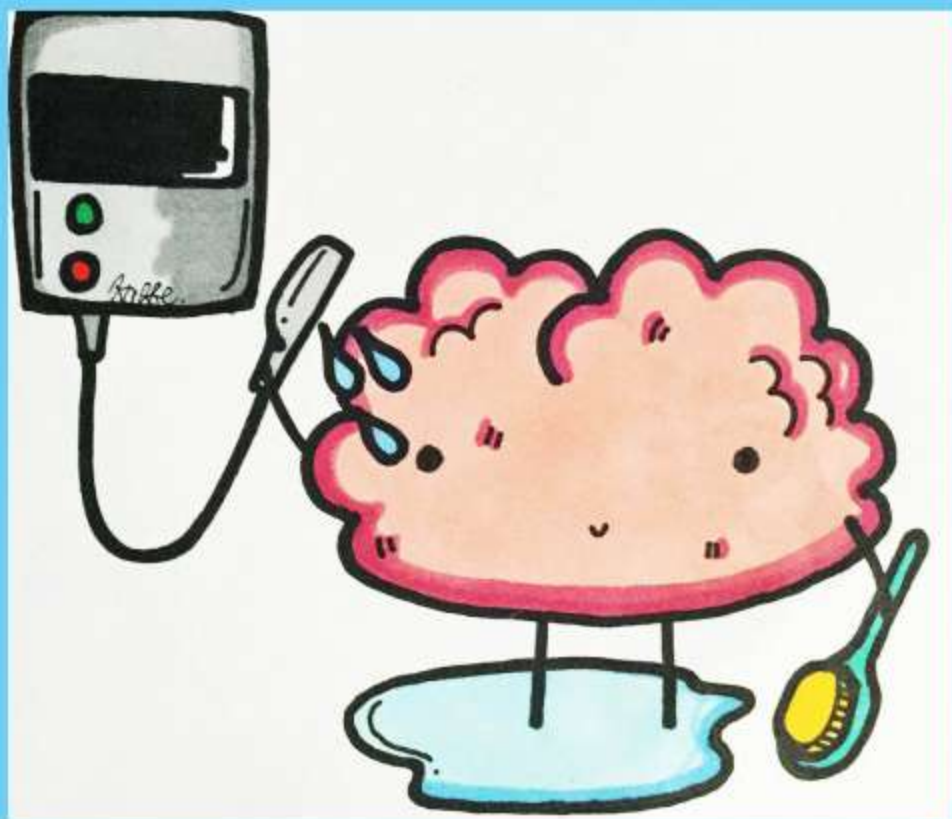


Buddhist Psychology

Parara Dhamma Paritra:

the Noble Dhamma Majesty

A biography of His Holiness Somdet Phra Nyanasamvara
the Supreme Patriarch of Kingdom of Thailand



by Ven. Dr. Khammai Dhammasami DPhil (Oxford)
Translator: Oxford Buddha Vihara, UK



Buddhist Psychology

by

His Holiness Somdet Phra Nyanasamvara
The Supreme Patriarch of Thailand

Foreward

His Holiness Somdet Phra Nyanasamvara, Supreme Patriarch of Kingdom of Thailand was remembered by all Buddhists and non-Buddhist alike as a ‘people’s monk,’ a ‘Supreme Patriarch of Patriarchs,’ and a monk with a ‘full dedication for humanity.’ The charismatic supreme patriarch, who was respected by Buddhists all over the world for 24 years as the Thai Supreme Patriarch passed away at 7.30 p.m. on October 24, 2013 just after 21 days after his 100th birthday anniversary. After two years of merit dedication under the royal patronage, His Majesty King Bhumibol Adulyadej graciously announced the royal cremation date to be on December 16, 2015 at the Phra Meru Royal Crematorium, Wat Debsirindravas, Bangkok.

“Phra” in Thai language means a Buddhist monk but in a deeper sense it means one who manifests a nobility in his action, speech and thought. The late His Holiness Somdet Phra Nyanasamvara, Supreme Patriarch of Kingdom of Thailand was indeed a venerable “Phra” who not only manifests himself as a true Phra but he shares his nobility and purity with all Buddhists and non-Buddhists alike all over the world. Everyone who had chance to meet him and saw him personally expressed in the same tone that they felt comfort and cool just being near him. Moreover, people who had chance to listen to his teachings or read his writings say that it was the best teaching they could receive from a monk (Phra).

His Holiness dedicated his entire life to the selfless pursuit of loving kindness, compassion and humanity. His saintly conduct will continue to provide lifelong lessons for us all. With deepest and respectful gratitude for his benevolence, his writing on Buddhist Psychology has been published so that people can understand their

own mind. The world has acknowledged the benefit of Buddhist psychology and mindfulness. An important part of mindfulness is reconnecting with our bodies and the sensations they experience. This means waking up to the sights, sounds, smells and tastes of the present moment. Moreover, it is an awareness of our thoughts and feelings as they happen moment to moment.

On behalf of His Holiness and Wat Bovoranives Vihara, I hereby would like to thank Venerable Khammai Dhammasami of Oxford Buddhist Vihara, Oxford, UK for translating His Holiness' writing on Buddhist Psychology and make it accessible for wider readers. Equally, I would like to thank Dr. Choosna and Mrs. Wipasiri Makarasara who kindly sponsored the publication for free distribution on the occasion of the royal cremation of His Holiness. May all merits gained by this publication be beneficial for additional happiness of His Holiness. May all reader gain benefit in understanding how our mind works and is able to train our mind to be more mindfulness.

Pbra Shakyavongvisuddhi
Assistant Abbot, Wat Bovoranives Vihara
Supreme Patriarch's Assistant Secretary (former)

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Preface

This book consists of twenty-two rather short but tremendously enlightening articles written by His Holiness Somdet Phra Nyanasamvara (Somdet Phra Yannasangwon) (3 October 1913 – 24 October 2013) who was the 19th Supreme Patriarch of Thailand in the present Charki Dynasty. These articles were published in Thai in a weekly newspaper in the Buddhist Era 2511 – 2512 (1968-1969), twenty years before he became the Supreme Patriarch and while still holding the title of Phra Sasanasobhorn. Many articles of this nature by His Holiness appeared in the newspaper continuously for eleven years and have been collectively published in four volumes.

Before this, I have had the privilege of translating some of the other short articles into English, published by the name of Mind City. That translation came out when His Holiness was still alive but receiving constant care at Chulalongkorn University Hospital. This book is however translated and published in 2015 in order to honour His Holiness on the occasion of His Royal Cremation in December 2015.

His Holiness was a highly learned and meditative monastic leader, mahathera, who was also greatly gifted as a speaker, administrator and author. He was compassionate and led by example, and was very much revered by the people. So, his passing away was an irreplaceable for the entire Buddhist world. But, His Holiness followed the tradition of our Great Master, the Lord Buddha, by leaving valuable works for future generations. It is up to us to make the best use of his compassion and vision for the benefit of our own and that of others.

I wish to thank Sarah Matheson, lecturer at Oxford Brookes University, Britain and a regular supporter of the Oxford Buddha

Vihara, for polishing my translation. Years ago as a dhamma practitioner, she met His Holiness once in Bangkok and is very pleased to have the opportunity to be part of this work. Two Thai native speakers, Mrs. Onpimon Suoteyrant (Pui), a linguist, from Barcelona and Mrs. Hataitip Thanyakan (Tip), a former lecturer in economics in Bangkok, help me to see if my understanding of the original Thai version is correct. Both have been serious dhamma practitioners for at least two decades and been on some of the meditation retreats I led; they have a good grasp of what the Buddha taught. I am most grateful to all of them for their help in improving this otherwise inadequate translation. Their careful reading and suggestions were invaluable.

For me, both Thai and English are not my mother tongue and I have not had the opportunity to study them properly. I rely mostly on my mother tongue, Tai language, which is close to the Thai, to understand the original version and make use of my familiarity with the subject to see the author's intention and scheme of work. So, there may be mistakes in this translation, and if the reader comes across any, they are entirely mine and mine alone.

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Chapter 1

Buddhist Psychology

Psychology is the study of the mind and Buddhist psychology is the study of the mind in order to understand its true nature; because the practice of the dhamma, according to the Buddha, places great significance on the mind. So I shall expound step by step the Buddhist teachings on the mind. Everyone possesses a mind and a body, both precious, from birth till death. Mind is something we usually refer to as everyone's mind. Body is the physical part of who we are. (We have to refer to the mind that way) because the mind, unlike the body, cannot be seen with our eyes.

Indeed, this has led to people forming many views from time immemorial regarding such questions as what the mind is and where it is located. Those opinions range from those that define the mind as a phenomenon that encompasses reflective thinking, as thinking itself or as that which comprehends. Some define the mind as being where defilements accumulate and yet others identify the mind with the brain. As to its location, there are those who believe that the mind is in the heart, that muscular organ which pumps blood through the circulatory system. Others argue that the mind is situated in the brain because it is the task of the cerebrum to perform mental functions. Despite those different opinions, everyone accepts that the mind exists in reality and realizes that it is the very heart of life itself.

As soon as the mind ceases to function, life stops at once and the body begins to decompose and rot away. But when the mind is alive, there is life, with this physical body performing such functions as seeing with the eyes and hearing with the ears, which means that the nervous system can do its job.

Similarly, if the body malfunctions, the mind also faces an impediment: in the case of blindness and deafness the mind is not able to see or hear by means of the affected nervous system. It is the same when any fibre in the body's nervous system breaks down, say, in paralysis or when under anaesthetic. And when the body is struck violently to the point of numbness, it results in the mind also being unable to perceive and express what the body is experiencing. It is often claimed that when the body deteriorates completely, the mind has to leave it. As mind is unlike matter, there are many theories concerning its nature. If it were physical substance, there would be no such problem.

What is called matter is something which we can see through eyes, hear through ears, smell through noses, taste through tongue and touch through the body. Even though the mind is not like that, it is something that truly exists in everyone. Everyone has what we know of as mind. If we ask how we know the mind exists despite the fact that it cannot be perceived in the same way as matter, we simply have to answer that we can know the mind through the mind itself. So it is with the mind, not the body, that people are able to perceive the mind itself. Without the mind existing together with the physical body, no perception or cognition of any object is possible.

Chapter 2

Where Does the Mind Exist?

In the Dhammapada, the Buddha states that mind has no form, which means it is without a body (*asaṛīra*); it dwells in a cave (*guhāsaya*); it wanders far and alone, meaning that it goes by itself. So with these characteristics it follows that the mind is not the brain, which is physical. A cave is usually understood to be an underground chamber, for instance, in a mountain. But here, in this broad description concerning the mind by the commentator, the cave refers to the physical body. So this then has to be understood as the mind being located in the body. This is as inarguable as a fist hitting the earth.

