

ธรรมะภาษาอังกฤษ

Dhamma in English

(ฉบับปรับปรุง)



สำนักพิมพ์มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
Mahachulalongkornrajavidyalaya University Press



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ธรรมะภาคภาษาอังกฤษ

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ฉบับปรับปรุง



โครงการจัดทำและพัฒนาหลักสูตร

กองวิชาการ สำนักงานอธิการบดี มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

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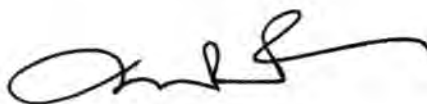
คำปรารภ

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย มีโครงการจัดทำและพัฒนาหลักสูตร เรื่องการปรับปรุงเนื้อหาและจัดพิมพ์ตำรารายวิชาแกนพระพุทธศาสนา และหมวดวิชาศึกษาทั่วไป ให้เป็นที่ยอมรับและใช้ร่วมกันได้ พัฒนารูปแบบของหนังสือ และตำราให้มีเอกลักษณ์ร่วมกัน สวยงาม คงทน น่าสนใจต่อการศึกษาค้นคว้า มีเนื้อหาสาระไปพัฒนาสื่อการศึกษาและเผยแพร่ในรูปแบบต่าง ๆ ทั้งสื่อสิ่งพิมพ์ สื่ออิเล็กทรอนิกส์ ระบบคลังข้อสอบ พัฒนาบุคลากรและผลงานด้านวิชาการของมหาวิทยาลัยให้แพร่หลาย และเป็นเวทีเสนอผลงานทางวิชาการของคณาจารย์ของมหาวิทยาลัย

โครงการนี้เกิดขึ้นมาได้จากความร่วมมือร่วมใจกันของคณาจารย์มหาวิทยาลัย จากทุกส่วนงาน ทั้งส่วนกลาง วิทยาเขต วิทยาลัยสงฆ์ ห้องเรียน ร่วมกันพัฒนารายวิชาแกนพระพุทธศาสนาและหมวดวิชาศึกษาทั่วไป ด้วยวิริยะอุตสาหะแรงกล้า มุ่งมั่นสร้างสรรค์ผลงาน แลกเปลี่ยนเรียนรู้ซึ่งกันและกันอย่างมีมิตรไมตรี พัฒนาค้น พัฒนางานให้มีเนื้อหาสมบูรณ์ถูกต้อง เปรียบพร้อมด้วยอรรถและพยัญชนะ เป็นที่ยอมรับของสังคม

ตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง เล่มนี้ มีเนื้อหาสาระแบ่งเป็น 8 บท มุ่งหมายให้ศึกษาเรียนรู้ศัพทศัพท์ธรรมะทางพระพุทธศาสนา เช่น พระรัตนตรัย ไตรลักษณ์ อริยสัจ 4 ขรรวาสธรรม 4 ศील 5 อริยมรรค มืองค์ 8 ปฏิจสุมุปาบท ที่นิยมใช้กันแพร่หลายในภาษาอังกฤษและหนังสือที่สำคัญทางพระพุทธศาสนาที่นักปราชญ์ได้รจนาไว้เป็นภาษาอังกฤษ เนื้อหาสาระปรากฏแจ้แล้วในเล่มนี้

ขออนุโมทนาขอบคุณคณะกรรมการโครงการจัดทำและพัฒนาหลักสูตร คณาจารย์และเจ้าหน้าที่ของมหาวิทยาลัยทุกรูปทุกท่าน ที่ได้เสียสละเวลาอันมีค่าพัฒนาเนื้อหาารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง เล่มนี้ให้เกิดมีขึ้น อันจะเป็นสมบัติของมหาวิทยาลัยสืบไป หวังเป็นอย่างยิ่งว่าตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง เล่มนี้ คงอำนวยประโยชน์เชิงวิชาการด้านภาษาอังกฤษแก่คณาจารย์ นิสิต นักศึกษา และประชาชนผู้ที่สนใจ ตลอดไป



(พระพรหมบัณฑิต, ศ.ดร.)

อธิการบดีมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

Preface

The aim of this subject is to study Dhamma in English, its code is 000 261. It is one of the curriculums of Mahachulalongkornrajavidyalaya University. A subject matter consists of the main teachings of the Buddha namely: the Four Noble Truth, Virtues of a Good Householder Life, The Five Precepts, Superknowledge, the Noble Eightfold Path and The Dependent Origination. These main teachings are provided into six chapters according to the main teachings as mentioned above. This subject enable the students understand the technical terms and the meanings of the main teachings in Buddhism as well.

This subject, which is the main unit of the Buddhist subject in the University, is used for study in the second year as general study. On behalf of committee for providing this subject, we are finally very thankful to Mahāchulalongkornrājavidyālaya University for giving us a good chance and collecting the text book as Dhamma in English.

Committee of the Dhamma in English

January, 2008

คำนำสำนักพิมพ์

สำนักพิมพ์มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัยเกิดขึ้นตามนโยบายของผู้บริหารมหาวิทยาลัย มาตั้งแต่ปี พ.ศ. 2551 ซึ่งมีวัตถุประสงค์ คือ (1) ส่งเสริมและสนับสนุนการผลิตหนังสือ ตำรา งานแปลและเอกสารทางวิชาการอื่นๆ (2) จัดพิมพ์หนังสือ ตำรา งานแปล และเอกสารทางวิชาการอื่นๆ ที่มีคุณภาพเป็นประโยชน์แก่การเรียนการสอนทุกระดับในมหาวิทยาลัยและการศึกษาค้นคว้าของประชาชน และ (3) จำหน่ายแจกหนังสือ ตำรา งานแปล และเอกสารทางวิชาการอื่นๆ เพื่อเป็นการส่งเสริมและสนับสนุนการเผยแผ่พระพุทธศาสนา ปรัชญา และศาสตร์สมัยใหม่ทั้งภายในและภายนอกมหาวิทยาลัย ดังนั้นสำนักพิมพ์ตระหนักถึงความสำคัญของนโยบายของมหาวิทยาลัย จึงได้จัดพิมพ์ตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง ถือว่าเป็นส่วนส่งเสริมสนับสนุนให้นิสิตมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย เรียนรู้ศัพทธรรมะทางพระพุทธศาสนา

ตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง เล่มนี้ เป็นวิชาหนึ่งในวิชาแกนพระพุทธศาสนา หลักสูตรพุทธศาสตรบัณฑิต มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ในเนื้อหาได้อธิบายพระรัตนตรัย ไตรลักษณ์ อริยสัจ 4 ขรรวาสธรรม 4 ศีล 5 อริยมรรคมีองค์ 8 ปฏิจจสมุปบาท

สำนักพิมพ์ต้องขอขอบพระคุณคณะกรรมการบริหารสำนักพิมพ์มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย โดยมีพระพรหมบัณฑิต, ศ.ดร. อธิการบดีและประธานกรรมการบริหารสำนักพิมพ์ที่เมตตา มอบต้นฉบับตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง ขอขอบพระคุณคณาจารย์ ผู้แต่งที่ได้เสียสละเวลาร่วมกันพัฒนาเนื้อหารายวิชานี้จนสำเร็จเป็นรูปเล่มสมบูรณ์ และขอขอบคุณกองวิชาการที่ช่วยเป็นแรงสนับสนุนงานต้นฉบับและบุคลากร ให้สำนักพิมพ์สามารถจัดพิมพ์ตำราเรียนเล่มนี้สำเร็จ ลุล่วงไปด้วยดี

หวังเป็นอย่างยิ่งว่า ตำรารายวิชา “ธรรมะภาคภาษาอังกฤษ” ฉบับปรับปรุง จะเป็นแหล่งค้นคว้าข้อมูลศัพทธรรมะภาคภาษาอังกฤษให้เกิดประโยชน์ทางการศึกษาเล่าเรียนด้านหลักคำสอนทางพระพุทธศาสนา ของนิสิต นักศึกษา และประชาชนสืบไป

สำนักพิมพ์มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

พฤษภาคม 2559

คณะกรรมการโครงการจัดทำและพัฒนาหลักสูตร

เรื่อง การปรับปรุงเนื้อหาและจัดพิมพ์ตำราวิชาแกนพระพุทธศาสนาและหมวดวิชาศึกษาทั่วไป

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ปีงบประมาณ 2554

คณะกรรมการดำเนินงาน	คณะกรรมการปรับปรุงพัฒนาเนื้อหารายวิชา
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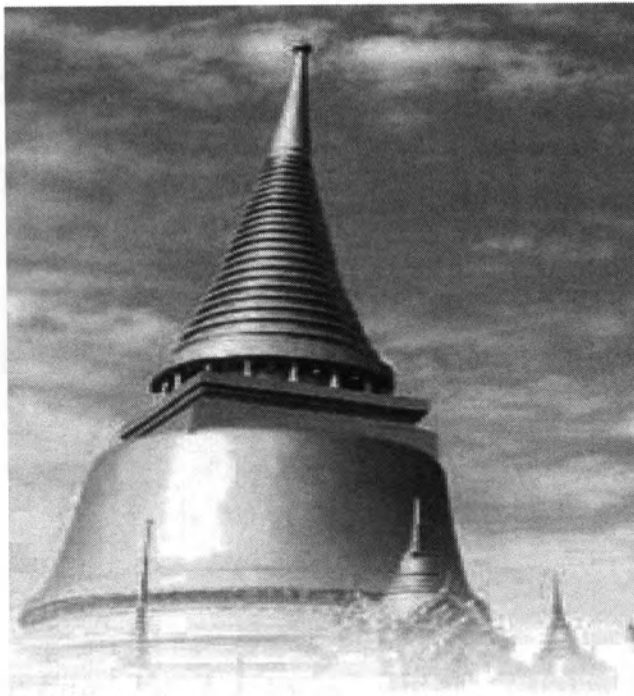
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<http://student.swu.ac.th/hm471010120/k07.jpg>

Chapter 1

***Tiratana* (The Triple Gem)**

PhramahaKhwuanchai Kittipalo

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Objectives of the Study

After studying this chapter, students will be expected to be able

1. to explain the meaning and the virtues of the Triple Gem.
2. to apply the teaching on the Triple Gem to the Buddhists effectively.

Topics

- What is the Triple Gem?
- Virtues of the Triple Gem ?
- Taking refuge in the Triple Gem

Introduction

This chapter is an introduction of Buddhism in English to the students about the Triple Gem. Students will be expected to be able to use English to explain the meaning, the virtues of the Triple Gem, and the right way for Buddhists to take refuge in the Triple Gem.

1.1 What is the Triple Gem?

A Pāli word “*Tiratana*” (PhraRatanatrai พระรัตนตรัย in Thai) is a Buddhist term which is generally rendered as “the Triple Gem”, “the Three Jewels”, or “the Three Treasures” in English. The Triple Gem or the Three Jewels are the three things in which the Buddhists take refuge, and look toward for guidance, in the process known as ‘taking refuge’. The Triple Gem generally implies the formula of Buddha, the *Dhamma* and the *Saṅgha*. Collectively, the Buddha, the *Dhamma*, and the *Saṅgha* are also *Tisarāṇa* in Pāli, or the “Three Refuges” in English.

1.1.1 Buddha

The Buddha means the Enlightened One or the Awakened One having realized the Noble Truths. He is the founder of the unexcelled Buddhism, being perfect in the threefold virtue. The Buddha is the Compassionate One, the Wise Guide, the Torch Bearer, the Teacher who clearly shows the way to those who are willing to follow the advice. He is a Noble Sage, a Noble Saint, an *Arahant*. He is a perfectly Enlightened One. He had perfection both in wisdom (*viññā*) and in conduct (*caraṇa*). He has been successful in achieving a good destiny. He knows the whole world. He is the teacher of all beings. Because of all these qualities, the Buddha is a very Fortunate Being.

1.1.2 Dhamma

The word *Dhamma* (in Sanskrit, *Dharma*) is often used to refer to the Buddha’s teachings, but it also means the eternal truth which the Buddha’s

teachings convey to us. *Dhamma* is threefold: - the *Dhamma* that we study, the *dhamma* that we practice, and the *Dhamma* of Realization. Having been enlightened the so-called 84,000 *Dhamma-Khandhas* (Aggregates or items of *Dhamma*), the Buddha shouldered the task of disseminating parts of the *Dhamma* of His discovery that would be conducive to the beings' happiness, progress, peace and security. As His teachings are based on the listeners' tendency and maturity, He knew how to teach them the part of the *Dhammas* that are suitable for their capacity to practise them. By this way, they could be blessed with peace, progress and prosperity for their lives.

The *Dhamma* contains the truth or the solution which the Buddha discovered for the problems faced by somebody. It is out of compassion for the people in the world that the Buddha preached this *Dhamma*. This well preached *Dhamma* is pleasant in the beginning, pleasant in the middle and pleasant in the end. This *Dhamma* brings about immediate results for those who practise it diligently. This *Dhamma* is open to all and invites you to 'come and see'. It certainly protects those who diligently follow it. It leads one to the noblest goal, to *Nibbāna*. To reach this goal, the wise people have to realize this *Dhamma* by themselves.

The *Dhamma* taught by the Buddha has been organized into three groups called *Piṭakas* or baskets. This work had been completed by the *Arahats* who lived in the ancient time. The three divisions are *Vinaya*, *Suttanta*, and *Abhidhamma*

The *Vinaya Piṭaka* contains the rules and regulations of disciplines for the monks and the nuns to follow. The *Suttanta Piṭaka* consists mostly of discourses on *Dhamma* delivered by the Buddha at various times. The *Abhidhamma* is the highest exposition of *Dhamma* in the final analysis.

1.1.3 *Saṅgha*

Saṅgha literally means “community”¹ or “assembly.” This word is two meanings in proper Buddhist usage namely :- the community of disciples who have gained the realization of any of the stages of awakening; and the community of the ordained disciples, *bhikkhus* (monks) and *bhikkhunīs* (nuns). The former implies those disciples who have, through their earnest practice, realized any of the Four Grades of Path and Fruition called *Sotāpanna* (Stream-enterer), *Sakadāgāmī* (Once-returner), *Anāgāmī* (Non-returner), and *Arahanta* (Fully Liberated One). These are called *Ariya Saṅghas* (Noble Disciples). The latter implies the community of the ordained disciples who have not yet attained any of the Four Grades of Path and Fruition. They are called *Sammatisaṅgha*. In Thailand, the *Saṅgha* implies only the community of the ordained disciples-*bhikkhus* (monks).

The members of the *Saṅgha* are the heirs to the *Dhamma*. They are the treasurers, the teachers, and the propagators of *Dhamma*. The monks are the best examples of those who closely and truly follow the *Dhamma*. They are well established in the correct path. They deserve honor, respect and veneration.

Regarding the *Saṅgha*, there is a popular misconception in the West that the term refers to any congregation or other community of the Buddhists. On the other hand, a true *Saṅgha* functions as an inspiring example, worthy of reverence, in order to offer us a true spiritual guidance. An ordinary group of Buddhists may include individuals whose beliefs and behavior barely conform to the *Dhamma*. Should we take refuge in those who may mislead us? No.

¹ T.W. Rhys Davids, and William Stede, **Pali-English Dictionary**, (Delhi: Motilal Banarsidass Publishers, 1997), p.667.

Furthermore, the *Saṅgha* who is our refuge is not merely a group of monks and nuns, but it is a community of those who are following or have followed the Path and have realized any of the stages of Awakening along the way.

To quote from the well-known description of the *Saṅgha*, found in numerous *Suttas*, chanted daily in temples and at homes throughout the world, it is found as follows:

“The Disciples of the Blessed One have practised well and are of upright conduct, have practised diligently and have practised properly; that is, the four pairs of persons, the eight kinds of individuals; these are the Blessed One’s Disciples worthy of offerings, worthy of hospitality, worthy of gifts, and worthy of respect—the incomparable fields of merit for the world.”²

1.2 The Virtues of the Triple Gem

The virtues of the Triple Gem comprises the virtue of the Buddha, the *Dhamma*, and the *Saṅgha*. The detail is as follows :-

1.2.1 The Buddha’ virtue

When the Buddha attained the state of enlightenment, three qualities which are called ‘actualized virtues’ arose in His heart, that is *Visuddhiguṇa*, *Paññādhiguṇa*, and *Karuṇādhiguṇa*. These qualities enabled the Buddha to teach the *Dhamma* in a beneficial way. His conduct in this area is of three sorts: Having achieved his own purposes (*attattha-cariyā*), he acted for the benefit of living beings throughout the world (*lokattha-cariyā*) and taught the *Dhamma* to His own relatives (*ñātattha-cariyā*).

² <http://mettajon.tripod.com/triplegem.html>

Paññādhiguṇa or The Virtue of Wisdom: This implies the Buddha's Enlightenment through His own efforts, which means the supreme knowledge of all things as they really are. Such knowledge possessed by the Buddha is unchangeable and timeless.

Visuddhiguṇa or The Virtue of Purity: The Buddha's mind is absolutely purified, free from all passions or pollutions. For him, there was neither desire nor aversion to anything or anybody, neither attachment nor hatred towards all sentient beings.

Karuṇādhiguṇa or The Virtue of Compassion: The Buddha's compassion is of the purest nature, thereby being unilateral i.e. for the sake of the benefit and the happiness of sentient beings themselves. Convinced of how beings are helplessly caught in the ocean of sufferings, He undertook the mission of helping them out of their plights.

1.2.2 The Virtue of the *Dhamma*

There are three levels of the *Dhamma*, the Buddha's teaching. They are *Pariyatti*: studying the Buddha's words as recorded in the Canon - the Disciplines, the Discourses, and the *Abhidhamma*; *Patipatti*: following the practice of moral virtue, concentration, and discernment as derived from one's study of the Canon; *Pativedh*, Liberation.

The practice of the *Dhamma* means to conduct oneself in line with the Buddha's words as gathered under three headings. That is *sīla* or virtue: proper behavior, freedom from vice and harm, in terms of one's words and deeds; *samādhi* or concentration: intentness of mind centered in one of the themes of meditation, such as the breath; and *paññā* or wisdom: insight and circumspection with regard to all fashioned things, i.e., physical properties, aggregates, and sense media.

When our virtue, concentration, and wisdom in discernment are all in the middle way, we're safe. Just as a boat which goes down the middle of a channel, or a car that doesn't run off the side of the road, it can reach its destination without beaching or running into a tree; so too, the people who practice in this way are bound to reach the qualities they aspire to, culminating in the paths and fruitions leading to *Nibbāna*, which is the main point of the Buddha's teachings. In short, putting the *Dhamma* first means to search solely for purity of the heart. The attainment of the *Dhamma* refers to the attainment of the highest quality, *Nibbāna*.

1.2.3 The virtue of the *Saṅgha*

The word *Saṅgha*, if translated as a substantive, refers to those who are ordained and are wearing the yellow robes. Translated as a quality, it refers to all people in general who have practised correctly in line with the Buddha's teachings. Members of the monastic order, however, are of all sorts, and so we have two groups: *Sammuti-Saṅgha*: the conventional *Saṅgha*; and *Ariya-Saṅgha*: the Noble *Saṅgha*.

The membership in the conventional *Saṅgha* is attained through the consent of the Order in a formal ceremony with witnesses, following the procedures set out in the *Vinaya*. The membership in the Noble *Saṅgha* is attained when the quality of transcendence (*lokuttaradhamma*) appears in one's heart as a result of one's own behavior and practice, with no formalities of any sort. All the Buddhists - whether formally ordained or not, no matter what their sexes, colors, or social positions - can become members of this *Saṅgha*. This is termed as being ordained by the *Dhamma*, or being self-ordained in a way that cannot be faulted.

To speak in abstract terms, the qualities of transcendence, stable and sure, that appear in the hearts of those who practise - leading them solely to the higher realms and closing off the four states of destitution (*apāya*) - are, taken together, called the Noble *Saṅgha*.

It is believed that the noble *Saṅgha* is like a good rice field which is some of the characteristics of those who form the field of merit for the world both at the mundane and the transcendent levels. They are those who conduct themselves in keeping with the phrase in the chant of the virtues of the *Saṅgha* : *Puññakkhettaṃ lokassāti* or 'the field of merit for the world.'

The virtues of the *Saṅgha* are the path to practice, because the virtues of the *Saṅgha* are open to all Buddhists in general, without excluding any individual, race, or social class at all. Whoever puts these principles into practice is capable of becoming a member of the Noble *Saṅgha* without having to go through the formalities of the *Vinaya*. In other words, this is a community and a state of worthiness open to all who put into practice the following principles which are concerned with *Saṅgha* :-

1. *Su-paṭipanno*: being a person whose conduct is good.
2. *Uju-paṭipanno*: being a person whose conduct is straightforward, firmly established in the threefold training-virtue, concentration, and discernment- which lead straight to *Nibbāna* ; being fair just and unswayed by any of the four forms of personal bias. This is what is meant by straightforward conduct.
3. *Ñāya-paṭipanno*: being a person whose conduct leads to higher knowledge.
4. *Sāmīci-paṭipanno*: being a person whose conduct is masterful.

Whoever possesses the qualities mentioned here is qualified rightly as a member of the *Saṅgha* in line with the Doctrine and the Discipline taught by the Buddha, and may be called, *sāmīci-paṭipanno*, one whose conduct is masterful, reaching the apex of the mundane level and becoming transcendent.

The virtues of the *Saṅgha* are subtle, deep, and hard to perceive. If we don't have knowledge of ourselves, we won't be able to see them, just as a mute person who doesn't know how to speak with his own native tongue.

1.3 Taking Refuge in the Triple Gem

In the world of Buddhism, we speak of ‘taking refuge’ or ‘going for refuge’ in the Triple Gem. What does this mean? Do the Buddhists look up to the Triple Gem to protect them from harm in the same way as the followers of other paths look up to a deity to protect them? In a word: No.

‘Taking refuge’ may be understood as ‘accepting guidance.’ If we look up to the Triple Gem for guidance - with the Buddha and the *Saṅgha* as examples to follow and *Dhamma* as a Path to follow-, then our lives will be in the ways that create less suffering for ourselves and those around us. There in is our protection: in the conforming of our lives to the Triple Gem. To quote the Blessed One: as “Protecting oneself, one protects others; protecting others, one protects oneself”.

When we take refuge in the Buddha, it isn’t simply the personage of the historical founder of Buddhism that we consider. The principle of Enlightenment (or Awakening) is itself our refuge. Similarly, the *Dhamma* isn’t simply a book of the Buddha’s teachings - it is the Path leading to the Enlightenment which is our refuge.

All Buddhas have confidence in the wisdom of the Buddhas in the truth of this teaching and in the worthiness of the *Saṅgha*. This is why all the Buddhists go to the Buddha, the *Dhamma* and the *Saṅgha* for refuge. This is why the Buddha, the *Dhamma* and the *Saṅgha* are called the Triple Gem for the Buddhists. Taking refuge in the Three Jewels is generally considered to make one officially be a Buddhist. Thus, in many *Theravāda* Buddhist communities, the following *Pāli* chant, the *Vandanā Ti-saraṇa* is often recited by both monks and lay people as :-

*Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi.*

When a Buddhist declares as :- I take refuge in the Buddha, I take refuge in the *Dhamma*, I take refuge in the *Saṅgha*, he makes known his confidence, respect, honour and veneration to these Three Refuges. He declares his intention, to take these Triple Gems as the ideals to be followed. With this declaration, he undertakes to conduct himself in accordance with these Three Refuges as long as his life lasts.³

This has been an extended discussion about the Triple Gem. If we were to put it briefly, there wouldn't be a great deal to say. We've kept the discussion drawn-out in this way so as to show the general usefulness of the Triple Gem for those who revere it. If you want to go for refuge in the Buddha, the *Dhamma*, and the *Saṅgha* in a way that will reach their genuine benefits, then you should gather their main points into yourself, in training yourself so as to give rise to the virtues of the Buddha, the *Dhamma*, and the *Saṅgha* in your heart. This is where the value of the Triple Gem lies.

Conclusion

Realization of the Triple Gem (literally from the vernacular to approach or go to the Triple Gem as Refuge) is what is expected by the Buddhists and can be done in the following manners:

Physical Approach

This implies the acts of, for instance, paying obeisance to the Buddha's image, a *bhikkhu* or a monastery, whenever the Buddhists see one, whether on the way or while passing a monastery. These reflect the docile or the manageable condition of their minds.

³ SanathNanayakkara, **Buddhism Graduated Course**, (Sri Lanka: Ajith printers, 2006), pp.70-71.

