhism in Nepali and Newari (Nepal Bhasha);
4. To educate Nepalese to propagate Buddhism;
5. To publish two journals, one in English and one in Nepali;
6. To persuade the Nepalese authorities to take the necessary steps to preserve the ancient Buddhist monuments (Lumbini, Kapilavastu);
7. To encourage Buddhists of other countries to visit Nepal and offer facilities to Buddhist scholars;
8. To guard against institutions active in converting people to other faiths.

Popularizing Theravada

Many events have taken place and activities were continued contributing to popularizing Theravada. In 1951, relics of Sariputra and Maggallana were brought to Nepal marked with a large public procession in Kathmandu. The relics were received and worshiped in the royal palace by the King Tribhuvan. This event gave a gesture to the people of Nepal that Buddhism is revered in Nepal now onwards. In 1952, the king and Crown Prince Mahendra attended Buddha Jayanti (Vesak celebration) in Ananda Kuti Vihara expressing their solidarity with the Buddhists of Nepal. In 1953, King Tribhuvan invited Ven. Amritananda and a delegation of monks in the palace to chant Mahaparitta. These events popularly legitimized the Theravada Buddhism in Nepal. Since then, celebration of the Vaisakh Purnima as the Buddha Jayanti has become a regular annual event marked

as the government holiday and grand processions are taken out in many towns of Nepal. This event has been popular not only among Buddhists, but also Hindus of showing their solidarity. This celebration has been widely used in the media to express the religious tolerance among Buddhist and Hindus.

In 1956, the year marking 2500 years of Buddha's Mahaparinirvana, Nepal hosted the Fourth World Fellowship of Buddhist Conference. This event was also the first international conference held in Nepal after abolishing the Rana Oligarchy and start of the liberal monarchy in 1951. This event was an opportune for Nepal to establish the international relations by inviting the internal delegates to the conference. There were delegates from 40 countries.

All these events gave a moral boost to the Buddhists of Nepal. Although the years following under the regime of King Mahendra were not encouraging to the Buddhists as Buddhism was treated not as equal to Hinduism, the spread of Theravada took place. The lay Buddhists started donating the land for constructing viharas and invited monks to reside within Kathmandu valley and outside. As early as 1944 during the year of exile of the monks the nuns went to Trishuli and Pokhara and established viharas for their residence, which later developed into Theravada viharas. Just a year before Ven. Pragnananda had moved to Sumangala vihara in Lalitpur. Ven. Pragnananda also spent much of time in village called Balambu among the Newar farmers, which became an important center of recruitment to the Order. Later, viharas opened up in Butwal and Tansen in eastern Nepal and in Bhojpur and Chainpur in western Nepal. In 2008, the number of Theravada viharas operating in Nepal reached 102.

Theravada monks and Buddhist scholars have published books and journals as a means of disseminating the teaching to a wider circle. They proved to be quite effective in creating communities in the viharas and beyond. By 1979, the books on Buddhism (mostly Theravada) published in Nepal Bhasha alone counted 285, of which 159 by monks and 22 by nuns. The publication of the books and journals became a regular activity for many viharas. For example, Dharmakirti, a vihara for nuns published more than 160 books during 25 years (1972–2007). Ananda Bhumi and Dharmakirti are two most regular and popular journals of Theravada Buddhism published since 1972.

In 1937, the lay Buddhist started gathering in Swayambhu for hymn-singing in modern style. Two years later Ven. Dhammaloka brought out a hymn book of songs written by the then popular monks. The first hymn group was organized in 1939 in Lalitpur with a name of Taremam Sangh.

Later such groups started organizing in few more places including Swayambhu with the name of Gyanamala Bhajan Khala. The hymns written by monks and scholars carried messages of Buddha in modern expressions and were effective in raising the awareness among Buddhists and others. Their public singing of the Gyanmala hymns were looked by Rana regime with suspicions for carrying the political messages. In 1948, the government arrested 150 people while singing hymn in the public place. The hymn book named *Gyanamala* as the highest editions of publication in Nepal.

Ritualising Theravada

Getting support and engaging the lay Buddhists is important for the sustaining the Theravada monks and viharas. Monks introduced mass worship of Buddha (Buddha Puja) in the viharas on full moon, no moon and half moon morning is an effective way of gathering the lay Buddhists on a regular basis. In mid 1960s, the Bhikkhu Mahasangha and Gyanamala Sangha jointly organized Buddha Puja in the Newar *Baha/Bahis* (traditional Newar Buddhist monasteries) one by one every fortnight (full moon, no moon and half moon). The Buddha Puja is conducted by passing through numerous trays with flowers, incense, candles, rice, sweets, fruits, coins/notes in a circle while chanting the puja text in Pali (following the Sri Lankan way). Generally 300/400 devotees participate in such a Buddha Puja. This became a popular event and people came to know about the emergence of Theravada Buddhism in Kathmandu valley. The Buddha Puja is followed by chanting Pancha sila where the senior monk recites the five precepts one by one and repeated by the mass. Then one of the monks gives a short Dhamma talk through a microphone.

Later Buddha Puja in public places has been replaced by *Mahaparitta*. In *Mahaparitta* score of monks chant *Paritta* sutras longing from few hours to weeks. Monks are also invited to private houses by the families on occasions of memorial days or some auspicious occasions.

In Thailand and Burma monks go for alms round in the morning. The monks are offered the cooked food by the laities. In Nepal going for alms round is not popular as the offering of cooked food is very unusual. Sometimes a special alms round by the monks is organized in a ceremonial fashion where people offer uncooked rice and coins/notes. Lay Buddhists go to the viharas to feed the monks on the day of their choice. Very often the Lay Buddhists have to book a day for feeding the monks as the days are booked weeks ahead. Some Laities invite the monks to their houses.

Recruitment of novice monks

In 1951, under the leadership of Ven. Amritanda the All Nepal Bhikkhu Mahasangha was formed. There were 25 monks and novices and 30 nuns/Anagarikas at the time of founding of the Bhikkhu Mahasangha. The data of 2008 counted 329 monks and novices and 174 nuns. Most of the monks were ordained and trained in India, Sri Lanka and Burma following different ordination lineages and traditions. The data collected in 2006 recorded 174 novices and monks and 29 nuns studying in Sri Lanka, Thailand and Myanmar.

In the initial period of Theravada establishment monks and novices were mostly recruited from Buddhist Newar communities. Besides Kathmandu valley some of them were from the Shakya families residing in Newar towns of Palpa, Bhojpur and Chainpur. At present the recruitment of monks, novices and nuns comes from all the families of Newar community and almost all the ethnic communities in Nepal. The recruitment from *Jyapu* (traditional farmers) families in Newar community is quite impressive and significant as they compose of almost half of the Newar population. Recently novices from indigenous ethnic communities such as Magar, Tharu, Tamang, Gurung are increasing in number. The indigenous ethnic communities who claim themselves as non-Hindu compose 38 percent of the total Nepal's population. Recruitment from Hindu castes such as Brahmin and Chhetri is also becoming common.

In India in early 1950s Dr. Ambedkar converted millions of Dalit population to Buddhism as a way of emancipation from the untouchable status of Hindu society. This movement has not made any effect among the Dalits of Nepal. Rather Dalits are more attracted to Christianity. There are many converts to Christianity from indigenous ethnic communities as well. The reason for not being able to attract Dalit population to Buddhism is that the Buddhist Newar community who led the establishment of Theravada has a sort of caste hierarchy and untouchability.

The viharas also accept short term novicehood as an alternative to Hindu ritual of boyhood celebration. The nuns also accept the short term ordination for the young girls as an alternative to the ritual of puberty celebration. The offspring's of *Shakya* and *Vajracharya* from inter-caste marriages also are taken to the viharas for short term novice and nun ordination.

Theravada activism

In 1982 a group of Buddhist youths of Kathmandu city formed Yuva Baudha Samuha (Buddhist Youth Group) to conduct awareness campaign in support of Theravada Buddhism. In the beginning they conducted public talk programmes from the senior monks and Buddhist scholars. Later they organized Pancha sila campaigns in the farmer's villages around Kathmandu valley. This kind of campaign helped the Buddhist Newar communities to get organized and establish and strengthen small Buddhist centers around a small viharas.

In late 1980s Yuva Baudha Samuha invited scholars and activists from ethnic communities such as Tamang, Gurung, Magar and Tharu. Tamang and Gurung were Buddhists in the hills and the mountains. They had their own traditions of Gumbas and Lamas. Meeting with the activists and scholars from these communities helped built solidarity for a Buddhist awareness movement. Magars and Tharus were not known to be Buddhists. Meeting the scholars and activists from their community was quite surprising to know that they have been eyeing to adopt Buddhism as their community religion as a way of transforming their societies from Hindu encroachment and backwardness.

In 1990 the political movement against the absolute monarchy became successful and the king accepted the country to be ruled by multi-party democracy and constitutional monarchy. Yuva Baudha Samuha became very active to launch a campaign for declaring Nepal as secular nation in the new constitution. Dharmodaya Sabha provided the leadership for the campaign by forming a campaign committee consisting of more than 100 organizations of Buddhists as well as indigenous ethnic communities, Dalit communities and Christians. The campaign was not successful to make Nepal a secular country in the new constitution written in 1991. But the campaign brought Buddhist activists and indigenous ethnic communities close together and conducted joint campaign during census data collection with an effort to show increase in Buddhist population.

The 1981 census showed the Buddhist population as only 5 percent of the total population of Nepal. In 1991 the Buddhist activists waged a popular campaign for the new constitution of Nepal to declare Nepal as secular nation rather than a Hindu kingdom. As a result the awareness among Buddhist communities resulted in increase in Buddhist population in the census in 1991 to 7.5 percent. Buddhist organizations organized campaigns to influence census of 2001 and resulted in declaration of Buddhist population as 10.5 percent. The increasing trend of the Buddhist population in the census is an encouraging scenario for the Buddhist activists.

During 1990s Yuva Baudha Samuha focused its activities in organizing Buddhist awareness campaigns among the indigenous ethnic communities. Initially training camps were conducted in viharas in and around Kathmandu. Later, the demand for such camps to be conducted in various districts led design the training courses suited to the less educated communities. The camps among the Tharu and Magar were almost revolutionary. Several small viharas started were built by those communities in various districts in Nepal spread from east of west plains and hills of Nepal. This created a change in the composition of new recruits to novices and monks in the coming days. The census of 2001 showed a quantum jump by 2.5 percent due to 400,000 Magar population declaring to be Buddhists. Recently the national conference of the Tharu Welfare Assembly, the national organization of Tharu community (6.5 percent of Nepal's population) declared that the Buddhism is religion of Tharu.

Dharmodaya Sabha became much organized after 1990 people's movement and its leadership during the secularism campaign. It got new memberships from many ethnicity and geographical regions. National Buddhist conference held every two years in different regions of Nepal became important to address the contemporary issues of Buddhism in Nepal and build national solidarity of Buddhists from all three sects – Theravada, Mahayana and Vajrayana. The conference got national recognition as the apex expression of the Nepalese Buddhists. Its role during interim constitution writing in 2006 after abolishment of monarchy through the second people's movement was influential to declare Nepal as a secular nation.

Social Engagement

In past Newar Buddhism as well as Lama Buddhism has been deeply and structurally engaged in social, political and economic affairs. The Gompos (Gumba) of Lama Buddhism in the mountains have served as the local self government institutions. Similarly Newar *Bahas* played much significantly in the socio-political and economic functions. With the country being modernized and centralized the state has deprived of the above traditional functions. Earlier the oppressive Rana Oligarchy and Shah autocracy have suppressed the Buddhist institutions in performing these functions. The time has changed since 1990 with the advent of democratic government. With the recent revolution that threw the monarchy the state and society are much more open. With secular state being declared the Buddhists have more space to contribute in social reformations, political role of nation building and economic improvement.

Some of the Theravada monasteries have been mobilizing the young monks in social works in the field of education, health and poverty alleviation. Lumbini is not only an international centre for practicing Buddhism, it has taken initiatives in providing services in these fields. Lin Sohn, the French monastery run by Chinese and Vietnamese residing in France have built a well equipped children's home outside the compound of Lumbini to serve the children from poor families. Thai Vihara in Lumbini is helping to set up a maternity hospital in Lumbini besides providing some primary health services in the health centers in the vicinity of Lumbini. The Thai monastery is providing health services in the primary health centers in the villages surrounding Lumbini. Many youth groups have been active in social works as guided by the Theravada Nuns Monastery in Lumbini. In future social engagement of the Theravada institutions will increase.

Contributions from Theravada Countries

Sri Lanka, Burma and Thailand have contributed significantly in establishing Theravada Buddhism in Nepal. The role of a Burmese monk Ven. U Chandramani in Kushinagara was crucial during the struggle for entry of Theravada Buddhism in Nepal. Ven. U Chandramani gave refuge to the first Nepalese monks when they were expelled from the country. They were ordained as Theravada monks and this was followed by others. He also became the founding Chairman of the Dharmodaya Sabha formed by the monks in exile. He served as the Chairman for the period of 1944-72. Later many monks were also trained in Burma. Some of the monks and nuns trained in Burma became highly reputed and popular. Contribution of the Burmese monks in establishing the International Buddhist Meditation Center in Kathmandu is also well appreciated.

Visit of the Sri Lankan monk Ven. Narad Mahasthavira in 1947 played another crucial role by appealing to the Rana Prime Minister to permit the exiled monks to return to Kathmandu and to allow them to practice the Theravada Buddhism. Next year he again visited Nepal with Buddha relic and seedling of the Bodhi tree from Anuradhapura. They were enshrined in Anandakuti Vihara, thus making it the first authentic Nepalese Theravada headquarter lead by Ven. Amritananda. A Sri Lankan style stupa was constructed in the front yard of Anandakuti Vihara. Presently more than 200 Nepalese monks are being trained in Sri Lanka.

Visit of U Thant, the Secretary General of United Nations in 1967 contributed substantially by providing UN assistance in preparing the Master Plan for development of Lumbini, the birth place of the Buddha.

The Master Plan is half way towards completion. The international monasteries of Theravada tradition in Lumbini include that from Thailand, Burma, Sri Lanka and Cambodia. Eighty percent of the international visitors in Lumbini are from these three countries.

The contribution from Thailand became prominent in later years. In the beginning few Nepalese monks were trained in Thailand. Successful visits of His Holiness Somdet Phra Nyanasamvara the Sangharaja of Thailand first in 1973 CE and secondly in 1985 CE was marked by temporary ordination of 73 Shakya Nepalese by the Sangharaja. On the same occasion he met King Birendra Bir Bikram Shahdev to approve the hosting of the 15th conference of the World Fellowship of Buddhists in Nepal. He also helped to construct the Thai style Vihara in Kirtipur and initiator of the construction of Royal Thai Temple in Lumbini under the Master Plan. Presently there are more than 50 Nepalese monks being trained in Thailand.

Sustaining Theravada

There are three features which need to be strengthened to sustain Theravada in Nepal. They are **Pariyatti classes, Meditation centres and Viharas as social centers**. Pariyatti classes and Meditation centres are at the take off stage while social centres in the Viharas are in an initial stage.

In 1964 Ven. Buddhaghosha with the help of some colleagues established *Bauddha Pariyatti Shiksha*, the formal instruction in Theravada Buddhism for the laity. In 1967 with the approval of the All Nepal Bhikkhu Mahasangha the lessons and text books were standardized and centres for conducting Saturday or evening classes were opened in Kathmandu, Lalitpur and Bhaktapur within Kathmandu valley. The classes up to five grades were organized despite the lack of qualified instructors. There are more than fifty examination centres all over Nepal at present. Last year more than 1,500 students appeared in the examination. Those who pass grade seven are awarded the title of “Pariyatti Saddhamma Palaka” and those who pass grade ten are awarded the title of “Pariyatti Saddhamma Kovida”. Up till now 260 have completed grade seven and 51 have completed grade ten. Those who have studied the Pariyatti classes showed the tendency of devoting intensively and sustainably to Theravada Buddhism.

Another source of producing committed and sustainable followers of Theravada is Vipassana meditation centres. There are two kinds of Vipassana meditation centres in Nepal actively engaged. Both of the institutions originated in Burma. One founded by Goenka started in 1981

conducts a ten day intensive meditation camp. The first camp was organized in Anandakuti Vihar. A permanent centre was established in Buddhanilakantha in the hill slope in the north of Kathmandu valley with the capacity for 300 meditators at a time. There are seven such centres including the one in Lumbini, in different cities in Nepal. About 5,000 meditators benefit every year at present from these centres. In 1985 another meditation centre (International Buddhist Meditation Centre) was established in Kathmandu following the method of Mahasi Sayadaw. It has a branch in Lumbini also. The meditators in these centres come from all castes, ethnicity, nationality and religions. Some of them are highly educated personalities, high officials and political leaders. These meditation camps have given a high credibility to the Theravada Buddhism in the Nepalese society and among the non-Buddhist population as well. Buddhism has become a secular belief and practice as well.

In late mid-1960, Ven. Sumangala initiated an institution named 'Buddha Shasana Seva Samiti' with an objective to provide education and health services in the Gana Maha Vihara. The vihara ran a Buddhist library, Pariyatti Shiksha, Japanese and English language classes, primary health clinic and a kindergarten school. Later he builds an extensive health clinic in Balambu Vihar, Siddhartha Primary School in Buddha Vihara, International Buddhist Meditation Centre at Shankhamul, and Old age Home in Banepa. This was a modern concept of a Theravada vihara in Nepal. At present there are some young monks who are running similar activities in the viharas of their residence. The young monks who return from Sri Lanka, Thailand and Myanmar are more likely to engage themselves in such social activities. This kind of activities makes them popular in the community and they can outreach to the wider communities and help the poor and needy population. These activities are carried out with a missionary spirit to spread Theravada Buddhism far and wide. Some monks are giving counseling services to the state prisoners. The examples of such institutions run by young monks are Dhamma Vijaya Padman, Charumati Buddhist Mission and Buddhist Peace Centre.

Future Focus

Besides the ongoing activities there are three arenas the Theravada promoters need to pay attention for future focus. They are strengthening presence of Theravada institutions in Lumbini, formalizing Theravada curriculum in Lumbini Buddhist University and establishing Department of Buddhist Affairs in the Government Ministry.

Lumbini is the birth place of Buddha. The government of Nepal has supported the development of this place through a UN assisted Master Plan. This place is designed as international centre for Buddhists of all over the world. There are many Buddhist monasteries and institutions built inside the area. There are two monastic zones – one for Mahayana/Vajrayana and another for Theravada. Presently there are monasteries under construction belonging to Thailand, Myanmar, Sri Lanka, Cambodia, India and Nepal. These monasteries should be strengthened to act not only as monks' residence, but also international centres for promotion of Theravada Buddhism.

The Government of Nepal has passed the bill in 2006 by the parliament to establish Lumbini Buddhist University in Lumbini. The government has allocated some land and provides some financial support to cover the initial administration costs. But, it has not been able to make any progress. This University should become a reality to carry teaching and research in all three sects of Buddhism. The efforts of Pariyatti Shiksha can be integrated to the University and the degrees awarded can be added with values and utilities.

The need for a government Department of Buddhist Affairs is far from reality and concept. Nepal had been a Hindu Kingdom till 2006, therefore the recognition of Buddhism by the state was discouraged. The religious affairs were dealt by Ministry of Home affairs as a miscellaneous agenda. Now Nepal is a secular nation and the Government cannot marginalize the concerns of religious communities. With the modern way of Theravada activities there has to be a responsible and accountable government agency to deal with. Theravada activists along with interest groups of other religion and Buddhist sects have to build pressure to the Government for opening a Department of Buddhist Affairs.

Theravada Tradition on Local Society in Lombok Island

*A case study of Buddhist religious social livelihood
in West Nusa Tenggara Province Indonesia*

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General overview

In spite of natural tourism objects resources, Lombok islands can be said as great and wonderful place to visit. Lombok is literally means "staright" (*in northern dialect*), but in Indonesian means "*chili paper*". Actually, there has been a program running through local governments to develop relationship dealing with tourism sector, the program named "sister island". Therefore, if visiting Indonesia Bali and Lombok are the ultimate destinations. It takes 20 minutes to fly from Bali and 5 or 6 hours crossing use passenger ship. There is a jargon dealing with that; "*in Bali you won't find Lombok but in Lombok you will find Bali*". Lombok is not a big island compare to Java and other archipelagic place throughout Indonesia. Lombok is the smallest one. Lombok is a part of NTB (Nusa Tenggara Barat) province which Mataram becomes its capital city. Mataram is located in this island. NTB has two parts of island; Lombok and Sumbawa. It lies on coordinates 8.565A^{0S} and 116.351A^{0E}. It has also climate of Southeast Asian geography along small Sunda island. It has 4. 725 Km A² in width, the highest top is Mt. Rinjani. Demographically, total population approximately about 2.536.000 people with 537 people/Km A². Besides, local origin tribe that lives in this island, there are also comers from Javanese, Balinese and others. About 2.6 million of people (85%) are Sasaknese from total amount of population. They have strong relation with Balinese in Bali in the angle of cultures and languages.

In this island live over five thousands Buddhists, spreads through cities and regencies even large amount live in remote places and hilly village. The majority religion is Islam, while the rest are Hinduism, Christian, Catholic and Buddhism is considered to be the minority among them.

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Buddhism grows as a formal religion inside the society since the first time the history of Lombok is totally traced. According to *Babad Lombok*; (historical analysis book of Lombok island), the oldest kingdom that ever lead societies is named 'suwung' literally means "nothing". Later on, *Pejanggik* and *Selaparang* kingdoms became a second-fold leader in the history of Lombok. The war in Bali among local emperors impacts a rising migration of Balinese crossed to Lombok to take protection. The last attack from Balinese was lead by *Karang Asem* kingdom led by *Anak Agung* emperor. Therefore, Balinese could build a concentration in *Gunung Pengsong*, *Pagutan* and *Pagesangan*. Buddhism firstly appeared as a syncretism of Hinduism and Buddhism or simply known as *Ciwa-Buddha*. There are some places which are claimed by Buddhist and Hinduism as their own. That's why in Vesak day Buddhist always permit to take a "tirta" "holy water" in Hinduism oldest Pura. Hindu and Buddha live harmonically in every parts of the island. Strong version has argued that Buddhist in Lombok are family of Ciwa-buddha who originally from Bali. According to Sartono Kartodirjo (1975) before this island was migrated by Balinese on 17 century who came and imparted their influences, Lombok island was called "Gumi Selaparang" (earth of Selaparang). Whereas, Islam was brought by Sunan Prapen who got an order from Raden Paku and Sunan Giri Gersik East Java. They instructed all kingdoms to Islamize people along Sumatera and Java. The process of Islamizes was succeed and a year after all people are moslems (Lalu Djelanga 2004). But, in some other parts there are still remain a group of society who uphold their tradition. This people are strongly believed as early Buddhist.

Theravada tradition is tightly influence daily activities of Buddhists in terms of social and religious livelihood. Buddhism could enter the gate of tight tradition among sasak people and engage through the development of social justice. This is one of the revelations that Buddhism made a major contribution to a collective welfare and conclusively demonstrated that Buddhha's teaching is completely relevant to healing the wounds in our various societies and also increasing the happiness of our world. Progression can be seen from how Buddhists people could stay exist and tide up among the power of tirany-majority. How they preserve their local tradition without neglecting the essence of Buddhism. Buddhist Lomboknese "suku sasak people" has a unique livelihood to hear of. This phenomenon might ensure us that Buddhha's teaching truly able to evolute people from his delusion into enlightened.

Buddha's teaching which is well-known as Dhamma (pali) and Dharma (sanskrit) is a huge religion. Buddhism now has major followers and

increase more and more in every parts of the country. Yulianti wrote in her paper that as an increasing number of followers all across the country; Buddhism has a main teaching, when first taught- to alleviate human beings from worldly suffering for both mental and physic (Yulianti, 2008: 33). As a major religion, Buddhism also has various types of followers. Those types can be classified into several classifications. The writer will try to underline the type of Buddhism societies in term of their understanding level about Dhamma, those types are as follows:

Buddhism follower, knows about Dhamma and practice it.

Buddhism follower, that doesn't know about Dhamma but practice it.

Buddhism follower, knows about Dhamma but doesn't practice it.

Buddhism follower, that doesn't know Dhamma either practice it.

Buddhist people in Lombok might be likely one or some similar to those above types. It is caused by the incomplete acculturated between Buddhism and local tradition at that age. Although, that is so, Buddhist in Lombok are now getting progress to be a complete Buddhist.

The local origin of Lombok Island is called "sasak" tribes. They have different way in term of acquiring Buddha Dhamma. Buddhism that grew in Java, Sumatera or other islands in Indonesia comes from the missioner and monks who acculturate and introduce Buddhism and later become a religion. But, indeed, different from common situation a history Buddhism in Lombok comes from the real evolution of understanding towards the necessity of truthfulness. Buddhism is a great teaching, it could be absorbed by all tradition, culture, custom or even system of belief. It has been vividly seen that its growth in every countries in the world develop harmonically. Buddhism had contributed in forming a good minded culture society. That is manipulated by society, ensuring awareness of customs and beliefs, the way of life and social organizations of the particular region or group (Peoples: 2008: 343). Theravada tradition is early Buddhism tradition came to Lombok while Mahayana, Tantrayana, Maitreya and Niciren and others are later. As in facts mentioned above, the strong influences of Theravada tradition and local tradition are simultaneously and harmonically construct a different group of Buddhist. Buddhist distribution in Lombok Island can be seen in this statistic below:

City/ District	Vihara	Number Buddhist
City of Mataram	5	575
West Lombok	34	7. 525

East Lombok	4	1.456
Central Lombok	2	48
Sumbawa	2	49
Bima	1	232
Dompu	1	231

(Data Bimas Buddha Dep. Agama Kanwil Prov. NTB)

Synchronization of Sasaknese Philosophy and Dhamma

Although the biggest amount religion followers in Indonesia is Islam, and Buddhist is only 1.07 % from five national religions (while Kong Hucu is additional) but the value of pluralism spirit is still reasonable. Recently conveyed that we already have own General Directory of Society Guidance in Religion Department of Indonesian Republic, where Mr. Budi Setiawan as General Director. This freedom gives a direct independent-right to choose which religion someone wants to follow freely. Sasaknese prior to knowing Buddhism religion and other religions as well was completely believed that those people kept alive a high-valuable philosophy called "sesengak" (a kind of poetic religious message). This kind of philosophy is implemented in their daily lives. In every single circumstance, we can see that philosophy is used. This *Sesengak* can in form a short wise words, *basa* (kind of poem), *jampi* (a large amount of words that believed as magical and supernatural mantra). Actually, there are a lot numbers of *sesengak*, but there are lesser still communicable. Among those *Sesengak*, there is one which quite popular and considered to be a summary of all *sesengak*:

*"...onyak ngawe onyak tempur kenait,
lenge ngawe lenge tempur kenait sita".
"...ku lalo onyak gen ku ulek onyak"*

The meaning of this message is completely same like the essence of Law of Karma:

The Samyutta Nikaya states:

*" According to the seed that's sown,
So is the fruit ye reap there from
Doer of good will gather good,
Does of evil, evil reaps.*

Sown is the seed and thou shalt taste the fruit there of"

Another popular *Sesengak* is:

"..kaq ta pada lupa kon sai jari pekaraq ita

Mun ta ngaq inget kon inaq amaq ita,

ne jari penebeng penampeq ita".