Yet in the *Visuddhimagga* and *Abhidhamma* commentaries, the organ of the heart, which pumps the blood, is proposed as the physical support of consciousness i.e. the mind. According to this description, mind dwells in the heart. These days cardiovascular surgeons successfully perform heart transplants – they remove the heart of a patient and replace it with the heart of a dead person. So this raises the question as to whether the mind of the patient has also been removed. Supposed, the mind is indeed located in this organ, then with whose mind and how the mind of the patient is to be replaced? We cannot say this is from the donor whose heart is transplanted as he is already dead, meaning his mind is also dead (this is described as the cessation of mental conditions).

What has been found is that the patient who has received a heart transplant is also the very person who retains his old mind. His mind has not changed into something else. If this were the case, where would the mind be? For this, we don't have to think too hard. Just consider this word "cave", which has been proposed as the physical base of the mind. If we follow the definition of the reverend commentator, who asserts that the cave refers to the body, then the question is solved. Without a doubt, there is no chance of missing it.

But people don't usually want to settle easily with something as broadly defined as this even if it is always accurate. They still want to further investigate precisely in which part of the body the mind exists. So, let us examine the word "cave". Our common understanding is that a cave is an underground hollow with a naturally curved ceiling. We may find out which part of the human body has this trait. It may be found in two places: the cranium (skull) and sternum (chest bones), consisting of the rib cage and spine.

The sternum has a hollow with several ribs in the thoracic cage protecting a tree of vital organs such as the heart, lungs and liver. But the sternum is not like the cranium which appears a lot more like a cave enclosing the brain, the crucial organ connected with cognition, thinking and memory. According to what is known today, a new line of inquiry may be made here in order to ascertain whether the mind is situated in this particular part of the cave, the cerebrum in the cranium.

Chapter 3

The Mind and the Brain

In the original contemplative meditation on the body there are only 31 parts, the brain not being included among them. This analysis of bodily parts may have been taken from ancient medical texts. The physicians in those days might have already known about the cerebrum in the cranium (skull) but might not have known about its special characteristics and functions. So they may have assumed that the brain was included in one of those 31 parts, perhaps in the bone marrow. Later, the brain was considered separately, being put in sequence next to bone marrow making the body parts 32 in total. If the mind has indeed this cave i.e. the brain as its location, then we may find it easier to solve the puzzle of the heart transplant.

The developing practice of heart transplants supports this point further. A few years ago in the 1950s, there was a newspaper report with a picture of a Russian surgeon (Vladimir P. Demikhov), removing the head of one dog and transplanting it onto another. It became a two-headed dog. I do not remember how long the dog survived. The original head of the two-headed dog and its newly transplanted head displayed different behaviours. Each expressed its own canine identity, indicating the minds of the dogs were located in their heads, not in their blood pumping hearts.

This raises the question as to when a person is considered to

have died. It is said that a group of medical scientists asserts that it is not when the heart has stopped but when the brain is dead. Since ancient times it has been considered by many that people are dead when they stop breathing i.e. the wind element ceases to function. Breathing has been regarded as life. Hence the meaning of *prāna* in Sanskrit (*pāna* in Pali) is that which gives life, namely breathing. So life comes to an end when *prāna* stops.

Regarding this, there is a descriptive passage in some of the Buddha's teachings which is worth contemplating and that when a person may be considered dead. There are three kinds of condition, namely: (1) bodily condition (*kāya-sankhāra*) i.e. breathing because it creates conditions in the body so that sensation can arise; (2) verbal condition (*vacī-sankhāra*) which refers to the application of mind to an object (*vitakka*) and the continued exercise of mind on the object (*vicāra*), both conditioning speech; (3) mental condition (*citta-sankhāra*), which is perception (*saññā*) and sensation (*vedanā*), both of which condition the mind to think. The Buddha says that when a person is about to die, the verbal condition is the first to stop to function, followed by the bodily condition when breathing actually stops. The last to cease is the mental condition when perception and sensation come to an end.

Based on this sequence, even the cessation of the bodily condition, breathing, is not yet considered death. Only when the mental condition has stopped, is death considered to have taken place. If we are to go with the assertion that the mind is located in the brain, then the death of the mind means brain death, in other words, when the brain ceases to function. Moreover, in the *Abhidhamma* Buddhist literature, the condition of mind is considered crucial when determining death. It is called death-consciousness (*cuti-citta*).

So according to the earlier explanation, this would indicate that death has occurred with the cessation of mental condition or death-consciousness which, according to some, corresponds to brain death. Knowing the link between the mind and the brain seems just as hard as knowing when the brain itself ceases to function.

Chapter 4

The Characteristics of the Mind and the Brain

Regarding the mind and the brain, as concluded in the Dhammapada, the mind has no physical body, and so it is not identified with the brain. Their attributes also differ with the brain being part of the corporal body. Let us now consider some characteristics of the mind and brain – their properties, food and diseases. The mind has some properties like being happy, cheerful or miserable while the brain has properties such as being relaxed, painful or numb. Sometime these features may contradict each other, for example, the mind may be cheerfully willing to go on working but the brain experiences pain; at other times the brain is clear but the mind is disheartened, with no enthusiasm to make an effort. Even these features suggest that the mind and the brain are different.

It is the same if we examine their food. The food of the mind is objects which are the focus as well as the source of energy for the reasoning mind, the contemplative mind and the mind that is immersed in various thoughts. As for the brain, it lives on solid food that we consume regularly. Sometimes the body gets sufficient food, so that the brain, when well-nourished, has a lot of energy. Sometimes the mind has no lack of nutritional support and is therefore energetic, but at the same time the brain may be deprived of food, lacking energy for work. Looking at their nutrition will tell us that the

mind and the brain are different.

Likewise, they differ in their diseases. Defilements are the disease of the mind; they disturb it. They are (1) lobha – greed (2) kodha – anger and displeasure (3) moha – delusion. In the case of the brain, its diseases can cause pain to the extent that they affect the personality of the patient; this is however considered to be physical illness. When their diseases are dissimilar like this, the causes of the diseases also differ: the roots of psychological disease or, to put it in religious terms, the causes of greed, are objects of the mind. The sources of brain diseases are described in medical texts; some people become insane due to the breakdown of the nervous system. Some would call this a mental disease, which is not correct; in fact it should be described as a brain disease. In the noble discipline of the Buddha, mental disease refers to defilements; anyone with defilements is indeed suffering from mental illness.

Brain disease can be solved by neurologists while mental disease is healed by the Buddha. His teaching, the dhamma, is therefore the medicine for psychological illness. The Buddha himself is known as a physician who can completely restore mental patients to health. As a physician, the Buddha diagnoses the causes of mental illness and prescribes a treatment. This shows that the mind and the brain are as different as chalk and cheese. However, the fact that they are different does not mean they do not depend on or are not connected with each other. The symptoms, food and illness from one can have an effect on the other. So although greed and anger are mental diseases, if they arise very strongly, they can in fact cause physical illness.

Chapter 5

The Interdependency of the Mind and the Body

In brief, the mental training (citta-bhāvanā) which the Buddha has taught comprehensively consists of (1) the training of concentration (samādhi-bhāvanā) and (2) the training of wisdom (paññā-bhāvanā). This mind training taught by the Buddha is here called Buddhist psychology. In accordance with this psychology, we have already discussed various features of the mind and also how body and mind both rely on as well as differ from each other and what kind of features the mind has. Furthermore, it should be realised that the emphasis on interdependence on the one hand can also highlight their separateness on the other hand. So interdependence means that the mind relies on the body and vice versa and it therefore follows that they can only support each other because they exist independently. The mind and body need to co-exist in a being in order for us to consider it an individual. The body existing without the mind is just the end of being an individual.

In the Dhātu-vibhanga-sutta of the Majjhima-nikāya, the Buddha declares that an individual consists of six elements: earth, water, fire, wind, space and consciousness. The first five elements belong to the body while the sixth belongs to the mind or the mind's function or is about the mind. Among the five elements, the first four are material. As for the fifth, if it were to refer to the actual cavity,

there is nothing as such in the body and it may not even be considered a material element. However, if it is to refer to something very subtle such as oxygen and hydrogen that cannot be perceived with the eyes (and something that Thai people call a kind of space), then it may just be a kind of subtle material.

Etymologically, the Pali word *ākasa* means something that cannot be made visible, unlike a furrow or a line drawn by a plough. It is as the Buddhist proverb goes: there is no footprint in the sky. This is the opposite of *okāsa* meaning something that can be marked and seen like a furrow of the plough: the ground of this earth. Both words share the same root as another Pali word *kasi* as in *kasi-kamma*. *Kasi* means ploughing, referring to the cultivation of a paddy field. In brief, space, one of the six elements, refers to hollow spaces in the body.

As we have seen in the suttas, space can be seen in the body where it is not filled by flesh and blood such as space in the nose, mouth, alimentary and anal canal. These days some anatomists have stated that there are many small and large cavities in the body. Looking through an endoscope, one will find many hollow structures all over this body and if the flesh is pressed to fill in all those cavities, what will remain of the body is a small size of flesh. So the space element refers to those empty spaces in this physical body, enabling it to maintain its form without it having to shrink into a smaller piece of matter.

Chapter 6

When Does the Mind Cease?

When we examine the physical body through an endoscope or a smaller instrument that can observe even more detail, we will find permeable cavities everywhere. Where there are no spaces, there will be something that is composed of the earth element, water element, fire element or wind element, manifesting like a jellyfish or fishing net. However, because the human eye is not good at seeing in detail something that is so difficult to see, people come to view form as being very straightforward and tidy.

That the whole body is able to exist as form is because it coexists with the mind. Form is purely physical, unable to feel any sensation on its own without the mind. In fact, if the body was unable to manage itself, it would disintegrate like a body in a car accident; the mind can no longer exist in this case as it needs the body as its base. This convinces us that there must be coexistence between the mind and the body for there to be an individual or the condition of being an individual person. Indeed, the end of the coexistence, oneness or harmony between them, marks the cessation of a person, a state described as death.

As to the question of when death is considered to have occurred, medical doctors at the present are of the opinion that it occurs when the brain has stopped all its functions as we have seen

in the news; a committee to study the issue of dysfunction of the reflexes in human brainstems has come up with its findings with these recommendations for standard practice: (1) the brain has to have stopped all its functions; (2) the cessation of the brainstem functions has to be characterised as irreversible loss of all its functions; (3) the functions of both the forebrain as well as the brainstems must be assessed; (4) the standard assessment in every part of the brain for its functions concerns the presence or absence of its reflexes.

