CHAPTER II

A. THEORY OF BUDDHANUSSATI-KAMMATTHANA

In the ancient time especially during the Buddha’s time, first of all a researcher wants to mention the story of the Buddha as follows:

When the Bodhisattava was born as Santusita chief of Tusita heaven, at that time Maha Brahm and chief of six heavens approached him and invited him to take rebirth in the human beings world. The Bodhisattava considered five investigations i.e., time continent, sky (orientation), family (or clan), and mother. He saw it suitable so he accepted the invitation. On the full moon night, of July before Buddhist era eighty years the Queen dreamed “There was a white elephant held white lotus and approached her”. King Sudhdhana let astrologer to analyse her dream. The astrologer said that he would receive a son who was incomparable. Her pregnancy completed of ten months, Queen Maha Maya was allowed by King Sudhdhana to go to Devadaha, her native place. In between Kapilavastu and Devadaha there was Lumbini garden. When Queen Maha Maya reached there, she had delivered a son. King Sudhdhana sent a Caravan to receive her and the new born baby to Kapilavastu.¹

Asita, a holy hermit of the Himalayas, while in meditation beneath a peepul tree, heard the songs of the Gods at the birth of Gautama. He came to Kapilavastu to see the new born babe. The King received the sage with great honour. The hermit was well known for his wisdom. The holy Yogi took the prince in his arms and touching the dust, he said, “Oh Divine, I worship thee! I see the Light that never came on earth before! I see the heavenly marks on thou at the Buddha, the destined Preacher of Law (Dhamma), who cometh to help and heal”!

Then the hermit wept and said to the King, “One in many myriad years such a flower blossoms in the garden of Humanity”. The King said, “Why thou weepest, Oh holy hermit?”

The hermit replied, “I weep because I shall not live to see the day when the Buddha will teach the Law to the nations of the Earth. Due to age I am nearer to my end”. So saying the hermit left the palace.
The royal child became the darling and the beloved of the people. He was carried from hip to hip by the nurses who had been engaged to suckle, wash and nurse the prince.\textsuperscript{2}

When the prince was five days old his father assembled one hundred and eight brahmmins to name him ‘\textit{Siddhattha}'. After giving the birth when the prince was seven days, Queen Maya was dead.\textsuperscript{3}

At his father’s home lotus pools were made for him; in one place for the blue lotus-flowers, in one place for white lotus-flowers and in one place for red lotus-flowers; blossoming for his sake. And he used only unguents from Benaras. Of Benaras fabrics were his three robes. Day and night a white umbrella was held over him, so that he might not be troubled by cold, heat, dust, chaff, or dew.\textsuperscript{4}

The Bodhisattva thought that in ordinary condition all the nature has things in contrast such as there is cool, there is hot, there is dark, there is bright etc. So when there is suffering, it should have cessation of suffering. Therefore he left household life to become a sage. He went to Alaratapasa Kalamagotta and studied there. Having completed knowledge of Alaratapasa, he went to Udakatapasa and studied there. Later he thought that it was not a way to enlightenment. He left two tapasas and went to Uruvela Senanigama (now Bodhgaya) and stayed there. In full moon day of May before Buddhist Era forty five years, he enlightened and became a Buddha.\textsuperscript{5}

After he attained the enlightenment, he spent full forty-five years teaching the world his discovery, sharing his wisdom with others so that they could also tread the same path and free themselves from all suffering. After the incessant service of forty-five years, he passed away to the perfect peace of eternal bliss, Nibbana, the Summum Bonum.\textsuperscript{6}

In the book known as ‘\textit{2500 years of Buddhism}’ mentioned about Theory of \textit{Buddhanussati Kamma\textthinspace thana} viz. in accordance with the belief that the mind become elevated by emaciating the body, Gautama practised rigid austerities and resorted to different kinds of self-torture. For six years he lived in this manner and was reduced to a skeleton. Yet real knowledge eluded him. At the end of six years he realized that physical torture was not the way to achieve enlightenment and decided to partake of food again. When on that day he was offered a bowl of milk by Sujata, a rich merchant’s daughter, who was devoted to him, he accepted it. At the same time he felt that in the course of that day he would become a Buddha – an Awakened One by attaining bodhi or supreme knowledge. He spent the midday in a grove of sala
trees on the bank of the Nerañjara. When dusk fell he proceeded towards the Bodhi tree. On the way he met a grass cutter who gave him a bundle of soft grass. Spreading the grass at the foot of the Bodhi tree he sat in meditation and resolved thus:

“Skin, sinew and bone dry up as it will; my flesh and blood may dry in my body; but without attaining complete enlightenment shall I not leave this seat”.

His resolute attempt set Mara, the god of evil, thinking that he should not allow Gautama to escape from his thraldom. He caused a violent thunderstorm to frighten the Bodhisattva that Gautama then was, but in vain. All the missiles hurled by Mara at his victim turned into flowers. Mara tried to tempt him with promises of rebirths in heaven but the Bodhisattva, or the one destined to achieve enlightenment, would not bend. Mara was discomfited in the end and his army fled in all directions. This battle, of course, was a metaphorical conflict between the higher and the lower aspirations in Gautama’s mind. During the night Gautama discovered the Law of Causation, a cycle of twelve causes and effects conditioning the universe. This law had not been thought of before by any philosopher. Its authorship raised Gautama from his status of Bodhisattva to that of a Buddha. He exclaimed solemnly:

Truly when things grow plain
To the ardent, meditating Brahmana,
Routing the hosts of Mara does he stand
Like as the sun when lighting up the sky.

He set out for Banaras to preach to his five mendicant companions who had left him in despair and had then settled in Banaras. He approached the deer park of Rsiapatana (Samath) near Banaras. His companions had forsaken him when he accepted food from Sujata because they thought he had given up austerities and taken to a life of ease. Thus when they saw him approaching they were determined not to show him any respect. But as he drew near they were overpowered by the radiance on his countenance and involuntarily rose to offer him a seat. He then preached his First sermon to them, thereby setting in motion the Wheel of the Dharma (Dharmacakra-Pravartana). ... The five monks became his first disciples after this sermon.

In the book known as “The path of the Buddha” mentioned about theory of Buddhanussati Kammatthana viz. Bodhisattva then decided to struggle alone. For six years he gave himself to extreme penance and self-mortification. He abandoned
food until he became a pure skeleton without having achieved anything. One day he fell into a swoon and when he recovered he understood the futility of such extreme practices and decided to strike a middle course and began to eat. While he had been practising extreme self-mortification five disciples had joined him, but when he gave up the mortification they deserted him thinking that he had given up the holy life. Even so, he remained firm and unwavering in quest of the highest wisdom.

Then on the full moon day of May when he was thirty-five years old, having eaten a bowl of nourishing milk porridge given him by the lady Sujata, and having received a few bundles of Kusa grass from the Brahman Sotthiya for a seat, he seated himself at the foot of the bodhi tree in Gaya. He had now reached the climax of his inner struggle. Having seated himself firmly, cross-legged, he made this solemn and historic resolution: ‘Let my skin, my sinews and bones dry up, likewise my flesh and blood, but until I have achieved the Supreme Enlightenment I will not leave this posture’.

It is said that at this point Mara, the personification of evil, tried to dissuade the Bodhisattva and overpower him, but the strength of his perfection from previous births was so great that nothing, no evil power, could prevail. He strove diligently and by the end of the night achieved omniscience and became a victorious Buddha. He found the sovereign remedy for all the ills of mankind.

With this triumph a new chapter in the history of man’s spiritual endeavour opened. He now decided to make known this great truth which he had realized with so much difficulty. After spending about seven weeks at Gaya near the bodhi tree, he set forth towards Banaras where his five former disciples had been living. At the deer park in Banaras – modern Sarnath – he met these renegade monks who seemed indifferent and even disrespectful toward him. After admonishing them he now, for the first time, set in motion “the wheel of Righteousness” (Dhammacakka) as he delivered his first sermon.

“There are these two extremes”, he said. “The one is excessive sensual indulgence and the other is self-mortification, which are vulgar, ignoble, and prophetess. Avoiding both these the Perfect Ones teach the Doctrine of the Middle Path which leads to the comprehension of Higher knowledge and insight”. Thereupon he expounded the Doctrine of the Middle Path comprising the Four Noble Truths and the Noble Eight-fold Path. The monks accepted his teaching and by striving diligently each one soon attained the higher wisdom and became an Arahant – that is
a saint who has dispelled ignorance and all other fetters that bind a being to the circle of birth and death; after death he does not take a birth again, he is freed from this bondage.

In the book known as "Manul of Indian Buddhism" was mentioned about Theory of Buddhuanussati Kammathana viz. after six years of exertion the Bodhisattva resolved to practise the most profound meditation (dhyana) and to perform the most rigid penance. By carrying his fasting to excess, he became as thin as a skeleton, and at last so weak that one day he fainted and fell down. Some gods said: "The Sramana Gautama is dead"; others, however, remarked: 'Such is the state of Arahats'. And, indeed, not long afterwards he recovered from his swoon.

As he perceived that mortification was not the way to Enlightenment, he resumed his former diet, which caused the Five priests to loose faith in him. Hence they left him, and went to Rsipatana (Isipatana) in the deer park near Banaras.

In the evening the Great Man marched toward the tree of Enlightenment. He met on his march with a grasscutter, Svastika (Sotthiya), who offered him eight bundles of grass. He accepted the offering, and, after taking a survey of the quarters, he went to the East, the seat of all Buddhas facing the West. There he scattered the handful of grass on the ground, where a seat of fourteen cubits was formed. Then he uttered the following asseveration: "Let my skin, my nerves and bones waste away, let my life blood dry up, I will not leave this seat before attaining perfect Enlightenment".

It was at that moment that Mara thinking: "Prince Siddhartha wishes to escape from my dominion", summoned his hosts to do battle. Himself mounted on the elephant Mountain-girdled (Girimukhala) led the attack, which was so dreadful that the gods attending the Bodhisattva were seized with terror and fled. The Great Man alone remained undaunted, putting his trust in the Paramitas. Thereupon Mara caused violent winds to blow, followed by a rain of rocks, weapons, glowing ashes, charcoal. All in vain.

Seeing all his attempts baffled, the friend approached the Great Man, and summoned him to vacate his seat. "Mara!" was the reply, "you have not devoted your life to benefit the world, to attain wisdom. This seat does not belong to you". Enraged at these words, Mara cast his discuss weapon at the Great Man, but it became a garland of flowers. Again the host of Mara renewed the attack, but the rocks they hurled down at him, were turned into nosegays. Sure of his triumph, the Bodhisattva
exclaimed: "The seat belongs to me", and turning to the friend, he defied him to adduce a witness for his merits. Mara pointed to his followers, who wish a roar testified to their master's liberality. In his turn, the friend asked: "As to you, Siddhartha, who is witness to your having bestowed alms?" Then the Bodhisattva called up the Earth to be his witness, and she replied with a roaring voice that the hosts of Mara were discomfited, and the elephant Girimekhala fell down on his knees to pay homage to the Great Man. The army of the enemy fled in all directions, whereas the gods exultingly shouted: "Mara is defeated! The Prince Siddartha has prevailed!" The Nagas and other celestial beings approached the seat of Enlightenment, chanting songs of victory.

The sun was still above the horizon when the Great Man defeated the army of his foe. In the first watch of the night he arrived at the knowledge of his former states of existence (Purvanivasa, pubbenivasa); in the second watch he acquired the heavenly eye (devyacaksus, dibbacakkhu); in the 3rd the knowledge of the series of causes and effects.

While he was mentally revolving the twelve causes (Nidanas) in direct order and in reverse order, the whole universe shook twelve times to its foundation, and the most extraordinary phenomena were seen, even as at his birth.

Amid these wonders the Bodhisattva attained omniscient and he uttered the joyful song common to all Buddhas.

In the book known as "Indian Buddhism" said that: The future Buddha then went to another Sramana teacher, Udraka Ramaputra, with very similar results except that Udraka's doctrine led a stage further, up to the 'sphere of neither perception nor non-perception', an even higher plane to which consciousness might transmigrate. Again he was not satisfied and withdrew.

Meditating at night – a practice which the future Buddha says he took up at this time – can be still more hair rising and terrifying; animals come, a peacock breaks a twig, the wind rustles fallen leaves. He resolved to dispel the fears which beset him at that time. If he was walking up and down when fears arose he continued to walk until he had dispelled them, or if he was standing still, or sitting down, he again remained in the same position until he had dispelled the fears. Then he 'initiated energy, undeterred, attended to self-possession, not distracted, calmed his body, not excited, and concentrated his thoughts, focussed on one point'. Gradually abstracting his mind from all attachments he then entered successively on four stages of
meditation (dhyana), attaining a state of perfect equanimity, free from any unhappiness or happiness. In the same night, his thoughts thus concentrated, he exerted himself and acquired three ‘sciences’ or ‘knowledges’ (vidya) during the first, middle and last watches of the night respectively; he recollected his former lives, he understood the transmigration of beings according to their actions, bad conduct leading to misery and good conduct to a good destiny, finally he discovered the ‘Four Truths’, the basic doctrine of Buddhism, which is the knowledge of how the ‘influences’ (asrava) can be exhausted.

These influences (passion, desire for existence and ignorance) keep one in transmigration, to know that they are exhausted in one is to know that one will not be reborn that one is freed, and this knowledge the Buddha had that night. At the same time the Four Truths formed the essentials of the content of his enlightenment, and having discovered them he was henceforth known as the Buddha (though this is not actually stated in the present text). He understood in their true nature (1) unhappiness, (2) its origination, (3) its cessation and (4) the way leading to this cessation.

These texts indicate that the enlightenment consisted from one point of view in acquiring the three ‘sciences’ which included the understanding of transmigration and the Four Truths concerning the mechanism of transmigration and how to end the influences which bind one to it. From another point of view it was the acquisition of extinction (of birth, etc.), nirvana for the Buddha. Then again, looking more deeply into the enlightenment, into the doctrine which it discovered, the content of the sciences, it is described as a theory of conditionality, of origination, and of calming, of cessation. Origination and cessation are in fact the second and third of the Fourth Truths; the theory of conditioned origination is the expansion of the second truth, how unhappiness etc., originates; cessation follows as the corollary that if the conditions are removed their result does not originate, which is the third truth.

The texts we are following last continue with accounts of the Buddha’s decision to teach. The Buddha finds his former companions in a park (now called Sarnath) near Varanasi. They first resolve to treat him without respect because he had given up the severe ascetic practices he was formerly following with them and relapsed into a life they regard as worldly. This refers to the tradition of the extreme asceticism tried out by the future Buddha, which he eventually gave up as useless, attaining enlightenment whilst living moderately and taking a reasonable amount of
food. The tradition does not occur in the texts we have so far followed, except by implication here, though it is found in many later ones.

On the Buddha’s approach, however, the five former companions receive him with respect in spite of themselves and become his pupils. He tells them how (as described above) having the nature of birth and discovered its disadvantages he has acquired extinction. Knowledge then arose in them, and insight: our freedom is certain, this is our last birth, now there is no rebirth.

In the book known as “The Buddha and his teachings” mentioned about ‘his struggle for Enlightenment’, “Easy to do are thing that are bad and not beneficial to self; but very, very hard to do indeed is that which is beneficial and good” (Dhammapada).

Struggle, meeting with disappointment, but not discouraged, the ascetic Gotama seeking for the incomparable peace, the highest truth, wandered through the district of Magadha, and arrived in due course at Uruvela, the market town of Senani. There he spied a lovely spot of ground, a charming forest grove, a flowing river with pleasant sandy forests, and hard by was a village where he could obtain his food. Then he thought thus:

“Lovely, indeed, O Venerable One, is this spot of ground, charming is the forest grove, pleasant is the flowing river with sandy fords, and hard by is the village where I could obtain food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive”. The place was congenial for his meditation. The atmosphere was peaceful. The surroundings were pleasant. The scenery was charming. Alone, he resolved to settle down there to achieve his desired object. Hearing of his renunciation, Kondañña, the youngest Brahmin who predicted his future, and four sons of the other sages – Bhaddiya, Vappa, Mahanama, and Assaji – also renounced the world and joined his company.

In the ancient days in India, great importance was attached to rites, ceremonies, penances and sacrifices. It was then a popular belief that no Deliverance could be gained unless one leads a life of strict asceticism. Accordingly, for six long years the ascetic Gotama made a superhuman struggle practising all forms of severest austerity. His delicate body was reduced to almost a skeleton. The more he tormented his body the father his goal receded from him. How strenuously he struggled, the various methods he employed, and how he eventually succeeded are
graphically described in his own words in various Suttas. Maha Saccaka Sutta describes his preliminary efforts thus:

"Then he following thought occurred to me;

"How if I were to clinch my teeth, press my tongue against the palate, and with (normal) thoughts hold down, subdue and destroy my (immoral) thoughts!"

"So I clenched my teeth, pressed my tongue against the palate and strove to hold down, subdue, destroy my (immoral) thoughts with (moral) thoughts. As I struggled thus, perspiration streamed forth from my armpits".

"Like unto a strong man who might seize a weaker man by head or shoulders and hold him down, force him down, and bring into subjection, even so did I struggle".

"Strenuous and indomitable was my energy. My mindfulness was established and unperturbed. My body was, however, fatigued and was not calmed as a result of that painful endeavour – being overpowered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind".

"Then I thought thus: How if I were to cultivate the non-breathing ecstasy!"

"Accordingly, I checked inhalation and exhalation from my mouth and nostrils. As I checked inhalation and exhalation from mouth and nostrils, the air issuing from my ears created an exceedingly great noise. Just as a blacksmith's bellows being blown make an exceedingly great noise, even so was the noise created by the air issuing from my ears when I stopped breathing".

"Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour being over-powered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind".

"Then I thought to myself: How if I were to cultivate that non-breathing exercise!"

"Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And as I stopped breathing from mouth, nostrils and ears, the (imprisoned) air beat upon my skull with great violence. Just as if a strong man were to bore one's skull with a sharp drill, even so did the airs beat my skull with great violence as I stopped breathing. Even, though such painful sensations arose in me, they did not at all affect my mind."
"Then I thought to myself: How if I were to cultivate that non-breathing ecstasy again!"

"Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And as I stopped breathing thus, terrible pains arose in my head. As would be the pains if a strong man were to bind one’s head tightly with a hard leather thong, even so were the terrible pains that arose in my head”.

"Nevertheless, my energy was strenuous. Such painful sensations did not affect my mind”.

"Then I thought to myself: How if I were to cultivate that non-breathing ecstasy again!"

"Accordingly, I stopped breathing from mouth, nostrils, and ears. As I checked breathing thus, plentiful airs pierced my belly. Just as if a skilful butcher or a butcher’s apprentice were to rip up the belly with a sharp butcher’s knife, even so plentiful airs pierced my belly”.

"Nevertheless, my energy was strenuous. Such painful sensations did not affect my mind”.

"Again I thought to myself: How if I were to cultivate that non-breathing ecstasy again!"

"Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. As I suppressed my breathing thus, a tremendous burning pervaded my body. Just as if two strong men were each to seize a weaker man by his arms and scourch and thoroughly burn him in a pit of glowing charcoal, even so did a severe burning pervade my body”.

"Nevertheless, my energy was strenuous. Such painful sensations did not affect my mind”.

"Thereupon the deities who saw me thus said: ‘The ascetic Gotama is dead’. Some remarked: ‘The ascetic Gotama is not dead yet, but is dying? While some others said: ‘The ascetic Gotama is neither dead nor is dying but an Arahant is the ascetic Gotama. Such is the way in which an Arahant abides’\(^{12}\).

**Change of Method: Abstinence from Food**

"Then I thought to myself: How if I were to practise complete abstinence from food!"
"Then deities approached me and said: Do not, good sir, practise total abstinence from food. If you do practise it, we will pour celestial essence through your body's pores; with that you will be sustained".

"And I thought: If I claim to be practising starvation, and if these deities pour celestial essence through my body's pores and I am sustained thereby, it would be fraud on my part. So I refused them, saying there is no need".

"Then the following thought occurred to me: How if I take food little by little, a small quantity of the juice of green gram, or vetch, or lentils, or peas!"

"As I took such small quantity of solid and liquid food, my body became extremely emaciated. Just as are the joints of knot-grasses or bulrushes, even so were the major and minor parts of my body owing to lack of food. Just as is the camel's hoof, even so were my hips for want of food. Just as is a string of beads, even so did my backbone stand out and bend in, for lack of food. Just as the rafters of a dilapidated hall fall this way and that, even so appeared my ribs through lack of sustenance. Just as in a deep well may be seen stars sunk deep in the water, even so did my eye-balls appear deep sunk in their sockets, being devoid of food. Just as a bitter pumpkin, when cut while raw, will by wind and sun get shrivelled and withered, even so did the skin of my head get shrivelled and withered, due to lack of sustenance".

"And I, intending to touch my belly's skin, would instead seize my backbone. When I intended to touch my backbone, I would seize my belly's skin. So was I that, owing to lack of sufficient food, my belly's skin clung to the backbone, and I, on going to pass excreta or urine, would in that very spot stumble and fall down, for want of food. And I stroked my limbs in order to revive my body. Lo, as I did so, the rotten roots of my body's hairs fell from my body owing to lack of sustenance". The people who saw me said; 'The ascetic Gotama is black'. Some said, 'The ascetic Gotama is not black but blue'. Some others said: 'The ascetic Gotama is neither black nor blue but tawny'. To such an extent was the pure colour of my skin impaired owing to lack of food.

"Then the following thought occurred to me: Whatsoever ascetics or Brahmins of the past have experienced acute, painful, sharp and piercing sensations, they must have experienced them to such a high degree as this and not beyond. Whatsoever ascetics and Brahmins of the future will experience acute, painful, sharp and piercing sensations they too will experience them to such a high degree and not beyond. Yet
by all these bitter and difficult austerities I shall not attain to excellence, worthy of supreme knowledge and insight, transcending those of human states. Might there by another path for Enlightenment!"

**Temptation of Mara, the Evil One:**

His prolonged painful austerities proved utterly futile. They only resulted in the exhaustion of his valuable energy. Though physically a superman his delicately nurtured body could not possibly stand the great strain. His graceful form completely faded almost beyond recognition. His golden coloured skin turned pale, his blood dried up, his sinews and muscles shrivelled up, his eyes were sunk and blurred. To all appearance he was a living skeleton. He was almost on the verge of death. At this critical stage, while he was still intent on the Highest (Padhana), abiding on the banks of the Nerajjara river, striving and contemplating in order to attain to that state of Perfect Security, came Namuci, I uttering kind words thus:

"You are lean and deformed. Near to you is death".

"A thousand parts (of you belong) to death; to life (there remains) but one. Live, O good sir! Life is better. Living, you could perform merit".

"By leading a life of celibacy and making fire sacrifices, much merit could be acquired. What will give you do with this striving? Hard is the path of striving, difficult and not easily accomplished".

Mara reciting these words stood in the presence of the Exalted One. To Mara who spoke thus, the Exalted One replied:

"O Evil One, kinsman of the heedless! You have come here for your own sake".

"Even an iota of merit is of no avail. To them who are in need of merit it behoves you, Mara, to speak thus.

"Confidence (Saddha), self control (Tapo), perseverance (Viriya), and wisdom (Pañña) are mine. Me who am thus intent, why do you question about life?"

"Even the streams of rivers will this wind dry up. Why should not the blood of me who am thus striving dry up?"

"When blood dries up, the bile and phlegm also dry up. When my flesh wastes away, more and more does my mind get clarified. Still more do my mindfulness, wisdom and concentration become firm."
“While I live thus, experiencing the utmost pain, my mind does not long for lust! Behold the purity of a being!”

“Sense-desires (kama), are your first army: The second is called Aversion for the Holy Life (Arati). The third is Hunger and Thirst (Khuppipasa). The fourth is called Craving (Tanha). The fifth is Sloth and Torpor (Thina Middha). The sixth is called Fear (Bhiru). The seventh is Doubt (Vicikiccha) and the eighth is Detraction and Obstinacy (Makka-Thambha). The ninth is gain (Labba), Praise (Siloka) and Honour (Sakkara), and that ill-gotten Fame (Yasa). The tenth is the extolling of oneself and contempt for others (Attukkamsanaparavambhana).”

