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## PROLOGUE

It is my great pleasure to launch this being the inaugural issue, The Journal of International Buddhist Studies College, or JIBSC.

The International Buddhist Studies College (IBSC) has developed this journal in accordance with the Higher Education Commission (HEC) requirement that all M.A. and Ph.D. students submit articles for publication in journals that are accepted into the TCI (Thai-Journal Citation Index Centre) before graduation.

IBSC, which began operations in July of 2014, offers Master of Art degrees as well as Doctor of Philosophy degrees in Buddhist Studies and carries an impressive international Buddhist community. We hold that this community is the future of Buddhism and we are very proud of their success, both in education and in the teaching of the Buddha.

The aim of this journal is to be a peer-reviewed source of Buddhist knowledge not only for the university and the Kingdom of Thailand, but for the whole world. Here, IBSC students and scholars can discuss various issues regarding Buddhist Studies in the English medium and in doing so, fulfill the requirements of the HEC. This journal hopes to continue the excellence of IBSC academics in a published forum that will uphold the high standards of an MCU education.

JIBSC will be a key supporter of the “Quality Development Policy of Higher Education” of the HEC through distinction in publication by offering articles that discuss intelligent and relevant issues facing Buddhism in this modern day and age. I want to thank all contributors, not only to this issue, but future ones. It is my hope that the journal will bring high quality articles to the world, but more importantly, spread the Dhamma through scholarly excellence.



Most.Ven.Prof.Dr.Phra Rajapariyatkavi  
*The Rector of Mahachulalongkornrajavidyalaya*  
(MCU)

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# **A Righteous King (Dhammaraja): His Majesty King Bhumibol Adulyadej and Buddhism**



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## **ABSTRACT**

His Majesty king Bhumibol Adulyadej has been respected as the nation's great monarch over the more than five decades of his rule. He has sacrificed himself to work and all sorts of activities that aim at providing benefit to his people and his nation. He has continued the tradition of the Great Dhamma King, which all previous monarchs of the Royal house of Chakri have followed by observing and applying the Buddhist virtues to the administration of the country.

He has firm believes, respect and good knowledge on Buddhism. His admirable manner, benevolence and kindness, wisdom and sincerity have been evident in all the activities he has been involved with. And has become the perfect example of a leader endowed with goodness and virtues. He has been acclaimed as "*the Developer king who has worked the hardest in the world.*" His activities that aim at helping the people and nation as well as to develop the economy and raise the people's quality of life by following the Buddhist principles.

*Keywords:* Bhumibol Adulyadej, Dhamma King, Buddhism

## Introduction

His Majesty the King (Rama IX) was born on Monday the 5th of December 1927, at Mount

Auburn Hospital, in Cambridge, Massachusetts, U.S.A. He was the youngest son of HRH Prince Mahidol Adulyadej, the Prince of Songkla and his mother name is Princess Srinagarindra. His uncle king Rama VII (Prajadhipok), gave him name Bhumibol Adulyadej, meaning “*strength of the land, incomparable power*. Bhumibol ascended the throne following the mysterious death of his brother King Ananda Mahidol, on 9 June 1946. King Bhumibol Adulyadej completed his study University of Lausanne in Switzerland: degree in law and political science. After the end of world war II and the family was able to return to Thailand. He got married on 28 April 1950. King Bhumibol and his Queen Sirikit have four children: Princess Ubolratana Rajakanya, Crown Prince Maha Vajiralongkorn, Maha Chakri Sirindhorn, Chulabhorn Walailak. However, from the childhood King Bhumibol interested to study Buddhism and he traditionally was ordained for 15 days at Wat Bovornivet. During the Monkhood, performed monastic life as other monks. His Majesty the king suffers different kind of diseases and got surgery several times and died at the age of 88 on 13 October 2015, after long illness at Siriraj Hospital, Bangkok.

## Buddhist Thoughts of the King Bhumibol Adulyadej

His Majesty King Bhumibol Adulyadej interests to study Buddhism from his childhood. According to him, “*Education can be divided into two kinds one is academic education, which will be useful to the country after graduate. The other is the knowledge of dharma (Buddhist ethics). That is how to think and behave in order to benefit oneself. One who has both academic and dharma education will have wisdom. But those who have only knowledge but lack dharma cannot be called intellectuals.*”<sup>1</sup>

King Bhumibol when became monk spent only 15 days as a monk at Wat Bovornivet Vihara, the royal temple where his great grandfather, King Mongkut, had once been abbot, the experience had a lasting effect. The king continued to meet with *Phra Yanasangworn*, the abbot who had guided him, for dharma studies. The venerable monk to extended kings

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<sup>1</sup>Royal Speech, December 18, 1970 (translated by the author).

Buddhist knowledge introduced him to vipassanā after that, king regular practice vipassanā meditation.

## **A protector of Buddhism**

As we know his Majesty has firm believe and respect to Buddhism from his childhood. He has done numerous works to propagate Buddhism throughout the country as well as in world. As a protector of Buddhism he or king family patronize many Buddhist universities and schools in the country and build numerous temples in country and the aboard. To propagate Buddhism in the world the king supports every year to arrange International *vesak* conference at the *Mahachulalongkornrajavidyalaya University*. Every year, many people come to join conference from different countries, through the conference people are able to know about Buddhism as well as Thai-culture. Vipassanā meditation immensely influenced and captivated king's entire life this is why he propagates meditation and dharma studies throughout his reign.

King Bhumibol opened a window on the insights Buddhist practice offers, when he addressed the 30th General Assembly of Buddhist Associations Nationwide in 1982:

*“The accomplished way of studying dharma comprises theoretical and practical studies, properly conducted so that insight is attained -- that is getting the result and seeing the result of dharma oneself. Therefore, no matter how much one learns, if insight is not attained, learning is not accomplished, with no real result realized. To study dharma at any level, one needs to become well-versed in the teaching, and put it into practice in action, in speech, and in thought. Only then can insight be achieved.”*<sup>2</sup>

Therefore, it is obvious that the king is the real protector of Buddhism in the country as well as in the world.

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<sup>2</sup>Royal Speech to the 30th General Assembly of Buddhist Associations Nationwide on 25 December 1982

## Applying the Dhamma in Ruling the Country

His Majesty the king has adhered to the 10 royal rules (*Dhosapit Raja Dhamma*) since his accession to the throne on June 9, 1950. He declared during his coronation ceremony on May 5, 1950, that: “I will rule the land righteously for the benefit and happiness of the Siamese people.” By the word, “righteously” the king referred to the 10 guiding principles and virtues in Buddhism. The ten virtues are:

### 1) *Dāna*, or giving both tangible and intangible:

His Majesty the king has always been ready to give wherever he goes in all regions of the country. His gifts are both *tangible and intangible*. His intangible gift comes from his speech. His Majesty speeches and advice given to government officials and people from all works of life on different occasions benefit their way of life. When put into practice, these speeches and advice help to remove their suffering and overcome obstacles. Besides giving advice, His Majesty the king also makes donations in the form of gift and money to Buddhist monks, clergymen from other religious sects. He also gives the necessities of life and financial support to the poor.

### 2) *Sīla*, or observing the Buddhist precepts:

To achieve true peace and tranquility, the country’s administration cannot base only on temporal law also needed religious rules. This is why His majesty made the country’s administration based on both law and religious rules in order to ensure that the people are well behaved and lead their lives according to rules in order to create a peaceful society. His majesty realizes the need to apply religious rules as the guidance for life; he has therefore set himself as an example to his subjects by observing and practicing the precepts of *Dhamma teaching*. He encourages his people to follow his path. For those who are not Buddhist, he also encourages to follow the rules of their religious faith.

### 3) *Pariccāga*, or Sacrificing:

The soul of the nation his majesty not only sacrificed himself for the nation and also teaches his people how to sacrifice for the well-beings. He dedicates his whole life to benefits for others. His Majesty’s self-sacrifice has boosted the moral of government officials and has inspired them to follow his royal path.

4) *Ajjava*, or Honesty:

Honesty is the extremely important and another religious rule that His Majesty the king has fully observed from the first day of the accession to the throne to the present time. His Majesty delivered his speech on his Birthday at Dusidalai Hall on December 4<sup>th</sup>, 1998:

*“If one is moderate in one desires, one will have less carving. If one has less carving, one will take less advantage of others. If all nations hold this concept – this concept of moderation, without extreme or insatiable in one’s desires, the world will be a happier place.”<sup>3</sup>*

5) *Maddava*, or gentleness in manners and spirit:

*Maddava*, or gentleness is the most important to established peace in the world. His Majesty the king wherever he goes, his politeness and gentleness can be illustrated by his manner. He shows respect and worship to the people who are senior in term of age, qualification and background.

6) *Tapa*, or austerity:

*Tapa*, which means diligence in performing the royal duties. His Majesty always diligence in performing the royal duties. His conversation with the people in his circle deals with little else but his people- why they suffer and how to stop their suffering, what can be done to make them happy and even happier.

7) *Akkodha*, or freedom from anger:

His Majesty is practicing the Dhamma for free from the anger. He cultivates his mind kindness and generosity and suggests his people to practicing Dhamma for free from the anger.

8) *Avihimsā*, or non-violence:

To established the peace in the world *Avihhimsā* or non-violence is the extremely important. *Avihhimsā* typically means the non-exploitation of others, shown through

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<sup>3</sup>Bhumibol Adulyadej, His Majesty king, translated from the revised transcript from the revised transcript of the royal speech, “Royal Speech given to the audience of well-wishers on the occasion of the Royal Birthday Anniversary at the Dusidalai Hall, Chitralada villa, Dusit Palace, on December 4<sup>th</sup>, 1998, Royal Addresses and speeches, Bangkok: office of his Majesty’s principal Secretary, 1998.

kindness, good will, altruistic joy and equanimity. All these quality can be clearly seen in his Majesty and in his people.

9) *Khanti*, or patience:

In Buddhism *Kanti* is the most important to get the liberation. His majesty the king has shown patience through his performing duties. His Majesty has given speech to a royal audience at Dusidalai Hall on his birthday on December 4<sup>th</sup>, 1992. He referred to the “disco hall” when he visited his subjects in Khao Wong District in Kalasin Province:

*“We turned right into a road that was, to say the least, rather like a cross country trail. It was a trail where they do the “disco”. The “disco” because the car swayed from side to side like doing the “disco”. Thus the name of the “disco trail”. We went along this trail rather far, about two kilometers until we arrived at place where our guide said, “we stop here”. The place was dark and we could see only paddy land. Our guide said, “I thought you wanted to come here.” I said, “No I want to see the stream where it would be appropriate to build an irrigation project. That place is like a rapids”. So we turned back. two kilometers more of “discoing”. We arrived at the village bifurcation, the time we went straight on. Then, after walking 200 meters more, we arrived at the right place. And the irrigation officer concurred that it seemed to be suitable for an irrigation project.”<sup>4</sup>*

10) *Avirodhana*, or non-deviation:

*Avirodhana* which means being steadfast in righteousness. *Avirodhana* is to be firm in the rules of the Dhamma. His Majesty the king observed the traditional rules for monarchs, the code of behavior, the law, disciplines and the Dhamma appropriate to a king.

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<sup>4</sup>Bhumibol Adulyadej, His Majesty king, translated from the revised transcript from the revised transcript of the royal speech, “Royal Speech given to the audience of well-wishers on the occasion of the Royal Birthday Anniversary at the Dusidalai Hall, Chitralada villa, Dusit Palace, on December 4th, 1992, Royal Addresses and speeches, Bangkok: office of his Majesty’s principal Secretary, 1992,P.14.

## Conclusion

His Majesty king Bhumibol Adulyadej had firm believe, respect and was a true Buddhist. He always inspired the youth and the Thai people to practice the dharma. His ordination as a monk inspired many Buddhist parents who chose to follow in his footsteps and also led to great happiness amongst the Buddhist community. When he ordained then he said,

*“From the training which I have received, as well as out of my own personal belief, it is my view that Buddhism is one of the great religions of the world. Buddhism comprises teachings to lead men to good conduct and is rich in veritable precepts that are logical, highly impressive, and inspiring. I have always entertained the idea of being ordained as a monk, in accordance with Royal custom, which would also be the traditional way of expressing gratitude to my august ancestors.”<sup>5</sup>*

He continuously supported Buddhism rest of his life. He established various non-government organizations such as Buhmibol Bhikkhu foundation, the young Buddhist Association of Thailand, and Phaendin Dhamma phaendin Thong foundation for studying and promoting dhamma studies and Buddhism as well as helping develop all aspects of the country. It is obvious that, His Majesty great patronage significantly supporting the role and importance of Buddhism in Thai society.

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<sup>5</sup>In 1956, he donned the saffron robes and entered Bangkok’s Wat Bovornives to study Buddhist principles under the tutelage of the Supreme Patriarch. Like other monks in the kingdom, he rose before dawn each day and walked barefoot through the streets of Bangkok to receive alms (bintabaht) presented by the faithful lining the roads.

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# ***Buddhānussati*: The Development of Concept of Meditation Technique on Recollection of the Enlightened One**



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## **ABSTRACT**

There are four great religions all over the world in the present day: Hinduism, Buddhism, Christianity, and Islamism. Of them, Buddhism has two main meditations: Tranquility Meditation technique and Insight Meditation technique. Regarding the former in Buddhism, there are forty meditation techniques of *Samathabhāvanā* and these should be described herein in brief namely: ten *Kasiṇas*, ten *Asubhas*, ten *Anussatis*, four *Brahmavihāras*, four *Arūpas*, One *Saññā* and One *Vavatthāna*. Here, the researcher will discuss origin and development of concept of meditation technique on *Buddhānussati* from ten *Anussatis* in accordance with Theravāda Buddhism.

In addition, there are six kinds of Temperaments, namely, *Rāgacarita*; Lustful Temperament, *Dosacarita*; Hateful Temperament, *Mohacarita*; Ignorant Temperament, *Saddhācarita*; Devote Temperament, *Buddhicarita*; Intellectual Temperament and *Vitakkacarita*; Discursive Temperament. Consequently, what the researcher would like to articulate is the concept of tranquility meditation technique which is contemplated the Great Qualities of the Buddha in accord with Devote Temperament and how it is differentiation between primary and secondary or from one period to later periods (maybe from Early Buddhism to later Buddhism) in order to understand the theoretical recollection of the Buddha's Virtues and how the Buddhist or non Buddhist should modify by Meaning, Constituents and Significance.

*Keywords*: Development, Concept, *Buddhānussati*, Quality, Meditation, Technique and Recollection.

## 1. Introduction

*Buddhānussati* is one of Ten Recollections among the Forty Subjects of Meditation<sup>1</sup> and it is to practice the way to recollect the Great Qualities of the Buddha. The Buddha was an embodiment of all great Virtues. Actually He has the highest morality, deepest concentration and penetrative wisdom which are unsurpassed and unparalleled in human history. Although the Qualities of the Buddha are infinite and immeasurable,<sup>2</sup> Buddhists all over the world recite and recollect on the nine sublime Virtues as contained in the Pāḷi formula, which is,

*“Iti pi so Bhagavā Arahaṃ Sammāsambuddho Vijjācaraṇasampanno  
Sugato Lokavidū Anuttaropurisadammasārathi Satthādevamanussānaṃ Buddho  
Bhagavā ti.”<sup>3</sup>*

which mean that the Buddha has nine attributes; “By this reason, He is Worthy of honor, fully Enlightened One, Endowed with Knowledge and Conduct, Well-gone and well spoken One, Knower of worlds, Incomparable charioteer of men to be tamed, the Teacher of gods and men, Enlightened and Exalted One.”<sup>4</sup>, in our daily devotional exercises<sup>5</sup>. Nevertheless, these Buddha’s Qualities have not yet been found by Specific Number but these have been seen in every Nikāya.

According to the Scriptures in Nikāya, the formula itself is a general expression of the Buddha’s Virtues and it has been cited both as a proclamation about the Buddha, which is known as “*Evaṃ kalyāṇo kittisaddo abbhuggato*” which mean thus the noble sound of praise and spread celebrated and also as the formula of the *Buddhānussati* meditation.<sup>6</sup> However, whatsoever may be the manner used to introduce the Buddha,

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<sup>1</sup>U Pe Thin. (tr.). the Venerable Mahāsi Sayādaw, **Buddhist Meditation and its Forty Subjects**, Buddha Sāsana Council Press. 2018. p. 3.

<sup>2</sup>DA.III.877.

<sup>3</sup>D.I.157.

<sup>4</sup>D.I.49; VinA.I.112-122; Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4<sup>th</sup> ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 188.

<sup>5</sup>Ven. Dr. K. Sri Dhammananda, **Great Virtues OF the Buddha**, (Malaysia: Publication of the Buddhist Missionary Society, 1996), Pp. 119-120.

<sup>6</sup>D.I.50; Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.185.

it is a fact that all those historical Buddhas who appeared in this world from time to time were imbued with the same qualities and the same enlightenment. Therefore, this paper will mainly focus on *Buddhānussati* by conferring about the Development of Concept of Meditation Technique among Tipiṭaka and Modern Scholars respectively.

## 2. The meaning of *Buddhānussati*

*Buddhānussati* consists of two words; *Buddha* and *Anussati*. *Buddha* means here the quality of the Buddha and the recollection arisen inspired by the Enlightened One is the recollection of the Buddha. This is a term for mindfulness with the Buddha's special Virtues as its object.

*Anussati* means Mindfulness itself is recollection because it arises again and again; or alternatively, the mindfulness (Sati) that is proper for a clansman gone forth out of faith, since it occurs only in those instances where it should occur, is "recollection".<sup>7</sup>

## 3. The Techniques and Benefits of Recollection of the Buddha

The person who wants to develop firstly the contemplation of the Buddha with absolute confidence should go into solitary retreat in a favourable and suitable abode and recollects the special qualities of the Buddha. The Technique is that the Enlightened One is the Blessed One who by his own efforts, without a teacher, understands the Noble Truths which were never heard before. He knows all. He possesses power. He is free. Because of these Qualities, he is called the Enlightened One.<sup>8</sup>

A person remembers and contemplates the Enlightened One... He recollects, repeatedly recollects, recollects again and again, does not forget to recollect on these. He practices right recollection. Thus is the recollection of the Buddha.

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<sup>7</sup>Ñānamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p. 186.

<sup>8</sup>Ibid.188: Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.185.

Moreover, one begins the recollection by verbal recitation to familiarize with the objects. As concentration becomes better, one switches from verbal to mental recitation. When the concentration further deepens, the mind will settle on the virtues recollected instead of the words. So one should know the full meaning of the Virtues to reap the benefits i.e. *Buddhānussati* should be practiced with faith and understanding.<sup>9</sup>

When we recollect with faith and understanding, the Buddha's qualities become the objects which condition the arising of wholesome mental states thereby preventing unwholesome states from arising. Through frequent and devoted meditation, one derives the following benefits:

- I. Acquires abundant faith, which purifies the mind so that mindfulness and concentration are easily established.
- II. Productive of joy which is helpful in difficult times e.g. sickness, loss or facing hardships.
- III. Instills confidence in oneself thus dispelling fear, anxiety, doubt and restlessness.

Owing to the profundity of Buddha's Virtues and the preoccupation involved in recollecting the various kinds of Virtue, the meditator does not attain to fixed concentration but reaches only access concentration, which is sufficient to serve as a foundation for insight meditation practice.

By virtue of this practice *Buddhānussati* followed by *Vipassanā* meditation, the meditator is assured of a happy destiny, should he fail to realize the Path and Fruition Knowledge in this very life. And there are still the next various benefits which can get having practiced and followed *Buddhānussati*.<sup>10</sup> *Buddhānussati* is one of the most important and most frequent practices of Buddhists, and the formula is recited at least twice a day as part of the service. This meditation was recommended by the Buddha himself, as

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<sup>9</sup>Rev. N. R. M. Ehara, Soma Thera & Kheminda Thera, Arahant Upatissa, **The Path of Freedom (Vimuttimagga)**, (Colombo, Ceylon: Bacombe House, Bacombe Place, 1961), p.140; Daw Mya Tin, (tr.). Sayagyi U kyaw Htut. Maha Saddhammajotikadhaja, **The Nine Attributes of the Buddha**, (Myanmar: Ministry of Religious Affairs Department for the Promotion and Propagation of the Sāsana, 1996), pp.32-33.

<sup>10</sup>Rev. N. R. M. Ehara, Soma Thera & Kheminda Thera, Arahant Upatissa, **The Path of Freedom (Vimuttimagga)**, (Colombo, Ceylon: Bacombe House, Bacombe Place, 1961), pp.140-8.

a protection for the persons who dwell in the forest, at the foot of a tree, or in a deserted place, practicing their meditation.<sup>11</sup> Therefore, we need to know the meanings that the traditional recitation of the nine qualities of the Buddha in order to acquire more benefits and to contemplate undoubtedly will be explored in another section.

#### 4. The definitions of the Buddha's Names or Qualities

There are Nine Qualities or Names in order to reflect the meditation on the Buddha by tradition and ritual namely;

**1. Arahant** has five definitions. The Worthy One is accomplished for the following reasons: because He is far from all defilements by means of the Noble Path. (*Ārakā*), He destroyed the defilement; enemies and all the wheel's spokes with habits (*Arī-hata*), Spokes destroyed; This Wheel of Saṃsara (Rounds of Rebirth) whose Hub is made of ignorance and craving for existence, whose Spokes are kamma formations (*Saṅkhāra*) and the rest, whose Rim is ageing and death, has been revolving throughout time that has no beginning. By the penetration of this Dependent Origination in all aspects through Omniscience, the Buddha has cut off the spokes and destroyed the wheel (*Arā-hata*), He is Worthy of the requisites and the distinction of being accorded homage by gods and men because it is He who is most worthy of offerings (*Arahatī*), and He is devoid of secret evil-doing (*A-raha-bhāva*).<sup>12</sup>

#### 2. *Sammāsambuddho*

It consists of three words; *Sammā*, *Sam* and *Buddho*. *Sammā* means here rightly and *Sam* means by himself and *Buddho* means the enlightened one. Therefore, He is one who attains Enlightenment with Omniscience and Great Compassion by himself i.e. He has discovered all things rightly by himself.<sup>13</sup> There are three kinds of enlightened beings called Buddhas. They are: *Sāvaka* or Disciple Buddha is one who attains Enlightenment with the help of a teacher. Such a person is also called an *Arahanta*. *Pacceka* or Private

<sup>11</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p 197.

<sup>12</sup> Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 188-191.

<sup>13</sup> Ibid.188-191.