This is a common words which is usually says by parents to his children before their son or daughter leave far for long a time. This message is aimed to keep the generation to always remember where he/she comes from. Indirectly, it will strengthen young generation's belief not to convert to another religion.

Theravada tradition in social livelihood

Many people argue that sasaknese people who follow Buddhism is generation of Majapahit Kingdom. After destruction of war during the age, there were several fugitives run until Lombok island entered from south ocean. But, this argument is doubted since there are not similar traditions nor name or custom that reflecting Javanese is Lomboknese motherland. The appearance of Buddhist in Lombok islands categorized into untraced-history. Actually, the progression of knowledge in terms of understanding Buddhism among Buddhist people in Lombok has just begun. Before the Islamic spreading from Nine- Wali missionary who arrived in Lombok in the middle of 17th A.D people mostly hold animism and dynamism traditional belief. The successfulness of islamization in Lombok was not totally absorbed by local people. They, who still obeyed their tradition (animism, dynamism) prefer to take "islam waktu telu" (three times prayer) and exclusively different with a moderate islam who take five times prayer (waktu lima). This group of people are still exist especially in northern part of Lombok (Bayan).

Besides that, there are remain of people who completely didn't want to be Islamized, they called themselves *Bodha*. Not Budha (as to point Buddhist). The term *Bodha* is found in a script-reporting of Dutch officers Van Erdee and Van Baal Leifring who were specially ordered to undertake this island at that age. These officers wrote a special report about the group of people (*Bodha* is actually a most retarded people of Sasak) in 1900. *Bodha* lives in Northern parts of Lombok such as Lenek, Biloan, Sempak, Baru, Tebango and Lendang Bila (names of Kampung). As these people are untouched by Islamic influences, they still practicing animistic gods and recently incorporating Hindu and Buddhist influences in their rituals and religious vocabulary. The *Bodha* have the same magico-religious officials and institutions as the Wektu Telu (with the exception of course of the Kiyai, the Wektu Telu religious official dealing with all aspects of the Wektu Telu

religion which mixes Islam and animism). The Bodhas recognize the existence of five main gods, the highest of which is Batara Guru, followed by Batara Sakti and Batara Jeneng with their wives Idadari Sakti and Idadari Jeneng, though they also believe in Spirits and Ghosts. The *Bodha* religion is also to some extent influenced by both Hindu and Buddhist concepts. Of late, they have come under the influence of mainstream Buddhism from Buddhist missionaries. At the beginning, Bodha had been deemed as an Atheistic and didn't have any religion. This judgment shown in one sasak language:

Mere teu gawah endek begame..."

"Just like a tree-man don't have a religion..."

Before they know Tipitaka as Buddhism holy book, the tradition of reading a *lontar* (a folds of palm paper) contains a prophet histories (tapel adam, menembang, etc) is done in every occasions of traditional ceremony. Even Buddhist people still practicing it up to now.

In term of local law, Buddhist people have an assembly of traditional law (called *awik-awik*) as a form of incorporation of Buddha's teaching on five *Silas* with local traditional wisdom. This law makes a harmony of livelihood of Buddhist seems very solid of fully of religious nuance in their daily lives. The compilation of this traditional law is agreed among Buddhist all over the island includes those who live in remote an rural areas. The assembly of Buddhist traditional people in Lombok called themselves *Gumi Paer Orong Empak Penasan*.

Theravada tradition in religious livelihood

Actually, as the matter of fact Buddhist people now who live especially in northern place (remote palce and hilly village) are still likely Bodha as what they civilize from. But, then it is not impossible they could slowly day by day become religious people. There were several temptations to drag Bodha became one followers of certain religion. Hindu in west Lombok for instance, in 1967 Bodha joined to celebrate and practice *Nyepi* and did *Tapa Brata* (keeping self inside the house) and so did waktu Telu and so forth. But, these temptations were failed Bodha later on turned to their original belief. The role of Bhikku Girirakhitto Mahatera who returned back to Lombok on May 1973 became a light-line of Bodha-Bodha becomes Buddha, and truly Buddhist. This is recorded as the first time Bodha upon their own motivations got Trisarana from Sangha.

Generally, Buddhist basis in a certain area has one or two or even three vihara which is functioned as the center of every religious activities among them. In some area, vihara is usually built next to a sacral palace called

Bale beleg; in this place all ancient-weapon (pusaka) are kept. Those ancient weapons and tools are well-preserved by someone who for them is believed as warrior to hold the key of handling the stuff. In Balinese terminology, the term "*pemangku*" has closer lexical meaning to the certain job of preserving and keeping a holy place such as: *pura*, *sema*, *bangaran* or *makam*. There are so many kinds of religious ceremonies among Buddhist people in Lombok, but only there are some of them can be said as generative traditional ceremony that influenced by Theravada tradition. Those ceremonies are as follows:

Funereal ceremony "Menukaq"

For sasak Buddhist people, a death is a symbol of impermanence as the Buddha said in Tilakkhana law "...every existence is impermanence" (Anicca). The dead body usually buried in the deep ground while the families are throwing solid to reflect their willingness to let the dead bodies. This tradition on funereal remains for long and until now still exist in the culture. Three days after the funeral ceremony, people around the villages include the neighbors gather themselves to reciting *paritas* in order to clear a situation. This activity is called "*nungururup*".

Pattidana ceremony "Menyoyang"

The Buddhist used to sacrifice an animal to devote a merit for the sake of saving their family in "the life after death". But, soon after they already know Buddhist is against killing any sentient being when the tradition is converted onto a form *patidana*. The ceremony is now celebrating by offering an *Amisa Puja* and donation to Sangha and then transferring it to the family.

Offering ceremony "Merowah"

Every phenomenon happens in the daily lives drag Buddhist people onto rituals. This ceremony is an expression of thanking upon a mercy that they got. Before some *Pandita* that come from Magabudhi (Indonesian Theravada council), that ceremony was conducted by *Belian* (*special man/woman pointed and elected by people to serve any kinds of traditional ceremonies*) and thus sacrifice meat and *sesajen* as an offering. But now, the tradition has been reduced, the tradition is likely similar to *Pattidana* (transferring merits).

Worshipping "Memuja"

The only one compulsory ceremony follow by all Buddhist in Lombok is called "memuja" or literally means "worshipping". This ceremony is divided into two parts. One is celebrated in rainy season (muje taon), and

then in dry season (*muje balit*). These ceremonies is two-fold incorporated rituals whereas in dry season Buddhist come to demand their wants (*sesangi*) and then if it is happened the people must once celebrate in wet season. Demanding something in wet season normally called "*nunas kayaq*" (asking for prosperity) and in wet season normally called "*muleq kayaq*" (returning the prosperity). The process of this ceremony usually open by reciting *paritta* and next after one night making offering to the statue (they called *pepujan*) ended by *Patidana*. By the end, people start to throw rice to one another as a symbol of prosperity and longevity. The ritual sometimes closed by hearing a *Dhammdesana* from *Bhikku Sangha*.

The Role of Theravada Buddhist in NTB province Indonesia.

The most quantity of Buddhist in Lombok is Theravada under *Magabudhi*, even though some Buddhist councils are also there. Such as MBI (*Buddhayana Buddhist Council*), *Tridharma council (TITD)*, *Niciren Syosyu council (NSI)* and *Maitreya Buddha council (Mapanbumi)*. One of *Buddhayana's* part is also Theravada (*Pali Buddha Dhamma*). While, MBI also have more Theravada follower. Theravada had been making good contribution in showing the existence of Buddha in this land. Other councils are mostly related to Chinese followers, who in the stage of social lives very exclusively. This social halt would soon become friction among Buddhists. Fortunately, Theravada tradition who majored by villagers and *Bodha* still strong and stronger in keeping the faith that they are Buddhists. For some society, hard for them to believe that there are *Sasak-buddhist*, while Islam in NTB province especially in Lombok Island is major ancient religion. They are already misunderstood and keeping a mindset that Buddhism is a religion for Chinese. The term Buddhist is dichotomized with Chinese. Thus, *sasak* is not. Nowadays, Buddhist Theravada tradition has become a unit of social belonging who play big role in Buddhistic missionary. Theravada is challenged to prove that Buddha's teaching can survive inside a tight-social and cultural society. Last, but not least Theravada also sued to be able to becoming barometer of human development especially to develop *IHD (index of human development)* in Indonesia. It also will helping to decrease an image that Buddhism is pure ancient religion that teaches illogical doctrines and superstitious instructions. It is clearly obvious that Buddhist is minority with only 1.7% followers from total Indonesian. Moreover, many Buddhist communities live under poverty and some of them are left in educational background. These are some cases that need a comprehensive assistance from us include an establishment towards the continuity of Theravada tradition. Since,

Theravada tradition had come to be the main Buddhism tradition for Lombok people, especially *sasak* people.

Conclusion

Buddhism had spread in Indonesia (Nusantara) since the ancient time. The history of Buddhism entered Lombok Island was traced at about 17 A.D. Buddhism came and acculturated with traditional and local cultures. Bodha, is a group people; the most retarded *sasak* people who were not influenced by the process of Islamized is strongly claimed as early Buddhist. As the time running, the evolution of religious and social livelihood is changing time by time entire the Bodha people. The remain of acculturation is now still exist, thus the Buddhist in Lombok is different from another followers. Theravada is firstly introduced in Lombok by Bhikku Girirakhitto. Theravada tradition has influenced all traditional ceremonies. However, as the consequence of being acculturated Buddhism should be able to purify the tradition that contradicts to Dhamma and simultaneously forming a good minded Buddhism society. The tradition and the process of changing is a story that underlined in this paper.

Dedication: This paper is dedicated to all Buddhist *sasak* people in Lombok Island. May Buddha always light us to be enlightened.

May all being are happy

Saddhu...saddhu..saddhu...

A Lay Meditator's Perspective of Indifferent Feeling

Jenny Ko Gyi¹

Feeling, vedana, is studied in texts as a universal mental factor, and is analyzed as threefold – pleasant, painful, neither-pleasant-nor-painful or indifferent feeling. It is also analyzed as fivefold - here pleasant feeling is divided into pleasure which is a bodily feeling, and joy or happiness which is mental; painful feeling is divided into pain which is a bodily feeling, and unpleasant feeling which is mental.' In the Suttas the Buddha sometimes also speaks of feeling as twofold, pleasure (sukha) and pain (dukkha)' it is also said.

When painful feeling or unpleasant feeling is mentioned, it is distinctly understood. In meditation this painful feeling at the body door, or unpleasant feeling at the mind door is to be contemplated without turning attention toward self. Likewise the arising of pleasant feeling or joy at the body door and mind door respectively are to be taken note of. Pleasant feeling or joyful feeling, and painful feeling or unpleasant feeling is easily understood in the practice, and needs no further elucidation. The arising of painful feeling in an individual who is bodily hurt can be easily known by oneself or by others. So also the arising of joyful feeling is easily known by oneself or by others when a person sees or hears a beloved child. Indifferent feeling that arises as things are done in daily life often goes unnoticed. Therefore indifferent feeling from a lay meditator's point of view will be discussed here. In so discussing, the use of similes will be supportive, and with the use of similes at the sense-doors, the explanation of indifferent feeling will be better understood.

For instance, on taking a beautifully prepared Asian curry, there would arise pleasurable feeling in one, while in another there would arise unpleasant feeling, as the curry turns out to be that of neem leaves which are very bitter. On seeing, at the eye-door it is only the visible object; the eye does not know it is bitter. On touching, the body-base which is conventionally known as the hand, cognized only softness, and does not know that it is bitter. Bitter taste will not be known by the eye or by the hand as these are not the doors responsible for cognition of taste. Only at

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the tongue door, with the water element which is conventionally called the saliva, will taste be cognized. In English it is said to be bitter; in other languages of the world there are different words to describe bitter taste. No matter how it will be called, bitter taste will not change its intrinsic nature or essence which is simply bitter taste. Again in English it is called neem leaves, while in other languages it will again have different names. But bitter taste will remain unchanged irrespective of how it is called in different languages.

At the tongue, it is only bitter taste. It will not give one a pleasant feeling, nor will it give the other an unpleasant feeling. It will not give a king a better taste, nor will it give a beggar a poor taste. It will not be biased toward a rich man and give him a better taste. It will not be prejudiced toward a poor man and give him a poorer taste. It will be bitter taste to an old man, it will remain bitter taste to a baby. At the tongue it is simply bitter taste, the ultimate reality, the paramattha, which is unbiased, unprejudiced toward anyone.

For some people in Myanmar as well as for some Asians, this bitter taste of neem leaves helps make the meal more enjoyable. But for many others it will almost spoil a good meal. In those who like bitter taste there will arise pleasant feeling; in those who do not like it there will arise unpleasant feeling. But bitter taste will remain bitter only, and will not be a good taste to one, or a bad taste to another. It is mind that thinks bitter taste is good; it is mind that thinks bitter taste is bad. At the tongue, it is bitter taste only; there is nothing good, there is nothing bad about bitter taste. The tongue-consciousness that arises upon contact of tongue-sensitivity and bitter taste comes with indifferent feeling. On experiencing bitter taste, dependent upon the attitude of the individual, unpleasurable feeling or pleasant feeling, or again indifferent or neutral feeling, arises in mind.

To put this to practice, it is to be contemplated that the contact of bitter taste and tongue-base gives rise to tongue consciousness. Bitter taste and tongue-sensitivity are matter. Matter by itself is not capable of knowing. Tongue-consciousness is mind which cognizes taste. It is only mind-matter arising, and not man tasting neem leaves. Knowing it is knowledge discerning mind and matter. Knowing that it is mind-matter arising, knowing that it is not man tasting neem leaves, is a significant stage in meditation practice in dispelling the wrong view of self. Two matter – bitter taste and tongue are causes. The contact of two matter gives rise to tongue consciousness. Bitter taste and tongue consciousness, with the aid of the water element conventionally known as saliva, are causes. Tongue-consciousness is the result. It is not man tasting neem leaves, but cause and result taking place. Knowing this is knowledge discerning causes. This tongue-consciousness is not that which is always there. Before the contact

of taste and tongue-base, tongue-consciousness was nowhere to be pointed at. Only at the contact of the two matter, the resultant tongue-consciousness arises. It is the arising of mind-matter. It arises, and instantly passes away. An example is given here as a mustard seed kept on a needle tip. As soon as a mustard seed is kept on a needle tip it falls off. It can be contemplated in the same way in other sense-doors.

On hearing someone speak a foreign language there will arise ear-consciousness. It will not be known whether these are words of praise or words of insult. It is not man that is being heard; it is not man that is hearing others' words. At the ear, it is sound only. When these words have been repeatedly heard, when these words have been remembered, and when the language have been learned, it will come to be known if these are words of insult or words of praise. Hearing words of insult, there will arise unpleasant feeling. The first time it was heard, when the language had not been learnt, there was neither pleasant feeling, nor unpleasant feeling. These were the same words that had been heard, but in the first time, unpleasant feeling did not arise, because in sound alone there is nothing good or bad. It is only sound that is heard. At the ear, there is nothing good or bad. With ear-consciousness, indifferent feeling arises. Because of concepts of man, it is mind that perceives sound as words of insults, or words of praise. In so perceiving the object as words of praise, or as words of insults, pleasant feeling arises in mind, unpleasant feeling arises in mind. But with ear-consciousness that hears only sound, it is only indifferent feeling. The transiency of this arising of ear-consciousness accompanied by indifferent feeling is so subtly fleeting that it is not perceived by ordinary persons, but can be known only from the Teachings of the Buddha. What is commonly experienced will be the pleasant or unpleasant feeling that arises on hearing words of praise, or of insults. For a third party who is not a direct target of insults, there may also arise in him indifferent feeling. Contemplation is to be made on any of these ultimate realities - pleasant feeling, unpleasant feeling, indifferent feeling, or sound, or contact, or ear-consciousness, etc. Again when words of praise are heard, or when a loved one is seen, unpleasant feeling that arose on hearing insulting words will be found to have passed away; and there arises pleasant feeling. Contemplating the passing away of unpleasant feeling is a step toward dispelling the wrong view of eternalism. But in place of the unpleasant feeling that has passed away, there arises pleasant feeling which takes place on seeing a loved one or on hearing pleasant words. When this replacement by pleasant feeling is contemplated, it is again a step toward dispelling the wrong view of annihilation. It can also be contemplated on the indifferent feeling that arises with ear-consciousness. Contemplating the arising and passing away of these ultimate realities is knowledge of rise and fall. This nature of rise and fall of the conditioned realities is the noble truth of

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suffering. This is to be repeatedly practised so that finally there is no more arising of mind-matter which is the conditioned reality. At this moment when there is cessation of arising of mind-matter, there is the ultimate bliss, the termination of all suffering.

Relevance of Abhidhamma Studies In Modern World

Dr. Bimalendra Kumar ¹

Abhidhamma forms the core of the Buddha's teachings. It prescribes the Areal and thereby tries to find out a concrete solution of the basic problem of mankind. In short, it prescribes a psycho-ethical path to take a man from a state of suffering to the state of eternal bliss. Therefore, it is regarded as the excellent and profound teachings of the Buddha. It is a class of literature which deals with the philosophical and theological topics. It has a long history of development. It has seven books. In order to facilitate the study of the Abhidhamma, the scholars in ancient days started to write compendiums, which were classed under a group of manuals entitled in Burmese *Letthan* or *Little Finger Summaries* and were nine in number. Most of them are exegetical literature dealing with psychology and philosophy and composed by Asian scholars. In fact, through many centuries, there has been a living growth of Abhidhamma thoughts, and even in our own days, there are original contributions to it from Myanmar and Sri Lanka. In Thailand also there are contributions to it. In this paper, there is an humble attempt to discuss the significance of Abhidhamma Studies in the modern world.

Abhidhamma has contributed specially in the field of phenomenology, theory of perception function of the consciousness and course of cognition. Phenomenology deals with the phenomena i.e. with the world of internal and external experience. It is explained in terms of senses that are liable to be perceived. It regards all that is in Universe as the subjective product of the living mind. In Abhidhamma philosophy, the phenomenology is the occurrence of the phenomena, which includes mind and matter (*nāma-rūpa*) i.e. eighty-nine or one hundred and twenty one types of consciousness, fifty two kinds of psychic factors and twenty-eight types of material qualities. The phenomenology in the Abhidhamma tradition can be discussed by two complementary methods namely analysis of the states and investigating the relations (*paccaya*) of things.

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In the *Dhammasangani*, the first book of the *Abhidhamma Pitaka*, the analysis of the states has been discussed. The text starts with – ‘*yasmim samaye kāmāvacaram kusalam cittam uppannam hoti somanassa sahatatam ñānasampayuttam, rūpārammanam saddārammanam gandhārammanam rasārammanam photabbārammanam va dhammārammanam vā yam yam va pana ārabba, tasmin samaye phasso hoti vedanā hoti ye va pana tasmin samaye aññe pi atthi paticca samuppanne arūpino dhamme, ime dhamma kusalā.*’¹ Here it is shown that even in the smallest psychic unit, that is, in a single moment of consciousness, a multiplicity of mental factors is active between which a certain relationship and interdependence must necessarily exist. Ācārya Buddhaghosa has considered the *samaya* in five ways namely *samavāya*, *khana*, *kāla*, *samūha* and *hetu* in *Atthasālini*. If *samaya* is rendered in the sense of *samūha*, the respective sentence would be in the sense of aggregation of things, since *samūha* points out to the totality of the dhammas such as contact (*phassa*) and feeling (*vedanā*), which are considered as conditions in producing a common result-*yo panesa phassavedanādinam dhammānam puñjo so idha samūha ti vibhāvato.*² It should be noted, however, that the *Patthāna-pakarana*, the last and the seventh book of *Abhidhamma Pitaka*, is not so much concerned with the relations within a single psychic unit (*citta-khana*) but deals with the ‘external relations’, that is, with connections between several of such units. But these “external relations” are to a great extent dependent on the ‘internal relations’ of the given single unit or of previous ones, that is, on the modes of combination and the relative strength of the different psychic factors within a single moment of consciousness. The *Vibhanga-pakarana* discusses the dependent origination within a single moment of consciousness (*ekacittakhanika paticcasamuppāda*), which indicates which of the twenty-four types of relations (*paccayas*) are applicable to which links of that momentary *paticcasamuppāda*. All phenomena are called *sapaccayā* (related to causes), *sankhata* (conditioned by causes) and *paticcasamuppanna* (arising from a confluence of circumstances, because in arising and in standing they are conditioned by these twenty four causal relations. Of the twenty-four types of relations, fifteen relations are common to all the mental states.³

The relationship between consciousness (*citta*) and psychic factors (*cetasika*) has been elaborated in the Abhidhamma Philosophy. Whenever a type of consciousness arises, it arises with a number of psychic factors. One cannot have even the conception of consciousness without them. But at the same time, all the fifty-two psychic factors are not available with all the eighty-nine or one hundred twenty one types of consciousness. Further

it is said that psychic factors assume on essentially different form for us as soon as we decide to verbalize the inseparability between psychic factors and consciousness. Not only psychic factors perpetually take form at the same moment of its existence but also they contain and combine with consciousness in any moment. In reality, there is a perfect combination between the mental factors and consciousness; both grow together and fuse into a thoroughly concrete unity. This is peculiar principle to regard the inseparability in the mental phenomena from the Abhidhammic Buddhism.

Consciousness and its psychic factors are closely linked together and necessarily interdependent several empirical-theoretical senses. According to Ācārya Aniruddha “those inseparable mental states formed with consciousness are called as a combination where the arising of the consciousness is separate in the bondage to the other”-*tesam cittaviyuttānam yathayogamito param, cittuppādesu paccekam sampayogo pavuccati*.⁴ Here, the word *cittāyutta* signifies in the sense of ‘inseparable from consciousness’, i.e. mental states. Aniruddha explains the fifty-two types of psychic factors in the *Abhidhammatthasangaho* and says that these psychic factors are not conditioned through physical nature and are not depending upon it. However, all psychic factors are corresponding to consciousness in terms of the subsequent dominance, so they are related to real conditions that lie within nature itself. The relationship between psychic factors and consciousness is also a cooperative relationship of being conditioned between two kinds of realities, as psychic factors and consciousness both are not causal agents in a genuine sense. They are the indeterminate pictures of a common implication, from which continuous phenomena is to be constituted.

To explain psychic factors, it is said that *sabbacittasādhāraṇa*, which are seven in number, namely *phasso, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikara*, are the ultimate bases of data of knowledge in the sense that they have not yet been determined within any conceptual system. They are associated with all the eighty-nine or one hundred twenty-one types of consciousness. The *Pakinnaka cetasikas* are associated with the consciousness of all the spheres but not with all types of consciousness. They are associated with some and not associated with other. They are six in number namely, *Vitakka, Vicāra, Adhimokkha, Viriya, Pīti and Chanda*. The fourteen Akusala-psychic factors are associated only with the twelve types of immoral consciousness. They twenty-five sobhana-psychic factors find their association with the fifty-nine or ninety one types of *sobhana-cittas* available in four spheres of consciousness.

There are altogether fourteen types of functions, which are being performed by the consciousness or mind throughout the human life i.e. from entering into the womb of the mother (*patisandhi*) upto disconnection of the life process (*cuti*). Since these fourteen acts are being performed by our consciousness, these are called *citta-kiccāni*. The fourteen types of functions are namely-(i) *Patisandhi*, (ii) *Bhavanga*, (iii) *Āvajjana*, (iv) *Dassana*, (v) *Savana*, (vi) *Ghayāna*, (vii) *Sāyana*, (viii) *Phusana*, (ix) *Sampaticchana*, (x) *Santīrana*, (xi) *Votthapana*, (xii) *Javana*, (xiii) *Tadālabana*, and (xiv) *Cuti*. *Patisandhi*, *Bhavanga* and *Cuti* are allied functions, performed at different moments of time. Rebirth and death are performed once each in one's lifetime. The function of *patisandhi* is performed at the time of conception, and the same consciousness has been taken over as *bhavangacitta*, which will continue for the rest of our lives until *cuticitta* replace it at death. Between rebirth and death in this existence there continues during all hours of deep sleep an unbroken stream of *bhavanga-citta*. During the rest of the time, every moment an activity is performed either by thought, word or deed, it is the *citta vīthi* (course of cognition) that functions. Each thought process is made up of seventeen thought moments (*citta-khana*), which perform varying functions. Each thought moment has three successive states like arising (*uppāda*), staying (*thiti*) and cessation (*bhanga*). The rapidity of the succession of such thought moments is so minute that it is hardly conceivable by the Ken of human understanding.