“This, Namuci, is your army, the opposing host of the Evil one. That army the coward does not overcome, but he who overcomes obtains happiness”.

“This Muñja do I display! What boots life in this world! better for me is death in the battle than that one should live on, vanquished!”

“Some ascetics and Brahmins are not seen plunged in this battle. They know not nor do they tread the path of the virtuous”.

“Seeing the army on all sides with Mara arrayed on elephant, I go forward to battle. Mara shall not drive me from my position. That army of yours, which the world together with gods conquers not, by my wisdom I go to destroy as I would an unbaked bowl with a stone”.

“Controlling my thoughts, and with mindfulness well-established, I shall wander from country to country, training many a disciple”.

“Diligent, intent, and practising my teaching, they, disregarding you, will go where having gone they grieve not”13.

The Middle Path

The ascetic Gotama was now fully convinced from personal experience of the utter futility of self-mortification which, though considered indispensable for deliverance by the ascetic philosophers of the day, actually weakened one’s intellect, and resulted in lassitude of spirit. He abandoned for ever this painful extreme as did he the other extreme of self-indulgence which tends to retard moral progress. He conceived the idea of adopting the Golden Mean which later became one of the salient features of his teaching.

He recalled how when his father was engaged in ploughing, he sat in the cool shade of the rose-apple tree, absorbed in the contemplation of his own breath, which
resulted in the attainment of the First Jhana (Ecstasy). Thereupon he thought: “Well, this is the path to Enlightenment”.

He realized that Enlightenment could not be gained with such an utterly exhausted body: Physical fitness was essential for spiritual progress. So he decided to nourish the body sparingly and took some coarse food both hard and soft. The five favourite disciples who were attending on him with great hopes thinking that whatever truth the ascetic Gotama would comprehend, that would he impart to them, felt disappointed at this unexpected change of method. And leaving him and the place too, went to Isipatana, saying that “the ascetic Gotama had become luxurious, had ceased from striving, and had returned to a life of comfort”.

At a crucial time when help was most welcome his companions deserted him leaving him alone. He was not discouraged, but their voluntary separation was advantageous to him though their presence during his great struggle was helpful to him. Alone, in sylvan solitude, great men often realize deep truths and solve intricate problems.

Dawn of Truth

Regaining his strength with some coarse food, he easily developed the first jhana which he gained in his youth. By degrees he developed the second, third and fourth jhanas as well. By developing the jhanas he gained perfect one-pointedness of the mind. His mind was now like a polished mirror where everything is reflected in its true perspective.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady, and unshakeable, he directed his mind to the knowledge as regards “The Reminiscence of Past Births” (Pubbe-nivasanussati Ñana). He recalled his varied lots in former existences as follows: first one life, then two lives, then three, four, five, ten twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution of many world cycles. In that place he was of such a name, such a family, such a caste, such a dietary, such the pleasure and pain he experienced, such his life’s end. Departing from there, he came into existence elsewhere, then such was his name, such his family, such his caste, such his dietary, such the pleasure and pain he did experience, such life’s end. Thence departing, he came into existence here.
Thus he recalled the mode and details of his varied lots in his former births. This, indeed, was the first knowledge that he realized in the first watch of the night.

Dispelling thus the ignorance with regard to the past, he directed his purified mind to "The perception of the Disappearing and Reappearing of Beings" (Cutupapata Ñana). With clairvoyant vision, purified and supernormal, he perceived beings disappearing from one state of existence and reappearing in another; he beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, all passing according to their deeds. He knew that these good individuals, by evil deeds, words, and thoughts, by reviling the Noble Ones, by being unbelievers, and by conforming themselves to the actions of the unbelievers, after the dissolution of their bodies and after death, had been born in sorrowful states. He knew that these good individuals, by good deeds, words, and thoughts, by not reviling the Noble Ones, by being right believers, and by conforming themselves to the actions of the right believers, after the dissolution of their bodies and after death, had been born in happy celestial world.

Thus with clairvoyant supernormal (vision he beheld the disappearing and the reappearing of beings. This, indeed, was the second knowledge that he realized in the middle watch of the night.

Dispelling thus the ignorance with regard to the future, he directed his purified mind to "The comprehension of the cessation of corruption" (Asavakkhaya Ñana). He realized in accordance with fact: "This is sorrow", "This, the Arising of Sorrow", "This, the cessation of sorrow", "This the path leading to the cessation of sorrow". Likewise in accordance with fact he realized: "These are the corruptions", "This, the Arising of corruptions", "This, the cessation of corruptions", "This, the path leading to the cessation of corruptions". Thus cognising, thus perceiving, his mind was delivered from the corruption of sensual Craving; from the corruption of craving for existence; from the corruption of ignorance.

Being delivered, he knew "Delivered am I" and he realized, "Rebirth is ended; fulfilled the Holy Life; done what was to be done; there is no more of this state again". This was the Third Knowledge that he realized in the last watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished, and light were\textsuperscript{14}. 
The Buddhahood

"The Tathagatas are only teachers" (Dhammapada). Characteristics of the Buddha, after a stupendous struggle of six strenuous years, in His 35th year the ascetic Gotama, unaided and unguided by any supernatural agency, and solely relying on His own efforts and wisdom, eradicated all defilements, ended the process of grasping, and, realizing things as they truly are by His own intuitive knowledge, became a Buddha – an Enlightened or Awakened One.

Thereafter he was known as Buddha Gotama, one of a long series of Buddhas that appeared in the past and will appear in the future. He was not born a Buddha, but became a Buddha by His own efforts.

The Pali term Buddha is derived from “budh”, to understand, or to be awakened. As he fully comprehended the four Noble Truths and as He arose from the slumbers of ignorance, He is called a Buddha. Since He not only comprehends but also expounds the doctrine and enlightens others, He is called a Samma Sambuddha – a Fully Enlightened One – to distinguish Him from Paceka (Individual) Buddhas who only comprehend the doctrine but are incapable of enlightening others. Before His Enlightenment He was called Bodhisatta which means one who is aspiring to attain ‘Buddhahood’.

Every aspirant to Buddhahood passes through the Bodhisatta period – a period of intensive exercise and development of the qualities of generosity, discipline, renunciation, wisdom, energy, endurance, truthfulness, determination, benevolence and perfect equanimity. In a particular era there arises only one ‘Samma Sambuddha’. Just as certain plants and trees can bear only one flower even so one world-system (lokadhatus) can bear only one ‘Samma Sambuddha’.

The Buddha was a unique being. Such a being arises but rarely in this world, and is born out of compassion for the world, for the good, benefit, and happiness of gods and men. The Buddha is called “acchariya manussa” as He was a wonderful man. He is called “amatassata data” as He is the giver of Deathlessness. He is called “Varado” as He is the Giver of the purest love, the profoundest wisdom, and the Highest Truth. He is also called Dhammassami as He is the Lord of the Dhamma (Doctrine). As the Buddha Himself says, “He is the Accomplished One (Tathagata), the Worthy One (Araham), the Fully Enlightened One (Samma Sambuddha), the Creator of the unarisen way, the producer of the unproduced way, the proclaimer of
the unproclaimed way, the knower of the way, the beholder of the way, the cognizer of the way”.

The Buddha had no teacher for His Enlightenment. “Na me acariyo atthi” – A teacher have I not – are His own words. He did receive His mundane knowledge from His lay teachers, but teachers He had none for His supramundane knowledge which He himself realized by His own intuitive wisdom. If He had received His knowledge from another teacher or from another religious system such as Hinduism in which He was nurtured, He could not have said of Himself as being the incomparable teacher (aham sattha anuttaro). In His first discourse He declared that light arose in things not heard before.

During the early period of His renunciation He sought the advice of the distinguished religious teachers of the day, but He could not find what He sought in their teachings. Circumstances compelled Him to think for Himself and seek the Truth. He sought the Truth within Himself. He plunged into the deepest profundities of thought, and he realized the ultimate Truth which He had not heard or known before. Illumination came from within and shed light on things which He had never seen before. As He knew everything that ought to be known and as He obtained the key to all knowledge, He is called ‘Sabbaññu’ – the Omniscient One. This supernormal knowledge He acquired by His own efforts continued through a countless series of births.

Who is the Buddha?

Once a certain Brahmin named Dona, noticing the characteristic marks of the footprint of the Buddha, approached Him and questioned Him.

“Your Reverence will be a Deva?”

“No, indeed, Brahmin, a Deva am I not”, replied the Buddha.

“Then Your Reverence will be a Gandhabba?”

“A Yakkha then?”

“No, indeed, Brahmin, not a Yakkha”.

“Then Your Reverence will be a human being?”

“No, indeed, Brahmin, a human being am I not”.

“Who, then, pray, will Your Reverence be?”

The Buddha replied that He had destroyed Dilements, which condition rebirth as a Deva, Gandhabba, Yakkha, or a human being and added:
“As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled;
Therefore, Brahmin, am I Buddha”.

Nor does the Buddha call Himself a “Saviour” who freely saves others by his personal salvation. The Buddha exhorts His followers to depend on themselves for their deliverance, since both defilement and purity depend on oneself. One cannot directly purify or defile another. Clarifying His relationship with His followers and emphasizing the importance of self-reliance and individual striving, the Buddha plainly states: “You yourselves should make an exertion. The Tathagatas are only teachers”.

The Buddha only indicates the path and method whereby He delivered Himself from suffering and death and achieved His ultimate goal. It is left for His faithful adherents who wish their release from the ills of life to follow the path.

“To depend on others for salvation is negative, but to depend on oneself is positive”. Dependence on others means a surrender of one’s effort.

“Be ye isles unto yourselves; be ye a refuge unto yourselves; seek no refuge in others”.

These significant words uttered by the Buddha in His last days are very striking and inspiring.

The Buddha was a human being. As a man He was born, as a Buddha He lived, and as a Buddha His life came to an end. Though human, He became an extraordinary man owing to His unique characteristics. The Buddha laid stress on this important point, and left no room for any one to fall into the error of thinking that He was an immortal being. It has been said of Him that there was no religious teacher who was “ever so godless as the Buddha, yet none was so god-like”. In His own time the Buddha was no doubt highly venerated by His followers, but He never arrogated to Himself any divinity.

The Buddha’s Greatness

Born a man, living as a mortal, by His own exertion He attained that supreme state of perfection called Buddhahood, and without keeping His Enlightenment to Himself, He proclaimed to the world the latent possibilities and the invincible power of the human mind. Instead of placing an unseen Almighty God over man, and giving
man a subservient position in relation to such a conception of divine power, He demonstrated how man could attain the highest knowledge and Supreme Enlightenment by his own efforts. He thus raised the worth of man. He taught that man can gain his deliverance from the ills of life and realize the eternal bliss of Nibbana without depending on an external God or mediating priests. He taught the egocentric, power-seeking world the noble ideal of selfless service.

He protested against the evils of caste-system that hampered the progress of mankind and advocated equal opportunities for all. He declared that the gates of deliverance were open to all, in every condition of life, high or low, saint or sinner, who would care to turn a new leaf and aspire to perfection. He raised the status of down-trodden women, and not only brought them to a realization of their importance to society but also founded the first religious order for women. For the first time in the history of the world He attempted to abolish slavery. He banned the sacrifice of unfortunate animals and brought them within His compass of loving kindness. He did not force His followers to be slaves either to His teachings or to Himself, but granted complete freedom of thought and admonished His followers to accept His words not merely out of regard for Him but after subjecting them to a thorough examination “even as the wise would test gold by burning, cutting, and rubbing it on a piece of touchstone”. He comforted the bereaved mothers like Patacara and Kisagotami by His consoling words.

His ministered to the deserted sick like Putigatta Tissa Thera with His own hands. He helped the poor and the neglected like Rajjumala and Sopaka and saved them from an untimely and tragic death. He ennobled the lives of criminals like Angulimala and courtiers like Ambapali. He encouraged the feeble, united the divided, enlightened the ignorant, clarified the mystic, guided the deluded, elevated the base, and dignified the noble. The rich and the poor, the saint and the criminal, loved Him alike. His noble example was a source of inspiration to all. He was the most compassionate and tolerant of teachers.

His will, wisdom, compassion, service, renunciation, perfect purity, exemplary personal life, the blameless methods that were employed to propagate the Dhamma and His final success. All these factors have compelled about one fifth of the population of the world to hail the Buddha as the greatest religious teacher that ever lived on earth. Paying a glowing tribute to the Buddha, Shri Radhakrishnan writes:
“In Gautama the Buddha we have a master mind from the East second to none so far as the influence on the thought and life of the human race is concerned, and sacred to all as the founder of a religious tradition whose hold is hardly less wide and deep than any other. He belongs to the history of all cultivated men, for, judged by intellectual integrity, moral earnestness, and spiritual insight, he is undoubtedly one of the greatest figures in history”. In the Three Greatest Men in History H.G. Wells states.

In the Buddha you see clearly a man, simple, devout, lonely, battling for light, a vivid human personality, not a myth. He too gave a message to mankind universe in character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due, he taught, to selfishness. Before a man can become serene he must cease to live for his senses or himself. Then he merges into a greater being. Buddhism in different language called men to self-forgetfulness 500 years before Christ. In some ways he was near to us and our needs. He was more lucid upon our individual importance in service than Christ and less ambiguous upon the question of personal immortality”.

The Poet Tagore calls Him the Greatest Man ever born. In admiration of the Buddha, Fausboll, a Danish scholar says: “The more I know Him, the more I love Him”. A humble follower of the Buddha would modestly say: The more I know Him, the more I love Him; the more I love Him; the more I know Him. All the above mentioned is the original theory of “Buddhanussati Kammatthana” in Buddhism.

Buddhism in Thailand at present and during yore days

Geographically Thailand has area in the midst of Suvannabhumi. Many thousand years ago most area of present Thailand sunk in the sea. We have proved evidence: Sea shells were found on Bhuphan range. Later there was swollen earth surface so this land rose from the sea. In many caves of Karnchanaburi province bones of stone – period – human beings were found. It is surmised that they had life about twenty thousand years ago but they had become extinct. About two thousand years ago in the basin of Chao Phraya river Lava tribe human beings settled down here. Later Indian people journeyed here and human understood / realised that civilization have prospered there.
Some groups of Indian people journeyed and surveyed the native people. There were many routes that Indian people journeyed to Thailand i.e.
1. By land-by-pass through Bengal state crossed Pad Kai range entered Northern Burma.
2. By boat crossed the Bay of Bengal, bay of Martaban and landed at Marid, Tavy, Tanawsi, and journeyed to the basin Chao Phraya river by-pass through Karnchanaburi.
3. By boat crossed the sea entered the Straits of Malaka and land Malay peninsula or may be doubled the Bay of Vietnam to Cambodia and Campa.

The migration of Indian people appeared, had taken place during the reign of King Asoka the Great. It was said that Kalinga people escaped the risk of war and board ships to Suvannabhumi and archipelago. Many hundreds among people, it is certain that it must be many scholars among them to visit. When Sonathera and Uttarathera brought Buddhism to spread the first Phase, they could speak with people in Suvannabhumi at least with Indians and sometime afterwards in the local language.

Ancient Kingdom in Thailand

During 6th and 7th century Buddhism crossed the Chinese borders and got its roots deeper and deeper had mentioned by name the ancient kingdom in Thailand nowadays that Funam, it is surmised that it is derived from ‘Panam’. The people in that kingdom respect both Buddhism and ageold cult as observed by Toynbee Arnold in his lecture ‘India’s contribution to world heritage’. Specially Buddhism there were both Theravada and Mahayana. The body of Funam Kingdom, probably might be Petchaboon namely Srideb at present because when it was excavated it was found Narayan figures, the centre of the city –pillar where on inscribed South Indian Pallava period – Sanskrit.  

Buddhism in Dvaravati Kingdom was Theravada sect.

Buddhist Art in this period was found in a great amount from big sizes to small sizes such as small images of Buddha were found in old Uthong, Nakhon Pathom, Nakhon Chaisri, Rajburi which was the center of the kingdom. We found stone Buddha statues, stone Wheels of the Law in Kanaka Nagara in north-eastern of Thailand. As regards the northern part there was a stupa at Wat Kukud, Lamphun province. As for southern part the Dvaravati kingdom spread to Garahi namely
Chaiya at present and upper part of Malaya peninsula. Almost important materials were found in Nakhon Pathom province, Nakhon Chaisri. It is believed that Dvaravati kingdom might succeed from Suvannabhumi which first received Buddhism in this area. The territory of Suvannabhumi kingdom was from a mouth of Iravati river to the Gulf of Thailand.  

Almost all Buddha statues in this period were carved of stones and terracotta. We have four bigger than human-size Buddha statues, one of them is in Nakhon Pathom, three are in Ayutthaya. We have a bigger than human-size Buddha statues which is Varamudara episode in National Museum now. Besides we have a lot of heart-shaped stones making the limit of a Buddhist temple, terracotta votive tablets. Though Palileyyaka episode – Buddha statues of Supanburi is only Dvaravati period – Buddha statue. When Prince Monkut wandered here, he had found stone inscriptions which inscribed ‘Ye Dhamma’ Pali verse in Garinatha alphabets. In Khao Ngu Cave, Rajburi province there is a sitting on a Chairpose – Buddha figure which is Dvaravati period and there is Sanskrit inscription mentioned Samadhi Rishi who was the owner of cave. It is summarised that in this period there are both Theravada Buddhist Art and Mahayana Buddhist Art but the former probably more. The tribe that owned this area probably Mon nationality.

Lopburi Period

Dvaravati period existed till fifteenth Buddhist century and then started Lopburi period and existed till eighteenth century. Lopburi period was kingdom of Khom. Khom respected Brahmism mix Buddhism. Almost Brahmism were Saivite. As for Buddhism they respected Mahayana sect. It is found that almost antiques in this period related to Mahayana such as the Buddha images always dressed crowns, the lips were thick, the eyes were big, the ears were long till shoulder. Their character are similar to characters of the images of the Hindu Gods. This image is image of Adibuddha in Mahayana sect. If they are Sakayamuni images, they would have two Bodhisattvas standing in the right hand and left hand instead of two chief disciples those Bodhisattvas are Avalokiteshwar and Prajñaparamita. As for Avalokiteshwar sometimes has four hands, six hands, modern man don’t know thinking that Brahma, Narayan.
The Buddha images in this period comprised of stone Buddha images, cast Buddha images and votive tablets. There are many styles of Buddha images in various postures viz.,

1. Meditation posture with or without covered big snage.
2. Victory over demon-posture.
3. Leaving Tavatinsa heaven – walking posture.
4. Two hands turn face up – standing posture.
5. Sitting on a chair – posture.

As for stupas there were either Mahayana or Theravada which originated from Dvaravati period. Stupas in Mahayana derived from Khmaer country. Sometimes from Srivijay kingdom. There were many types of stupas such as stupa in Wat Mahadhatu of Lopburi, some where they were made in three pagodas known as three tops – pagoda. Almost all stupas were made of laterites.

The Lopburi period stupa-type was most well known in Thailand because related Khmaer country-type and were erected in the time which Khom governed here. In the east, this type of stupa spread to Vietnam in the north to Chaliang, in the south to Petchaburi.²¹

Domicile of Thai tribe

The center of Thai tribe four thousand years ago was in northern part of the Yangtze river. Later they migrated to the south. In the Buddhist time they migrated to the southwest-Chinese called Thai tribe ‘Sinan-I’ meaning backwoodsmen of southwest. According to ancient remains Thai tribe was not backwoodsman because the houses were bricklaid since they lived deep in remote forests so Chinese understood that they were backwoodman.

In sixth Buddhist country, at the time of Hun dynasty, Chinese started to spread political influence to Eye-Lao, Thai kingdom. The first Thai king named Khun Luang Mao led 553,761 Thai people to respect Buddhism. The territory of Eye-Lao kingdom reached as far as India. The account of this period connected with King Asoka that he sent missionaries that passed through this Kingdom to China.

Thus Thai tribe started respecting Buddhism in sixth Buddhist century in Eye-Lao kingdom. But only high caste people, as for general people respected ghost. In Eighth Buddhist century Khong Beng invaded Thai kingdom so Thai people migrated to Suvannabhumi. The character of migration was sometime migration along with the
Khong river, sometimes the Salawin river. The chiefs of refugees were praised ‘Chao Fah’, they were fully independent.

Later it was Nan Chao kingdom. In Nan Chao period Buddhism was shining. There were many monasteries in its capital namely Nong Sae. One of the big bells has inscriptions “Khun Lu Fung Casts this bell for worshipping the Buddha”. This bell is kept till now-a-days. In this period Buddhism was Mahayana and Tantra. The Thai respected Avalokiteshwar as official god.\textsuperscript{22}

**Buddhism in the Ping Valley**

In the past in the northern part of Thailand there was Lanna kingdom comprised of rivers and mountains. The tribe in this area was ‘Kha’. Later the Mon migrated to this area and settled down.\textsuperscript{23} About twelfth Buddhist century Buddhism was established in northern Thailand. Queen Camadevi who was brought from Lavapuri (modern Lopburi) to rule in Haripunjaya (modern Lamphun).\textsuperscript{24} Buddhism was Mahayana and Theravada. Queen Camadevi erected four monasteries in four quarters of Haripunjaya. So this city became the ‘walls’ of Buddhism. Buddhism has established glory since this time.

In fifteenth Buddhist century Khom spreaded the power from Chao Phraya valley. It is hard to find antiques in this period.\textsuperscript{25} But in the reign of King Adiccaraja, he found the relic and built a stupa to enshrine it called ‘Phradhatu Haripunjaya’.\textsuperscript{26} In his reign Buddhism was glory. The Tripitaka studying was widespread. There were poems, compositions in the court of the king. In the reign of king Sabbasiddhi, he abdicated his throne for a time for ordination. The Pali used Buddhism was spreaded before Northern Thailand contacted with Sri Lanka.\textsuperscript{27}

**Buddhism in Mengrai Dynasty**

Buddhism in the reign of Pore Khun Mengrai was Theravada which received from Mon. The religious antiques such as sculptures was believed, bore the influence of Dvaravati period style. Former sculptor classified images of the Buddha of two kinds: former Chiang Saen and later Chiang Saen. Former Chiang Saen period is in the year 1700 B.C. – 1157 A.D. which previously to the arising of Lanna kingdom. If we hold this theory sculptures in the reign of Mengrai must be Chiang Saen style. But Mr. Grisvolt says that sculptures which are believed of Chiang Saen style not
available, these sculptures were entirely erected in Chieng Mai period. Nevertheless the northern chronicle says that in the reign of Mengrai, the Sangha from Sri Lanka brought a sapling of Bodhi tree to present him... There is an image of the Buddha Nalagiri torment – posture which is Pala period of India in his reign. It is indicated that the influence of Pala art used to dominate art in this area. This image of the Buddha may be brought with the traveller.  

**Lanka Vansa to Lanna at the first time**

In Chieng Mai King Kuena, hearing of the fame of the Udumbarapuppha Mahaswami, sent a representative to Martaban requesting that to establish his forest – dwelling Sinhalese sect there. The Mahaswami declined, sending in his stead Ananda, a Mon monk who had studied in Sri Lanka under the same order. Ananda’s preaching pleased Kuena; however, lacking the upajjhaya status necessary to perform the acts of the order (upasampadakamma), he was unable to perform the ordination ceremony. To establish and perpetuate the Udumbaragiri order in northern Thailand, Ananda suggested that King Kuena invited Sumana to come from Sukhothai. Kuena sent envoys to Lathai King of Sukhothai and also to Sumana request for the third time. Sumana went to Cheing Mai taking the Buddha relic and a copy of the Tripitaka.  

Sumana established sima (boundary) at Wat Phra Yuin and gave ordination to Lamphunite. He joined with King Kuena to restore a stupa at Wat Phra Yuin and cast three standing images of the Buddha. Later Kuena donated the royal garden out of Chieng Mai a future site for a monastery later called Wat Suan Dok and let Sumana to reside there. Kuena established Sumana the first supreme patriarch of Lanna. Kuena erected a stupa at Wat Suan Dok and enshrined the relic of the Buddha there. This stupa was a first stupa which had influence of Sri Lanka art in Chieng Mai. Besides, Kuena erected a stupa on Doi Sudep called Doi Sudep Dhatu. When he was dead, his son, Saen Muang Ma ascended the throne. In this reign, Pore Tao Mahabrohm, governor of Chieng Rai gave him an image of the Buddha called Phra Buddha Sihing. Saen Muang Ma erected Wat Phra Singh for enshrining Phra Buddha Sihing.  