The news also informs us that it is difficult to precisely point out whether or not the brain has stopped functioning, especially with examination of brainstems. With regard to the question as to when death has occurred, Buddhism describes three types of condition. Death can be said to have occurred firstly with the cessation of verbal condition i.e. the application of mind to an object (*vitakka*) and the continued exercise of the mind on an object (*vicāra*). Next to cease is the bodily condition i.e. breathing, followed by the termination of mental condition, which is perception (*saññā*) and sensation (*vedanā*), regarded as the very last mind. This is called death-consciousness (*cuti-citta*) in the *Abhidhamma*.

This standard evaluation in Buddhism places great significance on the mind. However, it has to be considered in conjunction, as we have discussed, with the body and its most important organ, the brain, which the mind greatly relies on. Here it is clear that perception and sensation are mental functions that have to depend on the brain. But, in exactly which part of the brain are these mental factors dependent on? To know if and how interdependent are the mind and some or every part of the brain, and to ascertain how and when they cease to be mutually dependent, further study is required. It can be said that this is hard to know.

Chapter 7

Mind is Connected with Matter

In human beings the mind and body coexist and depend on each other. Let us consider how the body is dependent on the mind. According to the Abhidhamma, the body, which refers to physical form, is divided into two: the primary elements (mahā- bhūta) and secondary physical elements (upādā-rupa). So primary physical phenomena can be classified into four elements: (1) that which is hard, firm and solid (pathavi-dhātu), (2) that which is cohesive, fluid and solvent (āpo-dhātu), (3) that which is fiery and hot (tejo-dhātu) and (4) that which moves and expands (vāyo-dhātu). Materials that are classified in this way according to their properties are called great elements (mahā- bhūta).

There are times when this Pali term bhūta is used in the Thai language as a compound noun, as in bhūta or ghost, popularly understood as a wandering spirit. However, generally in the Buddhist teachings bhūta refers to all beings of any form who have been born; etymologically it simply means a being that has occurred, in other words, one who has already been born into some form of life. So human beings and animals including red or black ants who have taken birth are bhūta, as are those in heavenly realms, hell or the realm of hungry ghosts.

There is another Pali term, sambhavesī, which refers to one

who is yet to be born and is still wandering, seeking birth and with no form of life. Such a being cannot be called bhūta. There is a common belief that it is a wandering spirit, who may announce their existence to their former relatives. What has been referred to as spirit at the time not long after life has ended is believed to be wandering for a period of time; it is during that time that a being is known as sambhavesī. Once that being has found a life, it has become bhūta. However, others interpret sambhavesī as referring to all forms of beings who are still seeking rebirth while bhūta is specifically taken to mean an arahant (who is no longer subject to rebirth). Here, it is not the latter explanation that is often referred to by many, but the former one.

So maha-bhūta refers to most physical phenomena. And most physical phenomena are concerned with living, not death, being dependent on the mind. The other kind of matter, when considered separately from the maha-bhūta, is referred to as upādā-rūpa. This can be divided into several more categories, one of them being the five sense organs: eyes, ears, nose, tongue and body. They should also be considered as living matter, not dead, because they also rely on the mind. So, for the very reason they all have to depend on the mind, it can be concluded that all the matters should be regarded as living materiality. Physical organs, once the mind has ceased, no longer perform their functions, such as the heart which pumps blood. This also applies in the case of karma, which occurs using the physical body. So karma, one of the supportive factors of the physical body, is also dependent on the mind, or more specifically, the intention (cetanā) that precedes it. This has led to the saying: the mind instructs like the boss and the body follows like the employee.

Chapter 8

The Mind Leads the World

“The mind leads the world”, says the Buddha. This world-leading mind, however, has to depend on the body as its house to live in and office to carry out its various works. It is the nature of the mind to receive the external sense-objects (*āyatana*) through the internal sense organs (*āyatana*). The internal sense-organs and the external sense-objects correspond to each other, for example, the eye corresponds to the visual object, the ear to the sound, nose to the smell, tongue to the taste, body to the touch and the *mana* (mind) to the mind-objects (i.e. about the visual and audio objects and so on which have taken place in the past). The six sense-organs belong to the internal world and the six sense-objects to the external, altogether 12.

The internal senses are also called *dvāra*, doors or paths. When referred to as doors, the external sense-objects become known merely as ‘objects’ (*ārammana*); the six doors correspond the six types of objects. The first five internal senses or sense-organs belong to *upādā-rūpa*, ‘physical matter that is dependent on the primary elements’. The sixth internal sense is *mana* (mind) that we have stated from the outset is not form.

The question is whether *mana* and the mind (*citta*) are actually the same. The *Abhidhamma* commentaries assert that *mana*

refers to citta. However, the suttas explanation is different stating that all the āyatana (sense-bases) including mana are impermanent; they have to arise and then perish. The suttas teach people to observe and contemplate them. Once examined and contemplated on, to the extent that wisdom arises, the mind becomes free from defilements. Based on this explanation of the dhamma here, mana is the object of impermanence to be observed and analytically contemplated. Although citta is not spoken of directly as the one that observes and contemplates, it is clear that citta is in the position of observer and this is the very reason it can become free. This is the first point in the āyatana which shows clearly that mana is both āyatana and dvāra.

So mana is not citta. It is merely part of the āyatana and dvāra of the mind just like other āyatanas and dvāras. The limits of each āyatana are stated in the suttas; this is called indriya, meaning being in control, indicating their power over their responsibility. The five indriyas, faculties, namely eyes, ears, nose, tongue and body have bases different from one another. They do not receive each other's objects; instead they admit only their own such as the eyes receiving only visual objects and the ears only sound. It is not possible for them to fill in for one another, for example, the eyes to listen and the ears to see. The sixth faculty, mana that the first five faculties rely on regularly receives the objects from those five faculties as well. In the suttas, mana is explained as having the power to cover the areas of all other āyatanas, and perceive sight, sound, smell, taste and touch - the bases of those āyatanas.

Chapter 9

The Mind and the Five Senses

According to the Buddha, there are six internal sense-bases (āyatana) or doors (dvāra - channels for the mind to perceive objects): eye, ear, nose, tongue, body and mana. Here there could be difficulty in identifying what the sixth sense is but there is no problem in recognizing its purpose. Even the easily identifiable first five sense-organs which are generally bases for sense-objects require this sixth sense in order to accomplish their functions. For instance, when a sound comes into contact with the ear, sometimes we could hear it and sometimes we couldn't (though we should) because the sound is soft. And, certainly the listener is not deaf. Say, at a sermon or teaching, the sound waves travel through the outer or middle ear, constantly vibrating through our ears but there are times when we may hear nothing at all or just partially.

Why? It is simply because of lack of attention. We will perceive the sound only when we pay sufficient attention. Otherwise, when being immersed in other thoughts we just do not hear the sound, despite it crashing into our ears. In other words, the mind also has to listen; this is the very reason the mind has to accompany each and every one of the other five senses. It is this mind which is called the sixth sense, mana, which as the Buddha has pointed out, has power over the domains of the other senses, perceiving their objects

of sight, sound, smell, taste and touch.

The activity of *mana*, when perceiving, for instance, objects of sight and sound, is called “making in mind”, *manasi-kāra*, meaning “to make the sight and sound etc. in the mind” or to put it the other way round, “to put the mind in those objects”. The *Abhidhamma* commentary explains that the eye has to meet the objects of sight as other sense-organs meet their corresponding objects, together with the sixth sense in order for seeing to occur. The moment of these two actions being accomplished is so quick that it is comparable to the moment a bird touches the branch of a tree to rest and the moment its shadow is perceived on the ground.

In his work, *Vipallāsakathā*, Prince-Patriarch *Vajirayanvararasa* writes that in ancient times many medical scientists and religious thinkers believed that the mind (*mana*) and its associated mental factors (*cetasika*) were located in the heart, the blood pumping organ in the middle of the chest. However, later medical scientists came to believe that the location was in the brain, not the heart, because all the nerves from the five senses pass through the brain and are not connected with the heart. Furthermore, once those nerves malfunction, no perception arises from those doors.

In the case of a brain disorder where a patient experiences severe mental confusion, the thinking process is blurred and distorted. An experiment was carried out where part of the brain of a pigeon was removed and it was found that the bird became unusually tired. Elderly people and dementia patients feel increasingly confused and tired because of the shrinking of their brain. Small children cannot think much because their brain is not yet fully developed. On the other hand, the heart is but a muscle that operates by pumping black blood into the lung and receiving red blood back from the lung

which it then pumps to organs and tissues in the whole body. In any case, these variations are limited to material form. In fact, as far as the mind and the associated mental factors (cetasika) are concerned, the point of their origination is convergent.

Chapter 10

Nurturing the Body and the Mind

Buddhism explains how the body and the mind are mutually reliant, each in need of the other, which is due to their intrinsic nature or *sabhāva-dhamma*, to use Buddhist terminology. We can see this as being so much a part of who we are that we are hardly mindful of the fact that we have been born with these two interdependent factors: mind and body.

However, everyone has to be concerned about the nurturing of the body and the mind in order to maintain themselves and be happy. The body needs to be nourished with various essentials, namely food, clothes, shelter and medicine, usually referred to as the four requisites, and many more. Similarly the mind needs nourishment, albeit in different way; to cultivate the mind is to develop a happy mind.

Some people claim that once the body is nourished, the mind is also happy. This is not completely true because sometimes bodily comfort does not lead to a happy mind; instead, the mind is often stuck in an unhappy state. This suggests we should improve our mental state as well. Others claim that Buddhism does not support nourishing the body as it teaches only how to guard the mind, ignoring the welfare of the body. In fact, the Buddha doesn't teach about abandoning the wellbeing of the body because to cultivate the mind requires a healthy body resistant to toxins and infection.

According to the life story of the Buddha, before his enlightenment and while still a Bodhisatta (Buddha aspirant), he practised asceticism, afflicting the body in various ways to the extent of starving himself. In the end, he found out that those ascetic practices were useless and not beneficial in anyway to the development of the mind. He abandoned tormenting the physical body and started eating again, restoring the body back to health. Then, he continued with the effort to cultivate his mind. Even after his enlightenment the Buddha continued to nourish his body, always maintaining it with requisites appropriate to the monastic way of life. When he fell ill, the Buddha would mindfully and tolerantly accept the discomfort and at the same time receive a proper medical treatment for his ailment.

Soon after his enlightenment, māra, the devil, urged the Buddha to relinquish life and enter pari-nibbāna, but the Buddha refused to do so. He was, in fact, fully determined to go on with this conditioned phenomenon, which is this physical form of life, in order to teach and firmly establish the four-fold community on a firm footing in this world. In other words, the Buddha maintained his physical body so well in order that he could continue to benefit the wider world.