Phenomenology becomes a way of showing the essential involvement of human existence in the world starting with everyday perception. Its primary objective has been to take a fresh approach to a concretely experienced phenomenon through the direct investigation of the data of consciousness. Here, 'phenomenon' may be interpreted as 'an object'. The term 'object' (*ālambana*) is defined as that where the states of consciousness and its constituents depend on. Further in the sense of *ramana*, it refers to that which is entertained by those mental states. The Buddhist theory of cognition has discussed the process of knowing the objects or phenomenon. It can be seen that full course of cognition (*citta-vīthi*) at five door of senses has ten stages, beginning from *Bhavanga* to *Tadālabana*. The first three stages, namely *Bhavanga*, *Bhavanga-calana*, *Bhavanga-viccheda* are the preliminaries. Further there are seven types of consciousness, which happen to be in this process. Since, *Javana* is repeated for seven times and the *Tadālabana* twice, there is the arising of consciousness (*cittuppāda*) for fourteen times. The three preliminaries involve three thought moments and the fourteen times arising of consciousness (*cittuppāda*) contain fourteen thought-moments, making

altogether seventeen thought moments to complete the full course of cognitions at five door of senses.⁵ In detail, there is the possibility of arising of fifty-four types of *kamavacara*-consciousness with above *vīthis*. It is said-

“*vīthi cittāni satteva cittuppāda catuddasa
catupaññāsa vitthārā pañcadvāre yathāraham.*”⁶

It is to be noted that the speed of the matter is seventeen times less than that of the mind. The duration of life of a unit of matter are seventeen thought moments. A unit of matter appears as an object in the range of a sense organ and the course of cognition starts. By the time, the mind undergoes changes for seventeen times through different stages, the object remains in the same stage. At the end of seventeen thought moments, the full course of cognition is complete and the duration of the life of the matter also expires. Because, such difference in the speed of the two, there is the possibility of taking place of a course of cognition and thereby understanding of an object. Each small unit of time is called one thought moment (*citta-khana*) having three successive states like arising (*uppāda*), staying (*thiti*), and cessation (*bhanga*).⁷ When an object enters in the range of sense organ only one thought moment after its rise, there starts a course of cognition on it. It survives up to the *Tadālabhāna* stage and completes itself in further sixteen thought moments making seventeen in all. The life-moment of the object also expires at this stage. It is a full course of cognition technically known as *Tadālabhāna-vāra*. The object is fully cognized. It is called as ‘very distinct object’ or *‘ati mahanta-ālabhāna’*⁸ Sometimes, the object appears in the range of a sense organ a bit late after it has taken its existence. It happens so because the impression of the object is not very clear. As such it does not survive up to the *Tadālabhāna* stage. It dies out in the middle of the course of cognition immediately after the end of *Javana*-consciousness. The course of cognition is named as *Javana-vāra*.⁹ Sometimes, the nature of the object is no doubt determined but neither it is utilized nor the experiences are recorded. In this circumstance, the cognition of the object is feeble. Such an object is called ‘*Parittālabhāna*’ or slight object. The course of cognition is called *‘votthapana-vāra’*.¹⁰ In this way, the cognition of the object as very distinct, distinct, slight and very slight depends on the variation in survival of the course of cognition.

In Sarvastivada Abhidharma tradition, the phenomenology is the duality by a unique doctrine of two types of reality i.e. phenomenally real (*śamvrti-sat*) and substantially real (*dravya-sat*). Awareness of the former lumps together the ultimately discreet, atomic elements, concealing their real

nature and revealing them as one unity. The latter are revealed only in our analytic awareness (*prajñā*), while they are also causally responsible for the perceptual awareness to arise.¹¹ The Sarvāstivāda Abhidharma also contributed to a theory of direct perception by accepting the conception of a static moment. According to the *Abhidharmadīpa*- ‘The substance called eye is of the nature of that which sees [a ‘seer’]. In it is produced an action of seeing when its power is awakened on account of the emergence of the totality of its causes and conditions. The eye does not apprehend independently of consciousness (*viññāna*), nor does the eye-consciousness know the object unsupported by the active eye. The eye as well as eye-consciousness, with the help of such accessories as light, cooperates simultaneously toward beginning the perception of a given object. The object, eye, the eye-consciousness, and the light, all manifest their power i.e. become active and flash forth simultaneously. The object appears, the eye sees, and the eye –consciousness knows it. This is called the direct knowledge of an object.’¹²

Thus, the Sarvastivadins as well as the later Theravādins have attempted to justify direct perception as well as the real existence of the object. For this reason, they may be designated realists. Vaibhāsika points out that there is no real difference between ‘seeing’ and ‘knowing’, although we have such usages as the eye ‘sees’ or the mind ‘knows’. The Vaibhāsika seeks to support its point by referring to a *sūtra*: ‘*cakshusa rupāni drstvā*’. The Theravadin’s interpretation is identical with that of Kos’alāra. Ācārya Buddhaghosa in his *magnum opus* work clearly states that is the *cakkhuvīññāna* which sees the *rūpa* and not the *cakkhu*-‘*cakkhu rūpam na passati-acittakattā cittam na passati acakkhukattā, dvārārammanasanghatte pana cakkhuppasādavatthukena cittena passati.*’¹³

But, even the expression ‘consciousness knows’ is not to be taken literally, since there is no consciousness apart from knowing. The knowledge does not grasp, the eye does not see, the object does not offer itself to both. All dharmas being momentary are incapable of any activity; what we call action is nothing more than their coming into existence in a sequence determined by the law of *pratītya-samutpāda*. There is neither an actor, nor an action apart from the mere flash of dharmas.¹⁴

The causal relation between the object and the consciousness forms one of the most intricate problems that confront the Buddhist theory of perception. The Buddhist is committed to a doctrine of radical momentariness of all things, both mind and matter. The Sautrantikas, who denied the conception of a static moment (*sthitiksana*) were, on the other hand, compelled to

accept a theory of indirect perception. Going on the premise that an object must endure if it is to be available for cognition, the Sautrantikas maintained that, since both the object and consciousness are without duration, there cannot be direct perception of the external object. The commentary of the *Abhidharmadīpa*, refers to argument put forward by the Sautrantikas (Darstantikas) as follows-

“The organs and the objects of the five sense-consciousness, being causes of the latter, belong to a past moment. When the object (*rūpa*) and the eye exist, the visual consciousness is nonexistent. When visual consciousness exists, the eye and the object is non existing. In the absence of their duration (*sthiti*) there is no possibility of the cognition of the object.”¹⁵

This led them to conclude that all (sense) perceptions are indirect (*apratyaksa*).¹⁶ The Sautrantikas held that the subject is capable of receiving an impression of the likeness of the object. What is directly cognized in this impression or representation of the object and not the object itself, which, by the time of cognition, is a thing of the past. The object is merely inferred on the basis of the sense impression. This is the representative theory of perception, or the theory of the inferability of the external object (*bāhyārthanumeyavāda*).

The Sautrantika by his theory of *sākāra-jñānavāda* (representative perception) paved the way for the emergence of the idealist Vijñānavāda. The external object was pushed into the background by maintaining that what was directly perceived was the content of the knowledge and not the object. “The object being always inferred, the content alone became real to the knowledge.”¹⁷ The Vijñānavādins goes a step further and maintains that the objects are mere ideal projections ideas alone are real.

Thus, it can be presumed in the light of the phenomenology in the Abhidhammic analysis that Theravada is right in insisting that every such choice of psychic factors involve a principle of psychological investigation and the Sarvāstivāda is right in insisting on the primacy of the epistemology or perception of the psychic factors are in the actual case before us. The phenomena are psychological primary sources of natural truth and give us abstract characteristics of our actual judgments in moral affairs. They enable us to correct the mental characters precisely because the recognition of what is essential in many cases helps us to distinguish the immoral and moral things in any phenomenon.

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Women Meditation Instructors in Myanmar
(or)
The Role of Myanmar Nuns
in the Fields of Meditation

Daw Nimala¹

Introduction

It is interesting to note that meditation gained its top-most popularity among the laity in Myanmar at the beginning of 20th century A.D. Precisely speaking, it was two decades ahead of the demise of Ledi Sayadaw (1846-1923) that lay people on a grand scale started to practice meditation. Before that period, some members of the Sangha Order individually undertook meditation in secluded areas and thus lay people thought that meditation was only for monks and it was nothing concerned with them. Nevertheless Ledi Sayadaw introduced meditation to the laity by establishing *Vipassanā* organizations all over the country and gave lucid guidance not only on insight (*vipassanā*) but also on tranquility meditation (*samatha*). After his passing away, one of his disciples, Mohnyin Sayadaw (1872-1964) followed in his steps and delivered scores of *dhamma* talks on *Vipassanā* and conducted several meditation retreats in a widespread level. Likewise, Mingun Sayadaw (1868-1954), Sunlun Sayadaw (1878-1953), Mogok Sayadaw (1899-1962), Mahasi Sayadaw (1904-1982) and Pha Auk Sayadaw put great emphasis on meditation and tried their best for the benefit of many by conducting numerous meditation retreats all over the country. Owing to the great effort of the aforementioned Sayadaws, lay people gradually got absorbed in meditation and applied it in their daily routine.

It was also found that the number of women meditators exceeded that of men in every meditation retreat since the era of Mohnyn Sayadaw. It is one of the reasons that women meditation instructors came into existence in Myanmar. But without the instigation and encouragement of senior

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monks and broad-minded lay devotees, it is absolutely impossible for the appearance of women meditation instructors in the history of Buddhism in Myanmar. But, however much they instigated, women meditation instructors would not have appeared if the practitioners did not accept their instructions. Due to their virtuousness, diligence and capability, the practitioners of course did come to accept their instructions. Moreover, recently the government also began to acknowledge women meditation instructors, and even confers honorable titles on them for their tireless work on spiritual development.

In fact, the number of women meditation instructors is exceedingly little compared to that of women in Myanmar. Among them, Daw Sumana, Daw GunavĒ, Daw CĒrudassinĒ, Daw CandĒsrĒ, Daw DĒpa-karĒ, Daw CandĒtherĒ, Daw VimalacĒri and Daw VaratherĒ are the most well-known. The former four are the followers of Mahasi Tradition, the latter two are of Mogok, Daw DĒpa-karĒ is of Pha Auk and Daw CandĒtherĒ is of Mingun. In this paper, a brief biography of Daw VimalacĒri and her works will be presented due to limited time.

The main aim of this paper is to highlight how Myanmar nuns are performing the noble task for the promotion and propagation of Buddha dispensation. It also aims at sharing the significance of different meditation traditions in Myanmar.

Daw VimalacĒri

More than fifty percent of populations in Myanmar are women. Of them, Daw VimalacĒri is a significant and rare woman who comes out as a meditation instructor. She is a woman of sharp wisdom, great compassion and enormous loving-kindness.

Born into the family of pious Buddhists, she was acquainted with Buddhism since childhood. Though she did not get an opportunity to be ordained at a young age, she spent most of her leisure hours by reading religious books and magazines, by listening to the *Dhamma* talks and by joining meditation retreats. Moreover, she joined religious associations and participated in various activities for the wellbeing of many. After she had completed her education from the Yangon University, she learnt

Chinese Acupuncture and gave free treatment to patients irrespective of faith or class for three consecutive years. Despite her tight schedule in daily life, she studied Buddhist philosophy (*Abhidhamma*) and five *NikĀyas* from learned scholars and passed the respective examinations.

In her lay life, she married a medical doctor, and almost a couple decades after her marriage, with the kind permission of her husband, she was ordained under the guidance of a senior nun. Later, when the two children came of age, her husband also received higher ordination. Both of them have more or less equal faith in the Triple Gems and great interest in meditation. Even before they had been ordained, they practiced meditation intensively under learned and well-experienced meditation masters for several years.

Noticing her capability, she was urged by the master, U Kan Sein to deliver Dhamma talks on his behalf when he was fully occupied. At the encouragement of her master, she gradually became a Dhamma preacher and a meditation instructor. Her master also insisted that she ask for permission to be a formal meditation instructor from the Main Center of Mogok Tradition. After making sufficient investigations, the Board of Trustees cordially allowed her to be a meditation instructor in 1996.

Since she had a strong desire to share her Dhamma knowledge with others, she made her residence into a center for religious performances. In year 2001, she accepted the offer of a plot of land at the outskirts of Yangon and established a meditation center. Since then, ten-day meditation courses are conducted four times a year: before, during and after the Buddhist Lent and during Myanmar New Year festival which usually falls on the fourth month of the lunar calendar. Over five hundred practitioners join her every retreat.

Being a follower of the Mogok Tradition, she lays great emphasis on thorough understanding of the 'Law of Dependent Origination' (*Paticcasamuppada*) before the actual practice. In fact, the Law of Dependent Origination is indeed profound and is not easily understandable. But she explains it with the aid of a diagram – a circle, created by the most venerable Mogok Sayadaw. This diagram helps practitioners understanding clearly the profound teaching, the Law of Dependent Origination.

This profound teaching enables a practitioner to understand the ceaseless process of the five aggregates, the dissolution of old ones and substitution of the new. Moreover, it indicates the causal relationship between mind and matter. She clarifies that what we call a being, man or woman is nothing but just a combination of mind and matter. But uninstructed persons tend to cling to it with wrong view (*diññhi*) as 'I', 'he' or 'she'. Whenever they come across a sense object, they have a tendency to take it with wrong view. Even when they perform meritorious deed, they are likely to do it with wrong view like "This is 'I' who make charity; this is 'I' who observe precepts". She points out that it is because of wrong view people are encountering varieties of suffering in continuous cycle of rebirths and deaths. So she also puts stress on dispelling wrong view, first of all by learning the Law of Dependent Origination.

She explains that wrong view and doubt (*vicikicchā*) take place in one's mental stream one does not understand the Dependent Origination. She says that there are three types of Dependent Origination: past, present and future. She gives an explanation that because we had ignorance (*avijjā*) and craving (*tañhā*) in past life; we are born here as sentient beings in this life. The past is already over and we cannot do anything with the Dependent Origination which happened in the past. So too, the future has not come yet. So, a practitioner should not pay attention to the past and the future. Instead, one should closely observe the present Dependent Origination. She says that it is crucial not to allow ignorance and cravings arise in the present Dependent Origination. She guides the practitioners to contemplate on any object that occurs at the present moment of the present Dependent Origination.

For the purpose of clear comprehension, it will be better explained in an illustration. Mr. A goes for shopping at a super mart. On seeing a visible object, eye-consciousness arises in him. It is not the eye-consciousness that came with him from his residence. It is only the eye-consciousness that arises due to the impingement of eye-sensitivity and visible object. There is only the arising of eye-consciousness. There is no 'I', nor 'he' nor 'she' in the eye-consciousness. Similarly, there is no 'I' nor 'he' nor 'she' in the eye-sensitivity or in the visible object. Both of them: eye-sensitivity and visible object are matters (*rūpa*). Due to the impingement of two matters (*rūpa*), consciousness (*nāma*) automatically appears. So,

the impingement of two matters is the cause and the appearance of consciousness is the effect. There is only cause and effect. When he understands in this way, he dispels wrong view temporarily. She teaches the Dependent Origination before actual practice in order to dispel wrong view temporarily. And such kind of understanding is what the Venerable Mogok Sayadaw called *ÔĒta-pariÔĒ* : understanding of the known.

Then she let the meditators start the practice. In actual practice, concentration is to be established by being mindful of in-breath and out-breath (*ĒnĒpĒnasati*) for fifteen minutes in one meditation session. Then the contemplation is to be turned towards whatever arises, like feeling (*vedanĒ*) or mind (*citta*). Whatever arises in the mental stream, the arising and passing away of that is to be contemplated. At first, it's not easy to catch up with the arising and passing away of phenomena. But when concentration becomes stronger, the ardent practitioners will see the arising and passing away of phenomena and realize that there is no 'I', nor 'he' nor 'she'. So, wrong view is dispelled by means of developing at that moment is called *titana-pariÔĒ* : understanding as investigating.

As the practice is continued, they will come to realize the three general characteristics of physical and mental phenomena: impermanence, suffering and non-soul. The understanding which arises after overcoming the idea of permanence, etc. is known as *pahĒna-pariÔĒ* : understanding as overcoming. During the ten-day retreat, Daw VimalacĒrĒ usually gives guidance so this understanding is achieved. Most of the practitioners appreciate her guidance as they not merely gain peace but also their Dhamma vision is increased.

There still remain other nuns as meditation instructors in various meditation centers. But due to time factor, the presentation about only one such instructor is made here.

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Pariyatti and Patipatti-Dhamma in Theravada Countries

Asst. Prof. Methee Sompukdee¹

Biological Background

Thai chiefs and their warrior bands, migrating from southwest China, founded the first Thai capital, Sukhothai, in the thirteenth century. But the land they entered had been the scene of flourishing civilizations many hundreds of years before.

The area that is now Thailand had been part of the Funan Empire, centered on the lower Mekong valley and with a culture derived from India, which flourished from the first to sixth centuries A.D. The Mon people, who were settled in the Chaophaya valley, the heart of present Thailand, Theravada Buddhism, which adheres to the earliest texts, is practiced in Sri Lanka (by Sinhalese), Burma, Thailand, Laos, and Cambodia. By the eleventh and twelfth centuries, however, ordinary people in most Burma, Thailand, Laos, and Cambodia had become deeply influenced by Theravada Buddhism with its simplicity, equality, and universality, and they had previously absorbed the doctrines of karma and rebirth.²

These countries absorbed this cultural heritage, creating in turn their own distinctive civilization: a product of Indianized concepts of king and state, Theravada Buddhism, and indigenous beliefs, customs, and social organization. This remarkable synthesis of externally derived and indigenous spiritual, political, and social ideas and activities was characteristic of the Ayuthaya dynasties that followed (mid-fourteenth to mid-eighteenth centuries) - and it still is, with the assimilation of two new elements: the impact of the west and the influx of Chinese.

Pariyatti-dhamma

The tenets of Theravada Buddhism

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² John I.S. Girling, *Thailand Society and Politics* (Cornell University Press 1981) pp.17-18,32

Such are the classical tenets of Theravada Buddhism, the “pure” Buddhism of early texts, whose influence spread from Srilanka and Burma to the kingdom of Sukhothai. Theravada or Pali Buddhism (the language of its scriptures) underlies the great tradition of Buddhist art, literature, dram, and philosophy, It provides ethical standards or concepts which Southeast Asian Buddhists recognize as ideal forms of thought and action, but which are tempered in practiced (as in all religions) by what is attainable. The ideal of total renunciation, leading to Nirvana (extinction), is impossible for ordinary men. Instead, they are given rules of conduct, informed by the ideal, and indeed difficult to live up to, but falling short of the absolute. These, for laymen, are the **‘five precepts’** abstain from taking life of any kind; give freely, but take nothing that is not given; abstain from wrong sensual pleasure; abstain from speaking what is false; and abstain from intoxicating drinks or drugs.

The monkhood as an institution encourages social mobility. It provides an assurance of status (the most revered in all Thai society), a means of education (up to and including university level in Bangkok), and an opportunity to travel to monasteries throughout the country, which are available even for the poor and underprivileged.

Buddhism in Thailand

Buddhism plays a very significant role in the daily life of Thai people. Since about 95 of the people in the kingdom of Thailand are Buddhists, Buddhism inevitably involves almost every occasion such as birthdays, marriages, moving to the house, funerals, opening business offices and buying new vehicles etc.

Buddhism probably reached its height under the reign of King Li Thai of Sukhothai (King Ramkhamhaeng’s grandson) as it was during his reign that the first Buddhist didactic literary work was written and it was known as the **“Tribhumikatha”**. Through the centuries Buddhism has been the main driving force in Thai cultural development. Thais of all classes subscribed to Buddhist doctrine. Although Buddhism is proclaimed as the state religion, all Thais are endowed with full religious freedom. Though Thai constitutions stipulate that Thai kings must be Buddhists the Kings, however, must be the Upholders of All Religions.

There are about 27,000 Buddhist temples across the country and majority of them are in the countryside. In Thailand Buddhist monks are highly venerated for their chaste life, self-restraint, social benevolence and knowledge of spiritual practice. To allow people to have more time to

devote to religious practice, all major Buddhist holy day are declared as national holidays. In addition, it has long been a Thai custom for Buddhist males over twenty years old to be temporarily ordained as Buddhist monks, usually during the annual Rains Retreat. Temporary ordination, ranging from a few days to three months, is opened to everyone, even His Majesty King Bhumibol and Crown Prince Maha Vajiralongkorn have been monks for short periods. Their acts will continue a tradition for the new generations to come.

The Buddhist outlook, for the layman, is in fact reoriented around the twin theme of “**making merit**” (tham bun) and avoiding sin (bad). It is the overall or karmic balance between merit and demerit which decides the individual’s existence in this and future lives. The aim, therefore, is to behave in a way that ensures a happy state of mind and maybe physical contentment, now or in the near future, and a more fortune rebirth. The best and most natural way to do this is by supporting the monks (by giving food, alms) and by maintaining the monkhood (by giving sons for ordination, repairing monastery buildings, constructing new ones). The monks reciprocate by blessing the hosts and participants at religious ceremonies and on important occasions in the life cycle-birth, marriage, departures, sixtieth anniversary, and death.

The Theravada Buddhism countries

Thailand is situated in the heart of the Southeast Asian mainland and covers an area of 513,115 square kilometers. It is bounded by Burma (the Union of Myanmar) and Laos in the North, Burma in the West and Malaysia in the South and Cambodia lies to the East of the country.

To be frank, our neighbouring countries are very friendly and peace-loving nations as they follow the principles of mutual cooperation and peaceful co-existence. Though we sometimes experience a border conflict, it is peacefully solved through diplomatic channels. Indeed border trade with our neighbours are very active. It is estimated that several hundred millions of baht changes hands annually. We import timber and gemstones from Burma while it in turn imports consumer goods and engine parts from us. Meanwhile, Laos is our close neighbor as we speak a similar language, share the same religious beliefs and have identical culture links. Thus, we consider each other as brothers.

At present, cooperation on various issues is being strengthened between our neighbouring countries, for example, a Golden Quadrangle Project has been established by China, Thailand, Burma and Laos. They aim to cooperate in

developing trade, investment and tourism by focusing on telecommunications and transportation.

It is to be remembered that Thailand has played a significant role in bringing about peace to her Cambodian neighbour. At a time of civil war, Thailand provided a temporary shelter to the Cambodian refugees who fled to Thailand for safety. Now peace has been restored, Thailand has not hesitated to provide financial and technical assistances to rebuild the war-torn country. At present, many Thai businessmen have invested in Cambodia. Thailand also imports timber and gemstones from Cambodia which, in turn, imports from Thailand consumer goods, fuel, cement and clothes. Trade between Thailand and Cambodia is increasingly important as Cambodia is now the world's most important ruby-producing area and Thailand needs to import raw materials from her neighbours since she is one of the world's leading centres for cutting and trading of gemstones.

In addition, Thailand also enjoys harmonious relations with her southern neighbour, Malaysia. As both are members of **ASEAN** (The Association of Southeast Asian Nations). Inevitably, they are under the same roof of the organization in which its members are bound to follow the same principles.

Patipatti-dhamma in Theravada

Now, although Theravada Buddhism is strictly concerned with individual salvation (which cannot be achieved either by divine intervention or by the use of ritual), in practice the individual layman acts (making merit, avoiding demerit) in social context, that is, in the help he gives others, in support for the monks, and by participating in ceremonies. Indeed the social organization required for religious activities plays a prominent part in Thai behavior,³

Mujjhima Patipada (The Middle Practice)

According to Buddhism, Mujjhima Patipada is the middle path or the moderate practical code of conduct for both lay people and monastic life. Mujjhima Patipada is regarded as the Buddhist ethic, that the Buddha recommends all monks and lay people to abide by. It is the Eightfold Path for the cessation of suffering. This Eightfold Path consists of 8 Folds (magga) Right View, Right Thought, Right Speech, Right Action, Right

³ Jane Bunnag, Buddhist monk, Buddhist Layman: A study of Urban Monastic Organization in central Thailand (Cambridge: Cambridge University Press, 1973) pp. 2, 40, 59-62, 145, 185.

Livelihood, Right Effort, Right Mindfulness and Right Concentration. These 8 folds are categorized into 3 fundamental mode of training, called Trisikha, particularly for Buddhist monks and lay Buddhist in holy life, namely; Sila Sikha; training in higher morality, Samadhi Sikha; training in higher mentality and Panna Sikha; training in higher wisdom. This threefold training corresponds to the Buddha's fundamental teaching "**Exhortatory Patimokkha**": Not to do any evil (Sila); to cultivate good (Samadhi); and to purify the mind (Panna) which may be abbreviated as "**Clean conduct, Calm spirit and Clear vision.**"

Sila sikha or training in higher morality is for the development of bodily and verbal actions under Right speech, Right action and Right livelihood. Samadhi Sikha or higher training in mentality under Right Effort, Right mindfulness and Right Concentration. Panna Sikha is the training for higher wisdom under the Right View and Right Thought.

For lay Buddhists, the Buddha recommends to practice the right middle way of life under the bases of Meritorious action; Dana-meritorious action consisting in generosity, Sila- meritorious action in observing the moral precepts and Bhavana- meritorious action in mental development.⁴

The right middle way is characterized by the following;

1. The middle way is the middle practice I which the Buddha recommends his Buddhist assembly to avoid the two extreme ways of life: self mortification and sensual indulgence, which lead to stagnation from the Buddhist goal of mental liberation and realization of truth.
2. The middle way is the process of cessation of suffering. According to Buddhism, suffering is the human problem. The causes of suffering are the outflow or bias, ignorance and craving for desires. The cessation of suffering is the cessation of kamma. The process of suffering is Dependent Origination or paticcasamuppada. The process of cessation of suffering is the Eightfold path under the middle way or Majjhima patipada.
3. The middle way is the practical application of Buddhist ethic. It is not the ethic of thought, as claimed by some western theologians, but it is the method of ethical practice for a better way of life, the Buddhist life style which leads to the cessation of suffering at both the individual and social levels.

⁴ Phra Dhmmapiṭaka: The Basic Principle for Self-development 2003 pp.58-60

4. The middle way is the way of life, not only normal life, but also monastic life. The middle way is more a process than a rigid law or rule. It is meant to help us recognize that we, as human beings, can grow and experience richer, fuller lives, that each of us has an inner true nature that we realize by listening to our intuitive wisdom.
5. The middle way is the means to achieve the goals-cessation of suffering, realization of the spiritual liberation. The Buddha says: *“Dhamma is like raft, It is used for crossing the river of pain, suffering, and conflicts. Once the crossing has been accomplished, it is not necessary to cling onto the raft or carry it around.”*

In order to attain the goal, Right View, Right Effort, and Right Mindfulness play the key role of **‘Right practice’** of the **“Middle path”** to a journey. Right View is like a compass or a device to determine direction, Right Effort is the driving force while Right Mindfulness is like a driver who steers the vehicle.