**Lanka Vansa to Lanna at the second time**

In the last span of King Saen Muang Ma, the Chieng Mai elders such as Phra Medhankara, Phra Gambhira, Phra Ñanamongala, Phra Sariputta, Phra Ananda, Mon monks and Camboeh monks total more than twenty monks went to Sri
Lanka and were reordained monks. Their preceptor was Phra Dhamma Mahaswami. Their Act - Announcing Teacher was Phra Vanarat. They lived with regard to Phra Vanarat. They returned back to Thailand with two Sri Lankan monks and gave ordination to Lanna people. This line of Lanka Vansa was flourished in Mon country, Thailand and Cambodia. It caused mostly Pali education. The new line of Lanka Vansa conceived a dislike for the old line of Lanka Vansa.31

In the reign of King Tilokaraj

At that time the Sangha in Lanna classified to 3 Nikaya :-

1. Old Nikaya which existed before Sumanathera came from Sukhothai.
2. Old Nikaya which succeeded from Sumanathera.
3. New Nikaya which had Medhankanarathera as a leader.

This Nikaya favoured to ordained boundary in the river. King Tilokaraj had faith in the new Nikaya and had supported in various ways :-

1. He was ordained monk in this Nikaya for seven days.
2. In 1995 B.E. 1452 A.D. he let the monks in new Nikaya to determine the boundary at Wat Pah Kwang so monks in new Nikaya gave up boundary in the river since then. He established Medhankanaratha as Supreme Patriarch named Phra Atulasakattiadhikarana Mahamuni.

In 1999 B.E., 1356 A.D. Tilokaraj had heard the benefit of planting the Bodhi tree from Phra Udompammathera the Sri Lankan. He had faith. He had minister called Siha gone to India and Sri Lanka in order to reproduce Buddhagaya stupa and Loha prasad. He erected new monastery called Wat Mahabodharam (now Wat Chedi Jettyod) and planted the sapling of Bodhi tree there.

In 2000 B.E., 1452 A.D. Tilokaraj easted a lot of images of the Buddha for worshipping the Buddha these images of the Buddha were of mixed style and of Chieng Mai style.

In 2020 B.E., 1477 A.D. Tilokaraj had Muin Dampragod enlarged stupa at Wat Jotikaram namely a square seventy metres in width and more than eighty metres in height and covered with bronze and finally with gold foil.

In 2027 B.E., 1484 A.D. he had image of the Buddha casted at Wat Pah Tal. Now this image of the Buddha is in Wat Sri Kurd.

In 2028 B.E., 1485 A.D., he had the eighth council held at Wat Mahabodharam. It took one year to complete. Phra Dhammadinna presided over this
council. Since then the education of Lanna monks flourished more than the Ayuddhyan monks.\textsuperscript{32} 

**In the reign of King Phra Muang Kaew**

Phra Muang Kaew had extremely deep faith in Buddhism, throughout his reign, there were only erecting monasteries and ordinations. He had Sima (boundary) at Wat Pah Kwang demolished and made new one. He often went to Chiang Saen and made a merit there. There was a big ordination ceremony comprised of more than 1200 monks. He established a stupa at Wat Ton Kaew in Chiang Saen. The result of reviving Buddhism in his reign caused a lot of education and practice of Lannan monks. In education the Lannan monks could write Pali books which inherited succeeded from Tilokaraj, his great-grandfather:

1. They wrote 50 stories of Jataka (the birth story of the Bodhisattva). It is understood that they collected native myths and wrote books. Their flowery literary styles are as well as Sri Lankan Pali books.
2. Phra Sirimangalacaraya wrote Mangaladipani, Cakkavaladipani, Vessantaradipani and Sankhayapakasaka.
4. Phra Ratanapañña wrote Jinakalamalini which is a history of Buddhism in Sri Lanka and Thailand in brief.\textsuperscript{33}

**Buddhism in Sukhothai period**

Sukhothai was the first capital of Thailand in eighteenth Buddhist century. In this time there were Brahmism, Mahayana and Theravada. There was an important monastery named Wat Mahadhatu located amidst Sukhothai. Nowadays there are many remains of stupas in this monastery. The art of stupa is strange from the art of stupa in other places or abroad. It is lotus-like-stupa. This style of stupa was available in Sukhothai, Tak and Kampaengpet only. It is strange that two stupas of this type of stupa are available in China. However it is indicated that in Sukhothai period especially in the reign of Pore Khun Sri-Indradittaya Buddhism was firmly rooted in the region.

The place of worship-aspect. They erected real Thai stupa style such as stupa in Wat Chang Lom, stupa at Wat Chedi jetthaew, Sri Sajjanalaya.
Image of the Buddha-aspect Buddhist art in Sukhothai period was classified into 3 stages: 1. Most glory, 2. Mixed stage, 3. Decline stage. It may be stated that Thai nation produced most images of the Buddha in the world. The most beautiful Buddhist art flourished during the Sukhothai period. Thai nation could cast images of the Buddha bigger than Italian did during the same time such as Phra Sakyamuni has lap more than six metres long. In this period they favoured to erect images of the Buddha in all four postures namely standing, walking, sitting and lying. The standing bronze images of the Buddha in this period were less than images cement images of the Buddha called Phra Attharasa. We can see the examples at Wat Mahadhatu, Sukhothai and Wat Saket. The walking image of the Buddha which be held most beautiful is in vihara of Wat Benchamabopitr. The sitting cement big size image of the Buddha called Phra Achana is in Wat Sri Chum. As for bronze big size images of the Buddha are Phra Buddha Jinaraj, Phra Buddha Jinasri and Phra Sri Sasada. The reclining Buddha is in vihara of Phra Sri Sasada, Wat Bovornnivesvihara.

In early Sukhothai period there were many Orders. One of them succeeded from Dvaravati period, another from Lopburi. There were both Theravada and Mahayana. When Pore Khun Ramkamhaeng ascended the throne, he sent envoys to Nakhon Sridhammaraj in order to invite Lankavansa for establishing in Sukhothai. Therefore the inscription I describes that “In Sukhothai city, there are Poo Gru, Thera, Mahathera and Sangharaj which completed Tipitaka and wiser than monks in other cities. They all come from Nakhon Sridhammaraj”. When Lankavansa was well established in Sukhothai, its effects to many aspects as follows:

1. **Education aspect**: Thailand received Tipitaka with commentaries and sub-commentaries from Sri Lanka. In spite of earlier Tipitaka of Theravada existed in Mon tribe in Dvaravati period, it is believed that they lost. Thailand just received full Tipitaka in this period. It caused pronunciation of Thai Monk more similar to Sri Lanka than other nations.

2. **Scriptures of Buddhism were written in Sinhala letters**. Later they were transferred to Khom letters. They were not transferred with Thai letters which Pore Khun Ram Kamhaeng, invented may be because they favoured of Khom letters more.

3. **The impact of Lankavansa to administration of Thai order**: It caused ecclesiastical honorific ranks in Thai order. In India there were no ecclesiastical
honorific ranks. Sri Lanka had them. Earlier there were two posts namely Swami and Mahaswami. Sukhothai received and adapted from worldly that was the beginning of directory of ecclesiastical honorific ranks namely 1. Gruba, 2. Thera, 3. Mahathera, 4. Sangharaj equal to Mahaswami, 5. Sangharinayaga – Siddhi.

The administration of the order classified into three groups:

1. **Group of Gamavasi** the head named Sangharajna-narucimahathera.

2. **Group of Araññavasi** the head named Phraboromgrutiloktilakatiratanasilagandha vanavasidhammakitti Sangharajmahaswami.

3. **Group of Phra Rupa.**

4. **The impact concerned religious rites.** In the inscription of Pore Khun Ram Kamphaeng describes the people of Sukhothai and religious rites:

   "The people of Sukhothai always give charity and observe precepts. Pore Khun Ram Kamphaeng with almost people of Sukhothai have faith in Buddhism. All of them observe precepts in the Buddhist period of fasting and penitence, after Buddhist Lent there is one month for dedication of the Kathina cloth. During this dedication ceremony the Kathina cloth there are trays of money, trays of areca nuts and betel leaves smeared with lime, trays of flowers, pillows and squabs. Those are retinue of Kathina etc."

   The people of Sukhothai observed Buddhism strictly. It is opposite to the accused that when someone respects Buddhism, it causes man sloth. Because Pore Khun Ram Kamphaeng describes that “But the people of Sukhothai were wise, brave incomparable.” When the people of Sukhothai are diligent, it enables “There are Vihara, Poogr, lake, areca palm gardens, betel gardens, farms, paddy fields, big houses, small houses, mango groves and tamarind gardens which are beautiful.

5. **The King of Sukhothai period** who set himself as a father and treated people as his sons. Therefore Kings were nearly related to people so there were proverbs which King taught people called ‘Phra Rueng Proverbs’ like ‘father taught son’ such as “Volunteer the king till one dies, volunteer the master moderately, often make friends, frequently be meritorious; don’t dig man by mouth, don’t make an oblique comment on man with eyes; don’t malign anyone, don’t befriend a strange man, don’t love lice more than one’s hair, don’t love wind than water; don’t love a cave more than a house, don’t love the moon more than the sun.”
6. The impact of Art Thai nation received Buddha Sihing image of the Buddha from Sri Lanka. It was model of Sukhothai period – images of the Buddha. The previously images of the Buddha in Thailand before Sukhothai period had no burning flames on the top of the head of the image of the Buddha but Sukhothai period had it. The outer robe of image of the Buddha in Sukhothai period had two prongs. The art of stupa was like a upside down-bowl which transfer from Rici cetiya, Thuparam in Sri Lanka such as Mahadhatu stupa in Wat Chang Lom, Chalieang.34

Lankavansa in second time

In the reign of Pore Khun Ler Thai which was son of Pore Khun Ram Kamhaeng there was Lankavansa in the second time. There was Singhala monk named Phra Metima, disciples of Phra Udumbara who was believed to be the most strictly in Sri Lanka, had gone to Nagaraban(Martaban) and taught religion in the period of Sutasoma as a governor. The people of Nagaraban had faith to him and praised him as Udumbarapuppha Mahaswami. At that time two Sukhothai monks named Phra Sumana and Phra Anomadassi who were disciples of Sangharaj Pabbha went to Nagaraban and were reordained as monks by Udumbarapuppha Mahaswami. They had lived with preceptor for five years and returned to Sukhothai. Five years later they brought eight Sukhothai monks namely Phra Ananda, Phra Buddhhasasatara, Phra Sujata, Phra Khema, Phra Piyadassi, Phra Suvannasiri, Phra Visabhu and Phra Siddhatissa to Nagaraban for reordination. When they returned to Sukhothai, they had spread new Lankavansa or other name ‘Udumbaranikaya’ in Sukhothai throughout Lanna and Lan Chang.35

Buddhist in the reign of Mahadhammaraja Li Thai

This King was traced in Khom inscription as Kamaratengansrisuriya-ponsaram Mahadhammaraja. He was enormous essential to Buddhism. It was classified as follows:

1. The education of Buddhism: When he was young, he had studied Buddhism with noted monk at that time such as Phra Anomadassi, Phra Sariputta, Phra Upasenarajpandita etc. It was reckoned that he was first King who knew Pali language and Tipitaka till the writing of Tebhumikatha. He has referred to more than thirty books in Tebhumikatha.
2. **In the order aspect** Li Thai and envoys to Sri Lanka for invitation Lankavansa to spread Buddhism in Sukhothai. When Sri Lanka monks arrived he had welcomed Sri Lankan monks on a grand scale. He himself was ordained monk in between he was a king. It is reckoned that he was the first Thai King who ordained after his ascent to the throne.

3. **School aspect** the first school had arisen in his reign because he gave his palace for studying scriptures written by monks and novices in the beginning. It was an example for kings in Ayudhya period and Ratanakosindra period to follow.

4. **Li Thai sent sculptors to copy the Buddha’s footprint on the top of Sumanakuta mountain in Sri Lanka.** He had sculptors erected the Buddha footprints on slopes of the mountains near important cities such as Sukhothai, Kamphaengpet, Phitsanulok etc., so the footprint respect tradition was available in the beginning.

5. **Li Thai casted many sets of images of the Buddha**, one set included more than ten images of the Buddha, the important set was a set of Phra Buddhajinaraj, Phra Buddhajinasriha and Phra Srisassada.

6. **Li Thai erected important stupa** in Kamphaengpet for enshrinement of the Buddha relics.

7. **He had an envoy brought sprouts of Bodhi tree from Anuradhapura to plant them at many places in Sukhothai.** Thus the Bodhi tree planting tradition took roots in Thailand.\(^{36}\)

**Buddhism in Ayudhya period**

The location of Ayudhya province nowadays, previously used to be a city called Ayodhya and Senarajnagara which was erected before Ayudhya because the excavation of big images of the Buddha namely in Wat Panan Churm and the head of big image of the Buddha which at present is installed in the National Museum, was erected during the same time of the former. It is indicated that this location used to be the ancient city.

**King Ramadhipati I**, the first king of Ayudhya period erected Wat Buddhaisawan at Viang Lek sub-district. In the last span of life, he erected Wat Chao Phraya Thai, nowadays is Wat Yai Chai Mongol.

**King Boromrajadhiraj I** erected Wat Mahadhatu but some book said King Rameshwarra erected it. The Luang Prasert edition-pedigree said that it was erected
by Boromrajadhira I and restored by Rameshwara. It was tradition that the capital or dukedom must have three monasteries namely Wat Mahadhatu, Wat Rajpurana and Wat Rajpraditsa.

**Buddhism in second stage of Ayudhya period**

This stage was counted since King Boromtriloknath. It was found that in the beginning of the Ayudhya period they preferred erecting pagodas but in the second stage they liked to erect stupas put upside down-bowl-like-style or Lankan style. In the first stage the art of the image of the Buddha had an impact of the art of Lopburi period but in the second stage there was an impact of the art of Sukhothai period instead. Because Boromtriloknath’s mother was Sukhothai dynasty daughter so he always went to northern part of Thailand. He erected Wat Phra Sri Sanpet and casted five hundred Bodhisattva images and enshrined them there. He wrote Mahajati Gom Luang (10 birth story of the Bodhisattva) for teaching in monastery.

In twenty first Buddhist century monks from Lanna and Ayudhya went to Sri Lanka and was reordained monks by Phra Vanarat. After ten years of ordination they returned to Lanna and Ayudhya respectively and spreaded new order called Vanarat order. Boromtriloknath had faith in this order so he included sons and grandsons and more than 1000 King’s servants were ordained monks at Wat Chulamani, Phitsanulok, because he was born in Phitsanulok therefore he erected stupa in Lankan style more than 40 meters in height.

In Wat Sri Sanpet he casted standing Buddha image of 16 meters in height, the chest measures 5.5 meters in width, weight 90 tonnes. He covered the Buddha image with gold weight more than three hundred and sixty Kgs and named Phra Sri Sanpet. It took three years to complete it.

In the reign of King Nareshwar the Great there were a few religious functions because there were many wars. After Nareshwar and Viceroy of Burma fought on elephant’s back and Nareshwar was the winner, he had erected big stupa at Wat Chao Phraya Thai. This stupa was Sri Lankan style more than 40 meters in height.

In the reign of King Ekadasaratha, he erected Wat Varajeththaram in the place in which Nareshwar’s body was cremated. When Ekadasaratha was dead, his son ascended to the throne. Later Phra Pimoldham rebelled against and won. He ascended the throne and named King Zongdham. In his reign the study of scriptures flourished because he was a former monk and knew very well in Tipitaka and he
taught monks, novices Tipitaka by himself at Jomthong Trone Hall everyday. The Buddha’s footprint was found at Saccabandha mountain, Saraburi for the first time in his reign.

**Buddhism in the reign of King Narayana the Great**

King Narayana was a son of King Prasadthong of Prasadthong dynasty. In his reign Thailand communicated with countries which were colonies of hunters such as Portugal, Holland, England and France etc. European countries spreaded religion for hunting colonies so Buddhism in Thailand had to confront with the danger that had arisen from Roman Catholic right from the beginning. Narayana the Great patronized every religion. He gave money to erect Catholic churches both in Ayudhya and Lopburi. He gave money to support Christianity till he had royal command that the people could respect religion as they would like. He had firm faith in Buddhism though Catholic priests persuaded him to become a Christian, he refused.37

He casted two gold Buddha images namely Phra Boromtriloknath which is more than 2 meters in height and Phra Boromtribhuvanath which is more than 1 meter in height.38

**Buddhism in Banplu Luang dynasty**

The important incidents concerned Buddhism inclined the construction ecclesiastical properties and astrology belief such as Phra Pedraja received the prediction that he would become a king from a monk in Wat Phraya Man. After he became a king, he appointed that monk as the Royal Chapter named Phra Srisaccañanamuni. In this dynasty there were many Buddha image-castings, monastery-erecting, square structures with four arches and a pyramidal-restorings etc.

**In the reign of King Boromkot**

He restored a lot of monasteries such as Wat Phra Sri Sanpet, Wat Phra Ram, Wat Bhu Khao Thong etc. and erected zigzag style-stupas and restored a lot of monasteries at various provinces. There was a poet named Phra Maha Nag Wat Tha Zai who wrote Puññovas Gamchan (verses).

**Buddhism in Thonburi period**

King Taksin was a son of Mr. Hihon and Mrs. Nok Ieng. He was born in Ayudhya in the reign of King Boromkot. His father gave him to Chao Phraya Cakkri
who was a minister of Boromkot. He was adopted son of Chao Phraya Cakkri. He served under the crown as page of honour and was promoted to Phraya Tak and Phraya Vajiraprakarn respectively. He liberated Thailand from the Burmese yoke within 8 months and became a king. He shifted a capital from Ayudhya to Thonburi. He was a first King of Thonburi period. He revived Buddhism as follows:

1. Eradication shameless monks when Chao Phra Fhang group was defeated. King Taksin assembled northern monks and proved virgin by submergence of the monks. If he wins, he remain in monkhood; if he loses he must forsake the order; if he tis, he must ordain. It appeared that there were a lot of monks who lost. He had king’s servants made 1000 sets of the three robes of a monk. He invited the Royal Chapters and the ecclesiastical order of retinues amount 50 monks to go to northern part of Thailand and to ordain the later monks. He let Phra Bodhivasascaraya lived regularly in Phitsanulok, Phra Pimoldham in Fhang, Phra Dhammacetiya in Tung Young, Phra Dhamma Udom in Pichai, Phra Devakavi Savangalok for eradicating the shameless monks continuously.

2. When he attacked Nakhon Sridhammaraj, he had met Phra Ajahn Sri who was intimately acquainted with him so he invited him to Thonburi and established him as Supreme Patriarch. In the same time he brought Tiplakada from Nakhon Sridhammaraj to Thonburi for writing with styles on palm leaves and distributed to many big monasteries. A scriptures were not available in Thonburi such as Visuddhimagga, he let Phra Devakavi brought from Cambodia. The education of the monks was slowly improved.

3. By his temperament, when he was free from warfare, he always practised meditation at Wat Bang Yi Rue (Wat Indaram in the present). He wrote a book concerned how to practice meditation called ‘Laksana Puñña’ (Characters of merit) which was available nowadays.  

**Buddhism in Ratanakosin period**

Buddhism in Ratanakosin was a work succeeded from Thonburi period. The important events concerned Buddhism were bringing the Emerald Buddha from Laos by King Rama I while he was prime minister of King Taksin and erecting Wat Phra Sritaranassasadaram copied from Wat Phra Sri Sanpet in Ayudhya for enshrining it. King Rama I restored Wat Bodharam and renamed it Wat Jetubolvimolmangalaram as
well as his brother restored Wat Salak and renamed it Wat Nibbanaram. Later it was changed to Wat Sri Sanpet and Wat Mahadhatu finally.

**King Rama I** installed a lot of Buddha images from northern part of Thailand to Bangkok. He considered that the education of the monks was slack so he held the general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the scriptures. The convocation consisted of 118 elders and 32 learned men. When Tipitaka was completed, Tipitaka was comprised of 80 texts of Vinaya, 160 texts of Sutta, 61 texts of Abhidhamma, 53 texts of book of grammar, total 354 texts. It was calculated palm leaves 3686 bundles. He enshrined them in a hall for keeping the scripture in Wat Phra Sriratanasassadaram in the Grand Palace. The result of this convocation helped to improve the education of the monks. The convocation was held in 2332 B.E., 1789 A.D.\(^{40}\)

**In the reign of King Phra Buddha Yodfaculalok the Great (Rama I)**

1. **Administration aspect** although there was a change namely there were two groups i.e. Gamavasi—the monks who lived in monasteries which were located in the different villages or cities, Araññavasi—the monks who lived in the forest monasteries or monasteries on the mountains\(^{41}\), some time there was Pah Kaew group but administration of the monks preserved the structure and form in the Buddha’s time. King Rama I established Phra Ajahn Sri, who was demoted to the rank, as first Supreme Patriarch in Ratanakosin period.

2. **Propagation and Education aspect** : The education of the monks was the same as Ayudhya period. The stories which were propagated were Mahavipaka (the great effect), Traibhum Phra Ruang (the Three Spheres) and Mahajati (the stories of birth of Bodhisattvas) etc.

3. **Public help aspect** : The construction of temples, monasteries was a duty of laymen such as king, king’s servants and millionaires so a lot of monasteries were built.

**In the reign of Phra Buddha Lert La Nabhalai (Rama II)**

Although his reign was short namely fifteen years but King Rama II established three Supreme Patriarch i.e. Supreme Patriarch (Shuk), Supreme Patriarch (Mi) and Supreme Patriarch (Suk). The first one was in Wat Rajaburana, the second one was in Wat Rajsiddharam and the last one was formerly in Wat Saket but after
establishment he shifted to Wat Phra Sri Sanpet (Wat Mahadhatu at present). He sent eight Thai monks and two Sri Lankan monks to Sri Lanka and let them bring Bodhi tree saplings in order to plant in Thailand. In the period of Supreme Patriarch (Mi) he made merit in Maghapujaday in the first time.

The administration, propagation, education and public help were the same in the reign of King Rama I.

**In the reign of Phra Nang Klao (Rama III)**

King Rama III wished to become a Buddha in the future so he cultivated perfection’s (Parami) like Bodhisattva by holding Vessantara as a principle therefore he respected monks and novices mostly. He erected and restored a lot of monasteries. The order was classified into four groups i.e. Northern Group, Southern Group, Central Group and Araññavasi Group. Each group has a head as Royal Chapter or Somdech. He borrowed forty Tipitaka texts from Sri Lanka for copying into Thai language. The communications concerned Buddhism between Thailand and Sri Lanka were many times.

**The rise of Dhammayut**

In this reign the important matter concerned the order was the rise Dhammayut group. During the time of King Rama II, Prince Mongkut, a grandson of King Rama I, was ordained monk at Wat Mahadhatu in 2367 B.E., 1824 A.D. His monastic name was Vajirañana. After 15 days of monkhood his father, King Rama II, passed away. According to the tradition, Prince Mongkut as the son of the queen should have been the next king but ministers and the people supported Prince Chetshadabodindra, son of non-royal wife of Rama II, to be the king. Prince Mongkut decided to extend monkhood. After studying Tipitaka, he compared it with the practice of the monks at that time, he saw that certain things were not similar.