Verbal Approach

While it isn't necessary to go through a formal conversional process in order to be a de facto Buddhist-i.e., one who follows the Path, it is traditional for those who so desire-to undergo a ceremony, there called 'Going for Refuge.' At the heart of the ceremony, There is the recitation of the following canonical verses:

*Buddham saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi,
Dutiyampi Buddham saraṇaṃ gacchāmi,
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi,
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi,
Tatiyampi Buddham saraṇaṃ gacchāmi,
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi,
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi.*

To the Buddha, I go for refuge. To the *Dhamma*, I go for refuge.
To the *Saṅgha*, I go for refuge.

For a second time, to the Buddha, I go for refuge. For a second time, to the *Dhamma*, I go for refuge. For a second time, to the *Saṅgha*, I go for refuge.

For a third time, to the Buddha, I go for refuge. For a third time, to the *Dhamma*, I go for refuge. For a third time, to the *Saṅgha*, I go for refuge.

Following the affirmation of taking the refuge, the 'refugee' then recites the Five Precepts-what one might call the minimum requirement or basic moral code for Buddhist laymen and laywomen. The Precepts aren't the commandments, but are the principles by which to live. One voluntarily accepts the guidance of the Five Precepts with the understanding that the violation of them has consequences, and that each individual is responsible

for his or her own conduct as well as the consequences.⁴ This is the process of taking refuge as a ceremonial act. Mental Approach is the willingness to accept the Buddha's Teachings that a Buddhist is rightfully said to be following the Buddha's Path. This application of the Buddha's and His disciples' practices are both a refinement of the mind and the development of its intellectual aspect. The result therefrom is the ability to see things as they really are, with the consequent reduction and the removal of defilements (*kilesa*). Such practices are, for instance, dispensing the charity, observing the Five Precepts, or Eight Precepts (or more) and clothing the mind with the Four *Brahmavihāra* (divine states) viz. loving-kindness, compassion, sympathetic joy, and equanimity. These will enable the aspirants to have faith in the Buddha, the *Dhamma* and the *Saṅgha* in order to have the conditions of their minds more refined and their wisdom more intensified.

⁴ <http://mettajon.tripod.com/refuges.html>

Vocabulary

Triple Gem	พระรัตนตรัย	Three Jewels	แก้วสามประการ
Three Treasures	สิ่งประเสริฐสามประการ	Buddhist term	คำศัพท์ทางพุทธศาสนา
Render	ถอดความ, แปล	Taking refuge	ไตรสรณคมน์, ถือเป็นที่พึ่ง
Three Refuges	ที่พึ่งสามประการ	Enlightened One	ผู้ตรัสรู้, พระพุทธเจ้า
Awakened One	ผู้ตื่น	Realize	รู้แจ้ง
Noble Truths	อริยสัจ	Founder	ผู้ก่อตั้ง
Unexcelled	ไม่มีสิ่งเหนือกว่า	Threefold virtue	คุณความดีสามประการ
Compassionate	ที่มีความเมตตา	Torch Bearer	ผู้ส่องประทีป
Advice	คำแนะนำ	Wisdom	วิชา, ปัญญา
Conduct	ความประพฤติ	Destiny	จุดหมายปลายทาง
<i>Dhamma-khandha</i>	พระธรรมขันธ์	Disseminating	การเผยแพร่
To be conducive to	นำไปสู่	Happiness	ความสุข
Progress	ความก้าวหน้า	Peace	ความสงบ
Security	ความมั่นคง	Tendency	นิสัย, แนวโน้ม
Capacity	ความสามารถในการรับ	Practice	การปฏิบัติ
Blessed	ที่นำมาซึ่งความสุข	Prosperity	ความรุ่งเรือง
Truth	ความจริง, สัจธรรม	Solution	วิธีการ, วิธีแก้ปัญห, คำตอบ
Discover	ค้นพบ	Face	เผชิญหน้า
Out of	เนื่องจาก	Compassion	ความกรุณา
Pleasant	เป็นสุข	Brings about	นำมาซึ่ง
Immediate results	ผลทันตา	Diligently	อย่างไม่ประมาท, อย่างฉลาด
Disciplines	วินัย	Protect	คุ้มครอง
Consist of	ประกอบด้วย	Discourse	พระสูตร
Deliver	มอบให้	Exposition	การเปิดเผยให้เห็น
Literally	ตามตัวอักษร	Assembly	การประชุม, ที่ประชุม
Disciple	สาวก	Ordain	บวช
Path and Fruition	มรรคและผล	Noble disciple	อริยสาวก

Heir	ทายาท	Veneration	การนับถือ
Misconception	การสำคัญผิด	Respect	เคารพ
Congregation	การรวมกัน	Inspiring	ที่บันดาลใจ
Behavior	ความประพฤติ	Conform	ทำให้สอดคล้อง
Mislead	นำไปทางผิด	Worthy	ที่มีคุณค่า
Incomparable	ที่ไม่มีใดเปรียบ	Field of merit	เหื่อนานบุญ
Concentration	สมาธิ	Discernment	การแยกแยะได้
Words and deeds	คำพูดและการกระทำ	Intentness	ความแน่วแน่
Insight	วิปัสสนา	Physical properties	คุณสมบัติทางกายภาพ
Purity	ความบริสุทธิ์	Attainment	การบรรลุ
Ceremony	พิธี	Witness	พยาน
Transcendence	โลกุตตระ	Social position	ตำแหน่งทางสังคม
Consent	ยินยอม	Fault	ความผิดพลาด
Abstract	นามธรรม	Higher realms	ภพที่สูงขึ้น
Race	ชาติพันธุ์	Destitution	ความแร้นแค้น
Straightforward	ตรงไปตรงมา	Bias	ลำเอียง
Mundane level	ระดับโลกีย์	Mute	เป็นใบ้
Confidence	ความเชื่อมั่น	Genuine	แท้
Obeisance	การแสดงความเคารพ	Monastery	วัด, อาราม
Recitation	การสาธยาย, การสวด	De facto	อันที่จริง
Voluntarily	ด้วยความสมัครใจ	Accept	ยอมรับ
Consequence	ผลที่ตามมา	Five Precepts	ศีลห้า
Violation	การล่วงละเมิด	Defilements	กิเลส
Lovingkindness	ความเมตตา	Compassion	ความกรุณา
Sympathetic joy	มุทิตา	Equanimity	อุเบกขา
Refined	ที่ได้รับการขัดเกลา	Purity	ความบริสุทธิ์

Activity 1

What names are given to the following meaning in the Pāli term: ?

- (a) the three things in which the Buddhists take refuge, and look toward for guidance, in the process known as taking refuge.
- (b) the community of disciples who have gained realization of any of the stages of awakening
- (c) The qualities enabling the Buddha to teach the *Dhamma* in a beneficial way: the virtue of wisdom; the virtue of purity; the virtue of compassion.
- (d) the field of merit for the world.
- (e) being a person whose conduct is good.
- (f) being a person whose conduct is straightforward, being firmly established in the threefold training-virtue, concentration, and discernment- all of which lead straight to *Nibbāna*; being fair and just, unswayed by any of the four forms of personal bias. This is what is meant by straightforward conduct. being a person whose conduct leads to higher knowledge.
- (g) Taking Refuge in the Triple Gem .
- (h) I take refuge in the Buddha, I take refuge in the *Dhamma*, I take refuge in the *Saṅgha*.

Activity 2

Read the following story and fill the blank with the given words.

KEEP AWAY FROM THE FOOLS

snarl	friendly	thread	prince
shade	together	fly	cratching
buzzed	mighty	sword	fools
trouble-maker	disturbed	ran	

Once upon a time, there was a handsome young prince. He was kind and to all. He loved animals and treated them as his friends. He reared a monkey which he liked very much. Wherever the prince went, he did not fail to take his friend. The gave the monkey a nice dress and a beautiful little pair of gold shoes. Two of them were very close to each other. Wherever they went, they went together; played together, ate together and slept

The monkey, too, loved the prince dearly. He always followed the prince guarding and protecting him. If ever anyone became rude to the prince, the monkey would at him. If touched the prince, the monkey would at once pounce on him. When the prince slept, the monkey would sit by his side and fan him.

They were so dear to each other. So the people called them the needles and the ; one always behind the other.

One day, two of them set out on a long journey. After walking a long distance, they came near a river.

They looked for a ferry, but it was not there. As the prince felt tired, he wanted to rest for a while. He called the monkey and said, "My dear friend, I am very tired. I wish to rest for some time. I will lie down here under the

..... of this tree. Don't allow anybody to disturb me; now remember, don't allow even a to disturb me. Take this sword. If anyone tries to disturb me, attack him and chase him away."

The prince was so tired that within a few minutes he fell into fast sleep. The monkey carrying the sword in his right hand slowly walked round the prince guarding him. After sometime the monkey noticed that the prince was being At one moment the prince was his chest, at the next moment his head and again his nose. The monkey quietly bent down and looked. He saw the It was a tiny little fly. The monkey waved his hand and tried to chase it away, but the fly came back again. The monkey broke a twig from a tree close by and tried to wave the fly off.

At the moment the monkey waved the twig, the fly flew away; but the next moment the fly was back again sitting on the prince's nose.

"What a nuisance is this fly?" This tiny wicked creature is disturbing my master." The monkey began to lose his patience. The fly flew a number of times close to the monkey's face as if to fool him. The monkey tried to catch the fly. In doing so, he cut his own nose with the sword. The monkey was very annoyed. "Wait, you scoundrel, I'll teach you a good lesson." Muttering so, the monkey came near the prince and waited motionlessly till the fly settled on the prince's body. The fly came, ... around a few minutes, and then happily settled down on the prince's chest.

The monkey was tense and shivering. He took hold of the with both his hands, raised it above his head and with all his strength gave a blow. The sword cut deep into the prince's chest. Blood gushed out. The prince groaned just once and he was dead.

The monkey was shocked. Tears down his cheeks. He bent down and looked at his master's face. Then he saw the fly settled down happily again on the prince's nose.

“Keep away from the And mix with the wise”

Asevanā ca bālānaṃ Paṇḍitānaṃ ca sevanā.

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Chapter 2

Tilakkhaṇa

(The Three Characteristics of Existence)

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Objectives of Study

After studying this chapter, students will be expected to be able

1. to understand the Buddhist principle of *tilakkhaṇa*.
2. to translate the passage of this chapter into Thai correctly.
3. to explain the meaning involved in the Three Characteristics of Existence in English fluently.

Topics

- The Buddhist Principle of *Tilakkhaṇa*: *Aniccatā*, *Dukkhatā*, *Anattatā*.
- An Approach to Realize the Three Characteristics

Introduction

According to the basic principles of *Buddhadhamma*, all things arise from the conjoining of various elements or take forms owing to the composition of various elements. This does not simply mean gathering separate parts and putting them together to create a form, such as putting various materials to make tools. Actually the statement that all things come into being from the conjoining of various elements is simply an expression to facilitate the understanding at a basic level. In reality, all things exist in a constant flow or flux.

All of them go in accordance with the nature and depend upon the relationship of the combined and dependent effects. There are no other forces coming into play dependently on a creator or mysterious powers. There are two major Dhammic principles pertaining to the natural laws that are believed to have been set up by Lord Buddha :- the Three Characteristics of Existence (*tilakkhaṇa*) and the dependent origination (*paṭiccasamuppāda*). Actually, these two concepts are the same principles, but they are represented in different ways in order to reveal the same truth.

The principle of the Three Characteristics is considered as the common law of nature bound to the world we live in. It is believed that whether the Buddha was born in the world or not, this natural law always exists.

2.1 The Buddhist Principle of *Tilakkhaṇa*

The principle of *tilakkhaṇa*, or in some contexts it is also called ‘the theory of Three Characteristics’, is one of the exalted principles in Buddhism. The theory profoundly explains the general trait and characters of the nature of the beings and the physical world. In commentaries, the Three Characteristics of Existence are also referred to as ‘Universal Characteristics’, or, ‘*sāmañña-lakkhaṇāni*’, In other words, they are common to all things.

The Three Characteristics of Existence, in Buddhism, are of three marks shared by all conditioned things. According to the Buddhist tradition, a fully understanding of these three Characteristics can bring an end to suffering (*Dukkha Nirodha*).

The Three Characteristics explain the features of all conditioned things in order to reveal them as they really are. The Buddha has explained the Three Characteristics of Existence as the natural laws in the following way.

Whether an enlightened Tathāgata were to appear in this world or not, the principle would still prevail as an enduring aspect of the following natural orders :-

1. All conditioned things (*saṅkhāras*) are impermanent (*anicca*).
2. All conditioned things are [subject to] suffering (*dukkha*).
3. All Dhammas are without self, or non-self (*anattā*).

A Tathāgata, having achieved enlightenment, understood these principles, declared it, taught it, and set it down as a model to reveal, explain, and facilitate the understanding that “All *saṅkhāra* are *Aniccā*...All *saṅkhāra* are *Dukkā*...All dhammas are *Anattā*...”

To put this more simply, the Three Characteristics of Existence will be stated briefly as follows :-

1. ***Aniccatā*** means impermanence, instability, and uncertainty, a condition which having already arisen, gradually breaks down and fades away. The theory profoundly explains that all beings and substances are under the state of impermanence, change and decay. Furthermore, the theory of the Three Characteristics of Existence also vividly enhances the explanation by the prominent commentator, *Ven. Buddhaghosa*, around the 10th century B.E. in his well-known scholarly work called the *Visuddhimagga*, the *Path of Purification*.

In his work, *Ven. Buddhaghosa* explained that impermanence is bound to all beings-nothing lasts for even. However, because all things seem to possess the condition of continuity (*santati*), we tend to overlook and see it as a permanent phenomenon. For instance, the continuous growth of a child, if we observe that child every day and every moment of our lives, our perception automatically assumes that there is no alteration in that child. This perception is related to the way by which we perceive our aging condition and deterioration in which it seems unchangeable at all.

No things that ultimately ceases to exist; only the appearance of a thing ceases as it changes from one form to another. Imagine a leaf that falls to the ground and decomposes. While the appearance and relative existence of the leaf ceases, the components forming the leaf become particulate materials that may go on to form new plants. Buddhism teaches a middle way, avoiding the extreme views of eternalism and nihilism.

All things and experiences are inconstant, unsteady, and impermanent. Everything we can experience through our senses is made up of parts, and its existence is dependent on external conditions. Everything is in constant flux, and so, the conditions and the things themselves are constantly changing. Things are constantly coming into being, and ceasing to be. The important point here is that the phenomena arise and cease according to the complex conditions.

2. *Dukkhatā* is a state of suffering, a condition of being oppressed that arises and passes away, a condition of resistance, and conflict owing to the fact that something that was created or fashioned in one way, changes to become something else, making it impossible to exist in that incomplete or deficient condition, not allowing for complete fulfillment of desires or cravings and causing *dukkha* to arise to the person who desires things with attachment.

Whatever is impermanent is subject to change. Whatever is subject to change is subject to suffering. The Buddha thought as follows :- ‘Monks, physical form is impermanent. Whatever is impermanent is *dukkha*; Whatever is *dukkha* is non-self. Whatever is non-self should be seen as it truly is with correct wisdom thus: this is not mine, I am not this, this is not myself.’

There are many types of suffering such as physical suffering which takes many forms. The people must have observed at one time or another, how their aged relatives suffer. Most of them suffer because of aches and pains in their joints and many find it hard to move above it by themselves. With advancing age, the elderly people find their lives difficult, because they cannot see, hear or eat properly. The pain out of disease, which strikes the young and the old people alike, can be unbearable. The pain out of death brings much suffering. Even the moment of birth gives pain, both to the mother and the child who is born. The truth is that the sufferings of birth, old age, sickness and death are unavoidable. Some fortunate people may now be enjoying happy and carefree lives, but it is only a matter of time before they too will experience suffering. What is worse is that nobody else can share this suffering with the one who suffers. For example, a man may be very concerned with the fact that his mother is growing old. Yet he cannot take her place and suffer the pains of aging on her behalf. Also, if a boy falls very ill, his mother cannot experience the discomfort of his illness for him. Finally, neither the mother nor the son can help each other when the moment of death comes.

Beside physical suffering, there are also various forms of mental suffering. The people feel sad, lonely or depressed when they lose someone they love through separation or death. They become irritated or uncomfortable when they are forced to be in the company of those whom they dislike or those who are unpleasant. The people also suffer when they are unable to satisfy their needs and wants. Teenagers, for example, feel frustrated and

angry if their parents refuse to let them go to a late-night party or spend large sums of money on expensive fashionable clothing or toys. The adults, on the other hand, may be unhappy if they are unable to gain wealth, power and fame.

Other types: natural disasters, such as earthquakes, floods or famine, can cause a lot of suffering to the people. The people also have to face hardship caused by war and social injustice. Many problems can happen even in the classroom. When you try to study, and yet the room is too noisy or your friends try to disturb you, you may feel unhappy and angry. Sometimes, problems may happen to you personally, when you do not pass an exam. This would make you feel unhappy and disappointed. These problems are unwanted. The people try their best to avoid them and to be free from them. The following is the example of a person who suffers.

3. *Anattatā* means that all phenomena are not selves, and that there is no real essence, soul, or self (*attā*). It is literally interpreted 'soullessness; or a state of being not self'. 'The Buddhists believe that all substances and beings are subject to or conditioned by the law of nature – nothing is subject to our control. The meaning is categorized into two groups: 'the state of being not self'; and 'the state of being not subject to authority'.

Firstly, 'the state of being no self' seems to derive from an ancient principle found by the Buddha that there is no 'self' (*attā*) against other philosophical theory of several schools in India in which it is called '*ātaman*' in *Sanskrit*. It is believed that before and during the Buddha's time, there was a view of the existence of 'self' whilst later on, the Buddha completely denied it.

Here "there is no self" is merely a lexical creation of words to represent a conventional truth which we use to define and call things daily. Furthermore, the Buddha explains that 'self' in which we presume as our 'bodies' or

‘ourselves’ is merely the assembly of the five aggregates *pañca-kandhās* (*rūpa* - corporality; *vedanā* - feeling; *saññā* - perception; *saṅkharā* mental formations, volitional activities; and *viññāna* - consciousness) in which again and again, it is subject to alteration, uncontrollability, impermanence and decay at the end.

Secondly, *anattatā* is as a state of being notself subject to authority. For instance, we are not able to control or authorize the assembly of the five aggregates to last or to sustain in the same condition for eternity; speaking of which, we cannot force or prevent the negative condition such as; pain, illness and aging that happen from arising to our conventional ‘self’.

The concept of absolute “non-self” by likening the human beings to a chariot and challenging the Greek King, Milinda, to find the essence of the chariot, Ven. Nāgasena states that just as a chariot is made up of a number of things, none of which are the essence of the chariot in isolation, without the other pieces, similarly no one part of a person is a permanent entity; we can be broken up into five constituents :- matter, feeling, perception, mental formations and consciousness – the consciousness being closest to the permanent idea of “self”, but is ever-changing with each new thought according to this viewpoint.

In the Nikāyas, the Buddha and his disciples commonly questioned or declared “Is that which is impermanent, subject to change, subject to suffering, fit to be considered thus: ‘This I am, this is mine, this is my self’?” The question which the Buddha posed to his audience is whether compounded phenomena are fit to be considered as self, to which the audience agrees that it is unworthy to be considered so. In relinquishing such an attachment to compounded phenomena, such a person gives up delight, desire and craving for compounded phenomena and is unbounded by its change. When completely free from attachments, craving or desire to the five aggregates,

such a person experiences them and then transcends the very causes of suffering.

The Buddha taught as follows :- ‘Monks, physical form is impermanent. Whatever is impermanent is *dukkha*; Whatever is *dukkha* is non-self. Whatever is non-self should be seen as it truly is with correct wisdom thus: this is not mine, I am not this, this is not myself.’

2.2 An Approach to Realize the Three Characteristics

A clear recognition and the penetratively understanding of the contemplated phenomena do indeed form a part of the approach to insight depicted in the discourses. From the perspective of the discourses what brings about insight and liberation appears to be mainly a realization of the universal characteristics of phenomena: *aniccam*, *dukkham*, and *anattā*.

Only by the method of meditation called the development of insight (*vipassanābhāvanā*), this type of meditation involves the strengthening of the faculty of wisdom (*paññā*). By sustained attention to the changing phenomena of mind and matter, the meditator learns to discern their true characteristics of impermanence, suffering, and non-self. When these insights gain full maturity, they issue the supramundane paths and fruits.

The meditator realizes the characteristic of impermanence through the mode of rise and fall and change, that is, reaching the non-existence after having come to be. The meditator realizes the characteristic of suffering by the mode of being continuously oppressed by rise and fall. And he or she also realizes the characteristic of non-self by the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise the complete control over the phenomena of mind and matter.

In this way, the wisdom obtained from insight, that is non-self, gives rise to cessation of suffering, and not an intellectual debate over, whether

a self exists or not. It is by realizing not merely the understanding intellectually, but also making real one's experience.

Vocabulary

Principle	หลัก, หลักการ	All things	สรรพสิ่ง, ทุกๆสิ่ง
Born of	เกิดจาก	Conjoining	การรวมกันเข้า
Various	ต่างๆ	Element	ธาตุ
Facilitate	ช่วยทำให้ง่ายขึ้น	Exist	ดำรงอยู่
Constant flow	กระแสที่ไหลสม่ำเสมอ	Flux	เปลี่ยนแปลงตลอดเวลา
Characteristic	ลักษณะ	Conditioned things	สังขารจากปัจจัยต่างๆ
Reveal	แสดงให้เห็น, เปิดเผย	Natural law	กฎธรรมชาติ
Tathāgata	ตถาคต	Appear	ปรากฏ
Prevail	มีอยู่ทั่วไป	Enduring aspect	สภาพที่ยั่งยืน
Natural order	ธรรมเนียม	Impermanent	ไม่เที่ยงแท้
Suffering	ทุกข์	Non-self	ความไม่มีตัวตน
<i>Anicca</i>	อนิจจัง	Impermanence	ความไม่เที่ยง
Instability	ความไม่คงที่	Uncertainty	ความไม่แน่นอน
Condition	ภาวะ, เงื่อนไข	Profoundly	อย่างลึกซึ้ง
State	สภาพ	Changeableness	การเปลี่ยนแปลงได้
Decay	เสื่อมสลาย	Emerge	อุบัติขึ้น, เกิดขึ้น
Alteration	การเปลี่ยนแปลง	Existing	สิ่งที่มีอยู่
Extinction	การดับ, การสูญ	Vividly	อย่างแจ่มแจ้ง
Enhance	เสริม, เพิ่ม	Prominent	ที่โดดเด่น
Commentator	อรรถกถาจารย์	Continuation	การสืบเนื่อง
Phenomena	ปรากฏการณ์	Perceive	รับรู้
Deterioration	การทำให้เสื่อมถอยลง	Ultimately	อย่างถึงจุดสุดท้าย
Cease	หยุดเลิก	Appearance	การปรากฏขึ้น
Imagine	จินตนาการ, คิด	Leaf	ใบไม้

Decompose	สลายตัว, เน่า	Component	องค์ประกอบ
Particulate material	วัตถุชิ้นเล็กชิ้นน้อย	Middle way	ทางสายกลาง
Avoiding	การหลีกเลี่ยง	Extreme	สุดโต่ง
View	ความเห็น	Eternalism	ลัทธิสัสตทิกิฏฐิ
Nihilism	อุจเฉททิฏฐิ	<i>Dukkhatā</i>	ทุกข์ขตา
Resistance	การต่อต้าน	Conflict	สับสน
Deficient	ที่บกพร่อง	Fulfillment	การบรรลุสิ่งที่ต้องการ
Desire	ต้องการอยาก	Craving	ตัณหา
Correct wisdom	ปัญญาที่ถูกต้อง	Pain	ความเจ็บปวด
Unavoidable	ไม่สามารถหลีกเลี่ยงได้	Fortunate people	คนที่เคราะห์ดี
Carefree	ปราศจากกังวล	Experience	ประสบการณ์
Physical suffering	ความทุกข์ทางกาย	Lonely	เหงา
Depressed	ที่ซึมเศร้า	Frustrated	ที่คับข้องใจ
Refuse	ปฏิเสธ	Fashionable	ตามสมัยนิยม
Wealth	ทรัพย์สิน	Power	อำนาจ
Fame	ชื่อเสียง	Natural disasters	ภัยธรรมชาติ
Earthquake	แผ่นดินไหว	Flood	น้ำท่วม
Famine	ภัยแล้ง	Hardship	ความยากลำบาก
Social injustice	ความไม่ยุติธรรมในสังคม	Disturb	รบกวน
Disappointed	ที่ผิดหวัง	<i>Anattatā</i>	อนัตตตา
Permanent	ถาวร	Self	อัตตาตัวตน
Essence	แก่นสาระ	Soul	วิญญาณ
Substance	สสาร	Authority	อำนาจบังคับบัญชา
Ancient	ที่โบราณ	Lexical	เป็นคำศัพท์
Creation	การสร้าง	Conventional truth	สมมุติสัจจะ
Presume	อนุมาน	Corporality	รูปการปรากฏทางวัตถุ
Feeling	เวทนา, ความรู้สึก	Perception	สัญญาจำได้หมายรู้
Mental formations	สังขาร(ในขันธห้า)	Consciousness	วิญญาณ
Chariot	รถม้า	Isolation	การแยกออกจากกัน

Permanent entity	เอกภาพที่ปรากฏถาวร	Ever-changing	การเปลี่ยนแปลงไม่หยุด
Viewpoint	ทรรศนะ	Edoctrine	คำสอน
Aging	ความชรา	Mental suffering	ความทุกข์ทางใจ
Rebirth	การเกิดใหม่	Distinguished	ที่โดดเด่น
Oppressed	ที่ถูกบีบคั้น	Resistance	บีบคั้นฝืน
Recognition	การยอมรับ	Penetrative	ที่แจ้งแทงตลอด
Approach	วิธี	Insight	วิปัสสนา
Depict	พรรณนา	Liberation	การหลุดพ้น
Realization	การรู้แจ้ง	Development of insight	วิปัสสนากาวนา
Faculty	อินทรีย์	Discern	มองออกความแตกต่าง
Full maturity	แก่กล้าเต็มที่	Supramundane	โลกุตตระ

Activity 1

1. Explain the Buddhist term *aniccatā* briefly.
2. Explain the Buddhist term *dukkhatā* briefly.
3. Explain the Buddhist term *anattatā* briefly.
2. Give the example of one persons who faces suffering.