It is obvious that the middle way taught by the Buddha is a comprehensive set of practices that allow us to make a thorough examination of our lives, to learn to tell what is helpful to ourselves and others from what is harmful, to identify sources of suffering and ways to transform them.⁵

⁵ IBID.P.229

Mutual contribution of Pariyatti and Patipatti-dhamma of Sangha in Thailand.

Pramaha Kornduch Kambuwanno¹

Historical background

From the time the Thai people established the kingdom of Sukhothai, the first Thai kingdom, around BE 1800(CE1250) most of the Thai people have upheld Buddhism as their state religion down to the present day. In term of administration, Thai Sangha in the time of Sukhothā was divided into two groups, the gamavasi and arannavasi were monks who lived in monasteries within the cities or in rural villages. The duties of these monks emphasized ganthadhura-the study of the Buddha's teachings and teaching the Dhamma to the people. Arannavasi monks live in forest monasteries. Their duties emphasized Vipaasandhura- the practice of tranquility and insight meditation for training the transcendence of suffering. Two groups of monks handed down from the Sukhothai period up to present.

Pariyatti mentions to the studying and understanding of the Buddha's teachings which come from his own experiences. Patipatti refers to the practicing of doctrine and Pativedha refers to the attainment of the true doctrine. Then we can simply say that Pariyatti is the result of Buddha's Patipatti.

There are many arguments between the Pariyatti and the Patipatti happening nowadays, for example, the Pariyatti sometime refer that the Patipatti usually create and deliver their own doctrine which are not the Buddha's teachings while the Patipatti sometime say that the Pariyatti are only the bookworm who only understand the Dharma but never taste it themselves.

Thereby, some of the Patipatti are usually afraid of the Pariyatti's arguments and do not feel like wanting to make the controversy happens because the Patipatti sometime do not know how to express the natural phenomenon from their practice into written language.

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The development of Buddhist Pariyatti and Patipatti

Generally speaking, Buddhist Pariyatti aims at training humans to liberate themselves away from suffering. This aim is formulated by the Buddha in the Four Noble Truths, suffering, cause of suffering, cessation of suffering and path to end of suffering. After expounding these to his earliest disciples – proceeding from the First and Second Truths, he affirmed that there was a path overcoming the gloomy side towards the attainment of ultimate bliss. In order to achieve this aim, Buddhist followers are advised to strictly follow only this path. The ultimate goal of Buddhist pariyaatti is to destroy ignorance, the root cause of suffering. Specifically, learning and practicing in a Buddhist sense should seek to eliminate from the students' mind a variety of wrong views, which form the theoretical basis of ignorance. These purely conceptual contents of the mind comprise the so-called "imputed ignorance", as opposed to the "innate ignorance". It is "conceptual" or "acquired" ignorance. Innate ignorance cannot be accessed until there is conceptual ignorance (or misconceptions), so first one has to eliminate the "imputed" ignorance, i.e. wrong views.

The most education processes imply that there is some kind of result to be gained from the process of learning. A student, for instance, studies a certain subject in order to master it and put it to use in his/her life, thus becoming more knowledgeable, wealthier, gaining higher status in society etc. This is what we may call the social value of education. Similarly, Buddhist followers have to learn and gain certificate issued on completion of one's studies. It is usually assumed that by getting a diploma, one somehow becomes a more valuable person and he/she can turn this extra value to his/her advantage. Many young monks entering higher education today are conditioned by such expectations. The value system of modern education obviously implies belief in a concrete and permanent self, which can become "better" (more knowledgeable, educated etc.) and happier through education. It seem to be missed the point, but actually not.

Pariyatti and Patipatti cover three major fields of Buddhist learning: (1) individually, they aim at helping monks with the process of purifying body and mind, serving as a means of developing his wholesome faculties into favorable conditions of achieving the ultimate liberation; (2) monastically, they serve as the pivotal foundation for all sorts of monks' activities, and as unique support for any possible preservation and development of Buddhist Teachings in the world; (3) socially, in lay people's living they serve as basic conditions of making a morally perfect personality; hence, a happy family life and a peacefully developing country.

The importance of Pariyatti and Patipatti

Buddhism does propagation of the principles of education as pariyatti, patipatti and pativetha that form basis of the various schools of Buddhist education. Pariyatti and Patipatti are considered as the foundations of education because they are steps leading to deliverance. The importance of Pariyatti and Patipatti may be explained as :

1. **Pariyatti** means study of the true doctrine. In the Buddhism, education begins with the study of Discipline (vinaya) and Doctrine (Dhamma) for the destruction of sufferings. Buddha ordained Annakondanna at Isipatana and said:

'Come then, Brother, well taught is the Dhamma. Live the holy life for the utter destruction of woe'.

Destruction, discarding and eradication of woe are the goal of Pariyatti and Patipatti in Buddhism. Every disciple who wants to overcome all defilements or to get deliverance has to study the discipline and doctrine that is, a man can follow the path only if he knows the path clearly and he can know the path by study only. With this the formation of Sangha and system of monastic order started. The relationship between the teacher and his pupils within the monastery becomes the educational system because all new comers have to pass first five years under the spiritual preceptor or teacher's care until they are properly trained in the Discipline and the Doctrine. This system is called Nissaya. In this way, the relations between preceptor and pupil are like that of a father and a son, based on confidence and love. The subject matters of study were the Buddhist legends and moral fables. The curriculum of the monks included what were termed as Suttanta, Dhamma and Vinaya, together with Suttas and Sutta-vibhanga. This system of education was established in the monasteries automatically because of relation between preceptor and pupils. The teacher means spiritual preceptor took sometime his class in the open air informally or he, sometime, stood under the tree and taught his pupils. The relations between teacher and pupil are also governed by the Vinaya. The newly ordained monks have to undergo an arduous ethical training under the supervision of some elder and able monk. Therefore, Vinaya or disciplines are the orders of Sangha that have to be preached by all.

In this way, Buddhist Pariyatti is appreciated because it leads to Nibbāna. Thus, the three-fold path: morality, meditation and wisdom form the basis of pariyatti system of Buddhism. Nibbāna can be attained by practice in accordance with the three-fold path only.

2. Patipatti means practice, training, cultivating oneself in the path that purifies himself. The Buddha explains the function and the purpose of cultivating virtue, meditation and wisdom for the cessation of the three root causes of evil: lust, hatred and delusion. These root causes are eliminated through following, practicing or training in virtue, meditation and wisdom that are called the path. Without the path, one can not purify himself. The Buddhist monk giving up worldly pleasures endeavors to lead a life of voluntary poverty and completes celibacy to attain the higher aim. He has to practice his function within the bounds of a monk's life to attain deliverance of mind.

In Buddhism, there are two ways to leading to life of a monk: one entails continuous meditation, this is called 'Vipassana Dhura' and the other is studying and teaching the Dhamma that is called 'Gantha Dhura'. Between these two, it is obligatory on every monk to take up one of these ways in accordance with his temperament, environment and intention. Vipassana Dhura is regarded as the intense process of cleansing one's speech, action and thought. Buddha warns against bookish learning of a monk as:

'Though he recites the sacred texts a lot, but acts not accordingly that heedless man is like a cowherd counting other's cattle and not obtaining the products of the cow. He shares not the fruits of the tranquil man'.

This clearly indicates that even if a person becomes expert academically after learning by heart much from the texts, but he has yet to practice of what has been heard and learnt by him by means of following the right path. He remains only a learner until he completes the whole process. The Buddha does not praise an academic intellectual development as important because it cannot rid a man from the cycle of birth-and death. Buddha has always put emphasis on the practice of eight-fold path and living up to the high ideals. As he says:

'Though he recites only a little of the sacred texts, but acts in accordance with the teaching, abandoning lust, hate and delusion, possessed of right understanding, his mind entirely released and clinging to nothing here or hereafter, he shares the fruits of the tranquil man'.

These sayings indicate that the Buddhist way of life does not depend on mere academic and intellectual development but on practical teaching because later can lead to enlightenment. Method of grasping the highest truth is the awakening from ignorance with full knowledge and practice of virtue, concentration and wisdom. Each is a way to an end and none of them is an end in itself. These three go together supporting each other. Virtue or regulated behavior strengthens meditation and meditation in turn

promotes wisdom. Wisdom helps one to get rid of the clouded view of things to see life as it really is that is to see life and all things pertaining to life as arising and passing away. Virtue, concentration and wisdom are related to each other and they can not be separated.

3. Pativedha means the true doctrine of penetration or realizable aspect of the true doctrine. It is the practical result for mental development until one purifies his mind, gets right understanding with clinging to nothing and sees all things as they really are, mpermanent, unsatisfactory and without self. As the Buddha says:

'All conditioned things are impermanent; All conditioned things are dukkha, unsatisfactory; All dhamma are without a self, a soul'.

With the consideration of the five aggregates - one sees them clearly as they really are, one's mind is uplifted at the stage of right understanding known as Insight (Vipassana) and he continues to develop his Insight-meditation, until one day, he gets insight into the true nature of himself and he attains partial experience of Nibbāna by attaining the first stage of realization. He attains the height of Nibbāna. This is the pariyatti's process in Buddhism. According to Buddhism Nibbāna is considered as the highest goal of ethical life. With a view to enabling man to secure the supreme end of life, Buddhism draws attention to the unsatisfactory nature of mundane existence and exhorts people to seek deliverance from it. It is for the sake of attaining the highest end that ethical codes of conduct and behavior are laid down by the Buddha. Pariyatti and Patipatti is considered as indispensable means for the consummation of the holy life because truth and value are attributes of reality. Both these elements of truth and value are joined in the concept of Nibbāna, which has been central concept in the Buddhist Pariyatti and Patipatti. Therefore, Buddhist theory of Pariyatti and Patipatti is a way to pave the path for the spiritual development of man. The aim and purpose of Pariyatti and Patipatti according to Buddhist is to bring about a perfect and integrated development of human personality.

The Pariyatti and Patipatti of Thai Sanghas

Buddhism may essentially be regarded as a process of learning and discipline. The teachings of the Vinaya texts are of fundamental importance in understanding Buddhism. As is well known, the Buddha himself is regarded as the Teacher of Gods and men which is one of attributes of the Buddha appearing in the early Buddhist texts. Pariyatti is called in Pali 'sikkha' which is classified into threefold Training - 1) Training in higher

morality (adhisilasikkha) 2) Training in higher mentality (adhicittasikkha) and 3) Training in higher wisdom (adhipanfiasikkha).

The Pali term 'bhavana' used by the Pali texts is in this context, quite appropriate. Bhavana can be used to refer to 1) Kayabhavana - which in the sphere of educational philosophy means physical which refers to the bodily growth through education, 2) Silabhavana which in the educational field refers to the development of the social sense, the sense of discipline which is so important to the development of society, 3) Cittabhavana : cultivation of mind in its emotional aspects in educational field, which includes the cultivation of the following virtues : compassion, tolerance, mindfulness, clear comprehension, concentration, peace and other virtues. Mental equilibrium is essential in order to attain an emotional balance and face crucial issues in life. 4) Pannabhavana: cultivation of wisdom or intellectual development in the sphere of education, here his importance of intellectual training or cultivation of wisdom by which a man can know and understand the realities of the world and of human existence. One can be involved in worldly affairs and yet understand the ultimate significance of the universe and of life. This is the philosophy of human life based on 'simple living and high thinking'. To know what they really are is but the art of living in this world because of suffering which envelopes it and which hinders a true understanding of the problems of life and the world.

As a matter of fact the main purpose of Buddha in proclaiming his teachings was to develop the mind of human beings in the true spirit of learning. Although the Buddha has strong power of speech to convince people to change their way of life, adapt new values and seek for new goals. Yet the Buddha upholds and praises only one type of marvel 'The Miracle of Teaching or Instruction' which can bring about this change. Many rival religious teachers employ tactics of magical and miraculous deeds to convert very well the concept of learning, the method of instruction and the duty of teachers and students. Thus the Buddha in refuting religious superstition was far ahead of his times.

The Buddha, of course, places the standards or criteria which lead human beings who are interested in his teachings to attain the real knowledge and wisdom through critical research and analysis. The teachings of the Buddha, therefore, affirm and support the scientific principles. His approach to the problems of learning are as scientific systematic and secular as the methods of modern educational philosophy and practice. In this regard, the Buddha's approach to learning as a 'come and examine the truth as gold is tried by fire', Paccattam veditabbo vinnuhi - 'to be realized by each one independently of the others.' Buddhism based on the scientific

principles of learning is called 'Vibhajjavada, which means 'the doctrine of analysis'. Not only the teachings of the Buddha but the organization of the Sangha itself inculcates this spirit of freedom to learn in a democratic way.

Every newly ordained bhikkhus who is of not more than 5 years standing has to stay with his own spiritual teacher or preceptor called **Upajjhaya**, or a regular instructor, **Acariya** in the monastery. All newcomers of the Sangha, of course, are educated in the teachings of the Buddha in general and in the fundamental precepts (**adhibrahmacariya sikkha**) and in the practice of or training in specialized or minor precepts (**abhisamacara-sikkha**). So also in Buddhism, there are two kinds of the Buddha's disciples namely 1) Sekha, one who has reached one of stage of holiness, except the last and has yet to undergo a higher training, and 2) **Asekha**, one who does not require any training so as to attain the final goal of Buddhism in each step is the aim of education realized. The Buddha, therefore, organizes Sangha as an educational institute in which the monastery is the center of education and discipline. Thus the monastery in Buddhism is not merely a residence of bhikkhus (monks), but also plays the significant role as the centre of meditation as well as of culture and education etc. ever since. The Buddha is very far sighted and realizes very much the importance of education, because the role of learning based on the right view (sammaditthi) is the process of cultivation and development of human behaviour. The criterion of the personality of the best man is the achievement of knowledge and good behaviour. Of course, it consists in the ability of learning to perpetuate and help in the spread of the Buddha's teachings throughout the world. Buddhism was once the national religion of India in the time of Asoka, and also spread beyond its birth place in countries like Thailand, Laos and Cambodia etc. because of these noble educational aims and objectives.

The duty of the monks according to Buddhist tradition can be divided into 2 categories - 1) **Ganthadhura** - the burden of studying Scriptures 2) **Vipassanathura** - the burden of contemplation. The former was meant for the town-dwelling monks and is independent of the latter for which is meant for the forest dwelling monks. Such a division of spiritual labour made the administration of the Sangha easier. Even in the city, in some big monasteries the building provided for 2 divisions of monks - 1) those studying the Scriptures and 2) those practising meditation at the same time.

It would be right to say that before the onset of modern education, all education was along traditionalist lines and provided only in the monasteries. All those interested in study had to be ordained as monks even

if only for a period of a few years. Thus to be ordained is to be educated. This is called 'Buad-rien' (Buad = ordination and rien = education).

The principle of 'Buad-Rein' (ordination cum education) was in fact enunciated during King Boromtrailokanath's reign. The monasteries multiplied many fold and the whole country became educationally and spiritually conscious. Some of these were royal monasteries, some private and some others public. The aim was to worship the Triple Gem of Buddhism - the Buddha, the Dhamma and the Sangha by a keen study of the Tipitakas and its application in the sphere of education among the entire population of the country.

At present, Thai sangha established two kinds of Buddhist educational systems, Dhamma learning and Pāli learning. It is widely acknowledged that Pāli is the form of the earliest Buddhist 'scriptures' – retained by Theravāda Buddhists. Buddhism can only be accurately understood if one has the thorough ability to maneuver through the intricate texts. Knowing Pāli is an advantageous educational-key to unlocking important ethical situations demonstrated in the Tipitaka. Pāli protects Theravāda Buddhism from damage to its pristine purity, and is officially recognized as the only language of the Theravāda School by the order of Sangha - throughout its peaceful march of more than 2500 years. Both Pāli and Theravāda Buddhism are inseparably interlinked with each other. It can be said that if today Pāli vanishes from this earth, tomorrow there will be certainly the end of Theravāda Buddhism.

For the promulgation of Buddha's teaching, the study of Pāli should not be reserved only for Buddhist monks, but it should be also for lay people because their participation in learning Pāli will be one of effective ways of keeping Buddha's teachings lasting longer. There is no need to say that the purpose of learning Pāli is to fully and exactly understand the genuine words of the Lord Buddha in Five Nikāyas.

Patipatti of Thai Sangha has gradually grown from time to time. There are so many forest monasteries abundant in every parts of Thailand. They are centers of all walks of life to seek a liberation. In the tradition of the Paryatti and Patipatti that flourished in Thailand, these three trainings form the core of a practitioner's discipline. The path proceeds from insight into the view to meditative practice to proper conduct. That is to say: one first trains in conceptual understanding, subsequently deepened through the experience of meditative stability and insight, and then moves into action on a more enlightened, wiser basis.

This formulation of the importance of training in right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right samādhi is in the classic commentarial literature such as Buddhaghosa's Path of Purification often subsumed under the heading of a complete three-fold training (trishikṣa) in proper conduct (śīla), meditative engagement (samādhi), and knowledge or wisdom (paññā).

As my own opinion, I myself can say that both Pariyatti and Patipatti can totally go along together. After achieving the result of practicing, the practitioner will instantly gain the knowledge by their own self. But without the basic of the doctrine, the practitioner will not be able to end up their own practice also.

Conclusion:

In Buddhism holy-life consists of three stages i.e. śīla, samādhi and paññā. Each of them serves as a sufficient condition for the other; śīla is the basic foundation of ethical life and it prepares a congenial atmosphere for samādhi rather it is conducive to samādhi and samādhi forms a background for paññā which means samādhi is conducive to paññā. With the proper fulfillment of these gradual stages, the Buddhist holy-life is complete. However, though all the three stages are complementary to each other yet each of them has its limitation; śīla provides training to the body and speech, samādhi provides mental training and paññā unfolds the nature of reality whereby the nature of the Dhamma, is clearly understood. In this way each stage has a definite function and a definite field of operation, though with congenial inter relation.

According to Buddhism in order to reach final release from suffering the Noble Eightfold Path must be strictly and perseveringly followed. In treading this Noble Path it prescribes the three graduated stages of practice. These three graduated stages must be followed respectively. As Nibbāna can be attained only when all defilements become exhausted, the purpose of following the three graduated stages of practice is but to do away with all such mental impurities. In observing śīla, the coarse type of defilement are said to be eradicated. Paññā performs the functions of uprooting the most subtle type of defilements called anusaya. When these three forces taken together start functioning - all types of defilements are put to an end into a single moment. However, since the three stages of practice are associated with different functions, they should be considered separately.

It should be affirmed again, that pariyatti and patipatti of Thai sangha accompany the way or the path that the Lord Buddha leading. Eventually,

both Pariyatti and Patipatti are finally needed each other, as like two of weight holding the balance of the doctrine. And also in the end of result they will realize by themselves like the Dharma quote which says *Paccatta veditabbo vinyuhi*’ which briefly means that *directly experienceable by the wise*.

Pariyatti and Patipatti are harmful in separation and beneficial in union.

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Pariyatti Dhamma & Patipatti Dhamma in Thailand

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Introduction

Buddhism was introduced to Thailand in 4 different periods. In the third century of the Buddha era, Venerable Sona and Venerable Uttara from India brought Theravada Buddhism to the area called Suvarnabhumi. In the fourteenth Buddhist century, Mahayana Buddhism from the Sumatra Islands and Cambodia was expanded to the southern area of the kingdom known as Suratthani Province today. In the seventeenth Buddhist century, Pagan Buddhism spread from Burma to the northern area named “Lanna”, and in the nineteenth Buddhist century, Theravada Buddhism from Sri Lanka was introduced to Nakhon Si Thammarat Province. It was accepted and then expanded to the northern part of the country, to the Sukhothai kingdom, and then transferred to Ayutthaya and what is now Rattanakosin.

Buddhism has had a long and continuous history with Thai society. It can be said that Buddhism directly influenced many Thai customs, such as ordination, listening to a sermon, giving alms and indirectly gave support to events, such as the Songkran Festival, New Year’s celebrations, and ceremonies concerning birth, death and marriage. Buddhism is related to Thai society at all levels, both as individuals and social groups.

Buddhism has been a significant foundation of customs, culture, beliefs, values and the way of life of Thai people for a long time. The role of Buddhism in Thailand also supports education and develops the people’s thinking. In the field of education, it is known as Pariyatti Dhamma, and in the area of mental training, it is called Patipatti Dhamma. So, Pariyatti Dhamma and Patipatti Dhamma in Thailand will be presented as follows:

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Educational Systems in Buddhism

The Buddhist system of education or 'Phra Saddhama', is divided into 3 sections; Pariyatti Saddhamma, Patipatti Saddhamma, and Pativeda Saddhamma.

Pariyatti Saddhamma is the study of the Dhamma (teachings) and Vinaya (Discipline) in order to gain accurate understanding in the principles so that one can teach the others accurately. That will lead to an accurate practice according to the aim of Buddhism.

Patipatti Saddhamma is bringing Dhamma and Vinaya that one has learned into practice to train and cultivate one's behaviour and mind to be perfect. The practice starts from observing Silas (Precepts), and then is followed by the practice of meditation. The fundamental purpose of Dhamma practice is to control one's physical and verbal actions to be a good member of society. In the higher levels, Dhamma practice is to attain one-pointedness of mind as the base to gain wisdom or enlightenment. At this level, one can realize things as they really are.

Pativeda Saddhamma is the result of the practice following the principles of Dhamma and Vinaya in various levels starting from avoiding evils, and doing good up to attaining salvation.

Pariyatti and Patipatti Saddhamma can be observed physically, but Pativeda Saddhamma can be achieved or experienced by oneself, i.e. only the one who practices it.

Pariyatti Dhamma and Patipatti Dhamma in Thailand

Pariyatti Dhamma and Patipatti Dhamma in Thailand can be traced to the Sukhothai period, Ayutthaya and Rattanakosin respectively. The monks were classified into two groups; Gamavasi (Town-monks) and Aranyavasi (Forest-monks).

Gamavasi means city or town monks or monks dwelling in temples close to or in communities. They have a close relation with communities because almost all of them are the offsprings of communities. They have a clear objective in carrying on Buddhist burden of education. They study Buddhist teachings and help manage the education system of temples and Sangha Orders.

Aranyavasi refers to forest monks or monks residing in temples far away from communities or sometimes in the forest or jungle. They intend and

devote themselves to meditation practice or as it is called Vipassana Dhura. Most of meditation centres are the outcome of the forest monks.

Pariyatti Dhamma

Pariyatti Dhamma in Thailand is traditionally divided into 2 sections; Dhamma Studies and Pali Studies. According to the education management in actual situations, it can be classified into 5 sections; Dhamma Studies, Pali Studies, General Education, Buddhist Sunday Schools, and Buddhist Universities. The details of each branch of study are as follows:

1. Dhamma Studies: This course consists of 4 main subjects. They are an Essay in Dhamma, Buddhist teachings and interpretation, the Life of the Buddha, and Discipline. The courses have 3 grades: Fundamental, Intermediate, and Advanced. The period of study in each grade covers 6 months before an examination. The study program is under the control of the Head of the Dhamma Study Division.
2. Pali Studies: The Pali studies have 9 grades. Since the first and the second grades are mixed up together, the examination starts from grade 2 to grade 9. The duration of time used for each grade of study is about 6 months and is followed by an examination. The method in teaching and learning are mainly based on translations, i.e. translation the Pali language into Thai and from Thai into the Pali language. The texts used in the study are scriptures from the Commentaries and Sub-commentaries. They are Dhammapada Commentaries, Discipline and Abhidhamma Sub-commentaries. The Pali studies are controlled by the Head of Pali Studies Division.
3. General Education School: This kind of school is to provide a general education for monks and novices. It was firstly founded in 2514. Subjects on Dhamma and Pali language are put in the study program for additional learning. At first, the school provided the higher primary education and secondary education for students, but at present, only secondary education is provided because the primary education is a compulsory course and is offered by the state nationwide. There are general education schools run by temples throughout the country.

4. **Buddhist Sunday School:** It can be said that Buddhist Sunday School is another option in providing Buddhist teachings to the younger generation. His Holiness Somdej Phraphutthajara (Asabho) founded the first Buddhist Sunday School at Wat Mahathat in Bangkok in 2501. The activities of the school has been accepted and improved accordingly. At present, more than one hundred Buddhist Sunday schools are scattered throughout Thailand. The schools provide courses in Buddhism to people with different education backgrounds, from primary school to university level. The main subjects offered to people are the Life of the Buddha, Buddhist teachings and English in Buddhism. The schools also provide optional subjects for their students, such as Thai arts and Thai culture.
5. **Buddhist University:** There are two Buddhist universities in Thailand; Mahamakut Buddhist University and Mahachula Buddhist University founded a hundred years ago. Both universities have headquarters in Bangkok, but their learning centres and campuses are located in big cities around Thailand. The courses offered by the universities are Buddhism, Philosophy, Languages, Education, and Social Sciences. Undergraduate and graduate studies are available at the universities. Students may choose to enroll in either a general program or an international program.

Patipatti Dhamma

Forest temples are believed to be the meditation practice centres. The purpose of the practice is to attain the salvation or to eradicate all suffering. Forest monks and forest temples have existed and continued from the Sukhothai period. In Ayutthaya kingdom the group of forest monks was called 'Wat Pa Kaew Group'. It has been well-known among Thai people because its role was brought to relate to some parts of the life of King Naresuan the great. In the reign of King Rama III of the Rattanakosin period, Venerable Vajirayana founded a new Sangha Sect called "Dhammayuttika Nikaya" in 2372. The result of the new Sangha Sect was to make the forest temples and meditation centres clearer and more significant. It could be said that there were forest temples founded in the kingdom, especially in the northeast area of the country.

The teaching, learning and practicing of meditation in Thailand originated from a faith in a particular monk as the main factor. The monk was usually

well-known in meditation practice and his way of life, but his followers gained the fruit of their practice according to their practice levels or their spiritual perfections. For example, Somdej Phraphutthajara (Brahmarangsi) of Wat Rakhang was well-known for his knowledge of Buddhist scriptures and meditation in the reign of King Rama I to King Rama III. When he passed away, his way of practice in meditation also disappeared. What has remained until now is the rituals and supernatural belief of him.