This shows that the Buddha didn't ignore the welfare of his body; on the contrary, he exerted effort to stay in good physical shape. We also have to take care of our physical strength so that we can practice the Buddha's teachings. So far, we have discussed about nurturing the physical health. So as far as Buddhism is concerned, a healthy body enables us to cultivate the mind. However, a healthy body by itself doesn't necessarily ensure a healthy mind, which requires a different kind of training, a mental training. Hence, a mental training that needs pursuing.

Chapter 11

Physical and Mental health

Buddhism doesn't believe that a comfortable and healthy body inevitably leads to a happy mind, or that a cheerful mind merely comes from physical gratification. Of course, Buddhism does believe that there is happiness of mind and that the body and mind are related, supporting one another. If the body is not healthy, the mind becomes affected too. Most people cannot even tell the body apart from the mind in the case, for instance, when an exhausted body leads to a disheartened mind and a painful body creates conditions for some mental pain, making it one unable to contemplate, read or do any work. Conversely, when the body is hale and hearty, the mind doesn't have to suffer unnecessarily with the co-dependent physical body; indeed, they mutually enhance their wellbeing.

However, a healthy mind whose wellbeing is dependent on the body should not be seen as mental happiness in itself. Instead it should be known as being due to physical fitness alone. Mental happiness should be considered separately for it has different characteristics. But before we talk about those different characteristics, let us first examine the belief that a healthy body produces a healthy mind. People who believe this would devote all their energy to nurturing the physical body for strength as well as attractiveness, for example, with a variety of foods, beautiful designer clothes, a luxurious house and many cosmetic products. People continuously use their imag-

ination regarding how to produce and manage these things, which change frequently. The body is but a physical form, and so are those body nurturing products. This view is held by materialists who consider enhancing the body as the main concern and the mind as only secondary.

Some go even further, completely dismissing any importance to the mind because, to them, it is physical comfort that ensures a happy mind. So, they argue, why think about the mind? Thus paying no attention to the mind's welfare, they are no longer interested in any benefits that Buddhist teachings or practices have to offer. Moreover, some wish to destroy those teachings and practices as they see them as interfering with their materialist outlook, based as it is on an obsession with the body. So we can see here that what people say about a comfortable body conditioning a happy mind is actually the original source of materialism. This rejection of the role that the mind plays in life prevails at many levels, from moderate to extreme. Regarding the extreme denial of the mind's place, materialists may have forgotten that human beings are psychological by nature. And, indeed it is the mind that determines whatever we do, holding various views, including materialist ideas.

However, materialists may not recognize and understand the mind in the way that the Buddhists do. They may take the brain, which is form, to be mind, asserting that when examined anatomically there is no such a thing as mind to be found anywhere in the body; there are only brainstems and various nerves. By rejecting the existence of mind, they also deny the role of the mind that functions both well or otherwise, to forget about human beings and their minds! It is pleasing that Thailand is a Buddhist nation; people understand when talking about the mind. Otherwise, we could be in bigger trouble.

Chapter 12

The Mind is Foremost for All Dhamma

*“All dhammas have mind as their leader and their chief,
And are made of mind.
If one speaks or acts with an unwholesome mind,
suffering follows him as the wheel of cart follows the track
of the ox that pulls it.*

*All dhammas have mind as their leader and their chief
And are made of mind.
If one speaks or acts with a wholesome mind,
Happiness follows him as a shadow that never leaves him.”*

This is a translation of the two proverbs found at the beginning of the Dhammapada. They indicate how the Buddha saw the importance of mind as being the original source of all karma, one's actions. For this reason, the mind is the source of good and evil as well as their results, happiness and suffering. So according to Buddhism, what is mind? This is neither a physiological question regarding whether the brain is the same as the mind, nor a question regarding the relationship of body and mind. It is, in fact, a straightforward question of practice, which everyone will be able to address through mindful observation of their own thoughts, rāga (desire for satisfaction) or lobha (greed), dosa (anger and revenge), moha (delusion), or their opposite nature.

These are the characteristics of the mind. We may also consider them the “thinking mind” or “the “mind with desire, anger or delusion”. Everyone understands that the mind has these attributes. Every language has the vocabulary for this. So it is, “jai” in Thai, “citta, mano or mana” in Pali and “mind” in English. Thai people have the word jai attached to numerous qualities, for instance, jai-dee (being kind), jai-rai (being cruel), jai-dam (being hostile), jai-jued (unsympathetic), jai-opom-aree (being generous). Buddhism does not wish to take issue with those of the opposing view. Instead, it encourages practice that leads to the understanding of mind. In other words, everyone possesses a mind just as they have a body. It should be of no particular interest to us whether the mind is the brain or the other way round. Rather we should take an interest in whether and how the mind is wholesome, greedy, angry and deluded or is whether it is free from those qualities.

The Buddha taught in the Discourse of Mindfulness that one has to establish mindfulness and know the mind clearly as follows: to know the mind with desire, anger and delusion as the mind being associated desire, anger and delusion; and also to know the mind without desire, anger and delusion as the mind being absent from them and so on. In some other discourses, instead of “mind” the Buddha uses the word “vitakka”, thought. He has shown us how to non-judgmentally recognize one’s own thoughts, whether wholesome or unwholesome. That said, the Buddha also distinguishes between two kinds of thought, good and bad. Once an unwholesome thought has popped up, one should know that one is having an unwholesome thought; and, when a wholesome thought arises, one should know that a wholesome thought is present. Whatever the thought, one should contemplate its nature in terms of it being

either wholesome or unwholesome. This may be summed up here that thought has branched itself out into two: good and bad.

On this New Year, may all readers be blessed with the strong mental ability to always know clearly different natures of their own thoughts. This will bring much peace of mind, long life, beauty, happiness and strength.

Chapter 13

Mind Training I

The Buddha says: “This mind, monks, is luminous but it becomes tainted by visiting defilements (upa-kilesa).” Ordinary people (putthujjana) who have not “heard” this statement and therefore do not know the reality would put the Buddha’s message in the opposite light: “This mind, monks, is luminous and free from the visiting defilements.” However, the noble disciples of the Buddha who have “heard” this and therefore know the truth would claim that Buddhist mind training is for the disciples of the noble ones who have “heard”.

This two-part statement of the Buddha explains to us that (1) the nature of the mind is radiant and (2) the defilements come into the mind like guests; they are not really part of the mind, more like they are not the owner of the residence but mere visitors. Kilesa (Sk. kleśa,) are the defilement of mind, meaning conditions that arise in and tarnish the mind. The defilements darken the mind so that it is not conducive to the arising of wisdom and seeing things as they are, for example, greed, anger and delusion. Once arisen, these unwholesome factors make the mind cloudy, unclear and restless; hence the Pali term, kilesa. These destructive emotions get into the mind from outside the mind, so they are called upa-kilesa, with the prefix upa meaning “going in”, indicating their nature of wandering. That the

mind is defiled is precisely because there is no mental training, among untrained ordinary people who have not “heard” the Buddha’s teachings.

However, this mind can free itself from the upa-kilesa (defilements) with mind training, *citta-bhāvanā*. Anyone who follows this mind training is a disciple of the noble ones who have themselves heard the teaching. This is why mental training is so important for the mind; without it upa-kilesa/ defilements will enter the mind and tarnish it. With this training the mind can become radiant and free from defilements. So we should know that Buddhism teaches how to purify the mind from defilements of any kind through the mental training.

How to train the mind? The Buddha instructs: “monks, cultivate concentration; concentrated, the mind discerns things as they really are.” In brief, mind training (*citta-bhāvanā*) consists of steps from concentration training (*samādhi-bhāvanā*) through to wisdom training (*paññā-bhāvanā*). We now know *bhāvanā* means to bring it about or to make it happen; and it is certainly not simply the murmuring or automatic running of a piece of chanting through the mind.

21st October 2511 (1968) is an auspicious day, being the Royal Birthday of H.R.H The Princess Mother who is endowed with noble qualities. Her Royal Highness has contributed greatly to the welfare of the police, soldiers and the people in various ways. She has also promoted dhamma practice and mind training programmes, which are *citta-bhāvanā* for the people. May I take this opportunity to invoke blessings on Her Royal Highness and wish her long life and happiness.

Chapter 14

Mind Training II

The Buddha instructs: “monks, cultivate concentration because one whose mind is concentrated sees things as they really are.” To follow this teaching of the Buddha is to train the mind directly (*citta-bhāvanā*). So, here the main theme, “mind training” (*citta-bhāvanā*), can be summed up as having two elements: concentration training (*samādhi-bhāvanā*) and wisdom training (*paññā-bhāvanā*), or samatha training (*samatha-bhāvanā*) and vipassana training (*vipassana-bhāvanā*). The first part of the Buddha’s instruction “monks, cultivate concentration” refers to his teaching of concentration (*samādhi*) or calm (*samatha*) while the second part “one whose mind is concentrated sees things as they really are” refers to the teaching of wisdom (*paññā-bhāvanā*) or insight (*vipassanā-bhāvanā*).

Here *bhāvanā* means training. Etymologically speaking, *bhāvanā* means to bring about or make it happen; this has come to be translated as “mental development” referring specifically to the practice. *Samādhi* means focusing the mind, the opposite of restlessness. *Samatha* means calming the mind, the opposite of being fidgety. Both *samādhi* and *samatha* refer to the practising function of the mind. There is another term, *citta-sikkhā*, mind training. A concentrated mind has to be calm and a calm mind is one that is

concentrated. So the mind has to be in a state of concentration and calm at the same time.

Here, we may ask why? This is because, as the Buddha has taught, the mind always has one of the five factors hindering it (*nīvarana*), namely: (1) sensual desire (for satisfaction) (*kāma-cchanda*) (2) anger and ill-will (*byāpāda*) (3) sloth and torpor (*thina-middha*) (4) restlessness and agitation (*uddhacca-kukkucca*) and (5) doubt (*vicikicchā*). These factors get in the way of the mind being calm.

Look at a simple example here. When we read or work, our mind has to focus on reading or the task at hand. However, if one of the five hindrances is bothering us, say, the mind is lingering around what it fancies, is angry and annoyed, sleepy, restless, or in doubt, these hindrances will impede the mind so much that we will neither be able to make sense of the reading nor dedicate ourselves to the work.

That mental state is called un-concentrated mind or the mind without energy; the mind is unwieldy and unable to apply effort. There has to be calmness; or at least the absence of those hindrances so that by fixing the mind on a chosen matter firmly enough the mind can be pulled back from the tempting sources of those impediments, paving way for their cessation. That way the mind will become concentrated, calm and focused on reading or work. Such a mind is energetic, able and wieldy. This is why concentration training should be undertaken.