Buddha is one who attains Enlightenment by himself but does not reveal or preach it to the masses. Before becoming a *Pacceka Buddha*, the aspirant must fulfill the Ten Perfections for duration of 2 incalculable periods and 100,000 world cycles and *Sammāsambuddha* or Supreme Buddha is one who attains Enlightenment with Omniscience and Great Compassion by himself i.e. discovered all things rightly by himself.<sup>14</sup>

### 3. *Vijjācaraṇasampanno*

It is the word that is the combination of *Vijjā*, *Caraṇa* and *Sampanno*. *Vijja* means Direct Knowledge which *Bhayabherava Sutta* describes three kinds of direct knowledge while *Ambattha Sutta* adds five more to make eight kinds of direct knowledge. They are; Knowledge of the remembrance of previous lives (*Pubbenivāsanussati*), Knowledge of decease and rebirth of beings or the Divine Eye (*Dibbacakkhu*), Knowledge of the extinction of cankers (*Āsavakkhaya*), Insight knowledge (*Vipassana*), Knowledge of psychic powers (*Iddhivida*), Divine ear (*Dibbasota*), Knowledge of reading the minds of others (*Cetopariya*), and Knowledge to create replicas of oneself (*Manomayiddhi*).<sup>15</sup>

*Carana* means good conduct; this aspect is divided into fifteen different categories or types of virtues which were fully imbued in the Buddha. These additional virtues are being classified as restraint in deed and word, restraint in the absorption of sense effects, moderation in the consumption of food, avoidance of excessive sleep, maintenance of crystal clear vision in faith, realization of shame in committing evil, realization of fear in committing evil, thirst for knowledge, energy, mindfulness and understanding-the four trends pertaining to the material sphere. *Paññā* and *Karunā* are reflected as wisdom and compassion, both of which are the basic twins whilst *Karunā* bestowed him with compassion to be of service to mankind. He realized through his wisdom what is good and what is not good for all beings and through His compassion He led His followers away from evil and misery. The great Virtues of the Buddha enabled Him to shower the highest degree of dispensation to brotherhood and sterling qualities to all beings.<sup>16</sup>

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<sup>14</sup>Ibid. 192-3.

<sup>15</sup>M I. 22; D I.100.

<sup>16</sup>D.III.252; Ñāṇamoli Bhikkhu (tr.). *Visuddhimagga: The Path of Purification*, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 193-196.

*Sampanno* means One who was endowed. Therefore, this term *Vijjācaraṇasampanno* means that the Buddha was endowed with perfect in knowledge and good conduct.<sup>17</sup> The possession of Direct Knowledge shows the greatness of His Omniscience while the possession of Conduct shows the greatness of His Compassion. Through Omniscience, He knows what is beneficial or harmful to all beings. Through Compassion, He warns them of harm and exhorts them to good.

#### 4. *Sugato*

The Buddha's fourth attribute is '*Sugato*'. This word contains two words *Su* and *Gato*. *Sugato* has four definitions. He is the Well-gone One because of His good manner of going, having gone to an excellent place and gone rightly. He speaks rightly, using only the right speech at the right time. It is a combination of the prefix 'su' and the word 'gato'. The Buddha never speaks anything which is false or meaningless.

In another sense, '*su*' means peace, extinction or Nibbāna. '*Gato*' means getting or realizing. The *Buddha* was the first to realize Nibbāna so he bore the title *Sugato*. Although other people realize Nibbāna, they are not given the title *Sugato* because their attainment depends on the guidance of the Buddha.

Again, we can divide *Sugato* into '*su*' and '*agato*'. '*Su*' means straightly or zealously and '*agato*' means coming or practicing. To reach one's destination or objective one must choose the best way and follow it without deviating. From the time of hearing the prediction from the former Buddha *Dipankarā* that he would become a Buddha, the Bodhisatta practiced the ten perfections (*paramis*) and the five great sacrifices; giving up his wealth, wife and children, limbs, eyes and life, which lead to omniscience. Having reached his goal of Perfect enlightenment he is called *Sugato*.<sup>18</sup>

#### 5. *Lokavidū*

This fifth quality is that combines *Loka* and *Vidū*. *Loka* means the world that there are three worlds, namely: World of the Conditioned or Formations (*Saṅkhāraloka*), World of Beings (*Sattaloka*) and World of Locations (*Okāsaloka*). He is Knower of Worlds

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<sup>17</sup> Ibid.

<sup>18</sup> M.II.86; Ñāṇamoli Bhikkhu (tr.). *Visuddhimagga: The Path of Purification*, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), pp. 196-197.

because He has known, comprehended and understood the world, its intrinsic nature, its origin, cessation and means of cessation in all ways.<sup>19</sup>

### **6. *Anuttaropurisadammasārathi***

Actually, this Virtue is only one the Buddha's quality. But *Ācariya Buddhagosa* classifies into three ways to be able to contemplate the three Buddha's Virtues; *Anuttaro*, *Purisadammasārathi*, and *Anuttaropurisadamma sārathi*.

*Anuttaro*: He is incomparable because there is no one who can compare with Him in virtue, concentration, deliverance, and knowledge and vision of deliverance.

*Purisadammasārathi*; He guides Men to be tamed. He has the ability to instruct and tame other people because he knows people's temperament.

*Anuttaropurisadammasārathi*: The Blessed One is revered as Peerless Charioteer or Leader of Men to be tamed.<sup>20</sup>

### **7. *Satthādevamanussānaṃ***

It consists of three words; *Satthā*, *Deva*, and *Manussa*. *Satthā* means Teacher, who is able to show to progress, require a teacher or leader who is able to guide them to their goal. *Deva* means gods and *Manussa* means men. So, He is the teacher of Celestial and Human Beings, and then he can guide and teach not only them but also Animals. The Buddha taught the perfect way to self-development via the Noble Eightfold Path leading to the cessation of suffering. He is like the caravan leader who brings the caravan across the dangerous wilderness (*Samsāra*) to a land of safety (*Nibbāna*). *Devamanussānaṃ*: Gods and men: This term denotes those who are the best and also those who are capable of progress such as the Chief Disciples, the Venerable *Sariputtarā* and *Moggallāna*, the great Arahants, innumerable devas and *Brahmās*. Even an animal, through listening to the Buddha's Teaching, acquired rebirth as a deva and attained Path & Fruition Knowledge after the Buddha taught him the Dhamma, as in the case of *Manduka*, the frog deity of Campa. He bestows the blessings of the Dhamma on all of the gods, men and animals that are capable of progress. Thus He is the Teacher of gods and men.<sup>21</sup>

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<sup>19</sup>Ibid.198.

<sup>20</sup>Ibid.202.

<sup>21</sup>Ibid. 202-4.



### 8. *Buddho*

According to the definitions of Tipiṭaka, He is one who discovered the Four Noble Truths by himself and He is one who awakened others to them.<sup>22</sup>

The eighth attribute of the Buddha is ‘Enlightened One’ or ‘Awakened One’. Anyone who attains omniscience deserves to be called by that name. One who possesses great wealth is known as a millionaire, it is not necessary for him to announce it. If a poor man claims to be a millionaire he will be ridiculed. There are three kinds of understanding: understanding based on thinking, understanding based on learning from others and understanding based on mental development which has reached the stage of full concentration. It is by the last of these that the Buddha knows the four noble truths.

There is nothing to know beyond the four noble truths because all phenomena fall within their scope. Without realizing the four noble truths, nobody can be free from suffering. The Buddha is one who discovers the Four Noble Truths by himself and reaches omniscience therein and mastery of the powers and He is ‘Buddha’ Enlightened himself and the Enlightener of others.<sup>23</sup>

### 9. *Bhagavā*

Actually, there are various definitions of the word “*Bhagavā*”. As *Bhagavā* deserves awe and veneration, Exalted is His name. Therefore, the word ‘*Bhagavā*’ had various meanings as suggested by some commentators. The Buddha was termed ‘*Bhagavā*’ or the ‘*Blessed One*’ because He was the happiest and most fortunate amongst mankind for having managed to conquer all evils, for expounding the highest Dhamma and for being endowed with supernormal and superhuman intellectual faculties.<sup>24</sup> *Bhagavā* is a term signifying the respect and veneration accorded to Him as the highest of all beings distinguished by His special qualities (refer to earlier meaning of *Anuttaro*). The derivation of the word and meanings are given below in brief.

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<sup>22</sup> Ibid, 204.

<sup>23</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p. 194.

<sup>24</sup> Ñāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p.204-5.

*Bhagehi*: Blessings: He is called Blessed (*bhagavā*) because He possesses six special qualities: namely: *Issariya* which means lordship that controls over his mind, *Dhamma* which means nine supra mundane attributes, *Yasa* which means good disciples or fame, *Sirī* means glory, *Kāma* means wish to further the welfare of all beings and *Payatta* means endeavor or making energy.<sup>25</sup> The mind is very difficult to control; it wanders far and moves about alone. It lies in the cave of the heart and goes wherever it likes. It is good to tame the mind for a well tamed mind brings much happiness. Those who can control their mind will get free from the bondage of craving.

The Buddha has the ability to control his mind well. He can regard a loathsome object as pleasant, or vice versa. He can ignore both pleasant and unpleasant objects. He can concentrate firmly on any object. Nine supra mundane attributes refer to his attainment of the four paths and the four fruits (of *sotāpatti*, etc.) and to Nibbāna as the ninth. Therefore, “*bhagavā*” is the best of names, “*bhagavā*” is the supreme; He is revered and venerable hence is He called “Blessed or Exalted One (*bhagavā*).<sup>26</sup>

## 5. The Development of Concept on *Buddhānussati*

As we have seen, the development of the concept of *Buddhānussati* is a complex issue because there is nothing to be evolution and to change about the Buddha and intrinsic quality of the Buddha whenever the Buddha appears in the world. But, the concepts of meditation technique on how to recollect or contemplate the excellent quality of the Buddha will be discussed in this paper according to Theravāda Buddhism.

### 5.1 The Concepts in Tipiṭaka

*Navagaṇa*<sup>27</sup> which mean Nine Qualities in the Pāli Canon can be found in the formula of the Nine Virtues or Names which is often cited by the Buddhists in daily

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<sup>25</sup> Ibid 207-8.

<sup>26</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (Malaysia: Publication of the Buddhist Missionary Society, 1962), p.194.

<sup>27</sup> The term *Navagaṇa* is used here for convenience. It does not seem to occur in the Pāli Canon nor in the Aṭṭhakathā. It is mentioned in a Sinhala work called the *Amāvatura*, one of the oldest texts in Sinhala ascribed to the authorship of Guruḷugomi who live in the twelfth century A.D. (see also Toshiichi Endo, **Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, (Sri Lanka; Buddhist Cultural Centre, 1997), pp. 352-253).

devotional exercises. According to the Scriptures in Nikāya, the formula itself is a general expression of the Buddha's qualities and it has been cited both as a proclamation about the Buddha, which is known as "*Evam kalyāṇo kittisaddo abbhuggato*" which mean thus the noble sound of praise and spread celebrated and also as the formula of the *Buddhānussati* meditation.<sup>28</sup>

*These Buddha's qualities have not yet been found by specific number as Nine but these have been seen in every Nikāya.* Therefore, according to Pāli Canon, we cannot see these Buddha's Virtues as specific number so we can take note the concept only as Virtues firstly in the Buddha's time or in the early Buddhist texts.

Secondly, according to Commentaries, these Qualities have not yet been also found out the number as Nine. They mention just only the interpretations of the Buddha's qualities. So, these can be noted and practiced as Nine, Ten and Eleven Virtues by Number as we like the qualities that we would like to recall because only one quality "*Anuttaropurisadammasārathi*" was mentioned and defined as three qualities or words; "*Anuttaro, Purisadammasārathi, and Anuttaropurisadammasārathi*" in line with the etymological methods in Commentaries.<sup>29</sup>

In according with the exegetical work which is *Visuddhimagga Tīkā*; sub-commentary, the number of the quality of the Buddha can be took the exact number as Nine at that time. There is the explanation of the method to cite and recollect the meditation technique on the quality of the Buddha in the exegesis. It is the fact that the expression '*iti pi*' is used for the words such as '*Arahaṃ*' on Nine places to translate and define together with the phrase '*Iti pi*' separately or individually in line with the exegetical interpretations or etymological standpoint.<sup>30</sup>

For example, '*So Bhagavā Iti pi Arahaṃ, Iti pi Sammāsambuddho, Iti pi Vijjācaraṇasampanno*', etc. this means: 'He is the Worthy of honor for this reason, he is Perfectly Enlightened One for this reason, he is Endowed with Knowledge and Conduct

<sup>28</sup> Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, BMS, Malaysia, 1962. p.185.

<sup>29</sup> Nāṇamoli Bhikkhu (tr.). **Visuddhimagga: The Path of Purification**, (4th ed. Kandy, Sri Lanka: Buddhist Publication Society, 2010), p.202.

<sup>30</sup> VismT.79: Arahantiādisu navasu ṭhānesu paccekam itipi-saddam yojetvā buddhaguṇā anussarittabātī dassento "itipi arahaṃ...pe... itipi bhagavāti anussarati"ti āha. (www.tipitaka.org Vipassana Research Institute).

for this reason', and so on.<sup>31</sup> Therefore, those Virtues can be taken note of and concluded by exact number as Nine, thirdly because of that alluding or allusion which is reference for that point of view from the time when the exegetical texts appeared after the Buddha's life time.

Fourthly, in this *Ṭīkā* above mentioned, it states that there are three qualities or methods in abridgement on how to recollect and contemplate the meditation technique about the quality of the Buddha. They are *Hetuguṇa* which means the cause of quality, *Phalaguṇa* which means the outcome of quality and *Sattūpakāraguṇa* which means the quality of benefit of sentient beings.<sup>32</sup>

The concepts of meditation technique on how to contemplate the quality of the Buddha can be considered as mentioned in *Visuddhimagga Ṭīkā* as three qualities of the Buddha. The qualities of the Buddha or groups '*Arahaṃ, Sammāsambuddho, Vijjācaraṇasampanno* and *Lokavidū*' can be developed by the perfection of advantage and concluded these four qualities as one quality.

The qualities of the Buddha or the phrases "*Anuttaropurisadammasārathi and Sathhādevamanussānaṃ*" can be developed for the benefit of sentient beings and concluded these two qualities as one quality. The quality "*Buddho*" can be developed either by the perfection of advantage or for the benefit of sentient beings and the qualities "*Sugato and Bhagavā*" can be developed by means of the cause, effect and sentient beings' benefit and concluded these two qualities as one quality.<sup>33</sup> Consequently, the concepts of meditation technique on *Buddhānussati* can be concluded from the point of view of sub-commentary as three numbers of the Buddha's quality.

What is more, there are also two qualities or methods in synopsis on contemplation of the meditation technique about the qualities of the Buddha. They are *Attahitasampatti*; the Perfection of the Personal welfare: the quality that can make his

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<sup>31</sup> Ibid; Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in theory and practice**, (BMS, Malaysia, 1962), p.186.

<sup>32</sup> *VismṬ.95: hetuphalasattūpakāravasena saṅkhepato tividdhā buddhaguṇā.* ([www.tipitaka.org](http://www.tipitaka.org) Vipassana Research Institute).

<sup>33</sup> Ibid: Tattha "araṃ sammāsambuddho Vijjācaraṇasampanno lokavidū"ti imehi padehi phala-sampattivasena buddhaguṇā vibhāvitā. "Anuttaro purisadammasārathi sathhā devamanussāna"nti imehi sattūpakāravasena buddhaguṇā pakāsītā. "Buddho"ti iminā phalavasena, sattūpakāravasena ca buddhaguṇā vibhāvitā. "Sugato bhagavā"ti pana imehi padehi hetuphalasattūpakāravasena buddhaguṇā vibhāvitāti vedittabbaṃ. ([www.tipitaka.org](http://www.tipitaka.org) Vipassana Research Institute).

benefits accomplish by himself and *Parahitapaṭipatti*; the practicing of the welfare of others: the quality that can make others' benefits accomplish. These qualities can be also concluded in order to develop as two numbers of the Buddha's quality.<sup>34</sup>

## 5.2 The Concept of Modern Scholars

From the point of view of Modern Scholars, The term *Navaguṇa* on the qualities of the Buddha is used here for convenience to contemplate and chant that formula since earliest time. It is the fact that the concept of number on the meditation technique of the Buddha is Nine. He was the author, who called Guruḷugomi,<sup>35</sup> who wrote Sinhala work called the *Amāvatura*,<sup>36</sup> one of the oldest texts in Sinhala ascribed to the authorship and who live in the twelfth century A.D.<sup>37</sup>

And the book "Great Virtues of the Buddha" written by Ven. K. Sri. Dhammananda (in the book *Gems of Buddhist Wisdom* written by many scholars) states that the words of qualities '*Buddho*' and '*Bhagavā*' are the same or only one and these can used and developed together as '*Buddho Bhagavā*' meaning the 'Blessed One' are most popular and commonly used and *Buddho* is *Bhagavā*'s particular epithet or adjective and also it mentions that the terms '*Buddho* and *Bhagavā*' used to describe the Buddha's Virtues can developed separately as two.<sup>38</sup> Therefore these concepts for Buddha's Virtues can be concluded therefore the number is eight or nine in line with his estimation.

On the other hand, the book "A Gift of Dhamma" written by Maung Paw from California mentions that in his book, *Buddho* and *Sammāsambuddho* are one quality because *Buddho* is similar to *Sammāsambuddho*.<sup>39</sup> It means that they are one quality. Nevertheless, according to exegetical interpretations or etymological standpoint that idea

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<sup>34</sup> Ibid: Ettha ca yasmā saṅkhepato attahitasampattiparahitapaṭipattivasena duvidhā buddhaguṇā. (www.tipitaka.org Vipassana Research Institute).

<sup>35</sup> Toshiichi Endo, **Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries**, (Sri Lanka; Buddhist Cultural Centre, 1997), pp. 352-253.

<sup>36</sup> Ibid.

<sup>37</sup> Piyaseeli Wijemanne, **Amāvatura: A Syntactical Study**, Colombo, 1984, p.3. Kodagoda Ñāṇaloka, ed. *Amāvatura*, 1967, p.1.

<sup>38</sup> Ven. Dr. K. Sri Dhammananda, **Great Virtues OF the Buddha**, (Malaysia: Publication of the Buddhist Missionary Society, 1996), p.126.

<sup>39</sup> Maung Paw, **The Nine Qualities of Buddha (A Gift of Dhamma)**, California. p.4.

he said is wrong concept. In his opinion, these qualities can be also concluded as eight numbers of the Buddha's quality.

In my opinion but not my own, according to etymological standpoint or exegetical interpretations from Visuddhimagga Aṭṭhakathā, these should be Ten or Eleven Qualities of the Buddha by number to distinguish between early point in time and later point in time and develop meditation on *Buddhānussati*.

For example, Ten qualities are:

1. *Arahaṃ*, 2. *Sammāsambuddho*, 3. *Vijjācaraṇasampanno*.,:
4. *Sugato*, 5. *Lokavidū*, 6. *Anuttaro*, 7. *Purisadammasārathi*,
8. *Satthādevamanussānaṃ*, 9. *Buddho* and 10. *Bhagavā*.

And Eleven qualities are:

1. *Arahaṃ*, 2. *Sammāsambuddho*, 3. *Vijjācaraṇasampanno*,
4. *Sugato*, 5. *Lokavidū*, 6. *Anuttaro*, 7. *Purisadammasārathi*,
8. *Anuttaropurisadammasārathi*, 9. *Satthādevamanussānaṃ*
10. *Buddho* and 11. *Bhagavā*.

### 5.3 The Table of Conclusion of the Development

Pāḷi Canon	Aṭṭhakathā	Ṭīkā	Scholars	Researcher
<b>9</b>	<b>9, 10, 11</b>	<b>9, 3, 2</b>	<b>9, 8</b>	<b>11</b>
1. <i>Arahaṃ</i>	1. -	<b>9</b> are the same as	<b>9</b> are the	The same as Aṭṭhakathā.
2. <i>Sammāsambuddho</i>	2. -	Pāḷi Canon.	concept in the	
3. <i>Vijjācaraṇasampanno</i>	3. -	<b>3</b> are as follows;	12 <sup>th</sup> century	
4. <i>Sugato</i>	4. -	1. <i>Hetugūṇa</i> ,	A.D.	
5. <i>Lokavidū</i>	5. -	2. <i>Phalagūṇa</i> , and	<b>8</b> are that 2 <sup>nd</sup>	
6. <i>Anuttaropurisadammasārathi</i>	6. <i>Anuttaro</i>	3. <i>Sattūpakāragūṇa</i> .	and 8 <sup>th</sup> are	
7. <i>Satthādevamanussānaṃ</i>	7. <i>Purisadammasārathi</i>	<b>2</b> are as follows;	similar and	
8. <i>Buddho</i>	8. <i>Anuttaropurisadammasārathi</i>	1. <i>Attahitasampatti</i>	8 <sup>th</sup> is for 9 <sup>th</sup>	
9. <i>Bhagavā</i>	9. -	2. <i>Parahita paṭipatti</i> .	epithet so they	
	10. -		are also one	
	11. -		respectively.	

## 6. Conclusion

To sum up, the article “*Buddhānussati*: the Development of Concept of Meditation Technique” has two objectives mainly. They are to explore the origin and meaning of the qualities on the Buddha and to analyze the development of Concepts on the meditation technique about *Buddhānussati* according to Theravāda Buddhism. As above mentioned, in the early Tipiṭaka, it is evidence that the Buddha intrinsically propounded the meaningful qualities as without number because these cannot be accounted how much or how many. But in very later text: sub-commentary, these were defined as exact numbers correspondingly. The historical expositions of the doctrine of *Buddhānussati*, that can be traced either in the Pāli canon, commentaries or sub-commentaries are all different respectively. Thus if the Buddhists are able to recognize the source of these differences with the intelligence, the teachings of the Buddha would not be misguided. And also the formula itself is a general expression of the Buddha’s qualities and it has been cited both as a proclamation about the Buddha, which is known as “*Evaṃ Kalayāṇo kittisaddo abbhuggato*”. But, there is no exact number to develop and learn by heart from the Buddha time. Later on, from the 12<sup>th</sup> century A.D after the Buddha’s death, the development of concepts on *Buddhānussati* has been evolution and changing respectively.

These great qualities of the Buddha could serve as a subject for meditation if the various interpretations of each particular term are carefully scrutinized and their real intent and the essence grasped and absorbed. The number is not important. In fact, the qualities of the Buddha are immeasurable and all those immeasurable qualities are included in these nine.

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# Early Mahāyāna Buddhism



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## ABSTRACT

Early Mahāyāna Buddhism occupied the period from the Buddha's *parinirvāṇa* to the first century CE. For five centuries, Mahāyāna *sūtras* were developed gradually and disseminated orally. After the Buddha and his disciples passed away, there were two opposing views regarding *buddhavacana* or the words spoken by the Buddha. The first view stated that *buddhavacana* ended after the First Buddhist Council and the second held the view that *buddhavacana* continued. Mahāyāna Buddhism supports the latter view since its doctrines, in the form of *sūtras*, were written long after the council and new interpretations of its teachings were revealed at a later date.

*Keywords:* Buddhism, Buddhist Councils, Mahāyāna, buddhavacana, sūtra, bodhisattva

## Introduction

This essay explores the origins of Buddhism and the development of Mahāyāna Buddhism. A central element of the evolution of Mahāyāna Buddhism is a shift in what was understood to be *dharma*, the teaching of the Buddha that was spoken directly by him, and teaching in written form, known as *sūtras*, that came at a later stage. The history of the Buddhist Councils marked the importance of the monastic disciplines and the true teaching of the Buddha. The purity and consistency in monastic disciplines was the fundamental base of the preservation of the true teaching.