Activity 2

Read and translate the following passage into Thai.

- (a) The principle of *tilakkhaṇa*, or in some contexts is also called ‘theory of Three Characteristics’, is one of the exalted principle in Buddhism. The theory profoundly explains the general trait and characters of the nature of beings and physical world. In commentaries, the Three Characteristics of Existence are also referred to as ‘Universal Characteristics’, or, ‘*sāmañña-lakkhaṇa*’, in other words, common to all things. The Three Characteristics of Existence in Buddhism, are three mark & shared by all conditioned things. According to the

Buddhist tradition, The fully understanding of these three can bring an end to suffering (*dukkhanirodha*).

- (b) The Buddha taught that ‘Monks, physical form is impermanent. Whatever is impermanent is *dukkha*; Whatever is *dukkha* is non-self. Whatever is non-self should be seen as it truly is with correct wisdom thus: this is not mine, I am not this, this is not myself.’
- (c) Natural disasters, such as earthquakes, floods or famine, can cause a lot of suffering to people. The people also have to face hardship caused by war and social injustice. Problems can happen even in the classroom. When you try to study, and yet the room is too noisy or your friends try to disturb you, you may feel unhappy and angry. Sometimes, problems may happen to you personally.
- (d) Venerable Nāgasena states that just as a chariot is made up of a number of things none of which are the essence of the chariot in isolation, without the other pieces, similarly no one part of a person is a permanent entity; we can be broken up into five constituents- body, sensations, ideation, mental formations and consciousness- the consciousness being closest to the permanent idea of “self”, but is ever-changing with each new thought according to this viewpoint.

Activity 3

Translate the statements into English.

- 1) อนิจจาทาหมายถึงความไม่เที่ยง ความไม่คงที่ ความไม่แน่นอน ภาวะที่เกิดขึ้นแล้วเสื่อมและสลายไป
- 2) ทุกขตา คือ สภาพที่เป็นทุกข์ ภาวะที่ถูกบีบคั้นด้วยการเกิดขึ้นและสลายตัว ภาวะที่กดดันฝืนและขัดแย้งอยู่ในตัว
- 3) อนัตตตา ความเป็นอนัตตา ความไม่ใช่ตัวตน ความไม่มีตัวตนที่แท้จริงของนั่นเอง

- 4) ไม่มีสิ่งใดดำรงอยู่ได้นิรันดร์
- 5) สัจธรรมก็คือ ความทุกข์ของการเกิด การแก่ การเจ็บ และการตาย ไม่สามารถหลีกเลี่ยงได้
- 6) ท้ายที่สุด ไม่ว่าจะเป็นมารดาหรือบุตรก็ไม่สามารถช่วยเหลือกันได้เมื่อขณะแห่งความตายมาถึง
- 7) ใครลักษณะอาจมีชื่อเรียกอีกอย่างหนึ่งว่า สามัญญลักษณะ
- 8) ผู้ปฏิบัติเห็นแจ้งในลักษณะอนิจจังหรือความไม่เที่ยงด้วยอาการการเกิดและดับและการเปลี่ยนแปลง นั่นคือ การเข้าถึงความไร้ภาวะหลังจากการเกิดหรือมีขึ้น
- 9) ผู้ปฏิบัติเห็นแจ้งในลักษณะของความเป็นทุกข์โดยอาการแห่งการการเกิดและดับที่บีบคั้นอย่างต่อเนื่อง
- 10) ผู้ปฏิบัติเห็นแจ้งลักษณะของความเป็นอนัตตาด้วยอาการที่ไม่สามารถบังคับบัญชาได้

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Chapter 3

Cattāri Ariyasaccāni

(The Four Noble Truths)

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Objectives of Study

After reading this chapter, students will be expected

1. to understand the teaching of the Four Noble Truths and their technical terms.
2. to explain the Four Noble Truths in English.
3. to know the benefit in realizing the Noble Truths.

Topics

- *Dukkha-ariyasacca*
- *Dukkhasamudaya-ariyasacca*
- *Dukkhanirodha-ariyasacca*
- *Dukkhanirodhagāminīpaṭipadā-ariyasacca*

Introduction

The Buddha's recorded teachings are numerous, but all these diverse teachings fit together into a singly unifying frame, the teaching of the Four Noble Truths. The Buddha compared the Four Noble Truths to the footprints of an elephant, just as the footprint of an elephant can contain the footprints of any other animals. Therefore, all the Buddha's different teachings are fit for the single framework of the Four Noble Truths.

The Buddha makes it clear that the realization of the Four Noble Truths coincides with the attainment of enlightenment itself. He says that when a Buddha appears in the world there is a teaching of the Four Noble Truths. So, the special purpose of the enlightenment is to make known the Four Noble Truths and the special aim of those treading the path to enlightenment is to see for themselves the Four Noble Truths.

3.1 The Four Noble Truths

The Four Noble truths, '*Cattāri-ariyasaccāni*', (in Pāli) is the heart of the Buddha's teaching which He expounded in His very first sermon to His old colleagues, the five ascetics, at Isipatana migadāyavana (modern Sarnath) near Benares. In this sermon, as we have it in the original texts, the four Truths are given briefly, but there are innumerable places in the early Buddhist scriptures in which they are explained again and again, in greater detail and in different ways. If we study the Four Noble Truths with the help of these references and explanations, we can get fairly good and accurate account of the Buddha's essential teachings according to the original texts. The Four Noble Truths are:

1. *Dukkha*, suffering;
2. *Samudaya*, the origin of suffering;
3. *Nirodha*, the cessation of suffering;
4. *Magga*, the path leading to the cessation of suffering.

They are called Noble Truths, because
 each of such truths is supreme;
 each of such truths is the ultimate truth;
 each of such truths is unassailable;
 each of such truths remains unchanged.

The Buddha declared that in the realization of the Four Noble Truths there arose in Him the eye of wisdom to see things as they really are, the supreme knowledge and the light dispelling the darkness of ignorance which culminated in the attainment of full and perfect enlightenment-

3.2 *Sammā Sambodhi*

3.2.1 *Dukkha-ariyasacca*

The first of the Four Noble Truths is the Noble Truth of *Dukkha*, in Pāli :- *Dukkha-ariyasacca*, is a compound term of two words, that is, *dukkha* and *ariyasacca*. In ordinary usage, *dukkha* means 'suffering', 'pain', 'sorrow' or 'misery' and so on. In this sense birth is suffering, old age is suffering, disease is suffering, and death is suffering. Any situation, which makes one sad, unhappy or sorrowful, is suffering.

However, in Buddha's teaching, *dukkha* has a much deeper meaning. There are situations which, for the time being, may appear to be happy, but such happiness may not last. So, anything that is not permanent is also *dukkha*. Furthermore, if anything is subject to change that too is *dukkha*. There is nothing that remains unchanged. The body changes from being young to being old, though we cannot see that, it is constantly changing.

The Buddha does not deny happiness in life, when He says that there is suffering. On the contrary, He admits different forms of happiness, both material and spiritual, for laymen as well as monks. In the *Aṅguttara-nikāya*, one of the five original Collections in Pāli contain the Buddha's discourses.

There is a list of happiness (*sukhāṇi*), such as the happiness of family life and the happiness of the life of a recluse, the happiness of sensual pleasures, the happiness of renunciation, the happiness of attachment and the happiness of detachment, physical happiness and mental happiness etc. However, all these are included in *dukkha*. Even the very pure spiritual states of *dhyāna* (trance) attained by the practice of higher meditation, free from even a shadow of suffering in the accepted sense of the word, states which may be described as unmixed happiness, as well as the state of *dhyāna* which is free from sensations both pleasant (*sukha*) and unpleasant (*dukkha*) and is only the pure equanimity and the awareness - even these very high spiritual states are included in *dukkha*.

The Buddha was realistic and of objective. He says, with regard to life and the enjoyment of sense-pleasures, that one should clearly understand three things:-

- (1) attraction or enjoyment (*assāda*)
- (2) evil consequence or danger or unsatisfactoriness (*ādīnava*) and
- (3) freedom or liberation (*nissaraṇa*).

When you see a pleasant, charming and beautiful person whom you like, you are attracted, you enjoy seeing that person again and again, you derive pleasure and satisfaction from that person. This is the enjoyment (*assāda*). It is a fact of experience, but this enjoyment is not permanent, just as that person and all his (or her) attractions are not permanent either. When the situation changes, when you cannot see that person and when you are deprived of this enjoyment, you become sad, you may become unreasonable and unbalanced. you may even behave foolishly. This is the evil, unsatisfactory and dangerous side of the picture (*ādīnava*). This, too, is a fact of experience. Now, if you have no attachment to the person and if you are completely detached, that is you freedom, and liberation (*nissaraṇa*). These three things are true with regard to all enjoyment in life.

From this point, it is evident that we must take account of the pleasures of life as well as of its pains and sorrows, and also be free from them, in order to understand the life completely and objectively. Only then, it is true that the liberation is possible. Regarding this question, the Buddha says: 'O bhikkhus, if any recluses or *brāhmaṇas* do not understand objectively in the way that the enjoyment of sense-pleasures is enjoyment, that their unsatisfactoriness is the unsatisfactoriness, that the liberation from them is the liberation. Then, it is not possible that they themselves will certainly understand the desire for sense-pleasures completely, or that they will be able to instruct other persons to that end, or that the person following their instruction will completely understand the desire for sense-pleasures.

The conception of *Dukkha* may be viewed from three aspects :-

- (1) *dukkha* as ordinary suffering (*dukkha-dukkha*),
- (2) *dukkha* as produced by change (*vipariṇāma-dukkha*) and
- (3) *dukkha* as a conditioned state (*saṃkhāra-dukkha*).

All kinds of suffering in life like birth, old age, sickness, death, association with unpleasant persons and conditions, separation from the loved ones and the pleasant conditions, not getting what one desires, grief, lamentation, distress - all such forms of physical and mental suffering, which are universally accepted as suffering or pain, are included in *dukkha* as ordinary suffering (*dukkha-dukkha*).

A happy feeling, a happy condition in life, is not permanent, not everlasting. It changes sooner or later. When it changes, it produces pain, suffering, and unhappiness. This vicissitude is included in *dukkha* as suffering produced by change (*Vipariṇāma-dukkha*).

It is easy to understand the two forms of suffering (*dukkha*) mentioned above. No one will dispute them. This aspect of the First Noble Truth is more popularly known, because it is easy to understand. It is the common experience in our daily lives.

The third form of *dukkha* as a conditioned state (*saṃkhāra-dukkha*) is the most important philosophical aspect of the First Noble Truth, and it requires some analytical explanation of what we consider as a 'being', as an 'individual', or as 'I'.

What we call a 'being', or an 'individual', or 'I', according to the Buddhist philosophy, it is only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates (*pañcakkhandha*). The Buddha says: 'In short, these five aggregates of attachment are *dukkha*'. Elsewhere He distinctly defines *dukkha* as the five aggregates as:- 'O bhikkhus, what is *dukkha*? It should be said that it is the five aggregates of attachment'. Here it should be clearly understood that *dukkha* and the five aggregates are not two different things; the five aggregates themselves are *dukkha*. We will understand this point better when we have some notion of the five aggregates which constitute the so-called 'being'.

We have already seen in the deepest sense that *dukkha* is another name for the coming together of certain physical and mental energies giving rise to the 'being'. This is a subtle meaning of *dukkha* which is remote from its ordinary sense that *dukkha* is pain, grief, sorrow and misery.

3.2.2 *Dukkhasamudaya-ariyasacca*

The second one of the Four Noble Truths is the Noble Truth of the Cause of Suffering, *Dukkhasamudaya-ariyasacca*. The Buddha said that when our minds are filled with greed and desire, the sufferings of all types follow. The most popular and well-known definition of the Second Truth as found in innumerable places in the original texts is as follows:

'It is this "thirst" (craving, *taṇhā*) which produces re-existence and re-becoming (*ponobhavikā*), and which is bound up with passionate greed (*nandīrāgasahagatā*), and which finds fresh delight now here and now there (*tatratatrābhinandinī*), namely, (1) thirst for sense-pleasures (*kāma-taṇhā*),

(2) thirst for existence and becoming (*bhava-taṇhā*) and (3) thirst for non-existence (self-annihilation, *vibhava-taṇhā*).

Craving is a sort of thirst, desire, and greed, manifesting itself in various Ways, that give rise to all forms of suffering and the continuity of beings. However, it should not be taken as the first cause, for there is no first cause possible. According to Buddhism, everything is relative and inter-dependent. Even this craving which is considered as the cause or origin of *dukkha*, depends on its arising (*samudaya*) on something else which is the sensation (*vedanā*), and sensation arises depending on contact (*phassa*), and so on and so forth it goes on the circle which is known as Dependent Origination (*Paṭicca-samuppāda*).

To sum up, *Dukkha* is not an independent state of things that arises on its own. The rising of *Dukka* is dependent upon something else. This thing as we have already learnt in the Law of Dependent Origination is a craving (*taṇhā*).

3.2.3 *Dukkhanirodha-ariyasacca*

The third of the Four Noble Truths is the Noble Truth of the Cessation of Suffering, *Dukkhanirodha-ariyasacca*. This is the ultimate goal to be reached by following the Noble Eightfold Path. In other words, *Dukkha* can be completely eradicated through the full development of morality, mental discipline and wisdom. The entire body of Buddha-dhamma has this one single purpose of realizing the state of supreme happiness which is *Nibbāna*, more popularly known in Sanskrit form as *Nirvāṇa*. Now what is this *Nibbāna*?

Let us consider a few definitions and descriptions of *Nibbāna* as found in the original Pāli texts: 'It is the complete cessation of that very 'thirst' (*taṇhā*), giving it up, renouncing it, emancipation from it, detachment from

it.' 'Calming of all conditioned things, giving up all the defilements, extinction of 'thirst', detachment, cessation is *Nibbāna*.'

The reply given by Ven. Sāriputta, the chief disciple of the Buddha, to a direct question, 'What is *Nibbāna*?' posed by a Parivrājaka, is identical with the definition of *Asaṅkhata* given by the Buddha:- 'The extinction of desire, the extinction of hatred, the extinction of illusion.' 'The abandoning and the destruction of desire and craving for these Five Aggregates of Attachment: that is the cessation of *Dukkha*.' 'The cessation of Continuity and becoming (*Bhavanirodha*) is *Nibbāna*.'

Referring to *Nibbāna*, the Buddha declared as follows :-

There is the unborn, unoriginated, unmade and unconditioned. If there was not this unborn, unoriginated, unmade and unconditioned, there would be no release for the born, originated made and conditioned. As there is the unborn, unoriginated, unmade and unconditioned, there is liberation for the born, the originated the made and the conditioned.

The foregoing explanation would be helpful to have a shade of an idea of what *Nibbāna* is.

In the first discourse taught by the Buddha at Isipatana Garden, He described the Cessation of suffering in various words as follows: The complete cessation of craving without leaving a remainder; Giving up of craving; Abandoning of craving; and Liberation from craving. It is also described as the annihilation of craving.

With the complete destruction of craving, the five aggregates that make the individual will disappear. That is the cessation of *dukkha*. There is no working together of the physical and mental energies. There is no being. There is no *dukkha*. That is *Nibbāna*, the burning fire is extinguished. There is eternal peace; the supreme bliss of *Nibbāna*. Let us, therefore, now turn to the Path which leads to the realization *Nibbāna*.

3.2.4 *Dukkhanirodhagāminīpaṭipadā-ariyasacca*

The Fourth Noble Truth is that of the Way leading to the Cessation of Suffering, *Dukkhanirodhagāminīpaṭipadā-ariyasacca*. This is known as the 'Middle Path' (*Majjhimā Pamipadā*), because it avoids two extremes: one extreme being the search for happiness through the pleasures of the senses, which is 'low, common, unprofitable and the way of the ordinary people'; the other being the search for happiness through self-mortification in different forms of asceticism, which is 'painful, unworthy and unprofitable'. Having first by tried these two extremes, and having found them to be useless, the Buddha discovered through personal experience the Middle Path 'which gives Him vision and knowledge, which leads to Calm, Insight, Enlightenment and *Nibbāna*'. This Middle Path is generally referred to as the Noble Eightfold Path, because it is composed of eight categories or divisions which we will discuss later in chapter 6.

Practically, the whole teaching of the Buddha to which he devoted himself during 45 years, deals with some ways or others with this Path. He explained it in different ways in different words to different people, according to the stages of their development and their capacity to understand and follow him. The essence of those many thousand discourses scattered in the Buddhist Scriptures is found in the Noble Eightfold Path.

It should not be thought that the eight categories or divisions of the Path should be followed and practised one after the other in the numerical order as given in the usual list above. However, they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of the others.

With regard to the Four Noble Truths, we have four functions to be performed :-

The First Noble Truth is *Dukkha*, the nature of life, its suffering, its sorrows and joys, its imperfection and unsatisfactoriness, its impermanence and insubstantiality. With regard to this, our function is to understand it as a fact clearly and completely (*pariññeyya*).

The Second Noble Truth is the Origin of *Dukka*, which is desire, 'thirst', accompanied by all other passions, defilements and impurities. A merely understanding of this fact is not sufficient. Here, our function is to discard it, to eliminate, to destroy and to eradicate it (*pahātabba*).

The Third Noble Truth is the Cessation of *Dukkha*, *Nirvāṇa*, the Absolute Truth, the Ultimate Reality. Here our function is to realize it (*sacchikātabba*).

The Fourth Noble Truth is the Path leading to the realization of *Nirvāṇa*. A mere knowledge of the Path, however complete, will not do. In this case, our function is to follow it and develop it (*bhāvetabba*).

Conclusion

We can say that the Buddha's teachings are included in the Four Noble Truths. These four noble truths are the fundamental teaching of the Buddha. The Buddha gives the comparison of the Four Noble Truths with the footprints of elephant in the *Suttanta Piṭaka* as follows; most of footprints of all being going on the land, and all of them are included in the footprints of elephant because of its being the biggest one. About these footprints, the people say that they are the super of all footprints. So, the Four Noble Truths are held as the cores of the Buddha's teachings.¹

Vocabulary

The Four Noble Truths	อริยสัจ ๔	First sermon	ปฐมเทศนา
Numerous	มากมาย	Footprint	รอยเท้า
Coincide	พ้องกับ	Purpose	วัตถุประสงค์
Diverse	หลากหลาย	Innumerable	นับไม่ถ้วน
Supreme	สูงสุด	Ultimate truth	สัจธรรมสูงสุด
Unassailable	ที่ลบล้างไม่ได้	Ignorance	อวิชชา
Culminate	ดำเนินมาจนถึง	Suffering	ความทุกข์
Sorrow	ความโศกเศร้า	Pain	ความเจ็บปวด
Misery	ความทุกข์ระทม	Sense	นัย, ความหมาย
Disease	โรคภัย	Sorrowful	ที่เสียใจ
Admit	ยอมรับ	Spiritualstate	สภาพทางจิต
Sense pleasures	กามสุข	Renunciation	การละ สละ
Detachment	การไม่ยึดมั่น	<i>Dhyāna</i> (trance)	สมาบัติ
Sensation	ความรู้สึก	Equanimity	อุเบกขา
Awareness	ความรู้ตัว	Realistic	ที่เป็นจริง
Unreasonable	ที่ไม่มีเหตุผล	Unbalanced	ที่ไม่สมดุล
Aspect	ด้าน, แง่	Ordinary	ธรรมดา
Conditioned states	สภาพปรุงแต่ง	Permanent	คงทน, ยั่งยืน
Everlasting	ตลอดไป	Cause	เหตุ
Cessation	การดับ	Ascetic	ฤๅษี, นักพรต
Grief	ความโศกเศร้า	Eesire	ความต้องการ
Greed	ความโลภ	Selfishness	ความเห็นแก่ตัว
Endless	ไม่สิ้นสุด	Clench	ปิดสนิท
Anxious	วิตก, กังวล	Insult	ดูหมิ่น
Meaningful life	ชีวิตที่มีความหมาย	Backbite	กัดข้างหลัง
Gossip	นินทา	Harsh word	พรุสวาจา
Idle talk	พูดเพ้อเจ้อ	Impurity	มลทิน

Slaughter	การฆ่าสัตว์	Trading	การค้า
Intoxicant	ของมีนเมา	Bandit	โจร
Joy	ปีติ	Imperfection	ข้อบกพร่อง
Defilement	กิเลส	Being	การมี, การเป็น
Individual	เป็นบุคคล	Combination	การรวมกัน
The five aggregates	ขันธ์ ๕	Thirst	ความอยาก
Craving	ตัณหา	Re-existence	ชาติใหม่
Re-becoming	ภพใหม่	Non-existence	ไม่มีภพชาติ
First cause	มูลการณ์	Relative	สัมพันธ์กัน
Inter-dependent	อาศัยกัน	Contact	สัมผัส
Dependent Origination	ปฏิจจสมุปบาท	Eradicated	ที่ถูกกำจัด
Continuity of becoming	การสืบเนื่องของภพชาติ	Extreme	สุดโต่ง

Activity 1

Find the answers to these questions.

1. What is the Suffering?
2. What is the Cause of Suffering?
3. What is the Truth of the Cessation of Suffering?
4. What is the Truth of the Path leading to the Cessation of Suffering?

Activity 2

Read and translate the following passage into Thai.

- a) The Buddha taught us to recognize that suffering is a fact of life and that no one can avoid it, as stated in the First Noble Truth.
- b) Craving is a sort of thirst, desire, and greed, manifesting itself in various ways, that gives rise to all forms of suffering and the continuity of beings, but it should not be taken as the first cause, for there is no first cause possible, according to Buddhism, everything is relative and inter-dependent.

- c) To end suffering, the selfish desire must be removed. Just as a fire extinguishes when no fuel is added, so unhappiness will end when the fuel of selfish desire is removed. When selfish desire is completely removed, there will be no more suffering. Our minds will be in a state of perfect peace.
- d) Do not earn your living by harming others. Do not seek happiness by making others unhappy.

Activity 3

Complete the passage. Use the given words in the blank.

compassion grief medicine dead
 success death inevitable wealthy

Here is the context which comes with *Jātaka* on Kīsā Gotamī's grief.

Kīsā Gotamī was the young and beautiful woman from the rich family. She was married to a merchant. Her only son was a year old. He suddenly fell ill and died. She was overwhelmed with She carried the dead child in her arms and went from one house to another house for asking people by word that if anyone knew a that could restore her child's life. Of course no one was able to help her. Finally, she met a follower of the Buddha, who advised her to see the Buddha. When she carried the child to the Buddha and told Him by words of her sad case. He listened with patience and He said to her by these words: "There is only one way to restore your problem. You go and get me five mustard seeds from any family in which there has never been the death."

She set off to look for such from any house, but no It was because every family experienced the death of one person or another. At last, she understood what the Buddha needed her to find out for herself -

that comes to all. Accepting the truth that death is, she no longer grieved. She carried the child's body away and later returned to the Buddha to become one of His followers.

Activity 4

Match the correct word from column B in front of column A.