Chapter 15

Similes for Hindrances

A Brahmin by the name of Sagāra approached the Buddha at the Jetavana monastery near Sravasti and asked him why reciting a familiar mantra could still be unclear, let alone an unfamiliar one. The Buddha explained that it was due to the fact that the mind is possessed and overpowered by the five hindrances, preventing from seeing or resolving any impediment. At that time one neither properly sees one's own welfare, that of another, nor that of both so that even a mantra that is regularly recited may not be clear; not to mention one that has not been contemplated for a very long time.

The Buddha then offered similes for each of the five hindrances to the Brahmin. The mind overpowered by sensual satisfaction is comparable to the water in a pot mixed with different colours; the mind overcome by ill-will is like seething and boiling water; the mind clouded by sloth and torpor is analogous to water in a pot covered with moss and plants; the mind conquered by restlessness and agitation is similar to water stirred in a pot, swaying and producing waves; and the mind overwhelmed by doubt is like a pot of muddy water in a dark place. In this way, a man with cloudy eyesight as discussed here could not see and recognise the image of his own face as it is.

In contrast, the mind not overpowered and clouded by the

five hindrances is able to see how to free itself from them. This is to say he sees both his own welfare, that of another and both. Even the mantra that has not been recited for sometime can be clear, not to mention one that is regularly recited. Unlike the above similes, a man with normal eyesight looking into the water with the opposite characteristics could properly recognize and see the image of his own face as it is.

Here the hindrances are the *upa-kilesa*, defilements (which enter the mind and corrupting it). The Buddha has compared them to iron, copper, tin, lead and silver corrupting gold, since the defilements render the mind unpliant, without radiance and not shaping ornaments well.

Similarly, when the five hindrances enter the mind and impair it, the mind is not pliant or manageable and, being unable to concentrate, it lacks radiant clarity. Moreover, they weaken wisdom. The Buddha pointed out the danger of the five hindrances because he wanted to encourage us to take up mind training in order to eradicate them, to help build concentration in all we do, developing clear wisdom in our studies or anything beneficial.

Chapter 16

The Causes of the Hindrances

To read or work one needs concentration. For the mind to be concentrated it must not be disturbed by the five hindrances. Therefore concentration is essential and one should know how to develop it so that the hindrances can be eradicated. The mind that has achieved calm and is free from the five hindrances is called *citta-samādhī*, the concentrated mind.

However, there are usually factors that cause those hindrances to arise and the mind grasps at them, allowing them to become harmful. They usually pass through the six doors of the mind itself; these are visual objects (*rupā-rammana*) that enter through the eye door, sound (*saddā-rammana*) through the ear door, smell (*gandhā-rammana*) through the nose door, taste (*rasā-rammana*) through the tongue door and touch (*phoṭṭhabbā-rammana*) through the body door. All these objects which have already passed through the five doors and are still retained by the mind (*dhammā-rammana*) function through the mind door (*mano*).

These objects are what the mind clings to, but although they have already passed the mind refuses to let them go. Instead, the mind retains them as mental objects. Moreover, some of them may not have even come but that does not deter the mind from creating them as its objects, culminating in a mind anxious for what lies ahead.

That the mind is in this situation is, according to the Buddha, precisely down to one factor: *ayoniso-manasi-kāra*, “unskilled or careless attention”, meaning that there is a lack of wisdom, the crucial component in perceiving objects. This careless reflection is called “food” for all the hindrances. However, here one should recognise in particular detail the causes of all the hindrances. Thus seeing something as a sign of the beautiful (*subha-nimitta*), creates repetition and intensification of sensual desire so that as soon as the mind perceives any part of the body as being beautiful, desire for satisfaction arises.

Perception of an object as a sign of dislike (*patigha-nimitta*) leads particularly to the rise of ill-will. Laziness, sluggishness, lack of interest and discouragement are the source of sloth and torpor. Lack of calmness in the mind is the foundation of restlessness and agitation. Sources that bring about uncertainty cause doubt. For these reasons unskilled or careless attention (*ayoniso-manasi-kāra*) is one of those causes. Men and women view each other as beautiful or ugly and go on describing each other as such. Usually they do not go further than this.

However, if the mind lacks skilled or careful attention with regard to what is appropriate and inappropriate, there will arise sensual desire where or when it should not occur. It is the same with ill-will, which certainly exists; the closer people are, as tongue and teeth, the more chances there are of them getting agitated with each other, even for a trivial matter. However, if there is skilful or careful reflection (*yoniso-manasi-kāra*), it will help them to be less easily perturbed and to get over their agitation quickly, not necessarily leading to a quarrel.

Chapter 17

An Example of Careful Reflection

When human beings desire a certain thing and see its benefit they usually make an effort to look for it until they find it. They do so even with things which are most difficult to obtain; this can be seen when people dig deep under the ground or dive deep in the oceans or go high into the sky to get what they want. So why can we not get hold of something that is in our mind? Here I refer to the dharma that can enhance happiness. We may obtain this without needing to use an instrument from anywhere. We just need to follow the teaching of the Buddha on mind training; sacrifice your time for thirty minutes or an hour which is not that much. Nowadays there is plenty of reading materials at our disposal and there are many teachers around who can explain this mind training.

However, you may face some hurdles when reading those materials or listening to the recorded teaching. You may be stuck with unfamiliar vocabulary or literary style. You can get fed up after reading or listening and have to stop because they give you a headache. This may be a difficulty. However, you should think of how hard miners dig for precious stones and gold and why they are able to do it. When we see the value of something then we want it. Actually there is not much vocabulary or expressions that you do not understand. We can also see how people put in so much effort to understand some assignment questions which in the end they are

able to workout themselves. Well, a saying goes that no matter how heavy something is, it appears very light for a thief who really wants to steal it. The thief will try to find something he wants wherever and however it is hidden. This has actually led to a neutral saying: effort brings success.

If we think this way the difficulty with vocabulary or expressions is not an insurmountable problem, provided we see the value of the dharma as people do with precious stones and gold. The real issue is whether we see the benefit and value of the dharma concerns our wisdom. Here it is easier to see the value of things outside ourselves as we can see them with our eyes, being more familiar to us. These things may seem attractive and bring us some kind of happiness, thus creating desire which in turn results in us perceiving these things as valuable. The key concern here is how we come to perceive “any material which appears desirable to us is what gives us happiness.”

However, in viewing things that way, we actually miss three crucial points that: (1) “it is the mind that gives happiness and that goes after happiness” and (2) “it is only the mind that is free from attachment that can bring happiness” and (3) “this kind of mind comes from the dharma with such qualities as mindfulness, concentration and wisdom which all result from mind training”. Anyone with dharma in their mind is happy because in reality it is the mind that brings happiness. No matter if one is rich or poor, occupying a high or low social position, there can be happiness. Moreover, one can maintain good conduct because one does not become enslaved by that position; instead one becomes the master of that position, making sure it brings benefit. What has been described in this section is an example of careful reflection (*yoniso-manasi-kāra*).

Chapter 18

*Careful Reflection (yoniso-manasi-kāra)
Prevents Other Thoughts*

The Buddha advises us to use careful reflection (*yoniso-manasi-kāra*), as a way to use our thinking about any issue we come across, in particular whenever the mind has to relate to sense objects or *ārammana*. In the *Abhidhamma*, another word for this is *ālambana*: objects that lure or grasp the mind, which are the six sense objects. These objects allure the mind to the extent that it loses concentration in anything it undertakes. For example, while reading, listening to the teacher or preaching, other thoughts will pop up in the mind, luring it away and causing it to hold on to those thoughts. Thus it loses its focus on the chosen task, resulting in not understanding what is being read, what the teacher is saying or what is in the sermon.

So, when other thoughts arise there has to be careful reflection, reminding oneself that this is not the time to think about them, and refocusing the mind on the task at hand that needs attention. Indeed, if one pays sufficient attention to what is being said, concentration will keep arising in the mind. In contrast, if hindrances distract the mind, it is like tidal waves disturbing the calm surface of the oceans. In that situation it is hard for the mind to focus on its task. And, people in general simply let the hindrances occupy their minds endlessly. So there are descriptions of the mind constantly swaying back and forth, twitchy, difficult to guard and restrain and gripped by

sensual gratification in what is perceived to be beautiful (subha-nimitta). Once something is perceived as being beautiful, the mind falls in love with it and yearns to possess it; that very particular object is called a beautiful sign (subha-nimitta), sensual object (kāmā-rammana) or object of sensuality (vatthu-kāma).

That is why the Buddha teaches us to use reflection when experiencing sight, sound or any thought which can trigger sensual desire. One should reflect on their loathsomeness, asubha-nimitta (unattractiveness), focusing on their repulsive side. This reflection is called yoniso-manasi-kāra, careful and wise reflection. One has to use this reflection according to one's own character. For instance, one may not be able to reflect on the foulness of something perceived as beautiful. Instead one should reflect on whether or not it is appropriate to go for something one perceives as delightful. Such awareness will help one not to get carried away by something which is not appropriate. Indeed, it is really loathsome to be bewitched by something inappropriate.

There has to be reflection in order to guard the mind, preventing it from getting lost in sensual desire and it can certainly guard or prevent the mind from the hindrances if used properly. One can go one step further, reflecting on the reality that beauty in all its forms is merely an illusion that only covers the surface like cosmetics. Once able to use reflection to penetrate that illusion one will see just the opposite of the beauty, something the Buddha describes as “asubha, unattractive”. This will reduce the flame of sensual desire that engulfs the mind and then the mind will be able to concentrate on its task.

Chapter 19

Guarding the Senses

Sometimes the mind training to destroy and prevent lust or greed in sensual objects through reflection on foulness has the opposite effect, unable to calm the mind down. This is because the senses such as sight and hearing need guarding, which is called guarding the faculty (*indriya-samvara*). Indeed, safeguarding the senses forms an important part of the question that King Udena from Kosambi of Vamsa Kingdom put to a monk he had known, the Arahāt Pindola Bhāradvaja. The query was related to how monks can lead a monastic life.

During their encounter the king asked: “how could young monks with the blessing of youth and sensual energy live an ordained life?” The Venerable Pindola Bharadvaja said: “that is because the young monks followed the teaching of the Buddha, i.e. to establish the same attitude you have towards your mother as for women old enough to be your mother, your sister and daughter if they are at that age”. “Well”, the king continued, “the mind can be unruly, and sometimes, even if you attempt to establish that kind of attitude, thoughts of greed arise. How can young monks deal with that?” The Venerable Pindola Bharadvaja said that young monks should reflect on the fact that the body is full of various loathsome components. The king however persisted with his curiosity saying that although

that kind of reflection is not hard for someone who is developed in body, virtue, emotions and wisdom, what is the answer for someone who is not developed in body and wise reflection? Surely, his mind might return to indulging in what he perceived as attractive; is there any solution to that?