## Part I: Origin of Buddhism

Buddhism was founded in the fifth century BCE by Śākyamuni. The dates of his life have been approximated at between 563–483 BCE. Despite the fact that the exact dates of the Buddha's life are still a subject of scholarly debate, Buddhists share the similar belief that the Buddha's birth, his enlightenment and his death took place at a full moon day in the month of Vaiśākha (P. Vesākha, in April–May). They also accept the factual events that Siddhārtha was born in Lumbini and entered marriage at the age of 16. After having seen four human conditions – sickness, old age, death and the life of an ascetic – he renounced his world at 29. He then practised austerities for six years before he attained Buddhahood at 35 in Bodhgaya. The Buddha propagated his doctrines (*dharma*) for 45 years before he died (*parinirvāṇa*) at 80 in Kuśinagara.

## The Life of the Buddha

There are many stories of the life of the Buddha found in different traditions but its essence is the same. The narrative of his life that is widely accepted by the different Buddhist schools is as follows (Hirakawa 1990, 20-37) (Lamotte 1988,13-25) (Piyadassi 2008, 104-13) (Warder 2000, 43-56):

He was born in a region of northern India and Nepal controlled by the Śākya clan. His proper name was Siddhārtha (Pāli Siddhattha) and his family name was Gautama. He was well known as Siddhārtha Gautama, then later as Śākyamuni (the Sage of the Śākya clan) after he had attained enlightenment.

His father was the *kṣatriya* Śuddhodana and his mother was Mahāmāya. He was born in the Lumbinī park near Kapilavastu. On the fifth day after his birth, Śuddhodana invited eight wise men to his palace and asked them to give a proper name for his baby and to foretell his future. The wise men predicted that the baby would be either a universal monarch (*cakravartī*) or a supreme religious leader as an enlightened being (*buddha*). The baby was then named Siddhārtha (P. Siddhattha), which means ‘one whose purpose has been achieved’.

His mother passed away on the seventh day after the birth of Siddhārtha. The baby Siddhārtha was then nursed by his mother’s sister, Prajāpatī Gautamī (P. Pajāpati Gotamī). His father provided him with a good education so that Siddhārtha acquired skill in many branches of knowledge, including in the arts of war.

When Siddhārtha reached the age of sixteen, his father arranged his marriage to Yaśodharā (or Bhaddakaccānā). Siddhārtha spent his youth living a luxurious life inside the palaces. He enjoyed sensual pleasures and had three palaces, one for the rainy season, one for the winter and one for the summer.<sup>1</sup> In his palaces, everything was geared toward pleasing his sensual faculties. He had little knowledge of what was happening outside his palaces.

One day, Siddhārtha desired to visit parks outside the city. Riding in his four-horsed chariot, he saw for the first time an unexpected human condition – that is, aged men, a sick man and a dead man. Siddhārtha realised that human beings were subject to ageing, disease and death. On the last occasion, he saw a monk (ascetic) who had abandoned household life in search of purity, liberation and enlightenment. After this meeting with the monk, he decided to renounce the world. That very day, his son was born and he was named as Rāhula (“fetter”).<sup>2</sup> At the age of twenty-nine, Siddhārtha quit his life as a householder and pursued the homeless life of an ascetic (*śramaṇa*). He wanted to find the cure for these undesired human conditions.

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<sup>1</sup>Māgandiyā Sutta (Majjhima Nikāya 75)

<sup>2</sup>Mahāpadāna Sutta: The Buddha exemplified his four visits with Vipassī, previous Buddha, who made four visits outside the palace and saw the real human condition.

*Śramaṇa* Gautama joined the yoga masters, Ārāḍa Kālāma and Udraka Rāmaputra.<sup>3</sup> He soon left them since their teaching and practice did not lead to supreme truth, the enlightenment. Siddhārtha practised severe austerities near the village at Uruvilvā-senāni on the Nairāñjana River. He practised the breathless meditation.<sup>4</sup> His determined effort attracted five other ascetics (*pañcavargika*) and they joined him in the search for supreme truth. They were Ājñāta Kauṇḍinya, Bhadrīka, Vāṣpa, Mahānāmān and Aśvajit.<sup>5</sup>

*Śramaṇa* Gautama practised severe austerities until the point of death. His body became emaciated and appeared as a living skeleton, but this did not lead him to his final goal. He then realised that he had experienced both extremes of life. He had enjoyed self-indulgence for twenty-nine years inside the palaces and practised self-mortification for six years. Both extremes were not leading to final liberation. *Śramaṇa* Gautama decided to abandon both extremes and chose the Middle Way (*madhyamā-pratīpad*, P. *majjhīmā-paṭīpada*). He quit severe ascetic practice and started to eat solid food. His body returned to near normal. The group of ascetics left him since they assumed that *Śramaṇa* Gautama had failed in his ascetic practice.

*Śramaṇa* Gautama made a final resolution under the *bodhi* tree that he would remain still until he attained full enlightenment. At the age of thirty-five, after six years of ascetic practice and meditation, *śramaṇa* Gautama attained enlightenment and he became the Buddha, an awakened one. He knew that he had reached *bodhi* (awakening), escaped from *saṃsāra* (the cycle of birth and death) and experienced *nirvāṇa* (P. *nibbāna*).

The Buddha then went to Deer Park at Rṣīpatana, near Vārāṇasi. He preached the discourse on turning the Wheel of Dharma (*dharmacakrapravartana sūtra*) to his five former companions. Later they became the first Buddha's disciples. This event also marked the commencement of the Buddha's public ministry of 45 years. The Buddha travelled to many cities and preached the doctrines he had discovered. Many people joined his monastic order or became lay disciples of the Buddha.

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<sup>3</sup>Ariyapariyesanā Sutta (Majjhima Nikāya 26) mentioned his discipleship under two accomplished meditation teachers, Ārāḍa Kālāma and Uddaka Rāmaputta.

<sup>4</sup>Mahāsaccaka Sutta (Majjhima Nikāya 36)

<sup>5</sup>In Pāli, they were known as *pañcavaggiya*, namely Añña Koṇḍañña, Bhaddiya, Vappa, Mahānāmā and Assaji.

In the last days of the Buddha he visited some cities accompanied by disciples. During this journey, he taught and repeated his teaching on *dharma* and *vinaya*. He fell ill after having eaten what was called pig's delight (P. *sūkara-maddava*). He arrived in Kuśinagara (P. Kusinārā) where he died (*parinirvāṇa*) in a grove of *śāla* trees. After the Buddha's body was cremated, his relics were distributed to eight locations where stupas were erected (Hirakawa 1990, 36).<sup>6</sup>

## The Buddha's Teaching

The doctrines that the Buddha taught during his ministry are called *dharma* (P. *dhamma*). The *dharma* originated from the Four Noble Truths (*catur ārya-satya*, P. *cattari ariya-saccani*) that the Buddha discovered on the night of his enlightenment.<sup>7</sup> The Buddha preached the Four Noble Truths for the first time in *dharmacakrapravartana-sūtra* (P. *dharmacakkapavattana sutta*) to his five former companions.

The Four Noble Truths is the teaching unique to the Buddha. This core teaching defines the universal truths of human existence in the world: suffering (*duḥkha*, P. *dukkha*), the origin of suffering (*duḥkha-samudaya*, P. *dukkha-samudaya*), the cessation of suffering (*duḥkha-nirodha*, P. *dukkha-nirodha*) and the way leading to the cessation of suffering (*duḥkha-nirodha-gāminī pratipat*, P. *dukkha-nirodha-gāmini-patipadā*) (Lamotte 1988, 26-27).<sup>8</sup>

In the fourth noble truth, the Buddha expounded the Eightfold Noble Path (*ārya aṣṭāṅgikamārga*, P. *ariya aṭṭhaṅgika magga*) that his followers were to practice: right faith, right will, right speech, right action, right livelihood, right effort, right mindfulness and right concentration (Bodhi and Ñāṇamoli 1995, 32-33) (Lamotte 1988, 27). The Eightfold Noble Path is also called the Middle Way (*madhyamā-pratipad*, P. *majjhimā-paṭipada*).

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<sup>6</sup>Mahāparinibbāna Sutta (Dīgha Nikāya 16) mentioned the Koliyas of Rāmagāma built a stupa where one portion of his relics was kept by *nāga* (serpent) kings.

<sup>7</sup>Bhayabherava Sutta (Majjhima Nikāya 4.13) and Mahāsaccaka Sutta (Majjhima Nikāya 36.42)

<sup>8</sup>Four Noble Truths are expounded concisely in Sammādiṭṭhi Sutta (Majjhima Nikāya 9.14-18), explained in detail in Saccavibhanga Sutta (Majjhima Nikāya 141). In Mahāhatthipadapama Sutta, Sāriputta developed an original explanation of the truths.

The Buddha advised people to avoid two extremes in life since final liberation could not be achieved through excessive self-indulgence or severe self-mortification.

Every event in human life has a cause and creates future implications. The Buddha outlined the doctrines of cause-and-effect as twelve links of causal wheels as dependent origination (*pratītya-samutpāda*, P. *paṭicca-samuppāda*). To escape from *saṃsāra*, human beings have to understand the work of dependent origination and put his efforts into cutting off the cause that leads to suffering. The dependent origination shows the connection of the past, the present and the future of human life. Due to ignorance in past lives, human beings are reborn in the present. Due to cravings in their present life, they will be reborn in the future according to what they have done. The Buddha advised his followers to eradicate craving completely since this is the only prerequisite to escape from *saṃsāra*.<sup>9</sup> The cause-and-effect doctrines are implicitly related to the generally accepted term *karma*.

## Monastic Order

The Buddha started his teaching career with a group of five ascetics (*pañcavargika*). It was said that the establishment of the monastic order called *saṅgha* commenced when his five former companions became his first disciples. The dissemination of the *dharma* did not rely solely on the Buddha's initiatives. After certain religious achievements, his disciples were then given responsibility for propagating the *dharma*. The Buddha established the fourfold community consisting of four assemblies (*pariṣad*): monks (*bhikṣu*), nuns (*bhikṣuni*), laymen (*upāsaka*) and laywomen (*upāsikā*) (Lamotte 1988, 54). The monks and nuns formed the monastic order called *saṅgha*. The Buddha introduced a set of monastic disciplines (precepts) in his *saṅgha* called *vinaya*.

The *saṅgha* was an autonomous institution since it governed itself in accordance with the *vinaya*. The *saṅgha* conducted fortnightly assemblies (*poṣadha*, P. *uposatha*) and rainy season retreats, a day of fasting, strict observances on precepts and recitation of *prātimoksa* (corpus of disciplinary rules). At the early stages of Buddhist history, there was

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<sup>9</sup>The Dependent Origination doctrines are explained in Majjhima Nikāya on the following *suttas*: Sammādiṭṭhi Sutta (9.21-26), Mahātaṇhāsankhaya Sutta (38.26-40), Mūlapariyāya Sutta (1.171), Cūlasihanāda Sutta (11.16) and Māgandiya Sutta (75.24-25)

no exact number of monastic disciplines (precepts) that the monks had to follow. It was estimated that the *saṅgha* enforced 250 precepts for monks and between 250 and 355 for nuns (Hirakawa 1990, 64-64) (Lamotte 1988, 57-60).

The Buddha became an authoritative figure in the Buddhist community during his ministry. He was responsible for doctrines and monastic disciplines. He clarified any misunderstanding on *dharma* so that his disciples had no doubts on it. Offences in *vinaya* were to be immediately reported and rectified. The Buddha then formulated new monastic disciplines, if required, in order to minimise future violations.

The Buddha had abolished the caste system in his community, therefore all were able to join the *saṅgha*. The Buddha had numerous followers and disciples (*śrāvaka* means “hearer”, P. *sāvaka*). After hearing the Buddha’s doctrines, they either joined the *saṅgha* (as *bhikṣu* or *bhikṣuṇī*) or became lay disciples (as *upāsaka* or *upāsikā*). Some of his noble disciples (*arya-śrāvaka*) were Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Upāli and Ānanda (Hirakawa 1990, 32-34). Śāriputra was well known for his wisdom, Mahāmaudgalyāyana possessed supernormal powers, Mahākāśyapa excelled in observing austere disciplines, Upāli mastered monastic disciplines and Ānanda was gifted in terms of his memory. He was able to memorise and to recite all of what the Buddha preached.

The Buddha acted as the head of *saṅgha* when he was alive. He advised his disciples that *dharma* and *vinaya* lead their way to final liberation. The *saṅgha* was not hereditary and would continue to run as long as the monastic members preserved the *dharma* and committed to the *vinaya*. The Buddha did not appoint a successor as the head of the *saṅgha* after the *parinirvāṇa*, thereby causing intense issues on preserving the *dharma* and observing the *vinaya*.



## The Growth of Buddhism

Brāhmanism was prevalent in India when Buddhism emerged. The salient feature of Brāhmanism was a belief that Brāhma was their supreme god. In this school of thought, the life of human beings was regarded as sacrifice (*yajña*). They performed various form of religious worships (*pūjā*). Ethics and morality were less important in Brāhmanism. Life spans of individuals were divided into four stages and each stage signified its role in society and family.<sup>10</sup>

At the time of the Buddha, there were two main religious practitioners in India: the *brāhmaṇas* and the *śramaṇas*. Firstly, the *brāhmaṇas* were the followers of Vedic religion who officiated at sacrifices. Their ideal life was divided into four stages (*catur āśrama*): as a student (*brahmacārin*), he devoted himself to the study of Vedas under a teacher; as a householder (*gṛhastha*), he married and had family; as a forest dweller (*vānaprastha*), he left his family and retired to the forest, devoting his life to prayer and sacrifice; and as *sannyāsin* he detached himself from all worldly things to live a life of wandering, during which he would die.

Secondly, the *śramaṇa* (or “person who strives”) abandoned his home to lead a life of wandering and begging. Since they were not bound to *catur āśrama*, they were able to pursue life as *śramaṇas* at any age. They devoted themselves to controlling and limiting their desires, practising yoga and asceticism in order to find absolute liberation (Hirakawa 1990, 16).<sup>11</sup> In Pāli Tipiṭaka, in Theravāda canon, these two opposing religious practitioners were addressed in numerous discourses as *samaṇabrāhmaṇa*.

The social structure in ancient India was initially based on the division of labour and then gradually transformed into four castes: *brāhmaṇa* (priests), *kṣatriya* (warriors), *vaiśya* (merchants) and *śūdra* (workers). By the time Buddhism flourished in India, the

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<sup>10</sup>Nanayakkara, S.K. *Encyclopaedia Buddhism*, s.v. “Brāhmanism”, Colombo: Department of Buddhist Affairs, Ministry of Buddhasasana, 2003.

<sup>11</sup>The *brāhmaṇas* and *śramaṇas* are featured in detail in Brāhmaṇavagga (Division of Brahmins) and Paribbājaka (Division of Wanderers) of Pāli Tipitaka. Each division contains ten discourses: Brāhmaṇavagga (Majjhima Nikāya 91-100) and Paribbājakavagga (Majjhima Nikāya 71-80).

caste division had become functional and hereditary.<sup>12</sup> The ideal *catur āśrama* was for the *brāhmaṇas* only since they had the privileges of being able to learn the Vedas. The *brāhmaṇas*, therefore, claimed superiority over *kṣatriya*, *vaiśya* and *sūdra*.

The *brāhmaṇas* supported the status quo of the caste systems. The learned *brāhmaṇas* enjoyed luxurious and privileged lives when Buddhism emerged in India. It was a common practice that kings and royal families donated lands and abodes to influential *brāhmaṇas* as royal gifts with royal powers. Their abodes were located in crowded areas so that they were able to play important roles in society. They always had ready access to grass, timber, water and corn.<sup>13</sup>

There were two factors affecting the growth of Buddhism in India. These incorporated religious and non-religious factors. The first factor was the acceptance of the Buddha's teaching in India over religious life in India. The second was the unification of sixteen countries into a great empire.

Firstly, Buddhism offered new perspectives over the religious groups in India. Buddhism appeared more attractive than what Brāhmanism offered. Buddhism was a non-theistic belief system that did not recognise the authority of the Vedas and rejected its sacrificial ritualism. Similarly, Buddhism rejected the supremacy of *brāhmaṇas*. The *saṅgha* operated within its monastic disciplines which were unknown to Vedic texts. Brāhmanism held the view of *ātmavāda*, the belief of external existence of self. The Buddha refuted the external existence by expounding a kind of *anātmavāda*, the belief that nothing lasted which one could call one's own (Joshi 1973, 8-13). Buddhism competed not only with *brāhmaṇas* but also with major *śramaṇic* groups, namely Jainas and Ājīvikas (Hirakawa 1990, 35).

In the Buddha's time there were six heterodox *śramaṇic* teachers. Each was the leader (*gaṇin*) of a group of disciples. One of the primary concerns of these *śramaṇas* was whether moral actions would have any effect on the person who performed them. They were Pūraṇa Kāśyapa (P. Pūraṇa Kassapa), Maskarin Gośālīputra (P. Makkhali Gosāla), Ajita Keśakambala (P. Ajita Kesakambalī), Kakuda Kātyāyana (P. Pakudha Kaccāyana), Sañjayin Vairatṭīputra (P. Sañjaya Belaṭṭhaputta) and Nirgrantha Jñātīputra (P. Nigaṇṭha Nātaputta) (Hirakawa 1990, 16-17).

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<sup>12</sup> Kariyawasam, A.G.S. *Encyclopaedia Buddhism*, s.v. "Caste", Colombo: Department of Buddhist Affairs, Ministry of Buddhasasana, 2003.

<sup>13</sup> These descriptions are mentioned in Dīgha Nikāya: Ambaṭṭha Sutta (3.1.1), Soṇadaṇḍa Sutta (4.1.1), Kūṭadanta Sutta (5.1) and Lohicca Sutta (12.1)

The six *śramaṇic* teachers and their doctrines are outlined in the *suttas*. Pūraṇa Kāśyapa held the doctrine of inaction (P. *akiriyaavāda*). Maskarin Gośālīputra, a leader of Ājivaka sect, disseminated the doctrine of fatalism that denied causality (P. *ahetukavāda*). Ajīta Keśakambala was a moral nihilist (P. *natthikavāda*) who rejected the existence of an afterlife and karmic retribution. Kakuda Kātyāyana rejected the basic tenet of morality. Sañjayin Vairatīputra was a sceptic and refused to take a stand on crucial moral and philosophical issues. Nirgrantha Jñātīputra, also known as Mahāvira, encouraged severe self-mortification in order to liberate nomadic souls entrapped in matter due to their past karma.<sup>1414</sup> In the city of Śrāvastī, the Buddha defeated these six contemporaries in a public debate in the presence of Prasenajit (Lamotte 1988, 20).

Secondly, India was experiencing extreme changes on its social structure due to the unification of sixteen countries in the period of the seventh to fifth century BCE. In the seventh century BCE, India was divided into a number of independent states known as *janapadas* or *mahājanapadas*. Over a period of 150 years, the 16 small states (*soḍaśa mahājanapadas*) in the Ganges valley were unified and distilled into four great empires, named Avanti, Vatsa, Kosala and Magadha. Following the period of 550–350 BCE, the Magadhan empire emerged as a dominant political power in the Indian subcontinent under the famous rulers, Śrenika Bimbisāra and Ajātaśatru (P. Ajātasattu). This unification process, and centralisation of political power, created dramatic change in the social order and people's roles in society (Darian 1977, 227-8) (Hazra 1995, 4) (Lamotte 1988, 10).

The process of unification and centralisation of power also created extreme tensions in society. These great empires required more productive people with commercial skills. People from *vaiśyas* (merchants) played more important roles than *brāhmaṇas* (priests) did since they were able to make more contributions to expanding the empires. The *brāhmaṇas*, the priestly caste, were unable to anticipate the dramatic political change, and its influence on society declined. They encouraged the practice of sacrifice and discouraged commercial activities. Buddhism was more attractive in the new society since it did not compete for power. Its monks renounced the world and its lay followers had no claims to spiritual authority (Darian 1977, 228-30).

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<sup>14</sup>Two discourses in Majjhima Nikāya explaining those doctrines are Apaṇṇaka Sutta (60) and Sandaka Sutta (76)

The Buddha positioned himself as a human being without any claimed connection to God or any other “supernatural” being. He was neither God nor an incarnation of God, nor a prophet, nor any mythological figure. He claimed himself as a man, but an extraordinary man (P. *acchariya manussa*) (Piyadassi 2008, 112). He was well known as a teacher for human beings and gods. In the seventh year of his ministry, it was said that the Buddha ascended to Trāyastriṃśa (P. Tāvātimsa), the heaven of the Thirty-three, in order to preach higher doctrines (*abhidharma*, P. Abhidhamma) to the deities (*devas*). His mother, Mahāmāyā, was reborn as *deva* in the Trāyastriṃśa (Piyadassi 2008, 126).

The Buddha interacted with people from various social statuses in society. His teaching gave a solution to the problems of human existence such as birth, ageing, disease and death. The Buddha converted many people from various classes. Buddhism gained popularity and attracted many followers, including among the royal families in India.

It was reported that the Buddha spent most of his life in Magadha and Kosala, where the royal families patronised the *saṅgha*. King Śrenika Bimbisāra of Magadha became a lay disciple and donated a bamboo grove to be used as quarters for monks. King Prasenajit (P. Pasenadi) of Kosala was converted to Buddhism by his wife, Mallikā. King Udayana of Vatsa was converted to Buddhism by his wife, Śyāmāvātī (Hirakawa 1990, 32-35). Further, a wealthy merchant named Anāthapiṇḍada (P. Anāthapiṇḍika) requested the Buddha come to Śrāvastī where he donated the Jetavana monastery to the *saṅgha* (Hazra 1995, 7). As a result of royal patronage, the monastic order grew rapidly on a large scale.

During the Buddha’s lifetime, the missionary activities were reported in the western part of India. After the Buddha’s *parinirvāṇa*, the spread of Buddhism continued to the southwestern part of India (Hirakawa 1990, 76). The *saṅgha*, as monastic institutions, expanded and served as a place of culture and learning. The monastic institutions gradually transformed into monastic universities. Since it functioned within the regimen of monastic life, the universities were able to accommodate a large number of students. Over a millennium and a half, large universities were established in India such as Nālanda, Valābhī, Vikramaśīla, Jagaddala and Odantapuri (Bapat 1956, 176-94).

## Buddhist Councils and Schisms

The First Buddhist Council (*saṃgīti*) took place in Rājagṛha (P. Rājagaha) in the same year as the Buddha's *parinirvāṇa*. The council was intended to preserve the Buddha's teaching and the purity of the *saṅgha*. Mahākāśyapa presided over the council of 500 monks, all *arhats*, performing joint recitation of *dharma* and *vinaya*. He questioned Upāli on *vinaya* and Ānanda on the Buddha's discourses (*sūtra*). Ānanda told the assembly that in his last days, the Buddha had authorised the *saṅgha* to abolish the minor and least important disciplines (*kṣudrānuḥṣūdraka śikṣapada*). However, Ānanda did not ask what he meant by those disciplines. After the joint recitation Pūraṇa, along with 500 monks, arrived in Rājagṛha. He claimed that he had memorised the *dharma* directly from the Buddha (Lamotte 1988, 124-6).

The First Council provided an early indication that the oral tradition of disseminating *dharma* might deteriorate at a later stage. The Buddha's great disciples, who held pure mind and mastered his teaching, might pass away and the doctrines might be corrupted in the future. There is no record that the First Council decided to put *dharma* into writing. The written tradition of Buddha's teaching was first known around the first century BCE, four hundred years after the Buddha's *parinirvāṇa*. Sri Lankan history recorded that in the monasteries, the Pāli canon from Theravāda Buddhism was initially preserved in the memories of the monks until, in the first century BCE, they wrote it down on the dried leaves of the talipot palm (*Corypha umbraculifera*) (Schumann 2004, 263).