When he asked the elders, no one explained to him he was discouraged. He thought that may be the lineage that succeeded from holy persons in the Buddha’s time not available so he vowed that if a person who succeeded from holy person was available, he might meet him within 3 days or 7 days. Finally he met with Phra Sumedhamuni who was Mon monk and lived in Wat Bovorn Mongol. Sumedhamuni was well knowledgeable in Vinaya Pitaka and practised strictly. Vajirañana went to him and conversed with him about Vinaya. He considered that it was correct like in
Tiratana. He had faith in Vinaya but the objection was that he lived with his preceptor, Supreme Patriarch, at Wat Mathadhatu therefore he shifted to Wat Samor Rai in 2372 B.E., 1829 A.D. but he was not on leave out from Wat Mahadhatu, he wandered here and there. He would like to practise strictly like in Vinaya. In the first stage Vajirañana had six disciples only, but his strict practice enabled a lot of people to have faith in his group till Rama III appointed him as the Royal Chapter.42

He improved the practice in Wat Samor Rai. There was accusation that Vajirañana wanted to overthrow Rama III but Rama III didn’t believe therefore Rama III promoted him to Deputy Chief Superintendent and ad shifted him to Wat Bovornnivesvihar on January 11, 2379 B.E., 1836 A.D. in order to live near the eyes and ears of the King. While he went to Wat Bovornnivesvihar, he was 32 years old. He laid regulation for Dhammayut Group by holding Dhamma and Vinaya as principle. The differences between Dhammayut and old order were Dhammayut wore their robes which both shoulders were covered but old order wore their robes to leave one shoulder bare and the practices of Vinaya themes, besides there was a little difference. In administration aspect he was under Central Group whose head was prince Paramanujitjinorasa.

If we consider Buddhism in the reign of Rama III in four aspects, we would receive compound image as follows:

1. **Administration aspect**: It was old form namely Supreme Patriarch was supreme chief of the order. There were elders who administered steps respectively as well as in the Buddha’s time, Sukhothai period and in Ayudhya period.

2. **Education aspect**: Rama III extremely supported study of the scriptures till he let monks studied and examined in the palace. The examine was interview. The interviewers were the elders who have well knowledge in Pali language. The examination was arranged grade by grade up to ninth grade which was the highest. Some monks passed some grades but some monks passed ninth grade in one time such as Phramaha Sa Wat Rajpradit could pass ninth grade in one time.

3. **Propagation aspect**: Rama III and relatives invited monks to palace in order to hear Dhamma. Important king’s servants, merchants, millionaires were the same on above but ordinary people went to monasteries every Buddhist holy day and invited monks to preach Dhamma.
4. Public help aspect: There were a lot of erection of monasteries in this reign because King Rama III emphasized charity perfection because the Buddha said that the lodging giving is reckoned as everything giving.

**In the reign of King Chom Klao (Rama IV)**

King Chom Klao was one of religious philosopher Thailand used to have, he had command over in Pali language, Sanskrit, English and Dhamma and over Vinaya because he was ordained monk for twenty seven years. It is held that Buddhism in his reign was in transition period because philosophers could think, consider, analyse, research the teachings which were available in Buddhism.

We can summarize the distinctions of King Rama IV as follows:

1. He was the first man who dare used his own judgement to judge, interpret commentaries, sub-commentaries and sub-subcommentaries.

2. He was archaeologist who was well versed in archaeology because he wandered during his monkhood. It enabled him to see lot of antiques, ancient remains which were suitable to be preserved.

3. He was the first person who could read Grinth alphabets and it enabled him to prove that the first point of Buddhism propagation in Thailand was in Nakhon Pathom.

4. He was well versed in Pali language, Sanskrit, Latin, English and he was the Asia’s first king who knew English very well speaking and writing skills. The result of his education had great benefit to Thailand. His Dhamma and Vinaya profound-fame was spreaded abroad especially to Cambodia and Sri Lanka. The monks from these two countries sent a group of monks to learn Dhamma and Vinaya with him and brought to their own countries. It appears that there were documents which he wrote to Sri Lanka and U.S.A. expressed concern for Buddhism propagation. Nevertheless he could not go because the tradition that he was the royal family, it was not safe for him to go abroad.  

We find Buddhism works being distributed to four aspects as follows:

1. **Administration aspect**: It was old form as in the reign of Rama III. Although he was originator of Dhammayut sect but when he became king, he was good supporter of all sects. In between three years after his coronation, he never appointed the elders in Dhammayut sect, he appointed the elders in Mahanikaya
instead. In spite of Phra Buddhacaraya (Chim) Wat Motilok quarreled with him while he was a monk but when he became a king, he did not bear a grudge against him, he appointed him as Somdej Phra Buddhaghosacaraya.

2. Education aspect: Rama IV extremely supported study of scriptures so there were scholars in his reign. He wrote Pali verses for chanting in the monasteries every morning and every night. They lasted up to the present time.

3. Propagation aspect: There was no change in the form of propagation. The monks waited for people who would invite them so they would preach the Dhamma otherwise they would not. He had monks who preached the Dhamma in the palace regularly.

4. Public help aspect: He erected a lot of monasteries such as Wat Rajpradit, Wat Pathumvanaram, Wat Somanasvihar, Wat Makutkasat etc. He restored a lot of monasteries such as Wat Samor Rai, Wat Boromnivas, Wat Mahadhatu, Wat Arun, Wat Phra Jetupon etc. He covered Phra Pathomeetiya with stupa.\(^{44}\)

In the reign of Phra Chulachom Klao (Rama V)

Prince Chulalongkorn ascended the throne before his legal age so he toured Malaya and Singapore for the benefit of administration. When his age was nearly twenty years, he prepared for ordination. He was ordained monk in Wat Phra Sriratanasassadaram and had lived in Buddharatanasathan throne hall for 15 days. His reign was 42 years.\(^{45}\)

We can consider Buddhism works distributed to four aspects as follows:

1. Administration aspect: Rama V passed act known as the Sangha Act of 121 Ratanakosin Era, 2445 B.E., 1902 A.D. Before Siam kingdom the order had three sects:

   1. Mahanikaya i.e. the old group of monks.

   2. Dhammayutaniyaka i.e. the group of monks that separated from Mahanikaya. They were ordained from Ramanikaya. The ceremony of reordination was Dalhkamma (strengthen).

   3. Ramananikaya i.e. the order succeeded from Mon country.

Those were Theravada. The administration classified into 4 groups like in the reign of Rama IV i.e. Northern Group, Southern Group, Central Group and Dhammayut Group in the absence of a Chief Superintendent available only Deputy Chief Superintendent namely Phra Sasanasobhana. All Dhammayut monasteries were
subject to Dhammyut Group. The Sangha Act of 121 Ratanakosin Era arranges structure of administration as follows: The highest organization in Mahatherasamagom (Council of Elders) comprises of the elders from Mahanikaya and Dhammayut. The next rank of hierarchy is Chief Superintendent. There are five Chief Superintendents such as Northern C.S., Southern C.S., Central C.S. and Dhammayut C.S. The next ranks of hierarchy are region, province, district, sub-district and monastery. It is held that it was important structure adjustment by bringing kingdom power to help administration of the Order.

2. Education aspect: Rama V was very much interested in education of the people and of the monks. At that time Prince Vajirapannavarorasa pioneered new education namely improvement prior education to two lines of education i.e. Pali language 9 grades and Dhamma studies (Naka Dham) 3 grades.

In his reign the education of the order was adjusted to University level by the royal command by declaring Mahamakut Rajvidyalaya at Wat Bovornivesvihar and Mahaculalongkorn Rajvidyalaya at Wat Mahadhatu. It is held that they are excellent projects but no one followed him46.

3. Propagation aspect: King Rama V ordered to publish Tipitaka texts in 39 volumes in Thai script for the first time in the year 2436 B.E., 1893 A.D. Besides he ordered to publish commentaries and distributed to important monasteries. A lot of literary works in his reign.

4. Public Works aspect: He erected Wat Rajbopit, Wat Nivesdhammapravat by Gothic art at Bang Pa-In, Ayudhya, Wat Benchamabopitr, Wat Devasirindravas. He restored a lot of monasteries both in the capital and the provinces.47

In the reign of King Vajiravudh (Rama VI):

Prince Vajiravudh studied and graduated in England but his mind was real Thai before becoming a king. Although his reign was short nearly 15 years but Buddhism works were extremely interested in and supported especially creation of realization of value of Buddhism as state religion which appeared in “Boy Scout Preaching”.

We can consider Buddhism works distributed in our aspects as follows:

1. Administration aspect: In his reign he used the Sangha Act of 121 Ratanakosin Era, 2445, 1902 A.D.
2. **Education aspect:** Rama VI more supported both education of the kingdom and in the Order. It enabled monks to have well knowledge in both Tipitaka and worldly knowledge. He founded Vajiravudh Vidyalaya School instead of a monastery.

3. **Propagation aspect:** There were many ways of propagation such as preaching, lecturing, debating and Dhamma books. There were a lot of Dhamma analytical books, Dhamma commentary books. In the same time there was creation of committee for propagation of Buddhism known as moral instructor.\(^48\)

4. **Public help aspect:** Rama VI enlarged the premise of Phra Pathom Cetiya and erected standing Buddha image known as Phra Ruong Rocanariddhi. He let the Prince Pitsanulok bring big jedi from U.S.S.R. for craving another Emerald Buddha.\(^49\)

**In the reign of King Prachadhipok (Rama VII):**

Rama VI had no son, only a daughter so his brother was succeeded him as King Prachadhipok or Rama VII. Buddhism works in his reign were same as all aspects in the reign of Rama VI. Rama VII made merit and wanted to transference of merit to Rama VI so he let Supreme Patriarch and elders held council and correcting Tipitaka. Siamese Tipitaka in forty five volumes was published in his reign 15000 sets in the year 2473 B.E., 1930 A.D. He distributed Tipitaka to important monasteries all over Thailand and to Buddhism respected countries and to important countries in Europe and America. It enabled Siamese Tipitaka to spread all over the world for enhancement his prestige, Thailand and Buddhist Thai.

**In the reign of King Anandamahidol (Rama VIII):**

**Rama VII resigned.** He had no son so the throne was descended by Prince Anandamahidol. He ascended the throne before his legal age permitted, so there was a committee of regent. The important incident in his reign was changing from the Sangha Act of 121 Ratanakosin Era to the Sangha Act of 2484 B.E., 1941 A.D. which the attempt of the administration of the Order paralleled the administration of the kingdom namely democracy.

The Sangha Act of 2484 B.E., 1941 A.D. gave Supreme Patriarch was the Chief of the Order like the king. There was executive called Council of Eccl.
Ministers by Eccl. Prime Minister was the chief of executive. It was divided into four organizations namely Administrative Organization, Education organization, propagation organization and Public help organization.

**Administrative organization had Eccl.** Minister which have most power and Eccl. Deputy Minister. The next hierarchies were Eccl. Regional Governor, Eccl. Provincial Governor, Eccl. District Officer, Eccl. Sub-District Head and Lord Abbot. Besides it was divided into three factions i.e. executive legislative and judiciary. Eccl. Assembly had duty of legislation.

**Judiciary was divided into Eccl.** Judicature and Committee of one who knows the Dhamma (Dhammadhara). Dhammadhara has duty between public prosecutor and Police. The court was divided into 3 levels i.e. the first level court, the appeal court and the supreme court.

**Education organization had Eccl.** Minister which have most power and Eccl. Deputy Minister. Its duty was of arranging education of the Order. It was divided in 2 sectors namely Pali sector and Dhamma scholar sector. Each has a chief of sector.

**Propagation organization had Eccl.** Minister which have most power and Eccl. Deputy Minister. The next hierarchies were Eccl. Provincial Propagate, Eccl. District Propagator etc.

**Public help organization had Eccl.** Minister which have most power and Eccl. Deputy Minister. Its duty was to control and to look after erecting monasteries and buildings.

The important incident in this reign was translation Tipitaka from Pali language to Thai language. In 2483 B.E., 1940 A.D. Supreme Patriarch Pae Tissadeva Wat Sudassana presented translation of Tipitaka by the support of the government. The translation was approved by well knowledge elders. It was divided into two literary styles:

1. **Translation by matter.** It was translated from Siamese Tipitaka of Rama VII known as Thai Tipitaka.

2. **Translation by sermon preaching.** They were total 1250 portions equal to the amount of Arahants in the Great Assembly of Disciples marked by the Union of four factors at Veluvanaram. They were printed in palm leaves known as Royal preaching Tipitaka.
In the Reign of King Bhumipol (Rama IX, present king):

After Rama VIII passed away, his brother ascended throne in 2449 B.E., 1946 A.D. known as King Bhumipol. In this reign there was many changes both in the progress and the problem. We can consider Buddhism works distributed in four aspects as follows:

1. **Administration aspect:** The Sangha Act of 2484 B.E., 1941 A.D. was used till 2505 B.E., 1963 A.D. Field Marshall Sarit passed the Sangha Act of 2505 B.E., this Act constituted a denial of the democratic provisions of the 2484 B.E., 1941 A.D. Act. It concentrated power in the Supreme Patriarch and made the Council of Elders purely on advisory body, and abolished the cabinet system, the ecclesiastical courts and the assembly. The next hierarchies were Chief Superintendent of the Central, North, South, East and Dhammadhut, Eccl. District Officer, Eccl. Sub-District Head and Lord Abbot. If there were Dhammadhut monks in the province, that province must has 2 Eccl. Provincial Governor namely Eccl. Provincial Governor and Eccl. Provincial Governor (Dhammadhut). It was separated administration in the lower from Eccl. Regional Governor but was aggregated administration in the higher namely the Council of Elders even Anamnakaya and Chinnanikaya.

2. **Education aspect:** Education of the Order in his reign was extended to university level. In fact Rama V had royal command to establish universities but no one followed him. In 2489 B.E., 1946 A.D. Prince Vajiravanavongsa established Mahamakut Rajvidyalaya at Wat Bovornives by Rama V royal command as well as one year later Mahachula-longkorn Rajvidyalaya was established at Wat Mahadhatu. Although both universities produced many batches of bachelors but the government did not recognize till October 8, 2527 B.E., 1984 A.D. There were Pali secondary schools which taught Pali language plus worldly subjects. There were Sunday Buddhism schools which Buddhism and worldly subjects also. There were Eccl. Administrative Officer schools. There were Buddhist Missionary schools as well as wandering Dhamma-preachers schools. Mahamakut Buddhist University and Mahachula Buddhist University were recognized by government on October 1, 2540 B.E., 1997 A.D.

3. **Propagation aspect:** It spread specially because of technological help. Not only the monks broadcast Dhamma through radio, telecast Dhamma through T.V.
Besides there were Buddhist missionaries and wandering Dhamma preachers. As for Buddhist missionary organization was divided 9 lines, each line has head as elder. They worked for the short span in a year. There were supervisors, who were bachelor monks or higher Pali scholars. There were boarding schools such as Cittabhanvavidyalaya, Southern Eccl. College at Nakhon Sridhammaraj, Northeastern, Eccl. College at Srisaket, Mahavajiralongkorn Rajvidyalaya at Vang Noi, Ayudhya etc. There were Buddhism propagation abroad by Thai monks and foreigner monks who were ordained in Thailand. It enabled Buddhism to spread to many parts of the world.

4. **Public help aspect:** There were a lot of erecting of monasteries because of the increasing Thai population. Due to Thai people cannot lack monastery, wherever Thai people migrated they must erect monastery⁵².

It is summarized that having read Buddhism history in Thailand since and in times to the present, it is showed that Buddhism in Thailand developed thoroughly, even sometimes there were obstacles it passed through all the period because all the Thai Kings are Buddhist. They supported Buddhism continuously. It enabled monks and novices to have will power to study Tipitaka and practised Dhamma and brought Dhamma to teach people. If people have Dhamma, society would have peace.

When we look total image of the Thai Order in the present, the Order is divided into two fictions i.e.

1. **The burden of the books or Gamavasi** (monasteries in the villages, cities).

2. **The burden of contemplation or Araññavasi** (monasteries in the forests or on the mountains).

**That the burden of the Books or Gamavasi.** Its duty is the studying of the Scriptures which called Tipitaka till expert and then preached the people. ‘The object of preaching remained to reserve the form which is the intention of the Buddha namely the attempt to see the reply that ‘I would give something to the people and to Buddhism, instead of thinking people would give something to me’. We can observe the words of the Buddha when he sent 60 Arahants for propagation Buddhism that ‘Now, monks, I escape from nooses both are divine and worldly, even all of you are the same. Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk, out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. ... Monks, teach Dhamma which is lovely at the
beginning, lovely in the middle, lovely at the ending, in the spirit and in the letter; proclaim a consummate, perfect and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation' Therefore the works of the monks are teaching the Dhamma for these proposes53.

The burden of contemplation or Araññavasi: Its duty is studying of the scriptures a little and observe observances with meditation masters for five years and then go to the quiet places such as forests and mountains, cut from society and practise meditation for seeking salvation. It causes so many forest monasteries or Vipassana centres in Thailand more than hundred forest monasteries or centres. There are more than hundred meditation masters also. These meditation masters practice meditation especially Buddhanussati Kammathana for making mind to calm and arising of wisdom which is weapon for elimination defilements to become Arahanta in the future. A researcher would like to give example of meditation master who use Buddhanussati Kammathana i.e. Phra Ajahn Sao Kantasilo.

Phra Ajahn Sao Kantasilo Wat Lieap, Muang, Ubolratchathani. He has used Buddhanussati Kammathana as practice principle throughout his life. He has a lot of disciple all over Thailand. All disciples accepted that he was pure monk and attained Nibbana without doubt. He accepted an important disciple namely Phra Ajahn Mun Bhuridatto and extremely relied himself to practise meditation especially Buddhanussati Kammathana due to Phra Ajahn Mun sacrificed his life to practise meditation. Phra Ajahn Mun was a strict disciplinarian equal to his life he had a lot of disciples both Thailand and abroad since the past till the present. All his disciple accepted that he attained Nibbana without doubt.

B. THE PRACTICE OF BUDDHANUSSATI KAMMATTHANA IN THAILAND:

It soon becomes obvious to the foreign visitors that Thai Buddhism is not restricted to the orthodox practices of academic, canonical Theravada doctrine. While the primary social duty of the resident monks and nuns is to provide instruction in meditation and to offer counsel on various religious matters, also perform a wide range of cultural leadership functions, including house dedications, seasonal
agricultural ceremonies, conflict meditation, astrological readings, healing, soothsaying, and other traditional practices linked to indigenous Thai culture.

To animistic antecedents to Buddhism in Thailand are most apparent when Buddhist clergies are called in to deal with "spirit" matters. Nature spirits, called phi by the Thais, many inhabit trees, swamps, cemeteries, and buildings, real or not, they are capable of inciting fear and causing disturbances among spirit believers. For this reason, phi are the object of much placation, receiving offers of food and flowers, "blessed" water (nam mon in Thai); they even have their own manmade dwelling-places-diminution spirit houses perched on wooden or concrete pillars. In general, however, those wats that specialize in meditation have little or no involvement with spirit rites.

Several modern Buddhist teachers in Thailand have challenged this notion of worldly involvement as an impediment to full spiritual involvement. Ajaan Buddhadasa (see Wat Suanmok under the South Thailand), for example, emphasizes the concept at Suññata or emptiness, exhorting lay people to be in the world but not of the world. Although this kind of thinking was considered rather unorthodox in Thailand 30 or 40 years ago, the concept of Universal accessibility to lokuttara dhamma or "world transcendent teaching" has been gaining widespread acceptance in Thailand. This trend has resulted in a Buddhist philosophical renaissance, a movement which has had parallels in Sri Lanka and Mynmar as well.

With the philosophical renaissance has come a renewed popular interest in meditation. Thailand had always had a strong tradition of meditation teaching and practice, especially in the forest wats of the northeast, but lay participation was reserved for the most pious Thais or for older people with little or no family left alive. In fact, meditation in Thailand has traditionally occupied a position rather like Christian prayer in modern Western countries, i.e. something performed as part of religious ritual. During the last 30 years, however, increasing numbers of Thais have become involved in meditation, whether daily practice or meditation retreats, as an end in itself as a means of developing concentration or peace of mind.

This has occurred partly because of the efforts of famous teachers (e.g. Ajaan Naep, Ajaan Thong and Ajaan Buddhadasa) to increase by participation, partly because of Thailand's increased interaction with foreigners (whose fascination for Buddhist meditation has led more than a few Thais to take a second look at their own
contemplative traditions), and partly as a response to the rapid growth of modernization and affluence in Thai society.

While the popularity of meditation has surged in Thailand, the percentage of males entering the monkhood and the length of time they remain in robes has diminished. Some western scholars have called this trend "the secularization of Buddhism"; others view it as a historical balancing of the heavy monastic emphasis in traditional Theravada Buddhism. Whatever the reasons, the accessibility of meditation instruction for laypersons has never been greater at any other time in Thai history. ... 54.

Comparative studies among schools where practice Buddhanussati in Thailand:

Different Types of Temples:

Meditation temples or wat Vipassana are not usually advertised as such. Vipassana (in the general Thai sense of the word, meaning any kind of Buddhist meditation) can be taught or practiced anywhere, in any kind of space, whether temple, study center, forest, office, factory, or home. Since the temple is the center of Buddhist life in Thailand, however, most initial practice and instruction takes place in Wats.

Every temple in Thailand with resident monks and nuns should, in theory offer instruction in meditation. In reality, certain temples and certain monks or nuns tend to specialize in meditation, while others concentrate more on scriptural studies or social work. The concept of "Wat vipassana" has risen in people's minds as a result. Thais may say one Wat is good for meditation, or another is good for healing and they are usually right 55.

Types of Meditation Temples:

There are basically three types of meditation Wats in Thailand. One kind offers intensive instruction and practice sessions that can last anywhere from six weeks to a year, though shorter stays can usually be arranged. Almost the entire day is spent in meditation (in varying postures) at these Wats, whose teachings are usually inspired by the Burmese system of satipatthana Vipassana (see "Methods" below) as propagated by the late Mahasi Sayadaw of Yangon (Rangoon).

Although beginners are welcome to participate in these kinds of intensives, the physical and mental difficulties inherent in extended daily practice seems best
appreciated by meditators who have practiced the Burmese system before. The beginner might do better to start off with a shorter course (by special arrangement if necessary), then take a break in order to absorb the fundamentals, and later embark on a course whose length is based on a realistic appraisal of one’s capabilities.

Another kind of temple specializing in meditation practice is the forest Wat, generally found in the north and northeast. Many of the forest Wats in Thailand today were inspired by Ajahn Mun, a fierce meditation master who died in 1949 after starting an informal “chain” of wats throughout the northeast. Discipline is usually very strict at these temples (many of which belong to the Thammayut sect) and residents follow a rigorous schedule of meditation, work (sweeping, carrying water, etc.), and, for monks, mandatory alms – rounds.

In the typical forest wat, the monastic life as a whole is viewed as practice – meditation is not considered separate from work or observing the Vinaya (monastic discipline). This type of Wat is especially well suited for those who wish to ordain as monks or nuns while in Thailand in order to benefit from a strict disciplinary environment. Other, more laissez-faire temples can be disappointing for these types of people.

A third type of meditation Wat is most suitable for advanced or independent students who require neither instruction nor a strict disciplinary environment. The daily routine at these quiet, somewhat remote temples (found throughout Thailand) is light or optional to provide the opportunity for monks, nuns, or lay-people to practice in solitude.

**Methods:** Samatha Virtually all Thai meditation teachers agree to two basic types or aspects of Buddhist meditation as stipulated in the suttas as well as in various commentaries viz., **Samatha and Vipassana. Samatha** (often translated “tranquility” derived from the Pali-Sanskrit Samadhi or “concentration”). It is concerned with developing of mental concentration or “one pointedness” by means of contemplation of the breath, mantra, or kasinas (visible objects, whether internal or external).

This type of meditation is most often considered preparatory in the sense that one practices samatha to establish mental calmness and a minimum level of concentration with which to proceed to vipassana is considered the more important of the two practices. Contemplation of the breath (anapanasati means to concentrate oneself over ones inhaling and exhaling breath) is the most commonly taught samatha
technique in Thailand. There are several ways to focus attention on one's own breathing; noting in breaths and out-breaths, to be being aware of the sensation of breath at the outward nostril or at the abdomen, counting the breaths (usually in cycles of 10), and classifying the breaths (long or short, deep or shallow).

Another common samatha technique followed in Thailand is the mental recitation of the word “Buddho” (actually Phuttho in Thai), sometimes used in conjunction with breath awareness, sometimes used alone. Less common is the use of visible objects (kasinas) such as a candle-flames, coloured discs, water, Buddha images, or mental forms such as a visualized Buddha image, coloured orbs, and so on. One common use of the kasina technique in samatha involves contemplating of the uggaha-nimitta or “acquired image” (often described as a soft, noon-like orb) that sometimes arises spontaneously during other types of mental exercises. Acquired images will often, if attended to, transform into other kinds of nimitta (usually larger orbs or diffused light) that may lead to the attainment of the jhanas (trance or mental absorption states)\(^56\).