After the founding of Dhammayuttika Nikaya, the forms of meditation practices and the meditation centers became formative. It started from the period of Phra Upalikhunupamajara (Siricando, 2399-2475) who was an administrative monk from Ubolratchathani Province in the northeast of Thailand and was interested in meditation himself. He also encouraged monks under his administration to pay more attention to meditation. The results of his encouragement are to have several famous meditation trainers in the past until now, such as Venerable Sao (2403-2484), Venerable Man (2413-2492), Venerable Fan (2442-2520), Venerable Thes (2445-2537), Venerable Bua (2456-Present), and Venerable Viriyang (2463-Present). These meditation trainers and their meditation centers are located in the northeast area of Thailand.

After the death of Venerable Man in 2492, in the central plain area of the kingdom, Somdej Phraphutthajara (Asabho, 2446-2532) from Khon Kaen Province in the northeast founded a meditation center at Wat Mahathat in Bangkok in 2495. The teaching and learning of meditation in this center is based on the principles of “Mahasatipatthana”, which is parallel to Sasayissa Meditation Center in Rangoon of Myanmar. Not long before that, Phra Mongkholthepmuni (Candasaro, 2427-2502) opened a meditation center at Wat Pak Nam in Phasi Charoen of Bangkok. The method of meditation practice is called “Vijja Dhammakaya”. The teaching and learning activities of these two meditation centers are prosperous and popular among local and international people.

Nowadays, Thai people of different ages and all walks of life pay attention to the practice of meditation. It may be said that that is a new trend in Dhamma practice in modern Thai society. At the same time, there are increasing numbers of meditation centers nationwide run by temples, monks, non-profit organizations, profit-organizations, and lay-people. The meditation centers recognized by the Office of National Buddhist are 898 in number. Those meditation centers can produce certificates to the meditation participants and trainees.

Conclusion

According to its principles, Buddhism aims to have its disciples follow 3 essential doctrines, i.e. starting from Pariyatti Saddhamma or to study Dhamma and Vinaya and bring them into practice called Patipatti Saddhamma. It seeks the preservation of Sila, a meditation practice, and cultivation in wisdom in order to realize things as they really are, not as they appear. When the mind is free from defilements and sufferings, it will enter into Pativeda Saddhamma, that is to say, to achieve the outcomes of practice in different levels starting from Magga, and Nibbana at the end.

Pariyatti Sikkha in Thailand is the outcome of dividing monks into Gamavasi or monks who come from communities, stay in the communities, and study Buddhist teachings and discipline in order to teach people in the communities. So Pariyatti Sikkha has a clear structure and management. It is also supported by the Royal Bureau, government and organizations in the form of budget, scholarships and personnel. And again, Pariyatti Sikkha can go together with the requirement of the present society, i.e. the graduates can earn their living from the knowledge they obtained from the temples.

Patipatti Sikkha has resulted from dividing monks into Aranyavasi or forest-monks and forest-temples. The purpose of becoming a forest-monk is to practice or train oneself for salvation. There have been several well-known meditation centers and monks in Thailand. But some factors could deter the progress and expansion of meditation practice. The first is that the conditions and procedures for monks to enter to the forest-monk communities take time. Then monks who wish to become forest-monks or wish to stay in forest temples have to make a clear decision for peace of mind and salvation. So they have to reduce and avoid their relations with others and outside society. All that may be against the will of an ordinary man. Finally, it is a factor of society that evaluates and proves things from documents and certificates. Those who are interested in meditation have to turn their ways to the meditation centers recognized by the Office of National Buddhism.

Both Pariyatti Saddhamma and Patipatti Saddhamma, however, must go along together. Those who have studied Buddhist teachings and discipline have to bring them into practice. Those who are interested in meditation have to study it clearly and correctly so that their practice can give a suitable advantage as their wish, i.e. to attain different levels in Pativada Saddhamma.

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1. This is the first of the four papers. It contains the first part of the text. The text is in Pāli script and is arranged in four lines. The first line is the most prominent. The second line is slightly smaller. The third and fourth lines are the smallest. The text is centered and is surrounded by a decorative border.

2. This is the second of the four papers. It contains the second part of the text. The text is in Pāli script and is arranged in four lines. The first line is the most prominent. The second line is slightly smaller. The third and fourth lines are the smallest. The text is centered and is surrounded by a decorative border.

3. This is the third of the four papers. It contains the third part of the text. The text is in Pāli script and is arranged in four lines. The first line is the most prominent. The second line is slightly smaller. The third and fourth lines are the smallest. The text is centered and is surrounded by a decorative border.

4. This is the fourth of the four papers. It contains the fourth part of the text. The text is in Pāli script and is arranged in four lines. The first line is the most prominent. The second line is slightly smaller. The third and fourth lines are the smallest. The text is centered and is surrounded by a decorative border.

Pāli Papers



Tipi4akadharapuggalavises1

Bhaddanta S2lakkhandh1bhiva9so¹

Tipi4akadharapuggalavises1 ti ettha-tipi4aka9 j1ni-tabba9, tipi4akadhar1 j1nitabb1, tipi4akadharussavo j1nitabbo. Tattha tipi4aka9 n1ma pa0cacatt12savass1ni buddhena desita9 buddhavacana9. Ta9 dharant1 pana samm1sambuddhas1sana9 visesena p1lak1 puggalavises1 tipi4akadhar1 n1ma. Te ca buddhak1le sabbepi Buddha- s1vak1 mah1ther1, visesato pana dhammabha851g1rikoti vissuto 1nandatthero. Tato pabhuti buddhas1vakaparampar1 dvisahass1tikkantavass1ni tepi4aka9 buddhavacana9 dh1rayi9su. Satipa001na9 pana dubbalatt1, pa881s1dhika- catussatas1sanavassato pa4h1ya potthakesu 1ropitatt1 ca pacchimak1lesu tipi4akadharatther1 appak1va ahesu9. Dutiya-marammavijitasam4h1pakassa Bayintnaung Kyawhtin-nawrahta mah1r1jassa pana k1lato dvatti9s1dhika ekasata dvisahassas1sanavassamattato (S1sana era 2132 omoem 2132-Epccellr\$) pacch1 tipi4akadharattherava9so pacchinnoti vattabata9 1panno.

Dutiya Innwak1le Taungphilar-mah1ther1, Kaungbounk1le ca ‘mak1ralopo’ti ‘Khingyipyaw’ti ca vissuto 018avarat-thero, ‘Barkararsay1daw’ti vissuto dhamm1bhinanda-mah1thero, ‘Naungkan-say1daw U Budh’ti vissuto cakkind1 bhidhaja-mah1thero, pa0camasa<g2tiy1 sa9ghamah1n1yako ‘Phayargyi-Sayadaw’ti vissuto Jlgar1bhiva9samah1thero c1ti evam1dayo mah1ther1 pi4akattayachek1 ganthantara-kusal1. Na pana tipi4akadhar1. Iceva9 buddhas1sane tipi4akadharasu00abh1vena chatti9s1dhikatisatavass1 atikkant1. Etthantare hi ther1nuther1 yath1bala9 yath1rucita9 ekapi4aka9yeva, tassa avayavameva v1 dh1resu9, na sakala9 pi4akattaya9.

Catutthamarammavijitak1le pana vijitissaf1 buddhas1sana-m1mak1 buddhas1sana9 cira9 pati4h1petuk1m1, s1sanavasso ca a55hateyyasahassak1la9 pattu9 1sanno, s1sanavassassa a55huteyyasahassak1la9 pattak1le ca marammavijite “Cha4hasa<g2ti9”n1ma mah1dhamma-sabha9 kattuk1m1. “Yadi tumh1ka9 vijite cha4hasa<g2ti9 k1tuk1m1. Tipi4akadhara9 puggalavisesa9 laddhu9 va4ati. Atthi pana tumh1ka9 vijite

¹ Bhaddanta S2lakkhandh1bhiva9so Sattamatipi4akadharatthero

tipi4akadharapuggalo”ti vijitantarabhikkh13hi vuttavacana9 anussaram1n1
tipi4aka-dhar1na9 samuppajjanatth1ya 1rabhi9su.

Tattha ca ‘ussava9 katv1 vicinana9va sacca’nti sammantiya pa4hama9
buddhas1sanasamiti-Buddhas1san1nuggaha-samitipamukh1, pacch1
vijitissaras1sanika-dhurandhara44h1napamukh1 Buddhas1sanam1mak1
tipi4akadharavicinana mah1ussava9 n1ma
dvinavut1dhikacatusatadvisahassa-s1sanavassato (A<galisato
ek3napa001s1dhikanavasateka-sahassato) pa44h1ya anusa9vacchara9
aka9su. Ta0ca 1gamussavasabh1valikhanussavavasena dvidh1 vibhajitv1
aka9su, 1game ca sabb1nipi tepi4akabuddhavacan1ni pariya1pa001ni,
v1can1magga-amaggavasena pana dvidh1 vibhatt1ni. Tattha sakala9
vinayapa4aka9, sakala9 abhidhammapa4aka9, suttantesu d2ghanik1yoti
eta9 v1can1maggapariya1panna9. Avasesa9 apariya1panna9. Ta9
sabbampi vissajjituk1mena sajjh1yamaggena punappuna9 sajjh1yitv1
v1cuggata9 k1tabbameva.

Sabh1vussave pana tasmi9 tasmi9 pi4ake p16i-a44hakath1-m3la42k1-
anu42k1-pur18a42k1-abhinava42k1d2ni sabb1ni pariya1 pann1ni, t1ni ca
anekkhattu9 oliketv1 lakkhitabb1ni visesa44h1n1ni su44hu lakkhitabb1ni,
pa4hama9 1gamu-ssava9 vissajjitv1 tattha jayapuppha9 pi6andhant1yeva
ca sabh1valikhanaussava9 vissajjitu9 ok1sa9 labhanti, eekasmi9 pi4ake
1gama-sabh1vavasena laddhajay1yeva ca apara9 pi4aka9 vissajjitu9.
Marammavijite vijjan1nesu n1n1ussavesu gambh2rataro parisuddhataro c1ti
sammato. Eva9 marammavijitaissarehi kato ma1ussavo **tipi4aka-
dharussavo** n1ma. Ta0ca mah1ussava9 tipi4akadhara
ov1d1cariyamah1ther1, tipi4akadharavicinanaup1sak1ti dve samitiyo
samaggl1 dhura9 gahetv1 karonti.

Tasmi9 ca mah1ussave jayapuppha9 pi6andhantesu 1gamu-ssave
jayan1na9 bh18ak1na9 “vinayadhara d2ghabh18aka
1bhidhammik1”dila0chan1ni ca sabh1valikhanussave jayan1na9
“vinayakovid1”dila0chan1ni ca niyy1tenti vijitissar1.
Ekapi4akadharadvipi4akadhar1na0ca pathaviya1na-udakay1nehi
maggagamanaa<ka9, tipi4akadhar1na9 pathavi-udaka-1k1say1nehi
maggagamanaa<ka9. Anum1sa9 ta85ulad1na9, tipi4akadharatther1na9
hatthi dantakhacita-b2janiya1 saha "Tipi4akadharadhammabha851-
g1rikala0chana" nti sabbampeta9 datv1 visesato Buddha s1san1nuggaha9
karonti.

Eva9 katv1 upp1danena ca ussavassa chabbassak1le
sattanavut1dhikacatusatadvisahassa1sanavasse (A<galisato
catupa881s1dhika navasatekasahassavasse) Mingundesav1s2
1dimatipi4akadharo **Bhaddanta-Viccitas1r1bhiva9sa mah1thero**

samuppanno. Tassa pana eva9 uppanna sabbepi marammaveji1. Visesena buddhabh1sik1 "Buddhas1sane catusatavassamatta9 antarahit1 tipi4akadharapuggalavises1 puna samuppann1. Asu00a9 buddhas1sana9 tipi4akadhareh2"ti 0atv1, Buddhas1sanacira44hitattha9 cha44hasa<g2ti kammatta9 cintetv1 ca pamodit1 sa0c1tasomanass1 ahesu9. So mah1ther1 "Ekantena uppajjituk1mena ekanteneva k1tabba9. Eva9 karonto avassa9 uppajjat2"ti ([]wu,fjzpfcsif wu,fvkyf t[kwfjzpfEdkifonf}] [lvdk] a00esa9 up1ya9 apadisanto viya hoti. Ta0ca pana mah1thera9 vissajanapuggala44h1ne 4hapetv1 cha44hasa<g2ti n1ma mah1dhammasabha9 su44hu aka9su.

Mingunmah1therassa pana citt1c1ra9 nay3padesa0ca oloketv1 pas2ditv1 di44h1nugati9 1pajjitv1 1rambhanena aægalisato sa44hy1dhika navasatekasahasase 'Pakokku-say1daw'ti vissuto dutiyatipi4akadharo **Bhaddanta Nemindo,**

Catusa44hy1dhikanavasatekasahasase 'Pyay-Say1daw'ti vissuto tatiyatipi4akadharo **Bhaddanta Kosallo,**

Catusattat1dhika navasatekasahasase catutthatipi4akadharo **Bhaddanta Suma<gal1la<k1ro,**

Pa0c1s2t1dhika navasatekasahasase 'Yaw-Say1daw'ti vissuto pa0camatipi4akadharo **Bhaddanta Sirind1bhiva9so,**

Pa0canavut1dhikanavasatekasahasase cha44hatipi4akadharo **Bhaddanta V1y1mind1bhiva9so,**

Ek3nasat1dhika navasatekasahasase sattamatipi4akadharo **Bhaddanta S2lakkhand1bhiva9so,** A44hamatipi4akadharo **Bhaddanta Va9sap1l1la<k1ro** c1ti dve tipi4akatthero, ekavasssamuppann1,

Dvisahassavasse navamatipi4akadharo **Bhaddanta Gandham1l1la<k1ro,**

Catuvass1dhikadvisahasase dasamatipi4akadharo **Bhaddanta Sundaro,** Ek1dasamatipi4akadharo **Bhaddanta Indap1lo** c1ti dve tipi4akatther1 ekavasseyeva samuppann1. Iceva9 Buddhas1sane pacchima55habh1ge ek1dasa tipi4akadhara-tther1 samuppann1.

Tesu pa4hamo dutiyo tatiyo catuttho c1ti catt1ro mah1ther1 diva9 gat1. Satteva adhun1 avases1.

Samuppann1 ca sabbepi te tipi4akadharatther1—

"At2te me o44hajivh1, k1matth1ya va6a0jit1"

Buddhas1sanatth1yeva va6a0je adhun1 aha"nti vacan1nu-r3pa9 'At2tesu me anekabhavesu o44hajivh1 k1magu8atth1ya eva va6a0jit1. Imasmi9 pana bhave t1 aha9 Buddha-s1sanatth1yeva va6a0j1mi. T1hi Buddha9 samp3jay1m2'ti su44hu manasikatv1,

"Posath1mena patabba9, appatv1yeva antar1"

Na 1pajj1mi vos1na9, kassa9 purisak1riya"nti 1j1n2yacitta9 samu44h1petv1,

"Uyy1meneva sijjhanti, na cin1ya kat1ni ve"

Na hi suttassa s2hassa, pavisanti mukhe mig1"ti por181cariyehi vuttavacan1nur3pa9 'Uyy1masa<khatena mahuss1heneva tipi4akabuddhavacan1ni me jivhagge 4hapesu9 sakk1, Na cint1matten1'ti mahuss1hena mah1v2riyena 1rabhitv1,

"Bahu9 lahu9 ca gaha8a9, samm3padh1ra8ampi ca"

Gahitass1sammussana9, eta9 sikkhanalakkha8a"nti vacan1-nur3pa9 bahuggaha8a9 lahuggaha8a9 su44huupa-dh1ra8a9 gahitaasammussananti cat3hi sippasikkhana-lakkha8ehi ugga8hitv1, sajjh1yitv1, manas1nupakkhitv1, pa001ya suppa4ivijjh1v1.

"Potthakesu ca ya9 sippa9, parahatthesu ya9 dhana9"

Yath1kicce samuppanne, Na ta9 sippa9 na ta9 dhana"nti n2tivacan1nur3pa9 'Tipi4akapotthakesu paripu88a9 vijjam1nesupi tasmi9 tasmi9 acc1yikakiccakara82ye samuppanne sukhava0janattha9 sukhavinicchayattha9 parappav1damaddanattha0ca buddhavacan1ni dh1retabb1ni. A44hakath1_42k1d2ni ca pagu81ni k1tabb1n2'ti manasikatv1,

"Ma9 disv1 di44h1nugati9, 1pajjissanti pacchin1"

Saddhammassa jotane ca, sakku8eyyu9 visesato"ti samm1 patthayitv1 ca asithilena d44haparakkamena 1raddhatt1 tipi4akadharabh1va9 sampatt1.

Yath1patthita0ca vijitissarappamukh1 bah3 vejit1 up1sakop1sik1 "Gu8avante passanti jan1"ti vacan1nur3pa9 tipi4akadhatthere n1n1p3j1nayehi anekkhattu9 p3jenti "Dhammaceti1 ete puggal1"ti. Tesa0ca vacana9 sotabba9 ma00anti, icchaticchitamagga0ca te sapariv1r1 yath1sukha9 gantu9 labhanti, d1navatthu0ca tesa9yeva d1tabba9 ma00itv1 d1nena tehi kat1ni s1sanakicc1ni lokiyakicc1ni ca yebhuyyena sijjhanti, bahu9 te s1sana-lokahita9 1vahanti. Tath1 hi Mingunmah1thero tipi4akadharagu8asampannatt1 Mingun-Yangon-Pyinoolwindesesu tipi4akanik1y1r1me, Yangon-Mandalaymah1nagaresu pariyattis1sanat-takkas2la-mah1vijj1laye, bah3 parisupa44h1kanayad1n1r1me, j2vitad1na-

bhesajjas111dayo c1ti anek1ni s1sanalokavu55hikar1ni kamm1ni k1tu9 sakkoti, tath1 a00epi tipi4akadhar1.

Pacchim1 sotujan1 ca te disv1 di44h1nugati9 1pajjitv1 "Mayampi t1dis1 bhaviss1m1"ti anol2nav2riy1 mogha9 k1la9 akhepetv1 samm1 1rabhitv1 tipi4akadhar1 dvipi4akadhar1 ekapi4akadhar1 lokahitakar1 s1sanadhuran-dhar1 s1sanap1lak1 s1sanadhaj3pam1 saddhammajotik1 ca ahesu9 honti bhavissanti ca. Imin1 nayena Buddhas1sanampi vu55hi9 vir36hi9 vepulla9 1pajjitv1 cira9 4hassat2ti.

Pāliuggaṇhavidhī

Ven. Dhammalankara

Namatthu ratanattyassa

topara7 buddhavacanassa cira4hitiy1 dhura7 pariyatti-bhedo
bahussutapabhedo akkharakosalada7 uggaha8a-vidhi
ugga8hitabbagant1 parampar1bhatat1 tipi4akaantara-dh1nakath1 ca
da4habb1.

Dve dhur1ni

Tattha hi katama7 dhura7? thammapada4hakath1ya0hi ya7
mah1p1lo... satth1ra7 upasa<kamitv1 vanditv1 pucchi "Bhante,
imasmi9 s1sane kati dhur1n2--ti? ``gantadhura9, vipassan1dhuranti
dveyeva dhur1ni bhikkh3--ti. ``Katama9 pana, bhante, gantadhura9,
katama9 vipassan1dhura--nti? ``Attano pa001nur3pena eka9 v1 dve v1
nik1ye sakala9 v1 pana tepi4aka9 buddha vacana9 uggahitv1 tassa
dh1ra8a9, kathana9, v1cananti ida9 gantadhura9 n1ma.
Saladahukavuttino pana panta-sen1san1bhiratassa attabh1ve khayavaya9
pa4hapetv1 s1taccakiriyavasena vipassana9 va55hetv1 arahattagga-
ha8anti ida9 vipassan1dhura9 n1m1.

Tidh1 pariyatti bhedo

Katamo pariyattibhedo? A4hakath1ya0hi ya9 pariyatti-bheda9
sampatti9 vipatti0c1pi ya9 yahi9 p1pu81ti yath1 bhikkhu tampi
sabba9 vibh1vaye.

Iti ettha pana t2su pi4akesu tividho pariyattibhedo da4habbo. Tisso hi
pariyattiyo alagadd3pam1, nissara8atth1, bha851g1rikapariyat2ti.

Tattha y1 duggahit1, up1rambh1dihetu pariy1pu41, aya9 alagadd3pam1.
Ya9 sandh1ya vutta9 ``seyyath1pi, bhikkhave, puriso alagaddatthiko
alagaddagave2 alagaddapariyesana9 caram1no, so passeyya mahanta9
alagadda9, tamena9 bhoge v1 na<gu4he v1 ga8heyya, tassa so
alagaddo pa4iparivattitv1 hatthe v1 b1h1ya9 v1 a00atarasmi9 v1
a<gapacca<ge 5a9seyya, so tato nid1na9 mara8a9 v1 nigaccheyya

marāḥamattaṃ vā dukkhaṃ. Taṃ kissa hetu? Duggahitattī, bhikkhave, alagaddassa. Evameva kho, bhikkhave, idhekacce mogha purisā dhammaṃ pariyaṭṭanti, suttaṃ (pa) vedaladaṃ, te taṃ dhammaṃ pariyaṭṭitvā tesaṃ dhammānaṃ paṭṭiya atthaṃ na upaparikkhanti, tesaṃ te dhammānaṃ paṭṭiya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti, te upārambhānaṃ ceva dhammaṃ pariyaṭṭanti, itivā dappamokkhānaṃ ca, yassa catthāya dhammaṃ pariyaṭṭanti, taṃ ca atthaṃ nānubhonti, tesaṃ te dhammānaṃ duggahitā dāgharattaṃ ahitāya dukkhāya saṃvattanti. Taṃ kissa hetu? duggahitattī, bhikkhave, dhammānaṃ-nti.

Yā pana suggahitā sālakkhandhādīpāripāriyāyeva kāka-khamānena pariyaṭṭitvā, na upārambhādīhetu, ayaṃ nissaraḥatthī. Yaṃ sandhāya vuttāṃ tesaṃ te dhammānaṃ suggahitā dāgharattaṃ hitāya sukhlāya saṃvattanti. Taṃ kissa hetu? Suggahitattī, bhikkhave, dhammānaṃ-nti. Yaṃ pana pariyaṭṭitakhandho pahānakilesō bhāvitamaggo pāṭṭiddhākuppo sacchikatanīrodho khāḥāsavo kevalāṃ pavēḥḥpālanatthāya vāḥḥnūrakkhaḥatthāya pariyaṭṭitvā, ayaṃ bhāḥḥgārikapariyaṭṭitvā. Ayaṃ pariyaṭṭibhedo nāma.

Vināyaṃ pana suppaḥipanno bhikkhu sālāsampattīṃ nissāya tisso vijjā pāṭṭitvā, tīsaṃyeva ca tattha pabhedavaca-nato. Sutte suppaḥipanno samādhisampadāṃ nissāya cha abhiḥḥ pāṭṭitvā, tīsaṃyeva ca tattha pabhedavacanato. Abhidhamme suppaḥipanno paḥḥḥsāmpadāṃ nissāya catasso pāḥḥḥsāmbhidā pāṭṭitvā, tīsaḥca tattheva pabhedavacanato.

Tividho bahussuto

Katamo bahussutapabhedo? Aḥḥhakathāyaḥca yaṃ ayaṃ pana bahussuto nāma tividho hoti nissayamuccanako, parisupāḥḥpako, bhikkhunovādakoti. Tattha nissaya-muccanakena upasampadāya paḥḥcāvassena sabbantimena paricchena dve mātīkā paguḥḥ vācuggatā kātābhā pakkhadivasesu dhammāsvānatthāya suttantato cattāro bhāḥḥavāḥḥ, sampattānaṃ parikathanatthāya andhakavinda mahāḥḥhulovādaambaḥḥḥasadiso eko kathāmaggo, saḥḥgha bhattamaḥḥgalāmaḥḥgalesu anumodanatthāya tisso anuma-danā, uposathapavāḥḥḥdijānanatthāṃ kammākkamma vinicchayo, samāḥḥadhammakaraḥḥatthāṃ samādhivasena vā vipassāsvasena vā arahattapariyosānamekaṃ kammāḥḥḥnaṃ, ettaḥḥ uggahetabbaṃ. Ettāvātī hi ayaṃ bahussuto hoti cātuddiso, yattha katthaci attano issariyena vasitvā labhati.

Parisupāḥḥḥpakena upasampadāya dasāvassena sabbantimena

paricchena parisaṅ abhivinaye vinetuṅ dve vibhaṅgā paguṅ vācūggaṅ kītabbā, asakkontena tīhi jānehi saddhiṅ parivattanakkhamā kītabbā, kammā kammaṅca khandhakavattaṅca uggahetabbaṅ. Parisāya pana abhidhamme vinayanatthaṅ sace majjhimabhāṅsako hoti mūlāpāṅsako uggahetabbo, dīghabhāṅsakena mahā vaggo, sāyuttabhāṅsakena heḷhimā vā tayo vaggā mahāvaggo vā, āguttarabhāṅsakena heḷhā vā uparī vā upaṅṅhanikāyo uggahetabbo, asakkontena tikanipītato pāḷhāya heḷhā uggahetumpi vāḷati. Mahāpaccariyaṅ pana `ēkaṅ uggaḅhantena catukkanipītaṅ vā pāṅcāka nipītaṅ vā gaḅetuṅ vāḷatīti vuttaṅ. Jītakabhāṅsakena sīḷhakathāṅ jītakāṅ uggahetabbaṅ, tato oraṅ na vāḷati. Dhammapadampi saha vatthunā uggahetuṅ vāḷatīti mahāpaccariyaṅ vuttaṅ. Tato tato samuccayaṅ katvā mūlāpāṅsakaṅ vāḷati, na vāḷatīti? `Na vāḷatīti kurundaḷhakathāyaṅ pāḷikkhit-taṅ, itarīsū vicīraṅsīyeva natthi. Abhidhamme kiṅci uggahetabbanti na vuttaṅ. Yassa pana sīḷhakathampi vinayapīḷakaṅ abhidhammapīḷakaṅca paguṅṅ, suttante ca vuttappakāro gantho natthi, parisaṅ upaḷhāpetuṅ na labhati. Yena pana suttantato vinayato ca vuttappamāro gantho uggahito, ayaṅ parisupāḷhāpako bahussuto hoti disīpī-mokkho yenakāmaṅgamo, parisaṅ upaḷhāpetuṅ labhati. Bhikkhunovīḷakena pana sīḷhakathāni tīṅ piḷakāni uggahetabbāni, asakkontena catīsū nikāyesu ekassa āḷhakathā paguṅ kītabbā, ekanikāyena hi sesanikāye-supī pāḷhaṅ kathetuṅ sakkhissati. Sattasu pakāraṅesu catuppakāraṅssa āḷhakathā paguṅ kītabbā, tattha laddhanayena hi sesapakāraṅesu pāḷhaṅ kathetuṅ sakkhissati. Vinayapīḷakaṅ pana nīnatthaṅ nīnīkīraṅṅ, tasmā taṅ saddhiṅ āḷhakathāya paguṅ kītabba-meva. Ettīvatī hi bhikkhunovīḷako bahussuto nīma hotīti. Ayaṅ bahussutapabhedo nīma.