The Second Council took place one hundred years after *parinirvāṇa*. In this period, Buddhism had spread to broader geographical areas and the number of monks and followers had increased significantly. It is reported that the Vṛjīputraka (P. Vajjīputaka) monks of Vaiśālī were practising ten monastic disciplines that were considered to be breaches. The monks, who numbered 700, then went to Vālikārāma in Vaiśālī. The *saṅgha* assembled and the debate on monastic disciplines was opened. The council was headed by eight monks acting as jury (*ubbāhikāya*) (Hirakawa 1990, 81) (Lamotte 1988, 126-8). The council did not work well. Although the ten monastic disciplines were considered against the *vinaya*, the ways they approached the issue created the initial schism in the *saṅgha*. Sthaviravāda maintained a conservative approach to preserve *dharma* and *vinaya*. They insisted that the Buddha's teaching should not be changed after *parinirvāṇa*. Mahāsaṅghika opposed the conservative approach and took up positions as liberal factions.

These two opposing factions experienced further schisms. Theravāda originated from Sthaviravāda and Mahāyāna had indirect roots in Mahāsaṅghika. The distinctive features of Theravāda and Mahāyāna Buddhism started to appear gradually. Both schools transformed to be the dominant traditions in modern times. We can easily discern these schools on the basis of the language they use in their literature. Theravāda literature was written in Pāli and Mahāyāna literature was written in Sanskrit, and later in Chinese and Tibetan.

The Second Council opened the door to the emergence of many schools of Buddhism. By the time of Aśoka, approximately 150–200 years after the Second Council, at least 18 different Buddhist schools had emerged.<sup>15</sup> The religious practitioners of these schools might be grouped into three paths or vehicles (*yānas*): *śrāvakayāna* (leading to listener's awakening, *śrāvakabodhi* or *arhatship*), *pratyekabuddhayāna* (leading to *pratyekabuddha's* awakening, *pratyekabodhi*) and *bodhisattvayāna* (leading to Buddhahood, characterised by perfect awakening, *anuttara-samyaksambodhi* and omniscience, *sarvajñatā*) (Skilling 2013, 82). The path of religious practitioners made clear, distinctive features between Theravāda and Mahāyāna. Theravādins seek enlightenment to be *arhat* by taking *śrāvakayana*, on the other hand, Mahāyānists select to be *bodhisattva* through *bodhisattvayāna*.

The goal of Theravādins is the attainment of the arhatship. The *arhat* represents the end of a gradual path of spiritual progress. Theravādins commence their spiritual journey from the stage of an ordinary person characterised by ignorance to the stage of an enlightened being endowed with wisdom. These paths are open to all beings and can be completed over many lifetimes.

The Theravāda paths of spiritual progress can be classified as the four paths (*mārga*, P. *magga*) or four noble persons (*ārya-pudgala*, P. *ariya-puggala*): stream-enterer (*srotāpanna*, P. *sotapanna*), once-returner (*sakṛdāgāmin*, P. *sakadagamin*), non-returner (*anāgāmin*, P. *anāgāmi*) and a fully awakened person (*arhat*, P. *arahant*). This religious progress is characterised by how many fetters the aspirants have eradicated and how many rebirths they will experience until suffering's end.<sup>16</sup> The paths encourage that Buddhist ideals, *arhat*, may be accomplished in a shorter time if the aspirants choose a monastic life.

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<sup>15</sup> Santina, Peter Della, and Fa Qing. "The Origin of Mahāyāna". Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011

<sup>16</sup> Bond, George D. *Encyclopedia Buddhism*, s.v. "Arhat". New York: Macmillan Reference USA, 2004.

The goal of the Mahāyānist is the attainment of Buddhahood through the *bodhisattva* path. A *bodhisattva* is a religious practitioner who aspires to become the Buddha in the future by practising the perfections (*pāramitā*). The aspirants seek complete awakening (*anuttarasamyaksambodhi*) through wisdom (*prajñā*) and by benefitting all beings through compassion (*karuṇā*). The aspirants make every effort in seeking enlightenment by benefitting others (*parārtha*) as well as themselves (*svārtha*).<sup>17</sup> The *bodhisattva* path also suggests that perfection in this life may be achieved either in monastic or householder life.

The Third Council was held in Pāṭaliputra under King Aśoka around three centuries after *parinirvāṇa*. This council belonged to the Theravāda school. At this time, there was a significant number of monks in the *saṅgha*. There was a faction of monks holding heretical views against the true Buddha's doctrines, the sixty-two wrong views condemned by the Buddha in Brahmajāla Sutta. They had infiltrated the *saṅgha* and caused the confusion of the *dharma* and *vinaya* so that the *uposatha* ceremony did not work as expected. Moggaliputta Tissa, with the support of the king, initiated the council in order to purify the *saṅgha*. Each group of monks had to answer one question, "What did the Buddha advocate?" (*P. kiṃ vādi sammāsambuddha*). The answers varied according to their faiths and views. After the council these heretical monks, numbering sixty thousand, were forced to disrobe and leave the *saṅgha*. Aśoka concluded that the *saṅgha* was purified (*śuddha*) and proposed holding the *uposatha* for the first time after seven years of absence (Lamotte 1988, 272-3).<sup>18</sup>

The Fourth Council was held in Kashmir (Kuṇḍalavanavihāra) in 78 CE. Kaniṣka, the Kushan king, invited 500 arhats, 500 bodhisattvas and 500 paṇḍitas from 18 schools to hold the Fourth Council. The main purpose of the council was to reconcile the conflicting opinions of the different schools and settle once more on the *vinaya*, *sūtra* and *abhidharma* texts. Kaniṣka appointed a great scholar named Vasumitra to preside over the council. He was assisted by the great Buddhist poet, Aśvaghōṣa. The principal participants of the council were Sarvāstivādins. The outcomes of the council were a new Vinaya and a commentary called the Mahāvibhāṣa on *abhidharma* text, Jñānaprasthāna. The commentary became

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<sup>17</sup> Kawamura, Leslie S. *Encyclopedia of Buddhism*, s.v. "Bodhisattva(s)". New York: Macmillan Reference USA, 2004.

<sup>18</sup> Abhayawansa, Kapila. "The Second and Third Buddhist Councils". Lecture Handouts in History of Indian Buddhism from International Buddhist College, Penang, 2011.

the standard reference work for all Sarvāstivāda *abhidharma* issues.<sup>19</sup> At the time of this council, Kashmir grew to become an academic centre attracting many reputed scholars from other places. The reputed scholars such as Kātyāyanīputra, Aśvaghoṣa, Vasubandhu, Vasumitra, Dharmatrāta, Saṅghabhadra and others produced Buddhist literature in Sanskrit (Dutt 2003, 17-9).

## Part II: Early Mahāyāna Buddhism

Mahāyāna Buddhism has some distinctive features such as an enormous body literature, distinctive arts and many forms of religious practice. Its characteristics emerged when the idea of the Mahāyāna movement started at the time of the Buddha. The Mahāyāna *sūtras* and the concept of *bodhisattva* were the main topics in Mahāyāna Buddhism. Mahayanists follow the *bodhisattva* path as their ideal. They are more devotional in terms of practice, as indicated by reciting *sūtras* either at home or at monasteries.

### The Rise of Mahāyāna Buddhism

The term “Mahāyāna” can be defined as a “great vehicle” that refers to the path belonging to the majority. This term implies that Mahāyāna is a laity inspired movement against the rigour of the monks (Lamotte 1988, 54). The idea of Mahāyāna Buddhism can be traced through the history of Buddhist Councils, especially the First and Second Councils. Two key issues that influenced the First Council, and by extension the Buddhist community, were the importance of monastic discipline and the authenticity of Buddhist doctrines, based on the Buddha’s teachings.

Firstly, there was the likelihood that monastic disciplines would change over time. When the Buddha was dying, he provided guidance on how the *saṅgha* were to preserve *dharma* and *vinaya*. He stated that the *saṅgha* had authority to abolish lesser precepts if they saw fit. The *saṅgha* had authority to change its monastic disciplines if required. As a result of this interpretation, many schools with their own *vinaya* started to emerge.

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<sup>19</sup>Prebish, Charles A. *Encyclopedia of Buddhism*, s.v. “Buddhist Councils.” New York: Macmillan Reference USA, 2004. Santina, Peter Della, and Fa Qing. “The Fourth Council.” Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011.



Secondly, there were teachings heard by those other than Ānanda. At the First Council a monk named Purāṇa, with a large following, came to the assembly and claimed that he would retain the teaching of the Buddha, as he had heard it himself firsthand. Although Ānanda was able to recall all the teachings of the Buddha, he only served the Buddha as a personal attendant for 25 years. The Buddha had been teaching to human and non-human beings for 45 years. The Buddha also gave sermons to the gods in heaven. There is a possibility that Ānanda did not hear all the Buddha's teachings.<sup>20</sup> For this reason, it would be likely that the new *sūtras* would be revealed in the future and be treated as the true teaching of the Buddha.

Mahāyāna tradition holds the view that the *dharma* and *vinaya* might experience evolutionary change over time, but that the essence of the Buddha's teaching is unchanged. The true teaching would accompany the lifetime of the *saṅgha*. With the assistance of the great Buddhist masters, the *dharma* in a new kind of *sūtras* would be revealed to human beings.

## Early Mahāyāna Buddhism

There are no definitive explanations on when and how Mahāyāna Buddhism emerged as one major school in the history of Buddhism. Mahāyānists believe that the spirit of the Mahāyāna tradition started when Siddhārtha decided to become the first *bodhisattva* (Buddha to-be). This suggests that Mahāyāna ideas started when the Buddha was still alive. Others believe that Mahāyāna ideas emerged from the Second Council when Mahāsaṅghika took a position against conservative approaches on *dharma* and *vinaya*. The majority of the monks and lay followers supported the Mahāsaṅghika's decision on liberal approaches – that the *dharma* and *vinaya* might be changed and reinterpreted at later stages after *parinirvāṇa*, if required.

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<sup>20</sup> Santina, Peter Della, and Fa Qing. "The Origin of Mahāyāna." Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011.

Mahāyāna flourished and became one of the major established schools in Buddhism around the first century CE. It took five hundred years from the emergence of Mahāyāna ideas for it to become an established tradition.<sup>21</sup> This timeline marked the boundary of what we define as early Mahāyāna Buddhism. Early Mahāyāna Buddhism occupied the period of the Buddha's *parinirvāṇa* up to the first century CE. The *sūtras* written in this period are classified as early Mahāyāna *sūtras*.

## Mahayana Literature

Due to the vastness of Mahāyāna literature, some scholars raised the question of whether Mahāyāna *sūtras* are the words actually spoken by the Buddha (*buddhavacana*) or the works of authors or poets at a later stage, developed after the Buddha's *parinirvāṇa*. Early Mahāyāna Buddhism experienced gradual development in four Buddhist councils before it came to full establishment in the first century CE.

Mahāyāna literature can be classified into three categories according to its content: *sūtras*, *śāstra* and *tantras*. Mahāyāna *sūtras* are authoritative texts containing the doctrines as spoken by the Buddha. A *śāstra* is a treatise attributed to an author and may be in the form of a commentary on *sūtras* or a systematic text book. A *tantra* is treated as a secret document that belongs to small esoteric sects.<sup>22</sup>

The *śāstra* literature serves as a text written in a systematic way for justifying, giving reason and explaining the doctrines of the Buddha. The texts were well composed by the Mahāyāna masters and treated as non-*buddhavacana*. The great masters such as Nāgārjuna, Aśaṅga, Vasubandhu and so forth, spent significant effort and time to write the Buddha's teaching in systematic and philosophical ways.<sup>23</sup>

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<sup>21</sup> Santina, Peter Della, and Fa Qing. "Mahāyāna at Early Stage." Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011.

<sup>22</sup> Marasinghe, M.M.J. *Encyclopaedia Buddhism*, s.v. "Mahāyāna", Colombo: Department of Buddhist Affairs, Ministry of Buddhasasana, 2003.

<sup>23</sup> Santina, Peter Della, and Fa Qing. "Mahāyāna Literature." Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011.

## Features of Mahāyāna Sūtra

Many Mahāyāna *sūtras* are beautifully written and composed. Their form and diction are beautifully structured. So much so that scholars and non-Mahāyānists were concerned that the Mahāyāna *sūtras* were not the words of the Buddha but rather the work of poets (Williams 1996, 29). Mahāyāna *sūtras* were initially composed in Middle Indian dialects and then gradually transformed into ‘Buddhist Hybrid Sanskrit’, approximately similar to classical Sanskrit, the prestigious language of ancient India (Harvey 2004, 90).

Despite being in many ways oppositional to other Indian philosophies prevalent at the time, Buddhism also broadly borrowed from these other traditions. Sanskrit is seen as the natural language. The writing composed in Sanskrit required a precise control of its complex inflectional system. A capacity to reproduce a variety of metrical systems artfully was required for verse writing.<sup>24</sup> The Buddhist masters proficient in Sanskrit also inherited the Indian great writing tradition. This fact explains why the *sūtras* are well written in beautiful verses and stanzas.

Mahāyāna *sūtras* are long and voluminous in length since they make extensive use of parables and similes. Mahāyāna *sūtras* have a structure of repetition which is good for memorisation in oral tradition. The *sūtras* are discursive and didactic. The *sūtras* were written without any structure as the texts may move from one point to another point. They were designed to teach people, especially in moral lessons. Mahāyāna *sūtras* do not provide room for specific, logical and systematic reasoning for the Buddha’s doctrines.<sup>25</sup>

The principal teachings of Mahāyāna Buddhism that contributed to early Buddhist teachings are the creation of the *bodhisattva* (P. *bodhisatta*) ideals and the elaboration of the doctrines of emptiness (*śūnyatā*, P. *suññatā*). The earliest Mahāyāna text found in writing is *Saddharmapuṇḍarika Sūtra*. It is composed partly in prose and partly in verse. It was written at some point around the first century CE.<sup>26</sup>

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<sup>24</sup> Skilton, Andrew. *Encyclopedia of Buddhism*, s.v. “Buddhist Literature in Sanskrit.” New York: Macmillan Reference USA.

<sup>25</sup> Santina, Peter Della, and Fa Qing. “Mahāyāna Literature.” Lecture Handouts in Mahāyāna Buddhism from International Buddhist College, Penang, 2011.

<sup>26</sup> Marasinghe, M.M.J. *Encyclopaedia Buddhism*, s.v. “Mahāyāna”, Colombo: Department of Buddhist Affairs, Ministry of Buddhasasana, 2003.

### Thus did I hear (*evaṃ mayā śrutam*).

The Mahāyāna *sūtras* almost invariably begin with the common phrase “thus did I hear” (*evaṃ mayā śrutam*) which supported the belief that the Buddha’s teachings were disseminated orally in early times. One of the great disputes is to identify who is “I” in the phrase. Theravādins absolutely believe that Ānanda is the only person who remembered and recited all the Buddha’s teachings, which were later compiled into Sutta-piṭaka. Meanwhile, Mahāyānists claim that to leave the rapporteur unnamed is consistent with anonymity in Indian Mahāyāna literature. Some authors were permitted to add their thoughts in writing to the existing scriptures. A claim that the rapporteur is Ānanda, Vajrapāṇi, Mañjuśrī or Samantabhadra is at stake (Lopez 1995, 21-2).

To mention who heard the Buddha’s teaching would label the Mahāyāna *sūtras* as secret and exclusive; only certain groups might access the *sūtras*. The attribute of exclusivity was in conflict with Mahāyāna goals since the *bodhisattva* path encouraged its followers to save more human beings before they attained Buddhahood. By leaving the hearer (“I”) anonymous, it indicated that the *sūtras* are able to be heard and comprehended by anyone with the qualification of faith.

The Buddha, as described in the various discourses in the canon, interacted with human and heavenly beings. The opening phrase of Mahāyāna *sūtras* indicates that the discourse has been heard and recited. In *Kṣitigarbha Bodhisattva Sūtra* we can read the prologue of “Thus have I heard: At one time the World-Honoured One sojourned at the Trāyastriṃśa (P. Tāvatiṃsa) heaven and was preaching on his mother’s behalf ...” (Pitt 2005, 6).

In addition to his teaching in the heavenly word, the Buddha also encountered non-human beings. The beings residing in non-human realms were said to hear the *dharma* spoken directly by the Buddha. Beings other than human, namely spirits and deities, were mentioned in various discourses such as *nāga*, *gandharva* (P. *gandhabbā*), *asura*, *preta* (P. *peta*), *yakṣa* (P. *yakkha*), *Indra*, *Brahmā*, *Māra*, etc. (Lamotte 1988, 68) (Walshe 1995, 37-46).

The opening phrase mentioning the location where the Buddha delivered his sermon will create some speculative questions. Ānanda and his attendants did not accompany the Buddha when he ascended to heaven to preach the *dharma*. The questions of “Who accompanied the Buddha when he gave the sermons at heaven?” and “Did the Buddha tell the story to his disciples on earth or did the deities write the *sūtra*?” have created room for speculation. By logical reasoning, the Buddha would repeat the same teaching to

human beings on different occasions or the gods (*devas*) would transcend to the world to disseminate what they had heard directly from the Buddha.

These interpretations are required in explaining the Buddha's sermons that were not heard by his human disciples. The likelihood that the *dharma* would be kept as hidden treasures in heavenly worlds was high. They will keep the *dharma* until human beings are able to comprehend it in the future. By the assistance of the Buddhist masters, lay followers with sufficient qualifications of faith are able to comprehend this *dharma*. Although it was revealed a long time after the *parinirvāṇa*, the *dharma* is still considered as *buddhavacana*.

## Six Requirements of Mahāyāna Sūtras

To prove that the *sūtras* are spoken by the Buddha, they have to meet what are known as Six Requirements. These requirements will determine the reliability and validity of the Mahāyāna *sūtras* to serve as *buddhavacana*. The opening of the *sūtras* must incorporate the elements of: belief, hearing, time, host, place and audience. One example is drawn from the *Diamond Sūtra*, Chapter 1.

We can read:

Thus I have heard. At one time the Buddha was staying in the Jeta Grove of the Garden of the Benefactor of Orphans and the Solitary together with a gathering of great bhikṣus, twelve hundred fifty in all.

The opening of this *sūtra* meets the Six Requirements as follows: (1) *Thus* is the requirement of belief; (2) *I have heard* is the requirement of hearing; (3) *At one time* is the requirement of time; (4) *The Buddha* is the requirement of a host; (5) *In Śrāvastī in the Jeta Grove of the Garden of the Benefactor of Orphans and the Solitary* is the requirement of place; (6) *Together with a gathering of great bhikṣus, twelve hundred fifty in all* is the requirement of an audience. This *sūtra* meets the criteria of the Six Requirements so that this *sūtra* was spoken by the Buddha. *Buddhavacana* does not depend on when the *sūtra* was produced or written (Heng 1974, 46-7). Mahāyāna *sūtra* that conforms with the Six Requirements can be said to be *buddhavacana* and the time when the *sūtra* is produced does not matter.

## Early Mahāyāna Buddhism and Buddhavacana

The word *buddhavacana* may be defined more precisely as the words actually spoken by the Buddha when he proclaimed his doctrine and framed rules for the order of monks. These words are preserved in different collections of sacred scriptures in the early Buddhist schools.<sup>27</sup> Some scholars refer to *buddhavacana* simply as the words spoken directly by the Buddha. Yet, since the Buddha's teachings were transmitted orally, how to determine which words were actually spoken by the Buddha became an increasing problem.

This part discusses two theories on *buddhavacana*. Firstly, that *buddhavacana* ended after the First Council. When the Buddha and his great disciples (*arya-śrāvaka*) passed away, no *sūtras* were produced at a later stage. Secondly, that *buddhavacana* continued after the First Council in the form of new *sūtras*. The new *sūtras* are said to have been *dharma* taught by the Buddha to both humans and heavenly beings. Those *sūtras* were then revealed by Buddhist masters after the Buddha's passing, and were treated as *buddhavacana*.<sup>28</sup> The argument that the teachings most widely accepted by most Buddhist schools can be classified as *buddhavacana* is also explored.

### Firstly, buddhavacana ended at the First Council.

Ānanda, as the Buddha's personal attendant, played a very significant role in the First Council. Ānanda was believed to have heard the Buddha's discourses directly, and retained them directly from the Buddha. During the joint recitation of the *dharma*, Ānanda had to verify the context and arrangement of the *sūtras* (MacQueen 1981, 305).

The *sūtras* produced by the First Council were called early Mahāyāna *sūtras*. These *sūtras* are portrayed as the direct record of the Buddha's speech. Some scholars argued that although *sūtras* from the First Council may be categorised as *buddhavacana*, Ānanda was not a direct witness to all of the Buddha's discourses. Further, not all of the discourses that form the basis for *sūtras* were in fact spoken by the Buddha.

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<sup>27</sup> Karunaratna, Upali. *Encyclopaedia Buddhism*, s.v. "Buddhavacana", Colombo: Department of Buddhist Affairs, Ministry of Buddhasasana, 2003.

<sup>28</sup> G. MacQueen wrote two excellent articles on "Inspired Speech in Early Mahāyāna Buddhism." See MacQueen (1981, 303-19) and (1982, 46-65).

The Buddha held a position of control over all expression of *dharma* and *vinaya* when he was alive. In brief, utterances or sermons by people other than the Buddha were accepted as the basis of *sūtra* only with his certification. There were three modes of certification to determine whether Mahāyāna *sūtras* are *buddhavacana*: approval after the event, approval before the event and authorisation of persons.

*First mode.* Someone gave a discourse; the hearer of the discourse subsequently repeated it verbatim to the Buddha; the Buddha gave his approval of it. The discourse was considered as *buddhavacana*.

*Second mode.* The Buddha invited someone to give a discourse on his behalf. Even where such discourses were not followed by certification after the event (as they frequently were) it was clear that they were to be considered as ‘*buddhavacana* by permission’.

*Third mode.* This mode would refer to the Buddha’s noble disciples (*arya-śrāvakas*). They had acquired wisdom and possessed the ability to speak the *dharma*, considered as authorised by the Buddha. Their words were certified in advance (MacQueen 1981, 309).

After the Buddha’s *parinirvāṇa*, the first two modes of certification became impossible. After the Buddha’s noble disciples died, there is no possibility of the *dharma* being preached under the third mode of certification. Consequently, *sūtra* production must here come to an end.

When these three modes of certification are taken into account there remain very few *sūtras* in the canon that are based on discourses presented as neither given by the Buddha nor certified by him. These arguments supported the theory that after the First Council, the production of *sūtras* classified as *buddhavacana* ended.

### **Secondly, buddhavacana continued after the First Council.**

Issues arise when we are talking of Mahāyāna *sūtras* produced at a later stage, after the First Council. Since some major Mahāyāna *sūtras* were translated (or written) during the first and second century CE such as Aṣṭasāhasrikā Prajñāpāramitā Sūtra, Larger Sukhāvātīvyūha Sūtra and Saddharmapundarīka Sūtra, the Buddhists from non-Mahāyāna traditions believe that they are not *buddhavacana*.