Column A	Column B
_____ noble truth	a. grief
_____ sermon	b. unskilful
_____ cessation	c. reality
_____ truth	d. <i>karuṇā</i>
_____ desire	e. <i>avijjā</i>
_____ suffering	f. <i>dukkha</i>
_____ impermanence	g. <i>ariyasacca</i>
_____ unwholesome	h. <i>pañcakkhandha</i>
_____ compassion	i. <i>anattā</i>
_____ sorrow	j. <i>taṇhā</i>
_____ ignorance	k. <i>Paṭiccasamuppāda</i>
_____ craving	l. <i>aniccā</i>
_____ Dependent-Origination	m. extinction, to end
_____ the five aggregates	n. thirst
_____ non-self	o. teaching

Activity 5

Translate the following passage into English.

(ก) “ดูกรภิกษุทั้งหลาย อะไรคือทุกข์? ควรกล่าวได้ว่าอุปาทานชั้น ๕ คือทุกข์” ในที่นี้ควรเข้าใจ อย่างชัดเจนว่า ทุกข์และชั้น ๕ ไม่ใช่สองสิ่งที่แตกต่างกัน ชั้น ๕ คือทุกข์

(ข) คำสอนในพุทธธรรมทั้งหมดมีเพียงความมุ่งหมายเดียวคือการรู้แจ้งสภาวะที่เป็นความสุขอย่างยิ่งคือนิพพาน หรือเป็นที่รู้จักกันดีในภาษาสันสกฤตว่า นิรวาณ

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Chapter 4

Gharāvāsa-dhamma

(Virtues for a Good Household Life)

Dr. Sudarat Bantaokul
Mr. Phiboonsak Muangkot

Objectives of Study

After studying this chapter, the students will be expected to be able

1. to know the constituent factors of the virtues for a good household life.
2. to explain the meaning of virtues for a good household life in English fluently.
3. to apply the teaching of the virtues for a good household life to lay people.

Topic

- Sacca
- Dama
- Khanti
- Cāga

Introduction

Dhamma refers not only to the sayings given by the Buddha, but also to the truth, or the ultimate reality of the way to attain the worldly happiness. Knowing these attributes, the Buddhists hold that they will attain the greatest peace and happiness. Therefore, *dhamma* is of the two kinds, for the householders and for the monks. The *dhamma* for virtues of the good householder's life is called *gharāvāsa-dhamma*. It is good not only for the life of oneself, but also for the societies.

Gharāvāsa-dhamma

A person who can be said to have achieved success in domestic life as a good householder, and who is worthy of respect and emulation, can be measured by the good practice such as governing life with four qualities. He practices according to the four qualities for leading the household life known as the *gharāvāsa-dhamma*. In the fullest sense of the term, the *gharāvāsa-dhammas* are used to guide the conduct of the householder's life in general, and in Pāli language, they are referred to as the *gharamesi-dhammas* which mean the teaching for those who seek a home. Important principles for guiding a life to prosperity are provided in Buddhism as follows:-

1) *Sacca*

Here the term '*sacca*' is rendered into English as 'truthfulness'. The good householder must adhere to the truth, integrity, honesty and sincerity. He is as good as his word; he ensures that his actions are trustworthy and reliable. It means to be true and honest to oneself, one's duty, responsibility, the people concerned, the society and the nation; being honest to others and having sincerity to oneself and conduct oneself as a firm inner foundation.

Without truthfulness, there can be no societies. Without truthfulness human communication breaks down and distrusts hostility and force

and takes over. Truthfulness is, therefore, of fundamental importance to a harmonious and peaceful society and of fundamental importance to the harmonious and peaceful individuals who constitute that society. To be truthful, we need to be faithful to both the spirit and the letter of our experience and events. We can, perhaps, best define truthfulness by looking at untruthful or false speech. Broadly speaking the false speech falls into two categories of commission and omission. The most obviously actively false speech is simply telling lies. Of course, there are degrees of lying. Any variation from factual accuracy could be construed as lying, although usually we think of a lie as simply being the direct opposite of what is true. The so called 'white lie' is considered to be the least harmful and indeed not a lie at all.

Perhaps, an example is the fiction of Santa Claus which the parents maintain for their children's pleasure. Because the intention is kindly and in fact a great deal of pleasure is derived, this could hardly be seen as unskilful, but there are other occasions when the motives are less pure and the 'white lie' emerges, say, from fear, when it seems more likely to be unskilful. It is really the best to avoid any lying in normal day-to-day discourse and to try, as far as possible, to be factually accurate.

Exaggeration and understatement can both be the forms of false speech. We can exaggerate in order to make ourselves be more interesting and to make our fairly ordinary lives seem very exciting. We exaggerate, because we want to be loved, but don't think of ourselves as interesting and attractive enough to be loved. Not only the exaggeration is unskilful, but the lack of self-esteem is too. Understatement can have the same root cause. The English people are especially prone to this. It can be a sort of exaggerated politeness and niceness leading to falseness. So, you will hear the people say things like, "no, no, I wasn't upset" when clearly they were and still are, or "oh no, it's of no inconvenience" when again it very clearly is and so on. In wanting to be pleased, to be nice, to be polite, the people can sometimes end up being

quite false. You see this sometimes in the people's faces; endlessly smiling in a sort of desperation to be liked and from fear of being disapproved. So, there is false speech of commission such as lies, exaggeration and understatement. There is also a false speech of omission. This is when what we say is strictly true but because of what we leave out, it is not the whole truth. In fact, it may even convey a completely wrong impression. That can be the intention. For instance, if we don't like someone, we may describe him or her in such a one-sided way as to give the impression that they are monstrous, because we are either blind to their good qualities or we don't want to believe that they have any redeeming features. In describing particular events, we may want to show ourselves in a good light. So, we leave out what is unfavourable or embarrassing to us. The truth suffers, the communication suffers and inevitably that means that we suffer and others suffer.

Behind false speech lies egotism in one form or another. Whether we simply want to get our own way or we want to control people and events or we are frightened or we are out for revenge, it all comes back to me, me, me - the 'I' at the centre of the Universe. So one important step on the way to more truthfulness is an honest self-appraisal, to see how much we are motivated by fears, or by a desire to control people and events which may be just another specy of fear or how much we are motivated by revenge, or how much it is just a question of childishly wanting to get our own ways. So, truthfulness or honesty can begin with ourselves and can be built up from there. If we are honest with ourselves, then we will more and more be living in an honest world, a world of truthfulness. Moreover, our honesty with ourselves is not just confined to our faults or weaknesses or murky motivations. An honest self-appraisal also takes into account quite fully our better qualities and our aspirations and efforts to grow. One sided views, whether of other people or of oneself, are rarely the honest appraisals. So,

by being honest, we create a world of honesty and also by being untruthful, we create a world of dishonesty which is an unpleasant and tiring place to live.

Sacca can also be practiced by faithful couples which usually lead to goodness and ethic principles which will help them to stay together for the rest of their lives by being truthful and faithful to one another in thoughts, speech, and deeds. It is meant that a husband and a wife have credit to each other, i.e. the husband does not intend to have other girl as a wife. In contrast, the wife is to follow the same act. They have not only good conducts in this way, but also the usage of treasure i.e. money, house, car, gold, ring etc.

2) *Dama*

Dama is translated in English as ‘self-restraint’, which means restraint of one’s emotions, desire, or inclinations. A good householder should discipline and restraint himself. He adjusts himself to conditions, corrects and improves himself so as to be constantly progressing. Self-control to suppress thoughts, words, and deeds in which, if it appears, it would become harm or not beneficial to both oneself and others.

Training oneself or self-control by controlling emotions is to calm the mind. There are 2 ways of calming: (a) Not to let emotions grow, and (b) to calm down emotions which already arose.

3) *Khanti*

Khanti is translated in English as ‘patience’ which denotes the capacity to endure hardship, difficulty, or inconvenience without complaint. *Patience* emphasizes calmness, self-control, and the willingness or the ability to tolerate the delay.

We need to develop an attitude of patience towards both ourselves and others. Patience is the gap between our experience of being hurt and our

response to being hurt. Without the gap there is simply a knee-jerk negative reaction. With the gap created by the exercise of patience there is a possibility of a more creative and positive response. We need to exercise patience in relation to others, because we are all intimately connected by the threads of our common human consciousness. If we don't exercise patience, we keep the fires of hatred and ill will burning by adding the fuel of our negative reactions to the sparks of other peoples anger and irritation. If we do practise patience, we create the possibility for a change to take place. Instead of sending the Wheel of Life into another spin, we slow it down. As it is said in the *Dhammapada* "Hate is not conquered by hate: hate is conquered by love. This is a law eternal". This love is *Khanti* in the form of patience.

We also need to practise patience towards ourselves. We need to be patient with our progress in the spiritual life. We cannot force-grow ourselves. We have to set up conducive conditions and make a consistent effort. Then, we will grow. But we all grow and change at a different pace and in different ways. We need to be aware that spiritual progress is a process, a process of change that takes place at different levels of our being. Sometimes, it may not be apparent to us that we are growing and changing, but if we are making a consistent effort and are sincere in our aspiration to develop compassion and mindfulness, then we can be assured that we are making progress and it will become manifested in time.

To be impatient with ourselves only hinders our growth, because it is a form of self-hatred. We should also be patient with the spiritual growth of others. Sometimes the people may say, "You're a Buddhist. You shouldn't be angry.", or greedy or whatever. This misses the point about what it means to be a Buddhist. A Buddhist is someone who is making an effort to grow and develop spiritually, making an effort to be more skilful, making an effort to be more kind and more aware. A Buddhist is not someone who is perfect. That is a Buddha. We need to be patient with others and to expect them to be imperfect and to forgive them for it.

Forgiveness is the creative response that emerges from the gap created by patience. When we feel hurt or upset by someone, if we manage to be patient, we create time for reflection. When we reflect, we may come to realise the uselessness and stupidity of retaliation, which only creates further hurt and upset. We may be even on reflection, be able to see, we have been presented with an opportunity to go beyond ourselves, to go beyond self even. In our world of separate selfhood, the logical thing is to defend and to attack. In the world of interconnected humanity, the real world, the intelligent way to respond to hurt and upset is with patience and forgiveness. Forgiveness takes us beyond our limited self-interest and self-indulgence to what is the best in the interests of both self and other. It is in the common interest of all of us to stop the endless downward spiral into anger, hatred and violence. So it is in the common interest to let go of grudges and resentments and to wholeheartedly forgive.

As well as patience and forgiveness, *khanti* also means tolerance. It might be good to say what tolerance is. Tolerance is not weakness. Tolerance is not agreement. Tolerance is not supercilious condescension. Tolerance is the willingness to allow others to have their own beliefs, their own ideas, their own thoughts and feelings. Intolerance is an unwillingness to allow others to have different beliefs, views, ideas and so on and intolerance often leads to violence, oppression and persecution. It is possible to strongly disagree with someone, to totally disagree with them, but still allow them to have their own beliefs and views. Tolerance promotes communication, not persecution. In communication there can be disagreement and a vigorous exchange of views, but this doesn't have to lead to persecution, or even to ill will. According to the Buddha, if we have ill will towards those who disagree with us, we are not practising the Dharma. Tolerance is a response of compassion to that which is different from us and also a response of compassion to that which is repugnant of being disagreeable to us.

We can also be tolerant towards ourselves. Most of us find ourselves in internal conflict from time to time. It is as if there are different aspects of our psyche vying for dominance and sometimes an internal dialogue goes on which can be quite violent. The more we develop an attitude of tolerance, the more we can introduce tolerance to our own internal dialogues and accept that the conflict can't be won, but only transcended. Tolerance is all too often lacking in the world about us. It is as if people don't know how to disagree or be different without anger or ill will. This is again due to the deluded sense of separateness that we all suffer under. This sense of separate selfhood is the fundamental prejudice and the feelings of being threatened and the need for defensiveness and oppression that follows in its wake cause untold misery in this world. The more we can undermine this prejudice of separateness, the more we will be able to tolerate difference and disagreement. The more tolerant we become, the more peaceful will be our immediate world and eventually the wider world. In order to undermine our delusion of separate selfhood, we need to hear the Dharma and to reflect on the Dharma and allow it to change us. In other words, we need to be receptive to the Dharma.

The practicing of *khanti* for being firm, stable and patient is important for the marriage's life. If your mate shows bad emotional behavior, do not react impulsively when conflicts arise, even when difficulties and hardships on profession or financial account occur. Try to be patient when hard work has to be done and move forward together. Be patient when pain, sorrow or temptations of the partner arise.

4) *Cāga*

The Buddhists place great importance on generosity. They have many words to describe it. Two of these words are *dāna* and *cāga*. *Dāna* is translated as "distribution of gifts." *Cāga* is translated as "a heart bent on giving."

There are three degrees of generosity spoken of in Buddhism. The first degree is miserly giving. This is when we give away what we no longer want. It is considered miserly because giving in this way asks nothing of us. This sort of giving is like recycling, and it is valuable but not particularly generous. The next level of generosity is kindly giving. With kindly giving we give away what we would like to receive. There is a thoughtfulness and friendliness in this kind of giving. The third, and highest, form of giving is kingly giving. In kingly giving we give the very best of what we have in time, material goods, or, in some cases, even our lives.

Buddhism is mostly concerned with our state of mind. Ultimately, generosity in Buddhism is about non-attachment and loving kindness. When we develop generosity, our minds become lighter and more available to insight. The act of generously giving is a means to that end. It is through giving with a kind, loving heart that we develop our capacity to let it go. As we let it go, we become freer, lighter, and happier.

The Buddha said, “If beings knew, as I know, the fruit of sharing gifts, they would not enjoy their use without sharing them, nor would the taint of stinginess obsess the heart and stay there. Even if it were their last bit, their last morsel of food, they would not enjoy its use without sharing it, if there were anyone to receive it.” (Itivuttaka 18)

“These are five rewards of generosity: One is dear and appealing to people at large, one is admired by good people, one’s good name is spread about, one does not stray from the rightful duties of the householder, and with the break-up of the body at death, one reappears in a good destination, in the heavenly worlds”. (AN.5.35)

Conclusion

Sacca, Dama, Khanti, Cāga are positive *dhammas*. Generally, a quality of Buddhist householder has to exercise these virtues for happy and peaceful life not only for oneself, but also for family, and even for good societies. Practising the virtues for a good household life is the first stage to attain spiritual progress.

Vocabulary

Ultimate reality	สัจธรรมสูงสุด	Worldly happiness	ความสุขทางโลก
Attribute	ถือว่าเป็นผลมาจาก	Householder	ฆราวาส
Virtue	คุณความดี	Person	บุคคล
Achieve success	ประสบความสำเร็จ	Worthy	มีคุณค่า
Respect	เคารพ	Emulation	การเลียนแบบ
Measure	วัดสัดส่วน	Practising	การปฏิบัติ
Governing life	การควบคุมชีวิต	Quality	คุณภาพ
Guide	แนะนำ นำทาง	Conduct	การประพฤติ
Truthfulness	ความสัตย์ สัจจะ	Adhere	ยึดติดแน่น
Truth	ความจริง	Integrity	การยึดถือหลักคุณธรรม
Honesty	ความซื่อสัตย์	Sincerity	ความจริงใจ
Trustworthy	น่าเชื่อถือ	Reliable	น่าไว้วางใจได้
True	จริง	Honest	ซื่อสัตย์
Duty	หน้าที่	Responsibility	ความรับผิดชอบ
Nation	ชาติ	Firm	หนักแน่น
Inner foundation	พื้นฐานภายใน	Communication	การสื่อสาร
Break down	ล้มเหลว	Distrust	เชื่อถือไม่ได้
Hostility	ความเป็นปรปักษ์	Harmonious	ที่สมานฉันท์
Individuals	ปัจเจกบุคคล	Constitute	ประกอบขึ้นด้วย
Truthful	มีแต่ความจริง	Faithful	ที่รักษาสัจจะ
Event	เหตุการณ์	False speech	คำพูดเท็จ

Category	ประเภท	Commission	ภาระที่ได้รับมอบหมาย
Omission	การละ, การยกเว้น	Simply	อย่างง่าย ๆ
Telling lies	การพูดปด	Degree	ระดับ
Lying	เท็จ โกหก	Variation	ความหลากหลาย
Factual	ที่เป็นจริง	Accuracy	ความถูกต้องแม่นยำ
Least	น้อยที่สุด	Harmful	ที่เป็นอันตราย
Indeed	อย่างแน่นอน, อย่างแท้จริง	Fiction	เรื่องแต่งขึ้น, นวนิยาย
Maintain	คงไว้	Pleasure	ความยินดี
Intention	ความตั้งใจ	Derive	แปลตีความ
Unskilful	อกุศล	Occasion	โอกาส
Motive	ที่จูงใจ ที่กระตุ้น	Self-restraint	การควบคุมตนเอง
Emotion	อารมณ์	Inclination	แนวโน้ม
Improve	ปรับปรุง	Harm	ความเสียหาย
Beneficial	ที่เป็นประโยชน์	Calm	สงบ
Ppatience	ขันติ	Denote	หมายถึง
Capacity	ความสามารถ	Endure	อดทน
Hardship	ความลำบาก	Difficulty	ความยาก
Inconvenience	ความไม่สะดวก	Complaint	การบ่น
Emphasize	เน้น	Calmness	ความสงบ
Fires of hatred	ไฟคือโทสะ	Fuel	เชื้อเพลิง
Reflection	การสะท้อน	Retaliation	การแก้แค้น
Grudge	ความคุมแค้น	Resentment	ความขุ่นเคืองใจ
Supercilious	อวดดี, ยโส	Persecution	การทำโทษ
Internal conflict	ความขัดแย้งภายใน	Psyche	วิญญาณ
Violent	ที่รุนแรง	Prejudice	อคติ
Oppression	การกดขี่	Stray	ที่หลงทาง
Being firm	ความหนักแน่น	Stable	ที่มั่นคง
Impulsive	ซึ่งขาดการไตร่ตรอง	Recycling	การนำกลับมาใช้ใหม่
Condescension	ทัศนคติที่แสดงให้เห็นการวางโต		
white lie	การโกหกที่ไม่มีอันตราย (เท็จบริสุทธิ์)		

Activity 1

Read the story and fill in the blanks with the correct words.

regained	pierced	surprised	arrested	released
cured	healed	called	found	truthfulness

The Fulfillment of the Perfection of Truthfulness

Telling the truth and keeping one's promise is called the perfection of The Bodhisatta did not tell lies; he kept his word as he promised to others and he did as he said in order to fulfill the perfection of truthfulness.

King Mahāsutasoma's life is remarkable in the fulfillment of the perfection of truthfulness. While the Bodhisatta became Mahāsutasoma, King Porisada was expelled from his country, because he was..... eating human flesh. He lived in a forest hunting human beings passing by. One day his sole was..... by a sharp stump. In order to heal the wound, he made a pledge to the guardian deva of a banyan tree, saying: "Oh Deva, help me, please! If you heal my wound during one week, I will offer you as a sacrifice the blood from the throats of all Jambudīpa kings." Within one week his wound.....of its own accord, but he thought that it was..... by the guardian deva of the banyan tree. Thus, he caught all Jambudīpa Kings to offer their blood as a sacrifice. King Sutasoma, just before being....., made a promise to a Brāhmin to listen to the Dhamma recited by the Brāhmin. So, he requested Porisada to let him fulfill his promise to the brāhmin, promising that he would come back after listening to the Dhamma. Porisada..... him easily. After he had heard the Dhamma, though he knew that he would be killed, he came back to Porisada without breaking his promise. Porisada was..... to see him again and asked why he was not afraid to die. King Sutasoma preached the Dhamma to

Porisada and thus Porisada became a good man. So he released all the arrested kings. With the help of King Sutasoma, Porisada..... his kingdom.

Activity 2

Read the story and fill in the blanks with the correct words.

patience	existence	ravine	monkey	forest
person	mind	lap	head	meal

The Fulfillment of the Perfection of Patience

Tolerance and forbearance arise out of a peaceful..... with the thought: “If I retaliate the ill-treatment imposed by a stupid....., I shall also be a stupid one.” Such a practice is called the fulfillment of the perfection of The Bodhisatta, for the welfare of all beings, fulfilled the perfection of patience in every Regarding the fulfillment of the perfection of patience, the life of the great monkey-king is remarkable. While a Brāhmin, the future Devadatta, climbed up a tree, a branch broke, and he fell into a As the monkey saw him crying, the monkey took him out of the ravine. While the tired monkey was sleeping with his head upon the Brāhmin’s, the stupid ungrateful brāhmin mercilessly struck the monkey’s head with a stone in order to have its flesh as his So, the woke up and suddenly ran up a tree. But the monkey still worried that the stupid Brāhmin might lose his way in the and die. As he dared not get down to the ground, he jumped from one tree to another, showing the Brāhmin the way to his home by the drops of blood shedding from his

Activity 3

1. Explain the meaning of these Buddhist words briefly:

- a) Sacca*
- b) Dama*
- c) Khanti*
- d) Cāga*

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Chapter 5

Pañca sīla

(The Five Precepts)

Phramaha Boonchat Ratanameko

Mr. Wisuttichai Chaiyasit

Objectives of Study

After studying this chapter, students will be expected to be able

1. to recite Five Precepts in Pāli.
2. to explain the meaning of Five Precepts in English.
3. to analyze what is the condition on violating the Five Precepts.

Topics

- *Pāṇātipātā veramaṇī*
- *Adinnādānā veramaṇī*
- *Kāmesumicchācārā veramaṇī*
- *Musāvādā veramaṇī*
- *Surāmerayamajjapamādaṭṭhānā veramaṇī*

Introduction

Pañcasīla is a Pāli term which comes from the words *pañca* and *sīla*. *Pañca* means 'five', and *sīla* means 'morality' which is one of the three basic training in Buddhism: morality, mental cultivation, and wisdom. The word *sīla* denotes a state of normalcy, a condition which is basically unqualified and unadulterated. When one practises *sīla*, one returns to one's own basic goodness, the original state of normalcy, unperturbed and unmodified. Killing a human being, for instance, is basically not a human nature; if it were, the human beings would have ceased to exist a long time ago. A person commits an act of killing, because he or she is blinded by greed, rage or hatred. Such negative qualities as anger, hatred, greed, ill will, and jealousy are factors that alter people's natures and make them into something other than their true selves. To practise *sīla* is thus to train in preserving one's true nature, not allowing it to be modified or overpowered by negative forces.

The five precepts are generally recited in Pāli, and their meanings are also known to all Buddhists. They are as follows:

1. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.*
2. *Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.*
3. *Kāmesumicchācārā veramaṇī sikkhāpadaṃ samādiyāmi.*
4. *Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.*
5. *Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.*

5.1 *Pāṇātipātā veramaṇī*

Pāṇātipātā veramaṇī is translated into English as ‘to abstain from killing’. The Buddha said “*Life is dear to all.*” All beings are fear of death and seek for value of life. Therefore, we should respect life and not kill anyliving being. This precept does not abstain from killing only the people, but also any creature, especially if it is for money or sport. We should have an attitude of loving-kindness towards all beings, wishing them to be always happy and free. Caring for the Earth, river, forest and air, are included in this precept as well.

Five conditions of killing (*Pāṇātipāta*)

1. The being must be alive.
2. There must be the knowledge that it is a living being.
3. There must be an intention to cause the death.
4. An act must be done to cause the death.
5. There must be the death as the result of the said act.

If all five conditions are fulfilled, the first precept is violated.

5.2 *Adinnādānā Veramaṇī* (To abstain from stealing)

We have the right to own things and give them away as we wish. However, we should not take things that do not belong to us by stealing or cheating. Instead, we should learn to give to help others, and always take good care of the things that we use, whether they belong to us or to the public. In a broader sense, this precept means being responsible. If we are lazy and neglect our studies or work, we are said to be *the person stealing the time*.

This precept also encourages us to be generous. The Buddhists give something to the poor and the sick and make offerings to monks and nuns as a practice to be good. The buddhists are usually generous to their parents,

teachers and friends, including showing the gratitude for their advice, guidance and kindness, The Buddhists also offer sympathy and encouragement to those who feel hurt or discouraged helping people by telling them about the Dhamma is considered as the highest form of giving.

Five conditions of stealing

1. The property must be in the possession of another person.
2. There must be the knowledge that the property is in the possession of another person.
3. There must be an intention to steal.
4. There must be an act done to steal.
5. By that act the property must have been taken.

If all the said five conditions are fulfilled, the second precept is violated.

5.3 *Kāmesumicchācārā Veramaṇī*

(To abstain from sexual misconduct)

To abstain from sexual misconduct is a respect for people and personal relationships. Much unhappiness arises from the misuse of sex and from living in irresponsible ways. Many families have been broken as a result, and many children have been victims of sexual abuse. For the happiness of ourselves as well as others, the sex should be used in a caring and loving manner. In observing this precept, sexual desires should be controlled, and husbands and wives should be faithful towards one another. This will help to create peace in the family. In a happy family, the husband and the wife must respect, trust and love each other. With happy families, the world would be a better place for us to live in.