Arahat Pindola Bharadvaja explained that “one should use mindfulness to guard the doors to sense faculties when seeing, hearing, smelling, tasting and touching or thinking; one should not regard the objects as attractive nor perceive any or variations as beautiful; the young monks should guard the faculty of their senses such as eyes and ears, restraining their mind with awareness so that unskilful thoughts judging objects as good or bad do not arise and overwhelm the mind. In this way mindfulness protects the mind and guards their senses”.

King Udena acknowledged that if that were the case then it was possible for the young monks to live an ordained life. He himself, he continued, would be overcome by lustful thoughts whenever he entered the inner apartment of the palace unguarded in body, speech and mind, with mindfulness not established and the senses unrestrained. But when guarded in body, speech and mind, with mindfulness established and senses restrained, lustful thoughts would not overcome him. Following this conversation, the king developed faith in the Buddha, dhamma and sangha, taking refuge in them on that day, and becoming a follower of the Buddha for the rest of his life.

So in guarding the senses and being mindful of for example, seeing and hearing, one will be able to let those objects pass rather than let them in to trigger and cause greed. This can certainly be wholesome.

Chapter 20

The Reason Man and Woman are Attractive

Why do some men and women have good looking skin and others not? These questions are answered by the Buddha in one of the suttas where he says: “anger is the cause of having an unattractive skin and lack of anger is the reason for a good-looking skin.” This shows that it is the mind, with or without anger, that is the cause. Everyone, man or woman, has anger. The difference is simply due to whether one has the qualities of a trained mind such as patience and reflection that can restrain anger, especially when being provoked.

Regarding this, there is a story about a housewife by name of Vedehikā in the city of Sravasti. She was known to be a peaceful and polite person. Many showered praise on her for those qualities. She had a servant, called Kali, hardworking and dutiful. The servant was wondering whether her famed boss still had anger but just did not show it or if she had eradicated anger. One day she set out to see for herself. She woke up later than usual. Her boss, Vedehikā, asked with an irritated voice why she was up so late and whether she was unwell. Kali told her boss the truth that she was well. On hearing this, Vedehikā became very annoyed. The next day Kali, the servant, did the same thing, getting up late. Her boss was so furious that she hit Kali very hard on the head with a piece of wood that was used to secure the door. Kali, who had tested her boss’s patience, was now bleeding.

This news spread quick and far. Now the praise was re-

placed with criticism and Vedehikā, the boss, suddenly looked bad in people's eyes. We can see in this story that the housewife, Vedehikā, was originally peaceful, charming and loved because her servant did everything to make her happy, not necessarily because she had the virtue of patience and wise reflection. As soon as she was tested a little bit, she became so enraged that she lost her good reputation straight away.

The Buddha has given a lot of teachings on anger, for example: “kill your anger and you will be happy; destroy your anger and you will never feel sorrow”. However, to kill anger, one needs to develop the virtues of patience and wise reflection, together with compassion towards the person who causes the irritation. The Buddha also teaches: “eradicate your anger, conceit and all forms of attachment”. It is worth noting here that anger comes from conceit which itself originates from attachment. Furthermore, we can see from the explanation of this causal process that at first attachment is rooted in the perception that something belongs to oneself.

Therefore one should reflect carefully to see if there is something which really and exclusively belongs just to oneself, or whether it is common to everyone. In reality, it is only karma, one's intentional actions and their results, that absolutely belongs to oneself. There is nothing as precious as the preservation of goodness in one's life, something that can never be taken away, unless one decides to abandon it. Reflect carefully and wisely; doing so will loosen the grip of attachment. As a result, this can help reduce conceit, so stage by stage anger will also fade away through careful and wise reflection. After this, anger can be replaced by compassion; this will bring happiness and end sorrow. In this way one will have incomparably attractive skin.

Chapter 21

Guarding the Mind with Awareness

Once upon a time at Anathapindika's Monastery in Jeta Grove in Sravasti, a bhikkhu went to see Venerable Sariputta. After the initial conversation, he told Venerable Sariputta that one of the disciples that he had ordained had left the monastic order. On learning this, Venerable Sariputta remarked straight away that such a situation could happen to anyone (1) who did not guard his senses of faculty, (2) who did not eat in moderation and (3) who did not attempt to be alert. There would simply be no possibility of a bhikkhu living a pure and holy life forever if he failed to guard the doors of his sense faculties.

In contrast, for any bhikkhu guarding his sense faculties, being eating in moderation and making effort to be alert, there would be every possibility of living a full, pure and holy life forever.

The Venerable Sariputta continued to expand on those three points. In brief, the first is about mindfully protecting all the senses i.e. being mindful when seeing a visual object through eyes, hearing sound through ears, smelling odours through the nose, tasting food through the tongue, touching something tangible through the body and thinking about ideas through the mind. With those experiences, one should not allow the unskilful reaction of judging something to be good or bad to enter the mind. The second point is to reflect

on the purpose of eating which is to look after the body and not to enhance attachment- one should know moderation. The last point is to be diligent so that one is alert, not indulging in sleep but making an effort to purify the mind from the corruptions that prevent the development of wisdom.

Although Venerable Sariputta's advice was intended for those leading an ordained life, it is equally applicable to people in all walks of life. This is because, as a human being, one has to continually guard one's six sense faculties, beginning with the eyes, in the face of various alluring objects. Without protecting the senses, it is not possible to prevent the mind from having judgemental reactions, seeing things as good and bad. Those reactive conditions will surely be activated. This is often described as an inability to control the mind. To live well, people need to know how to control the mind within boundaries, which is made possible by guarding the doors to the senses.

As for eating, it is very important to know the limits, in other words, to be moderate. The last point relating to being alert is about not sleeping too much and not getting immersed in delusion. One should constantly protect the mind from that which hinders wisdom, which is the most important part of being awake. This awakening is the opposite of being deeply deluded. Therefore it is crucial that the mind is guarded from defilements that cause elusion in order that it can continually develop in wisdom.

Chapter 22

The Power of Resolution

There is an old story about a boy who behaved stubbornly towards his mother. One day he wanted to go into the forest but his mother asked him not to. He decided to go ahead with his plan anyway, without heeding his mother's advice. This caused his mother to curse him, wishing that he be gored by a wild buffalo in the forest. Despite the curse, the boy would not be deterred. Soon in the forest the boy did indeed come face to face with a wild buffalo. As soon as it saw the boy, the animal prepared to charge. Facing the danger, the boy immediately thought of his mother. As an intelligent boy, he calmed his mind down and made a resolution: May this turn out according to my mother's genuine feelings rather than her words. As soon as he made this vow, the buffalo just stood still as if it was being pulled back. The boy escaped from danger and returned home safely.

On arriving home and seeing his mother, the boy immediately paid respects to her, recounting all of what had happened to him. Initially the mother was very worried but soon she became relieved as her son had escaped danger. From then on the stubborn son was obedient towards his parents; he went on to be happy and prosperous. The story relates to both the mother and her son. Parents are children's first teachers as they start guiding their children from a tender age; other teachers come into our lives later on. All teachers, whether they come first or later, have love and compassion for their

pupils, wishing to see them grow in maturity and wisdom as well as happiness and all kinds of prosperity.

Even though some teachers would sometimes say things like this mother does, in their minds they never have the slightest wish for their pupils to be in any danger. Any punishment meted out now and then by the teacher is intended to help them in the right direction. It is true that teachers may possess different degrees of mental qualities. However it is hoped that the difference may not be that telling and all teachers, more or less, are still endowed with shining qualities. Teachers should reflect on their responsibilities and develop themselves accordingly so that their hearts are filled with love and compassion. These are the essential traits of being a teacher.

Children who are students of many teachers, starting with their own parents, may behave stubbornly from time to time. For a normal child, there may not be any obvious problem. But there may be troubles for those who have come into contact with bad company and a bad environment. Remedies may differ from case to case. For some badly behaved pupils, gentle, detailed guidance may work. For others, a harsher method may be called for so that they may realise their mistakes. The important point is for the child to reflect and realise his mistake as in this story.

A child who comes to have a realisation in the face of fear will look for something to rely on- for the child in this story is the mother's caring and compassionate heart. So if a child has such a caring and compassionate heart to rely on, how can they come to understand that they can be comfortable in the warmth of those hearts? It is the happy mind of the teacher that can bring children back to their senses. For this reason, Teachers' Day and Children's Day should always be the same.

Pavara Dhamma Pavitra :
the Noble Dhamma Majesty

A biography

of

*His Holiness Somdet Phra Nyanasamvara
the Supreme Patriarch
of Kingdom of Thailand*

A Light Before Dawn

The arrival of a great person does not go unremarked, no matter how subtly the signs may tiptoe past human perception. And so it was, that 102 years ago on the night of Friday, October 3, 1913 in the wee hours before sunrise, a temple bell pealed the hour of prayer and the soft, rhythmic chanting of monks wafted over the community of Ban Nuea, not far from the River Kwae in Kanchanaburi Province.

Without knowing it, the Gajavatra family were rejoicing in the birth of one who was destined to head the monastic order of the very temple whose bell had just marked the hour of his advent. Without knowing it, the first sounds the infant heard were of holy chanting.

Wishing the child to thrive and prosper, the parents named their son Charoen. As devout Buddhists, the boy's mother and aunt visited the temple regularly, never failing to attend the ceremonies and festivals. They also never failed to bring along little Charoen (the future His Holiness) who thus grew up nurtured by loving kindness and moral instruction. The boy became so steeped in the saffron of his surroundings that he would invent games which recreated something of the religious sights and sounds he had experienced. Robing himself with the yard-long pha-khao-ma all-purpose cloth,

the boy would fancy himself a monk and give ponderous sermons to his cousins and friends; at times he would chant prayers, holding a palm leaf in front of his face to represent the talipot fan used in Thai Buddhist ceremonies. Years later, family members would say, “He’s been a monk since childhood.”

His Holiness’ constitution was frail and he suffered from bouts of poor health. On one occasion he became so seriously ill that the adults prayed for his recovery, vowing they would have him ordained as a samanera (novice) at the temple. The boy had a gentle and docile nature, inculcated more by his monkish proclivities than by his frail health. His aunt doted on him. When His Holiness turned 8, he was enrolled at the temple’s school.

His father Noi Gajavatra, died from cancer in 1922, aged 38, and his aunt took him under her protective wing. In 1926, his uncles were to be ordained and His Holiness was urged to get ordained as well.