After the Buddha’s *parinirvāṇa* and the passing away of his noble disciples, some remembered material was added to the *sūtras* collections as long as it harmonised well with the existing corpus in style and content, and no contradictory doctrines were found. The new *sūtras* were different in style and tone, but were treated as the ‘word of the Buddha’ through various devices.

Firstly, through meditative visions and dreams, the *sūtras* were seen as the inspired teaching as if spoken by the still-existing Buddha. Secondly, the *sūtras* contained the teachings of the same kind of perfect wisdom referring to the *dharma*. Thirdly, the *sūtras* contained the Buddha's teachings that were hidden in *nāga* (serpent-deities') world (Harvey 2004, 90-1). Mahāyāna Buddhist masters played significant roles in revealing the hidden teachings in the future. They then disseminated the teachings that were not heard directly by the Buddha's noble disciples as the new *sūtras*.

There was an interesting event at the end of Fourth Council in Kashmir. After recitation of the texts, it was settled that the text acknowledged by the eighteen schools were all treated as "the words of the Buddha". King Kaniṣka had all the treatises inscribed on copper-plates and had them enclosed in stone-boxes and deposited them in a stupa made specially for the purpose (Dutt 2003, 17).

The certification of *buddhavacana* took place approximately five centuries after the Buddha's *parinirvāṇa*. This factual evidence demonstrated that the Buddha's doctrines and disciplines were classified as *buddhavacana* as long as they were compiled and harmonised based on existing texts. The time when the existing texts were produced did not matter. The new treatises still served as the true teaching of the Buddha, *buddhavacana*.

## Conclusion

After the Buddha and his disciples passed away, Theravādins claimed that the authentic teaching of the Buddha, *buddhavacana*, ended. Mahāyānists held a position that *buddhavacana* continued. Some of the Buddha's teachings that were transmitted by oral tradition would be revealed, understood and written even after the First Council. Mahāyāna *sūtras*, either originated in early or later phases of Mahāyāna Buddhism, are *buddhavacana*. Although Mahāyāna *sūtras* were beautifully composed, they were not merely literary works by authors or poets. The phrase "Thus did I hear (*evaṃ mayā śrutam*)" supported the evidence that his disciples, laity or gods had heard the Buddha's teachings and disseminated them to others by oral tradition. The rapporteur, represented as "I", does not point to Ānanda only, as believed by Theravādins, but may indicate human or heavenly beings. The prologue of Mahāyāna *sūtras* contain particular phrases indicating that the *sūtras* were spoken by the Buddha. To be valid and reliable, the *sūtras* must meet the six requirements of attributing *buddhavacana*, i.e. requirements of belief, hearing, time, host, place and audience. The true teaching of the Buddha may be found in different schools. After being compiled and harmonised across the scriptural text, the new treatise will carry the attribute of *buddhavacana*.



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# Guidelines for Driving Local Potential to be Strong and Sustainable in the 21<sup>st</sup> Century



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## ABSTRACT

The mainstream development paradigm that has long existed with the world population is capitalist developing system that was beginning to show up in the 16<sup>th</sup> century. The development paradigm was made necessary for the world population to begin as fast as possible in order to achieve growth in various dimensions. Especially, material growth and continued to show its effect till towards the ending of 19<sup>th</sup> century and during 20<sup>th</sup> century, which was called “Post-Industrial Society or Information Society” where all corners of the world can easily be linked together without stress. Under development main stream that focusses on the growth of basic economic structure and its current in existence. Not only does the world population need to encounter changes at macro stage, the results are also evident on national population, both urban centers and local communities of different countries need to find a paradigm for alternative development. In order to create balance a development and operates alongside with the flow of capitalism under the third wave. This era of globalization and Borderless World with mainstream development in capitalism globalization that has pounce down the increase flow of capital mobility, labor resources, knowledge and information dissemination that flows into the country. As a result, countries with open economies like Thailand are inevitably affected by both positive and negative effects of change under the third wave, both on economic structure, social, politics

and the livelihood of the population. Moreover, Thailand has to adjust to the changes that have occurred. Therefore, adhering to developing guidelines that will enable the country maintain its Thai identity and control sustainable development alongside with response to the new era of mainstream development. Thai society might not be able achieve that, However, the concept of development should be emphasized in three main areas such as; Making people the center of development. Ability to compete on world stage alongside the creation of balance development simultaneously.

*Keywords:* mainstream development, Thai society

## Introduction

These reasons makes the author sees that, Basic concepts for national and local development under the dynamics change of the modern world to be in the same direction. Development concept of that focuses more on joint integration from all sectors of society, both public and private including the population should be empowered. By allowing people to be the center stage of development in every dimension in order to step into sustainable development or can be said as. Country and the community development is the responsibility of everyone in the society, It is not mandatory for the government to formulate policies and guidelines for development. This is a change from the old government management concept during the 19th and 20th centuries, where important was placed on development as the duty of the government. The author considers that 21st century should focus on the development of power distribution and joint integration at all levels in society. They must be responsible for one thing or another within themselves. The government is responsible for the provision of basic services to the people and the society and society are responsible for supporting the government and offer service to public. The people always have a responsivity to the society and the government. It is a circle, which plays a vital role in the development of countries and communities in order to deal with the modern world that need to relate with each other under development role. So they can develop together, However, Based on foundation or development at the local community level.

## Content

For this article, the author will analyze guidelines for driving local potential to be strong and sustainable in the 21st century. The study content is divided into five sectors: (1) government and local development in the past; (2) effect of government development; (3) a visionary for strong local development; (4) guideline for driving local potential to be strong and sustainable 21<sup>st</sup> century (5) conclusions and recommendations. The study contents are as follows;

### 1. Government and local development in the past

Since the inception of the first National Economic and Social Development Plan (1961) till date, where the first economic development plan between (1961-1966). In the name of the plan, there was only a specific word “economy” and there is no “Society” included in the plan’s name because the plan only focuses on economic development. It was an era

of “free flow of water, bright light, good roads and job opportunities”. However, it was not successful as it should have been. The second National Economic and Social Development Plan (1967 - 1971) added the word “society” to the plan. Because they perceived that in the first development plan, social issues were neglected, and this however cause problems in the society. The third National Economic and Social Development Plan (1972-1976) was a continual development from the second plan. Development result started having environmental problem and the destruction of natural resources, (The usage of natural resources to develop were not worthy).Therefore, the fourth National Economic and Social Development Plan (1977-1981) turned its attention to environmental and natural resources. Nevertheless, in terms of putting it into action and practice it does not work out as a useful solution. Then the fifth National Economic and Social Development Plan (1982-1986) was a continuous plan from the fourth plan in order to allow practical action achieve its goals. The sixth National Economic and Social Development (1987-1991) was an extended plan of the fifth development plan. In terms of putting into action, it focuses on economic development and neglect society issues. Social problems start to impact fatal results and are more complicated. Environmental and natural resources were all damaged and degraded and natural resources were used in an unworthy manner. The seventh National Economic and Social Development Plan (1992-1996) adjusted the plan, emphasizing balance in all aspects and adhere to sustainable development principles. However, in terms of practical actions the plan does not achieve its objectives but modernization occurred but there was no development. The eight National Economic and Social Development Plan (1997-2001) focused on the development of “people”, but in terms of practical actions face economic crisis. The ninth National Economic and Social Development Plan (2002-2006) was a continuous plan from the eight-development plan. It focuses on all kind of reform system, by flipping crisis into an opportunity, it focuses on community and economic foundations. As the development plan was entering the 3rd year, evaluation on the plan are in need in order to crosscheck the result of the development plan. At that time, the reform of every system are seen explicitly such as; politics, government, economy, society, law, health and education. All the goals of this development plan are for people. In the past, strategy for strengthening the community and society as the foundation of the country under the tenth National Economic and Social Development Plan (2007-2011) is still facing major changes in different context. Both those that are opportunities and constraints to the development of the country. Therefore, it requires the preparation of people and systems to be in an immune state. That is get ready to change and the influence it may cause by probably relying on

“Philosophy of Sufficiency Economy” which is a guideline for holistic integrated development. “People are the center stage development”. From the eight and ninth development plan it, attaches great importance to the gathering of social power from all sectors to participate in every stage of the plan. Also, create a network to drive development strategies into action including continuous evaluation result of the development plan performance. The eleventh National Economic and Social Development Plan (2012-2015), according to 3 vision, 3 missions, 3 objectives, 4 main goals and 7 strategies based on contextual studies as well as strengths, weakness, opportunities and Threats of Thailand<sup>4</sup>. Thailand Vision is fairly stable and immune to change”, The 3 missions include the development of production and services, creation of fairness and reduce social inequality and the creation of immunity against crises. The 3 Objectives are to allow sustainable resources and environment, Thai people live together in peace and are ready to face change happily. The 4 main goal includes: strong and balanced economy, ability to compete, thorough social security and happy Thai society with good governance. The 7 strategies include; create a strong and balance production base, creating a conducive environment for production, trade, investment, human development both knowledge and morals, and social stability.

## **2. Effect of government development**

The development of Thailand over the past years, starting from the first National Economic and Social Development Plan in 1961 to the eleventh plan 2012 - 2016, the evidence of mistakes and the consequences which occurs are seen everywhere. They are concluded below;

1. Local characteristics lose their solidarity, which serve as the heart of their community i.e. members of the community prefer to live alone without interfering or interact with other members. there is lack of cooperation, members became less generous to each other including the survival of themselves rather than the survival of the community there are also temporary and permanent immigration.

2. High community characteristics depends on external factors; They are controlled by external factors and determine the changes in every aspect of the community such as economy, society, politics and environment. The community has a low bargaining power. There is less freedom and less self-selection.

3. Community characteristics that solve problems by themselves of cannot even solve a problem. Example; Problem usurpation and destruction of natural resources from both outside and within the community itself. Environmental degradation problems. Occupational

problems such as debt, land, social problems (such as: teens violent, drugs and neglected children) crime, AIDS, etc.

4. Development conditions in various areas in the community is not sustainable. Potential and local intellects are abandoned. The community is in a state of lack of foundation and identity that will make them sustain by themselves.

5. A community that lacks strong leadership and lack of linked relationship with external community in a form of development network, learning network and management network.

6. Communities that lack vision and it's development plans. Member's participation process in every aspect is a development plan.

7. Community that is still lacking participation, self-evaluation in terms of action carried out and development in various fields in order to show and prove transparency so as to learn and improve themselves sustainably.

In conclusion, the condition of most Thai community in the past were been developed as a weak community. There is no characteristic of strong community. After the economic crisis, during the eight to tenth development plan, the development guidelines aimed at building the community strength. However, many communities and the public are still addicted to their formal ways of life in all related context. Both political and government find it difficult to adapt, many people knew and understand but they do not want to adapt to the development of people, which is considered as an important goal for local development.

### **3. Visionary for strong local development**

Local community strength flow to the creation of strong community in to for them to possess the ability to manage themselves or develop themselves into a strong community and attracts interest from all sectors in an era where power distribution are been awarded to local community. It was found that, communities that are good example of strong communities can be characterized as a strong local communities in the following ways<sup>5</sup>.

1. The community must have a learning process especially community leaders and members of the local community must develop their own potential into a leading idea community. They must be a sacrificial example, Hardworking, Self-discipline and most importantly, they must be able to work with others.

2. The community must be a learning center. The pursuit of learning can be done in many ways, such as self-learning, group learning, and learning information in various



fields. Both Economic, social, political, and community-based knowledge that results from shared practices or experiences. This will make the knowledge acquired from learning from each other pass through the exchange of ideas and information together and enable decision-making in community activities. Therefore, a learning community allows the member of that community learn together, which serves as the starting point joint community development. Because the learning outcomes will lead to the thinking of how to jointly develop their communities.

3. Community needs leaders with community leadership skills. However, the leader must be the one coordinating member's idea, give opportunities to members to express their opinions, the leaders must not monopolize his idea or act as the owner of the community. The leader must be ready to learn and exchange information and opinions with others, make his/herself available to the community always and jointly be active in the community. In summary, the leaders who can make the community stronger is the person that connect different ideas of its Members and community organizations in order to implement it appropriately.

4. The people in the community must appreciate their community. The members must realize that they own the community are willing to take responsibility of every problem with other people equally and friendly. They must accept the potential of each other and accept the difference between members. They must take part in community problem solving.

5. They community must have loyal members. There are community members who sacrifice and work for cherishing the community. There are things that co-anchor them together within the community such as; temple, relatives or social relationships, this will make the community feel lively including the spirit of the community. This will cause abundant joy of happiness and tremendous power. These occurrences are long time result that makes people and communities happy. Therefore, spirit of the community is what happens after the community members shows their loyalty and appreciation to the community. Apart from the fact that is makes the community stronger, it is also an important foundation for strengthening the community in other areas as well as to make the community members stronger. Because it's a way of making the community members have a strong heart and be ready to work develop the community together.

6. It is a community with a strong community organization: The people are been organized together with a loyal and conscious mind to the community and the spirit of the community. They jointly help solve community problem, which is as a result from joint learning not anyone doing what he/she likes.

7. It is a community with good community management: the member of the community has the ability to manage themselves and the community. Especially the community master plan, by organizing the process of community forums, there is operating systems that linked with local organizations and there is an evaluation of local community development.

8. It is a community that has community network by having a process of linking members and community organizations together with effective communication and public relations, which however, results to strong joint conscious mind of community members and community organizations.

9. It must be a self-reliant community. Members and different organizations in the community must be strong enough to help or be make the community self-reliant. Both economically, Politics and Government, Society and culture in peaceful and crisis. This is a desirable sustainable development.

10. It must be a happy and peaceful community. Strong community need to develop quality people. In particular, empowering local community along with being virtuous and happy. When people come together and build a strong community, it will makes people and the community peaceful.

#### **4. Guideline for driving local potential to be strong and sustainable 21<sup>st</sup> century**

1. The management process of strong community are by promoting collaborative learning methods, joint experimentation including reinforcement or former groups to be more stronger. Focus on the potential readiness of the community linked with the process of making a living from the individual person to the community level. Consider modesty and adequacy, including good standard of living before connecting with outside community and society. There is a systematic process of knowledge management; there is a learning network, both inside and outside the community and also support community that are in different group together in having the capacity to develop themselves more. By opening public spaces for continuous activities, disseminating of useful information through academician, media, local and national media including the improvements to the legal mechanism, regulations and fiscal measures to facilitate different sector join forces in building a strong community.

2. The management of community knowledge and learning system into a systematic and up-to-date. Both household information, information on significant community potential such as: status of different groups, community activities, economic capital, natural resources

capital, local wisdom and intellects, and philosopher or natural leader in the community, the search of local history and community culture. This can be arranging in community map that can be easily access by community members and used as a basis for managing community resource and determine alternative developmental options that fit their lifestyle. There should also be continuous learning process in the community. They should think together, work together and jointly determine guidelines development activities of the community based on the principles of self-reliance, resources potentials, intellects, way of life, culture and local environment. Encourage the philosophers, leaders, those who transfer knowledge and local intellects through learning and knowledge management in the community and also supports the management of research and the creation of new knowledge that is consistent with the diversity of community capital, along with the restoration of folk knowledge. Support the role of local researchers with academicians in participatory action research that mixed local intellects and technology.

3. Immunization of community to face future changes are done by promoting family stability, management of social services in the community, impacting of good values, creating of interdependent and inter-community relationships systems equally with religious and cultural contexts, and the protection of community rights. Including the monitor and help when the community is facing various disasters. Build a stable family, have good relationship, strong ethics within the family. The organizing of activities also linked the role of the family with educational and religious institutions regularly. Link Community Learning center and empower livelihood stability for the people in the community. The creation of life insurance, social welfare, food stability, health and housing security, consumer protection and human right security.

4. Creation of economic stability in the community by integrating production processes, based on potential and strengths of the community. Focus on production for sufficient consumption within the community. Cooperate with the private sector to invest and create occupation and income that is been allocated to the community. Including promoting the role of women in driving the community economy and leads to the solution of poverty. Encourages the community to have different types of groups and make a fairly agreement. Support joint investment between the network of community organizations with local government organizations or the public sector or state enterprises by using local resources.

5. Support the use of Thai intellectuals and local culture in creating value for goods and services with high market opportunities such as; healthy foods, handicrafts, health services, tourism services, etc. By maintaining strong local identity when intellectuals and local culture are extended commercially. Develop the incubation of community enterprise system together with the creation of new entrepreneurs including the development of marketing knowledge, production knowledge on unique products; develop product standards, branding, management of intellectual property and skills for career development of different groups. Including people with disabilities, which is in accordance diverse careers in the community in order to reduce economic hardship.

6. Empower communities to live together with natural resources and environment in peace by supporting and promoting community rights and participation processes in conservation, rehabilitating, develop and utilize, and increase efficient management of natural resource and environment in local area. By creating community awareness on the value of natural resources and environment on their livelihood. Also, distribute management power of local natural resource management to enable the communities possess the potential to engage with the state in conservation process, restore and develop natural resources and environment effectively. Support community mechanisms and networks in managing and protecting natural resources and environment, which are link to the production of the community's livelihood. However, includes opportunity for compensation if the community resources are being destroyed by other activities outside the community.

7. Strengthen capacity and knowledge of local administrative organizations in the management natural resources and environment to be main partner in conservation and restoration in the management of natural resources and environment together with communities and related parties such as; management of forest and conserve and restore watershed, mangrove rehabilitation, the management of local eco-tourism etc. By adhering to fair and equal share of benefit.

8. Promoting the role of partnerships with community development in developing a strong and self-reliance community, make the communities up to date about change. Make it a good and livable community; create a linked connection between the community as well as a network to expand the development for the whole country. Each partnership, both the development of government, cause links to plans at all levels starting from the national development plan, government administration plan, province group strategy, local and community plan. Improve the rules, law including changes in the thinking level of government officials in solving problems and develop a holistic community. They are

potential contributor to the community; they provide conveniences to the citizens to be able to operate by themselves until they understand practical guidelines of sufficiency economy and increase their role in the operating and supporting of joint/corporation in the community for them to have increase amount participation.

9. Promote local government to implement community plan with the allocation of budget for local development and push the operation under community plans in order to achieve concrete results. By mobilizing resources within the area, both from the public, private and community sectors in order to build participation and ownership, which leads to the development of the community by the community itself and for the good and benefit of the community. Develop a monitoring and evaluation system for the community and make an indicating measure for the measurement of strength within the community in different aspect.

10. Promote private and community sector in support of research and development. In order to create more knowledge and elevate local intellects. Make research with the community, become a partner with the community in extending local intellects, coordinate and create a balance between economic and community sector (Public / community) in order for them to jointly think together, work together and jointly develop community database. Specify guidelines for developing the community activities based on self-reliance development skill, conscious of potential resources, intellects, their way of life, culture and local environment. By analyzing information pertaining to the problem and causes of the problems in the community, put them into real life practice based on knowledge and potential of the community. Go on excursion and exchange new ideas from the network and create a community plan, which includes participation.

11. Promote other social institutions. Allow NGOs have a vital role in terms of knowledge management and transfer knowledge to the community. Allow the NGOs helps strengthen the community to participate in conservation and management process. Allow educational institution/Academicians, as the main researcher in doing a community-based. Decode the knowledge that lies within the local intellects into an open knowledge for everyone. As well as being an information source and consultant to the community and create community empowerment programmed in order for them to manage the knowledge in their own community. Create a learning process for the community, including the extension of local intellect with modern technologies that the community can use in building more value that is economical to the community.

12. Encourage religious institutions to impute right attitudes and right practices in their way of life in order to create immunity and allow religious personnel serves as a good example in their sufficient lifestyle. They should be a center stage for the people in the community in order to participate in family development including the community and national level.

13. Promoting media organizations as the center-core information flow, which are beneficial to the adaptation measure of the community. Distribute accurate information to the community, effect of free trade, consumer protection both goods and services, including understanding process and realizing the rights of the people in the community, as well as creative content in the society in all form. In order to create and strengthen the immunity of children and families and give opportunities to children to take part in creating creative media such as; media that reflect the care of natural resources and environment, social monitoring and dissemination of knowledge.

## **Conclusions and recommendations**

In conclusion, the guideline for driving local potential to be strong and sustainable in the 21st century should promote participation in development. The participation of everybody in all sectors in the development process gives opportunities to the people to develop the potential of solving problems by themselves. For their benefit, their family and the community as well as to respond and spread development to every area. Therefore, development of the 21<sup>st</sup> century will focus on the strengthening local community to be self-reliant. By using a stable community economy is a lead and use it as a base for upgrading the income and quality of community people life in the future. However, the private sector, NGOs and public organizations sectors need to strengthen the role of the government, who is the former supporter of development. This is going to be a synergy development, therefore, leads to sustainable strong and stable local community.

The authors was able to synthesize the above principles into suggestions within framework of local community development. 1) In terms of technological advancement, which is to meet basic human factors. Such as, production technology, awareness of information, public utility and medical technologies. Not all these do include knowledge and the utilization of local intellects for the development of the community. 2) In terms of economic stability, which is a result of balance in production and consumption in order to make the people in the community have perfectly adequate lives of their own and families

under the community context and the society as a whole. 3) In terms of sustainable natural resources. The utilization of natural resources, that put in mind to create balance in the ecosystems of the community. in order to have sufficient consumption. 4) In terms of mind and ethics. The people in the community must have faith in self-reliance. They must have a heart to develop and create a strong community. As well as moral and basic ethics as a framework for living together in the community. 5) In terms of social and culture, the community has a traditional social capital, which ties their relationship together. There is community leader and community networks who coordinates in all aspect of community development in order to create participation, which will lead to sustainable co-operation among the people and communities. By adhering to the main principle of the community and local development which area: Values and principles of community democracy, which focuses on community participation as an important factor. This characteristic is a way of creating motivation in development in order to draw people's attention to the importance of solving local community problems together. Through work anchor, which emphasizes on joint decision making of all related parties that linked holistically both in terms of relationship within the community and the extension of participation in the community. Based on the joint utilization of community funds thereby, adhere to this development principle as a strong framework. This will lead to an increase in process and selection of appropriate mechanisms alongside with working mechanism, which is an external supporter such as; NGOs and government agencies through working process outside the community. The most important thing is participation process; they must encourage each other to participate in the development of every sector in the community as much as they can.

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# Rural Tourism Management Accroding of Sufficiency Economy Philosophy in Thailand



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## ABSTRACT

In Thailand, community-based tourism has been used as an important tool for economic revitalization and poverty elimination in over 150 rural communities both in a remote and an urban fringe area, which is associated with the philosophy of “sufficiency economy” applied in agricultural practice in terms of “sufficiency economy agriculture” and the national campaign titled “One Tambon One Product (OTOP).” It is assumed as a model for sustainable rural tourism development in rural Thailand, which has never been evaluated its performances in overall. Tourism has played a significant role to economy by attracting foreign revenues of about four billion baht a year. Tourism also leads to the expansion in some linkage industries such as hotels, restaurants, transportation, retail and souvenir stores and so forth. All of these contributions cause the growth of GDP, employment, export, investment as well as the government expenditure. The Tourism Authority of Thailand (TAT) has put emphasis on the sustainability of tourism development and conducted a so-called Sustainable Tourism Development Plan which aims to balance the triple bottom line, including, economy, environment and society, while mixing in His Majesty the King’s “sufficiency economy” concept.