Young people should keep their minds and bodies pure in order to develop their goodness. It is up to them to make the world a better place to live in.

Four conditions for sexual misconduct

1. It must be a man or a woman with whom it is improper to have sexual intercourse.
2. There must be an intention to have such sexual misconduct with such a man or a woman.
3. There must be an act done to have such intercourse.
4. There must be enjoyment of the contact of the organs.

If all the said four conditions are fulfilled, the third precept is violated.

5.4 *Musāvādā Veramaṇī* (To abstain from false speech)

We should respect each other and not tell lies or gossip. This would result in fewer quarrels and misunderstandings, and the world would be a more peaceful place. In observing the fourth precept, we should always speak the truth.

The fourth precept is an important factor in social life and life dealings. It concerns respect for truth. A respect for truth is a strong deterrent to inclinations or temptation to commit wrongful actions, while disregarding for the same will only serve to encourage evil deeds. The Buddha said:

“There are few evil deeds that a liar is incapable of committing.”

The practice of the fourth precept, therefore, helps to preserve one's credibility, trustworthiness and honor.

Four conditions of Telling the Lies

1. The thing said must be untrue.
2. There must be an intention to deceive.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of what is said.

If these conditions are fulfilled, the fourth precept is violated.

5.5 *Surāmerayamajjapamādaṭṭhānā veramaṇī*

(To abstain from intoxicants causing heedlessness)

The fifth precept is based on self-respect. It guards against losing the control of our minds, bodies and speeches. Many things can become addictive. They include alcohol, drugs, smoking and unhealthy books. Using any of these will bring harm to us and to our families. One day, the Buddha spoke Dhamma to the assembly when a young drunken man staggered into the room. He tripped over some monks who were sitting on the floor and started cursing aloud. His breath stank of alcohol and filled the air with a sickening smell. Mumbling to himself, he staggered out of the door. Everyone was shocked at his rude behaviour, but the Buddha remained calm.

“Great Assembly!” The Buddha said, “Take a look at this man! I can tell you the fate of a drunkard. He will certainly lose his wealth and good name. His body will grow weak and sickly. Day and night, he will quarrel with his family and friends until they leave him. The worst thing is that he will lose his wisdom and become confused.”

By observing this precept, we can keep the clear minds and have the healthy bodies.

Three conditions of Taking Intoxicants

1. It is intoxicant.
2. There must be an intention to consume.
3. It is consumed.

If these conditions are fulfilled, the fifth precept is violated. However, taking intoxicant for a medical purpose does not violate this precept.

Conclusion

The Five Precepts (*Pañca Sīla*) are related to the spiritual qualities that they are likely to produce and promote as follows. The first precept helps to promote goodwill, compassion, and kindness. The second can be instrumental in developing generosity, service, altruism, non-attachment, contentment, honesty, and right livelihood. The third precept helps to cultivate self-restraint, mastery over the emotions and senses, renunciation, and the control of sensual desire. The fourth precept leads to the development of honesty, reliability, and moral integrity. The fifth precept helps to promote mindfulness, clarity of mind and wisdom.

Vocabulary

Integrity	ความซื่อสัตย์	Mental cultivation	การพัฒนาทางจิต
Wisdom	ปัญญา	Denote	หมายถึง
Morality	ความมีศีลธรรม	Unmodified	ไม่เปลี่ยนแปลง
Anger	ความโกรธ	Hatred	ความเกลียด
Greed	ความโลภ	Jealousy	ความอิจฉาริษยา
Preserve	รักษา, สงวน	Intercourse	การร่วมประเวณี
Condition	เงื่อนไข	Possession	การครอบครอง
Violate	ละเมิด	Property	ทรัพย์สิน
Intention	เจตนา/ความตั้งใจ	Consume	บริโภค, ใช้อย่างสิ้นเปลือง

Activity 1

Reading comprehension on *Wild Deer Park*.

A long time ago, there was a beautiful forest. Many deer lived there. One day, a king took his men there to hunt. The king shot an arrow and hit a mother deer. She ran away in pain. Later the king found her hiding in some bushes with her baby deer. Even though she was bleeding and had tears in her eyes, she still fed her baby with milk. She soon died.

The king felt very sorry. He picked up the baby deer and said to it, "*I will now care for you.*" He then broke his bow in two. He said: "*I'll never hunt again.*" To remember that day, he named the forest 'Wild Deer Park'.

**Like people, animals also have feel-ings. We should not kill them
for fun or sport. It is unkind and selfish.**

Activity 2

Reading comprehension on '*The Moon is Looking at You*'

Once there was a very poor family. The members of the family often went to their neighbor's gardens to steal some vegetables.

One night, the father took along his little son into their neighbor's garden to steal some carrots. While the father was pulling out some carrots, his little boy stood beside him. Suddenly, his son whispered, "*Daddy, someone is looking at us.*"

The father became afraid. He quickly looked around, but he could not see anyone. "*Where? Who?*" he asked.

The son pointed at the sky, "*There, Daddy. It's the moon. The moon is looking at us.*"

The father was shocked by what his son said. He thought that nobody could see what he was doing at night. His son's words made him feel ashamed.

He threw the carrots down and took his son by the hand. They both walked back home in the moonlight. After that, he never stole anything again.

If we steal, people will know.

Activity 3

Reading comprehension on *Habit of Committing Adultery*

There was once a man who had the habit of committing adultery. Even though he had been arrested a number of times for his misconduct, he did not change his ways. In desperation, his father brought him to the Buddha for advice. The Buddha pointed out that a person who indulges in sexual misconduct creates problems and suffering for himself as well as to others. He not only squanders his money and loses his reputation, but also creates enemies for himself.

Serious consequences often arise from sexual misconduct, but they are usually overlooked at the time when it is being committed.

Activity 4

Reading comprehension on '*A Fly and an Elephant*'

One day, a dump fly tasted a bit of liquor left in a coconut shell. After that, he felt heavier and stronger than before. So, he went back to the dump again. As soon as he landed on the dump, the dump heap was lowered a little. The fly thought,

"Look, I am so strong."

At this time, an elephant happened to pass by. The fly said, "*My dear friend, have you come here for a fight? I am ready today.*" The elephant walked over to the dump. He did not say a single word but just gave a big thump with its hoof and killed all the flies.

Taking intoxicant drinks and drugs will make us lose our senses like the fly. That is why the Buddha wanted us to refrain from using them.

Activity 5

I. Choose the correct meaning from column B in the blank in front of Column A.

Column A	Column B
_____ intoxicant	a. a person who does not tell the truth
_____ gossip	b. to violate
_____ harm	c. take something that does not belong to us
_____ liar	d. not give enough attention
_____ abuse	e. alcohol
_____ goodness	f. <i>Sīla</i>
_____ stealing	g. not to do or take
_____ neglect	h. damage
_____ precept	i. quality of being kind
_____ abstain	j. a way of thinking or acting
	k. wholesome
	l. talk about other

II. Translate the following passage into Thai.

The aspect of training is described as *Sīla* in the Dhamma. The basis on which morality is developed is a universal love and a compassion (*mettā* and *karunā*) for all living beings. Morality includes three elements of the Noble Eightfold Path. They are:

1. Right Speech (*sammā vācā*)
2. Right Action (*sammā kammanta*)
3. Right Livelihood (*sammā ājīva*)

III. Choose the best answers and cross (X) in front of the correct choice given.

1. What does 'the first precept ' mean in English?
 - A. To abstain from killing
 - B. To abstain from false speech
 - C. To abstain from sexual misconduct
 - D. To abstain from intoxicant causing heedlessness.
2. What does 'the third precept ' mean in English?
 - A. To abstain from stealing
 - B. To abstain from false speech
 - C. To abstain from sexual misconduct
 - D. To abstain from intoxicant causing heedlessness.
3. How many conditions are there in 'the second precept' ?
 - A. Two
 - B. Three
 - C. Four
 - D. Five
4. How many conditions are there in 'the fifth precept' ?
 - A. Two
 - B. Three
 - C. Four
 - D. Five
5. Which is the most important precept of the following?
 - A. the first precept
 - B. the second precept
 - C. the fourth precept
 - D. the fifth precept

6. If you want to abstain from the 'second precept', which one should you follow?

- A. To have honesty all the time
- B. To have proper sexual intercourse
- C. To have generosity to everybody
- D. To have mindfulness every movement.

7. If you want to abstain from the 'third precept', which one should you follow?

- A. To have honesty all the time
- B. To have proper sexual intercourse
- C. To have sincerity to everybody
- D. To have mindfulness every movement.

8. Why should the Buddhists abstain from killing?

- A. Because they should have loving kindness.
- B. Because they should be honest.
- C. Because they should have mindfulness.
- D. Because they should have self-control.

9. Why should Buddhists abstain from stealing?

- A. Because they should not harm to each other.
- B. Because they should be honest.
- C. Because they should have mindfulness.
- D. Because they should have right livelihood.

10. Why did a fry want to fight with an elephant?

- A. Because it lost its mindfulness.
- B. Because it drank some water from the bottle.
- C. Because it was bigger than before.
- D. Because it had more confidences to fight.

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Chapter 6

Ariya Atṭhaṅgika Magga

(The Noble Eightfold Path)

Dr. Sudarat Bantaokul

Objectives of the Study

After reading this chapter, students will be expected to be able

1. To understand the teaching on the Noble Eightfold Path.
2. To explain the eight factors and their components involving the Noble Eightfold Path in English.
3. To make the unity of the two principles of the Four Noble Truths and the Noble Eightfold Path.

Topics

- The Teaching on the Noble Eightfold Path
- The Eight Factors and Their Components Involving the Noble Eightfold Path

Introduction

The Noble Eightfold Path stands at the very heart of the Buddha's teaching. It was the discovery of the path that gave the Buddha's own enlightenment a universal significance and elevated him from the status of a wise and benevolent sage to that of a world teacher. To His own disciples He was pre-eminently "the arouser of the path unarisen before, the producer of the path not produced before, the declarer of the path not declared before, the knower of the path, the seer of the path, the guide along the path".¹

The Noble Eightfold Path describes the way to the end of suffering, as it was laid out by the Buddha. It is a practical guideline to ethical and mental development with the goal of freeing the individual from attachments and delusions; and it finally leads to the understanding of the truth about all things. Together with the Four Noble Truths, it constitutes the gist of Buddhism. Great emphasis is put on the practical aspect, because it is only through the practice that one can attain a higher level of existence and finally reach *Nibbāna*. The eight aspects of the path are not to be understood as a sequence of single steps, instead, they are the highly interdependent principles that have to be seen in relationship with each other.

To see the Noble Eightfold Path as a viable vehicle to liberation, we have to check it out against our three criteria:- to look at the Buddha's account of the range of suffering, his analysis of its causes, and the programme he offers as a remedy which is already mentioned in Chapter Four of this book.

6.1 The Teaching on the Noble Eightfold Path

Ariya Atṭhaṅgika Magga, usually designated as *Magga*, is translated into English as the Noble Eightfold Path or simply as the Path which literally means the path consisting of 8 constituents. It forms the corner stone of the

¹ MN. 108

Buddha's teaching as to the means of escaping *the dukkha*, or the ills of life. The exegetic etymology of *magga* in this meaning is *nibbāna*. It is referred to in Pāli as "*nirodha gāminī paṭipadā*" as identical with *magga*.

Therefore, this is the path or the way leading to the cessation of suffering and the achievement of self awakening. It is used to develop insight into the true nature of phenomena to eradicate greed, hatred, and delusion. The Noble Eightfold Path is the fourth of the Buddha's Four Noble Truths; the first element of the Noble Eightfold Path is, in turn, an understanding of the Four Noble Truths. It is also known as the *Middle Path* or the *Middle Way*.

All eight elements or factors of the Path begin with the word "right", which is translated from the word *sammā* in Pāli. These denote the right, the true, and the best doctrine suggested in the senses of the first condition to be compiled with by anyone entering the Path.

6.2 The Eight Factors and Their Components Involving the Eightfold Path

The eight factors of the Noble Eightfold Path are not the steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength. With a certain degree of progress, all eight factors can be presented simultaneously, each supporting the others. However, until that point is reached, some sequences in the unfolding of the path are inevitable. Considered from the standpoint of practical training, the eight path factors are divided into three groups: (i) the moral and disciplinary group (*sīlakkhandha*), made up of right speech, right action, and right livelihood; (ii) the concentrational group (*samādhikkhandha*), made up of right effort, right mindfulness, and right concentration; and (iii) the wisdom group (*paññakkhandha*), made up of right view and right intention. These three groups represent three stages of

training:- the training in the higher moral discipline, the training in the higher consciousness, and the training in the higher wisdom.

The order of the three trainings is determined by the overall aim and direction of the path. Since the final goal to which the path leads, the liberation from suffering depends ultimately on uprooting ignorance, the climax of the path must be the training directly opposed to ignorance. This is the training in wisdom, designed to awaken the faculty of penetratively understanding which sees things "as they really are."

Thus, the path evolves through its three stages, with morality discipline as the foundations of concentration, the concentration as the foundation of wisdom, and wisdom as the direct instrument for reaching liberation.

Perplexity sometimes arises over an apparent inconsistency in the arrangement of the path factors and the threefold training. Wisdom - which includes right view and right intention - is the last stage in the threefold training, yet its factors are placed at the beginning of the path rather than at its end, as it might be expected according to the canon of strict consistency. The sequence of the path factors, however, is not the result of a careless slip, but is determined with an important logistical consideration, namely, that right view and right intention of a preliminary type are called for at the outset as the spurs for entering the threefold training. Right view provides the perspective for practice, the right intention and the sense of direction. On the contrary, the two do not expire in this preparatory role, for when the mind has been refined by the training in moral discipline and concentration, it arrives at a superior right view and right intention, which now form the properly training in the higher wisdom.

6.3 Sammā diṭṭhi

Sammā diṭṭhi is translated as right view. Right view is the beginning and the end of the path. It simply means to see and to understand things as they really are and to realize the Four Noble Truths.

As such, the right view is the cognitive aspect of wisdom. It means to see things through, to grasp the impermanent and imperfect nature of worldly objects and ideas, and to understand the law of karma and karmic conditions. Right view is not necessarily an intellectual capacity, just as wisdom is not just a matter of intelligence. Instead, the right view is attained, sustained, and enhanced through all capacities of mind. It begins with the intuitive insight that all beings are subject to suffering and it ends with complete understanding of the true nature of all things. Since our view of the world forms our thoughts and our actions, the right view yields right thoughts and right actions.

The right view of the Four Noble Truths develops in two stages. The first one is called the right view that accords with the truths (*saccānulomika sammā diṭṭhi*); the second one is the right view that penetrates the truths (*saccapaṭivedha sammā diṭṭhi*). To acquire the right view that accords the truths requires a clear understanding of their meaning and significance in our lives. Such an understanding arises first by learning the truths and studying them. Subsequently, it is deepened by reflecting upon them in the light of experience until one gains a strong conviction as to their veracity.

However, even at this point the truths have not been penetrated, and thus the understanding achieved is still defective. It is a matter of concept rather than perception. To arrive at the experiential realization of the truths, it is necessary to take up the practice of meditation - first to strengthen the capacity for sustained concentration, then to develop insight. Insight arises by contemplating the five aggregates, the factors of existence, in order to discern their real characteristics. At the climax of such contemplation, the mental

eye turns away from the conditioned phenomena comprising in the aggregates and shifts its focus to the unconditioned state, *Nibbāna* which becomes accessible through the deepened faculty of insight. With this shift, when the mind's eye sees *Nibbāna*, there takes place a simultaneous penetration of all Four Noble Truths. By seeing *Nibbāna*, the state beyond *dukkha*, one gains a perspective from which to view the five aggregates and to see that they are *dukkha*, simply because they are conditioned and subject to ceaseless change. At the same moment, *Nibbāna* is realized and the craving stops; the understanding then dawns that craving is the true origin of *dukkha*. When *Nibbāna* is seen, it is realized to be the state of peace free from the turmoil of becoming. Because this experience has been reached by practising the Noble Eightfold Path, one knows for oneself that the Noble Eightfold Path is truly the way to the end of *dukkha*.

This right view that penetrates the Four Noble Truths comes at the end of the path, not at the beginning. We have to start with the right view conforming to the truths, acquired through learning and fortified through reflection. This view inspires us to take up the practice, to embark on the threefold training in moral discipline, concentration, and wisdom. When the training matures, the eye of wisdom opens by itself, penetrating the truths and freeing the mind from bondage.

6.4 Sammā saṅkappa

Saṅkappa is derived from the compound *kappeti* which comes from the prefix *saṅ* and the root *kapp*. It means thought, intention, or purpose. While right view refers to the cognitive aspect of wisdom, right intention refers to the volitional aspect, i.e. the kind of mental energy that controls our actions. Right intention can be described best as commitment to ethical and mental self-improvement. The Buddha distinguishes three types of right intentions:

1. the intention of renunciation which means resistance to the pull of desire,

2. the intention of good will meaning resistance to the feelings of anger and aversion, and 3. the intention of harmlessness, meaning :- not to think or act cruelly, violently, or aggressively, and to develop compassion.

6.5 *Sammā vācā*

Sammā vācā, or right speech, is the first principle of ethical conduct in the eightfold path. Ethical conduct is viewed as a guideline to moral discipline which supports the other principles of the path. This aspect is not self-sufficient, however, it is essential, because the mental purification can be achieved only through the cultivation of ethical conduct. The importance of speech in the context of Buddhist ethics is obvious: words can break or save lives, make enemies or friends, start war or create peace. The Buddha explained the right speech as follows: 1. to abstain from false speech, especially not to tell deliberate lies and not to speak deceitfully, 2. to abstain from slanderous speech and not to use words maliciously against others, 3. to abstain from harsh words that offend or hurt others, and 4. to abstain from idle chatter that lacks the purpose or the depth. Positively phrased, this means to tell the truth, to speak friendly, warmly, and gently and to talk only when it is necessary.

6.6 *Sammā kammanta*

Kammanta is a compound term of Pāli *kamma* and *anta*, which means doing, acting and working. *Sammā kammanta* which is the second ethical principle, right action, involves the body as natural means of expression, as it refers to deeds that involves bodily actions. Unwholesome actions lead to unsound states of mind, while wholesome actions lead to sound states of mind. Again, this principle is explained in terms of abstinence: right action means 1. to abstain from harming sentient beings, especially to abstain from killing the living being (including suicide) and doing harm intentionally or

delinquently, 2. to abstain from taking what is not given, which includes stealing, robbery, fraud, deceitfulness, and dishonesty, and 3. to abstain from sexual misconduct. Positively the formulated right action means to act kindly and compassionately, to be honest, to respect the belongings of others, and to keep sexual relationships harmlessly to others. Further details regarding the concrete meaning of the right action can be found in the **Precepts**.

6.7 *Sammā ājīva*

Sammā ājīva, or right livelihood, means that one should earn one's living in a righteous way and that wealth should be gained legally and peacefully. The Buddha mentions four specific activities that harm other beings and that one should avoid for this reason: 1. dealing in weapons, 2. dealing in living beings (including raising animals for slaughter as well as slave trade and prostitution), 3. working in meat production and butchery, and 4. selling intoxicants and poisons such as alcohol and drugs. Furthermore any other occupation that would violate the principles of right speech and right action should be avoided.

6.8 *Sammā vāyāma*

Sammā vāyāma, or right effort, can be seen as a prerequisite for the other principles of the path. Without effort which is in itself an act of will, nothing can be achieved, whereas misguided effort distracts the mind from its task, and confusion will be the consequence. Mental energy is the force behind the right effort; it can occur in either wholesome or unwholesome states. The same type of energy that is the fuel desire, envy, aggression, and violence can, on the other hand be the fuel self-discipline, honesty, benevolence, and kindness. Right effort is detailed in four types of endeavours that rank in ascending order of perfection: 1. to prevent the arising of the unarisen unwholesome states, 2. to abandon the unwholesome states that have already

arisen, 3. to arouse the wholesome states that have not yet arisen, and 4. to maintain and perfect wholesome states which already arisen.

6.9 Sammā sati

Sammā sati, or right mindfulness, is the controlled and perfected faculty of cognition. It is the mental ability to see things as they are, with clear consciousness. Usually, the cognitive process begins with an impression induced by perception, or by a thought, but then it does not stay with the mere impression. Instead, we almost always conceptualize sense impressions and thoughts immediately. We interpret them and set them in relation to other thoughts and experiences which naturally go beyond the facticity of the original impression. The mind then is of the concepts, joins the concepts into constructs, and weaves those constructs into complex interpretative schemes. All these happen only half consciously, and as a result we often see things obscured. Right mindfulness is anchored in clear perception and it penetrates impressions without being carried away. Right mindfulness enables us to be aware of the process of conceptualization in a way that we actively observe and control the way of our thoughts. The Buddha accounted for this as the *four foundations of mindfulness*:- 1. contemplation of the body, 2. contemplation of feeling (repulsive, attractive, or neutral), 3. contemplation of the state of mind, and 4. contemplation of the phenomena.

6.10 Sammā samādhi

Sammā samādhi, the eighth principle of the path, right concentration, refers to the development of a mental force that occurs in natural consciousness, although at a relatively low level of intensity, namely concentration. Concentration in this context is described as one-pointedness of mind, meaning a state where all mental faculties are unified and directed onto one particular object. Right concentration for the purpose of the eightfold path means

wholesome concentration, i.e. concentration on wholesome thoughts and actions. The Buddhist method of choice to develop right concentration is through the practice of meditation. The meditating mind focuses on a selected object. It first directs itself onto it, then sustains concentration, and finally intensifies the concentration step by step. Through this practice, it becomes natural to apply the elevated levels of concentration also to everyday situations.²

There are two kinds of Noble Eightfold Path. This is an important distinction to be remembered :- 1. The mundane path; 2. The supramundane path. The mundane path is developed when we try to purify our discipline, to develop concentration and to arouse insight either in day to day practice or in intensive periods of practice on retreats. The word “mundane” here does not mean a worldly path in the ordinary sense, i.e. a path leading to wealth, fame or worldly success. This mundane path leads to enlightenment, and in fact we have to practise the mundane path to reach the supramundane path. This is called mundane path because even at this highest level of insight contemplation, it still involves the contemplation of conditional objects, that is, things included in the five aggregates. The supramundane path is the directly seeing of *Nibbāna*, the unconditioned element.

Conclusion

The essence of the Buddha’s teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The first covers the side of doctrine, and the primary response to elicits is understanding; the second covers the side of discipline, in the broadest sense of that word, and the primary response it calls for is the practice. In the structure of the teaching, these two principles lock together into an indivisible unity called the *dhamma*-

² <http://www.thebigview.com/buddhism/eightfoldpath.html>

vinaya, the doctrine-and-discipline, or, in brief, the Dhamma. The internal unity of the Dhamma is guaranteed by the fact that the last of the Four Noble Truths, the truth of the way, is the Noble Eightfold Path, while the first factor of the Noble Eightfold Path, right view, is the understanding of the Four Noble Truths. Thus, the two principles penetrate and include one another, the formula of the Four Noble Truths containing the Eightfold Path and the Noble Eightfold Path containing the Four Truths.

When this integral unity is given, it would be pointless to position the question which is of the two aspects of the Dhamma of greater value, the doctrine or the path. However, if we did risk the pointless by asking that question, the answer would have to be the path. The path claims primacy, because it is precisely this that brings the teaching to life. The path is translated as the Dhamma from a collection of abstract formulas into a continually unfolding disclosure of truth. Moreover, It gives an outlet from the problem of suffering with which the teaching starts and it makes the teaching's goal, the liberation from suffering, accessible to us in our own experience, where it takes on authentic meaning.

To follow the Noble Eightfold Path is a matter of practice rather than the intellectual knowledge, but to apply the path correctly, it has to be properly understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and the guide for the rest of the path. Thus, though the initial enthusiasm might suggest that the task of intellectual comprehension may be shelved as a bothersome distraction, the mature consideration reveals it to be quite essential to ultimate success in the practice.