In so complying, the boy who played priest now donned the Buddhist robe for real. His Holiness had just turned 14. The boy novice studied hard and practised harder. He also looked after his guardian teacher who at night would recite the Dhamma, making the novice learn by heart all of the teachings.

In 1929, His Holiness was sent to the royal monastery of Wat Bovoranives Vihara in Bangkok, whose abbot was His Holiness Somdet Phra Vajiranyanvansa, the 13th Supreme Patriarch. Throughout the first 21 days of his stay there, His Holiness complied with all the temple’s regulations so diligently that the abbot conferred a new monastic name upon him, Suvaddhano, the ‘cultivated one’.

At this institution of higher learning and amongst the Sangha (community of seekers), the novice thrived in Dhamma and

Pali studies. So engrossed was he in his books that the 13th Supreme Patriarch admonished: “I hear that you are very diligent. Don’t be too studious. Be sure to meditate, too,” and became His Holiness’ first teacher in meditation. When he turned 20, the novice received high ordination as a monk by His Holiness the 13th Supreme Patriarch on February 15, 1933.

Despite poor health, His Holiness made good progress and excelled in his studies. At times, when he was ill, the monk refused to be bedridden and would wrap a thick woollen cloth around his chest to keep warm while continuing to study.

From the time he completed Grade 5 in Pali studies, His Holiness began teaching Dhamma and Pali at Wat Bovoranives Vihara Institute. He was self-taught when he went on to study Grade 6-7 in 1934.

That year, he spent as much time as he could spare to study Sanskrit with Professor Swami Satyanandapuri Vedantapradipa, an Indian expert in Hinduism, Sanskrit and English who opened an educational exchange centre opposite the temple.

This period became the foundation and beginning of his self-education. Through self-learning His Holiness was able to acquire English language skills.

He followed this accomplishment by developing an interest in other languages, including German, French and Chinese. His linguistic studies were curtailed as he gradually shouldered more and more responsibilities. In 1941, at the age of 28, His Holiness attained the highest grade in Pali studies, Grade 9, and was appointed as director of Wat Bovoranives Vihara Institute, where he supervised the curricula for monks and novices. In 1945, he became a teacher at the Mahamakut Buddhist University and a member of the

Ecclesiastical Judicature. In 1946, he was named Private Secretary to the 13th Supreme Patriarch. And though it would take him 20 years, he established a master's degree course for monks.

Despite the urban environment, His Holiness still managed to live a contemplative life conducive to his spiritual development and meditation. He was a paragon of virtuous self-discipline and self-restraint. He researched Dhamma carefully in both theory and practice, and travelled to visit other monks, particularly those who had attained higher enlightenment through meditation.

Despite the burden of heavy responsibilities, His Holiness continued to focus on teaching, a role he never delegated no matter how busy he was. Twice a week he would teach and then guide his audience in meditation. From 1961, when he became abbot of Wat Bovoranives, this became a regular assignment. From 1969, he began conducting Dhamma classes in English.

His Holiness was the founder of the Training Institute for Dhammaduta Bhikkhus Going Abroad (Dhammaduta means emissary of Dhamma). As Chairman of the Board of Mahamakuta Rajavidyalaya Foundation, he had the Tipitaka (Pali Canon) and the Atthakatha (Pali Commentaries on the Canon) translated into the Thai language for the first time.

On April 21, 1989, in a ceremony presided over by Their Majesties the King and Queen at the Temple of the Emerald Buddha, His Holiness (as the Venerable Phra Charoen Suvaddhano Bhikkhu) was installed as the 19th Supreme Patriarch of Thailand, with the titular address of His Holiness Somdet Phra Nyanasamvara. The child Charoen had indeed thrived, reaching the pinnacle of the country's religious leadership; yet his humility, dignified simplicity and compassion made him widely known as 'the people's monk'.

His intelligence and great experience of Buddhist affairs imbued all the books he wrote, which included highly popular titles such as *Sixteen Questions*, *A Guide to Awareness* and *45 Years of the Buddha*.

He also published numerous textbooks and works of religious scholarship. At the behest of H.R.H. Princess Mother Srinagarindra, he started the Sunday morning radio broadcast ‘Mental Management’, which taught audiences how to train their own mindfulness and use it in everyday life. He also initiated nearly 100 construction and restoration projects in remembrance of, and with gratitude towards, his preceptors, teachers and other benefactors. Through his Dhammaduta (religious emissaries) he promoted Theravada Buddhism abroad and helped to set up many temples and monasteries around the world.

Health problems dogged His Holiness as the years wore on. He was admitted to King Chulalongkorn Memorial Hospital on February 20, 2000, where he remained for the next 11 years till he departed this earthly abode on October 24, 2013 – after turning 100 and becoming the longest reigning Supreme Patriarch in Thai history.

His office issued a statement saying His Holiness always reminded his followers about the ‘Three Marks of Existence’ – impermanence, suffering and non-existence. True words. Yet the accomplishments of a man who persevered on the path of Truth will continue to resonate in the minds of multitudes, lighting the way to purity and lessening the burden of humankind’s suffering with loving kindness and compassion.

Two institutions, similar mission

The monarchy and the monkhood have long comprised two out of the three pillars of the Thai nation, the third being the people. The monarchy supports the monkhood's wellbeing and vice-versa. And the relationship has held good and strong through history all the way to the reigning Monarch and the Supreme Patriarch.

The Supreme Patriarch rises to the position on the strength of his knowledge of the Dhamma and exemplary conduct. His Holiness, while being Phra Sobhanaganabhorn, was assigned in 1956 to mentor His Majesty King Bhumibol in the ways of Dhamma when the young Monarch was ordained as a monk for 15 days and resided at Wat Bovoranives Vihara royal temple in Bangkok.

Monk-King Bhumibol's knowledge and practice of Dhamma duly deepened as he continued to confer with, and receive Dhamma guidance from, His Holiness. Working keenly with the venerable monk, King Bhumibol became ever more adept at putting his profound Dhamma knowledge into practice in every aspect of his private and royal life. And so Thailand was blessed with a King exceedingly wise in the ways of Dhamma who would reign accordingly with grace and honour.

Later, in 1978, when King Bhumibol's son, H.R.H. Prince Vajiralongkorn became of age to enter the monkhood, like his father

spending 15 days as a monk, Somdet Phra Nyanasamvara was once again the man chosen as mentor.

His Holiness continued coaching King Bhumibol in Dhamma after he left the monkhood. The respectful monk was always chosen to lead His Majesty in his Dhamma studies and was particularly valued for his contributions to the Monarch's royal birthday celebrations. In the history of the Thai monarchy, there is nothing unusual about a supreme patriarch or a highly venerable monk instructing a king in Dhamma.

However, it was exceptional for Somdet Phra Nyanasamvara to be trusted in the role of royal teacher and leader of ceremonies for some 58 years, even before he became Supreme Patriarch and continuing through to his ascension to chief monk in 1989, and beyond. Her Majesty the Queen and other members of the Royal Family also treated Somdet Phra Nyanasamvara both respectfully and warmly. On special occasions, it was always to the temple where His Holiness was to be found that they would proceed to make their merit.

Their Majesties King Bhumibol and Queen Sirikit were frequent visitors to Somdet Phra Nyanasamvara to pay their respects. Moreover, whenever the King and Queen would visit various provinces, the revered monk was politely invited to accompany them. For example, when the King and Queen went to Bhuping Rajanives Palace, the royal residence in Chiang Mai every January, Somdet Phra Nyanasamvara would stay at a nearby temple where he was much sought after for Dhamma discussions and merit making.

It wasn't a vacation for His Holiness. While he was in the North he visited local temples and villages, receiving offerings like other monks, and conversing with the villagers. With the understanding which he gained of their living conditions, he initiated several

projects for them which the King always supported, including temple repairs and construction works and ordinations.

Meanwhile, King Bhumibol asked palace officials to record His Holiness Dhamma sessions for His Majesty to study and make copies of to distribute to others. The King would counsel the recipients of the tapes to listen, ponder on what they heard and put it into practice. Those who followed this advice reported back how their lives were transformed.

Seeing how they could be useful to more people, the King also had transcriptions made of Somdet Phra Nyanasamvara's talks which he then edited. One of the early transcriptions, entitled *Right View Explained* by Phra Sariputra was published and widely distributed.

This was indeed not different from what the King's mother, whom the people lovingly addressed as Somdet Ya (Royal Grandma), had been doing. She too was deep in Dhamma studies. Indeed, she taught all her children moral behaviour and worked to encourage more Thai people to follow the Dhamma.

Somdet Ya asked His Holiness to teach Dhamma in simple terms so that it would be clear to all people and they could apply it in their everyday lives. From this evolved 'Mind Management', the programme on Or Sor radio presented by His Holiness, for which Dhamma codes were specially rewritten in the most accessible terms.

Somdet Ya also decided to disseminate more widely the *Milinda Panha* Buddhist texts. She had a dialogue recorded in which King Menander posed questions on Buddhism to the sage Nagasena. In the scripts, she underlined key words and annotated the margins in Thai, English and French. The original text demands deep thought to achieve true understanding but the revisions His Holiness did for

Somdet Ya made it easy for everyone to understand.

The revised *Milinda Panha* was published in commemoration of Somdet Ya's 7th cycle birthday and the King later had it republished at the time of her cremation ceremony on March 10, 1996. Other Buddhist texts given similar treatment included *What the Buddha Taught*, *Sila*, *The Four Brahma Vihara*, *Right Ways to Dhamma* and others. Somdet Ya and His Holiness worked on the projects together and revised copies were sent through Kwankaew Watcharothai.

Somdet Ya always praised His Holiness' clear writing. After reading the rewriting of *Sila*, she noted: "The preface to *Sila* has turned out very well and we can proceed to publish it. Please tell His Holiness that he has done a very good deed for the people. Moreover, he has done a similarly fine job with all the other texts I proposed to him as well."

After Somdet Ya had given each manuscript a thorough review, they were published and distributed.

Somdet Phra Nyanasamvara was highly revered not only by the King but by the entire Royal Family. He always performed his duties in exemplary fashion and came to be widely appreciated for how he mentored the King. However, when this concept was put to Somdet Phra Nyanasamvara himself, he explained that the King was the King and nobody could 'mentor' him. Rather, they could only perform their duty to the King to the best of their ability, which he had always tried to do.

The Reach of His Dhammic Radiance

The Supreme Patriarch dedicated his indefatigable endeavours not only to the welfare and betterment of the Sangha and the people of Thailand, but to the happiness of the entire world. Through all the years of his monkhood, he placed the highest priority on the teaching of Dhamma and the spread of Buddhist goodwill, a responsibility which he took seriously and with the utmost care. His sermons were a labour of love, always well-prepared and in simple language; he spoke slowly so that listeners had the time to fully absorb and understand the meaning of his discourses. He made it his routine to teach monks and novices, and never delegated his classes no matter how occupied he was with administrative work or other responsibilities. He made it his steadfast duty to deliver Dhamma sermons on Buddhist holy days and other befitting occasions.