Whatever the meditation object, the goal of samatha is to attain one or more of the four jhanas. Teachers vary in their views on whether it is necessary to work through all of the jhanas before being able to practice effective vipassana. Many teachers say it is only necessary to attain the first jhana, in which the meditator is temporarily freed from the five hindrances (lust, ill-will, restlessness,opper and doubts) but still possessed of conceptual and discursive thinking.

The second jhana is the same as the first with the substitution of joy, rapture, and concentration (samadhi) for thought conception and discursive thinking; in the third jhana, there is only joy and concentration; and in the fourth there is equanimity and concentration (according to some texts, there is a fifth jhana which can be further subdivided into four arupayatama or “immaterial sphere” jhanas associated with psychic powers).

**Vipassana:** Many westerners who are unfamiliar with Buddhism in general, or Theravada Buddhism in particular, may consider the samatha methods described above to be the beginning and the end of all Buddhist meditation. But it is clear from even a cursory examination of the Theravada tradition that concentration techniques are considered only a beginning. Jhana techniques are thought to have originated in the yoga tradition long before the time of the Buddha (the Sanskrit equivalent is
dhyana). The most unique aspect of Buddhism meditation is, in fact, the concept of Vipassana.

Vipassana is usually translated as “insight” and refers to the personal realization that any and all mental and physical phenomena are impermanent (anicca), insubstantial (anatta), and unsatisfactory (dukkha). This realization goes beyond an intellectual understanding and is thought to be the springboard from which wisdom (pañña) develops (thus fulfilling the first limb of the Eight-fold Path-Right Understanding). For many Buddhists, Thai as well as western, the word colloquial usage viz., “meditation“. Although strictly speaking Vipassana is not a practice but a result of practice, it is common to speak of “Practising Vipassana” (patibat vipassana in Thai); also nang Vipassana, “sitting (in) vipassana”.

Where meditation teachers tend most to differ is in explaining how one can best develop Vipassana. Some maintain that such insight can arise spontaneously along with the jhanas while some say it must be cultivated separately. Both views find support in the suttas, so both must be considered valid alternative. Yet number of teachers claim that samatha can be bypassed altogether. Most teachers, however, seem to agree that some samatha practice is necessary as a preliminary to vipassana techniques. To a certain degree the debate is a matter of semantics, since the techniques taught by those who claim that samatha is not necessary often use some elements of samatha (i.e. anapanasati or awareness of breath) as a basic.

The technique prescribed by the Buddhist scriptures for developing Vipassana is called satipathana, literally it means “foundation of awareness”, but more commonly translated “mindfulness”. As described in the Satipatthana Suttas (two such suttas exist, one in Deghanikaya 22 and one in Majjimanikaya 10), there are four different kinds of mindfulness, i.e. mindfulness of body (kaya), feelings (vedana), mind (citta), and mental objects (dhamma). In effect, the practice of satipathana involves a careful analysis of the mind-body continuum by allowing every sense perception (including purely mental impressions) to become a potential object for contemplation.

Although the techniques described in the satipathana Suttas are explicit enough, several variations or refinements on mindfulness – meditation are currently practiced in Thailand. The most famous is one espoused by the late Burmese teacher and monk Mahasi Sayadaw, whose Satipathanan Vipassana system has been propagated around the world. Without going into details here, it is sufficient to note
that most students who have practiced this set of techniques seem to agree that it is a very powerful method for developing insight into the arising and falling away of all phenomena. It is most often taught in association with intensive meditation retreats of 10 days to three months are more in which all waking moments are to be spent practising the technique in order to develop the capacity for moment to moment awareness until Vipassana arises steadily. A transcription of a Mahasi Sayadaw discourse on mindfulness entitled Satipatthana Vipassana, which was recorded in 1951 and which has served as a basic instruction at Yangon’s well known Thathana Yiekta Meditation Centre ever since it is published and distributed in Thailand by Mahamakut Rajavidyalaya Press.

The majority of teachers seem to advocate linking of samatha with vipassana practices. This link can be formalized, as in samath-vipassana-yuga-naddha or “tranquility and insight joined in pairs”, in which the jhanas themselves become objects of mindfulness (like all other phenomena, they, too, are impermanent, unsatisfactory, and insubstantial), more commonly however, concentration is brought to bear on a particular physical attribute (bodily sensations, posture, etc.), which is then analyzed through mindfulness techniques. This can be a powerful technique as well, although it requires greater development of concentration than the Mahasi Sayadaw system.

In all satipatthana practice, the goal is to comprehend the relationship between mentality (Nama) and materiality (Rupa). The depth at which this relationship is explained varies from teacher to teacher. Some teachers go to great extremes in providing an intellectual analysis and classification of Nama-Rupa; others only hint at this important truth, preferring to let meditators discover it on their own in flashes of insight. The more academic teachers insist on a thorough study of the Abhidhamma Pitaka, a commentary on the suttas that is a complete inventory of Theravada Buddhist psychology. “Natural method” teachers, on the other hand (e.g., Ajaan Chaa of Wat Nong Pa Phong and Ajaan Buddhada of Wat Suanmok) hardly ever refer to Abhidhamma at all. ...  

**Meditation Temples:** The following compilation of wat names and brief descriptions are not intended to be an exhaustive list. Instead, it is designed to be used as a general introduction to the kinds of practice environments available in Thailand and as a starting point for making a decision about where to study or practice. The Department of Religious Affairs registers 32,000 Wats in the country; if
one of those described below is not satisfactory, there are plenty of others to try. Often someone at a Wat can refer you to another place that will better serve your propensitier. Remember, also, that conditions change from time to time.

As can be seen from the number of entries from each region, meditation temples are mostly concentrated in the northeast and least numerous in the south. The influence of Ajaan Mun (a famous Thammayut monk who was born in the northeastern province of Ubonratchathani) and the traditional piety of northeastern Thais accounts for the high concentration of forest wats throughout the northeast (which was actually part of Laos before the creation of French Indochina). South Thailand, on the other hand, is predominantly Muslim; due to geographical proxy to four provinces nearest Malaysia (Satun, Yala, Pattani and Narathivas) mosques far outnumber Buddhist temples.

In the entries below, “Amphoe Muang” refers to the capital district of the province, e.g., “Amphoe Muang, Chieng Mai Province” means the district (amphoe in Thai) in which the provincial capital (Chieng Mai City) is found:-

1. Wat Mahathat: Opposite Sanam Luang (the royal parade grounds), this 18th century Wat serves as the headquarters for the Mahanikai sect and as the site for one of Thailand’s two Buddhist Universities, Mahathat Rajavidyalaya. Some of the Thai monks here speak English and sometimes there are western monks or long-term residents available to translate.

Meditation instruction is offered daily from 7-10 a.m., 1-4 p.m., and 6-8 p.m. at Section 5, a building near the monks residences. The head meditation teacher is Phra Mahapradit, instruction is based on the Mahasi Sayadaw system of mindfulness.

A very large and very busy temple complex, Wat Mahathat is thoroughly populist and something of a day-to-day holding place for errant dogs, elderly worshippers, lottery vendors, and various persons with no place to go. On weekends there is a large produce market on the grounds. In spite of the busy atmosphere, several foreign meditators have made it their home at Bangkok base camp.

2. Wat Bowonniwet (often spelled Wat Bovornives), Phra Sumen Road, Banglamphu. Founded by King Mongkut (Rama IV) in the 19th century, Wat Bowon is the headquarters for the strict Thammayut sect, which was founded by the same King. Mongkut’s inspiration for founding the Thammyut came from a Mon temple
(the Mons are an ethnic group found along a large swath, extending across eastern India, Burma, Thailand, and Cambodia) where he studied the Vinaya or monastic discipline. Following his studies, he decided that the accepted practice of Vinaya in Thailand was too lax. After establishing the Thammayut sect, he later served as the abbot of Wat Bowon for several years before his coronation as king upon the death of his brother, Rama III.

Because of this royal link to Wat Bowon, Thai kings or their heirs traditionally ordain as monks here for a short time. This association with the Thai royal family is a means for the lay supporters who tend to come from the ranks and files of Bangkok moneyed elite. Wat Bowon is also the home of the Sangharaja (Somdet Sangharat in Thai), head of the Thai Buddhist order as well as Thailand's other Buddhist University, Mahamakut Rajavidyalaya. Monastic discipline here, as mostly Thammyut Wats, is strict, though not nearly as strict as in the forest monasteries of the northeast.

The wat published a 98-page book in English, a Guide to Awareness, that encompasses a translated collection of discourses given by Wat Bowon's abbot (the Sangharaja) on satipatthana practice. Since it is authored by the patron of Thailand's national religion, this volume essentially contains the main orthodox line on meditation (as taken directly from the Satipatthana Sutta), that is accepted and used by many wats throughout the country. Such is the theory (including extended discussions of Nama and Rupa) and light on the nitty-gritty details of practice. Basically, the style of meditation actually taught here incorporates a conservative balance of samatha and vipassana techniques; meditation is not considered the main point of monastic life but is rather part of an orthodox behavioural matrix that ultimately serves as a national example.60

Nowadays, to study at Wat Bowon one must make prior request for ordination. If the request is approved, one is obligated to spend a probationary period first in white robes and later as a novice before taking fall vows. Furthermore, requests for temporary ordination are usually denied. Current wat policy holds that it is acceptable for a Thai national to request temporary ordination as a socio-cultural duty but foreigners, who are not bound by any such tradition, need be ordained with the intention to stay in robes as long as possible.
3. Wat Asokaram. Amphoe Muang, Samut Prakan is around 40 kilometers south of Bangkok. Although there is generally no one-to-one teaching at this temple, it is sometimes used for retreat by foreign meditators studying in Bangkok because it is fairly quiet. Laypeople are welcome to spend time here practicing independently. One ought to sit in a half-lotus position, right leg on top of the left, your hands placed palm-up on your lap, right hand on top of the left. Keep your body straight, and your mind on the task before you. Raise your hands in respect, palm-to-palm in front of the heart, and think of the qualities of the Buddha, Dhamma and Sangha: “Buddho me Natho... The Buddha is my mainstay. Dhammo me natho... The Dhamma is my mainstay. Sangho me natho... The Sangha is my mainstay”. Then repeat in your mind, “Buddho, buddho, dhammo, dhammo, sangho, sangho”. Return your hands to your lap, and repeat one word, “Buddho”, three times in your mind....

“Buddho”, our meditation word, is the name of the Buddha after his Awakenment. It means someone who has blossomed, who is awake, who had suddenly come to his senses. For six long years before his Awakenment, the Buddha traveled about, searching for the truth from various teachers, all without success. So he went away on his own, and on a full-moon evening in May, sat down under the Bodhi tree, vowing that he would not get up until he had attained the truth. Finally, towards dawn, as he was meditating on his breath, he gained Awakenment. He found the truth ... right at the tip of his nose etc....

4. Wat Trai Ngaam, Don Masang, Amphoe Muang, Suphanburi Province. The meditation teacher here is Ajaan Thammatharo (Dhammadharo in conventional Pali Romanization), who once taught at Wat Chai Na in South Thailand, Nakhon Si Thammarat Province. His distinctive satipathana method revolves around nothing. Certain sensations during physical motion, including prescribed walking and hand movements, as well as in sitting, standing, and lying postures. Ajaan Thammatharo’s techniques were originally criticized as a “forest” or “deviant” method, but have since become more accepted and have become popular in other Wats in Thailand, as well as in Malaysia.

At Wat Trai Ngaam, translation is often available (since there are usually foreign visitors present). The wat published an English booklet explaining the method entitled “The Manual of Insight Meditation: Practicing Clear Comprehension in Accordance with the Mahasatipatthana Sutta”...
5. Wat Paa Nanachat, Amphae Warin, Ubolratchathani Province. These forest wats are just outside the province capital. Wat Paa Nanachat at Bung Wai was originally founded by the American monk Ajaan Sumedho, who was the disciple of the famous Ajaan Chaa. Ajaan Chaa in turn studied under the even more famous Ajaan Mun (1870-1949), who is considered to be the main inspiration for forest monasteries throughout Thailand (for more detail on Ajaan Mun, see Wat Paa Udom Somphon below). Ajaan Chaa’s main temple and residence is at nearly Wat Nong Paa Phong, but he is quite old and in recent years has been unable to receive any new student due to illness. There are now some 40 or more forest wats in the northeast under the influence of Ajaan Chaa’s teachings. For westerners, Wat Paa Nanachat (International Forest Monastery) is a good place to begin the exploration of Ajaan Chaa’s methods since almost all the resident monks are foreign born.

The current abbot, Phra Pasanno, is Canadian, the vice abbot is Japanese, and the monks are a mixture of various European nationalities along with the occasional Thai. English is the common language used among the residents, though several of the monks are fluent in Thai or in the local dialects (which is a mixture of Thai and Lao). Hence, language is obviously not a problem for prospective western students who speak English. Wat Tham Saeng Phet is located in a series of caves populated with foreign monks.

The teaching style at Wat Paa Nanachat and other Ajaan Chaa – influenced wats emphasizes the whole lifestyle is practiced rather than placing meditation or vipassana above all other activities. Laypeople are welcome to stay as guests at Wat Paa Nanachat but men are requested to shave their heads staying beyond three days. Those who request ordination must live at the Wat for four months before being allowed to be ordained. Discipline is strict and all residents are expected to participate in the work schedule (this is a characteristic of all Ajaan Chaa – or Ajaan Mun – influenced forest Wats).

Wat Paa Nanachat distributes a number of free English – Language booklets containing the teachings of Ajaan Chaa. The book-lengthler A Still Forest Pool (Wheaton, Illinois: Theosophical Publishing House, 1985) by Jack Kornfield contains a number of stories about Ajaan Chaa and his teachings (Jack Kornfield) was once a monk at Wat Nong Paa Phong; he now lives in San Rafael, California and teaches meditation in association with Insight Meditation West).
Meditation is a constant realization of the conditions of the mind. But some of us think that they need no conditions and that they should have other kinds of conditions. If you are very idealistic person you would like to be good, saintly, intelligent, noble courageous with all the finest quality of human being. “That is what I want to be. I want to be a very noble and fine person”. Well that is all very good, you have this ideal: “That is what I would like to be”, “the noble heart”, ‘the courageous man’, ‘the gentle, compassionate woman’; all these wonderful ideals, but then you have to face the realities of daily life.

We find ourselves being caught up in getting angry, getting upset, jealous, greedy, thinking all kinds of unpleasant things about people whom we know in thoughts and feelings that if we were the perfect human beings we would like to be we would never think or feel. So then we start thinking: “I am so far removed from that ideal human being, that wonderful man, that perfect woman, that I am a hopeless, useless, worthless BUM!” Why? Because the conditions of four mind are not always be fitting the ideals; sometimes you might be very courageous, very noble-hearted. At certain moments we find ourselves doing the most wonderful things, acting in a courageous way. But at other times the opposite is the case. We wonder, “How do such ugly thoughts come into my mind? If I were really good I would never have such evil thoughts or feelings.”

6. Wat Paa Ban Tad. Ban Tad, Udon Thani Province also in the tradition of Ajaan Mun. This Wat is under the direction of Ajaan Maha Bua, a highly respected former student of Ajaan Mun and perhaps the one who is similar to the teacher. Ajaan Maha Bua can speak some English and foreign monks sometimes reside here. His teachings involve the development of high levels of samadhi (concentration) followed by vipassana.

Living conditions are somewhat primitive, discipline is quite strict, and foreigners who want to ordain here are expected to commit themselves for several years. Ajaan Maha Bao, he taught about the middle way: “The Lord first went forth into homelessness greatly aroused by Dhamma. Even prior to this he had a growing fascination and concern, originating from his successive encounters with the four deva-dutas the sights of the old man, the sick man, the dead man, and the holy man. From the first day of his going forth he laboured with great effort and
determination through the austere practices, always committed to his task up to the day of his Enlightenment. He neither thought of abandoning his undertaking nor slacking in its pursuit. The laziness, discouragement and weakness prevailing over the hearts of all other sentient beings could not overcome him.

Lord Buddha did not relent or relax in his quest from the first day of his endeavour to the day of his Enlightenment. It was on finally reaching his goal that he became the Great Teacher of the world. He then brought the Dhamma out to the Buddhist community teaching and urging them to follow the path of Dhamma by which he himself had succeeded. Those who received what was revealed by the Lord, delighted in the essence of Dhamma. By taking it up and applying it in their practice, in due course they had all variously come to Dhamma attainments, acquiring the Dhamma Eye like the Lord and before them.

Lord Buddha became the model and ideal for the Buddhist community right from the beginning. This is made plain from the way he practised by always spending his time living away in the forest. When he renounced the home life, he went forth into the forest and no longer took any interest in people; including those in the realm he had once ruled over with peace and security. He was no longer concerned about his princely status but courageously and unflinchingly stood up to the ordeal of his exertions. In this respect, no one can surpass the Lord, for every mode of his practice transcended the world. His renunciation and going forth into homelessness differed from the usual way of the world, so when the results appeared they also differed. They were then of two disparate worlds, for his heart had been transformed into a purified heart of Buddha. And his accomplishments stood in distinct contrast to the rest of the world. This was also true for the noble disciples who had gone forth following Lord Buddha. They rejoiced and delighted on hearing the Lord presenting them basic, fundamental guide lines:

Rukkhamulasenasananam nissaya pabbajja
Tatthavo yavajivam usahokaraniyo

We could express this in our own words:

"Look, over there! There is a mountain and a deep jungle; mountainsides and gorges, brooks and streams, cliffs, peaks and mountain slopes. There are the water courses and banks of mountain rivers. These are places of ease and quietude,
free from all forms of entanglement. Seek for such areas and strive there amongst such scenes”.

“The Tathagata attained his Buddhahood from these settings and surroundings, not through socializing and mingling together. He did not become enlightened by indulging in frivolity and merriment, by trailing in the flow of desire, self seeking ambitions and obsessions, and allowing himself to be dragged away under the authority of defilement and desires. On the contrary, the Tathagata came to his Enlightenment in secluded and deserted places. Those were the spots where he made his great effort, escaping from his palace and city and all their manners and people. The Tathagata went through hardship and adversity that was born and derived from his exertion in those secluded and remote places. Enlightenment did not come to him amidst the grandeur and magnificence of palaces, or amongst the crowds at crossroads or market places. It came to him in solitude and seclusion, totally retired from the world. The Tathagata accomplished and arrived at the state of purity of a Buddha in these outlying places”.

What I have just explained was, in fact, the second of the basic guidelines. The first direction was: “Pamsakula civaram...” “All of you who have gone forth should seek for discarded materials left in cemeteries or along the road sides. Stitch and sew them together to make your lower robe, upper robe and outer robe; so they may be used to cover and protect your body, sustaining the holy life from day to day. This will accord with your reclusive and spartan life following the way of Dhamma. Subsist frugally on the four requisites of living –food, shelter, clothing and medicine – and be content with little, satisfied with whatever requisites accrue without indulgence in excess and lavish wastefulness. You may, however, accept the gift of robes presented by lay devotees as long as it is the way of simplicity and moderation. One makes oneself easily fed and cared for without causing problems and concerns for the faithful supporters”.

The third of the guidelines was: “Pindiyalopabhojana”. “Having gone forth in the religion you cannot afford to be lazy. Go on an alms round, feeding yourself by your own effort and on your own two feet with a pure and honest heart. The faithful devotees willingly and happily offer the gift of food following the samana’s tradition, avoiding the usual wordly bargaining with money. The going for alms in order to support yourself is the pure and impeccable livelihood for one who has gone forth. You should try to maintain this practice for the rest of your life. Any occasions of
abundance and excess should be considered in exceptional circumstances, when you need to oblige the laity. Any shower of gifts however, must never be taken heedlessly, complacently thinking that they indicate your honour and dignity. They would then be transformed into gifts and offerings that kill the unworthy (as the bait hooks the fish)

The fourth instruction was: “Gilanabhesaja....” This refers to medicines for curing the sickness that can, depending on conditions, afflict both monks and lay people. The remedy needs to accommodate to and measure up with the particular situation as if it were its shadow. However, know and exercise moderation in requesting assistance from relations or those supporters who volunteer their service. You must keep it well within the bounds of propriety.

Knowing moderation is the necessary quality that all who have gone forth must bear in mind. He then becomes sangha sobhana, a graceful recluse who adorns the religion with refinement and beauty, being well received by fellow Buddhists and the public everywhere. The important point for a monk to remember is to be always prudent and wary of immoderation in soliciting anything at all (The going for alms is special in this regard because it is a suitable daily observance for monks and novices). Never make a habit of visiting and seeking aid from lay people, but rather exercise moderation in response to the given situation.

After hearing and accepting these fundamental Dhamma guidelines from the Lord Buddha, the noble disciples all gladly practised them with zealous dedication. Each went their separate way into the seclusion and solitude of the forests and mountains, unhindered by the concern for life and well being. Whatever their family backgrounds – some were even kings and princes – none asserted their status and position. That would have only activated pride and snobbery, and contempt for (the quality of) those requisites of living that the ordinary lay supporters were able to provide. The noble disciples welcomed any kind of food – some that set aside under the Vinaya Code – for the sake of sustaining their life process and supporting a steady Dhamma practice.

They were mindful of their exertion, their practical duties and observances. And they were attracted to quiet and secluded surroundings, far away from noise, confusion and all disturbing influences. They continued with steady endeavour by both day and night and in all postures. For them nothing was more worthwhile and rewarding than the practice that would rid them of suffering.
All the noble disciples considered freedom from suffering as the priceless Dhamma. It went beyond any gains that repeated births and deaths could show, for those all originated in the deceit of ignorance which is the root source of the constant suffering of all sentient beings. The total dedication of the noble disciples meant that neither pride of royal blood and wealthy family, nor pride of scholarship and erudition, could infiltrate their hearts. For this reason all of them, from the first to the last arahant disciple, were able to gain Enlightenment following Lord Buddha.

The Lord Buddha did not present the Dhamma teaching – about right view and right thought for instance – to just anyone. It was aimed specifically at all those who practise the way of moral precepts, samadhi and wisdom. Having once stepped out along the path which the Lord pointed out, living and practising in accord with the fundamental guidelines which we have already discussed – rukkhamula senasanam or living at the foot of trees is another example – there can only be one result. And that is freedom from suffering and reaching to the natural prominence of a noble disciple of the Lord Buddha, which is the state of purity within the heart.\textsuperscript{70}

... “In the middle Way of practice (which is the Noble Eightfold Path) the Lord detailed right view. There are right views concerning things in general, more specific things, and the really subtle aspects of Dhamma. The right views of ordinary Buddhists deal especially with the conviction that virtuous deeds and wrong doing, good and evil, really do exist. And that those performing such actions must reap the corresponding results, either of good or evil. This is one level of right view”...\textsuperscript{71}

... “The second path factor is right thought. There are three categories: The thought of non-oppression; The thought of friendliness, free from enmity and ill-will; and the thought that extricates one from entanglement and bonds”...\textsuperscript{72}

...The third path factor was stated as being right speech. This includes general speech and specifically that concerned with Dhamma. Passing on aphorisms of the wise that are not detrimental to those who listen; speaking from sound principles that are impressive and eloquent; speaking politely and modestly; and expressing gratitude and appreciation to anyone, of whatever rank, who has shown kindness and support. These can all be classed as one level of right speech...\textsuperscript{73}

...The fourth path factor was stated as being right action or right undertaking. There are those right actions that deal with commonplace work and those concerned with the task of Dhamma. Occupations that are not against the law, like farming or trading, for example, fall within the bounds of right undertaking. Likewise with the
building of temples and monasteries or the practice of generosity, morality and the
development of the meditation on loving kindness. These form another kind of right
action. ... 74

... The fifth path factor was stated as being right likelihood. One aspect of
this is the eating and consuming that is an everyday form of making a living, whether
by humans or animals. Catering to feed the heart with emotional objects born of
contact is another kind of livelihood. The step by step nourishing of the heart with the
various levels of Dhamma is another... 75.