Vocabulary

Discovery	การค้นพบ	Elevate	ยก
Benevolent	เมตตาการุณย์	Disciple	สาวก
Ethical development	การพัฒนาด้านจริยธรรม	Delusion	ความหลง, โมหะ
Emphasis	เน้น ย้ำ	Criteria	บรรทัดฐาน, ทางเลือก
Sequence	การเรียงตามลำดับ	Remedy	วิธีการแก้ไข
Practical aspect	ลักษณะทางปฏิบัติ	Greed	โลภะ
Constituent	ที่เป็นส่วนประกอบ	Etymology	นิรุกติศาสตร์
Exegetic	การอธิบายเชิงตีความ	Hatred	โทสะ
Delusion	โมหะ	Strand	เส้น, สาย
Component	ที่เป็นองค์ประกอบ	Moral discipline	วินัยศีลธรรม
Middle Path	ทางสายกลาง	Training	การฝึกฝน
Intertwining	การเกี่ยวเป็นเกลียว	Faculty	อินทรีย์, ความสามารถ
Uprooting	การถอนรากถอนโคน	Perplexity	ความงงงวย
Penetrative understanding	ความเข้าใจที่แทงตลอด		
Preliminary	เบื้องต้น	Threefold training	ไตรสิกขา
Spur	กระตุ้น	Perspective	แง่มุม
Expire	หมดอายุ	Preparatory role	บทบาทเบื้องต้น
Refine	ขัดเกลา	Cognitive	ที่เกี่ยวกับจิต
Grasp	ยึด, จับ	Worldly objects	อารมณ์ต่างๆ ทางโลก
Commitment	การกระทำ	Kammic conditioning	เหตุปัจจัยด้านกรรม

Activity 1

Translate the following passage into Thai.

- a) The Noble Eightfold Path describes the way to the end of suffering, as it was laid out by the Buddha. It is a practical guideline to ethical and mental development with the goal of freeing the individual from attachments and delusions; and it finally leads to understanding the truth about all things.

- b) Thus the path evolves through its three stages, with moral discipline as the foundation for concentration, concentration the foundation for wisdom, and wisdom the direct instrument for reaching liberation.
- c) Right view is the beginning and the end of the path, it simply means to see and to understand things as they really are and to realize the Four Noble Truth. As such, right view is the cognitive aspect of wisdom. It means to see things through, to grasp the impermanent and imperfect nature of worldly objects and ideas, and to understand the law of karma and karmic conditioning. Right view is not necessarily an intellectual capacity, just as wisdom is not just a matter of intelligence. Instead, right view is attained, sustained, and enhanced through all capacities of mind. It begins with the intuitive insight that all beings are subject to suffering and it ends with complete understanding of the true nature of all things. Since our view of the world forms our thoughts and our actions, right view yields right thoughts and right actions.

Activity 2

Translate the following passage into English.

- ก) อริยอัฏฐังคิกมรรค หรือที่ตามปกติเรียกว่า มรรค หมายถึงทางที่ประกอบด้วยองค์ประกอบ ๘ ประการ เป็นคำสอนที่สำคัญของพระพุทธเจ้าเพื่อเป็นหนทางแห่งการดับทุกข์ การอธิบายเชิงตีความของคำว่ามรรคมีความหมายเกือบทุกประการกับคำว่านิพพาน ดังที่กล่าวในบาลีว่า “นิโรธคามินี ปฏิปทา”
- ข) ดังนั้น นี่คือนิพพานหรือทางที่นำไปสู่การดับทุกข์และความสำเร็จที่สามารถบรรลุได้ด้วยตนเอง เป็นหนทางที่นำมาใช้พัฒนาความสามารถที่มองอย่างเข้าใจและลึกซึ้งในสภาพที่เป็นจริงของธรรมชาติเพื่อขจัดโลภะ โทสะ และโมหะ มรรคมียัง ๘ เป็นอริยสัจประการที่สี่ของอริยสัจ ๔ องค์ประกอบแรกของมรรคมียัง ๘ ก็คือความเข้าใจในอริยสัจ ๔ นั่นเอง เป็นที่รู้จักกันดีเรียกว่า ทางสายกลาง

- ค) พิจารณาจากจุดยืนของการฝึกฝนในทางปฏิบัติ องค์ประกอบ ๘ ประการของมรรคแบ่งออกเป็นสามกลุ่ม ก) กลุ่มวินัยข้อบังคับคือศีล ข) กลุ่มสมาธิ ประกอบด้วยสัมมาวิริยะ สัมมาสติ และสัมมาสมาธิ ค) กลุ่มปัญญา ประกอบด้วยสัมมาทิฐิและสัมมากัมมันตะ
- ง) เมื่อสัมมาทิฐิหมายถึงลักษณะปัญญาของจิต สัมมาสังกัปปะ หมายถึงลักษณะเจตนาของจิต เป็นพลังงานทางจิตชนิดหนึ่งที่ควบคุมการกระทำต่าง ๆ ของคนเรา คำอธิบายคำว่า สัมมาสังกัปปะที่ดีที่สุดก็คือ การผูกมัดหรือข้อที่ผูกมัดทำให้พัฒนาตนในทางจิตใจและในทางจริยธรรม

Activity 3

Match the correct word in Column A and Column B

Column A

1. *Sammā ditṭhi*
2. *Sammā sankappa*
3. *Sammā samādhi*
4. *Sammā sati*
5. *Sammā kammanta*
6. *Sammā vācā*
7. *Sammā ājīva*
8. *Sammā viriya*
9. *Dosa*
10. *Paññā*
11. *Aṭṭhaṅgika magga*
12. *Sīlakkhandha*
13. *Moha*
14. *Lobha*
15. *Samādhikkhandha*
16. *Pañcakkhandha*

Column B

- a) greed
- b) hatred
- c) delusion
- d) five aggregates
- e) clinging
- f) right livelihood
- g) right effort
- h) wisdom
- i) group of moral discipline
- j) eightfold path
- k) right speech
- l) right mindfulness
- m) right concentration
- n) right intention
- o) right view
- p) right action

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- | | |
|------------------------------------|----------------------------------|
| 17. <i>Cattāri āriya-saccāni</i> | q) the path leading to cessation |
| 18. <i>Nirodha gāminī paṭipadā</i> | r) threefold training |
| 19. <i>Trisikkhā</i> | s) the Four Noble Truths |
| 20. <i>Upādāna</i> | t) group of concentration |
| 21. <i>Avijjā</i> | x) ignorance |

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<http://dsal.uchicago.edu/cgi-bin/philologic/search3advanced?dbname=pali&query=samm%C4%81+&matchtype=exact&display=utf8>

<http://www.thebigview.com/buddhism/eightfoldpath.html>

Chapter 7

Paṭiccasamuppāda

(Dependent Origination)

Phra Wachirawit Panyawachiro

Dr. Sudarat Bantaokul

Objectives of Study

After studying this chapter, the students will be expected to be able

1. To Understand the English Buddhist terms involved in the Buddha's teaching of *Paṭiccasamuppāda*
2. To Translate the basic formula of *Paṭiccasamuppāda* in Thai effectively
3. To Explain the law of *Paṭiccasamuppāda* clearly.

Topics

- What is *Paṭiccasamuppāda*
- The Formula of the Dependent Origination of Twelve Factors

Introduction

This chapter is intended to propose an introduction to the most outstanding natural law, that is the law of Dependent Origination, which was discovered by the Buddha when he enlightened the Noble Truths. The Buddha teaches the rising of life and how it ceases to rise.

7.1 What is Paṭiccasamuppāda?

All religions attempt to explain the origin of everything, that is, the world, the human, the society such as caste, kinship as well as everything in the world. These religions put forward different views regarding their origins. These views are generally referred to in English as theories of causality. In Pāli, this is called *Paṭiccasamuppāda*, mostly rendered in English as ‘Dependent Origination’ or ‘Dependently Co-arising’, and sometimes as Causal Genesis or simply as Causality.

Since the beginning of human civilization, the wise men have been trying to understand how a man came into being. They have considered if a life continued after death or ended with death. Unable to rightly grasp the secret of life, some of these wise men concluded that the world and human being are created by some all-powerful God. So, The world functions under God’s direction. Those who have faith in God would be rewarded with eternal life in heaven.

The Buddha rejected the idea of God’s creation. He explained that everything including the men was the result produced by a specific cause or causes that are inter-related and inter-dependent. Searching the cause and effect of all things is also the important aspect of Buddhism. The Buddha identified three ideas which are non-Buddhist teachings as follows.¹

¹ Phra Dhammakosajarn (Proyoon Dhammacitto), **Vidyasastra Nai Tassana Khong Pra Buddhasasana (Thai) [A Buddhist View on Science]**, (Bangkok: Buddhadhamma Foundation, B.E. 2540), pp.30-31. See note 23: AN. Tīga. 20/501/222.

1. *Pubbekatahetuvāda* (Past-action Determinism): The doctrine that every state of affairs including every human event, act, and decision is determined by prior state. Everything is the inevitable consequence of antecedent states of affairs. It maintains that everything is due to past *kamma* as so called karmic determinism. This teaching is a kind of the *Niyati*, the unalterable destiny doctrine which is rendered in English as determinism.

2. *Isaranimmānavāda* (Theistic Determinism): The doctrine that God, or a supreme being-Brahma created the earth and humans, including the determining of the future of the world and human's fate. Action and choice are pre-determined as so called Brahmic determinism. This teaching is also a kind of strict determinism.

3. *Ahetu-appaccaya-vāda* (Strict Indeterminism): The doctrine maintains that the events succeed one another haphazardly or by chance. It holds that all things have no causes, no creators, no rules or regulations, and are in random. The world is cosmos with chaos.

Buddhism disagrees with these three doctrines. The Buddha as *kammavādi* recognized moral responsibility, and advocated the moral life which is explained strictly according to the principles of Dependent Origination. The Buddha taught that sentient beings are subject to the efficacy of their actions. However, it does not mean that life is determined merely by *kamma*, that is, by antecedent states of affairs in prior actions with irrevocable destiny. Buddhism teaches that the human's present action may modify the effects of one's own previous actions. In addition, all things arising in the world are not caused by a supreme being's act of creation which does not mean that all things have arisen by chance, or accident without causes and conditions.

The Buddha observed the nature of things on his own, as how things originate, why and how certain events take place and so on. This observation made him understand that there is some uniform pattern operating in the world. He observed also the four important features in this uniform which causal pattern.

He realized that causation is an actually happening and not merely a matter limited to thoughts or words. In other words, he found this to be a real and objective fact taking place in the actual world. Emphasizing this 'objectivity' (*tathatā*), the Buddha explained that this causation is the work of neither himself nor any others. He pointed out that whether there is a Buddha or not, the causal pattern world operate. This is the first important characteristic that he revealed.

The second point is 'necessity' (*avitathatā*). This means that as long as certain conditions exist, so long certain effects would take place and necessarily come into being, and that there is no exemption to this principle.

The third important characteristic that he noticed is the 'invariability' operating in this causal pattern (*aññathatā*). This means that under the same condition, there is a constant relation between causes of certain kinds and effects of certain kinds. In other words, this means that when there is a certain set of conditions, as long as they remain unchanged, they give rise to certain effects and not to something completely different.

The fourth characteristic is called 'conditionality' (*idappacayatā*). This characteristic, on the one hand, shows that for things to come into being there should be certain conditions. On the other hand, this also makes clear also the fact that causation is neither an accident nor a chance happening nor a strictly determined happening.

The Buddha proclaims the important type of teaching called *idappaccayatā*, and *paṭiccasamuppāda*. *Idappaccayatā* is here rendered in English as the

Principle of Conditionality, or Condition of Genesis—the general principle which exists as the natural course of things. This general principle of conditionality explains the origin and cessation of everything in the world. All physical, mental, social, moral and spiritual events can be explained through this theory. Thus, it is seen that the whole universe including everything in it comes within the operation of this principle.

The essence of the Principle of Conditionality is as follows:

I. *Imasmiṃ sati idaṃ hoti*

When there is this, there is that

Imassuppādā idaṃ uppajjati

With the arising of this, there arises that

II. *Imasmiṃ asati idaṃ na hoti*

When this is not this, neither is that.

*Imassa nirodhā idaṃ nirujjhati*²

With the cessation of this, that ceases.

This principle can be summarized by the statement :- “When there is A, there is B. When there is not A, neither there is B.” There are two main categories in the principle of Conditionality. The first - when there is A, there is B - (showing the process of origination,) is called the *samudayavāra*. The second - when there is not A, neither there is B - showing the process of cessation, which is called *nirodhavāra*.

Paṭiccasamuppāda, rendered in English as the Principle of Dependent Origination, or Dependent Co-arising, or Dependent Arising, interdependently arising of things—the specified constituents factors linked together in format. The term “dependent origination” is a compound of *paṭicca*, dependent on, and *samuppāda*, arising, origination. The Buddha evolved a specific formula

² Ibid., See note 24: SN. Ni. 16/64/33.

to explain how a man comes into existence and consequently undergoes *dukkha*, and also how he could put an end to this process. This formulis is called the formulis of ‘Dependent Origination of Twelve Factors’ (*Dvādasāṅga Paṭiccasamuppāda*). It is according to this principle of cause and effect, that the Buddha explained how suffering arises and how suffering ceases to exist. The expression is generally applied to the twelve-termed formula, commonly found in the Suttas. As applied to the twelve terms of the *Sutta* formula, this principle means that when any of the conditions, such as ignorance, etc., exists, then in dependence on those conditions, the conditionally arisen states, such as kammic formation, etc., come to be.³

7.2 The Formula of Dependent Origination of Twelve Factors

Dependent Origination is essentially an account of the causal structure of the round existence (*vaṭṭa*), disclosing the conditions that sustain the wheel of birth and death and make it revolve from one existence to another. In the Commentaries the dependent origination is defined as the arising of effects evenly in dependence on a conjunction of conditions (*paccayya-sāmaggiṃ paṭicca samam phalānam uppādo*). This implies that no single cause can produce an effect, nor does only one effect arise from a given cause. Rather, there is always a collection of conditions giving rise to a collection of effects.⁴

The Basic formula:-

Avijjāpaccayā saṅkhārā
Saṅkhārapaccayā viññāṇam
Viññāṇapaccayā nāmarūpaṃ
Nāmarūpapaccayā salāyatanaṃ

³ Bkhhku Bodhi, *A Comprehensive Manual of Abhidhamma*, (Sri Lanka: Buddhist Publication Society, 1993), p.293.

⁴ *Ibid.*, p.295.

Salāyatanapaccayā phasso
Phassapaccayā vedanā
Vedanāpaccayā taṇhā
Taṇhāpaccayā upādānaṃ
Upādānapaccayā bhavo
Bhavapaccayā jāti
Jātipaccayā jarāmaraṇa-soka-parideva-dukkha-domanass'-
upāyāsa sambhavanti

Evam etassa kevalassa dukkhakkhandhassa samudayo hotī ti.

Therein:

Dependent on ignorance arise kammic formations.
 Dependent on kammic formations arises consciousness.
 Dependent on consciousness arises mind-and-matter.
 Dependent on mind-and-matter arise the six sense bases.
 Dependent on the six sense bases arises contact.
 Dependent on contact arises feeling.
 Dependent on feeling arises craving.
 Dependent on craving arises clinging.
 Dependent on clinging arises existence.
 Dependent on existence arises birth.
 Dependent on birth arise decay-and-death, sorrow,
 lamentation, pain, grief, and despair

Thus arises this whole mass of suffering.⁵

Dependent on ignorance arise the kammic formations. According to the *Suttanta* method of explanation, ignorance is non-knowledge of the Four Noble Truths meaning : not knowing the truth of one's existence. Kammic formations are the volitions both in the wholesome, and the unwholesome *cittas*.

⁵ Ibid., pp.294-295.

Dependent on kammic formations arises consciousness. That is, Kammic formations condition the arising of resultant consciousness (*vipāka viññāna*) at the moment of conception.

Dependent on consciousness arises mind-and-matter. Here the term “mind” (*nāma*) denotes the *cetasikas* associated with resultant consciousness, the term “matter” (*rūpa*) denotes material phenomena produced by *Kamma*. In the event of a five-constituent rebirth (*pañcavokārabhava*), when rebirth consciousness arises at the moment of rebirth-linking simultaneously, the other three mental aggregates of feeling, perception, and mental formations, along with the material decads of the body, sex, and the heart base (in the case of human beings) arise.

In sensuous plane, mind-and-matter conditions the arising of all six sense bases. Of the six sense bases, the first five bases are the sensitive matters of the eye, ear, nose, tongue, and body, while the mind base denotes to resultant consciousness. In simple words, there is the body and the mind. They have their own functions like seeing, hearing, smelling and so on. These are the doors through which the person keeps in touch with his external environment and gains knowledge.

The six sense bases give rise to contact as explained above. Dependent on contact arises the feeling which may be pleasant, painful, or neutral. The feelings give rise to craving. Craving is a strong form of desire, a thirst. This craving gives rise to attachment to clinging to or grasping of the object of desire. It is a sort of clinging that is capable of producing a readiness to arise, that qualifies the being for rebirth, the continued existence.

From the basic formula, it is seen that ignorance is at the first link of the twelve factors. However, it does not mean that it is the First Cause. Buddhism does not speak of a First Cause. These twelve factors are to be considered in the form of a cycle, and any of these twelve factors can be considered as the

starting point. Just as Buddhism does not speak of a First Cause, it also does not speak of a Single Cause. Instead, it gives causes and conditions that invariably produce the related effects.

In this formula, each of the twelve factors is at the same time conditioned and conditioning. If one takes ignorance as the starting point, it is seen that it conditions kammic formations; kammic formations which are thus conditioned by ignorance in a returned condition of consciousness; and this process continues in a cycle. Moreover, it will be seen that ignorance which conditions kammic formations itself is conditioned by the twelfth factor namely, aging, death, etc. Therefore, all these factors are inter-related, inter-connected, and inter-dependent. None of them stands alone. This clearly clarifies why Buddhism speaks neither of a First Cause nor a Single Cause, but instead speaks of causes and conditions that produce effects.

Conclusion

The Buddhist principle of *Paṭiccasamuppāda* clearly shows that things come into existence through causes and conditions and cease to be when causes and conditions are absent. Therefore, the theory of *Paṭiccasamuppāda* further illustrates the change and the impermanence that mark everything. As such, it refutes the view of the Determinists who accept an unchanging of every state of affairs, including every human event, act, and decision which is determined by prior state, or by God. Everything is the inevitable consequence of antecedent states of affairs, or upon the God-creator. Similarly, it also shows the falsification of the view held by the Indeterminists who maintains that the events succeed one another haphazardly or by chance. It holds that all things have no causes, no creators, no rules or regulations, and are random. The world is cosmos with chaos. Therefore, the *Paṭiccasamuppāda* doctrine presents a Middle Course.

This type of teaching on *Paṭiccasamuppāda* is considered the central philosophy of Buddhism, because every other reaching is based on this. Its significance is well illustrated when the Buddha himself says that he who sees the *Paṭiccasamuppāda* sees the *Dhamma* and he who sees the *Dhamma* sees the Buddha.

Vocabulary

Wholesome <i>citta</i>	กุศลจิต	Nwholesome <i>citta</i>	อกุศลจิต
Consciousness	วิญญูณ, จิต	Resultant consciousness	วิปากจิต
Moment of conception	ขณะตั้งครรภ์	Rebirth consciousness	ปฏิสนธิจิต
Rebirth-linking	ปฏิสนธิ	Simultaneously	อย่างพร้อมๆ กัน
Three mental aggregates	นามขันธ์ ๓	Feeling	เวทนา
Perception	สัญญา	Mental Formations	มโนสังขาร
Sensuous plane	กามภูมิ	Sensitive matter	ประสาทรูป
Contact	ผัสสะ สัมผัส	Pleasant	เป็นสุข
Painful	ที่เป็นทุกข์	Neutral	ที่ไม่สุขและไม่ทุกข์
Craving	ตัณหา	Desire	ความต้องการ
Thirst	ความอยาก	Attachment	ความยึดติด ผูกพัน
Clinging	อุปาทาน	Grasping	ความถือมั่น
Object	อารมณ์	First Cause	มูลการณ์
Theory	ทฤษฎี	Causality	หลักแห่งเหตุและผล
Consequence	ผลที่ตามมา	Antecedent	ที่เกิดขึ้นก่อน
Cause	เหตุ	Creator	ผู้สร้าง
Random	ไร้ทิศทาง	Chaos	ที่ยุ่งเหยิง
Recognize	ตระหนัก, รู้จัก	Advocate	สนับสนุน
Sentient beings	สรรพสัตว์	Be subject to	อยู่ภายใต้
Emphasizing	การเน้น	Objectivity	ภาวะวิสัย
Operate	ลงมือทำงาน	Reveal	แสดง, เปิดเผย

Exemption	ข้อยกเว้น	Invariability	ความไม่แปรเปลี่ยน
Constant	สม่ำเสมอ	Proclaim	ประกาศ
Ignorance	อวิชชา	Kammic formations	สังขาร
Non-knowledge	ความไม่รู้	Existence	ภพชาติ
Volition	เจตนา	Determine	กำหนดให้
Human civilization	อารยธรรมมนุษย์		
<i>Pubbekatahetuvāda</i>	ปุพเพกตเหตุวาท		
<i>Isaranimmānavāda</i>	อิสสรนิมมานวาท		
<i>Ahetu-appaccaya-vāda</i>	อเหตุปัจจัยวาท		
Brahmic determinism	พรหมลิขิต		
Pre-determined	ที่ถูกระบุไว้ก่อนแล้ว		
Unalterable destiny	ชะตากรรมที่เปลี่ยนแปลงไม่ได้		
Irrevocable destiny	ชะตากรรมที่ลบล้างไม่ได้		
One's own previous actions	การกระทำของตนในอดีต		
Conditioned	ที่เกิดจากเหตุปัจจัย		
Conditioning	สิ่งที่ให้เหตุปัจจัยเกิด		
Conditionality	ลักษณะมีเงื่อนไข, ปัจจัยการ		
Causation	ความเป็นเหตุเป็นผล		
Haphazardly	เป็นไปตามอำเภอใจ		
Responsibility	ความรับผิดชอบ		
Necessity (<i>avithatā</i>)	ลักษณะที่แน่นอน		
Regulation	ระเบียบ กฎเกณฑ์		
Efficacy	เป็นไปตามคาดหวัง		
Modify	ดัดแปลง แก้ไข		
Determinism	นิตินิยม		

Activity 1

Explain these Buddhist terms in English.

- a) *Paṭiccasamuppāda*
- b) *Idappaccayatā*

Activity 2

Match the words in Column A and Column B.

Column A

- 1. ignorance
- 2. existence
- 3. craving
- 4. mind-and-matter
- 5. clinging
- 6. kammic-formation
- 7. consciousness
- 8. contact
- 9. feeling
- 10. six sense bases

Column B

- A. *nāma-rūpa*
- B. *jarā-maraṇa*
- C. *bhava*
- D. *avijjā*
- E. *taṇhā*
- F. *phassa*
- G. *vedanā*
- H. *saṅkhāra*
- I. *viññāṇa*
- J. *saḷāyatana*
- K. *upādāna*
- L. *hetu-paccaya*

Activity 3

Read the following passage and translate it into Thai.

- a) It is seen that ignorance is at the first link of the twelve factors, but it does not mean that it is the First Cause. Buddhism does not speak of a First Cause. These twelve factors are to be considered in the form of a cycle, and any of these twelve factors can be considered as the starting point. Just as Buddhism does not speak of a First Cause, it

also does not speak of a Single Cause. Instead, it gives causes and conditions that invariably produce related effects.

- b) This teaching on *Paṭiccasamuppāda* is considered as the central philosophy of Buddhism, because every other teaching is based on this. Its significance is well illustrated, when the Buddha Himself says that he who sees the *Paṭiccasamuppāda* sees the *Dhamma* and he who sees the *Dhamma* sees the Buddha.
- c) According to the Buddha, clinging to any view dogmatically is harmful to one's spiritual progress. He pointed out that such views naturally bring about disputes and conflicts. According to the Buddha, this sort of clinging to views is the result of ignorance. He very clearly advised His disciples that they should not learn the Dhamma for the sake of disparaging and finding fault with others.
- d) The Buddha was not interested in converting the people. He preached the Doctrines out of compassion for them, and never forced His teachings on them. This is clearly seen in the advice given to Kālāmas. He presented his doctrine and invited others to 'come and see' whether it contains what it profess to contain. He did not compare his teaching with that of any other teaching and try to show that His teaching is superior. The Buddha clearly pointed out that such ideas as 'superiority' and 'inferiority' bring about anger and conflict.

Activity 4

Translate the following passage into English.