Yāṅca vuttaṅ pīḷiāṅ so imaṅ lokaṅ sadevakaṅ samīrakaṅ sabrahmakaṅ sassamaḅabrīhamaṅṅ pajāṅ sadevamanussaṅ sayaṅ abhiṅṅ sacchikatvā pavedeti so dhammaṅ deseti īḷakālyīraṅ majjhekālyīraṅ pariyosīna kālyīraṅ sīttāṅ sabyaṅjanaṅ kevalaparipuṅṅṅ parisu-ddhaṅ brahmacariyaṅ pakīsetīti. Akkharakosal ladaṅ yathā vuttābahussatābhīvatappīvacanavijī-nanāthikena ca akkharakosallādamicchitābbaṅ, yasmā pana vuttaṅ-sī mīgadhī mūlābhīsīya, narī yīyīdikappīkī brahmāno cassutīlīpī, sambuddhī cīpi bhīsare.

Yo niruttiṅ na sikkheyyā, sikkhanto pīḷakattayaṅ
 Pade pade vikaṅkheyyā, vane andhagajo yathā
 Yo niruttiṅ susikkheyyā, sikkhanto pīḷakattayaṅ

Pade pade na ka<kheyya, vane cakkhumigo yath1.

Sithila9 dhanita0ca, d2gharassa9 garuka9 Lahuka0ceva niggahita9, sambandhavavatthita9 Vimutta9 dasadh1 bya0janabuddhiy1 pabhedoti ca.

Yo koci lokiyalokuttar1dabhedo vacanattho, so sabbo akkhareheva sa001yate. Sithiladhani1diakkhara-vipatti-ya0hi atthassa dunnayat1 hoti, tasm1 akkharakosalada9 bah3pak1ra9 buddhavacanesu, ettha pad1nipi akkhara-sannip1tar3patt1 akkharesveva sa<gayhan2ti ca, tasm1 jinas1sanadhikamassa akkharakosaladam3lakatt1 ta9 samp1detabba9.

Yath1vuttanayena sambh3tapadaby1mohavasena padatthepi by1mohasambhavato suttantopadassit1ya di44hivinive44ha-n1ya ca abhidhamm1gate n1mar3paparicchede ca vinaya niddi44he sa9var1sa9vare ca akosalada9 siy1, yo pana p1vacana9 na vij1n1ti, sopi tattha tattheva vutt1su adhis2laadhicittaadhipa001sikkh1su pavattitumasamattho, kusalo pana samattho pa001lokapa4il1bhato.

Uggahanavidhi

Por181cariyehi ca ya9pi vacana9 —

Su ci pu bh1 vi li si mutto,
Na hi so pa85ite bhava
Dharanto cha ime dhamme,
Pu88acandova sobhat2ti.

Tatthe ceta9 “su”iti sut1sutapubbasavana9, “ci”iti tassa cintana9, “pu”iti ka<khapucch1, “bh1”iti punappuna9 bh1sana9 yath1paguna9 v1cuggata9. “vi”iti atthabya0ca navinicchayo yath1 gantantarena s1dhakas1dhyena sa9sanditv1 visuddha9 labhati, “li”iti potthako likhana9.

Athav1 cakkhun1 r3pasampayuttanta9 passitv1 sotena sutv1 mukhena alad1pasalad1pa9 katv1 hatthena likhitv1 uggahanavidhi k1tabbo. Tasm1 akkharakosalada9 sampa-deyya hitatthiko upa44haha9 gur9u samm1 u44h1n1d2hi pa0cah2ti vacanato u44h1na-upa44h1na-paricariy1-sussus1-sakkaccasippapa4iggaha8ehi samm1 upa44hahantena savana-uggahana-dh1ra8a-paripucch1-bh1van1hi ka<kh1 viccheda9 katv1 vi001tabba9 saddalakkha8a9.

Ugga8hitabba8hitabbagant1

Katame gant1 uggahetabb1? Catt1roame veyy1kara81bhi dh1nachand1la<k1ragant1 pathamamuggahetabb1. Tesu t1va c36aveyy1kara8a9 ugga8hitabba9 p16isikkh1 padama0jar2 vibhatyatthagantho ca, tato mah1veyy1 kara8o bh1l1vat1ro kacc1yanagantho padar3pasiddhi-padas1dhana9 moggalad1naby1kara8a9 v1 kasm1? Aveyy1kara8otu andho viya buddhavacanesu pade pade vika<kheyya tato nigha85ukosaitin1miko abhidh1nagantho dh1tvatthagantho ugga8hitabbo. Kasm1? Abhidh1naganta-vajjito hi badhiro viya buddhavacanevu dhamma9 su8antopi na j1n1ti, tato s1hicca ala<kati kabba bandhaitin1miko subodh1la<k1ragantho ugga8hitabbo, kasm1? s1hiccarahito hi pa<gu viya buddhavacana9 su8antopi dhammarasa9 pivita9u na ussahati. Tato chandaitin1mika9 vuttodaya9 ud1hu chandoma0jar2, kasm1? chandavivajjito hi g1th1bandha9 katheta9u sakkoti m3gova supina9 passanto. Tasm1 catt1rome gant1 pa4hamamuggahetabb1yeva. Por181 pan1hu —

Aveyyikara8o tvandho, badhiro kosavajjito
A1hiccarahito pa<gu, m3go chandavivajjito
Yo saddasatthakulo, kusalo nigha85u
Chandoala<katisu, niccakat1-bhiyogo
So-ya7 kavittavikalopi kav2su sa<khya-
Moggayha vindati hi kittimamanudar3panti.

Parampar1bhatat1

Katha7 p1vacanaparampapar1bhatavidhi? Aya7 hettha anupubbikath1. Imasmi7 kira sa<k1d2pe ca851la-tissamah1bhaye sakko devar1j1 mah1u6umpa7 m1petv1 bhikkh3na7 1roc1pesi mahanta7 bhaya7 bhavissati na samm1 devo vassissati bhikkh3 paccayehi kilamant1 pariyatti7 sa84h1reta7u na sakkhissanta parat2ra7 gantv1 ayyehi jivita7 rakkhita7u va4a4ti ima7 mah1u6umpa7 1ruyha. kacchatha bhante yesa7 ettha nisajja44h1na7 nappahoti te ka44hakha85epi ura7 4hapetv1 gacchantu sabbesa7 bhaya7 na bhavissat2ti. tad1 samuddat2ra7 patv1 sa44h2 bhikkh3 katika7 katv1 amh1ka7 ettha kamanakacca7 natthi maya7 idheva hutv1 tepi4aka7 rakkhiss1m1ti. Tato nivattitv1 dakkhi8a malayanapada7 gantv1 kandam3lapa88ehi j2vita7 kappent1 vasi7su. K1ye vahante nis2ditv1 sajjh1ya7 karonti avahante v1lika7 uss1petv1 pariv1retv1 s2s1ni eka44h1ne katv1 pariyatti7 sammasanti. Imin1 niy1mena dv1dasasa7 vacchar1ni s144hakatha7 tepi4aka7 paripu88a7 katv1 dh1rayi7su. Bhaye v3pasante uttasat1 bhikkh3 attano gata44h1ne s144hakathe tepi4ake

ekakkharampi ekabya0janampi avin1vetv1 imameva d2pam1gamma kaladag1majanapade ma85a1r1mavih1re pavisi7su. Ther1na7 1gatappavutti7 sutv1 imasmi7 d2pe oh2n1 sa4h2 bhikkh3 there passiss1m1ti gantv1 therehi saddhi7 tepi4aka7 sodhent1 ekakkharampi ekabya0jana-mpi asamenta7 n1ma na passi7su. Ima7 sutta7 sutv1 dhammakathik1 attano v1da44hapanatth1ya ima7 sutta7 1hari7su —

Y1va ti4hanti suttant1, vinayo y1va dippati
T1va dakkhanti 1loka7, s3riye abbhu4hite yath1
Suttantesu asantesu, pamu44he vinayamhi ca
Tamo bhavissati loke, s3riye attha-gate yath1
Pa4ipattiya7 4hito dh2ro, yogakkhem1 na dha7sat2ta.

Imasmi7 sutte 1ha4e pa7suk3likatther1 tu8h2 aheta7u. Dhamma kathikatther18a7yeve vacana7 parato ahosi. Yath1 hi gavasatassa gavasahassassa va antare pave82p1lik1ya dhenuy1 asati va7so s1 pave82 na gha4iyati evameva 1raddhavipassak1na7 bhikkh3na7 satepi sahasasepi sa7vijjam1ne pariyattiy1 j1nanatth1ya p1s18api44he akkharesu upanibandhesu y1va akkhar1ni dharanti t1va nidhikumbh2 na44h1 n1ma na hoti evameva pariyattiy1 dharam1n1ya s1sana7 antarahita7 n1ma na hot2ti. Aya7 p1vacanaparampar1bhatavidhi n1ma.

Tipi4akaantaradh1na

! dito pa44h1ya yath1vuttakara8a0cepi na siy1. Tathagata dhammavinayo antaradh1yissati. Vutta0ceta9 —

T28i hi antaradh1n1ni n1ma pariyattiantaradh1na9, pa4ivedhaantara dh1na9, pa4ipattiantaradh1nanti. Tattha pariyatt2ti t28i pi4ak1ni. Pa4ivedhoti saccapa4ivedho. Pa4ipatt2ti pa4ipad1. Tattha pa4ivedho ca pa4ipatti ca hotipi na hotipi. Ekasmi0hi k1le pa4ivedhadhar1 bhikkh3 bah3 honti, eso bhikkhu puthujjanoti a<guli9 pas1retv1 dassetabbo hoti. Imasmi9yeve d2pe ekav1re puthujjana bhikkhu n1ma n1hosi. Pa4ipattip3rik1pi kad1ci bah3 honti kad1ci app1. Iti pa4ivedho ca pa4ipatti ca hotipi na hotipi, s1sana44hitiy1 pana pariyatti pam18a9.

Pa85ito hi tepi4aka9 sutv1 dvepi p3reti. Yath1 amh1-ka9 bodhisatto 161rassa santike pa0c1bhi001 satta ca sam1pattiy0 nibbattetv1 nevasa001n1sa001yatanasam1-pattiy1 parikamma9 pucchi, so na j1n1m2ti 1ha. Tato udakassa santika9 gantv1 adhigata9 visesa9 sa9san-detv1 nevasa001n1sa001yatanassa parikamma9 pucchi, so 1cikkhi, tassa vacanasamanantameva mah1satto ta9 samp1desi,

evameva pa00av1 bhikkhu pariyatti9 sutv1 dvepi p3reti. Tasm1 pariyattiy1 4hit1ya s1sana9 4hita9 hoti.

Yad1 pana s1 antaradh1yati, tad1 pa4hama9 abhidhammap1aka9 nassati. Tattha pa4h1na9 sabbapa 4hama9 antaradh1yati, anukkamena pacch1 dhammasa-gaho, tasmi9 antarahite itaresu dv2su pi4akesu 4hitesupi s1sana9 4hitameva hoti. Tato suttantapi4aka9 antaradh1 yati. Dv2su pana pi4akesu antarahitesupi vinayapi4ake 4hite s1sana9 ti44hati. Tato vinayapi4aka9 antaradh1yati. Setavatthasama8ava9so pana kassapabuddha k1lato pa4h1ya s1sana9 dh1reta9u n1sakkhi.

Pa4isambh2d1 pattehi vassasahassa9 a4h1si. Cha61bhi00ehi vassasahassa9. Tevijjehi vassasahassa9. Sukkhavipassakehi vassasahassa9. P1timokkhehi vassasahassa9 a4h1si. Pacchimakassa pana saccapa4ivedhato pacchimakassa s2labhedato ca pa4h1ya s1sana9 osakkitan1ma hoti. Tato pa4h1ya a00assa buddhassa uppatti na niv1rit1ti.

Nigamanag1th1

Bh1saye jotaye dhamma9,
pagga8he isina9 dhaja9
Subh1sitadhaj1 isayo,
dhammo hi isina9 dhajo
Cira9 ti44hatu saddhammo,
dhamme hontu sag1rav1
Sabh1ya9 dhamm1la<k1ro,
sakkacca9 vo nam1mihanti

Abhidhammapariy1pu8anampi K1tabba9

Ven. Nyanakusalo

Abhidhammo n1ma atireko dhammo viseso v1 dhammo. so hi amh1ka9 bhagavato vacana9 hoti. arahato samm1sambhuddhassa devesu t1vati9sesu devat1na9 atth1ya caturoghaniddharanattha9 tena desito manuss1disatt1na9 atth1ya pana s1riputtather1di 1cariyaparampar1ya id1bhato hoti.

Paramatthab1hullato desitatt1 paramattha- desan1ti vuccati. yath1dhamma9 s1sanatt1 yath1dhammadesan1tipi, rag1dipa4ipakkkhabh3tassa n1mar3pa paricchadassa kathanatt1 namar3pa-paricchadakath1tipi, b1hullato adhipa001sikkh1ya vuttatt1 adhipa001sikkh1tipi vuccati.

Abhidhammapi4ake vutt1ya pa001ya kiles1na9 anusayapa4ipakkkhat1 kiles1na9 anusayappah1na9 abhidhammapi4ake vuttanti vi001yati.

Abhidhammapi4ake hi att1divinimuttasabh1va-dhammo pak1siyati. Catassanna9 pa4isambhid1na9 abhidhammapi4akeyeva pabhedavacanato abhidham-mapi4ake suppa4ipanno bhikkhu pa001sampada9 niss1ya catasso pa4isambhid1 p1pu8a1t2ti vinn1yati.

Abhidhammapi4ake duppa4ipanno dhammacinta9 dhammasabh1va vij1nana9 4ha1tabbamariy1d1ya9 at4hatv1 “ cittupp1damattena d1na9 hoti. Sayameva citta9 attano 1rama8a9 hoti.

Sabba9 citta9 asabh1vadhamm1ramma8an ”ti evam1din1 atidh1vanto atikkamitv1 pavattam1no buddhavisayaiddhivisayakammavip1kaloka visaya sa<kh1taacinteyy1ni cinteti. tato acinteyya-cintanato cittakkhepa9 p1pu81ti.

Abhidhammadesan1 kevala9 pa001ppadh1n1 paramatthadhamm1na9 yath1sabh1vapa4ivedha-samatth1ya pa001ya tattha s1tisayappavattito abhidhammapi4ake hi paramatthadhamm1na9 yath1sabh1vapa4ivedha samatth1 pa001s1tisaya9 pavattati. Tasm1 abhidhammadesan1 pa001ppadh1n1yeva na vinayadesan1 viya karu81ppadh1n1 n1pi suttantadesan1 viya karu81pa001ppadh1n1 1bhidhammikabhikkh3yeva dhammakathik1

avases1 dhammakatha9 kathent1pi na dhammakathik1. Kasm1? Te hi dhammakatha9 kathent1 kammantara9 vip1kantara9 r3p1r3papari ccheda9 dhammantara9 alo5etv1 kathenti. ! bhidhammik1 pana dhammantara9 na 1lo5enti. Tasm1 1bhidhammiko bhikkhu dhamma9 kathetu v1 m1 v1. pucchitak1le pana pa0ha9 kathessat2ti ayameva ekamtadhammakathiko n1ma hoti.

Evam1dika9 k1rana9 niss1ya sa9s1raddhik1 maya9 caturoghato niddharanatth1ya pitubuddhena desita9 abhidhamma9 pariy1-pu8eyy1m1ti uyyojemi. ahampi etarahi abhidhamma9 v1cemi.

Abhidhamm1nus1rena , pa4ipatti9ca p3raka9.
pa4ivedharasass1da9 , s2gha9nubhontu s1dhavoti .
ayamabhipatthan1 mama.
mah1dh1tu1r1me vasiko
01nakusalo bhikkhu
m1gham1sassa ju8hapakkhe cuddasame divase kat1ya9.

Kacc1yanaby1kara8assa nid1na9

Bhaddanta Pa8d1to¹

Loke por181cariyehi ca vattam1nik1cariyehi ca P16i9 ugga8hant1na9 sotujan1na9 atth1ya hit1ya sukh1ya by1kara81ni racayi9su. Tesu kacc1yanappakara8a9 pur18a0ca vissuta0ca hoti. Yasm1 hi ta9 potthaka9 1yasm1 kacc1yatthero racayi, tasm1 ganthak1rakassa n1ma9 paticca tampi "kacc1yanaby1kara8an"ti n1ma9 karonti. Tattha hi "sandhi, n1ma, k1raka, sam1sa, taddhita, 1khy1ta, kita, u81d2"ti vitth1ravasena a44ha ka8d1 1gat1. Tath1p2 sa<khepena catukkapp1ni p1ka41ni "sandhi, n1ma, 1khy1ta, kibbidh1n1"ti. Suttasa<khepena pana (673) sutt1ni santi.

Keci viduno vadeyyu9 "yad1 ganthak1rak1 apadisitabb1ni potthak1ni na santi, tad1 bah3 ganth1ni likhitu9 na sakku8issant2" ti. Tath1 hi 1yasm1 kacc1yatthero upanisayatth1 aparicitasakkatan1m1cariy1na9 tadattha parij1nan1ya sukh1v1halokanattha9 paricituk1m1na9 ugga8hatth1ya sakkataganthesu 1gat1ni sutt1ni uddharitv1 p16ibh1s1y1nur3p1ni katv1 kacc1yanappakara8a9 racay2ti ma00e. Ettha pana maya9 kacc1yanassa pur1vutta gat1ni p1dak1ni icchitabbat1 pariyesiss1ma. Mah1yasattherena pana racite kacc1yanabhedapakara8e vakkham1na9 j1neyya—

"Kacc1yanato yogo, vutti ca sa9ghanadino,
payogo brahmadattena, ny1so vimalabuddhin1".

Kacc1yanatthero ca Sa9ghanand2 ca sadiso, tath1 hete n1mameva matta9 bhinno hot2ti kacc1yabheda42k1ya9 vutta9. Atha itih1sa-viduno bahoso sampad1cchi9su "1yasm1 kacc1yano bhagavato sammukhe etadagge thapito puggalo hoti, ud1hu ekacce a00ataro kacc1yano"ti. Vutta0heta9 da6ha9 ny1saganthe, yath1ha "etadagga9 bhikkhave mama s1vak1na9 bhikkh3na9 sa9khittena bh1sitassa vitth1rena attha9 vibhajant1na9 yadida9 mah1kacc1yano"ti.

Idha 1cariya vidhy1bhusanassa sann44h1nampi da44habba9 "'ito mathur1y1'ti ud1hara8a9 kacc1yanaganthe gahetv1, kacc1yanatthero pana

¹ Bhaddanta Pa8d1to (nayadesako), Parades2yo ca parivattanamah144h1cero N1n1des2ya Therav1da Buddhas1sana Dhammad3ta M1h1vijj1laya9, Verikkhaya nagare, Marammara44he

mathurara⁴he vij¹to". A⁰⁰e pa⁸dit¹ att¹na⁹ v¹dantar¹ni pi kathiayi⁹su "Asokamah¹r¹jak¹lato aparabh¹ge uppajjita⁹ 'upaguttena m¹ro bandho' ti ud¹hara⁸a⁹ d²petv¹, kacc¹yano pana upaguttakkhette likhitassa ekassa potthakassa n¹mameva bhav^{eyy}¹ti. Tasm¹ maya⁹ visesato anussarimh¹ "kacc¹yano (250 BC) vassato aparak¹le gantha⁹ 1rabh^Ēti. S²ha⁶ad²pe bahuso pa⁸dit¹ samp⁴icchita⁹ eka⁹ v¹dantra⁹ eva-m¹ha⁹su "kacc¹yana by¹kara⁸ena tip⁴akanik¹ye 1gat¹ni ud¹hara⁸1ni apanetv¹ sakkata-k¹tantre p¹6i-nur³p¹ni sut¹ni vidh²yi⁹su, Athav¹ n¹n¹vidhehi nayehi p⁴ima⁸ditv¹ kappabhedesu a⁰⁰ama⁰⁰a⁹ sam¹n¹ ahesu⁹ c¹ti".

Tath¹ hi 1yasm¹ buddhaghosatthero bah³su a⁴hakathesu kacc¹yanassa sa⁹va⁸⁸an¹yo neva apadisi. Ta⁹ kissa hetu? tassa khette kacc¹yanassa na vijjam¹natt¹. Kacc¹yanassa hi voh¹rehi buddhaghosassa v¹c¹ bhinn¹ ahesu⁹. Yath¹— "patham¹=paccatta⁹, dutiy¹=upayoga⁹, tatiy¹=kara⁸a⁹, catutth²=sampad¹na, pa⁰cam²=nisagga, cha⁴h²=s¹m², sattam²=bhumma, 1lapana= 1lapana". T²k¹cariyak¹le pana parakkamab¹hu- r¹jak¹le (AD 1164) 4²k¹cariy¹ racit¹ voh¹r¹ kacc¹yanassa paricitt¹hi v¹c¹hi sadis¹ 1ha⁹su.

Apare cintesu⁹ ca saddahi⁹su ca "kacc¹yanappakara⁸a⁹ p¹ni⁸²yamh¹ ceva k¹tantrappakaramh¹ ca 1gat¹ni ekecc¹ni sut¹ni sa[<]kh¹ipitv¹ racitan"ti. Tesu (4th century BC) k¹le P¹⁸in² isi p¹⁸in²yagantha⁹ ca, 1cariya Sabbavamma (3rd century BC) sa⁹vacchare k¹tantaragantho racito. Tattha k¹tantragantho (546) suttehi saddhi⁹ sattaka⁸d¹ni vibha²yanti "sandhi, n¹ma, k¹raka, sam¹sa, taddhita, 1khy¹ta, kit¹ti. U⁸¹dikappa sut¹ni pana k¹tantre na pakkhitabb¹ni. Katam¹ni pana t¹ni? u⁸¹dikappa sut¹ni kibbidh¹nakappassa avasi⁴hasutt¹na⁹ (sa[<]gahe) dassitatt¹. Marammara⁴he racitassa moggal¹nanissayassa nid¹ne eva-m¹ha "k¹tantr¹paran¹madheyya⁹ kal¹pa (k¹tantra)by¹kara⁸a⁹ manuss¹nekattacanda (1279) parimite vasse assayujjan¹sassa ju⁸hapakkhe cuddasame dine kevalaparipu⁸⁸ata⁹ gat¹ti. Id¹ni kacc¹yanapakara⁸a⁹ sotujan¹na⁹, pa⁸dit¹na⁹ antre ca paricayatth¹ya cira⁹ ativiya bah³pak¹ra⁹.

SiriLa<k1ya9 P1libh1s1ya Obh1so

Ven. Dhammananda¹

Sirighanasugatath1gatassa arahato samm1 sambuddhassa dhamma9
La<k1dhara8itale virocanath1ya Vijjodayaparive8a0ca Vijj1la<k1ra
parive8a0c1ti siri La<k1ya9 at2va p1ka42bh3tehi dv2hi parive8ehi
katamaparimitamanuggaha9 m1gadh2bh1s1m1makehi janehi sadl
samanussaritabba9. Na hettha sa9sayo, n1'ha9 pahomi im1ni parive81ni
tesu 1cariyap1cariyabh3tehi 1gat1gamehi bahussutehi mal1therehi
p1libh1s1y1bhiva55hanath1ya katakamm1ni ca y1vajjatana9 tato
p1tubh3tehi bahussutehi gih2pabbajitajanehi m1gadhik1ya niruttiy1
lekhanabh1san1din1 kat1ni kicc1ni ca vitth1rena 1cikkhitu9. Tasm1ha9
visesato pana desantarav1s2namath1ya ya9 ki0ci sa<khepato
samud1hariss1mi tesa9 ajjh1pan1yatanesu pattha4ag1ravena ca.

Imesu parive8esu 1dibh3ta9 Vijjodayaparive8a9 kitthuvassato
dvisattat1dhik144hasatuttarasahassme vasse paramabodhisattagu81dhiv1sin1
Sippakhagge Suma<gal1bhidh1nena yatissarena 1raddha9. Tato vassattaye
atikkante Ratmal1ne Dhamm1lok1bhidh1nena mah1therena Vijj1la<k1ra
parive8a9 1raddhanti p1ka4a9. Dvinna9 kho pana imesa9 parive81dhi
patibh3t1na9 pa001mahatta9 na tu s2haädese desantare ca patthari.
Tasmi9 samaye videsik1 S2haädese bhah3ni ka84hak1ni janayi9s3ti
tumhe j1n1tha. Bahavo sogat1 jan1 tehi micch1di44ikehi codi1l satthus1sane
mahagghata9 apassam1n1 kitthubhattik1 ahesu9. Imesu dv2su parive8esu
dhammasatthamad12tesu sissesu ekacce dhammadhar1 vinayadhar1
vis1rad1 s2haäm1gadh2sakkat1<gal2s1d2su bh1s1su ceve chandola<k1ra
takka01yaganitam8it1disu satthesu suvisuddhamatidhar1 La<k1ya9
dasadis1su vasam1n1 ava88an2y1ni sukat1ni aka9su.