*Keywords:* Tourism Management, Sufficiency Economy

## 1. Introduction

The 9th-11th National Economic and Social Development Plans revealed vision of the country development on quality social development. This placed the importance of balance, adequacy, and smart people with code of conduct, and self-reliance (Office of the National Economic and Social Development Board: ONESDB, 2006). While Thailand is aimed to develop the country's economy and prepared social order, the family institution which plays vital role towards quality of life development of an individual have not been overlook. Thus, the community must adjust its paradigm on moderate livelihoods with reasonableness to build self-immunity for the strong community. This conforms to the policy and direction of the country administration and development on the basis of the sufficiency economy principle in accordance with the Royal Initiatives (Prime Minister's Office, 2005)

The tourism industry is the one of important that stimulate economic growth. The public and private sectors to promote the campaign for foreign tourists by empathize the souvenirs are OTOP products with a focus on quality and value added. Cooperation is the process of groups of organisms working or acting together for common, mutual, or some underlying benefit, as opposed to working in competition for selfish benefit. Community has been promoted both the tourism project and the One Tambon One Product project, both of which have been funded by the government to improve the well-being of the community. In the present, found that the group of One Tambon One product is not cooperating with the group of tourism, resulting in the product being made inaccessible to tourists for sale as a souvenir, making the product surplus. It should study the cooperation network for product development with tourism in accordance with the philosophy of sufficiency economy to be concrete and sustainable in each community.

The local hosts are very important in tourism. One critical key factor of sustainable tourism development is local people. Some local communities have an ability to conduct their tourism based on the concept and principle of community- based tourism; the concept that can be accompanied with the OTOP model. These can increase positive investment atmosphere down to the locals. Moreover, the local communities' sense of belonging of and pride on their cultural and natural assets can be enriched by getting them involved in tourism planning and development process, so that they help protect their resources and care for the physical environment and the ecology in their area. Additionally, the most important aspect that should also be firstly prioritized is human resource development. Knowledgeable and discerning personnel will be able to apply and implement the established policies into

practice with the highest level of effectiveness, efficiency and productivity. Trainings and capability endorsement programs can be initiated particularly in the fields of professional tourist guide and foreign language skills, knowledge of history and cultures of attractions, and of tour business units. Trainings and workshops of special skills for small and medium entrepreneurs must be initiated in order to produce more quality human resources to serve the industry. There must be cooperation of public and private sectors. Additionally, trainings for managerial position should be carried out.

## **2. Rural Tourism Management**

Rural Tourism generally refers to visits to places outside major metropolitan areas which specifics agriculture-based activity (Lane, 1994 and Melson, 2012). However, the concept has developed over the years to become a complex, multifaceted activity where it is no longer viewed as just tourism taking place in the countryside and agricultural concerns. (Melson, 2012). In particular, rural tourism extends beyond farm based tourism it includes special interest holidays, nature-based and ecotourism holidays, walking, climbing, cycling and riding holidays, adventure, sport and health tourism, hunting and angling, educational travel, arts, heritage and historic recreation, festivals and events, food and cultural tourism, and in some areas, ethnic tourism (Lane, 1994; Butler et al, 1998; Hall et al, 2005; Gorge et al, 2009; Wijaya, 2013; Sillignakis, 2014).

Consequently, these notions are likely to promote forms of rural tourism supply which build on the inherent character of rural areas, notably their attractive natural environments, original local culture and traditional systems of land use and farming (Bramwell, 1994). Rural tourism, therefore, is identified as a tool for rural revitalization where a socio-economic imbalance (Torre et al., 2013) by the characteristics of rural area, which include small settlements, low population densities, land use, agrarian and forest-based economics, traditional societies, and community identity and heritage (Bramwell, 1994; Okech et al., 2012: ). From this array of varying definitions, one point to clarify definition in my opinion is describing in terms of the word “rurality” which is associated with the characteristics of rural spaces, areas where rural communities exist and rural activities occur (Kikuchi, 2010). This is because all tourism which takes place in rural areas is not rural tourism but it can be “urban” in form such as theme parks and leisure hotels (Lane, 1994a). Tourism growth can be an urbanizing influence, which by destroying rurality, a unique selling point for holidays in rural areas (Lane, 1994b).

Rural tourism has advanced and diversified in time and space, becoming an element of the rural development policy (Baltes and Ciuhureanu, 2010). Rural tourism in this study focuses on agrarian community in a remote and urban fringe area. Rural tourism in the remote area is examined by many scholars due to attractive rurality. Rural tourism is well-adapted and successful in Europe due to a balanced development method to protect and capitalize patrimony. The rural travel product is considered as a fundamental equation: accommodation in an agro-tourist boarding house = holiday in a village + spending free time in the rural surrounding. The elements of this equation are the crucial strategies to attract tourists spending their holidays in the rural hinterlands. Furthermore, the travel trips' motivation in the rural areas is represented by the unchanged natural environment by traditions and habits, by the activities practiced in these surroundings. One of the countries with the success experience is France (Baltes and Ciuhureanu, 2010). Focusing on Asia, rural tourism was first positioned as an important measure to realize positive changes in depopulated farm villages. In Japan, the agricultural experiences along with farmer enthusiasm are used to attract visitors which is becoming of value to developing tourism as a form of rural diversification (Wijaya, 2013). In Taiwan, rural tourism has promoted by two methods. One is to proceed from the agricultural products, to provide fresh fruits and vegetables, organizing agricultural festivals to attract urban dwellers to rural areas. Another way is through the rural community building to create and shape the characteristics of rural communities to provide a quality living environment, urban residents away from the metropolitan area to relieve work pressure (Yung Feng and Ching Lee, 2013).

### **3. Sufficiency Economy**

Since Thailand has transformed to a newly industrialized country over the past two decades, national development has centered on urban-based industrialization and expanded global trade through direct foreign investment and international capital flows. However, inequalities in income and wealth distribution between urban and rural areas emerged as critical social and economic problems. In order to solve such problems, the government has promoted the community-based enterprises (CBEs) for additional source of income for in rural and farm households since the 5<sup>th</sup> National Socio-economic Development Plan (1982-1986) (Natsuda et al, 2011). Until 1997, Thailand encountered the Asian Economic Crisis, the "Economic Self-Sufficiency" for sustainable rural development was propagated based on the King's philosophy "Sufficiency Economy" (Routray, 2007). Promoting and

sustaining development, therefore, is the greatest challenge for the government to mitigate the poverty in rural areas. Sufficiency's theme is that a successful development strategy must be an integrated mix of rural, agriculture and community based-private sector initiatives supported by government organizations (Robert and Kanchana, 2007).

"Sufficiency Economy" is a philosophy placing the importance of proper livelihoods (middle path) and self-practices of people in the country of all level, from the family to the community (ONESDB, 2004). Office of the National Economic and Social Development Board applies the philosophy of sufficiency economy to be a guideline for the determination of policies, planning, and project implementation. That is, human resource is the center for sustainable development with balance in economy, society, politics, and environment for happiness and self-reliance (The Chaipattana Foundation, 2005).

The sufficiency economy is a philosophy for moderating the forces of globalization that comprises three elements: moderation, reasonableness, and self-immunity, and it requires two conditions: knowledge and integrity (NESDB, 2007). Moderation is a way to avoid suffering from unreasonable situations. Reasonableness entails planning for causes and effects of relationships in advance. Self-immunity refers to personal approaches to unexpected shocks. Knowledge means accumulating information, local wisdom, and technology for the improvement of human capital, and integrity refers to ethics and virtues, patience, honesty, and greed control (Calkins, 2012; Jitsanguan, 2012). Reasonableness indicates moderation, and moderation builds self-immunity, and self-immunity is a requisite for reasonableness (Fig. 2-3). Sufficiency economy practices on the middle path to withstand internal and external changes regarding economic, social, environmental, and cultural factors (Mongsawad, 2009) and that can be applied in any fields at all levels, but particularly in agriculture (the new theory); these practices allow farmers to become self-sufficient, self-reliant, and frugal in a three stage process.

#### **4. Conclusion**

Thailand's social and economic plan relates to tourism promotion policies. The sufficient economy philosophy is accepted to apply for both public sector and private sector. This approach can use for risk protection and for solving problems in households, businesses, communities and the country. Economic development must be done step by step. It should begin with the strengthening of our economic foundation, by assuring that the majority of our population has enough to live on. Once reasonable progress has been

achieved, we should then embark on the next steps, by pursuing more advanced levels of economic development. Here, if one focuses only on rapid economic expansion without making sure that such a plan is appropriate for our people and the condition of our country, it will inevitably result in various imbalances and eventually end up as failure or crisis as found in other countries. Since then His Majesty the King developed the concept further which can now be summarized as Sufficiency Economy is a philosophy that stresses the middle path as the overriding principle for appropriate conduct by the populace at all levels. This applies to conduct at the level of the individual, families, and communities, as well as to the choice of a balanced development strategy for the nation so as to modernize in line with the forces of globalization while shielding against inevitable shocks and excesses that arise. Sufficiency means moderation and due consideration in all modes of conduct, as well as the need for sufficient protection from internal and external shocks. To achieve this, the application of knowledge with prudence is essential. In particular, great care is needed in the utilization of untested theories and methodologies for planning and implementation. At the same time, it is essential to strengthen the moral fiber of the nation, so that everyone, particularly political and public officials, technocrats, businessmen and financiers, adheres first and foremost to the principle of honesty and integrity. In addition, a balanced approach combining patience, perseverance, diligence, wisdom and prudence is indispensable to cope appropriately with critical challenges arising from extensive and rapid socioeconomic, environmental, and cultural changes occurring as a result of globalization.

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# Scope of Curriculum/Program Public Administration in Thailand



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## ABSTRACT

The curriculum / program of public administration in Thailand, according to the announcement of the Ministry of Education regarding standards for undergraduate and graduate qualifications Department of Public Administration, 2015, which has defined important content in the curriculum and program of Public Administration by all higher education institutions have to develop or improve curriculum and program, both undergraduate and graduate levels within the academic year 2016. Which all program of public administration, which are offered in Thailand in the academic year 2016, much 5 knowledge as (1) Knowledge groups in Organization and Management, (2) groups in Public Policy, (3) groups in Human Resource Management, (4) groups in Public Administration Theory and (5) Knowledge groups in Public Finance and budgeting.

*Keywords:* Curriculum / Program, Develop, Public Administration



## Introduction

Determination of content in the curriculum and program of public administration in Thailand, according to the announcement of the Ministry of Education regarding standards for undergraduate and graduate qualifications Department of Public Administration, 2015<sup>1</sup>, which has defined important content in the curriculum and program of Public Administration by all higher education institutions have to develop or improve curriculum and program, both undergraduate and graduate levels within the academic year 2016. So that, all program of public administration, which are offered in Thailand in the academic year 2016, much 5 knowledge as follows.

- 1) Knowledge groups in Organization and Management
- 2) Knowledge groups in Public Policy
- 3) Knowledge groups in Human Resource Management
- 4) Knowledge groups in Public Administration Theory
- 5) Knowledge groups in Public Finance and budgeting

## With the scope and essence of various knowledge groups, with the following details

### 1. Group of Knowledge on Organization and Management

It is a comprehensive subject matter about the organization, whether it is the organization's formation, the structure of the organization's command line either public, private or non-government organizations, both public and private sectors organization design. This group also covers the study of human behavior in the organization of organizational development. Public administration techniques and management procurement management, quality management, knowledge management and learning organization internal control and audit risk management leadership and teamwork and management innovation. *Example*, Course of Organizational and Public Administrational Management, for course description of Organization and Management: Study about the meaning and importance of the organization and management, management environment Public management, mechanism to development

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<sup>1</sup>Ministry of Education regarding standards for undergraduate and graduate qualifications Department of Public Administration, 2015.

of organizational behavior and organizational structure management Government Organization Design and the process to administration of government organizations.

For group of knowledge on organization and management, there is a relationship with learning standards in each area as follows.

### ***1.1 Morality and ethics***

Group of courses aim to promote public administration to be transparent, fair, and reduce risks within the organization. Cultivate morality and ethics in public administration which is creating moral and ethical values for learners and can be applied in administration within the organization.

### ***1.2 knowledges***

Group of courses will enable learners to understand the principles of organizing both government and other sectors, administration and development as well as understanding the behavior of the organization members, which will result in students can apply these principles to the organization's management, both in solving problems that occur in the organization as well as creating innovation in organizational management.

### ***1.3 Cognitive skills***

Group of courses will enable learners to understand the principles of organizing the entire government and other sectors Management and development as well as understanding the behavior of the organization members which will allow the learner to apply such principles to analyze synthesize complex situations in the organization as well as being able to apply knowledge to research to create management innovation.

### ***1.4 Interpersonal Skills and Responsibility***

Group of courses will make the learners understand the relationships of Individuals within the organization, both government and other sectors. Individual expression behavior enables learners to develop their relationships with colleagues., adapt to society and can develop leadership.

### ***1.5 Analytical, Communication Skills and use of information technology***

Group of courses will enable students to choose information technology in organizational communication with individual groups. Including being able to select various statistics of the organization to analyze and present appropriately

## **2. Group of Public Policy**

As comprehensive course matter about public policy processes Public choice, education and analysis of various public policies, public policy implementation Analysis and evaluation of the feasibility of public projects Public project preparation, planning and management of public projects and analyzing and evaluating the impact of public projects.

*Example, Public Policy and Planning :* Study concepts and theories about public policy and planning types and methods of government policy formulation The influence of the environment on the policy Implementing policies to be defined as plans and projects Techniques and principles of planning Factors affecting policy formulation Bureaucratic interest groups and case studies by emphasizing public policy and planning in Thailand.

**By Group in Public policy**, there is a relationship with learning standards in each area as follows.

### ***2.1 Morality and ethics***

Group of course allow learners to understand the nature and processes of public policy. The decision to choose public policy that benefits the people and most society, therefore will instill in students a responsibility to society be aware of the benefits that will be raised to the public.

### ***2.2 Knowledge***

Group of course will enable learners to understand the principles and processes of public policy. Methods of study, analysis, monitoring and evaluation of various public policies and projects Resulting in learners can apply principles to explain policies and public projects that occur in society, as well as suggest alternative policies and public projects that lead to innovation in public administration.

### ***2.3 Cognitive skills***

Group of course will enable students to understand the principles and processes of public policy, education and analysis of various public policies. Public choice, analysis and evaluation of project feasibility Project writing Project planning and management, project impact analysis and evaluation as a result, learners can apply these principles to analyze, synthesize policies and public projects that occur in both Thai and foreign societies. As well as being able to bring Such knowledge can be researched to create innovation in public administration.

### ***2.4 Skills to interpersonal relationships and responsibilities***

Group of course will make the learners understand the relationships of individuals and groups of people in the context of public policy Negotiation in choosing policy options allowing learners to understand the principles of negotiation and reasoning, assemble and express critical opinions on the concepts and theories of public policy.

### ***2.5 Analysis skills, Communication and use of information technology***

Group of course will enable students to analyze problems of social needs. evaluate the impact of various policy options Determining alternative public policy options on empirical evidence to present with various groups appropriately.

## **3. Group of Human Resource Management**

As comprehensive course on human resource planning in the human resource management organization in the organization human resource development in the organization Wage management, salary and other benefits, performance evaluation and performance management, welfare management recreation and employee relations government human resource management law and conflict management in the organization. The organization, including government organizations, private sector or nongovernment organizations and private sectors. *Example*, Human Resource Management in Public: The evolution of human resource management concepts and theories, the analysis of human resource, human resource planning, Recruitment and selection process. Human resource development, Wage management, compensation and benefits, evaluation of labor performance, the position, appointment, and promotion, organization of central government administration, Discipline and ethics of public servant in government organization, discharging government employee, the trends and challenges of human resource management in the future.

**For Group in Human Resource Management**, there is a relationship with learning standards in each area as follows.

### ***3.1 Morality and ethics***

Group of course focus on resource planning and development. Human in the organization which includes rewarding and fair punishment fair payroll management evaluation and management of fair performance Which will create values and promote morality and ethics for learners.

### ***3.2 Knowledge***

Group of course will help learners understand the principles and processes of management and human resource development in the organization. Enabling learners to understand and apply the principles in the work Human resources As well as leading to the creation of innovation in human resource management in the organization

### ***3.3 Cognitive Skills***

Group of course will enable learners to understand the principles of management processes and Human resource development in the organization, by applying such principles in various situations Including solving problems related to personnel of the organization.

### ***3.4 Skills to interpersonal relationships and responsibilities***

Group of course will make the learners Understand employee relations management and conflict management. Enabling students to apply to adjust to work.

### ***3.5 Analysis skills Communication and use of information technology***

Group of course will enable learners to apply quantitative methods and concepts to analyze the needs of Personnel and organizational needs to guide the planning and management of human resources in the organization and communicate with other people appropriately.

## **4. Knowledge Groups in Public Administrative Theory**

As comprehensive course matter about the theory of public administration political philosophy Political, economic and social knowledge at the national level Regional and international levels, public law, concepts and theories of public administration public finance and finance Research methodology in public administration community enterprise management introduction to being entrepreneurs and public service arrangements economic dimensions and government administration Marketing for Public Administration strategic management, new public administration preparation and delivery public service, governance, ethics, management government and local administration. *Example*, Public Administration Theories: Study concept and theories of public administration and development, theories and approaches since the classic to modern era. Management of the environment, Management of public policy, Management processes such as planning and organization, Personnel Management reporting, budgeting administrative behavior, and the responsibility of government.

**By Group in Public Administrative Concepts and Theories**, there is a relationship with learning standards in each area as follows.

#### ***4.1 Morality and Ethics***

Group of course will enable students to understand concepts and principles of management. That is consistent with good governance Executive ethics which will allow students to be able to perform work according to good governance principles and being a leader with morality and ethics.

#### ***4.2 Knowledge***

Group of course will enable students to understand the principles and theories of political science and Public Administration, national political context regional and international levels, political philosophy, politics government management preparation and delivery of public services, local management which will lead to sustainable development Enabling learners to apply knowledge as mentioned in the work As well as leading to the creation

#### ***4.3 Cognitive Skills***

Group of course will enable students to understand the principles and theories of political science and public administration national political context Regional and international levels, political philosophy, politics government management preparation and delivery of public services Local management Which will lead to sustainable development enabling students to apply in their work, focusing on analyzing and synthesizing problems that arise on the principles of public administration Which leads to the creation of public administration innovation.

#### ***4.4 Skills to interpersonal relationships and responsibilities***

Group of course will focus on Government administration Preparation and delivery of public services Local management Which requires listening to the opinions and needs of people in the community and local Enabling learners to have communication skills Coordination and learning to be socially responsible as well as being able to offer opinions in various situations appropriately.

#### ***4.5 Analysis Skills Communication and use of Information Technology***

Group of course especially in the subject of public administration research methods, can help students analyze problems Find solutions to problems systematically by using empirical evidence and methods statistics in the presentation, explaining and selecting

appropriate communication tools for public administration n of public administration innovation.

## **5. Knowledge Groups in Public Finance and Budgeting**

As comprehensive course matter about administration, finance and government budget in both the central and local areas Financial resource management Investment analysis, government entrepreneurship Financial management of government organizations Government revenue management Government expenditure management, finance and local budgets Income management and local expenditure Local community economy. *Example*, Fiscal and Budget Administration : Study of Definition, Background, Concepts and Policies on Finance and Budget, Fiscal Policy State monetary policy, tax system Government revenue and expenditure, public debt Thailand budget system Policies and procedures Budgeting Techniques and budget analysis Local finance, financial system reform Government-to-electronic finance (GFMS), budget and fiscal problems of the country. By Higher education institutions may add other knowledge groups, in order to be consistent with the education policy and the university's identity.

**For Groups in Public Finance and Budgeting**, there are relationship with learning standards In each aspect as follows Is a group of subjects that cover the administration of finance and government budgets Financial resource management Investment analysis being a government entrepreneur Financial management of government organizations Government revenue management Government expenditure management, fiscal and budget risk management finance and local budgets Income management and local expenditure Local community economy, etc.

### **5.1 Morality and ethics**

Group of course will enable students to have a better understanding of fiscal and budget management at the national and local levels Fiscal and budget transparency Fiscal and budget risks Which results in learners becoming aware of transparent operations, checking and creating awareness of fiscal responsibility and increasing budgets.

### **5.2 Knowledge**

Group of course will enable learners to understand the principles of fiscal and budget management. Investment statement analysis revenue management and government expenditure Will be useful for students to be able to apply to work and the financial system of the organization to work.

### ***5.3 Cognitive Skills***

Group of course will enable learners to understand the principles of fiscal management and budget, analysis of investment statements. Revenue management and government expenditure allowing learners to understand, explain, analyze, synthesize the fiscal and budgetary situations that occur, as well as suggest fiscal and budgetary options that are appropriate for the economic and social systems at the national, regional and international levels.

### ***5.4 Skills to interpersonal relationships and responsibilities***

Group of course will make the learners Able to communicate and convey fiscal and budget stories to the public And related persons Correctly according to academic principles As well as listening to comments and comments about the fiscal situation And budget appropriately

### ***5.5 Analysis skills Communication and use of information technology***

Group of course will enable students to analyze various economic numbers. To explain the situation Fiscal and appropriate budget as well as presenting analytical results in order to predict and present alternatives Finance on empirical evidence.

## **6. Graduate level (Master, Ph.D.)**

Content of Graduate level, determination of content, essence of a particular professional category Considering the literature review About international standards for public administration professionals Brainstorming From experts in public administration Brainstorming from curriculum administrators Instructors responsible for the curriculum of the public administration curriculum throughout the country, both undergraduate and graduate levels, as well as brainstorming opinions from graduate students in the public administration. Which reflects the knowledge which represents the identity of the public administration curriculum in total of 5 knowledge, namely. By the scope and essence of knowledge body groups, with the following details

### ***6.1 Group in knowledge on organization and management***

As course group that are comprehensive about the organization, whether it is the occurrence of the organization, the structure of the organization's command line whether the organization is a government organization, a private sector, or a nongovernmental and private organization, organization design. This course group also covers study of human



behavior in the organization, organization development public administration techniques and management parcel management quality management Knowledge management and learning organization, control and internal audit risk management leadership and teamwork and management innovation, etc.

*Example*, Course description of Organization and Management Theory: Study the theories and important concepts of the organization and management Development of organizational and management theories in various periods Up until now Organization of various methods In applying knowledge about the organization to reality Criteria for analyzing important organizational variables such as organizational direction Organizational mechanisms, decision-making systems and policy processes the organization of academic administration in public administration Case study Modern organization management Presenting the current form of desirable organization Case study of the organization of Buddhism.

### ***6.2 Group in Public policy***

As course group that cover the process of public policy, education and analysis of various public policies analysis and evaluation of project feasibility project planning and management public choice Project impact analysis, etc.

*Example*, Public policy refers to the laws and regulations created by governmental bodies to address issues of the public good. The issues can be economic, social and political in nature and exist on a local, national or international level. The study of public policy looks at all components of the process as well as how policies change over time with the impact of technology, societal changes and more. Public policy course programs include many related social science disciplines including political science, sociology, globalization, economics and law. Course times and locations are subject to change. Always check Explore Courses for the most updated information. Courses taught in the Public Policy Program are covered by a set of course management policies, laid out in this document. Students are responsible for knowing and abiding by these course policies.

### ***6.3 Group in Human Resource Management***

As comprehensive group of human resource management, human resource development strategic Human Resource Management wage and salary management, performance management and evaluation welfare services recreation and employee relations law about government human capital management conflict management, etc.