- ก) พระพุทธเจ้าทรงปฏิเสธแนวคิดเรื่องการสร้างโลกโดยพระเจ้า พระพุทธองค์ทรงอธิบายว่า ทุกสิ่งรวมทั้งมนุษย์เป็นผลที่เกิดจากเหตุสิ่งหนึ่งหรือหลายเหตุที่สัมพันธ์กันและอาศัยกัน การหาเหตุและผลของสิ่งต่างๆ ทั้งหมดจึงเป็นแง่มองที่สำคัญของพระพุทธศาสนา พระพุทธเจ้าทรงแสดงคำสอนที่ไม่ใช่คำสอนในทางพระพุทธศาสนาไว้ ๓ ประเภท คือ

- ข) ปุพเพกตวาท ลัทธิที่ถือว่าสิ่งที่เคยเกิดหรือเคยทำไว้ในอดีตกำหนดความเป็นไปในปัจจุบัน อย่างชนิดที่ว่าอะไรจะเกิดก็ต้องเกิด ไม่มีทางหลีกเลี่ยง เข้าลักษณะที่เรียกว่ากรรมลิขิต คำสอนนี้เป็นนิตินิยม = ความนิยมที่แน่นอน ที่แท้จริง ประเภทหนึ่ง
- ค) อิสสรนิมมานวาท ลัทธิที่ถือว่าพระเจ้าหรือพระพรหมสร้างโลกและมนุษย์ พร้อมกับกำหนดอนาคตของโลกและโชคชะตาของมนุษย์ไว้ล่วงหน้าในลักษณะที่เรียกว่าพรหมลิขิต คำสอนนี้แปลว่าพรหมลิขิต คำสอนนี้เป็นนิตินิยมอีกรูปแบบนิตินิยมอีกประเภทหนึ่ง
- ง) อเหตุปัจจัยวาท ลัทธิที่ถือว่าสิ่งต่างๆ เกิดขึ้นลอยๆ ไม่มีเหตุปัจจัย ไม่มีใครสร้าง ไม่มีระเบียบกฎเกณฑ์ใดๆ ทั้งสิ้น โลกนี้เป็นเอกภาพที่ไร้ระเบียบ
- จ) หลักการสำคัญของปฏิจจสมุปบาทมีดังนี้
 เมื่อสิ่งนี้มี สิ่งนี้จึงมี
 เพราะสิ่งนี้เกิดขึ้น สิ่งนี้จึงเกิดขึ้น
 เมื่อสิ่งนี้ไม่มี สิ่งนี้ก็ไม่มี
 เพราะสิ่งนี้ดับ สิ่งนี้ก็ดับ
- ฉ) สรุปหลักการนี้ด้วยประโยคที่ว่า “เมื่อมี ก ก็มี ข, เมื่อไม่มี ก ก็ไม่มี ข” หลักปฏิจจสมุปบาทนี้มีสองส่วน คือส่วนแรกที่ว่า “เมื่อมี ก ก็มี ข” แสดงว่าผลเกิดเพราะเหตุเกิด (สมุทวาร) ส่วนที่สองที่ว่า “เมื่อไม่มี ก ก็ไม่มี ข” แสดงว่าผลดับเพราะเหตุดับ (นิโรธวาร)

Activity 5

Choose the best answer.

- Of the six sense bases, the first five bases are the sensitive matters of
 - the eye, ear, tongue, touch, and mind
 - the eye, ear, nose, neck, and mind
 - the eye, ear, sound, smell, and mind
 - the eye, ear, nose, tongue, and body
- What is the condition for the arising of “existence”?
 - clinging
 - feeling
 - craving
 - ignorance

3. Which statement denotes to the state of craving?
 - a) One experiences seeing, smelling, and touching a beautiful flower.
 - b) One experiences a pleasurable feeling.
 - c) One experiences a painful feeling.
 - d) One experiences a painful feeling, and wants to be free from the pain, and longs for pleasurable feeling to replace it.
4. What does “mind-and-matter” mean?
 - a) name and picture
 - b) surname and photo
 - c) mental state and physical state
 - d) mental action and bodily action
5. Which statement shows the result of “painful feeling”?
 - a) Meung is joyful with watching TV.
 - b) Siri smiles although her car is stolen.
 - c) Jane cries because of her mother’s death.
 - d) Sompong leaves food because of practicing meditation.
6. What is the pleasant feeling?
 - a) The body has pain and fall down on the floor.
 - b) The body has the basically feeling for happiness.
 - c) The body has the basically feeling for suffering.
 - d) The body has not the pleasantly feeling based.
7. Which statement implies the meaning of “existence”?
 - a) We stop the process of birth.
 - b) We cut off the ignorance.
 - c) We go to school.
 - d) We want to be a wealthy man forever.

8. How can we get rid of craving?
- a) by making with attachment
 - b) by making with speculation
 - c) by making with consciousness
 - d) by making with Dhamma-practice
9. What is the correct relativity of life according to the rule of Dependent Origination?
- a) greed-anger-ignorance
 - b) ignorance-consciousness-contact
 - c) feeling-six sense bases-clinging
 - d) becoming-birth-decay and death
10. What is the Characteristic of life relativity according to the rule of the Dependent Origination?
- a) tree-flower-fruit-grain
 - b) road-car-driver-passenger
 - c) table-chair-wall-classroom-student
 - d) ancestor-uncle-aunt-father-mother-children

Reference

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<http://student.swu.ac.th/hm471010120/k07.jpg>

Chapter 8

Selected Buddhist Literary Works and Scholars

Dr. Sudarat Bantaokul

Objective of the Study

After reading this chapter, students will be expected

1. To understand the introduction of life and works of the Buddhist scholars of the West and Asia.
2. To know how to select resource materials used in the study of Buddhist texts in English.
3. To make use of a variety of reference tools in preparation for a class.

Topics

- Life and Works of the Buddhist Scholars of the West: Nyanaponika Mahathera, Ñānamoli Bhikkhu, and Bhikkhu Bodhi.
- Life and Works of the Buddhist Scholars of Asian: Payutto Bhikkhu, Buddhādāsa Bhikkhu, Phra Dhammakosajarn (Prayoon Mererk Dhammacitto), Walpola Rahula Mahā Thera, and Mahāsi Sayādaw

Introduction

This chapter is intended to serve as an introduction to resource materials used in the study of Buddhist texts in English. It suggests the students to read more Buddhist literary works written by famous scholars both in Asia and in the West. There are many books that meet not only important basic *dhamma* teaching and practicing, but also academic standard accepted by the societies of the learned scholars. Some books are traditionally the original texts, and certain books are about the *dhamma* instruction. What is more important, these books are selected as compulsory textbooks for contribution to the study of the dhammic English or English for *Dhamma*. For all students, reading is one of the skill training. So, This is the truth even for students studying Dhammic English to employ English to explain Buddhist teaching. Certain Buddhist monks and their works are as follows.

8.1 The Buddhist Western Scholars' Lives and Works

8.1.1 Ven. Nyānaponika Mahāthera

Ven. Nyānaponika Mahāthera was born on July 21, 1901, Hanau, and died on October 19, 1994. Forest Hermitage, Kandy, Ceylon. He was a German-born Sri-Lanka-ordained Theravāda monk, and a co-founder of the Buddhist Publication Society (BPS). He was a contemporary author of numerous seminal Theravāda books, and a teacher of contemporary Western Buddhist leaders such as Bhikkhu Bodhi. In early 1936. C.E. he left Europe for Sri Lanka and joined Ven. Nyānatiloka Thera at the Island Hermitage, Polgasduwa, Dodanduwa. After several months of studies, he was ordained as a novice under the name Nyānaponika in June 1936. C.E. and was conferred Higher Ordination (Upasampadā) under the Tutelage of Nyānatiloka Thera in 1937. C.E.

Ven. Nayānaponika Thera completed the German translations of the *Sutta Nipāṭa*, the *Dhammasaṅgaṇī* (the first book of the *Abhidhamma Piṭaka*) and its commentary. He also compiled an anthology of texts on *Satipaṭṭhāna* Meditation.

In 1952, both Venerable Nyānatiloka Thera and Ven. Nyānaponika were invited by the Burmese (Myanmar) Government for consultation in the preparation of the Sixth Buddhist Council, to be convened in 1954. C.E. to re-edit and reprint the entire Pāli Canon and its commentaries. On the conclusion of the consultations, Ven. Nyānaponika Thera stayed further in Burma for a period to train Insight Meditation (*Vipassanā*) under the well renowned meditation teacher Venerable Mahāsi Sayādaw.

The experience he gathered motivated him to write his best known Magnum Copus, *The Heart of Buddhist Meditation*, published by Buddhist Publication Society with many editions and translated into more than seven languages. This is a prescribed text in universities in the Study of Buddhism.

In 1978. C.E., the German Oriental Society appointed him as an honorary member in recognition of his combination of objective scholarship with religious practice as a Buddhist Monk. In 1987, the Buddhist and Pāli University of Sri Lanka at its first convocation, conferred on him its first ever Honoris Causa Degree of Doctor of Literature. In 1990, he received the Honoris Causa Degree of Doctor of Letters from the University of Peradeniya. In 1993, The Amarapura Mahā Saṅgha Sabhā to which he belonged for 56 years, conferred on him the honorary title of Amarapura Mahā Mahopadhyaya Sāsana Sobhana (The Great Mentor of the Amarapura Mahā Sāsana Sabhā, the Ornament of Teaching).

His last birthday which fell on July 21, 1994. C.E. was celebrated by his friends and the BPS staff with the release of the BPS edition of his book.

The Vision of Dhamma, a collection of his writings from Wheel and Bodhi leaves series. On the 19th of October 1994, the last day of his 58th Rains Retreat as a Bhikkhu, he breathed his last in the pre-dawn quietude of the Udawattekelle forest hermitage.¹

Publications include: *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time* (1998), *Great Disciples of the Buddha : Their Lives, Their Works, Their Legacy* (2003), *The Heart of Buddhist Meditation* (1954), *Numerical Discourses of the Buddha* (2000), with Bhikkhu Bodhi, *The Vision of Dhamma* (1986).

8.1.2 Ñāṇamoli Bhikkhu,

Ñāṇamoli Bhikkhu, born in 1905. C.E. died in 1960, was a pioneer British Theravāda Buddhist monk and Pāli scholar, educated at Exeter College, Oxford. He discovered Buddhism via Julius Evola's *The Doctrine of Awakening* (translated by H.E. Musson) while serving in Italy during World War II. He joined the BBC after the war. In 1949 he went to Sri Lanka and ordained *samaṇera* with his friend Harold Edward Musson (Ñāṇavīra Thera). In 1950, he received his bhikkhu ordination at Vajirārāma Temple (Colombo), then studied with Ñāṇatiloka Mahathera at Island Hermitage, Dodanduwa, where he spent almost his entire monk life of 11 years. He is remembered for his scholarly work in translating from Pāli into English.

By 1960. C.E. he translated *Visuddhimagga* into English as *The Path of Purification* as well as various other works such as a translation of the *Majjhima Nikāya*. He died suddenly while in pilgrimage at Majo owing to heart failure and was cremated at Vajirārāma. His other books include *The Life of the Buddha* and *A Thinker's Note Book*.²

¹ http://en.wikipedia.org/wiki/Nyanaponika_Thera

² http://en.wikipedia.org/wiki/Nanamoli_Bhikkhu

8.1.3 Bhikkhu Bodhi

Bhikkhu Bodhi born in 1944. C.E. NYC, is an American Theravāda Buddhist monk, ordained in Sri Lanka and currently teaching in the New York/New Jersey area. He was appointed the second president of the Buddhist Publication Society and edited and authored several publications grounded in the Theravada Buddhist tradition.

In 1966, he obtained a B.A. in philosophy from Brooklyn College. In 1972, he obtained a Ph.D. in philosophy from Claremont Graduate School.³ In 1967, while still a graduate student, Bodhi was ordained as a novice in the Vietnamese Mahāyāna order. In 1972, after graduation, Bodhi traveled to Sri Lanka where, under Ven. Ānanda Maitreya, he received novice ordination and, in 1973, he received full ordination in a Theravāda Order. In 1984, succeeding co-founder Ven. Nyānaponika Thera, Bodhi was appointed as an English-language editor of the Buddhist Publication Society (BPS, Sri Lanka) and, in 1988, he became its president. In 2002, he retired from the society's editorship while still remaining as its president.

In 2000, at the United Nations' first official Vesak celebration, Bodhi gave the keynote address. In 2002, after retiring from the editor of BPS, Bodhi returned to the United States. He currently teaches at Bodhi Monastery (Lafayette, New Jersey) and Chuang Yen Monastery (Carmel, New York) and is the chairman of the Yin Shun Foundation.⁴

Bodhi's publications include: *The Noble Eightfold Path: Way to the End of Suffering* (1984, BPS; 2000, Pariyatti), *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya* (with Bhikkhu Ñāṇamoli, 1995, Wisdom Publications), *Numerical Discourses of the*

³ "Venerable Bhikkhu Bodhi" (official biography), retrieved from "Bodhi Monastery" at <http://www.bodhimonastery.net/Monastery/Teachers/bhikkhubodhi.html>

⁴ http://en.wikipedia.org/wiki/Bhikkhu_Bodhi

Buddha: An Anthology of Suttas from the Anguttara Nikāya (with Nyānaponika Thera, 2000, Altamira Press), *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (2000, Wisdom Publications), *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Saṅgaha of Ācariya Anuruddha* (2000, BPS Pariyatti), *In the Buddha's Words: An Anthology of Discourses from the Pāli Canon* (2005, Wisdom Publications)

8.2 Life and Works of the Buddhist Scholars of Asian

8.2.1 Payutto Bhikkhu

The first Thai scholar monk to be mentioned here is Ven. Payutto Bhikkhu (or Phra Brahmagunāporn according to his current Saṃaṇa Śakti name following Thai tradition). Payutto Bhikkhu received a B.A. degree in Buddhism from Mahachulalongkornrajavidyalaya University and achieved Pāli IX, the highest degree possible in classical Buddhist studies. His most outstanding work is *Buddhadhamma* [Thai version] written first in 1970 and expanded in a revised version in 1982. The earlier edition of this book was translated into English by Grant A. Olson and published by the State University of New York Press in 1995. The content of *Buddhadhamma*, as Payutto Bhikkhu says, follows such traditional works as *the Visuddhimagga* and *the Vimuttimaggā*, the classical texts which share a common characteristic as they concern the three basic teachings: *Sīla* (morality), *Samādhi* (concentration), and *Pañña* (wisdom). *Buddhadhamma*, however, differs from these classical texts in that it presents these teachings through the wisdom of a monk who lives in the modern world. The three basic teachings of Buddhism are re-interpreted and explained utilizing contemporary wisdom and language that can communicate the essence of Buddhism to the modern world. Additionally, this work contains many sources from the Pāli texts making it both an academic book on the teachings of the Buddha as well as a manual for

scholarly researches on any topic in Buddhist teachings. In Thailand *Buddhadhamma* is found in the bibliography of most scholarly books or research on Buddhism.

Another contribution by Ven. Payutto Bhikkhu is his role as social critic basing his views on Buddhist doctrinal grounds. For this contribution, he was awarded the UNESCO Prize for peace education in 1994. His work as social critic can be found in: *Looking to America to Solve Thailand's Problems* (1984)*,⁵ *Culture and Development* (1989), *The Freedom Road of Thai Education* (1989), *How to set up True Democracy* (1992), *State and Buddhism* (1994), and Recently *A Buddhist Solution for the Twenty-first Century* (1994)*. In Payutto Bhikkhu's view, Thai society, like other third world nations, follows the developmental pattern of the West. To follow the West is not a mistake in and of itself, but to follow blindly without an awareness that such a pattern may lead to problems is a mistake. Payutto Bhikkhu might be considered a conservative thinker who has a firm belief in his own tradition. For him, the Buddhist way is a way of wisdom, and wisdom according to Buddhism is self-awareness. This is a basis of culture and development. A society whose members are those who really know who they are and what is needed can be called as truly as a foundation of society.

A third and final contribution given by Payutto Bhikkhu is one that applies the Buddhist thought to the sciences, both natural and social. His work of category include: *Buddhism as a Foundation of Science* (1992), *Buddhist Economics: A Middle Way for a Market Place* (1994),* *Toward Sustainable Science* (1993),* *Abortion: How to Judge* (1995), and recently

⁵ Title marked with an asterisk hereafter means that the work was written and published in English.

The Buddhist Jurisprudence (1996), published by the Office of the Attorney General,⁶ *Good, Evil and Beyond: Kamma in Buddha's Teaching, Buddha Dhamma: Natural Laws and Values for Life*.

8.2.2 Buddhādāsa Bhikkhu

The most outstanding independent classical scholar is the late Ven. Buddhādāsa Bhikkhu. He is considered to be the greatest Buddhist thinker of Thailand. His life can be seen as a spiritual search for true happiness in the modern world, a world in which life's conflicts are everywhere. He may be called the Guru of Thai nation. His academic contribution to Buddhist studies is less important than his role as the spiritual leader of Thai societies. Yet, even as a teacher of Buddhism, he is regarded as the most outstanding teacher teachings Buddha in a unique way different from the commentary of the *Piṭaka* written by the great Indian Buddhist scholar, Buddhaghosa.

The contribution of Buddhādāsa is his work on the doctrinal study of Buddhism. This broad definition may include the philosophical study of Buddhism, the analysis of Buddhist teachings, and the interpretation of the *Dhamma*. His many books written to explain Buddhism and the outstanding of true Buddhism which are translated into English include: *ABC of Buddhism* (1982),* *The Buddha's Doctrine of Anattā* (1990),* *Christianity and Buddhism* (1972),* *Dhammic Socialism* (1986),* *Handbook for Mankind* (1989),* *Me and Mine: Selected Essays of Bhikkhu Buddhādāsa* (edited and translated by D.K. Swearer, 1991),* *No Religion* (1972),* *Two Kinds of Language* (1973)*.⁷

⁶ Donald K. Swearer and Somarn Promta, **The State of Buddhist Studies in the World 1972-1997**, (Chulalongkorn University Printing House: Bangkok, 2000), pp.4-5.

⁷ Ibid. pp.10-11.

8.2.3 Phra Dhammakosajarn (Prayoon Mererk, Dhammacitto)

Phra Dharmakosajarn, born in 1955. C.E. is a Buddhist Chief Abbot of Wat Prayurawongsawat in Bangkok, and a member of the Secretariat to the Executive Committee for the Supreme Patriarch of Thailand. He also serves as Rector of Mahachulalongkornrajavidyalaya University (MCU) in Thailand, and is the Ecclesiastical Governor of Region II. He is interested in interfaith dialogue and currently sits on the Board of World Religious Leaders for the Elijah Interfaith Institute.⁸

After receiving his Doctorate Degree, he lectured for a time at MCU. In 1986, the Thai Sangha Supreme Council posted him to the Thai Buddhist Temple in Chicago, U.S.A. as a *Dhammadūta* (missionary monk). He returned to MCU to serve as Director of the Academic Division and later served as the first Dean of the Graduate school, Deputy Rector for Research and Planning, and Deputy Rector for Academic Affairs. His Holiness, the Supreme Patriarch of Thailand, appointed him the Rector of MCU in 1997 C.E. and a year later appointed him Ecclesiastical Governor of Region II covering the provinces of Ayutthaya, Saraburi, and Ang Thong.

Apart from Sangha administrative work, he is one of Thailand's scholar monks, and the author of more than 60 books on Buddhism and philosophy. His published works in Thai and English include, among others, *A Buddhist Approach to Peace, Selflessness in Sartre's Existentialism and Early Buddhism* (1988), *Buddhist Morality* (1994), and *A Comparative Study of the Thought of Buddhādāsa and Satre* (1993), *History of Greek Philosophy, Buddhist Worldview, and International Recognition of the Day of Vesak*.

He has been invited to give *Dhamma* talks on Thai radio and television and has, for the past twenty years, annually delivered lectures not only

⁸ http://en.wikipedia.org/wiki/Phra_Dharmakosajarn

throughout Thailand but also around the world, including a series of *Dhamma* lectures in the United States. In 1994 alone, he presented papers at the Symposium of the General Conference of the World Fellowship of Buddhists, held in Bangkok, and at the Religious Leaders Seminar, held in connection with the United Nations International Conference on Population and Development in Cairo, Egypt.

In August 2000. B.E., he was invited to give a lecture, entitled *A Buddhist View on Conflict Resolution*, to the Millennium World Peace Summit of Religious and Spiritual Leaders at the United Nations in New York. Three months later, he delivered the distinguished lecture, *Buddhism Propagation for World Peace*, at the Second World Buddhist Propagation Conference (Buddhist Summit) at Buddhamonthon, Nakhon Pathom, Thailand. In recognition of his academic work and dedication to society as a whole, His Majesty, the King of Thailand, on December 16, 2003, graciously appointed him to the position of Professor of Philosophy at MCU.

Previously known as Phramahâ Prayoon Mererk, Phra Methithammaphon, Phra Rajavaramuni, and Phra Thepsophon, he was given the new title of Phra Dharmakosajarn by His Majesty, the King of Thailand, on December 5th, 2005 in recognition of his continuing contributions to the Sangha and the broader society.⁹

8.2.4 Wapola Rahula Mahā Thera

There are many Sri Lankan monks who do the contribution to the Buddhist scholarship in English medium such as Vajirañāna Nākaya Mahā Thera (1878-1955), and his students such as Nārada Mahā Thera (1897-1983) and Piyadassi Mahā Thera (1914-). They were English educated when

⁹ <http://www.buddhistelibrary.org/library/profile.php?aapath=143>

they were ordained and they made a valuable contribution by writing *dhamma* books in English and also by translating Pāli texts into English. Nārada Mahā Thera translated the *Dhammapada* and the *Abhidhammamattasāṅghaha* into English with annotations while Piyadassi Mahā Thera wrote well-known *The Buddha's Ancient Path* in addition to many other writings both in Sinhalese and English.¹⁰

Venerable Wapola Rahula is also a well-known Sri Lankan Buddhist scholar monk. He was the first chancellor of the Buddhist and Pāli University of Sri Lanka. He wrote the books: *What the Buddha Taught* and *The Heritage of the Bhikkhu* (1974).

8.2.5 Venerable Mahāsi Sayādaw

The Venerable Mahāsi Sayādaw (1904-1982) profoundly revered by countless grateful disciples in Burma and abroad. Mahāsi Sayādaw's international reputation has attracted numerous visitors and meditators from abroad, some seeking enlightenment for their religious problems and others intent on practicing meditation under the Sayādaw's personal guidance. Among the first meditators from abroad was former British Rear-Admiral E.H. Shattock who came on leave from Singapore and practiced meditation at the Sāsana Yeiktha in 1952. On his return to England, he published a book entitled *An Experiment in Mindfulness* in which he related his experiences in generally appreciative terms. Another foreigner was Mr. Robert Duvo, a French-born American from California. He came and practiced meditation at the Centre first as a lay meditator and later as a *bhikkhu*. He subsequently published a book in France about his experiences and the *satipaṭṭhāna Vipassanā* method. Particular mention should be made of Anagarika Shri Munindra of Buddha Gaya in India, who became a close disciple of Mahāsi Sayādaw, spending several years with the Sayādaw

¹⁰ Opcit. Donald K. Swearer and Somarn Promta, pp.39-40.

learning the Buddhist scriptures and practicing *vipassanā*. Afterwards he directed an international meditation centre at Buddha Gaya where many people from the West came to practice meditation. Among these practitioners was a young American, Joseph Goldstein, who has written a perceptive book on insight meditation entitled *The Experience of Insight: A Natural Unfolding*.

Some of the Sayādaw's works have been published abroad, such as '*The Satipaṭṭhāna Vipassanā Meditation and Practical Insight Meditation* by the Unity Press, San Francisco, California, USA, and *The Progress of Insight* by the Buddhist Publication Society, Kandy, Sri Lanka.¹¹

Conclusion

There is no doubt that the teachings of the Buddha are written in Pāli. Though a study of Pāli texts is the basic requirement for the study of Buddhism, an ability to use the modern language to explain the Buddha's teaching is necessary. As it is suggested in the chapter, several publishing works of outstanding Buddhist scholars both of the West and Asian will be the good guidance for pursuit the better academic knowledge in Theravada Buddhism. Each text and book will provide not only intellectual wisdom but also a well-defined Buddhist terms rendering in English, which leads the basic teachings of Buddhism are explained utilizing contemporary wisdom and language that can communicate the essence of Buddhism to the modern world. However, the works and life of Buddhist scholars in the chapter is just an introduction, without actual pursuit in reading and studying them, the genuine benefit will not happen.