...The sixth path is right exertion: The effort involved in preventing the
accumulation of unwholesomeness within one’s character and make up; in getting rid
of anything unwholesome that has arisen; in developing and bringing up
wholesomeness; and the effort in maintaining that wholesomeness that has already
arisen... 76

...The Seventh path factor was stated as being right mindfulness. This is a
setting up of mindfulness to attend to your exertion. Whatever you fix on as the
heart’s meditation object – “Buddho” or mindfulness of breathing for instance –
should be the place where mindfulness is established. If you settle on the Four
Foundations of mindfulness – whether as a basis for samadhi or in the development of
wisdom – you must constantly have awareness minding and attending to every round
of practice. This is one section of right mindfulness... 77

...The eight path factor was stated as being right samadhi, which is the heart
rightly and firmly established in calm. This refers to the samadhi that is imbued with
wisdom and not that stumptlike samadhi. Also, it is not the addictive sort of samadhi
that sticks both day and night and is loath to investigate by way of wisdom. That sort
of samadhi may seem, in itself, to be an adequately exalted dhamma but wisdom will
end up being dismissed as phoney. Samadhi, in this case, is called incorrect or wrong
samadhi and cannot truly deliver one from suffering... 78

...The kind of samadhi that is right samadhi is that which has mindfulness
attending to the state of calm, when the heart has converged into samadhi. After the
heart has emerged again (out of samadhi), various natural conditions found within the
body and mind should be investigated with wisdom. Therefore, with the right
occasion and appropriate conditions start up the investigation. Samadhi and wisdom
are dharmas that should always intercalate and collaborate. Do not allow your
samadhi development to drift without giving it the necessary attention... 79

A) The Rise of Wat Nong Pah Pong:

"Wat Nong Pah Pong is the forest monastery in Ban Chikkhoh, Tambon That, Varinchamrap, Ubolratchathani, Northern part of Thailand. It was founded by Ven. Phra Bodhiyan Thera (Ajahn Chah Subhuddo). Ajahn Chah was born in the family "Chuangchote" on June 17, 1918 A.D., 2461 B.E. He became the monk in Buddhism in March 1939 A.D., 2482 B.E. and studied the teaching of the Buddha for six years (1939-1945 A.D. / 2482-2488 B.E.). Then he started to practise ascetic practice and meditation both Samatha and Vipassana from 1946-1954 A.D. / 2489-2497 B.E. (eight years) in various forest monasteries.

He was satisfied with the way of practice of Ajahn Mun Bhuridatto who gave him advice at Wat Ban Nong Phue Nanai, Pannanikom, Sakonnakhon Province in the year 1947 A.D., 2490 B.E. In this year, he got Dhamma Eye at forest monastery of Ban-Kok-Yang, Nakhonpanom province.

Then he returned to his native place and established forest monastery at Ban Chikkhoh, Tambon That, Varinchamrap, Ubolratchathani province in the area of Nong Pah Pong in the year 1954 A.D., 2497 B.E. So, this forest monastery is called Wat Nong Pah Poong. His principle is that: "Before teaching to the others to settle in any virtue, one should stand firmly in that virtue. It will prevent the teacher from being a pretender. Teach the other with an example; Do as you teach and teach as you do"... In the year 1987 A.D., 2530 B.E. there were eighty two branches of forest monasteries under the control and net work of Wat Nong Pah Pong.

The branches practiced strictly in Buddhist Discipline by using the text called "Pubbasikkhavannana" or "Commentary on Primary Training" written by Phra Amarabhirakkhatta (Kerd Amaro). Ven. Amaro has translated this text from "Kankhavitarani" the commentary or Patimokkha or main training rules of monks in Buddhism. All monks in each branch have to take meal only one time before noon and practice ascetic practice on non-sleeping our night (Nasajjikadhutanga) on the half and full moon day and half and dark moon day. They practiced the meditation both calm and insight meditation side by side with ascetic practices under the guidance of the masters in those branches.
B) The Works of Ajahn Chah:

It can be said that the valuable works of Ajahn Chah from 1954-1987 A.D., 2497-2530 B.E., may be concluded on 3 main points:

1. Foundation of the forest monasteries in Thailand.

It started at Wat Nong Pah Pong as the first centre. By request of the people, Ajahn Chah has sent trained monks to settle various centres particularly in Ubonratchathani and neighbouring provinces up to 82 monasteries.

2. Settlement of International Forest Monasteries in Europe and Australia.

In the year 1979 Chithurst Buddhist monastery or Wat Cittavivek Forest monastery has been settle in Sussex, England, by the invitation of English Sangha Trust. In 1981, Bodhiyan Forest Monastery was established in Perth, Australia on the invitation of the Buddhist Society of Western Australia. In 1987 Amaravati Buddhist centre was established in Hempstead near London. In 1985, Bodhiyanaram was founded in the stroke valley, 29 km, from Wellington, New Zealand. In 1988 Dhammapala Vihara was established near Bern, Switzerland. All these forest monasteries are under the supervision of Ven. Sumedho, excellent student of Ajahn Chah, who stays at Amaravati Buddhist centre, near London.

3. Preaching of Way of Cittabhavana (mental development); Samatha-bhavana and Vipassana-bhavana:

Mental development and wisdom development to this and foreigners by setting an example and Dhamma talk. ...His students has published the biography and the way of practice of Ajahn Chah as follows.

4. Creating harmony between Discipline and Dhamma practice in Buddhism.
C) The Way of Satipatthana Practice of Wat Nong Pah Pong.

1. The practitioner should have right understanding on the mind. Ajahn Chah said; “about the mind...in truth there is nothing really wrong with it. It is instinctively pure. Within itself it is already peaceful. That the mind is not peaceful. That the mind is not peaceful these day is because it follows moods.... It becomes peaceful for agitated because moods deceive it. The untrained mind is stupid. Sense – impressions come and trick it into various feelings as happiness and suffering, and sorrow, but the mind’s true nature is none of these things. That gladness or sadness is of mind, but only a mood coming to deceive us .... Our practice is simply to see the original mind. So we must train the mind to know those sense-impression and not get lost in them. To make it peaceful”.

2. Anapanasati and Iriyapatha – Mindfulness were adjusted to practice in Nong Pah Pong. The mindfulness on breathing in and out was practiced by the use of the repetition on mantra “Buddho”. When breathing in remind “Bud”, breathing out remind “dho”. This kind of practice is called “Cittabhavana Buddho”. It is sitting meditation with breathing. But Iriyapatha Mindfulness is also practiced on the four postures of body; standing, walking, sitting and lying down, by this way, it leads to Appanasamadhi or Attainment Meditation and mind enters to the factors of absorption (Jhananga). Then after withdrawing from Appanasamadhi, one should develop insight meditation on things as they are.

3. Satipatthana practice was explained by Ajahn Chah that “That which ‘look over’ the various factors which arise in meditation is Sati; mindfulness. This Sati is a condition which, through practice, can help other factors to arise. Sati is life. Whenever we have no Sati, when we are heedless, it is as if we are dead. If we have no Sati, then our speech and actions have no meaning. This sati is simply pressure of mind. It is cause for arising of self-awareness and wisdom. ... Sati is that which watches over us while standing, walking, sitting and lying down. Even we are no longer in Samadhi, Sati should be present throughout.

We can bring the practice all together as Morality, concentration and wisdom. To be collected, to be controlled, this is morality. The firm establishment of mind within that control is concentration. Complete, overall knowledge within the activity in which we are engaged is wisdom”. This is the path of practice which leads to the vision of Dhamma.
D) The Aim of Wat Nong Pah Pong:

From the work of Ajahn Chah and his followers, it is clear that their aims are:

1. To promote the peace and happiness (Vimutthi Sukha) among the human beings.
2. To open the Dhamma – Eye to everyone who come to practice in forest monasteries.
3. To create harmony of physical world and mental world with atmosphere of forest monasteries.
4. To develop right practice for the liberation of mind from various conventions and get a Taste of Freedom…

(8) Suan Mokkhabalaram, Chaiya, Surat Thani (2475 B.E., 1932 A.D.)

A) The Rise of Suan Mokkha:

"Suan Mokkhabalaram or Suan Mokh is located at Pumriang, Chaiya, Surat Thani province. Buddhadasa Bhikkhu is the founder of this movement. He was born at pumriang, Chaiya, Surat Thani, Southern part of Thailand on 27 May, 2449 B.E., 1906 A.D., in Panich family. His father was Mr. Siang Panich and his mother was Mrs. Kluan. The parents gave him the name "Nguam". He finished 6th class of secondary school at Chaiya. After family service in trading for 10 years, at the age 20, he became a Buddhist monk in the year 2469 B.E., 1926 A.D. He studied in an ecclesiastical school at Chaiya and moved to Wat Patoomkongha, Bangkok to study the Pali language during 2471-2474 B.E., 1928-1931 A.D. He passed only Pali III. He could not satisfy with the traditional educational system and conducts of the monks in Bangkok. He, then, returned to study and practise himself at the Forest monastery known as Wat Trapangchik. Later, this monastery changed its name as “Suan Mokkhapalaram” which means “The garden for Salvation”. Dhammadana Foundation was established by the support of his mother and friends of Dhammadana group known as Sahaya Dhammadana. The office of Dhammadana Foundation and Dhammadana Press was located in the market area of Chaiya....

...During 1932-1941 A.D. he studied and practised in the forest monastery for searching the foot steps of the Enlightened ones as recorded in Pali Tipitaka texts and commentaries. His 10 years in Suan Mokkha were full of strict practise and wonderful experiences. During 1942-1961 A.D. he made the duty of Buddhist
missionary to disseminate the Dhamma in all the parts of Thailand.... Now (1992) he is 86 but still active in Dhamma preaching. He wrote a beautiful poem in Thai to exhort his students; and friends. The English translation of the poem runs like this:

Buddhadasa will exist with immortal duty,
Though his body disappears in time,
According to the law of nature,
That is subject to decay. ....

B) The Works of Buddhadasa: The works of the Buddhadasa can be classified into four kinds:

1. Gardens of Salvation: Buddhadasa has provided three Suan Mokkh; (1) Suan Mokkhapalaram at Pumriang (old garden); (2) Suan Mokkhapalaram at Wat Thannam Lai at Budthong mountain far away from Chaiya market about 7 km. (New Suan Mokkh); and (3) International Dhamma Hermitage or International Suan Mokkh which is located in the opposite direction of New Suan Mokkh to the East, and built for mutual understanding and Anapanasati meditation training for foreigners.

2. Buddhist texts: Buddhadasa is a great writer. He started literary work from the beginning of Suan Mokkh Movement. He is skillful to use the mass-media such as magazine “Buddhasasana”, tape-records, pictures, plaster, art, painting, booklets, news letters, pocket-books and text-books which are numerous in volumes (about 50 volumes). Among Buddhist texts, the best books on translation of Tipitaka from Pali into Thai are:

   (i) Biography of the Buddha from his lips.
   (ii) The Noble Truths from the Buddha’s lips – 2 volumes.
   (iii) Treasures from the Buddha’s lips.
   (iv) Paticcasanuppada from the Buddha’s lips. ....

3. Traditional reform: Buddhadasa has transformed the luxurious and unreasonable tradition into a new one which is simple and reasonable. The following traditional reformations were done:

   (1) Morning Puja and Evening Puja: For the former time, Thai Buddhists used only Pali.... So he translated it into Thai and printed both original Pali and Thai translation.
(2) He surprised the people by making Sangha Function such as Upasathakamma, ordination, etc. ...

(3) Suan Mokkh made a simple thing on eating and living as the Buddha did in the past. Eating in the past, Eating in blackbowl or patra, taking bath in the canals, living in small cottages and sleeping with the sound of mosquito as a music.

(4) The cremation of corpses was done as exhibition of meditation on death with most economic way.

(5) Birthday celebration by fast for 24 hours instead of luxurious celebration.

4. Dhamma-Communication: Buddhadasa has used everything in Suan Mokkh for the Dhamma communication. Buddhists are and sculptures at Sanchi, Amaravati and Bharahut attracted the mind of Buddhadasa till he copied them to reproduce in spiritual theatre.

C) The way of Practice of Satipatthana in Mokkhapalaram.

Anapanasati or Mindfulness on breathing in and out is the main subject of teaching and training in Suan Mokkh. Anapanasati is first chapter of Kayanupassana satipatthana Sutta of Dighanikaya. For the complete practice of Anapanasati, it can be found in Anapanasati Sutta of the Majjhimanikaya. In the text book No. 20 A (red colour) of Dhammaghosa series, Buddhadasa has described the method of practice of breathing in detail with reference to Anapanasati Sutta. This book is divided in three parts; namely:

1. Primary practice of mental development (Samadhi bhavana). It refers to moral and ascetic practice (Sila and Dhutanga), mental awakening in practice, cutting obstacles as house, family, gaining, group, job, tour, relative, illness, text, mental miracle and choosing suitable objects of meditation with ones own temperament and comfortable place for practice. Before practice, one should study clearly the Suttas concerning the way of practice, etc.

2. The technique of the practice of mindfulness on breathing. Buddhadasa has explained the 16 steps of technique of mindfulness on breathing with reference to Anapanasati. Sutta as well as from his experience in the way of four foundations of mindfulness.

3. The Last chapter contains of the appendix of the treatise on breathing in Patisambhidamagga; the path of Discrimination; the words of the Buddha
concerning with mindfulness on breathing in *Anapanasati samyutta*, *Samyuttanikaya*, *Mahavagga* and *Pali Anapanasati sutta* in the *Majjhimanikaya* with translation in Thai.

In training course of mindfulness on breathing for foreigners, Buddhadasa has given advice to his friends in Dhamma to follow the way of *Anapanasati* as printed in the book “*Anapanasati*: mindfulness with breathing; unveiling the secrets of life”, by his follower, santikaro Bhikkhu.

It is proclaimed by the Buddha that when a practitioner practices breathing mindfulness with sixteen steps, four foundations of mindfulness are also practiced, seven factors of enlightenment are also practiced and by this way, it leads to the vision of and absolute freedom.

**D) The Aim of Suan Mokkh:**

The venerable Buddhadasa has emphasized in his lectures that all teachings and practices, here, aim at the end of suffering as the Buddha has pointed out in his teachings. Doing duty in Dhamma practice, the Brahmacariya or Right Living has its aim at overcoming all the sufferings. Right living will be successful in fulfillment by study and practice the heart of teaching of the teachers, withdrawing the mind from materialism and promote right understanding among the human beings with compassion and wisdom as Buddhadasa’s proclamation:

1. I try to make human beings to understand the heart of teaching of their religion.
2. I try to create mutual understanding among various religions.
3. I try to set human beings free from slavery of materialism...84

*(9) Wat Pah Suddhavas, Muang Sakol Nakhon.*

Phra Ajahn Mun Bhuridatto was a former teacher of meditation masters. It is said that he was a “father” of meditation masters all over Thailand. His monkhood life was a glorious all directions at that time. Wherever in Thailand, Dhamma army was found for preaching profound Dhamma to the people like sunshine is shone all over Thailand. He taught the Dhamma about salvation known as *Muttdaya (the rise of salvation)*, later his disciple collected and compiled a book as follows:
1. **The Practice had true doctrine purified.** The Buddha said that ‘Dhamma of Tathagata set in the innate character of worldly person, it become a false thing (Saddhammapatiirupa) but when it was set in the innate character of holy person it become a pure and certain. Therefore only studying the scripture is not sufficient so one should study scriptures and practise meditation till impurity eliminated.

2. ‘Tame oneself before tame other’ is reckoned as ‘doing, following the Buddha’. ‘Purisadammasarathi sattha devamanassanan buddho bhagavati’. The Bodhisattva tamed himself before enlightenment to become ‘Buddho’ knower first and then ‘Bhagava’ = distributor of Dhamma so he was ‘Sattha’, teacher of gods and human beings. He tamed trainable persons later. So his fame appeared that Kalyano Kittisaddo abbiggato = his good fame had gone out.

3. **Inheritance root which is the capital of taming oneself.** Why do the monks pray ‘Namo’ before praying , accepting precepts and making merit? When it is like this, it shows that ‘Namo’ is important thing. The answer is that ‘Na is water element, Mo is earth element come from the verse ‘Matapetikasambhavo odanakummasapaccayo’ = the sperm of man mixed with the egg of woman to become zygote. When delivered from the womb of mother, it fed by cooked rice and sweets so it grew up.

   Na is element of mother, Mo is element of father therefore both elements mix together, it become kalala, at this time reincarnation consciousness enter kalala so mind reunion in Namo elements. Later when it was delivered from the womb of mother, ‘Na = mother and Mo = father’ feel it with food and sweets included wholesome teaching. Parents are called pubbacaraya = previous teachers. Parents have immeasurable loving kindness to children.

   Therefore one’s body is the inheritance root of parents, so it is called that the virtues of parents are immeasurable. We must take our bodies i.e. Namo to set first and then bend down later. Namo is translated as bend down is reckoned that translation only in manner, not the cause of manner. Inheritance root is capital of taming oneself. He must not a poor man for practising meditation.

4. **Fundament of Practising Meditation.** When we use the word ‘Namo’, we should use in other ways namely taking vowel ‘- a’ from consonant ‘Na’ to put
with ‘M’, taking vowel ‘-o’ from consonant ‘Mo’ to put with ‘Na’ and then reverse ‘Ma’ before ‘No’ as ‘Mano’. Mano means mind. When it is like this, we obtain both body and mind suitable to use as a fundament of practising meditation.

Mano or mind is the origin, big basis. We would all act, speak, all from mind as in the Buddha’s verse ‘Namo pubbangama dhamma manoseththa monomaya’ = Thought of all things is first, thought is all things foremost, of thought are all things made of thought. When the Buddha laid Dhamma and Vinaya, he laid from his mind i.e. Mahathana = big basis. When disciples considered and followed him till knowing clearly Mano, Mano was the end of naming i.e. out of naming.35

5. **Cause of every thing in all the worlds.** Abhidhamma seven books except Mahapathana have restricted significance but Mahapathana have infinite significance as Anantanaya. It is a range of Buddha to know. When we consider, the Pali Phrase ‘Hetu paccayo’ it appears that the old cause of everything in all the worlds is Mano. Mano is big Cause, since Arammanapaccayo to Aviggatatpaccayo would be ‘Cause’ because Mahahetu i.e. Mano is exactly origin. Therefore Mano mentioned in No. 4 and mention 6 and Mahahetu carry same meaning. The Buddha would lay Dhamma and Vinaya, would know everything by the Ten powers of the Perfect One, would know all things that should be learnt because Mahahetu as origin so he knew as infinite significance. Therefore Mahapathana, it is infinitely significant. One who practises Mano i.e. Mahahetu till clearly, one could know everything both inner and outer infinitely.

6. **Origin of the Round of Rebirth, ‘Thitibhutan avijja paccaya sankhara upadanabha vojati’**. All human beings were born from plates of birth i.e. parents. Why did the Buddha lay ‘the Mode of Dependency’ starting from Avijja paccaya etc.? The Buddha did not lay ‘Avijja arise from’. We have parents, Avijja must have parents too. From the verse above, we know that ‘Thitibhutan means parents of Avijja’. Thitibhutan is a former mind. When Thitibhutan consists of delusion, there is continuity i.e. sign of Avijja. When there is Avijja (ignorance) dependent on ignorance arise Sankhara (formation) plus clinging arise birth. Why is it called Paccayakar? The answer is that succession of the sign.
Vijja and Avijja must come from Thitibhutan because when Thitibhutan consists of Avijja, one does not know the signs as they really are. But when Thitibhutan consists of Vijja, one knows the signs as they really are. This is considered with insight of discernment leading to uprising. It is summarized that Thitibhutan is the origin of the round of Rebirth thus when we want to cut the round of Rebirth, we must cultivate Thitibhutan to have Vijja and know the sign as they really are. We have no delusion. Thitibhutan which is origin does not revolve, it enables as to end the Round of Rebirth.

7. The excellent base of the Path, the fruit, Nibbana Aggan thanan manussesu maggan sattavisuddhiya. The excellent base has in human being. The excellent base is the path for purification of human being.

Explanation: We receive inheritance i.e. Namo from parents such as our bodies which are human beings. Human being is the highest existence, in excellent base i.e. have body, speech and mind attainment. Whatever outer prosperities he wants he could do and bring inner prosperities such as the path. The fruit-ana Nibbana. The animals cannot act like human being. If he does little, he could go to heaven; if he has much energy plus perfections in the past he could attain Nibbana. It is suitable to say that human being is in the highest base, able to attain the path, the fruit and Nibbana.86

8. The Field of Victory to tame human being: What Dhamma did the Buddha set victorious? The answer is that he set the field of victory in ‘Mahasatipatthana’. He chose Mahasatipatthana as the field of victory because one who enters the war for fighting with enemy namely defilements must consider ‘Kayanupassana Satipatthana’ first. When eyes contact with body, sensual desire arises in the body and mind, thus the body is the originator so we must consider in the body first for extinction hindrances to enable mind to calm down. At this stage we develop and practise frequently. Whatever some parts of body appeared as learning signs, we consider that part of body as a principle, no need to move to other part. We must consider ‘a’ part of body which we see first as learning sign skilfully namely repeat again and again in a part of body like praying. The contemplation of the body is important. One who likes to put an end to suffering must entirely consider ones body. One collects big power, one must collect by
considering one body even the Buddha would enlighten, he considered body therefore Mahasatipattahana is named as the field of victory. When we have good field of victory namely practise Mahasatipathana till skilfully. Therefore shall we consider status of elements as they really are with insight proficiency and methods.

9. **Insight Proficiency method as a tool for elimination of defilement.** The nature of good things arise from bad things as lotus arises from mud which is dirty. But when it grows out of mud, it becomes clean and pure thing pleasing every one of every rank and file, and that lotus does not return to mud. This is just like one who practises spiritual exercise and considers dirty thing, one’s mind released from dirt. The dirty thing is one's body which consists of dirty things such as faeces, urine, excreta etc.

Therefore, one who practises spiritual exercises considers this body and till skilfully by proper attention since the beginning, he considers some parts of body which are suitable for his mind till appear with learning signs and then considers that part more and more, develop more and more. He can walk up and down with ‘mindfulness’ and having mindfulness in every activity every time i.e., standing, walking, sitting, sleeping, eating, doing, speaking and thinking etc. When one considers and pays full attention to one’s body separating into elements i.e. earth, water, wind and fire. In stages the method should be suitable for his behaviour and does not give up his former principles which he knows. Let him enter upon Jhana, let him rehabilitate. It is in proper order and in a reverse order namely enter upon peace in mind and then rehabilitate for considering body.

Therefore one who practises spiritual exercise considers it by proper attention along the status that ‘Sabbe sankhara anicca, sabbe sankhara dukkha = all perceptions namely the signs of mind are impermanence, all perceptions are suffering. Let him consider by the four Noble Truths as a tool for solving the signs of mind that indeed the signs of mind are impermanence, sufferings. Having known that human beings exist in the world since the beginning and perceptions are the signs of mind. So the Buddha said that ‘Sabbe dhamma anatta’ = all the Dhamma are no soul. One who practices spiritual exercise considers like this till clearly, he will attain Nibbana.
10. The former mind is bright but dim because of impurity. ‘Pabhassaramidan bhikkhave cittan tancakho agantukehi upakkilesehi upakkdlitthan’ = This mind, on monks, is luminous, but it is defiled by taints that come from without. All defilement are not real things but travellers entering into mind through six sense organs in the sum of 1001000. When one does not protect them, they increase more and more and everyday. The nature of mind is brightest but it is covered by bogus things namely impurity in which travel and enter so it becomes a dim thing like the sun covered by clouds. ...Therefore one who practises spiritual exercise, having known by implication, ought to eradicate bogus things by proper attention as explained above. When mind was made to consider each Thiticitta (former mind), it is reckoned that it entirely damages all bogus things or bogus things do not reach Thiticitta because the bridge is damaged. It must contact with objects but it is just like a drop of water moving on a leaf of lotus.

11. Trained cultivator with befitting behaviour. Once a trainer of horses went to the Buddha and asked how to train human beings. The Buddha asked back the trainer of horses how to train horses. He replied that there were 4 kinds of horses.