Ne vattabbamidha SiriSuma<lattherena katakamm1ni m1gadh2bh1s1ya
cira44hitiy1. A00ehi ca tattha bahussutehi bhik3hi gih2up1sakehi sahassa
sa9kh1t1ni p1lipotthak1ni sodhetv1 mudd1pit1ni. Te kidis1 pa8dit1ti im1ni
sampadassenti. Visesato pana parive81dhissarabh3tena Baddegama
Piyaratanattherena ca Welivitiye Soratattherana ca bl3ni a44hakath1ni ca

¹ SiriLa<k1yam Kaly1nivissavijj1layasmi9 Je44hakathik1cariyadhura9 dharam1nena
Makuruppe Dhamm1nandattherena likhitamida9

bh1kara8apotthak1ni ca sa9saya44h1n1ni dassetv1 sa9sodhit1ni. Y1vajjatan1 a44ha bahussut1 vis1rad1 mah1ther1 parive81dhipacca9 aka9su. Tehi Garubha8davinicchay1d2ni bah3ni potthak1ni ca samp1dit1ni. Tesu Welivitiye Sora1bhidh1no theravaro Ja&gamapotthak1layo iva buddhimant1 jan1 sallakkhesu9. So pana v2satime satavasse La&k1ya9 p1tubh3to mah1pa00av1ti ekacce vadanti. P1lipotthakesu tattha tattha dissam1n1ni bah3ni s1vajja44han1ni tena p1ka42kat1ni honti. Ud1hara8ato jayama&galag1th1su dosa44h1n1ni vajjetv1 evamevam bhavitabbanti aparag1t1yo tena samud1harit1.

Desantaresu pa8ditajan1 Vijjodayaparivena9 paticca y1disa9 kitti9 v1 bhatti9 bhajanti te t1dis1yameva bhattiy1 vijj1la&k1raparivena0ca samanussaranti. Ratma1ne Dhamm1lok1bhidh1nena yatissarena pat144h1 pitasmi9 asmi9 parive8e Ratma1ne Dhamm1r1ma Lunupokune Dhammananda Kirivattuduwe Pa001r1m1dayo desantaresu ca pattha4akittidhar1 theravar1 ahesu9. Tepi bah3ni potthak1ni m1gadhiy1 nirittiy1 sa9sodhayi9su racayi9su ca. Pa001s1dhikanavasatuttara sahasame vasse s1va8e m1se pa88arasame dine tenik1yik1 bhikkh3 idha sannipativ1 sy1mamaramm1&gal2sas2haeakkharehi mudd1pita9 pi4aka ttaya9 sa9sandetv1 por18at1lpa881ni ca gahetv1 visama44h1n1ni ca v2ma9setv1 pi4akattaya9 samm1 sajjh1yi9su. Imam pi4akattayasajjh1 yana9 pana m1gadh2bh1s1ya ca sogatadhammassa ca cira44hitiy1 m3labh3tamahos2ti s1sanam1mak1 attaman1 samanussaranti. K1 kath1 ettha dhammasatthama&t1na9 bhikkh3na9 pa8dicca9 paticca. Jambud2pe 'P3n1' Vissavijj1laye mah1cariyo V. P. Bapat n1ma mah1sayo imassa parivenassa 1cariyabh3tena Yakkaduwe Pa001ramattherena likhita9 lekhana9 pa4hitv1 ta9 passitum La&k1d2pam1gantv1 at2va pamv1oditv1 tassa guno va88ayittha.

Sahassasa&kh1tehi gih2pabbajitajanehi ca bh1s1su ceva nekavisyesu ca hatth1malakama8imiva 018a9 dh1r2hi ca samala&kat1ni im1ni parive81ni vissavijj1lasadis1ni abhavi9su. Tasm1 La&k1rajjena kitthuvassato dvisattat1dhikanavasatuttarasahassame vasse im1ni La&k1ya9 nikhilavijj1 laya44h1ne 4hapit1 bhavanti. Tad1 Vijjodayaparivenam SiriJayav55hana puravissavijj1yanti ca Vijj1la&k1raparive8a9 Kaly18ivissavijj1layanti ca etarahi jan1 voharissanti. Paccuppanne im1ni dve vissavijj1lay1ni m1gadh2bh1sa0ca sogatadhamma0ca pariya1punant1na9 siss1na9 cittam1r1dhayanti. Eva9 sati Anur1dhapure mah1vih1ra9 4hapetv1 VijjodayaVijj1la&k1ra n1ma dve parive81ni sadis1ni na a00a9 1yatana9 v1 puggala9 m1gadh2bh1s1ya abhiva55han1ya upak1rabh3t1ni La&k1d2peti me mati.

Sabbe satt1 bhavantu sukhittat1.

Parittasuttava 7 sakath1

! yasm1) 18indo¹

Lokan1then1mh1ka7 bhagavat1 arahat1 samm1sambuddhena sabba0
Outa0018apatta-k1lato pa4h1ya y1va parinibb1nak111 paucatt112sa
vass1ni sadevakassa lokassa atth1ya hit1ya sukh1ya dhamm1
desit1. te pana pi4akanik1yadhammakhandhavasena bahuv1dh1. tath1
hete vinayap1aka7 suttantapi4aka7 abhidhammap1akanti pi4akavasena
tippabhed1 honti. d2ghanik1yo majjhimani1yo sa7yuttanik1yo
a<guttara nik1yo khuddakanik1yoti nik1yavasena paucvidh1 honti.
dhammakhandhavasena catur1s2tisahassavidh1. kiuc1pete dhamm1
bahuv1dh1 honti, tath1pi 1nisa7savasena ekavidhameva hoti visesato
satt1na7 kilesamocanasak1h1ta7 eka7 1nisa7sameva sandh1ya
vuttatt1. tesu dhammesu kilesamocanatta7 1rabhant1na7
gaha4h1na7 v1 pabbajit1na7 v1 nibbhaya1ya aver1ya nirupaddav1ya
t18abh1vena 1rakkhabh1vena vutt1ni sutt1ni santi. y1ni sandh1ya
parittanti vutt1ni parisamantato bhaya7 t1yati rakkhat2ti parittanti
katv1, t1ni KoungBoungr1java7sassa ayyakan1makassa cha4ha
r1jak1lassa aparabh1ge marammabuddhav1d2hi bha8it1ni ek1dasavidh1ni
honti ma<galasutta7 ratana sutta7 mettasutta7 khandhasutta7
morasutta7 va4asutta7 dhajaggasutta7 141 n14iyasutta7
a<gulim1lasutta7 bojja<gasutta7 pubba8hasuttauc1ti. net1ni sutt1ni
ekasmi7 4h1ne ekato ti4hanti t2su v1 pi4akesu paucusu v1 nik1yesu
n1n14h1nesu visa7u visa7u vikiriyanti, yath1 ta7 suttana
asa<gahit1ni pupph1ni.

Ma<galasuttaratanasuttamettasutt1ni hi khuddakap14he² suttanip1te³ ca
1gat1ni. ratanasuttepi ``pa8idh1nato--ti1d2ni ``k1ru00acitta7 upa4ha
petv1--ti pariyos1n1ni parittagu8athutivacan1ni dhammapadaa4ha
kath1ya7 dutiyabh1ge⁴ 1gat1ni. khandhasutta7 pana c36avagga
p16iya7⁵, a<guttaracatukkanip1te⁶, dukaniptaj1take⁷ ca. morasutta7

¹ !yasm1)18indo, pi4ak1yattap16is1hicc1dhipaty1cero,

vejitapariyattis1sanatakkas211ya7, mantale<nagare

² khuddakap14ha, 3-4-10.

³ suttani, 318-312-300.

⁴ dhamma, 44ha, 2. 275.

⁵ vi, 4. 245.

dukanip1taj1take⁸. va4asutta7 cariy1pi4akap16iya7⁹ ceva j1takap16iya7 pathamabh1ge¹⁰ ca, dhajaggasutta7 sag1th1vagga sa7yutte.¹¹ 141n14iyasutta7 p1thikavaggap16iya7.¹²

tasmi7 141n14iya sutte ``vipassissa c1--ty1dik1 cha g1th1yo p1thikavaggap16iya7¹³, pacchim1 ``abhiv1dana s2liss1--ti 1dik1 ek1 g1th1 dhammapadap16iya7¹⁴ 1gat1. avases1 g1th1yo por18ikamah1 therehi racit1. a<gulim1lasutta7 majjhimap16iya7¹⁵. bojjha<ga sutta7 pana sa7yuttap16iya7 tatiyabh1ge¹⁶ 1gat1ni t28i gil1nasutt1ni nissaya7 katv1 por181cariyehi g1th1bandhavasena racitasutta7 n1ma. pubba8hasutte ``ya7 kiuci vitta--nti 1dik1 tisso g1th1 khuddakap14ha p16iya7¹⁷ ceva suttanip1tap16iya7¹⁸ ca, `sunakkhatta-nti1dik1 tisso g1th1 a<guttara p16iya7 pathamabh1ge¹⁹ 1gat1, avases1 g1th1 por181cariyehi racit1.

Eva7 t2su v1 pi4akesu paucsu v1 nik1yesu n1n14h1nesu vippaki881ni sutt1ni ekato sa7ka55hitv1 por18ikamah1ther1 ekagantamaka7su. n1maucssa aka7su ``parittap162--ti. parittagantak1rak1 mah1ther1 milindapa0he ceva mah1buddhaghosattherena kat1su a4hakath1su ca vuttavacan1ni nissaya7 katv1 parittaganta7 racayi7s3ti ma00e. milindapa0hap16iya7 hi ``puna bhagavat1 paritt1 ca uddi44h1, seyyathida7, ratanasutta7 mettasutta7 khandhaparitta7 moraparitta7 dhajaggaparitta7 141n14iyaparitta7 a<gulim1laparitta--nti²⁰ vutta7. mah1buddhaghosattheren1pi t1su t1su a4hakath1su paritt1 uddharit1, p1r1jikaka85aa4hakath1ya²¹ ceva visuddhimaggaa4hakath1ya7²² ca pa4isambhid1magga44ha kath1ya²³ ca pauc parittasutt1ni dassit1ni,

⁶ j1, 1. 53.

⁷ a7, 1. 384.

⁸ j1, 1. 38.

⁹ cariy1. 415.

¹⁰ j1, 1. 9.

¹¹ sa7, 1. 220.

¹² d2, 3. 159.

¹³ d2, 1. 159.

¹⁴ dhammapada. 109.

¹⁵ ma, 2. 306.

¹⁶ sa7, 3. 71.

¹⁷ khuddakap14ha. 5.

¹⁸ suttani. 312.

¹⁹ a7, 1. 299.

²⁰ milinda. 152.

²¹ vi, 44ha, 1. 129.

²² visuddhi, 44ha, 2. 44.

²³ pa4isa7, 44ha, 2. 326.

katam1ni pauc, ratanasutta7 khandhasutta7 dhajaggasutta7
141n14iyasutta7 morasuttanti.

A<guttaraa44hakath1ya²⁴a44ha parittasutt1ni dassit1ni, katam1ni a44ha.
141n14iya sutta7 isigilisutta7 dhajaggasutta7 bojjha<gasutta7
khandhasutta7 morasutta7 mettasutta7 ratanasuttanti.

P1thikavaggaa44hakath1ya²⁵, paripa881saa44hakath1ya²⁶, a<guttaraa44ha
kath1ya²⁷, sammohavinodan2a44hakath1ya7²⁸ ca catt1ri parittasutt1ni
dassit1ni. katam1ni catt1ri, 141n14iyasutta7 morasutta7 dhajaggasutta7
ratanasuttanti.

Eva7 a44hakath1su uddharitaparittasutt1ni aggahitaggaha8anayena
samodh1netv1 gahit1ni a44havidh1ni honti ratanasutta7 mettasutta7
khandhasutta7 morasutta7 dhajaggasutta7 141n1 4iyasutta7
bojjha<gasutta7 isigilisuttauc1ti. milindapa0hap16iya7 ceva a44haka-
th1su ca 1gataparitt1ni aggahitaggaha8a nayena sa<gahit1ni navavi-
dh1ni honti ratanasutta7 mettasutta7 khandhasutta7 morasutta7
dhajaggasutta7 141n14iyasutta7 a<gulim1lasutta7 bojjha<gasutta7
isigilisuttauc1ti.

Parittagantak1rak1 por18ikamah1ther1 he44h1 dassitaparittesu isigili
sutta7 apanetv1 ma<galasuttava44asuttapubba8hasutt1ni pakkhipitv1
racayi7su. racayant1pi tesa7 tesa7 paritt1na7 pubbakiccabh1vena
``samant1 cakkav16es3--ti1d2ni ``1rakkha7 ga8hantu--ti pariyos1na
vacan1ni ceva tesa7 tesa7 paritt1na7 1dimhi parittagu8athutig1th1yo
ca pakkhipitv1 racayi7su. aya7 pana parittasuttassa va7so pave82.

²⁴ a7, 44ha, 2. 210.

²⁵ d2, 44ha, 3. 81.

²⁶ ma, 44ha, 4. 79.

²⁷ a7, 44ha, 1. 358.

²⁸ bhi, 44ha, 2. 411

Buddhava 7 sagantuppattikath1

Bhaddantakesaro¹

idha sannipatit1na7, sabbama<galamatthu vo.
vatthuttay1nubh1vena, sukham1rogyasotthiyo.

Atha mantale<nagare vejitamarammara44hapariyattis1sanavijj1layassa
An1yaka- samitiy1 phalanipph1dakabh3to bhaddantakesaro n1m1ha7
bhante p16ibh1s1ya ceva marammabh1s1ya ca likhit1na7
buddhava7sagant1na7 uppatti7 sa<khepena bh1siss1mi
yath1lakkhita7. tesu p16ibh1s1ya likhitagan1 dasavidh1. katame pana
teti? buddhava7sap16i, buddhava7saa44hakath1, buddhava7sa42k1,
j1tatthak2, sotatthak2, jin1la<k1ro, jin1la<k1rad2pan2, jinacarita7,
tath1gatuppatti, mah1adhi44h1nabuddhava7- so c1ti.

tattha buddhava7sap16i pa0casu nik1yesu khuddakanik1ye
suttantapi4ake sa<g2t1. s1 amh1ka7 buddhena bhagavat1
dhammasen1patin1 s1riputtatherena y1citenā bh1sit1. tattha
d2pa<karassa bhagavato santike niyataby1kara8assa laddhak1- lato
pa44h1ya d2pa<kar1d2na7 pa0cav2satiy1 buddh1na7
uppannakapp1diparicchedavasena pave8ivitt1rakath1 g1th1bandhehi
desit1. d2pa<karena saha ekasmi7 kappe uppann1na7 ta8ha<karo,
medha<karo, sara8a<karoti ti88a7 buddh1na7 pana n1mamattameva
buddhapaki88akaka85e desita7. nigamane pana dh1tubh1jan2yakath1
1gat1. s1 pana g1th1bandhehiyeva sa<g2tik1rakattherehi pakkhitt1. ta7
sabba7 sampi85itv1 ``buddhava7sap162--ti sa<g2t1. tattha
sattaty1dhikasahassag1th1yo honti.

buddhava7saa44hakath1 pana buddhava7sap16iy1 atthasa7va88an1. s1
mah1buddha- ghosattherassa sa<gahaa44hakath1hi pacch1k1leyeva
1cariyabuddhadattatherena kat1ti da44habba7. tattha hi vutta7-

``aha7 tena samayena, ja4ilo uggat1pa0,
antalikkhamhi cara8o, pa0c1bhi001su p1rag3--ti-

¹ Bhaddantakesaro, phalanipph1dako, n1yakasamitiy1
vejitamarammara44hapariyattis1sanavijj1layassa, mantale<nagare, marammara44he

aya7 g1th1 a4has1liniy1 dhammasa<gaha44hakath1ya nid1nava88an1ya d2pa<karabuddhava7se likhit1, imasmi7 pana buddhava7se natthi. natthibh1voyeva panass1 yuttataroti. so pana thero tipi4akapariyattiy1 a44hakath1k1rena bhadantamah1buddhaghos1cariyena sam1nak1liko therav1dabuddhas1sane ``mah1kav2--ti p1ka4o sa8hasukhumavacan1ni viciniv1 gu8arasehi sampanna7 katv1 g1th1bandhavasena racit1na7 vinayavinicchayauttaraviniccha7d2na7 mahant1na7 gant1na7 kara8ato. tass1 nigamane ``ettha pana bh18av1ravasena chabb2sati bh18av1r1 gantavasena pa0casat1dhikachasahassaganf1 akkharavasena tisahass1dhik1ni dvesatasahassaakkhar1n2--ti gantaparim18a7 vutta7.

buddhava7sa42k1 pana marammara44he amarapuran1make nagare marammavasse ek1das1-dhike dvisatekasahasse bhadantasobhitattherena kat1, s1 candos1r1-la<k1roti vuccati. buddhava7sa42k1 s2ha6ad2pato marammara44ha7 n1gat1ti pi4akattaya- va7sad2paniya7 vuttatt1 aya7 42k1 s2ha6abuddhava7sa42kato a00a42k1ti veditabb1.

j1tatthak2 pana j1takaa44hakath1ya nid1na7yeva, na pana eko buddhava7sa- gantho. tasm1yeva d1ni pi4akaganthesu tassa n1ma7 na di44ha7. ta0hi nid1na7 d3renid1na7, avid3renid1na7, santikenid1nanti tayo ka85e katv1 sumedhabodhisattassa d2pa<kara bhagavato santike niyatabylkara8assa pa4iggaha8ak1lato pa44h1ya y1va buddhatta7 patv1 dutiyavasse an1thapi85ikena dinnassa jetavanamah1vih1rassa pa4iggaha8ak1l1 vitth1rena dassetv1 tato pana y1va parinibb1nak1l1 sa<khepena vutta7.

tassa pana j1tatthak2ti padassa ``j1ta + attha + ki--nti padacchedo k1tabbo. buddhassa bhagavato purimesu bhavesu v1 paccuppanabhave v1 j1t1 pavatt1 atth1 ki7 k2dis1ti attho.

kena racit1ti pucch1ya vissajjane pana mah1buddhaghosattherena racit1ti v1 naten1ti v1 viv1da7 karonti. gantava7se ek3nasa44hipi44he pana j1tatthak2 n1ma nid1na7 c36abuddhaghosattherena katanti ekantena vutta7. tamupanidh1ya j1takaa44hakath1pi teneva therena kat1ti eke 1cariy1 ma00anti. marammara44he pana bah3 1cariy1 mah1buddhaghosatthereneva kat1ti vadanti.

sotatthak2ti padassa ``sugata + attha + ki--nti padaccheda7 katv1 ``sugatassa atth1 ki7 k2dis1--ti adhipp1yo gahetabbo. v1c1sili44hat1ya ``sugatattak1--nti n1ma7 akatv1 ``sotatthak2--ti kata7. tattha pana-

``cintita7 sattasa<khyeyya7, navasa<khyeyya v1caka7.

k1yav1ca7 catukhy1ta7, buddhatta7 samup1gam2--ti g1tha7 m3la7 katv1 sotattak17 n1ma mah1nid1na7 vitth1rena sa7va88ita7, tassa

nigamane buddhaghosattherena katanti vutta 7. so pana na tipikakapariyattiyā aḥhakathikāro mahābuddhaghosācariyo, atha kho aḥhasālināḥhakathā kīta u abhiyācako cābuddhaghosattheroti vadanti.

tattha pana amhāka bodhisatto sattasa-khyeyyakappassa antare uppannāna paocasahassadhikāna dvīdasasatasahassāna buddhāna santike citteneva adhihahitvā buddhabhāvā upagantu patthana akāsaṭṭi vutta 7, tā pana vacanā buddhāvā sapāyāceva aḥhakathāyāca na gata 7, tattake kīle tattakāna buddhāna uppannattampi sampācchita u dukkara 7. tasmā paṭṭitāmahātherā na tā garu karonti. tasmā yeva ganthe gotamabuddhato pacchā uppajjamāna dasanna bodhisattāna vāsopi vutto. marammāḥhe pana atipikā sambuddhenā mikā buddhavandā gāthā sotatthakā ganthe gāthāhippiyā gahetvā racitā.

jīnākaḥkīro pana sḥāḥadāpe rohanajanapadavāsīnā buddharakkhitattherena katoti vadanti. gantavāse pana jīnākaḥkīro buddhadattattherena kato, tākaḥkī pana buddharakkhitattherenāti vutta 7. dāpa-karabhagavato santike niyatabyāka-rāssa paḥggaḥhanakālato paḥhāyā yāva gotamabuddhakānā paocavāsatiyā buddhāna vāso gāthābandhavasena racito. gantakāraḥkī gāthābandharacānāyā suḥhu cheko, vicitrehi nānāyehi racitā passantāna puggalāna buddhaguḥesu suḥhu pasannacittā uppi deti.

jīnākaḥkīradāpanā pana ratanāpurānāmake avanagare bhāntaupatissattherena katā, taggantassa nāmaoca gūḥatthadāpanāti vutta 7, so gantho tigumbaceti yassa potthakālaye tīlāpaḥḥalekhabhāvenā tīḥhati.

jīnacāritagantho pana sḥāḥadāpe tī sādhi kādvisahasse buddhāvase vijayabhūvihāre vasantena medhākarattherena gāthābandhavasena racito. sānappamukhāḥhānassa muddālaye muddāpitassa jīnatthapakā sāniyā nidāne pana sumāga-lattherenāti vutta 7. tā na gahetabba 7.

tathā gātupattibuddhāvā sāgantho pana arimaddanapure 018agambhānāmakena therena katoti "pikākatawathamīnā" mikāyā piakattayavā sadāpanāyā vutta 7. na panidāni passitū sakkā, tathāpi chācattā sādhi ke ekasahasse sakkā rāje 00o-aḥramaḥrājakāle dhammānandattherena likhito tassa marammanissayo pana tīlāpaḥḥalekhabhāvenā atthāti vadanti.

māhādhiḥhānābuddhāvā sāgantho pana marammāḥhe Myinābhūpabbate vasantena veravijayānāmakena paribbājakena gantakāraḥkīto pacchā bhikkhubhāvā pattena kato. so pana

p16ibh1s1ya likhitaganthesu sabbapacchimoti vuccati. cu88iya- v1kyehi sa8ha7 sukhuma7 katv1 likhito. niyataby1kara8assa pa4iggaha8ak1lato pa44h1ya y1va parinibb1n1 gotamabuddhassa va7so paripu88a7 katv1 parid2pito.

marammah1s1ya likhit1 buddhava7sagant1 pana tath1gataud1nad2pan2, m1l1la<k1- ro, jinatthapak1san2, Zr1rwaq6mah1buddhava7so, m3lama h1buddhava7so, ``cephaeAr Oi lo&m;8&81-iti voharito buddhava7so, sudhammava2buddhava7savatthu, Y.M.B.A 1/2p1buddhava7soti evam1din1 bahuvidh1. ime pana gant1 amhehi di44hagant1. ito a00epi bhaveyyu7.

tesu hi tath1gataud1nad2pan2 catutti7s1dhike ekasatekasahasse sakkar1je marammara44he 'y&i{ (=d2para<ga) nagare jeyyava55hanagarikkhena k1rite vih1re vasantena sir2saddhamm1-bhila<k1rattherena kat1. tattha pana vasundharadevat1ya kes1nipp2anaka85o jambupatidamanaka85o dasanakkhatta-paricchadaka85oti tayo ka851 vitth1rena dassit1. te pana s144hakathe pi4akattaye an1gat1, tasm1 ima7 ganta7 pa85it1 na garu7 karont2ti ma001mi.

m1l1la<k1ro pana marammara44he dvecatt12s1dhike tisatadvisahasse buddhavasse ``kvj r<DQ&mwmf -iti vissutena ``kaviva7s1bhidhajamah1dhammar1jaguru--ti laddhala0achnena therena kato. tattha pana gotamabuddhassa uppatti tusitadeva-loke setaketudevabhavato pa44h1ya y1va sir2dhamm1sokamah1r1jassa s1sanad1yajjapa4iggaha8ak1l1 vitth1rena pak1sit1.

jinatthapak1san2 pana marammara44he ka0canagirinagare ky2<saJity1bhisammate mah1nigame catubh3mikavih1re vasantena munind1bhidhajamah1therena dasahi ka85ehi kat1. so pana thero ek3n1s2t1dhike ekasatekasahasse sakkar1je vij1to hutv1 sattasattativassikavaye diva:gato ahosi. gantakara8ak1la7 pana ekantato na j1n1mi, tath1pi jinatthapak1san2gantassa dutiyabh1gassa nigamane pana teras1dhike dvisatekasahasse marammavasse ni44ha7 gatoti vutta7. gantak1rako pubbe a00ehi pa85itehi kate tath1gataud1nad2pan2m1l1la<k1ran1make dve ganthe passitv1 tesu apanetabba7 apanetv1 pakkhipitabba7 pakkhipitv1 n1tisa<khepan1tivitth1ra7 katv1 ima7 ganta7 ak1s2ti ma001mi.

tato pacch1 Zr1rwaq6mah1buddhava7so uppanno. tattha Zr1rwaq6ti eva7n1mako eko mudd1layo hoti, tasmi7 mudd1pitatt1 imassa gantassa ``Zr1rwaq6 mah1buddhava7so--ti n1mamak1si. keci pana

``neta7 n1ma7 por18a- n1ma7, por18an1ma7 pana
 buddhava7sap16iy1 abhinavanissayameva tato pubbe
 bhadantasaddhammajotattherena katanissayo ceva
 bhadantas1radassittherena katanissayo c1ti dve nissay1 ahesa7u, te
 upanidh1ya ``buddhava7sap16iy1 abhinavanissayo~ti n1mamahos2~ti
 vadanti. ta7 na yujjati taggantak1rakena hi tattha sakal1ya
 buddhava7sap16iy1 marammatthanissayo na likhito, atha kho
 buddhava7sap16ito ceva buddhava7saa4hakath1to ca attan1
 icchitavacan1niyeva gahetv1 keci marammacu88iyav1kyabh1vena
 parivattetv1 ceva p16iy1 a4hakath1- ya0ca 1gat1na7 kesa0ci
 g1th1na7yeva marammatthanissaya7 katv1 ca taggantho kato. tasm1
 so gantho visadisaganthoti vuccati. aya7 pana gantho
 kuna0<bho<a0k1le ratan1puran1make avanagare
 macchulada<ghag1maj1tikena 1diccava7sattherena kato. tattha ca
 d2pa<kar1d2na7 pa0cav2satiy1 buddh1na7 va7so vitth1rena pak1sito.

m3lamah1buddhava7saganta7 pana gantak1rako
 buddhava7sap16ibuddhava7saa4hakath1- sotatthak2ty1dike
 por18abuddhava7saganthe passitv1 tehi adhipp1ya7 gahetv1
 sa<khepena ak1s2ti ma00e. atisa<khepena katatt1 bah3
 buddhuppattikath1 avasissanti. gantak1rakassa n1ma7 v1
 pa81mavacan1ni v1 nigamanavacan1ni v1 na dissanti. sa4has1dhike
 dvisatekasahasase sakkar1je likhitotiyeva vutta7. so pana
 ha7s1vat2mudd1laye mudd1pito.