¹¹ Compiled by U Nyi Nyi (Mahāsi Disciple and Meditator), Member of the Executive Committee Yangon, Myanmar, Buddhasasana Nuggaha Association 18th October 1978. See <http://www.buddhanet.net/mahabio.htm>

Vocabulary

Suggest	แนะนำ	Contemporary	ร่วมสมัย
Literary work	งานวรรณกรรม	Traditional work	งานประพันธ์ที่สืบทอด
Confer	มอบ	Academic	ทางวิชาการ
Consultation	การปรึกษา	Outstanding	โดดเด่น
Convene	ประชุม	Contribution	สนับสนุน
Celebrate	เฉลิมฉลอง	Awareness	การรู้ตัว
Quietude	เงียบสงบ	Foundation	มูลนิธิ
Pioneer	ผู้บุกเบิก	Analysis	การวิเคราะห์
Ordination	การบวช	Doctrinal study	การศึกษาทางคัมภีร์
Hermitage	อาศรม	Sustainable	ที่ยั่งยืน
Supreme Patriarch	พระสังฆราช	Annually	ประจำปี
<i>Distinguished lecturer</i>	วิทยากรผู้ทรงคุณวุฒิ	<i>Ecclesiastical Governor</i>	เจ้าคณะภาค
<i>Reputation</i>	ชื่อเสียง	<i>Profoundly</i>	อย่างลึกซึ้ง
<i>Attract</i>	ดึงดูด	<i>Educated</i>	ได้รับการศึกษา
<i>Publish</i>	ตีพิมพ์	<i>Insight meditation</i>	วิปัสสนาภาวนา

Activity 1

Each student has to select a literary work written by certain Buddhist scholar mentioned in the chapter. Read and then share your understanding about the main concept of the chosen work to your friends in the class. Write the literary review of the work you read at least 500 words.

Reference

Donald K. Swearer and Somarn Promta. *The State of Buddhist Studies in the World 1972-1997*. Chulalongkorn University Printing House: Bangkok, 2000.

http://en.wikipedia.org/wiki/Nyanaponika_Thera

http://en.wikipedia.org/wiki/Nanamoli_Bhikkhu

<http://www.bodhimonastery.net/Monastery/Teachers/bhikkhubodhi.html>

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<http://www.buddhistelibrary.org/library/profile.php?aapath=143>

<http://www.buddhanet.net/mahabio.htm>

ภาคผนวก :
ประมวลรายวิชา (Course Syllabus)

รายละเอียดของรายวิชา

ชื่อสถาบันอุดมศึกษา	มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
คณะ คณะมนุษยศาสตร์	

หมวดที่ 1 ข้อมูลทั่วไป

1. รหัสและชื่อรายวิชา 000 261 ธรรมะภาคภาษาอังกฤษ (Dhamma in English)
2. จำนวนหน่วยกิต 2 หน่วยกิต (2-0-4)
3. หลักสูตรและประเภทของรายวิชา พุทธศาสตรบัณฑิต วิชาแกนพระพุทธศาสนา
4. อาจารย์ผู้รับผิดชอบรายวิชาและอาจารย์ผู้สอน -
5. ภาคการศึกษา / ชั้นปีที่เรียน ภาคการศึกษาที่ 1/ ชั้นปีที่ 2
6. รายวิชาที่ต้องเรียนมาก่อน (Pre-requisite) (ถ้ามี) - ไม่มี
7. รายวิชาที่ต้องเรียนพร้อมกัน (Co-requisites) (ถ้ามี) - ไม่มี
8. สถานที่เรียน มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ตำบลลำไทร อำเภอมโนรมย์ จังหวัดพระนครศรีอยุธยา
9. วันที่จัดทำหรือปรับปรุงรายละเอียดของรายวิชาครั้งล่าสุด ภายใน พ.ศ. 2554

หมวดที่ 2 จุดมุ่งหมายและวัตถุประสงค์

1. จุดมุ่งหมายของรายวิชา

นิสิตมีความรู้ความเข้าใจเกี่ยวกับศัพท์ธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ และหนังสือที่สำคัญทางพระพุทธศาสนา ที่นักปราชญ์ได้รจนาไว้ในภาษาอังกฤษ

2. วัตถุประสงค์ในการพัฒนา/ปรับปรุงรายวิชา

- 2.1 เพื่อพัฒนาและปรับปรุงหลักสูตรให้เป็นไปตามมาตรฐาน สกอ.
- 2.2 เพื่อให้มีเนื้อหาสาระและความทันสมัยมากยิ่งขึ้น
- 2.3 เพื่อให้สอดคล้องกับความเปลี่ยนแปลงเกี่ยวกับกระบวนการเรียนการสอน
- 2.4 เพื่อให้บรรลุวัตถุประสงค์และปรัชญาการศึกษาของมหาวิทยาลัย

หมวดที่ 3 ลักษณะและการดำเนินการ

1. คำอธิบายรายวิชา

ศึกษาศัพท์ธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ และหนังสือที่สำคัญทางพระพุทธศาสนา ที่นักปราชญ์ได้รจนาไว้ในภาษาอังกฤษ

2. จำนวนชั่วโมงที่ใช้ต่อภาคการศึกษา

บรรยาย	สอนเสริม	การฝึกปฏิบัติ / งานภาคสนาม / การฝึกงาน	การศึกษาด้วยตนเอง
บรรยาย 32 ชม./ ภาคการศึกษา	สอนเสริมตามความต้องการของนิสิตเฉพาะราย	ไม่มีการฝึกงานภาคสนาม	การศึกษาด้วยตนเอง 4 ชม./สัปดาห์

3. จำนวนชั่วโมงต่อสัปดาห์ที่อาจารย์ให้คำปรึกษาและแนะนำทางวิชาการแก่นิสิตเป็นรายบุคคล

- อาจารย์ประจำรายวิชา ประกาศเวลาให้คำปรึกษาผ่านเว็บไซต์คณะ หรือ ส่วนงาน
- อาจารย์จัดเวลาให้คำปรึกษาเป็นรายบุคคล หรือ รายกลุ่มตามความต้องการ 1 ชั่วโมงต่อสัปดาห์ (เฉพาะรายที่ต้องการ)

หมวดที่ 4 การพัฒนาการเรียนรู้ของนิสิต

1. คุณธรรม จริยธรรม

1.1 คุณธรรม จริยธรรมที่ต้องพัฒนา

พัฒนาผู้เรียนให้มีคุณธรรม จริยธรรมเพื่อให้สามารถดำเนินชีวิตร่วมกับผู้อื่นในสังคมอย่างราบรื่น และเป็นประโยชน์ต่อส่วนรวม โดยผู้สอนต้องพยายามชี้ให้เห็นคุณธรรมจริยธรรมที่สอดแทรกอยู่ในเนื้อหาวิชา เพื่อให้นิสิตสามารถพัฒนาและบูรณาการคุณธรรมจริยธรรมกับความรู้ในรายวิชา โดยมีคุณธรรมจริยธรรมตามคุณสมบัติของหลักสูตร ดังนี้

- (1) ตระหนักในคุณค่าและคุณธรรมจริยธรรมเกี่ยวกับความเสียสละและซื่อสัตย์สุจริต
- (2) ความมีวินัย ตรงต่อเวลา มีความรับผิดชอบต่อดตนเอง วิชาชีพและสังคม
- (3) มีภาวะความเป็นผู้นำและผู้ตาม สามารถทำงานเป็นทีมและสามารถแก้ไขข้อขัดแย้งและลำดับความสำคัญ
- (4) เคารพสิทธิและรับฟังความคิดเห็นของผู้อื่น รวมทั้งเคารพในคุณค่าและศักดิ์ศรีของความเป็นมนุษย์
- (5) เคารพกฎระเบียบและข้อบังคับต่าง ๆ ขององค์กรและสังคม

1.2 วิธีการสอน

- บรรยายบทเรียนพร้อมยกตัวอย่างประกอบ
- มอบหมายงานให้นิสิตไปศึกษาศัพทธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ และหนังสือที่สำคัญทางพระพุทธศาสนา ที่นักปราชญ์ได้รจนาไว้ในภาษาอังกฤษ แล้วนำมาเสนอในชั้นเรียน แลกเปลี่ยนความคิดเห็นระหว่างนิสิตด้วยกันและอาจารย์ผู้สอน
- ให้นิสิตฝึกทักษะเบื้องต้นในการฟัง พูด อ่านและเขียนศัพท์ธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ และหนังสือที่สำคัญทางพระพุทธศาสนา ที่นักปราชญ์ได้รจนาไว้ในภาษาอังกฤษ พร้อมทั้งชี้ให้เห็นประเด็นทางจริยธรรมที่ปรากฏในวรรณกรรม
- เน้นนิสิตเป็นศูนย์กลางการเรียนรู้ โดยมีส่วนร่วมในการแสดงความคิดเห็นในบทเรียน แลกเปลี่ยนความคิดเห็นภายในชั้นเรียน
- กระตุ้น ชักจูงให้นิสิตเข้าเรียนสม่ำเสมอ มีระเบียบวินัย และมีความกล้าหาญในการแสดงออก และมีความรับผิดชอบต่อดตนเองและสังคม

1.3 วิธีการประเมินผล

- ประเมินผลพฤติกรรมกรรมการเข้าเรียน การให้ความร่วมมือในชั้นเรียน และส่งงานที่ได้รับมอบหมายให้ตรงเวลา
- ประเมินผลก่อนเข้าสู่บทเรียนเพื่อทราบพื้นฐานความรู้เกี่ยวกับเนื้อหาวิชา
- ประเมินผลระหว่างภาคเรียน เพื่อทดสอบผลสัมฤทธิ์ของวัตถุประสงค์ของการเรียน
- ประเมินผลปลายภาคเรียน เพื่อทดสอบผลสัมฤทธิ์การเรียนรู้ในภาพรวม

2. ความรู้

2.1 ความรู้ที่ต้องได้รับ

ความรู้ความเข้าใจเกี่ยวกับศัพท์ธรรมะภาษาอังกฤษ ประกอบด้วย

- มีความรู้ความเข้าใจเกี่ยวกับศัพท์ธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ และหนังสือที่สำคัญทางพระพุทธศาสนา ที่นักปราชญ์ได้รจนาไว้ในภาษาอังกฤษ
- มีความรู้ความเข้าใจและสามารถอ่านหนังสือที่สำคัญทางพระพุทธศาสนาภาคภาษาอังกฤษได้
- มีความสามารถใช้ทักษะเบื้องต้นในการฟัง พูด อ่านและเขียนศัพท์ธรรมะทางพระพุทธศาสนาที่นิยมใช้กันแพร่หลายในภาษาอังกฤษ
- มีเจตคติที่ดีในการเรียนรู้ธรรมะภาคภาษาอังกฤษ

2.2 วิธีการสอน

บรรยายพร้อมยกตัวอย่างประกอบโดยใช้สื่อ เทคโนโลยี งานมอบหมาย ใบงาน กิจกรรมแบบฝึกหัดและแบบทดสอบตามวัตถุประสงค์การเรียนรู้ และเน้นผู้เรียนเป็นศูนย์กลาง (Student Center)

2.3 วิธีการประเมินผล

1. ทดสอบก่อนเข้าสู่บทเรียน
2. ทดสอบวัตถุประสงค์การเรียนรู้โดยใช้ใบงานและแบบฝึกหัด
3. ทดสอบระหว่างภาค และสอบปลายภาค
4. การแลกเปลี่ยนความคิดเห็นในชั้นเรียน
5. การแก้ไขข้อบกพร่องส่วนตัว (Personal Problems Solving)

3. ทักษะทางปัญญา

3.1 ทักษะทางปัญญาที่ต้องพัฒนา

พัฒนาความสามารถในการคิดและการวิเคราะห์เนื้อหาวิชาอย่างเป็นระบบ ความสามารถในการนำเอาความรู้ไปประยุกต์ใช้ตามสถานการณ์ มีความรู้ความเข้าใจในแนวคิด หลักการ ทฤษฎี และกระบวนการมาใช้ในการคิดวิเคราะห์และแก้ปัญหาได้อย่างสร้างสรรค์เมื่อต้องเผชิญกับสถานการณ์ใหม่ๆ ที่ไม่เคยคาดคิดมาก่อน สามารถสืบค้น ค้นหา ข้อเท็จจริง สรุป ทำความเข้าใจได้ รวมถึงการวิเคราะห์ สังเคราะห์ปัญหา และสรุปประเด็นปัญหา พร้อมทั้งสามารถบูรณาการความรู้ในรายวิชาเข้ากับหลักพุทธธรรมได้

3.2 วิธีการสอน

- บรรยายพร้อมทั้งยกตัวอย่างประกอบเนื้อหาวิชา
- บรรยายเชิงวิเคราะห์ให้เห็นความสัมพันธ์และบูรณาการของเนื้อหาวิชา
- เปิดโอกาสให้ผู้เรียนแสดงความคิดเห็น และแก้ไขข้อผิดพลาดเป็นรายบุคคล
- เปิดโอกาสให้ผู้เรียนศึกษาค้นคว้าด้วยตนเอง แล้วนำมาแลกเปลี่ยนภายในชั้นเรียน

3.3 วิธีการประเมินผล

ทดสอบระหว่างภาคและปลายภาค โดยเน้นการวิเคราะห์ การประยุกต์ใช้และการบูรณาการเนื้อหาวิชา การซักถาม ทดสอบด้วยใบงานและแบบฝึกหัด

4. ทักษะความสัมพันธ์ระหว่างบุคคลและความรับผิดชอบ

4.1 ทักษะความสัมพันธ์ระหว่างบุคคลและความรับผิดชอบที่ต้องพัฒนา

- พัฒนาทักษะในการสร้างสัมพันธภาพระหว่างผู้เรียนด้วยกัน
- พัฒนาทักษะในการสร้างสัมพันธภาพระหว่างผู้เรียนและผู้สอน
- พัฒนาความเป็นผู้นำและผู้ตามในการทำงานเป็นทีม
- พัฒนาการเรียนรู้ด้วยตนเอง ความมีวินัย ความรับผิดชอบในการทำงานเป็นทีม และความตรงต่อเวลา

4.2 วิธีการสอน

- จัดกิจกรรมกลุ่มสัมพันธ์ในการเรียนรู้
- จัดกลุ่มการเรียนรู้
- ฝึกการทำงานเป็นกลุ่ม

4.3 วิธีการประเมินผล - ประเมินตนเองด้วยแบบที่กำหนด - ประเมินผลพฤติกรรมการทำงานเป็นทีม - ประเมินผลจากรายงานการศึกษาด้วยตนเอง
5. ทักษะการวิเคราะห์เชิงตัวเลข การสื่อสาร และการใช้เทคโนโลยีสารสนเทศ
5.1 ทักษะการวิเคราะห์เชิงตัวเลข การสื่อสาร และการใช้เทคโนโลยีสารสนเทศที่ต้องพัฒนา - พัฒนาทักษะ ทั้งการพูด การฟัง การอ่าน การเขียนธรรมชาติภาษาภาษาอังกฤษ และนำเสนอในชั้นเรียนได้ - พัฒนาทักษะในการวิเคราะห์ข้อมูลจากเนื้อหาวิชา - พัฒนาทักษะในการสืบค้นข้อมูลทางอินเทอร์เน็ต - ทักษะการใช้เทคโนโลยีสารสนเทศในการสื่อสาร เช่น การส่งงานทางอีเมล การสร้างห้องแสดงความคิดเห็นในเรื่องต่างๆ - ทักษะในการนำเสนอรายงานโดยใช้รูปแบบ เครื่องมือ และเทคโนโลยีที่เหมาะสม
5.2 วิธีการสอน - มอบหมายงานให้ศึกษาค้นคว้าด้วยตนเอง จาก website สื่อการสอน e-learning และทำรายงาน โดยเน้นการนำตัวเลข หรือมีสถิติอ้างอิง จากแหล่งที่มาข้อมูลที่น่าเชื่อถือ - นำเสนอโดยใช้รูปแบบและเทคโนโลยีที่เหมาะสม
5.3 วิธีการประเมินผล - ประเมินจากรายงาน ใบงาน แบบฝึกหัด และนำเสนอด้วยสื่อเทคโนโลยี - ประเมินจากการมีส่วนร่วมในการเรียนในชั้นเรียนด้วยการโต้ตอบซักถาม

หมวดที่ 5 แผนการสอน

1. แผนการสอน

ลำดับ ที่	หัวข้อ/รายละเอียด	จำนวน ชั่วโมง	กิจกรรมการเรียนรู้ การสอน สื่อที่ใช้ (ถ้ามี)	ผู้สอน
1	1. ทดสอบก่อนเข้าบทเรียน 2. แนะนำแผนการสอน 2.1 คำอธิบายรายวิชา 2.2 วัตถุประสงค์รายวิชา 2.3 กิจกรรมการเรียนการสอน 2.4 วิธีการประเมินผล 2.5 งานมอบหมาย 2.6 จิตพิสัย	2	การอธิบาย การยกตัวอย่างประกอบ PowerPoint Projector	
2	Trilak (Three Characteristics)	2	Lecture Work sheet Assignments Power Point	
3-4	(Ariyasacsi) The Four Noble Truths - Suffering - Cause of suffering - Cessation of suffering - Paths leading to cessation of suffering	4	Lecture Work sheet Assignments Power Point	
5-6	Gharavāsadhamma (Virtue for a Good Householder's Life) - Three wholesome courses of action - Six directions for householder's life	4	Lecture Work sheet Assignments Power Point	
7-8	Sinha (The Five Precepts) - To abstain from killing - To abstain from stealing - To abstain from sexual misconduct - To abstain from intoxicants causing heedlessness	4	Lecture Work sheet Assignments Power Point	

สัปดาห์ ที่	หัวข้อ/รายละเอียด	จำนวน ชั่วโมง	กิจกรรมการเรียนรู้ การสอน สื่อที่ใช้ (ถ้ามี)	ผู้สอน
9	สอบระหว่างภาค	2		
10-11	Magpaed (The Noble Eightfold Path) - Right view or understanding - Right thought - Right speech - Right action - Right livelihood - Right effort - Right mindfulness - Right concentration	4	Lecture Work sheet Assignments Power Point	
12-13	Paticcasamuppāda (The Dependent Origination) -Ignorance - Karma - formation -Consciousness –Mind-matter -Six sense-bases - feeling -Craving - clinging -Becoming - Birth - Decay and Death	4	Lecture Work sheet Assignments Power Point	
14-15	Important Buddhist Texts and Scholars	4	Lecture Work sheet Assignments Power Point	
16	สอบปลายภาค	2		

2. แผนการประเมินผลการเรียนรู้

ที่	วิธีการประเมิน	สัปดาห์ที่ประเมิน	สัดส่วนของการประเมินผล
1	สอบระหว่างภาค สอบปลายภาค	9 16	20% 50%
2	วิเคราะห์ คั่นคว้า การนำเสนอรายงาน การทำใบงาน การฝึกทักษะทั้ง 4 การส่งงานตามที่มอบหมาย	ตลอดภาค การศึกษา	20%
3	การเข้าชั้นเรียน การมีส่วนร่วม	ตลอดภาค การศึกษา	10%

หมวดที่ 6 ทรัพยากรประกอบการเรียนการสอน

1. เอกสารและตำราหลัก

มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย. **Dhamma in English**. กรุงเทพมหานคร : โรงพิมพ์มหาจุฬาลงกรณราชวิทยาลัย, 2540.

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2. เอกสารและข้อมูลสำคัญ

พระราชวรมุณี (ประยูรย์ ปยุตโต). **พจนานุกรมพุทธศาสตร์ ฉบับประมวลธรรม**. กรุงเทพมหานคร : โรงพิมพ์มหาจุฬาลงกรณราชวิทยาลัย, 2532.

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3. เอกสารและข้อมูลแนะนำ

กรมการศาสนา. พระไตรปิฎกภาษาไทยฉบับหลวง เล่มที่ 10. กรุงเทพมหานคร: โรงพิมพ์การศาสนา, 2541.

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หมวดที่ 7 การประเมินและปรับปรุงการดำเนินการของรายวิชา

1. กลยุทธ์การประเมินประสิทธิภาพของรายวิชาโดยนิสิต

การประเมินประสิทธิผลในรายวิชานี้ ที่จัดทำโดยนิสิต ได้จัดกิจกรรมในการนำแนวคิดและความเห็นจากนิสิตได้ดังนี้

- แบบประเมินผู้สอน และแบบประเมินรายวิชา
- ข้อเสนอแนะผ่านเว็บบอร์ด ที่อาจารย์ผู้สอนได้จัดทำเป็นช่องทางการสื่อสารกับนิสิต

2. กลยุทธ์การประเมินการสอน

ในการเก็บข้อมูลเพื่อประเมินการสอน ได้มีกลยุทธ์ ดังนี้

- แบบสอบถามประเมินผลสัมฤทธิ์การสอน
- ผลการสอบของนิสิต

3. การปรับปรุงการสอน

หลังจากผลการประเมินการสอนในข้อ 2 ได้นำผลการประเมินไปปรับปรุงการสอน ดังนี้

- นำผลการประเมินการสอนที่ได้นำไปปรับปรุงการจัดการเรียนการสอน
- สัมมนาการจัดการเรียนการสอน
- การวิจัยในและนอกชั้นเรียน

4. การทวนสอบมาตรฐานผลสัมฤทธิ์ของนิสิตในรายวิชา

ในระหว่างกระบวนการสอนรายวิชา มีการทวนสอบผลสัมฤทธิ์ในรายหัวข้อ ตามที่คาดหวังจากการเรียนรู้ในวิชา ได้จากใบงาน แบบฝึกหัด การสอบถามนิสิต การตรวจงานมอบหมายของนิสิต และพิจารณาจากผลการทดสอบย่อย และหลังการออกผลการเรียนรายวิชา มีการทวนสอบผลสัมฤทธิ์โดยรวมในวิชาได้ดังนี้

- การทวนสอบการให้คะแนนจากการสุ่มตรวจผลงานของนิสิตโดยอาจารย์อื่น หรือผู้ทรงคุณวุฒิที่ไม่ใช่อาจารย์ประจำหลักสูตร
- มีการตั้งคณะกรรมการในสาขาวิชา ตรวจสอบผลการประเมินการเรียนรู้ของนิสิต โดยตรวจสอบข้อสอบ ใบงาน รายงาน วิธีการให้คะแนนสอบ และการให้คะแนนพฤติกรรม

5. การดำเนินการทบทวนและการวางแผนปรับปรุงประสิทธิผลของรายวิชา

จากผลการประเมิน และทวนสอบผลสัมฤทธิ์ประสิทธิผลรายวิชา ได้มีการวางแผนการปรับปรุงการสอน และรายละเอียดวิชา เพื่อให้เกิดคุณภาพมากขึ้น ดังนี้

- ปรับปรุงเนื้อหารายวิชาทุก 5 ปี หรือตามข้อเสนอแนะและผลการทวนสอบมาตรฐานผลสัมฤทธิ์ตามข้อ 4
- จัดประชุมเชิงปฏิบัติการแลกเปลี่ยนและระดมสมองพัฒนากระบวนการเรียนการสอนให้มีประสิทธิภาพยิ่งขึ้น
- เปลี่ยนหรือสลับอาจารย์ผู้สอน เพื่อให้บัณฑิตมีมุมมองในเรื่องการประยุกต์ความรู้กับปัญหาที่มาจากงานวิจัยของอาจารย์

คณะกรรมการปรับปรุงเนื้อหาารายวิชา “ธรรมะภาคภาษาอังกฤษ”



พระมหาวิญชัย กิตติปาโล

ป.ธ.5, พธ.บ.(ภาษาอังกฤษ),

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คณะมนุษยศาสตร์

บทที่ 1



พระมหาสุริยา วรเมธี, ผศ.ดร.

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บทที่ 2



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บทที่ 1



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วิทยาลัยสงฆ์พุทธชินราช

บทที่ 2, 3



พระครูใบฎีกาจำนง จันทมโม

พธ.บ. (บริหารการศึกษา),

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วิทยาลัยสงฆ์เลย

บทที่ 1

**พระวชิรวิชญ์ ปณณาวชิโร**

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บทที่ 7

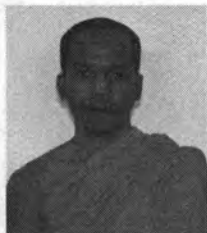
**พระมหาเสาวนันธ์ สุภาจาโร**

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คณะพุทธศาสตร์

บทที่ 6, 8

**นายอัมพร เจือจันทร์**

ศน.บ.(ศาสนาและปรัชญา),

ศษ.ม.(หลักสูตรและการสอน)

มจร วิทยาเขตนครราชสีมา

บทที่ 8



นายพิบูลย์ศักดิ์ เมืองโคตร

M.A.(Linguistics)

วิทยาลัยสงฆ์นครพนม

บทที่ 4



นายมนูญ พันหา

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มจร วิทยาเขตอุบลราชธานี

บทที่ 5



นายวิสุทธิชัย ไชยสิทธิ์

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M.A.(English)

มจร วิทยาเขตเชียงใหม่

บทที่ 5

จัดการศึกษาพระพุทธศาสนา
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