*Example*, Human Resources Development (HRD), the primary role of human resources development (HRD) in the organization to help people and organizations effectively manage change. This highly interactive course focuses on strategies for assessing, designing, and implementing training and organizational development efforts that positively impact the performance of the individual and the work group. The course also provides an overview of change interventions, including training and staff development; succession planning and performance management; factors that influence HRD; the consulting role and skills of the HRD professional, including facilitation and group dynamics; and the trends in HRD, such as human performance technology and the work out process model. So that, Human Resources Management (HRM), this course provides an overview of and introduction to the basic human resources management (HRM) functions: employment, employee relations, training and development, compensation, benefits, and human resources information systems (HRIS). Topics include the various aspects of designing and structuring an HRM/personnel department, the history and future of HRM, the changing nature of work, the relationships of HRM functions, the current legal environment in which HRM operates, sources for obtaining answers to most operational HRM problems, and an exploration of HRM as a career.

#### ***6.4 Group in Public Administrative Theory***

As a comprehensive group of theories of public administration. Political philosophy Political knowledge Economy and society at the national level Regional and international levels, public law, concepts and theories of public administration Public finance and finance Research methodology in public administration Community enterprise management Introduction to being Entrepreneurs and public service arrangements Economic dimensions and government administration Marketing for Public Administration Strategic management, new public administration Preparation and delivery Public service, governance, ethics, management Government and local administration.

*Example*, Public Administration Theory is the amalgamation of history, organizational theory, social theory, political theory and related studies focused on the meanings, structures and functions of public service in all its forms. It often recounts major historical foundations for the study of bureaucracy as well as epistemological issues associated with public service as a profession and as an academic field. Generally speaking, there are three different common approaches to understanding public administration: Classical Public Administration Theory, New Public Management Theory, and Postmodern Public Administration Theory, offering different perspectives of how an administrator practices public administration.

Theoretical base for the field of public administration and management. The theoretical frameworks discussed in this module aim at providing candidates with a sense of coherence and connectedness among other modules in the program.

### ***6.5 Public Finance and Budgeting***

As course group at that cover the administration of finance and government budgets financial resource management investment analysis being a government entrepreneur, financial management of government organizations Government revenue management Government expenditure management risk management finance and budget finance and local budgets Income management and local expenditure local community economy, which Higher Education Institutions may add other knowledge groups, in order to comply with the educational policy, identity and or identity of the institution.

*Example*, the Public Finance and Budgeting concentration is appropriate for students who are interested in how the allocation, control, and management of financial resources shape public policy and management. This area is intended to provide students with a foundation for positions in state and local budget offices, credit rating agencies, state and local performance auditing, legislative fiscal research, as well as within the financial management function of nonprofit organizations. Students interested in the financial aspects of a particular policy or service are encouraged to consider the area. Coursework in this area focuses on the specialized analytic tools used by financial management professionals, stylized knowledge of resource allocation and control processes, and effective communication of this esoteric knowledge to the non-financial audience. Topics may include capital budgeting and finance; debt management; budget process, politics, and strategies; tax structures and their implications; financial risk management tools; advanced accounting and auditing; financing pensions and other postemployment benefits; cash management; financial condition analysis; debt management; project finance concepts; and cost allocation methods, among others. So that, Applied Cost Benefit Analysis, Managing Public Grants and Contracts, Advanced Budgeting in the Public Sector, Public Sector Financing, Development Practice: Financial Inclusion and Poverty Reduction, Nonprofit Financial Management, and Financial Modeling for the Public Sector.

### 3. Conclusion

Determination of content in the curriculum or program of public administration in Thailand, according to the announcement of the Ministry of Education regarding standards for undergraduate and graduate qualifications Department of Public Administration, 2015, which has defined important content in the curriculum and program of Public Administration by all higher education institutions have to develop or improve curriculum and program, both undergraduate and graduate levels within the academic year 2016. So that, determination of content, essence of a particular professional category Considering the literature review about international standards for public administration professionals brainstorming from experts in public administration Brainstorming from curriculum administrators Instructors responsible for the curriculum of the public administration curriculum throughout the country, both undergraduate and graduate levels, as well as brainstorming opinions from graduate students in the public administration. Which reflects the knowledge which represents the identity of the public administration curriculum in total of 5 knowledge as follows; (1) Knowledge groups in organization and management (2 ) Knowledge groups in public policy (3 ) Knowledge groups in human resource management (4) Knowledge groups in public administration theory and (5) Knowledge groups in public finance and budgeting.

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# The Footpath of Contemplation



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## ABSTRACT

From the invention of zero to the assembly of the world's most eminent Contemplation of "Mindfulness". It has been an exciting journey. Under the sector of the most Venerable Dr. Phra Rajpariyatkavi's remarkable leadership. The JIBSC magazine (The Journal of the International Buddhist Studies College) is open to receive academic article which be related to Religious, Peace, Culture,.....from students of Mahachulalongkornrajavidyalaya University that located in a beautiful blend of modernity and heritage, the state-of-the-art, at historic city of Bangkok.

*Keywords:* Mindfulness, change its expression, Buddhist meditation

Let's take a look to see what human minds change water molecule appearance:

When I first came across the concept that thoughts in the human mind can measurably alter the physical world in the movie *What the Bleep Do We Know?*

In the movie, scientist research on how thought impacts the appearance of water molecules is shown. In effect, study participants think positive, negative, or certain other scripted thoughts. While this is occurring, researchers take pictures of nearby water molecules through a powerful microscope.

The information is very incredible and visually compelling. The results have been reproduced by other experiments, but they still remain controversial.

What has put scientist at the forefront of the study of water is his proof that thoughts and feelings affect physical reality. By producing different focused intentions through written and spoken words and music and literally presenting it to the same water samples, the water appears to “change its expression”.

Buddhist meditation is the practice of meditation in Buddhism. The expression for meditation in the traditional idioms of Buddhism are “spiritual growth” (Bhāvanā). Buddhists chase musing as part of the footpath.

Towards freedom, growing and Enlightenment. Buddhism contains a diversity of musing skills, most particularly thinking on mindfulness (Sati) and remembrances (Anussati), including breath meditation. These procedures advance calmness and mindfulness (Sati), meditation, peacefulness and vision, and are also said to lead to powers. These contemplation methods are followed by practices which assist this improvement, such as ethical curb plus true strength towards the cultivation of good conditions of cognizance.

While these skills are used through Buddhist universities, there is also important variety. In the Theravada tradition, reflecting changes in primary Buddhism, contemplation methods are confidential as both calming the mind (Samatha) and gaining insight (Vipassana). Chinese and Japanese Buddhism conserved an extensive variety of contemplation methods, which go back to primary Buddhism, most especially Sarvastivada. In Tibetan Buddhism, deity divinity yoga includes visualizations, which precede the realization of “emptiness” (Sunyata).

Chinese Buddhist scholars translated (Smṛti) with the Chinese word nian “念” which means “study; spoken clearly; ponder of; reminisce; remind”. Nian is normally used in Contemporary Typical Chinese words such as “觀念” which means idea or impression. Two

specialized Buddhist terms are nianfo “念佛” which means “to chant the name of Buddha; pray to Buddha” and nianjing “念經” which means “chant/recite sutras”.

This Chinese character nian “念” is made of jin “今” or “this” and xin “心” which means mind; awareness.” The Dictionary of Chinese Buddhist Terms gives simple translations of nian: “Remembrance, recall; to contemplate on, reflect; repeat, intone, chant; a thought; an instant.”

The Digital Dictionary of Buddhism gives more detailed translations of nian “mindfulness, remembrance”

“Clear comprehension,” “clear knowing,” “constant thorough understanding of impermanence,” “fully alert” or “full awareness,” as well as “care, concern, judgment, understanding, guardedness,” or self-analysis.

Sampajañña is a Pali term used in the Suttas; the equivalent Sanskrit term [Samprajañña] is found in Sanskrit texts employed (in translation) by a diversity of meditation instructors and in the Tibetan habit.

“Mindfulness of breathing” meaning [Ānāpānasati] , mindfulness means (“Sati”) ; to inhalation and exhalation refers : (“ānāpāna”), is a method of Buddhist meditation initially taught by Gautama Buddha in several Suttas now common to Tibetan, Zen and Theravada Buddhism as well as Western-based mindfulness programs. Simply defined, “mindfulness of breathing” meaning Anapanasati is to feel the sensations caused by the movements of the breath in the body as is practiced in the context of mindfulness contemplation.

The insight (Vipassanā) movement, also called the Insight Meditation Movement and American Vipassana movement, refers to a branch of modern practice. Burmese Theravāda Buddhism, which gained widespread popularity in the 1950s, and to its western derivatives which were popularised in the 1970s, gave rise to the mindfulness movement.

The Burmese Vipassana movement has its roots in the 19th century, when Theravada Buddhism came to be influenced by western modernism, and some monks tried to restore the Buddhist practice of meditation. Based on the commentaries, many people developed Vipassana meditation, which regards calm abiding (Samatha) to be unnecessary, and to acquire insight (Vipassana) as the main means to attain the beginning of an awakening.

The “New Burmese Method” was highly popularized in the 20th century in traditional Theravada countries. It also gained a large following in the west, due to westerners who

learned insight (Vipassana) from Burmese teachers. Some also studied with Thai Buddhist teachers, who are more critical of the commentarial tradition, and stress the joined practice of calm abiding (Samatha) and insight (Vipassana).

The “American Vipassanā movement” includes contemporary American Buddhist teachers. Most of these teachers combine the strict Burmese approach with the Thai approach, and also other Buddhist and non-Buddhist ideas and practices, due to their broader training and their critical approach of the Buddhist sources. While the New Burmese Method is strictly based on the Theravada, western tutors tend to base their training on personal experience and on the Suttas, which they use in a more textual-critical method.

In a broader sense, modern western Theravada-oriented meditation also includes the teachings of Western-born monastics like Bhikkhu Bodhi. They tend to take a more critical approach of the Buddhist Suttas, some of them noticing that the Theravada commentaries differ from the Suttas in serious ways.

A recent development is the understanding that Bhikkhu Bodhi’s meditation form is not a form of concentration-meditation, but a training in delicate cognizance and calmness, which forms the conclusion of the Buddhist footpath.

Buddhism contains an analysis of human psychology, including emotion, cognition, behavior and motivation along with healing. A unique feature of Buddhist consciousness is that it is implanted within the greater Buddhist ethical and philosophical system, and its psychological terminology is colored by ethical overtones. Buddhist consciousness has two healing objectives: the well and moral life of a householder (samacariya, “harmonious living”) and the final goal of paradise, the total termination of frustration and distress (dukkha).

Buddhism and the contemporary discipline of consciousness has several equivalents and topics of similarity. This includes a vivid phenomenology of emotional states, sentiments and manners as well as concepts of observation and unconscious mental factors. Therapists have found in Buddhist explanation understandings (e.g. kensho) the prospective for renovation, remedial and finding existential meaning. Some contemporary mental-health physicians increasingly find earlier Buddhist performs (such as the development of mindfulness) of empirically confirmed therapeutic value, while Buddhist educators see Western psychology as providing complementary practices for Buddhists.



## Conclusion

It's not hard to wrap this one up, but I keep questioning myself—why do we not hear about this contemplation sort of work in old-style schooling? There is a gap in knowledge because of generational differences. Assured atmospheres can augment this competency. Precisely, it's stimulating to see how certain formalities, customs, and **meditation** performs have at present seized much of what these studies endorsed. This evidence also supports many of the recommendations of **contemplation**.

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# Way to Overcoming the Mind and from its Cankers



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## ABSTRACT

This paper explores the teachings of the Buddha regarding self and non-self which deal with the eradication of cankers (*āsavas*) viz. desire for sensual pleasure (*kāmāsava*), desire for becoming (*bhavāsava*), and ignorance (*avijjāsava*). These three sets of cankers (*āsavas*) are evidently ancient which used more favorable term known as “fetter” (*saṃyojana*). The Buddha has clearly been explained how to be freed from all cankers (*āsavas*) through seven ways in the context of *Sabbāsava Sutta*. It is a systematic spiritual development of an individual endowments and excellences. There is the wise consideration or attention (*yoniso-manasikāraṃ*) and unwise consideration (*ayoniso-manasikāraṃ*) to comprehend the un-arisen taints or cankers arise and arisen taints or cankers increase. Having restrained (*saṃvara*) over the senses in everything and everywhere, one becomes all dukkha free and attain the highest bliss (*nibbāna*).

*Keywords:* *Āsava; yoniso-manasikāra; Saṃvara; Saṃyojana.*

## 1. Introduction

In this article, the focus is on the ways to free the mind. Buddha preached the theory of Arahantship in the *Sabbāsava sutta* in seven ways to overcome all the defilements. This discourse has been referred to about three kinds of cankers (*āsavas*), namely: sense-desire (*kāmāsava*), attachment to existence (*bhavāsava*), and ignorance (*avijjāsava*)<sup>1</sup>. To abandoning these cankers, one must be understood of two kinds of consideration (*manasikāra*). One is wise consideration/attention (*yoniso manasikāra*) and the other is unwise consideration/attention (*ayoniso manasikāra*). The wise consideration is that, the un-arisen cankers do not arise, and arisen cankers are abandoned. Whereas, the unwise consideration is that, the un-arisen cankers arise, and arisen cankers become grow up. To affect the destruction of cankers in those monks who have full of defilements and cankers, by cleansing their minds of the slightest of impurities and establishing them on the path leading to the destruction of cankers.

Here, “the method of controlling all cankers” means the technique which, by itself, acts to control and gets rid of all cankers. How the cankers are cleared and put away in a manner that they are destroyed abandoned and never recur, as implied by the terms such as extinguished, irreversible etc. What is indicated by a ‘method of controlling’ is an effective practical device.

## 2. Definition of Āsava?

The term “*āsava*” (canker) refers to a category of defilements existing at the deepest level of the mind, and which fuel and sustain saṃsāric existence<sup>2</sup>. The word “*āsava*” is derived from the root ‘*su*’ meaning “to flow”<sup>3</sup> which brings renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death<sup>4</sup>. According to the Commentaries, it is stated that the *āsavas* are so called because they flow right up to

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<sup>1</sup>Henry Frowde, **The Sacred Books of the East**, (Tr.), T.W. Rhys David’s, ed., F. Max Muller, vol XI, (London: Oxford, At the Clarendon Press, 1881), p.294.

<sup>2</sup>Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, p.38.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

the highest plane of existence. It denotes both pus oozing from an abscess and fermented intoxicants<sup>5</sup>. The same defilements that are called cankers also known as floods (*ogha*) because they sweep beings away into the ocean of saṃsāra<sup>6</sup>. The cankers (*āsava*) pertaining to the life here and now' that implying something as the very root-cause of involvements or conflicts, stands for as defilements (*kilesa*)<sup>7</sup>.

The flow of consciousness, the rotation of the wheel, is maintained by the canker of sensual desire (*kāmāsava*), canker of existence (*bhavāsava*) and the canker of view (*diṭṭhāsava*). Some scholars differ as to whether the flow implied by the prefix 'ā' is inward or outward; hence some have rendered it as "influxes" or "influences", others as "outflows" or "effluents"<sup>8</sup>. In the Commentary, the term '*āsavā*' means intoxicant, influxes, taints, defilements, impurities, cankers, corruptions<sup>9</sup> and so on.

The Buddha described each group of the five aggregates of clinging (the wrong views and ignorance (*diṭṭhāsava* and *avijjāsava*) *pañcupādāna khandhā*)<sup>10</sup> as relating to the cankers (*āsavas*). It is very clear that are the main causes of this misunderstanding and misconception about the aggregates. The word '*āsava*' seems in the discourse to be used in a general sense, not confined only to the *āsava* of sensuality, individuality, delusion, and ignorance, but including the more various defilements or imperfections of mind, out of which those especial defilements will proceed<sup>11</sup>.

Moreover, the importance of the *āsavas* appears from the fact that elsewhere the knowledge of them, of their origin, of their cessation, and of the way that leads to their

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<sup>5</sup> Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma: The Abhidhammatṭha Saṅgaha**, ed., Bhikkhu Bodhi, (Kandy: BPS, 1999), p.265.

<sup>6</sup> Ibid. p.266; A.III.59, 67; A.VI.63.

<sup>7</sup> D.III.130

<sup>8</sup> M.I.1.2

<sup>9</sup> Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, 4th Edition, (Kandy: BPS, 1980), p.53.

<sup>10</sup> The five clinging of aggregates are translated as "components" or "aggregates". They represent body and mind. The five khandhas are form, feeling, conception, impulse and consciousness. For example, form is the physical body; consciousness is the faculty of awareness.

<sup>11</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, pp.1168-69; Henry Frowde, *The Sacred Books of the East*, (Tr.), T.W. Rhys David's, ed., F. Max Muller, vol XI, p.293.

cessation is placed on the way to Arahantship immediately after abandonment, and parallel to, the knowledge of Suffering, of its origin, of its cessation, and of the way that leads to its cessation-the knowledge, that is, of the four noble truths<sup>12</sup>.

### 3. Classifications of Āsava

According to *Sabbāsava sutta* been mentioned the set of three cankers, which is probably older such as the canker of sensual desire (*kāmāsava*), the canker of becoming or existence (*bhavāsava*) and the canker of ignorance (*avijjāsava*)<sup>13</sup>. But in *Abhidhamma* mentioned that *akusalasaṅgahe tāva cattāro āsavā*<sup>14</sup> and some discourses (*suttas*) of the Buddha have been mentioned four kinds of cankers (*āsavas*)<sup>15</sup>. They are:

(i) **The canker of sense-desire (*kāmāsavo*):** This means the desire for sensual pleasures. Sensuality is twofold<sup>16</sup>; beings intoxicated with the enjoyment of these sense objects, lose all sense of proportion and behave like lunatics, and chase after these sense objects to enjoy them *ad libitum*. Insatiate are their desires, now here, now there, seeking after more pleasures in pastures new. Now of death, their minds, stupefied with sense-desires, provide these sense-indulgers with a new mind-form in one of the less than desirable planes of existence.

(ii) **The canker of (the desire for) existence (*bhavāsavo*):** This is the desire for continued or eternal existence, either in the form-world or formless world. This is the so-called eternity belief of the theists who hold the belief in an eternal soul. In contradistinction to the eternity belief is the belief in self-annihilation in which the soul is annihilated at death, and as a result there is no life after death. This is the doctrine maintained by the

<sup>12</sup> Henry Frowde, *The Sacred Books of the East*, p.294.

<sup>13</sup> M.I.55; A.1.165; S.IV.256.

<sup>14</sup> Ācariya Anuruddha, *A Comprehensive Manual of Abhidhamma: The Abhidhammaṭṭha Saṅgaha*, ed., Bhikkhu Bodhi, (Kandy: BPS, 1999), p.265.

<sup>15</sup> *Ibid.*

<sup>16</sup> The desire to enjoy the delightful and pleasurable things found in the sentient sphere of existence, and the objects that induce sensual enjoyment, namely: the desire for sights, the desire for sounds, the desire for smell, the desire for taste, and the desire for tangibles.

materialists. The Buddha rejected both these beliefs and taught the Middle Way<sup>17</sup>, avoiding the two extremes of sensuality and self-mortification which is painful, unworthy and unprofitable<sup>18</sup>. The doctrine of the Buddha based on the natural law of cause and effect, or *kamma*, action-reaction. It must be understood clearly that *kamma*<sup>19</sup> is the volitional act and its result or reaction (*vipāka*) follows the act.

(iii) **The canker of view (*diṭṭhāsavo*):** The *Brahmajāla Sutta* or the “Discourse on the Supreme Net” has been mentioned a list of sixty-two kind of wrong beliefs and in eighteen different ways<sup>20</sup>. These beliefs are compared to a net in which beings are caught and made to run hither and thither and from which no escape is possible. Such is the fate of all mortals who are infected with the canker of false beliefs. For example, the “Spirit of God”, this soul, this ego, this divine spark; this eternal entity forms the central core of all theistic faiths. It is chiefly because of this belief that the Buddha calls the third impediment to sainthood the canker of false beliefs, upon which clings the eternity and in annihilation.

(iv) **The canker of ignorance (*avijjāsavo*):** The conspicuous characteristic of a taint is to corrupt or to infect or to eat into an object, be it physical or mental. In this sense the canker of ignorance eats into man’s moral fiber and debilitates his mind to such an extent as to make him consider evil as good; the unpleasant as pleasant; the impermanent as permanent; the unreal as real; soullessness as the soul and so forth, and thereby he succumbs to acts of cruelty, killing, stealing, sexual misconduct, lying, etc., which, at death, condition a woeful existence. Hence, the Buddha spoke thus, “Bhikkhus, I say that the destruction of the cankers is for one who knows and sees, not for one who neither knows nor sees”<sup>21</sup>. According to Buddha, ignorance (*avijjā*) has its nutriment, it is not without nutriment and it is conditioned by this and that (*idappaccayāta*). The five hindrances (*pañca nīvaraṇa*)<sup>22</sup> are

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<sup>17</sup> Middle Way is referred here is nothing but the Noble Eightfold Paths that is Right understanding (*sammā-diṭṭhi*), Right thought (*sammā saṅkappa*), Right speech (*sammā vācā*), Right action (*sammā kam-manta*), Right livelihood (*sammā ajhivo*), Right effort (*sammā vāyama*), Right mindfulness (*sammā-sati*) and Right meditative concentration (*sammā samādhi*).

<sup>18</sup> Henry Frowde, **The Sacred Books of the East**, p.147.

<sup>19</sup> *Cetanāhaṃ bhikkhave kammaṃ vadāmi, kāyena vācā manasā.*

<sup>20</sup> D.1.73

<sup>21</sup> *Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayaṃ vadāmi, no ajānato no apassato.*

<sup>22</sup> The five hindrances are sensual desire (*kāmachanda*), ill-will (*vyāpāda*), sloth and torpor (*thīna-middha*), restlessness (*uddhacca-kukkucca*), and skeptical doubt (*vicikicchā*).

the nutrition of the canker of ignorance (*avijjāsava*). The five hindrances, when complete, the ignorance also completes<sup>23</sup>.

#### 4. Two Kinds Consideration (Manasikāra)

There are two kinds of consideration (*manasikāra*) namely: The wise consideration (*yoniso manasikāra*) and the unwise consideration (*ayoniso manasikāra*)<sup>24</sup>. *Manasikāra* literary means ‘making in the mind’, it is as a psychological term which belonging to the formation group (*saṅkhāra khandhas*)<sup>25</sup>, or *manasi karoti* means to “do”, to make something in the mind which is ever-present aspect of the mind<sup>26</sup>. As such, *manasikāra* lies at the origin of all experienced phenomena, *manasikārasambhavā sabbe dhamma*<sup>27</sup>. Turning the mind towards the object is the chief characteristic of *manasikāra*, such as *manasikāra* is focuses on the feature of physical beauty; lust will invade the mind, *subhanimittassa manasikāra rāgo cittaṃ anuddhammessati*<sup>28</sup>. Mind without *manasikāra* is like a rudderless ship which is indispensable to take her directly to her destination. So *manasikāra* as the means (*upāya*) and the way (*patha*) for complete immunity from cankers<sup>29</sup>. *Manasikāra* is also compared to a charioteer that sits with close attention on two well-trained horses (mind and object) about their rhythmical movements<sup>30</sup>.