``c1paeA0i0k&0ti-iti voharito buddhava7so pana marammabh1-
 s1ya likhita7 k1veyyamattameva tath1pi buddhava7se 1gate
 icchit1dhipp1ye sa<khivitv1 paripu88a7 katv1 racitatt1 ta7
 mukh1ru6ha7 katv1 madhurena saddena pa4hita7u yuttatt1 ca eko
 buddhava7saganthoti vattu7 va4ati. so pana amh1ka7 buddhassa
 j1tadivas1disattadivas1yatt1 satta k1byapad1, tappa81mad2paka7 eka7
 k1byapada7, patthan1d2pak1 cha k1byapad1ti cuddasahi k1byapadehi
 racito.

tattha hi guruv1re bodhisatto pa4isandhi7 ga8hi, sukkav1re vij1yi,
 candav1re mah1bhinnikkhamana7 nikkhami, budhav1re buddhatta7
 upagacchi, soriv1re bhagav1 dhammacakka7 pavattesi, bhomav1re
 parinibb1yi, raviv1re bhagavato sar2ra7 tejodh1tu ga8h2ti
 sattadivas1yatt1ni k1byapad1ni 1di7 katv1 cuddasa k1byapad1ni
 1gat1ni.

im1ni pana buddhava7sak1veyy1ni mu7rG1nagare laya0t2vih1re
 vasantena bhaddanta018adhajamah1therena ``d1rak1 sukkena

v1cuggata7 katv1 buddhapa81ma7 karont3--ti d1rak1na7 atth1ya bandhit1n2ti vadanti. so pana laya1t2mah1thero a4h1dhike dvisatekasahasse sakkar1je vij1yitv1 sattasattativassikavaye diva<gato ahoṣi.

sudhammava2buddhava7savatth3ti ettha pana sudhammava2ti mudd1layassa n1ma7, tasm1 mudd1pitatt1 imassa gantassa `sudhammava2buddhava7savatth3--ti n1mamak1si. gantak1rakassa n1ma7 pana na dassita7. tath1pi `0)×ē{pef-- iti voharitena mudd1layalekhavisodhak1cariyena katanti buddhas1sanamah1buddha-va7sassa nid1ne vutta7.

1/2yph buddhava7so pana cittakammar3pehi ala<karitv1 katagantho. n1m1nur3pa7 katv1 buddhuppatti7 bah3hi cittakammar3pehi ala<karitv1 mudd1pitatt1 imassa gantassa `rupa1ca7ubuddhava7so--ti n1mamak1si. buddhuppatti pana amarapuranagare mah1gandh1r1me vasantena bhaddantajanak1bhiva7sattherena racit1. cittakammar3p1ni pana 0)0)unī n1makena atip1ka4ena cittakammak1rena likhit1ni. marammara4he pana buddhabh1s1kaly18a- yuvan1mik1 ek1 samiti atthi, s1 ta7 n1n1desav1s2na7 hattha7 p1panavasena vibhajanakamma7 karoti.

buddhas1sanamah1buddhava7so pana cha4hasa<g2tisahaj1to marammabh1- s1ya likhitesu bah3su buddhava7saganthesu sabbaparipu88o mahantataro atisunda- roti vuccati. tattha pana bh1gato cha bh1g1, potthakato a4ha potthak1, pi4hato ty1dhikachasatacatusahass1ni honti.

padh1nagantak1rako pana tipi4akadharadhammabha851g1rikabhaddanta vicittas1r1- bhiva7so hoti. buddhas1sanamudd1laye mudd1payitv1 buddhas1sanasamiti n1ma mah1samiti vibhajanakamma7 karoti, tasm1 buddhas1sanamah1buddhava7soti n1mamak1si.

buddha = avmuom;wN tEi{rhuşZi<i eva7n1mako eko buddhava7sa- ganthopi atthi, so pana 0)1/2ā t mi ōn1makena up1sakena pa0capa001s1dhike tisatekasahasse marammavasse tipi4ak1yatte p16isakkatamarammaa<galisa- bh1s1hi likhite bah3 ganthe passitv1 1dhunika018adassanena likhito, tasm1 pubbehi buddhava7saganthehi ativisesoti vuccati. tattha pana buddhak1lato pubbe majjhimadesav1s2na7 pavatt1k1radassana7, bodhisattassa p1ram2p3ra81k1ra- dassana7, dasanna7 p1ram2dhamm1na7 adhipp1yadassana7, siddhatthakum1rassa buddhatta7 upagaman1- k1radassananti cat3hi ka85ehi gotamabuddhassa va7so parid2pito.

ett1vat1 may1 marammara4he p1ka41na7 passant1na0ca tu4hi7
janent1na7 buddhava7sagant1na7 uppatti sa<khepena bh1sit1,
por181cariy1 pana ``bah3 jan1 buddhava7saganthe passitv1 buddhesu
pasannacitta7 upp1detv1 bah3nipu001ni karont3--ti manasikatv1 bah3
buddhava7saganthe akaru7. ahampi ``mama
buddhava7sagantuppattikatha7 sutv1 buddhesu pasannacitta7
upp1detv1 buddhas1sanassa cira4hitikakamma7 karont3--ti patthana7
karom2ti.

Mahāmakūṭarājābhithutikathā

Suchattajayabhikkhura¹

Sambujjhi yo so catusaccadhammaṃ
sammohaniddāya pabujjhi buddho
sammā vikāsaṃ padumaṃva patto
vandāmi evaṃ anusāsakantaṃ.

Etena dhammo ca sudesito yo
niyyādiko sabbabhayantaṃyā
sambodhagāmi ca yathā padīpo
vandāmi taṃ dhammadharassa dhāriṃ.

Yo sāvako tassa tathāgatassa
buddhānubuddho ariyo ca saṅgho
dhamāvaho lokahitāya seṭṭho
vandāmi etaṃ varadakkhiṇeyyaṃ

Mātā pitā ācariyūpajjhāyā
mettādiyuttā varakhattiyā ca
nāthuttamā me abhipūjaneyyā
pūjemi dhammena yatārahante.

Icevamekantabhivandaneyyaṃ
vatthuttayantaṃ abhivandanāno
pūjārahe te abhipūjayanto
assaṃ anīgho abhayo arogo
dīghāyu vaṇṇo sukhito balī ca
dhammassa ñātā satimā sumedho.

Dayyāna raṭṭhaṃ sugatassa sāsaṇaṃ
yo khattiyo so dasadhammiko varo
yaṃ dhammanuññaṃ atha raṭṭhapālakā
tiṭṭhanti etepi pajāya vuḍḍhiyāti.

¹ Suchattajayo Bhikkhu or Ven. Phra Maha Chatchai is a Ph.D. candidate in Silapakorn University. He was graduated with the Pali IX, the highest Pali Studies of Thailand and a Master's Degree. Currently, he is a lecturer at the Faculty of Education, Mahamakut Buddhist University, Bangkok, Thailand.

Ayamatto dayyaraṭṭhe navayugasikkhāsāṅkhātāya buddhasāsana-sikkhāya pavattikathāpaṭṭhapanam nidasseti. dayyaraṭṭham cireneva kālena jātikasāsanaṭṭhāne buddhasāsanaṃ dhāreti rakkhati upatthambhati. Bhikkhusāmaṇerā sāsanaadhāraṇaninnatacittena pariyattim sikkhanti sammāpaṭipattim karonti antamaso ca paṭivedharasaṃ paṭilabhanti. Ratanakosindarājadhāniyā vuḍḍhim viruḷhim vepullaṃ samāpajjanato paṭṭhāya catuttho dayyindo cakkivaṃsikaṛājā “mahāmakūṭarājasvahayena vissuto abhiṇhaso buddhasāsanaciraṭṭhitiabhiniveso hutvā pariyattiṅca paṭipattiṅca vaḍḍhāpayitum ativiya vāyamati cittaṃ paggaṇhāti padahati. So yathāvuttena evappamaṇena vāyāmena “eso dhammo eso vinayo etaṃ satthusāsananāyena sammādiṭṭhiyā paṭipadaṃ dassetvā “neso dhammo neso vinayo netaṃ satthusāsanaṃ micchādiṭṭhiviratiyā paṭipadaṃ dasseti. Tasmīhi kāle dayyikānaṃ buddhasāsanavijānaṃ yebhuyyena viruddhaṃ ahosi nānādesapāveṇikaṃ adhammikaṃ attano attano ācariyaparamparāya micchādiṭṭhikaṃ. Kiñcāpi theravādabuddhasāsanam sukhodayarājadhāniyā yugakāle terasamānaṃ buddhasakasatānaṃ kālato paṭṭhāya imasmim dayyadese paṭiṭṭhitaṃ ahosi, tampana avijjāgatadiṭṭhiākulam saviruddhadassanaṃ brāhmaṇasāsanaṃ vedavidhikkamaṃ. Īdisā ca saddhā bhagavatā “āciṇṇakappikāti vuccati.

Mahāmakūṭarājā sammādiṭṭhiyānurūpena vidhinā buddhasāsanaciraṭṭhitibhāvaṃ vicāretvā “horāpāṭhakānaṃ saddhā bhūtaladdhi devānaṅca iddhi asaddeyyā ahetukappabhavāti nidassetvā parivitakkaṃ patvā dhammavināyena yoniso amanasikaṛitā paramparāya anuggahitā aṭṭhakathāṭikāpubbācariyāattanomatyo paṭisedhetvā teṭṭakaparāyana-pariyattipaṭipattivasena sammādiṭṭhināyaṃ vineti. Tassa yathāvuttā evappamaṇā vutti mahato bhikkhusaṅghassa dhammavināye dhuraggāhāvahā ahosi anupubbena micchādiṭṭhānuggatigahana-paṭisedhāvahā sāsanaṅkhā-avijjābhedanakā. Evaṃ paṭipajjantā ca hetuppabhavaṃ dhammappamaṇaṃ paṭipattividhim gaṇhantā ca “dhammayuttikanikāyāti pacchā vuttā. Evaṅca mahāmakūṭarājena yāva paccuppannakālasamayā dayyaraṭṭhe pariyattipaṭipattipajjalanaṃ ārabha uppajjitaṃ. So hi sattaviṃsaṃ vassāni bhikkhubhāvo paṭiṭṭhitapubbo ca pavaranivesavilārasa āvāsapati ca hutvā ācariyānaṃ santikā buddhasāsanamatayo sikkhanto bhāsu venayikavattāsu uppannakaṅkho hutvā yathābhūtaṃ paṭipucchitūṅca sikkhitūṅca vāyāmitvā visajjane ratiṃ alabhanto bhīyoso buddhasāsanasikkhaṃ vaḍḍhāpayitum sayameva ārabhi. So pacchā uppabbajitvāpi rajjaṃ dasabidharājadhāmena kāretvā buddhasāsanarakkhane vāyamaṇaṃ asajjetvā samasamena padesaḅhāgesu bhikkhusāmaṇere sādhuṅkaṃ upatthambhitvā bhikkhusaṅghassa dhammavināye sammāpaṭipattiṅceva aviruddhasaṅghakammaṅca teṭṭakanāyena yathābhūtaḅhāsaṅgaṅca uppādesi. Tasmāssa Buddha-

sāsanaviñānane vāyāmo “dhīrākaroti vuccati, “vajirañānavarorasa-mahāsamaṇo ca buddhadāsabhikkhu ca brahmaguṇābharaṇapayutto cātiādayo ime dhīrā taṃ diṭṭhānugatiṃ katvā viggahasaṅgahavidhiṇā tepiṭake buddhavacanaṃ sikkhituṃ sakkonti yathābhūtaṃ dhammavinaye pajānanti disāvidisāsu abbhuggatakalyāṇakittisaddā honti.

“Imasmim̄ sāsane kati dhurānīti. “ganthadhuraṃ vipassanādhuranti dveyeva dhurānīti. katamaṃ pana ganthadhuraṃ, katamaṃ vipassanādhuranti. Attano paññānurūpena ekaṃ vā dve vā nikāye sakalaṃ vā pana tepiṭakaṃ buddhavacanaṃ uggaṇhitvā tassa dhāraṇaṃ kathanāṃ vācānanti idaṃ ganthadhuraṃ nāma. Sallahukavuttino pana panta senāsanābhīratassa attabhāve khayavayaṃ paṭṭhapetvā sātaccakiriyaṃ vasena vipassanaṃ vaḍḍhetvā arahattaḅbhaṇanti idaṃ vipassanādhuraṃ nāma. Imāni dhammapadaṭṭhakathāya pathame bhāge cakkhupālavatthusmim̄ pākāṭasāsanaḅbhaṇāni. buddhasāsanaṃ pādakaḅbhaṇadhuraḅbhaṇa- bhāvena ciratṭhitaḅbhaṇaṃ bhavissati antaradhānaṃ appattaṃ. Na sambahulehi bhikkhusāmaṇerehi. dayyaraṭṭhe pana bhikkhusāmaṇerehi imāni yāvakiṃvaṃ manasikatāni ahesuṃ. Mahāmakūṭarājā taṃ kāraṇaṃ suṭṭhu ñatvā bhikkhubhāve ṭhitasamaye bhīyyo āradḅbhaṇariyo ahoṣi ganthadhura- vipassanādhuravuttisampanno ativiya diṭṭhānugatiggāhāraho. Tenassa paṭipadāsu uppannasaddhappasādā anujānā anupabbajantipi taṃ attano attano diṭṭhānugatiṃ karontipi tamupagamma sissatṭhāne uraṃ niyyādentipi. Sissā anupabbajantā vā tassa santike pariyattim̄ sikkhantā vā anukkamena sambahuḅbhaṇā honti. So pālibhāsā-tepiṭakapabhedappatto pālibhāsāya pakaraṇāni ca pāṭhe ca sutṭāni ca ratanattayābhithutigāthāyo ca akāsi. Imāni pabandhavacanaṃ ratanakosinda rājadhāniyā kālasamaye kesañci atirekatarāni cattāḅbhaṇavattupamāṇāni honti. Tassa pālibhāsāya pabhedagatabhāvo paramparānidānanayena pāturaḅbhaṇāsi.

Eko kira thero uttamapiṭakanāmaḅbhaṇo mahāmakūṭarājassa bhikkhusamaye tena saddhim̄ asamadiṭṭhiko, tasmim̄ uppabbajitvā rajjaṃ kārente, rājabhayato bhāyitvā padessa dakkhiṇāya disāya attano porāṇikagāmaṃ pakkāmi. Mahāmakūṭarājā sabbaṃ pavattim̄ ñatvā janamavassachāḅbhaṇāre rājanivesane paribhuñjituṃ taṃ nimantesi. So nimantaṃ adhivāsetvā bhikkhusaṅghassa antimabhāge nisīdanaṭṭhānaṃ paṭilabhi. Mahāmakūṭarājā tassa mukhaṃ disvā va somanassacitto abhāsi “dūrato kho āgatosi, cirasseva taṃ passami, āyasmantaṃ passanto āyasmato varaṃ paṭilabhituṃ icchāmi. uttamapiṭako taṃ vacanaṃ sutvā saṅgharājamaḅbhaṇā okāsaṃ yācitvā laddhokāso “atirekavassasataṃ jīva, atirekavassasataṃ jīva, atirekavassasataṃ jīva, dīghāyuko hotu arogo hotu, dīghāyuko hotu arogo hotu, sukhito hotu paramendamaḅbhaṇarājā, siddhikiccaṃ siddhikammaṃ siddhiḅbhaṇaḅbhaṇo jayo niccaṃ paramenda-

mahārājavarassa bhavatu sabbacāti paṭibhāṇavohārena varamassa adāsi. taṃ kira punappunam kathitavacanam uttamapiṭakassa saññāvedanam akaraṇahetunā uppannam. Mahāmakūṭarājā taṃ varam sutvā va abhiramitvā “sādhū sādhitī mahāsaddena udānam udānesi. Īdisam varadānam yāvajjakāsā sabbokāse rañño ca rājiniyā ca paṭipattividdhānam. Mahāmakūṭarājassa pālibhāsāya pabhedagatabhāvo tassa bāḷhagilānakāle atipāturahosi. So maraṇbhayātajjitopi āturākāram adassetvā sati-sampajaññena sampanno kālakaraṇasamayā pubbakāle rājapurisam saṅghassa āpucchānavacanam likhāpesi.

“Yagghe bhante saṅgho jānātu mayham bhikkhukāle punappunam esā vācā bhāsītā yatoham mahāpavāraṇāya jāto kālam kurumāno sace mahāpavāraṇādivase bāḷhagilāno uposathāgāre mahāpavāraṇā sannipātam nīto tathārūpena balena samanāgato yathārūpena balena saṅgham tevācikaṃ pavāretvā saṅghassa sammukhā kālam kareyyam taṃ sādhuvatassa taṃ me anurūpaṃ assa iti evarūpī vācā punappunam bhikkhukāle bhāsītā idānamhi gahaṭṭho kyāham kāhāmi tenāham ime sakkāre vihāram paṇāmi imehi sakkārehi pavāraṇākamam karontam saṅgham dhamameva pūjāmi vattānam viya katvā ayaṃ mahāpavāraṇā guruvārikā yathā mama jātadivaso ābādho me abhivaḍḍhati evam bhāyāme ajja kālam kareyyam āpucchāmaham bhante saṅgham cirapariniibbutampi taṃ bhagavantam abhivādemī arahantam sammāsambuddham tassa dhammam namassāmi ariyañca saṅgham namāmi yamam ratanattiyam saram gatomi. Accayo no bhante accagamā yathābāle yathāmulhe yathākusale mayam bhante jātito paṭṭhāya pamādamva vā ayonisomanasikāram vā āgamma buddhe vā dhamme vā saṅghe vā agāravam akarimhā kāyena vā vācāya vā manasā vā tesam no bhante accayam accayato paṭiggaṇhātu āyatim samvarāya. Idāni mayā pañcasu sīlesu samvarādhiṭṭhānam kataṃ tassa mayham evarūpo manasikāro anuṭṭhahiyati sikkhiyati pañcasu khandhesu chasu ajjhatesu āyatanesu chasu bāhiresu āyatanesu chasu viññānesu chasu samphassesu chasu chaddavārikāsu vedanāsu natthetam lokasim yam upādiyamānam anavajjam assa yam vā puriso upādiyanto na vajjavā assa anupādānam sikkhāmi sabbe saṅkhārā aniccā sabbe dhammā anattā yathāpaccayam pavattanti netaṃ mama nesohamasmi na meso atāti. Yam yam maraṇam sattānam taṃ anacchariyam yato etaṃ sabbesam maggo appamattā hontu bhante āpucchāmi vandāmi yam me aparaddham sabbam me saṅgho khamatu

Āturasmimpi me kāye cittaṃ na hessatāturam
Evam sikkhāmi buddhassa sāsānānugatiṃ karanti.

Idam netvā rājapatitthārāme saṅghassa niyyādigamattameva saṅghassa āpucchānavacanaṃ, so kālameva akāsi. Apica kho mahāmakūṭarājā vipassanādhūre paṭipattiṃ vaḍḍhāpayitum ārabhi. taṃ anusikkhantā sissā vā antevāsikā vā anupubbena mahantaṃ saṅghaṃ vaḍḍhāpetvā anusandhiṃ ghaṭetvā idāni visālavipassanādhurasantikajātā ahesum. Uggatavipassanādhurapubbācariyo bhūridattatheropi mahāmakūṭarājena paṭhamam paṭipajjitaniyāmena paṭipajjanto vipassanādhūre paṭipattiṃ bahujaṇassa samahapphalaṃ akāsi samahānisamsaṃ atthāya hitāya sukhāya pavattaṃ.

Navayugasikkhāsāṅkhātā mahāmakūṭarājapaṭhamā buddhasāsana-sikkhā mahācuḷālaṅkaraṇssa nāma pañcamassa syāmindassa upatthambhanenassa orasabhūtaṃ vajiraṇṇavarorasamahāsamano pana saṅgharājā sakalamahāsaṅghapariṇāyako navayugasikkhāṃ ārabha “mahāmakūṭarājaviḷayoti rājapitu ceva “mahācuḷālaṅkaraṇa-rājaviḷayoti jetthabhātu ca nāmehi pākaṭeyeva dve saṅghamahāviḷayāye akāsi. Dvīsu saṅghamahāviḷayāyesu uppannesu, dayyadesa sambahuḅ buddhasāsānikā dhīrā imehi dvīhi saṅghamahāviḷayāyehi anusitthasissāyeva honti.

Buddhassa bhagavato parinibbānato paṭṭhāya māghamāsassa dvipaṇṇāsuttarapañcasatādhikesu dvibuddhasakasahassesu kaṇṇāyāṃ kathā suchattajayabhikkhūrā mayā.

Bibliography

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Programme

The Second Bi-annual Conference
The Association of Theravada Buddhist Universities (ATBU)
4-8 March 2009/2552
Sitagu International Buddhist Academy (SIBA),
Sagaing, Myanmar

Tentative Programme

Tuesday 3rd March 2009

Arrival of International participants in Yangon
Stay overnight at Nikko Hotel in Yangon

Wednesday 4th March 2009

International participants fly to Mandalay

6.30 pm

Meeting of the Executive Council at Yonaka
Seminar Hall, SIBA

Thursday 5th March 2009

8.15

Arrival of participants in the Shanti Convocation
Hall

8.30-10.30

The Opening Ceremony of the Shanti
Convocation Hall, SIBA Convocation Ceremony
of SIBA & the conferment of an Hon. Doctorate
Degree by Mahamakut Buddhist University,
Thailand on the Most Ven. Dr. Ashin Nyanissara,
Chancellor of SIBA and Chairman of ATBU

10.45

Lunch break

12.45

Arrival of participants in the Shanti Convocation
Hall for the Opening Ceremony of the 2nd Bi-
annual Conference of the ATBU

12.55

Arrival of participants in the Shanti Convocation
Hall of the Most Ven. Abhidhaja Maharatthaguru
Bhaddanta Kumara, Chairman of the State Sangha
Mahanyaka Council of Myanmar and the Most
Ven. Abhidhaja Maharatthaguru Bhaddanta
Agghiya, Head of the Shwe-kyin Nikaya of
Myanmar

13.00 Welcome Speech by the Most Ven.
Aggamahapandita Dr. Ashin Nyanissara,
Chancellor of SIBA & Chairman of ATBU

Opening Speech by the Most Ven. Abhidhaja
Maharatthaguru Bhaddanta Kumara, Chairman of
the State Sangha Mahanyaka Council of Myanmar

Congratulatory Speech by the Most Ven.
Abhidhaja Maharatthaguru Bhaddanta Agghiya,
Head of the Shwe-kyin Nikaya of Myanmar

Keynote Speech: “**Theravada Buddhism: Its
Identity**” by Senior Professor Oliver Abeynayake,
PhD (Lancaster), formerly Director of Research at
Buddhist & Pali University of Sri Lanka

Launching of some research works by the ATBU
Member Universities

14.15-14.30 Break

14.30-17.00 Panel in Pali (Venue: the Shanti Convocation
Hall)

Engaged Buddhism Panel (Venue: the Pataliputra Seminar Hall)

17.00 Dinner break for lay participants

18.00 Special lecture (The Most Ven. Prof. Dr. Phra
Dhamakosajarn, Rector,
Mahachulalongkornrajavidyalaya University,
Bangkok)

Video presentation on Engaged Buddhism

*Thailand and Nepalese cultural presentation in
the Shanti Convocation Hall*

Friday 6th March 2009

8.15 Arrival of participants in the Shanti Convocation
Hall

8.20 Chanting by international Sangha

8.30-10.30 Panel in Pali (Venue: the Shanti Convocation
Hall) (Cont.)

Engaged Buddhism Panel (the Pataliputra Seminar Hall) (Cont.)

- 12.30-14.30** Panel in Pali (Venue: the Shanti Convocation Hall) (Cont.)
- 14.30-15.00** Break
- 15-17.00** Pali Literature since the 19th Century Panel (Venue: the Shanti Convocation Hall)

Engaged Buddhism Panel (the Pataliputra Seminar Hall) (Cont.)

- 17.00** Dinner break for lay participants
- 18.00** Special lecture (Dr. Mungenar, Member, Planning Commission (Education) & former Vice Chancellor of Mumbai University)
- Video presentation on Engaged Buddhism
- Thailand and Nepalese cultural presentation in the Shanti Convocation Hall*

Saturday 7th March 2009

- 8.15** Arrival of participants in the Shanti Convocation Hall
- 8.20** Chanting by international Sangha
- 8.30-10.30** **Pali Literature since the 19th Century Panel (Venue: the Shanti Convocation Hall) (Cont.)**
- Patipatti in Theravada Buddhist Countries Panel (the Pataliputra Seminar Hall)**
- 12.30-14.30** Panel in Pali (Venue: the Shanti Convocation Hall) (Cont.)
- 14.30-15.00** Break
- 15-17.00** **Pariyatti in Theravada Buddhist Countries Panel (Venue: the Shanti Convocation Hall)**

Monasticism Panel (the Pataliputra Seminar Hall) (Cont.)

- 17.00** Dinner break for lay participants
- 18.00** Special lecture (The Most Ven. Aggamahapandita Prof. Dr. Nandamalabhivamsa, Rector, SIBA, ITBMU & IIA)
- Video presentation on Engaged Buddhism

*Thailand and Nepalese cultural presentation in
the Shanti Convocation Hall*

Sunday 8th March 2009

8.15	Arrival of participants in the Shanti Convocation Hall
8.20	Chanting by international Sangha
8.30-10.00	Assembly of the ATBU
10.-10.30	Closing ceremony
Afternoon	Sightseeing in Sagaing and Mingun

(Optional)

Monday 9th March 2009

Morning	The Most Venerable Sayadaw Ashin Nyanissara's birthday celebration There will be offering alms to 1,000 monks and 1,000 nuns.
Afternoon	Sightseeing in Pagan and over night at Pagan

Tuesday 10th March 2009

Morning	Sightseeing in Pagan
Afternoon	Go to Yangon by flight

Wednesday 11th March 2009

International departure from Yangon International Airport