1. Easy to train, 2. Medium to train, 3. Hard to train, 4. Newer to train, it must be killed.

The Buddha said that there were 4 kinds of human beings:

1. Easy to train means one who practises meditation whose mind is easy to collect. Let he eat enough food for nourishing body.

2. Medium to train means one who practises meditation whose mind is rather hard to collect. Let he eat a few food.

3. Hard to train means one who practises meditation and whose mind is harder to collect. Let him eat no food but must be Attaññhu (know oneself), one should know the strength of oneself how to endure sustain etc.

4. Never to train, he must be killed means one who cannot practise meditation. He is Padaparama. The Buddha refused to train like persons eligible for elimination.

12. Mulatika sutta (Root Triad). Tikka means triad. Mula means root. When they come together, they means Root Triad such as unwholesome roots triad i.e. lust
hatred, delusion; craving triad i.e. sensual craving, craving for existent, craving for non-existent; canker triad i.e. canker of sense-desire, canker of becoming, canker of ignorance. If a person associates with those triads, Tiparivattan, he must change round in triad, it must be world triad viz., the world of sense – desire, the world form, the formless world because that triad is the root of world triad. The instrument for solving triad namely the threefold training i.e. morality, concentration and wisdom. When a person practises the Threefold Training which is the instrument for solving, Natiparivattan he must not change round in triad. Triad is not world triad, it is reckoning that releases from world triad.

13. **Cleansed bodies are the abode of purified living persons.** Akuppa sabbhadhammesu neyyadhamma pavessanto = one who has mind not to be shaken by all defilements, knows Dhammas both from within and without santo = he is peaceful person. This peaceful person is full of moral shame, moral dread, and has a pure Dhamma, has a stable mind, is a worthy man, has Devadhamma in the verse ‘Hiriottappasampanna sukadhammasamahita santo sappurisa loke devadhammati vuccare’. Great devas by rebirth are full of sensual pleasure, are interfered by defilements. Why are they peaceful persons? The meaning in this verse mentions visuddhdeva namely a worthy one certainly. That person is real peaceful person, he deserves to be aware of moral shame, moral dread and pure Dhamma.

14. **Akiriya is the end of the world, the end of naming.** ‘Saccanan caturo pada khinasava jutimanto te loke parinibbuta’. The four true Dhamma such as Dukkha (suffering), samudaya (the cause of suffering), Nirodha (the cessation of suffering), Magga (the path leading to the cessation of suffering) are yet actions. Each true Dhamma must be namely suffering which is to be comprehended the cause of suffering is to be eradicated, the cessation of suffering is to be realised, the path is to be followed. They are actions. That is why the four true Dhammas are actions as in the verse mentioned above. The four true Dhammas are feet for progressing four steps till the end it is called ‘Akiriya’.

….The next two sentences in the verse mean all the Arahants who extinguished three worlds, they were bright. It is explained that they consider and practise meditation more and more till their minds have power, they are able to consider
conventional things and damage conventional things till it becomes Akiriya, they inevitably release from the three worlds. Therefore one who wants to extinguish the three worlds, one should extinguish at one’s own mind, one is able to damage kiriya i.e. conventional things till they end from mind, remain Akiriya as Thitićitta, Thitidhamma which deathless.

15. Abodes of beings :

- **Heavens**, human realm, unhappy planes are the place where creatures who consume sensual pleasure live.

- **Form** – planes are the place where creatures who completed Jhanas of the immaterial sphere live. Those who have thorough knowledge of nine abodes of beings namely Arahants inevitably are out of nine abodes of beings. It is appeared in the last question of novice ‘Dasa nama kin’? The reply is that ‘Dasa angehi samanagato’ = Arahant associate with ten constituent parts is out of nine abodes of beings. ….89

16. The significance of first sermon, medium sermon and last sermon.

The sermons of the Buddha in 3 times have significance which the Buddhist assembly should be interested in viz.

1. **First During the Buddha’s Time.** The Buddha preached the first sermon to the five monks at Isipatana marigadayavan forest near Varanasi known as Dhamma-cakkappavatana sutta. He started that ‘Dveme phikkhave anta pabbajitana na sevitabba’. The two ends which the monks should not associate with i.e. self indulgence and self-mortification. It is explained that Self-Indulgence is a loving part, Self-Mortification is a hatred part. Both are the causes of sufferings. When the ascetic practices cultivators cultivate those, it is reckoned that they are not the Middle Paths. Even the Buddha practiced wrong methods, two chief disciples had wrong view first, all other disciples previously practiced in a wrong way. Later the Bodhisatta practiced the Middle Path under the Bodhi tree, he got knowledge in two ways in eight hours and got third way. Knowledge namely Asavakkhayañana (knowledge of the destruction of mental intoxication) when the sun rises. He indeed interests the Middle Path. Therefore, the Buddha preached the Middle Path for solving those two ends. When he solved those two
ends, he would enter the Noble Path by cutting worldly current, his mind is made Cago patinissaggo mutti analayo (giving up forsaking, emancipation, aversion).

2. Second Phase of Time of the Buddha’s Time. The Buddha preached ovadapatimokkha to 1250 Arahants at Veluvana forest near Rajagaha. The important part is ‘Adhicitte ca ayogo etan Buddhanasasanan’ he should practise till his mind become higher thought. It is explained that ‘his mind become higher thought, he must be peaceful person’. He must practise discipline in the beginning and then practise meditation by walking up and down, sitting meditation more and more. Having meditated, Mokkhan = salvation, he passed over the world = Lokuttaradhamma, Kheman = Full of peace. He is released from yoki. Therefore, the article of the sermon in the second time of the Buddha’s time is importance because of pointing Vimuttidhamma = emancipation.

3. The Last Phase of Time of the Buddha’s Time. The Buddha preached the last sermon in the assembly of holy men at Salavana of the Mallas near Kusinara when he nearly had passed away that ‘Handadani amantayami vo bhikkhave pativedayami vo bhikkhave khayavayadhamma sankhara appamadena sampadetha’ = Behold now, brethren, I exhort you, saying : “Decay is inherent in all component things! Work out your salvation with diligence!”

It is called Pacchimdesana, the last sermon by the Buddha who preached his disciples to consider mental formations that ‘Sabbe sankhara anicca sabbe sankhara dukkha’. His mind will enter upon the subliminal consciousness. After the stream of the subliminal consciousness disappears, the insight arises impermanent, suffering. He has thorough knowledge of the mental formations. The mental formations cannot form ‘the mind’, the mind cannot become aggravated. He has thorough knowledge of all the Dhammas. Santo. He is peaceful person and attains Vimuttidhamma = emancipation.

The sermons in three times were more important than the importance of another sermons at another times. The first sermon pointed at the emancipation as well as the middle time sermon and the last sermon.

17. All Kinds of Arahants Attain Both Emancipation of Heart (Cetovimutti) and Emancipation Through Insight (Paññavimutti).

‘Anasavan cetovimutin dithena dhamme sayan abhiñña sacchikatva upasampajja viharati’. This Pali verse indicated that all kinds of arahants attain
both emancipation of heart and emancipation through insight without mental intoxication in the present. It is not classified as 'one kind attaining emancipation of heart, other kind attaining emancipation through insight'. Some teachers explained that 'Cetovimutti' belongs to Arahant who receives concentration a priori and 'Paññavimutti' is belonged to the bare -- insight worker'. These sentences are against the path, the path consists of eight parts and has both Sammaditthi (Right View) and Sammasamadhi (Right Concentration). One who wants to attain Vinuttidhamma must completely cultivate the Noble Eightfold Path otherwise he cannot attain Vinuttidhamma. The threefold training has both concentration and wisdom which one who receives knowledge of the destruction of mental intoxication must completely cultivate. Therefore all kinds of Arahants attain both emancipation of heart and emancipation through insight.\(^9\)

(10) Wat Prajagomvanaram (Wat Pah Kung), Muang (Sri Somdej in the Present) Roi-Et.

Phra Ajahn Sri Mahaviro of Wat Pah Kung is a monk who reckoned that well behaved, straight, good morality, well known all over Thailand and abroad for a long time. He has super knowledge. His practice followed a priori time teacher i.e. Phere Ajahn Mun Bhuridatto. He is a disciple of Phra Ajahn Mun. Phra Ajahn Sri practices meditation by using 'Buddhanussati Kammathana' at Wat Pah Kung. He teaches how to practise Buddhanussati Kammathana as follows:

"The preceptor teaches Kammathana to one who wants to be ordained before ordination that 'Kesa, Loma, Nakha, Danta, Taco' (hair of the head, hair of the body, nails, teeth, skin) by speaking in proper order and in a reverse order. The preceptor teaches us for considering. 'Kesa' hair of the head. It is a thing on a head between forehead, ears, the back part of the scull. The character of it is a ply which grow up from a pit, fed by pus and blood. If we have not a hair cut, it grows long. If we do not wash it, it becomes dirty. We should try to consider. Therefore the Buddha considered that human being worries about hair so he had hair shaved. Almost human beings consider that hair is beautiful thing, it is a big problem. We should not worry about hair first. Nail is a thing which grow up from finger of hand and foot. It is hard, if we do not cut it, it is long continuously."
Teeth are bones which grow up from pair of scissors. They are soaked by saliva from birth to death. They are a lot of preserved. Skin is a thing which covers all organs. The dirty things which flow from inside the body includes at the skin along every hollows. If we do not clean it, nobody would close to us. A human beings want to cover the truth. It is a duty of meditation practitioner to consider the parts of human body really are. He should consider the truth. This is called meditation training.

We should not adorn ourselves. About the monk, according to Vinaya a monk has eight requisites called Atthaparikkhara, it is just right. In the Buddha’s time the Buddha provided a few requisites. Some monks held austere practises. They felt contentment supreme. All animals do not adorn themselves. They live till death many time except they are killed. So plain living, plain eating are the practises of a meditator. Everything, if it is not beyond our power, we achieve them by ourselves. There is no need to trouble the others. This is called self help. About meditation practice, we are used to read texts of many teachers. Those with a doubt, do not throw in all their resources to practise meditation. The results do not arise, sometimes they are discouraged. In fact tranquillity development is slow but regular in everybody hence we must consider it as it really is. Insight development is “training one’s mind to see all the things in the world as they really are”. If one knows as it really is, the various doubts would not arise; if a doubt does not arise, the wrong view would not arise. One has a wrong view because of the doubt and fail seeing as really it is. It appears through our senses. The sense-objects pass six sense-doors through the mind. If one’s mind does not consider properly, may be due to a doubt, if there is a doubt, there are various views. They are the causes of disagreement.

Therefore insight development is an adjustment of views to become one mind. In the Buddha’s time though there were many monks, holding similar views, they lived together, there was no problem, there was no argument, they lived in peace. Therefore inward awakening which is presented today is mentioned from the beginning, we take our bodies as subjects. Because each man has a body which is called ‘Rupadhamma’. We have ‘Namaddhamma’ which is formless or Arupa too. A body consists of four elements i.e. earth, water, wind and fire which are the dependent on elements of parents, it is called ‘Rupadhatu’. The consciousness which inhabits in a body is called ‘Mano, Manas, Citta, Vīñana’. If a body does
something, speaks some words wholesome or unwholesome, the thing which receives results is but mind.

This principle, the Buddha knew, he had us considered Kammathana for seeing former element of everything, mind of everybody. We know that the mind meddles with sense-objects, it is flurry connection and worry. When eyes in contact with visible objects, it becomes one thing; when ears in contact with audible object, it becomes one things; when nose in contact with smell, it becomes one thing; when tongue in contact with taste, it becomes one thing; when body in contact with tangible objects, it becomes one thing; when mind in contact with mind-object, it becomes one thing. Six sense fields gush into mind. If one’s mind has no power, the rotation of mind would react depend on sense-fields moving. If one does not possess mindfulness one may remiss. Therefore, the beginning of mind-training you must try to have your mind calm known as ‘Samatha Kammathana’. Ordinary mind always flows along the sense-fields. If one tries to be mindful, more or less sense-fields come to one’s mind. It contracts to aggregate at one point in a moment or time. This principle is called ‘Khanika samadhi’ (momentary concentration). Mind has more power, this power the practitioner may know. It is a duty of practitioner to consider it seriously. It is very hard to speak, it is profound taste, fresh, and in high spirits arising in the inner subconscious state. As usual mind always enters the subliminal consciousness. The word ‘Bhavanga’ means existence that mind enters to a respite, one has no mindfulness to follow respectively. For example when one feels sleepy, one’s mind will enter the subliminal consciousness a little earlier. If we try to consider, have mindfulness; we would clearly see it while entering into the subliminal consciousness. But the characteristic of mind entering into the subliminal consciousness of each person is different. Each person looks along one temperament; someone enters smoothly, someone enters heavily it depend on each volitional action; someone has a few volitional actions, someone has a lot of volitional actions; someone has light volitional action, someone has a heavy volitional action.93

To make our mind clam in a moment, we would not be satisfied first but try again and again without discouraging oneself till we get experience. We practise again and again, it erupts inch by inch. If we have ‘mindfulness’ without discouragement, it would reach Upacarasamadhi (access concentration). It means the meditation longer than Khanikasamadhi before going all along the sense-fields. We must observe minutely. If our mind calmed in this state. This state is called
‘entering to the middle’ existence. First it is not a long time but felt as longer and longer time. If someone is used to previous training or used to train wisdom aspect enormously. When the mind is calm, wisdom may arise immediately.

If wisdom aggregates in the same time, the mind would not transmit outside, it would calm in that sense-fields for a long time. This sustenance of time depends on our mindfulness. When the mind rouse from meditation there are many wondrous things. This stage is a stage that is exciting. When we have experience to see matter from within and we reach the state of wisdom. In the Dhamma language, it is called ‘small super knowledge’. Almost all men always are excited due to the magic perception of the world. If we have a streak wisdom, our mind would aggravate heavily or lightly whatever, this stage of our mind would have signs in order to test with our mindfulness whether we practised properly or not properly. This sign is wonder thing more than we can look at by physical eyes, although we close our eyes. We would see in clearly everything, almost every matter which is mind creation outside and the desire of our mind to hold, desire our mind to be away from meditation. If mindfulness is not good, mind floats as it be like one sees a movie.

These matters are matters of mind. This stage is Upacarasamadhi stage. One who uses to practise meditation may meet this stage. He sees great Devas in this plain that plain on sensuous plains, sometimes he reaches the Brahma world, Nibbana. Someone thinks that they are great, but they adhere to this stage, not as higher than this mind in Upacara stage which knows incidents out of incidents that we dream or think. It is a state of wonderment and comfortable. The rapture in this stage is more, one who perceives this stage one cannot sleep five to six days. If he does not eat for nine to ten times, he does not feel hungry and does not get tired, he remains active as well as ordinary. It is due to rapture. This stage of meditation, if we practise skilfully it is called Jhana namely the residence of mind. If we work non stop we get tired, we sit down and make our minds calm in this stage. The tiresomeness, the ache, the hunger are not felt unlike when we are doing nothing. This is heart nourishment, if we try to practise and reach this stage24.

As for those who are Buddhists, they should practise meditation till they succeed a little it is better. In the former times of Buddha, there was no Buddhism but ascetics practising meditation till receiving Khanikasamadhi, Upacarasamadhi through Appanasamadhi, they had Jhana. Indeed if Buddhists cannot do this, what will they do? These matters are outer matters, we are able to speak; but, these
matters are inner matters, they are verifiable called Sandithiko if a teacher teaches meditation to the students, it is just like one speaks to the deaf but it is always better like one has a map. This stage of meditation is not above our strength. If we practise continuously or we have perfections, may be we take 6-7 days, 1 month or 3 months to receive it.

The story of mind entering in this way, run from former principle. How did our minds calm? in which size, the taste at that time is characteristic in that type. At this time we catch former body namely ‘calmness’ and consider it. If the mind does not enter ‘calmness’ more than the former, one should seek the cause, the obstacle, one would see characteristic that mind hold. The biggest that one’s mind holds is one’s body. Therefore, Buddhism teaches people to consider these bodies. Even the preceptor teaches ‘kesa, Loma, Nakha, Danta and Taco’. If the preceptor does not teach fundamental Kammatthana before becoming Samanera, the man could not become a monk. We continuously consider 32 modes to see clearly the truth in order to solve the symptom of mind. Let mind not hold those things. Let the mind see them as ugly things. Let the mind to see them as foul things. When we have mindfulness and wisdom, it is very easy to consider that ‘where do former base come from?, how is the middle?, how is the last?, we see clearly. Sometimes may be the mental image arises.

If we consider and concentrate for a long time, we would see that everything in the world is foul, ugly. But we suppose ‘something is good, another thing is not good’ as we like. Nevertheless it falls to same status namely to its former base; earth element becomes earth, water element becomes water, wind element becomes wind and fire element becomes fire. When mind releases from clinging to this thing or that thing, mind would calm more than its former state. This stage is outer it is called Appana. It has a nature viz. ‘know’.- If Upacarasamadhi is higher, the feeling would enormously; we would see human being from his birth till death in the same status.

Having practised meditation skilfully, he can go wherever he wants, knowledge from practising meditation will be wider and wider respectively. If he practises Apanasamadhi till skilfully, the knowledge in Vipassana would arise. It is called Nanadassana (clear sight) in Buddhism all men can practise meditation because everybody has a body and mind but in the present world, it is felt that Vipassana is out of date or of no use. About our former existence or coming existence, available or
not available? Someone may not believe, having died, will be born or not? It speaks that 'out of date, there is no Arahant'. He speaks according to his opinion. He should test first. If he does not teach his mind, however clever he is his thoughts may go astray. We are speaking about the training of mind. If we get fundamental, about precepts, they arise automatically. Precept is a matter of mindfulness. Having mindfulness, there is a precept having precept there is meditation but lacking of wisdom. He should consider as it really is. If he has full-fledged precept, meditation and wisdom; he could cleanse his mind and change his opinion. Now almost all of us are enamour worldly, a few men enter be unworldly.

The matter of knowledge is proficient, it is a profit but the opinion is an important thing. One must adjust knowledge to follow opinion or opinion to follow knowledge. What is the method? One must adjust knowledge, opinion to follow the Buddha or to follow the Dhamma of the Buddha; Buddhism will flourish. If the Buddhism is flourished in the bodies and minds of men, it is reckoned that men in that village, that city are civilized men and that period is civilized as well. The thoughts as mentioned above is the result of practising almost all men had rather desire to practise. He practises a little but he wants to receive more results.

But in Buddhism the cause is as beneficiary as the result; one practices a little, the result is a little; if one practices more, the result is more. It is Arupathatu (the element of the Incorporeal). Arupathatu must be proportionate, it will arise, we cannot grab all. Therefore, the principle of practising it the Buddha stressed and it is reckoned as Sacchadhamma (the truth). The word Sacchadhamma must be truth forever but men will believe or will not believe others may not desire to believe. We are Buddhists and able to practise as I said briefly, it is regarded a serene path. We can avert our opinions and opinions of our dear ones. Let them follow the Buddha a little. This plant would be the worthiest place of all.

This is by bringing mind to Dhamma or the bringing of Dhamma to bury in mind. It is showed that when mind drinks the delicious taste of Dhamma, mind becomes brave organ. This matter does not get connected with body. The worldly convention does not connect. The mind sees inner property as special property, sees it as the medicine of the Dhamma for nourishing the heart. One must have extreme Acalasaddha (unchecked faith). One throw in all one's power fully to practise meditation. I recommend that a Buddhist must try to consider, if you think that it is suitable, you should practise meditation, since then you will receive the result. ...
Wat Sanam Nai, Muang, Nonthaburi

Phra Ajahn Tien Cittasubho was the abbot of Wat Sanam Nai. Wat Sanam Nai is the school that practise is meditation 'Satipathana'. Phra Ajahn Tien taught Satipathana as follows.

“The way to practise Satipathana is simple. You sit down as you like such as you sit down cross-legged etc., or lie and turn the hand up, turn the hands down, lift the hand in front, put the hands down, bend, turn up your face, turn left your face to yourself turn it to your right, blink, you have clear comprehension, knows that how is thinking from where does the thinking come. You have to practise continuously. The longest time is three years. The middle time, I given you is one year. The quickest time, count from one day to ninety days or 3 months. Do not expect advantages you try again and again. If your sufferings have not seen exhausted even a little, you remain where you were. Let us practise Foundations of Mindfulness. Having practised for 90 days, I assure, if suppose we are filled with greed, hatred and delusion completely, the suffering would decrease at least 25% or even 90%. But it is not that we have been practising 90 days; we desire to go wherever we want to; we desire to come wherever; desire to do or not. It is the desire to do one must not do i.e. without any utterance or keeping ones lips shut.97

The methods of breathing in and out at the time of meditation is known as ‘Bhavana’. In the beginning I used to give charity, observe the five precepts and eight precepts, since then I used to practise Kammathana. The teacher taught me to sit down cross-legged, left hand was on a lap, right hand was on the left hand, close the eyes. The first method was: When you breathe in consider ‘Bud’ when breathe out consider ‘Dho’. If siting down for a long time, change it by walking up and down. In between walking up and down, first step consider ‘Bud’, second step consider ‘Dho’. The second method was: I use to practise ‘Samma Arahant’. The teacher let me sit down and close the eyes considering Samma Arahant. When breathe in consider Samma, when breathe out consider Arahant. This is short sentence considering. If it is a long sentence considering: When you breathe in consider Samma Arahant, when you breathe out consider Samma Arahant.

Thus, I used to practise by counting 1, 2, 3 namely when I breathe in I counted 1, when I breathed out counted 2, by this way up to 10, when I reach 10 I turn back, when breathing in counts 10, when breathe out count 9 and go reverse, by this way
count to 1 and the same as in the beginning up to 20. The third method is when breathe in consider ‘rising’, when breathe out consider ‘falling’. I had practised moderately. The fourth method is: I practise by seeing the short breathe and the long breathe. The teacher let me settle at the beginning of the wind at a navel. When I breathed out, the wind reaches to the head side and out from the top of nose and has clear comprehension and then I know the fine wind and the crude wind.

When it is like this the calmness makes my body hard. I just know that although one can not have the size of calmness, there will be no greed, hatred, delusion, satisfaction, unsatisfaction, delight, there is sorrow at during the time of practice of meditation. But when I work or speak with my son or fiend, such distractions are usually remain present. I have tested many times moderately. This matter I know, Buddhism, said Samatha Kammathana is a practice for the sake of ‘calm’. It is just like removing the stone of the grass, where grass has no chance to grow; when a stone is removed, grass would grow again. The result arises to me like this, it may arise to the other so I try to seek.98

Let us thoroughly experience the mind. It is mentioned in the book ‘Dhammadavicarana’ that ‘whosoever practises these four Foundations of Mindfulness for seven consecutive years the middle time in six months, the quickest time is seven days one of the two results may be expected in him; highest knowledge here and now, or, if there be any remainder of clinging, the state of Non-return. But this method does not speak like that. The method that I speak now is: to act rhythmic viz. turn the hand up, turn the hand down, lift the hand in front, put the hand down, turn your face to left, turn it to right, blink, gape, breathe in, breathe out with clear comprehension, swallow saliva to the neck with clear comprehension. This the matter-mind method. When the mind thinks something, let mind knows itself what the mind is up to, knows to protect, knows to solve, and it has mindfulness all the time.

The longest time, by and large three years, but you have to practise continuously, there is no need to speak about advantage. The middle time, I would suggest you is one year duration. The quickest time I would suggest you a day to ninety days or three months. For example, it is just like a big buffalo driving away a small buffalo. Having seen a big buffalo, a small buffalo is afraid and would run away. Greed, hatred, dilution or defilement, craving, clinging are afraid of mindfulness and wisdom. They fear and run away. These kinds of defilements are
not afraid of anything except one who practises the foundation of mindfulness, if everybody studies as I recommended.