The wise consideration or attention is directed the mind to the reality. The wise consideration one sees everything according to reality, and not as it appears to be. When a thing is impermanent, one reflects wisely as impermanent, suffering as suffering and

<sup>23</sup> F.L. Woodward, **The Book of the Gradual Sayings (Aṅguttaranikāya)**, vol V, (The Book of the Tens and Elevens), (Oxford: PTS, 1961), pp.78-79.

<sup>24</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, p.91.

<sup>25</sup> Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, p.181.

<sup>26</sup> G.P. Malalasekera, **Encyclopedia of Buddhism**, vol VIII, Fascicle 3, 2009, p.810.

<sup>27</sup> A.IV.339.

<sup>28</sup> M.I.26.

<sup>29</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (Visuddhimagga)**, (Tr.) Bhikkhu Ñāṇamoli, (Kandy: BPS, 2010), p.31.

<sup>30</sup> Nārada Mahā Thera, **A Manual of Abhidhamma (Abhidhammatṭha Saṅgaha)** Of Bhadanta Anuruddhācariya, (Kuala Lumpur: BMS, 1979), p.110.

non-self as non-self. In this way, the un-arisen cankers do not arise, and the arisen cankers are abandoned. He considers, “This is suffering, this is the origin of suffering, this is the cessation of suffering, and this is the path which leads to the cessation of suffering”<sup>31</sup>.

Whereas, the ‘unwise consideration or attention’, is considering in a lop-sided manner, lead the mind in a wrong direction. When a thing is impermanent, one considers it to be permanent, the painful as pleasurable, what is not self as self, and what is foul as beautiful. In this way, the un-arisen cankers arise, and the arisen cankers increase<sup>32</sup>. “Just as a ship is broken, tormented by the fierce smashing of a hurricane, or just as a flock of cattle, while crossing the river, or just as oxen tied to the yoke of an oil-mill endlessly circling, even so, a person is tied down to and thoroughly enmeshed in the various phenomenal states of existence”<sup>33</sup>. Furthermore, unwise consider sixteen doubts concerning self.<sup>34</sup>

## 5. Seven Methods of Overcoming the Cankers

These methods are not a scheme for work, but it’s a working psychological tool, a dynamic state of consciousness that abandoning the cankers. They are as follows:

- (1) There are cankers to be overcome by seeing (*dassana*).
- (2) There are cankers to be overcome by restraint (*saṁvara*).
- (3) There are cankers to be overcome by reflective use (*paṭisevanā*).
- (4) There are cankers to be overcome by endurance (*adhivāsanā*).
- (5) There are cankers to be overcome by avoidance (*parivajjanā*).
- (6) There are cankers to be overcome by removal (*vinodanā*).
- (7) There are cankers to be overcome by cultivation (*bhāvanā*).

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<sup>31</sup> Henry Frowde, **The Sacred Books of the East**, p.301.

<sup>32</sup> Ācariya Buddharakkhita, **Mind Overcoming Its Cankers**, (Kandy: BPS, 2004), p.22.

<sup>33</sup> Ibid, p.23.

<sup>34</sup> Henry Frowde, **The Sacred Books of the East**, pp.298-99.



### 5.1 Cankers Overcoming by Seeing (*dassana*)

The term '*dassana*' means "seeing, vision" but has a more positive connotation than 'view' (*diṭṭhi*), misapprehending by misinterpreting is called view<sup>35</sup>. Misapprehending by misinterpreting the materiality (*rūpa*) said thus: "This is mine, this is I, and this is my self<sup>36</sup>. But here the synonymous with "right view" (*sammā diṭṭhi*)<sup>37</sup> in the sense of seeing emerges from wrong view, and it emerges from defilements (*kilesas*) and from aggregates (*khandhas*) that occur consequences upon them, and externally it emerges from all signs. Right view arises because of the tranquilizing of that task: this is the fruition of the path of stream-entry<sup>38</sup>. *Dassana* refers to the first of four supramundane paths such as *sotāpattimagga*, *sakadāgāmimagga*, *anāgāmimagga* and *arahattamagga*.

And what, bhikkhus<sup>39</sup>, are the cankers to be abandoned by seeing (*dassana*)?<sup>40</sup> An ignorant ordinary person, who has no regard for the noble ones and is unskilled and undisciplined in the teaching of the noble ones, who has no regard for the true individuals and is unskilled and undisciplined in the teaching of the true individuals, does not understand what things should be attended to and what things should not be attended to. He does not understand what things to pay attention to, what things not to pay attention to. Not knowing what states should be attended to, what states should not be attended to, he attends to states that should not be attended to and does not attend to states that should be attended to. Bhikkhus, there are those states that are attended to where the un-arisen canker of sense-desire arises, or the arisen canker of sense-desire increases; where the un-arisen canker of existence arises, or the arisen canker of existence increases; where the un-arisen canker of ignorance arises, or the arisen canker of ignorance increases. These are the things that

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<sup>35</sup> Bhikkhu Ñāṇamoli, **The Path of Discrimination (Paṭisambhidāmagga)**, London: PTS, 1982), p.140.

<sup>36</sup> Ibid; S.XII.62, 5.

<sup>37</sup> It is the knowledge of suffering, the cause of suffering, the overcoming of suffering and the way to the overcoming of suffering (S.V.9).

<sup>38</sup> Bhikkhu Ñāṇamoli, **The Path of Discrimination (Paṭisambhidāmagga)**, p.71.

<sup>39</sup> Bhikkhu: A Buddhist monk; one who has given up the householder's life to live a life of heightened virtue (*sīla*) and having full ordination (*upasampadā*) and follows in accordance with the *Vinaya* in general, and the *Paṭimokkha* rules in particular as given by the Buddha.

<sup>40</sup> "Seeing," or vision, by practicing insight (*vipassanā*) to gain direct knowledge.

one should not to be attended. There are sixteen examples of unwise reflection which are concerning the Self.<sup>41</sup>

## 5.2 Cankers Overcoming by Restraint (*saṃvara*)

Right thoughts<sup>42</sup> here relates to the sense bases include two sets of six: six sense organs (or internal sense bases) and six sense objects (or external sense bases). Based on these six pairs of sense bases, several mental factors arise. Thus, for instance, when an ear and sound are present, the associated consciousness (*viññāṇa*) arises. *Saṃvara*<sup>43</sup> is referring to control the senses (*indriyā saṃvara*) by oneself. According to Commentary, *saṃvara* is fivefold that is, through moral virtue, mindfulness, knowledge, effort, and patience<sup>44</sup>. In Sabbāsava Sutta also been mentioned fivefold restraints<sup>45</sup>. Having restrained or disciplined the six senses bases and developed five kinds of faculties (*indriyāni*)<sup>46</sup>, one can overcome all the cankers and having discovered the meaning of according to be the meaning of establishment of cessation, one becomes freed of all cankers, is just like the full moon freed from clouds<sup>47</sup>. According to Abhidhamma, “The destruction of sense desires by renunciation (is virtue) that can be overcome of all evil<sup>48</sup>, and by controlling the twenty-

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<sup>41</sup> Bhikkhu Ñāṇamoli, **The Path of Discrimination (Paṭisambhidāmagga)**, pp.141-42; M.2.7.

<sup>42</sup> It is the thought of giving up, the thought of love and the thought of helpfulness (S.V.9).

<sup>43</sup> ‘*Saṃvara*’ means restrain or control something/somebody. It is one of the right efforts among the four which constitutes in the factors of enlightenment.

<sup>44</sup> Vism.7; Vbh.A. 330.

<sup>45</sup> i) restraint through moral virtue (*sīla saṃvara*), ii) restraint through mindfulness (*sati saṃvara*), iii) restraint through knowledge (*ñāṇa saṃvara*), iv) restraint through effort (*vīriya saṃvara*) and v) restraint through patience (*khantī saṃvara*).

<sup>46</sup> The sense base of eye, ear, nose, tongue, body and mind and in the *suttas* the term can refer either to the six-sense media (*āyatana*). The five faculties (*pañca Indriyāni*) are: the mental faculty of faith or confidence (*saddhā*), effort (*vīriya*), mindfulness (*sati*), concentration (*samādhi*), and discernment (*paññā*).

<sup>47</sup> Bhikkhu Ñāṇamoli, **The Path of Discrimination**, p.175.

<sup>48</sup> Upatissa, Arahant, **The Path of Freedom (Vimuttimagga)**. (Tr.), from Chinese by Rev. N.R.M., Ehara Soma Thera and Kheminda Thera, (Kandy: BPS, 1961), p.6.

two faculties<sup>49</sup>. The effort to avoid (*saṃvara-padhāna*) unwholesome (*akusala*) states of mind such as greed, hatred and delusion which are the three roots of demerit<sup>50</sup>.

(1) Here<sup>51</sup>, bhikkhus, a monk dwells wisely restrained in the eye faculty. Bhikkhus, while cankers, vexation and fever sensual desire (*kāmachanda*) may arise in one who dwells unrestrained in the eye faculty, even so, there are no cankers, vexation or fever in one who dwells restrained in the eye faculty<sup>52</sup>.

(2) He dwells wisely restrained in the ear faculty. While cankers, vexation and fever may arise in one who dwells unrestrained in the ear faculty, even so, there are no cankers, vexation or fever in one who is restrained who dwells restrained in the ear faculty<sup>53</sup>.

(3) He dwells wisely restrained in the nose faculty<sup>54</sup>. While cankers, vexation and fever may arise in one who dwells unrestrained in the nose faculty, even so, there are no cankers, vexation or fever in one who is restrained who dwells restrained in the nose faculty.

### 5.3 Cankers Overcoming by Reflective Use (*paṭisevanā*)<sup>55</sup>

There are four necessities to sustain our life and to be used properly without being attached to them. Monastics are expected to use them in a reflective manner, mindful of their real purpose. “Monks, what are the cankers to be overcome by judicious use? Monks, here a monk, wisely reflecting, uses the robe simply for warding off cold, warding off heat, warding off gadfly, mosquito, wind, sun-burn and the contact of creeping creatures, and only for the sake of covering nakedness<sup>56</sup>. As the Buddha said to Rāhula, “What do you

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<sup>49</sup> Paṭhamakyaw Ashin Thīṭṭila (Seṭṭhila), (Tr.), **The Book of Analysis (Vibhaṅga)**, (Oxford: PTS, 1995), p.159.

<sup>50</sup> A.I.201; M.I.47.

<sup>51</sup> Here means in this teaching based on *Sabbāsava Sutta*; M.A.1:75.

<sup>52</sup> The meditator is required to become directly aware of this “seeing” and at the same time to realize it, now at the eye base.

<sup>53</sup> At the time of a sound (*saddārammaṇa*) meeting the ear organ, the hearing of this present object takes place at the organ. So, the yogi becomes aware directly of this hearing and at the same time to realize it.

<sup>54</sup> The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odors.

<sup>55</sup> Vism.1.85-97

<sup>56</sup> Buddhaghosa, **The Path of Purification (Visuddhimagga)**, p.31.

think about this, the purpose of a mirror? It is for reflection, Sir, replied Rāhula. Even so, an action to be done by body, speech or mind should only be done after careful reflection”<sup>57</sup>.

These are the four necessities<sup>58</sup> of the following:

(i) **REFLECTION ON MONASTIC ROBE:** “*Paṭisaṅkhā yoniso cīvaram paṭisevati*”, wisely reflecting, he uses the robe: *yāvad eva sītassa paṭighātāya*, only for warding off heat, *uñhassa paṭighātāya*, for the sake of warding off cold, *ḍaṃsa, makasa, vāt’ātapa, sirimsapa*, for the sake of warding off the touch of mosquitoes, *samphassānam paṭighātāya*, flies, the wind, the sun, and creeping creatures; *yāvad eva hiri, kopīnam, paṭicchādan’attham* for the purpose of covering up the privies, out of moral shame. This is for the wisely reflecting that he/she uses the alms-food, not for fun, not for indulgence, nor for show, not for good looks, but only for the sake of supporting and sustaining this body, for keeping it out of harm, and for upholding the holy life.

(ii) **REFLECTION ON FOOD:** *Paṭisaṅkhā yoniso piṇḍapātāṃ paṭisevati* Wisely reflecting, he uses alms food: *n’eva davāya na madāya na maṇḍanāya*, not for amusement<sup>59</sup>, not for intoxication, *na vibhūsanāya* not for fattening, not for beautifying, *yāvad eva imassa kāyassa ṭhitiyā yāpanāya* but only for keeping this body going and enduring, *vihimsūparatiyā* for ending hunger pangs<sup>60</sup>, *brahma, cariyānuggahāya* for the sake of supporting the holy life<sup>61</sup>. The holy life is not lived for the advantages that come from gains, honors or fame; not lived for the advantages that come from morality; not concern with traditions nor lived for the advantages that come from knowledge and vision. But that which is unshakable freedom of mind, that is the main aim of the holy life<sup>62</sup>. *Iti purāṇañ ca vedanam paṭihankhāmi* considering, “Thus I shall get rid of an old feeling, *navañ ca vedanam na uppādessāmi* and not let a new feeling arise, *yātrā ca me bhavissati anavajjātā ca* and so that I will be healthy and blameless, *phāsu, vihāro ca* and live at ease”<sup>63</sup>.

<sup>57</sup> M.I.415.

<sup>58</sup> Mv.1.30 = Vin.1:58

<sup>59</sup> M.1:355.

<sup>60</sup> Vism.1.92.

<sup>61</sup> Buddhaghosa distinguishes two kinds of holy life (*brāhmacariya*): the teaching (*sāsana*) and the holy life of the path (*magga brāhmacariya*), i.e. sainthood.

<sup>62</sup> M.I.197.

<sup>63</sup> “Live at ease” (*phāsu, vihāra*) refers to bodily ease or comfort, free from pain and distraction, so that one could direct the mind to meditation.

**(iii) REFLECTION ON LODGING:** *Paṭisaṅkhā yoniso senāsanam paṭisevati* Wisely reflecting, he uses lodging: *yāvad eva sītassa paṭighātāya* only for warding off cold, *uṇhassa paṭighātāy* for warding off heat, *ḍaṃsa,makasa,vāt'ātapa,sirimsapa,-* for warding off the touch of mosquitoes, flies, *samphassānam paṭighātāya* the wind, the sun, and creeping creatures, *yāvad eva utu,parissaya,* only for avoiding weather hazards, *paṭisallān'ārām'attham* for the purpose of enjoying solitude<sup>64</sup>.

**(iv) REFLECTION ON MEDICINE:** Wisely reflecting, he uses support for the sick and medical requisites only for warding off feelings of illness that have arisen, only for the sake of non-affliction. Bhikkhus, while cankers, vexation and fever may arise for one from unreflective use; even so, there are no cankers, vexation or fever for him from reflective use. These, bhikkhus, are the cankers that are to be abandoned by reflective use<sup>65</sup>. Moreover, one who support the foresaid necessary things with ever eager to revere and serve the monks, can be gained long life, beauty, happiness and power. In *Aṅguttara Nikāya* mentioned five things, added one more thing that is intelligence can be expected here and hereafter<sup>66</sup>.

#### **5.4 Cankers Overcoming by Endurance (*adhivāsana*)**

Herein, brethren, a practitioner should reflecting wisely, not only bear the inclemency of cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things but also, he should endure ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable distressing, and menacing to life<sup>67</sup>. While cankers, vexation, and fever might arise in one who does not endure such things, there are no cankers, vexation, or fever in one who endures them. These are called the cankers that should be abandoned by enduring<sup>68</sup>.

<sup>64</sup> Henry Frowde, **The Sacred Books of the East**, p.303.

<sup>65</sup> Ibid. p.304.

<sup>66</sup> A.III.42.

<sup>67</sup> M.1:10

<sup>68</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, (Somerville: Wisdom Publications, 1995), pp.94-95.

### 5.5 Cankers Overcoming by Avoidance (*parivajjanā*)

*Sutta* defines “avoidance” in two ways, that is, as dangerous and in-conducive places, and as dangerous and distracting beings. “Avoidance” (*parivajjanā*) as a means of overcoming the cankers is very similar to the very first step in Buddhist practice, that of moral virtue, which, for the laity, are the five precepts, succinctly stated in the *Sutta Nipāta*, as follows: Let one not destroy life, nor cause to kill, nor approve of killing by others, Laying aside the rod (violence) toward all beings, both the still and the moving in the world<sup>69</sup>.

A practitioner should avoid dangerous and distracting people, such as distracted people and those of loose morals. And one should not visit any unsuitable place (*agocara*) or dangerous places such as thorny bushes, chasms, cliffs, cess-pits, and sewers, etc. And what, bhikkhus, are the cankers to be abandoned by avoidance? Here, bhikkhus, a monk, wisely reflecting, avoids a wild elephant, avoids a wild horse, avoids wild cattle, avoids a wild dog, a snake, a stump, a thorny spot, a chasm, a cliff, a cess-pit, a sewer. Whatever place that is unsuitable for sitting, whatever place that is unsuitable for going, whatever kind of association with bad friends, that wise colleagues in the holy life were to firmly regard as the bases for evil, wisely reflecting, he avoids that place that is unsuitable for sitting, that place that is unsuitable for going, that kind of association with bad friends. Bhikkhus, while cankers, vexation and fever may arise in one who does not avoid such things, even so, there are no cankers, vexation or fever in one who avoids them. These, bhikkhus, are the cankers that are to be abandoned by avoidance<sup>70</sup>.

### 5.6 Cankers Overcoming by Avoidance (*parivajjanā*)

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<sup>69</sup> *Sutta Nipāta* 394.

<sup>70</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, p.95.

others, Laying aside the rod (violence) toward all beings, both the still and the moving in the world<sup>71</sup>.

A practitioner should avoid dangerous and distracting people, such as distracted people and those of loose morals. And one should not visit any unsuitable place (*agocara*) or dangerous places such as thorny bushes, chasms, cliffs, cess-pits, and sewers, etc. And what, bhikkhus, are the cankers to be abandoned by avoidance? Here, bhikkhus, a monk, wisely reflecting, avoids a wild elephant, avoids a wild horse, avoids wild cattle, avoids a wild dog, a snake, a stump, a thorny spot, a chasm, a cliff, a cess-pit, a sewer. Whatever place that is unsuitable for sitting, whatever place that is unsuitable for going, whatever kind of association with bad friends, that wise colleagues in the holy life were to firmly regard as the bases for evil, wisely reflecting, he avoids that place that is unsuitable for sitting, that place that is unsuitable for going, that kind of association with bad friends. Bhikkhus, while cankers, vexation and fever may arise in one who does not avoid such things, even so, there are no cankers, vexation or fever in one who avoids them. These, bhikkhus, are the cankers that are to be abandoned by avoidance<sup>72</sup>.

### 5.7 Cankers Overcoming by Cultivation (*bhāvanā*)

(1) Here, bhikkhus, wisely reflecting, in cultivating the enlightenment-factor of mindfulness (*sati-sambojjhaṅga*)<sup>73</sup>, dependent on solitude, dependent on fading away of lust and dispassion, dependent on cessation of suffering, ripening in letting go of defilements (*kilesas*)<sup>74</sup>.

(2) Wisely reflecting, he cultivates the enlightenment-factor of dhamma-investigation (*dhammavicaya-sambojjhaṅga*), dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go.

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<sup>71</sup> *Sutta Nipāta* 394.

<sup>72</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (Tr.), **The Middle Length Discourses of the Buddha (Majjhimanikāya)**, p.95.

<sup>73</sup> Mindfulness, self-collectedness, powers of reference and retention. There is the case where a monk remains focused on the body in & of itself — ardent, alert, & mindful — putting aside greed & distress with reference to the world.

<sup>74</sup> The defilements (*kilesas*) of mind such as unwholesome wanting or craving (*taṇhā*), hatred or anger (*dosa*), ignorance (*moha*) and wrong view (*micchā diṭṭhi*), these are the roots of all defilements.

(3) Wisely reflecting, he cultivates the enlightenment-factor of effort (*vīriya-sambojjhaṅga*)<sup>75</sup>, dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go.

(4) Wisely reflecting, he cultivates the enlightenment-factor of zest (*pīti-sambojjhaṅga*), dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go.

(5) Wisely reflecting, he cultivates the enlightenment-factor of tranquility (*passaddhi-sambojjhaṅga*), dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go.

(6) Wisely reflecting, he cultivates the enlightenment-factor of concentration (*samādhi-sambojjhaṅga*)<sup>76</sup>, dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go.

(7) Wisely reflecting, he cultivates the enlightenment-factor of equanimity (*upekkhā-sambojjhaṅga*)<sup>77</sup>, dependent on solitude, dependent on fading away of lust, dependent on cessation of suffering, ripening in letting go<sup>78</sup>, which is supported by seclusion, dispassion, and cessation, and ripens in relinquishment. While cankers, vexation, and fever might arise in one who does not develop these enlightenment factors, there are no cankers, vexation or fever in one who develops them. These are called the cankers that should be abandoned by developing.

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<sup>75</sup> Concerning this, one puts forth the desire, makes an effort, strives, applies the mind and directs it to prevent the arising unwholesome states not yet arisen (*saṁvara*), to destroy unwholesome and unskilled states that have already arisen (*pahāna*), to arouse skillful states that have not yet arisen (*bhāvanā*) and makes an effort to protect (*anurakkhāna*) the skilled wholesome mental states have been arouse.

<sup>76</sup> The term ‘*samādhi*’ literally means ‘concentration’ is rendered here as “one-pointedness of the mind”, “*cittassa ekaggatā*”, “unification of the mind” and a method of “mental development” or training to cultivates the four *jhānas*.

<sup>77</sup> The word “equanimity” is used in the Pāli Canon in two basic senses: i) a neutral feeling in the absence of pleasure and pain, and ii) an attitude of even-mindedness in the face of every sort of experience, regardless of whether pleasure and pain are present or not. Equanimity is one of the ten perfections (*pārāmitas*) and one.

<sup>78</sup> M.118.42.



*“In factors leading to Enlightenment  
Whose minds have reached  
The fullest excellence;  
Who only delight in  
Renouncing possessiveness and  
In not clinging to things;  
Having got rid of cankers  
And glowing with wisdom  
They have attained Nibbāna in this very life”<sup>79</sup>.*

## Conclusion

In this research, in so far discussed about a summary of Buddha’s teaching, this tells the key points to be overcoming the cankers as follows:

- (1) To train one-self to free the mind from mental hindrances (*nīvaraṇā*) under the (methods 1-5).
- (2) Practicing the four establishments of mindfulness, which attaining *jhāna* under the (method 6).
- (3) For developing the seven factors of awakening that means cultivating insight wisdom under the (method 7). These seven awakening-factors are the part of 37 limbs of awakening (*bodhipakkhiya dhamma*) that has been discussed in detail in the *Saṭṭipañhāna Sutta* (M.10.42).

It is to be noted that the seven methods of overcoming cankers which constitutes the actual core and the operative tool of the entire technique. Having destroyed all cankers by this technique one can be realized the four noble truths. And having realized the four noble truths, one realized this is *āsavas*, this is the origin of *āsavas* this is the cessation of *āsavas* and this is the path leading to the cessation of *āsavas*. Having attained the fruit of arahatship, then one can have realized, birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any existence.

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<sup>79</sup> Ācariya Buddhārakkhita, (tr), **Dhammapada**, p.36.

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