(12) Wat Khao Sukim Khao By Sri, Tha Mai, Chanthaburi

Phra Ajahn Somchai Thitaviriyo is the leader of Sangha of Wat Khao Sukim. He taught the method to practise ‘Buddhanussatic kammatthana’ in the school of Wat Khao Sukim as follows:

The method to practise meditation and the result of meditation briefly is “When one speaks about the method of practice meditation of the Buddha, the Buddha taught the method of four postures such as walking up and down, sitting meditation, standing meditation and lying meditation. The ancient teacher taught how to practise meditation by sitting as follows: He sits down cross legged his left hand lie on lap, right hand lie on left hand similar to the Buddha statue posing Mudra keeps his body erect and his mindfulness alert. If it is more than erect, it is not comfortable, he should release till he feels comfortable and meditate continuously. If one cannot sit down cross-legged as women are used to sit squat, she can sit squat. But one who cannot sit as above, whose legs are handicapped, he may sit on a chair because the aim is to create the order-power or protector namely mindfulness which will be explained next.

Now I shall speak about sitting method. If we sit down cross-legged till usual, we try to seek the most comfortable. Just mindful we breathe in and mindful we breathe out. After we feel comfortable, when we breathe in, we consider ‘Bud’, when we breathe out, we consider ‘Dho’. But need not pronounce ‘Buddho’ let it be in the mind. We consider ‘Buddho’ continously. If we feel comfortable, we set like that. When we absent-mindedly think what matter is around after comprehension we hasten to consider breathing in and breathing out with ‘Buddho’. If we again absent-mindedly think, after comprehension, we hasten to consider ‘Buddho’ at the tip of the nose again.

If we sit concentrating at the tip of the nose, it is not comfortable, we change new places such as the neck, chest, above navel a little. Why do we do like this? Because sometimes or some days later if we sit in the lower place, our body bent down again and again we cannot support; sometimes we sit at a more height such as at the top of the noses, it would be felt that our body turning face upward. This is one cause. Another cause is: We practise meditation till the order power or protector is
stronger but we do not know, we may hypnotise ourselves such as we sit at the top of
the noses, our upper organs are numb, it is showed that the power of mindfulness is
stronger but we get hypnotised ourselves. So we change from the top of the noses to
the necks. If we cough or feel the neck dry or the saliva flow, we should shift to the
chest. When we sit at the chest and feel to be pressed like the heart beats with wrong
rhythm, the in out breathes are exhausted. We should change to navel and above, a
little. If we feel oppressed, we should change in circulatory order. Having gone
circular, yet one does not succeed at any points, one try to relax such as we sit at the
top of the noses, ever sitting, we are comfortable, we try to seek. If we cannot sit any
place, the next moment we do not require to sit the point but acknowledge it only or it
is appeared that there are in-out breathe and consider ‘Buddho, Buddho’, at the in-
out breathe.

When our mind sinks in meditation in order to ‘Bhavanga citta’ (the
subliminal consciousness), our aim is the ‘need’ to create an order-power or
Ariyamaggudesaka (guide to the noble). We must create a power by setting our
mind till it is able to force our feeling acknowledged at the top of our nose or any
point which we set for considering ‘Buddho, Dhammo, Sangho’. When the order-
power or Ariyamaggudesaka has more power than our mind, the feelings would be
insensitised to think what is beyond the order-power and our mind would have no way
to escape from the order-power unless we force it to think. We would consider
‘Buddho, Buddho’ throughout the time. When we are able to conceive like this
fully, it is the sign that our meditation is complete in a perfect way.

If we are tired of this method, we would change a posture such as walking.
The technical term of walking is ‘Cankamana (walking up and down)’. In what
way to walk up and down depends on the places and sites. If the place is wide open,
we take long walk, if the place is short, we take short walk. The long way is about
twenty five steps, it is quite good because long way is not suitable for anyone, so one
should take a little shorter than that. But for someone, too short place is not quite
good, he would be in a whirl, he should test it till it suits him. When we reach the
walking up and down-way, we turn faces to the way and do not look too far or too
short. We should look at about two metres. If it is not suitable, we look at a little
nearer or a little farther. Having suitable, we walk all along considering ‘Buddho’
without closing our eyes. When we step at each step consider ‘Bud’ step another one
and consider ‘Dho’. We set by touching of foot which treads on the floor. Having
reached the top of the hill or destination, we should stand a little and turn right. Having turned right we must stand, and at each step consider ‘Buddho’ till reaching the former place. We need not do it too rapid or too slow. We must sit till our mind does not contact with the sense-field. Only acknowledge the incantations, and at the step of leg each time. It is said that the Tapadhamma (ascetic practice) which we greeted have power over our mind enough as much as we want. We bring it to decorate, protect and move back. The nature of mind is the next order. This is the way of how to practise meditation by walking. When we get tired from walking meditation, we have to stand, by standing, the pose is like the pose of walking up and down, left hand let it lie on the region of the abdomen below the navel, right hand let it lie on left hand, stand straight, set the in-out breath at the top of the nose, consider ‘Buddho, Buddho’. While closing the eyes, the body sways, we have to open the eyes. We must cast a glance At two metres distance and consider ‘Buddho, Buddho’ like sitting-meditation. If we are able to force our mind in the direction which we set in ‘Buddho, Buddho’ all the time till our mind stops running away from mindfulness to sense-fields naturally. It is the indication that creation of the order-power is enough.

If we are tired of standing meditation, we desire to lie, we lie on our right sides, let right hands pile up with right cheeks, let left hands lie flat along body, let legs sprawl strait, if strait, it is not comfortable, we roll up a little till we feel relaxed and then set the in-out breath at the tip of the noses, consider ‘Buddho, Buddho’ till our minds have no way to distract with sense-fields. It is indicated that the power which we create in order to bring our mind to nobleness is complete. This time we would see how to train, how to get up or sit down, we would see what type suits for each sex, age and position such as man, woman, monk, novice, nun, child, adult, middle-aged, old-aged, father or mother, pupil or teacher etc. The bodily, verbal behaviour of ours as suits the sex, age and position. We always have to think about sex, age and position that all our behaviour comprises of corruption or virtue, with dirt or purification. If it is for the sake of impurity, we would not consent. If it is for the sake of virtue, though it opposes the temperament of mind, we would make our minds satisfied. If we do like this, our bodily, verbal behaviour be constantly tolerable.

While speaking about walking up and down and sitting meditation and as we try to do throughout our life, we train continually both outer and inner world. Afterwards various wonders would arise such as the outer by-product and meditation
aspect and its result. As for the real result is: the pungency of mind will decrease or may remain absent. If we have Tappadhamma power to halt and support, it will not be defilements, we will see clearly our own inner world. As for the by-product, we can see clearly, the happiness called ‘Paramasukha’ (highest happiness) which is the real happiness is evident or other knowledge such as super knowledge, we must not request, must not train, it is automatically in the condition or impressions as stated in ‘Catupatisambhida’ (four analytic insights). They enable to see the wonders of divinity. It is the way to ‘Lokuttara’ (supermundane) in brief. There is yet another kind of meditation which almost all meditators attach to and perform. It is called ‘Bhavanga’ (the subliminal consciousness). The result of the subliminal consciousness impresses mind. If we attach the subliminal consciousness, we would have no way to end the suffering. Therefore, it should be heard like this: once we create the order-power, we bring it to protect our minds. When our minds yield to the order-power namely mindfulness, our minds has no chance to contact sense-field alone, it is hoped that our minds would sink to meditation. Having meditated, we would see various results such as saturation, lightness, coolness, brightness etc. But the result here means the result arising from the calmness of mind. There are three bases viz. ‘Khanika, Upacara, Appana’. Each base is divided into two stages namely beginning stage and last stage. In total there are six stages. The following is the characteristics of base 1 (Khanika). Its Bhavanga has two stages namely beginning stage and last stage\(^{102}\).

When the mind enters to base three called Appana, its Bhavanga is: the beginning stage there is brightness added a little, having skilful, the last stage there is brightness. There is coolness, thrill all through the body. The coolness is just like divine medicine present in the body and there is white cloud or fog around the body. It is just like divine medicine bathing the body. His brain and nerve are excessively relieved. Although having withdrawn from meditation, his brain is too relieved. Only by meditation of three levels, if he is able to create only mindfulness without Ariyamaggadesaka i.e. wisdom, there are a lot of advantages like this, you should try to do. If one gets the results of three level-meditation, everybody is fond of them because it is comfortable, it gives happiness which cannot be described. One who wants to put an end to the doubts, he should do it by himself. The more he guesses, the farther he is from the truth. The three level meditation is classified as the inner sense-sphere or the fine sense-sphere.
If the meditator does not understand, he might delude this stage trying to understand that it is the highest of all cultivations. In fact it is only Bhavanga in meditation. If who deludes to cling, it might be Vipassanupakilesa namely defilement in meditation. If one who knows his mind is up to, he does not cling, having known he releases all what as Vipassana. If someone understands that Bhavanga is sleeping because mind works a lot of work, mind is tired so it enters to rest in Bhavanga. It is not correct. The word Bhavanga here means mind attached with the result of the three levels meditation as mentioned above namely when the mind receives the result of meditation, it desires to sink in meditation. Therefore the three-levels meditation is the part of becoming (Bhava) i.e. inner Bhava and it is not for the cessation of suffering because the mind does not know as it really is. It is only forcing the mind sunk to meditation, does not kill defilements. But if one who reserves the three levels of meditation, he could go to the six heavens of the sense-sphere.

Almost of meditators always speak and here the result of the three levels of meditation. As for the matter of the demolition of defilements or becoming of mind or what is the characteristic of defilement? What is the cause of defilement? The meditators would speak more. Therefore the meditators have yet overwhelming defilement such as is quarrelling with each other. Due to meditation we do not uproot defilements because it is not yet create Ariyamaggudesaka i.e. wisdom so it cannot kill only one defilement, it merely is using the power of mindfulness to intimidate defilements only. If one who really wants the cessation of suffering, he has to study the direct and indirect meditation and practise meditation. He will succeed as he wish without doubt\textsuperscript{103}.

The following is ‘the interview of meditation masters’ who practised ‘Buddhanussati Kammattana’ in various schools in order to compare the similarity and the difference of each school. The four questions as follows:-

1. How do you practise ‘Buddhanussati Kammattana’?
2. How long have you to practise meditation?
3. What are the results of the practising of meditation?
4. What are the obstacles of the practising of meditation?
I. This is an interview of Phragru Bibadhanasasanakic, age 52, ordination years 30, Wat Phra Buddhhabath Pha Rue, Mae Chand, Chieng Rai (the branch of Wat Pah Kung of Phra Ajahn Sri Mahaviro).

1. How do you practise Buddhanaussati Kammathana?

The way to practise Kammathana I hold the principle of the Buddha especially Buddhanaussati. First of all a monk having gone to the forest, to the foot of a tree or to the cave, cuts the obstructions (Palibodha), sits down cross - logged, he keeps his body erect and his mindfulness alert. May be there are many types of practising depend on temperament of meditators.

Generally I use Anapanasati, to recollect the virtues of the Buddha, the Dhamma and the Sangha. Naturally the mind will receive sense-fields through sense-doors. It makes the mind hard to calm. When I abandon six sense-fields, I alert to practise Anapanasati by considering inhalations and exhalations till my mind is profound. When my mind is profound, the status of my mind is in the middle, it is neither too high nor too low, neither extreme to left nor too right. The middle point is a point which the mind is in the status of calmness. Hence do not receive sense-fields that are enemies of calmness. When the mind has no enemies which stir it, the mind would enter its own usual status namely calmness. Calmness here means the mind which does not receive sense-fields that are obstacles to the practising, to the calmness. After the mind is calm, the wisdom arises. The wisdom knows the status of an appearance, stability and the breaking of the nature namely the usual of the nature which appear, remains and extinguishes conditioned things both physically grasped phenomena and physically ungrasped phenomena, the wisdom knows Anatta and Atta. After abandoned Atta, the grasping in sense-fields does not arise. After the grasping does not arise, the status of mind will be in the status which knows everything as it really is.

2. How long have you to practise meditation?

Before you begin practising meditation, read the scriptures in order to know the principle of Dhamma and Vinaya. Having seen the path of the fact of the studying, one decides to line in the quiet of the nature. Thus I have practised for fifteen years.

3. What are the results of the practising of meditation?

As I have mentioned earlier, practising meditation makes one’s mind see the status of the truth as the mind enter the naturehood, though there are sense-fields to reuse, the
status of the mind is usual namely it cuts the stream of worry, it cuts the stream of greed, hatred delusion.

When unpleasant objects contact with the mind, the mind remains as usual, it does not know the pleasantness or the unpleasantness while the mind is in the middle, it merely receives six sense fields, merely sees the status which appears, remains or extinguishes. It is the status of the nature which arises ‘suchness’. Although we exist or not in this world, things exist. When one sees those things as suchness, the mind of one whose calm does not stir in these things namely when the desire arises, the mind knows that ‘that thing arose and then extinguished’. One knows what the fact is up to, one is able to make one’s mind resist the stream which one does not want. The thing which one want is: seeing these things which appear, remain, extinguish merely as Aniccan (impermanent), Dukkhan (suffering), Anatta (no soul) namely the mind does not receive that thing which arises of want or absence not i.e. extinguishes the stir of pleasant objects and unpleasant object.

Therefore, pleasant objects arise and make oneself pleased. When the mind of a meditator enters the status of the truth, the mind will not be shaken by that thing. It remains steady as usual status namely there is resistance against that thing. It is the protector against defilements. When the desire arises through the eyes, the mind properly knows that, ‘that thing merely appears and then it extinguishes’. So the mind is not agitated. This is the result of the practising meditation.

4. What are the obstacles of the practising of meditation?

The obstacles are from the six sense-fields which leads the mind to get agitated. When the eyes see the visible objects which are good, one desires to receive as perceived, if the visible objects are not good, one desires to push and then has suffering awaiting. Therefore the mind of one well-trained refuses bad things, and runs along middle way of Majjhimapatipada.

A researcher thanks Phragru Bibadhanasasanakie.¹⁰⁴

II. This is an interview of Phra Ajahn Indra Katapuño, age 59, ordination years 38, an abbot of Wat Tham Maholarn, Ponpu, Bhukraduing, Loei.
1. How do you practise Buddhanussati Kammathana?

Almost I use the sitting meditation by considering ‘Buddho’ that includes the inhale exhale breath. The mind receives the calmness, happiness, sees danger in the world, sees the turmoil in the Round of Rebirth as suffering, has a faith in the virtues of the ‘Buddha, the Dhamma and the Sangha’. My mind feels firm, it does not desire to turn to outer world i.e. laity or layman hood.

2. How long have you practised meditation?

I have practised meditation since my laity. One who observes eight precepts. Thus I became a monk in 2502 B.E., 1959 A.D. Then I have been practising seriously since 2504 B.E., 1961 A.D.

3. What are the results of the practising of meditation?

‘My mind is firm, calm, has a faith in the virtues of the Buddha, the Dhamma and the Sangha, it is not shaken by worldly viscissitudes, it is comfortable, it sees dangers in the world of birth, old age, pain and death, it desires to escape these things.

4. What are the obstacles during the practice of meditation?

There are the passions (Kilesa) and the abstractions are unseen beings which make my mind shaken. Having available, I solve. I do not hold that they are obstacles, they are merely examiners. There is no problem.

A researcher thanks Phra Ajahn Indra Katapuñño here. Here.

III. This is an interview of Phra Ajahn Mani Dhammaransi, age 47, ordination years 18, an abbot of Wat Kao Sai Sayan, Pak Chong, Nakhon Ratchasima.

1. How do you practise Buddhanussati Kammathana?

I have been trained in meditation by my teacher and he teaches meditation to disciples who include people interested in sitting meditation, walking up and down. I try to make my mind calm. I set my mind at such point such as at the in-out breath, sit at the place where the wind contact as long as possible, the mind will be calm. Having calmed, the mind would get power, afterwards mindfulness would arise. Having a lot of mindfulness, the consideration of What reason is thoroughly felt?

2. How long have you practised meditation?
I have been practising meditation since I was a novice and fifteen years old. Having ordained, I have studied the scriptures for one year. After that I went on a pilgrimage with my teacher to the forests. I have practised meditation for 32 years.

3. What are the results of the practising of meditation?

'When the mind is calm, I feel cool, I have rapture without description namely it is the most comfortable in the world but it does not reach the all-defilements-cutting-level. Sometimes it went through my mind to contact sense-fields, my mind is yet hot, fidget still I consider what is a cause and solve the correct way, my mind is comfortable.'

4. What are the obstacles in practising meditation?

My obstacles are almost the Tempters in my body such as the laziness so teachers teach me to persist laziness. Almost all we must persist, if we can persist, it is correct. Persistence and training are the same form. If we persist, it means we train. After training fluently, persist is easier, next time it becomes a habit but it takes time moderately. Almost all obstacles are hindrances. If we train more and more, these obstacles disappear.'

IV. This is an interview of Phragru Cetayabhiraksa (Phra Ajahn Vichien Punnako), age 56, ordination years 39, leader of Sangha of monastic residence Ban Nong Sim, Sam Ran, Sam Chai, Kalasin.

1. How do you practise Buddhansatti Kammatthana?

Since starting of my practising I have used both sitting meditation and walking up and down. When I breathe in, I consider ‘Bud’, When I breathe out, I consider ‘Dho’ which is mindfulness controlling agent or guiding principle agent. In the beginning I have extravagant ideas, it is easy to calm them, it has taken many years to calm, I never see the mental image while practising meditation. I have received tranquillity for many years, my mind has calmed for many years. My mind can stop thinking for one day, even two days which the teacher called it as stump meditation.’

2. How long have you practised meditation?

I have practised meditation for 27 years.

3. What are the results of the practising of meditation?

Earlier I was prone to fits of rage. I used to be a teacher of Dhamma-study; during the time of teaching, if the students failed to answer the question, I got angry
with them, I would hit or would adopt various punishment methods, after I have practised meditation seriously till today, there are a few shade streaks of anger, I do not look down upon the others, I do not malign others, when somebody abuse me, I do not get angry. My mind is calm; more than ten years I’ve never been angry. Moreover when I received ‘Buddho’, it is just like I’ve gained a wishing crystal as a teacher taught. Whatever I think, I will gain as I wish such as things for eating or even if utensils are not available. I think they are exhausted, they are brought by someone so it is called a washing crystal, but it is yet mundane state, it is not super mundane state which is my supreme hope.’

4. What are the obstacles of the practising of meditation?

Naturally when someone wants to be good, there are inevitably obstacles. There are both inner Tempters and outer Tempters. The inner Tempters are distraction and laziness, the outer Tempters are: the body falling ill in various environments.

A researcher thanks Phra Guru Cetayabhiksa here.107

V. This is an interview. Phramaha Zong Dej Thanavaro age 43, ordination years 20, and abbot Wat Pah Zam Thong, Nong Yaplong, Vang Sapung, Loei.

1. How do you practise Buddhanussati Kammatthana?

Buddhanussati Kammatthana starts from Thana (base) of mindfulness first. Sometimes while I was practising meditation, my mind was flurry to the outer, I recollect the behaviour of the Buddha for bringing up my mind power to practise meditation.

2. How long have you been practising meditation?

I have started practising meditation since I was ordained till today i.e. about 20 years.

3. What are the results of the practising of meditation?

After practising meditation, my mind bore much difference than the earlier state of mind. Previously I was filled with hatred. Now when the unpleasant objects contact my mind, I think first, I look at myself first. When someone makes me displeased, I think ‘from where does it arise?’, I know ‘it arises from myself’ so the solving at the others is not correct, I must solve at myself at my end. This is the
solving of problem at the source. When I think like this, my mind is soft, I look at the others from good aspect.'

4. **What are the obstacles of the practising of meditation?**

   Oh! there are so many obstacles such as *Khandhamara* (the Mara of the aggregates): headache, stomach-ache, pain in the legs, etc. I lived at some place, I felt annoyed by anyone who did not understand me. We should think that these obstacles are the staircase which we are able to tread to the house i.e. path, fruition, Nibbana. A researcher thanks Phramaha Zong Dej Thanavaro here.\(^{108}\)

**VI. This is an interview of Phragru Suvianviriyakic** age 64, ordination years 44, an abbot of Wat Pah Chaliyang Thong, Bhukraduing, Loei.

1. **How do you practise meditation?**

   'Mostly I used being mindfulness on breathing namely considering the in-out breathings all the time every posture such as standing, sitting and lying. After getting up in the morning and going for alms I start practising meditation by applying clear comprehension in treading left and right. Sometimes I count ‘1, 2, 1, 2’ continuously. The practising of meditation frequently is just like the construction of the road, we construct frequently, finally it helps us reach destination. Besides I use mindfulness of death by thinking the death all the time. The death here refers to the cutting off from the life. The death means the out breathing. The birth means the in breathing. It makes me heedful.'

2. **How long have you practised meditation?**

   'After I felt bored by the administrative and the scriptures, I started practising meditation since 2511 B.E., 1978 A.D. I have practised meditation with Phragru Saradhammanides at Vivek Ashram, Selaphum, Roi-Et.'

3. **What are the results of the practising of meditation?**

   'It makes my mind calm, when defilements arise in my mind, they slowly disappear. I had migraine, slowly disappeared.'

4. **What are the obstacles of the practising of meditation?**

   'There are some obstacles such as the pain of the body and hindrances. I used tolerance to fight with them, they slowly disappeared.'

   A researcher thanks Phragru Suvianviriyakic here.\(^{109}\)
VII. This is an interview of Phragru Siriratanaraksa age 41, ordination years 22, Ecclesiastical district Officer of Suvannaphum, and abbot of Wat Pah Ban Sang, Sa-aad Somboon, Muang, Roi-Et.

1. How long have you practised meditation?

    'Usually I start the practising meditation by chanting, sit down cross-legged with my body erect, securely maintain mindfulness. Every mindful I breathe in, ever mindful I breathe out. I use to consider 'Buddho' controlling the in-out breathing. Later I studied from some books, they introduced 'When, one practises meditation, one should consider 'Poh (father)' and 'Mae (mother)' controlling the in-out breathing.' I chose this way namely when I breathe in I consider 'Father', when I breathe out I consider 'Mother'. When my mind aggregates till calm, I feel 'I see a figure of my body for considering namely considering that 'parents give this thing to me so I was born' and then there are wonderful phenomena. Sometimes the skeleton appeared while I was practising meditation. When the mind aggregates fully, the disgust in the body which comprise of suffering would arise'.

2. How long have you practised meditation?

    I have been practising meditation since I was ordained, i.e. for 22 years.

3. What are the results of the practising of meditation?

    'It makes my mind quickly aggregated, calm in one-pointedness. I had undescirbable rapture.'

4. What are the obstacles of the practising of meditation?

    'As for me there is no obstacle, everything, every incident which arises while I am practising meditation, I hold that they are not obstacles but the testers my perfection. It makes me have tolerance further.

    A researcher thanks Phragru Siriratanaraksa here.

    As much as a researcher has studied by comparing many schools which practise meditation especially 'Buddhanussati Kammatthana' in Thailand by reading many books published by various schools of meditation included interview many meditation masters who practised Buddhanussati Kammatthana.

    It is summarised that the methods for practising meditation from various schools are different depending on the temperament of each meditation master. But there are some similar methods. However the aim of every school is the same namely
controlling the mind in one-pointedness called **Ekaggata**. As the mind aggregates, it will have power and will be of all things first like the Buddha’s sayings:

**Manopubbangama dhamma**  **manosettha manomaya**
**Manasa ce padutthena**  **bhasati va karoti va**
**Tato nan dukkhamanveti**  **cakkan va vahato padan**

A thought is of all things first, thought is of all things foremost of thoughts are all things made. If with thought corrupt a man speak or act, suffering follows him, even as a wheel follows the hoof of the beast of burden.

When the mind aggregates, it is calm called ‘**Samatha Kammathana**’ (practice for the sake of calm). As the mind calm down, the wisdom will arise, it is called ‘**Vipassana Kammathana**’ (practice for the sake of insight). As wisdom arises it will make one reach the path, fruition and Nibbana which is the highest aim of meditation masters of each school. It is just like people from every direction want to go to a capital, each person from each direction, some far some near is bound for the capital, everyone reaches the capital, some faster some slower it depends on distance, effort, ability and method of each person.

It is in the same way meditation masters have the highest aim i.e. path, fruition and Nibbana, each meditation master has different method. But everyone must attain Nibbana in the future, some faster some slower, it depends on his method, intention and practising continuously leads to as Lord Buddha said.
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110. Interview Phragru Siriratanaraksa, May 17, 2540 B.E., 1997 A.D.