A first for the Buddhist Sangha in Thailand was the initiation by His Holiness of Sunday sermons in English for the benefit of foreigners. These sermons were delivered at Uposatha Hall in Wat Bovoranives Vihara. He began the practice in 1969, and was bestowed the title of Phra Sasanasobhana ('Religion's adornment', meaning one who adds to Dhamma's beauty).

Besides delivering the sermons himself, he also assigned monks who had attended courses at the Training Institute for Dhammaduta Bhikkhus Going Abroad, as well as foreign initiates who had

been ordained at Wat Bovoranives Vihara, to take turns giving the sermons on Sundays. As it turned out, the Sunday sermons drew large crowds of people, both foreign and Thai. Sadly, this practice could not be sustained over a long period of time due to the lack of Thai monks who could deliver sermons in fluent English.

Nevertheless, His Holiness' efforts to disseminate Buddhism among foreigners did not cease. In 1971, he resumed the activity and delivered the sermons himself. At that time, more and more foreigners from Europe, America and Asia were entering the monkhood at Wat Bovoranives Vihara. Besides, more and more foreign laypeople had expressed an interest in studying Buddhism, especially the practice of meditation. Some of them had even requested private lessons. Among these enthusiasts was Josephine Stanton, wife of the first US ambassador to Thailand, who commenced her intensive study in 1969. In order to promote Buddhism and respond to the desire of interested laymen, His Holiness offered a Dhamma class at his own residence in the temple compound.

Foreigners, including monks and laypeople, attended this Dhamma class. His Holiness taught them in English, with some assistance from foreign monks. After each lecture, there would be a brief question-and-answer session, followed by meditation training. For each class, he prepared his own lectures in English (the scripts of which were published and distributed widely afterwards). At first, few foreigners attended the Dhamma class but the number soon increased and the lecture room had to be moved to a more spacious place. This practice continued for over a decade until it was discontinued in 1984, the reason being that His Holiness had so much work to attend to and there was no one to run the Dhamma class in his place.

In November 1967, Tibet's Supreme Religious Leader, the Dalai Lama, paid his first state visit to Thailand. During this trip he visited Wat Bovoranives Vihara and had an audience with His Holiness (as Phra Sasanasobhana). The Dalai Lama expressed an intention to study Theravada meditation. The officer in charge made arrangements for His Holiness to offer the training to the Dalai Lama at a monastery. Over the years, the Dalai Lama paid more visits to Thailand and each time he would go to Wat Bovoranives Vihara to meet and have discussions with His Holiness. The two religious leaders became close friends. During his last trip in February 1993, the Dalai Lama stayed overnight at Wat Bovoranives Vihara. Upon meeting His Holiness, the Dalai Lama addressed him as 'my elder brother'.

Not only did His Holiness closely oversee the dissemination of Buddhist teachings locally (within the temples and across the country), he also undertook the same responsibility overseas. His Holiness was among Thai representatives visiting Cambodia in 1952 to join the celebration of holy relics of the Buddha and disciples in Phnom Penh. The relics were granted by an Indian Buddhist institute and conveyed through Thailand to Cambodia. Two years later, he attended the Sixth Tipitaka Rehearsal (Chatthasangayana) in Yangon, Myanmar, and took this chance to visit many monasteries there. This emphasised the depth of religious ties between the two nations. The Burmese government later conferred upon His Holiness the special title of Abhidhammaharathaguru, which was comparable to the title of Supreme Patriarch in that country.

In 1966, His Holiness presided over the inauguration of Wat Buddhapadipa – the first Buddhist temple in England and Europe, which was officially opened by King Rama IX and Queen Sirikit on

August 1 that year. During that trip, His Holiness also had the opportunity to join a study tour of religious affairs in England and Italy.

In 1967, as a member of the executive committee of the Sangha Supreme Council and chairman of the executive committee of the Training Institute for Dhammaduta Bhikkhus Going Abroad, he accompanied the then Supreme Patriarch (Utthayi Mahathera) to Sri Lanka on an official visit aimed at promoting religious goodwill.

In 1968, as President of Mahamakut Buddhist University and with the permission of the Sangha Supreme Council, he went on a study tour of religious affairs and education in Indonesia, Australia and the Philippines.

In Indonesia, the Buddhists requested him to send monks to revive the status of Theravada Buddhism. The following year, 1969, the Training Institute for Dhammaduta Bhikkhus Going Abroad and the Department of Religious Affairs sent four Thai monks to Indonesia.

A series of Thai monks took turns going to Indonesia continuously for over the next 10 years, by which time Theravada Buddhism once again became well-established there. Today, there are a large number of Buddhist temples all over Indonesia and the Indonesian Theravada Buddhist monks have a firm place in the country, just like 500 years before. Later on, he attended many ordination ceremonies. It can thus be said that His Holiness was the founder of the Indonesian Theravada Sangha in contemporary times.

A large number of Buddhists living in Australia expressed a desire for a temple where Buddhist monks could disseminate the Dhamma. Upon receiving the request, His Holiness authorised the establishment of a monastery under the patronage the Mahamakuta Rajavidyalaya Foundation in Sydney, in 1973. He also sent Thai and

foreign monks who were ordained at Wat Bovoranives to live and disseminate Buddhist teachings there. This monastery made considerable progress and was soon upgraded to a Buddhist temple, which His Majesty the King named Wat Buddharangsi. The grand opening ceremony of this first Thai temple in Australia was presided over by H.R.H. the Crown Prince in 1975. The dissemination of Buddhist teachings in Australia initiated by His Holiness in 1973 led to a rapid increase in the number of Buddhist temples all across that country. In 1970, as President of Mahamakut Buddhist University, His Holiness went on a study tour of religious affairs and education in Pakistan, India and Nepal. With permission of the Sangha Supreme Council, he also represented Thai monks in visiting the Buddhists of East Pakistan (present-day Bangladesh) who had suffered from major floods that year.

At the end of the tour, His Holiness learned that the status of Buddhism in those countries was critical and in dire need of revival and support from other Buddhists.

This was especially true of Nepal, where Buddhism had suffered a great setback over the past several hundred years. It was only in 1930 that Buddhism began to be revived, hence the need for a major renewal. As President of Mahamakut Buddhist University, His Holiness responded to this need by offering scholarships to two Nepalese monks. They were to stay at Wat Bovoranives Vihara until the completion of their Buddhism studies and then return to their homeland to disseminate the faith. This led to the start of good religious relations between Thailand and Nepal, and over the years right up to the present, many Nepalese monks and novices have visited Thailand to study Buddhism, thus reviving the Dhamma in Nepal to a considerable degree.

In 1985, His Holiness attended the ordination ceremony of 73 Nepalese men in Kirtipur. This was a unique event in the history of Thai-Nepalese relations, because all 73 initiates were of the Sakya clan (the clan to which Prince Siddhartha belonged). For this ordination, 20 sets of robes were offered by Their Majesties the King and Queen of Thailand. It was an unprecedented event in the history of Buddhism in the Kingdom of Nepal. This was the first ordination under Thai Royal Patronage in Nepal and the Sakya initiates had come together from all corners of the country. This led to a growing and earnest interest in entering the monkhood for the purposes of studying and reviving Buddhism among the Nepalese people.

Another unprecedented event took place in 1993, when His Holiness became the first Buddhist Patriarch to visit the People's Republic of China — at the invitation of the communist government in Beijing, which was something unheard of.

During the 12-day official visit, he met President Jiang Zemin and other high-ranking officials, as well as Buddhist communities in various cities. President Jiang himself came to the gate of his residence to receive His Holiness. In a warm welcome speech the President emphasised the importance of Buddhism in China in the past. And since the country's constitution granted people the freedom to follow their own faith, Buddhism was certainly the first to which Chinese people would likely be returning.

In reply, His Holiness expressed his gratitude for the invitation and his admiration of Chinese culture. He also said that the teachings of Buddhism were aimed at creating peace and happiness for all mankind. In concluding his remarks, His Holiness expressed the wish that Buddhism in China be placed under the direct care of President Jiang Zemin.

He also visited Buddhist temples and met a great number of Chinese Buddhist monks and novices, including laymen. His Holiness impressed them all with his tranquil appearance as a ‘robed monk’, which was a complete novelty for the masses who had never seen one before. Indeed, that visit spurred a great enthusiasm among the Chinese people to revive Buddhism in their home country.

His Holiness was also a founder member of the World Buddhist Summit. In 1998, he represented Theravada Buddhism at a tripartite meeting and attended the First Buddhist Summit in Kyoto, Japan, where he not only met his friend the Dalai Lama, who represents Vajrayana Buddhism, but also the Most Venerable Dr. Kyuse Enshinjoh, who heads Mahayana Buddhism. The summit cleared away the differences among the three Buddhist traditions. This was an unprecedented tripartite meeting that shines brilliantly in Buddhist history.

Due to his age, His Holiness now rarely travelled abroad, so his visit to Kyoto made sensational news and was referred to as ‘the great mountain moved’. His Holiness said he came to Kyoto “in order to pay homage to Lord Buddha and to express my respects to the Most Venerable Dr. Kyuse Enshinjoh and the followers of Nenbutsushu Buddhist Sect of Japan”.

The Power of Compassion

His Holiness firmly believed that the positive and creative power that flows from a human being's heart-felt expression of loving kindness and compassion, is limitless and can resonate with a ripple effect across the entire world, bringing joy, peace and harmony for all mankind.

Ever keeping the happiness of the general populace and the country's welfare in mind, His Holiness encouraged people to have faith in Buddhism, to live by Dhamma principles, to maintain unity and harmony, to have mercy and support one another for their own happiness and the betterment of society. A paragon of virtue himself, whatever His Holiness did clearly showed his deep compassion and kindness; his very presence would cause people around him to be happy and at peace, and the power of that feeling only strengthened as the crowds grew in number.

Not only did His Holiness give verbal instruction and discourse on Dhamma, he practised what he preached — and did so memorably. His followers tell of one significant task His Holiness often set them: he would tell them to catch the mosquitoes flitting in the room and set them free outside. So, with the help of small nets, they would catch the insects and release them in the open air outside their place of dwelling. He was also averse to the idea of driving mangy dogs away from the temple, however leprous the

people claimed they might be. “If I can live in the temple, then why can’t dogs live in the temple?” he would ask. When someone complained that the mangy and diseased dogs were a disgusting sight and that they defiled the temple grounds, His Holiness retorted, “A leprous dog disgusts, [yet] no disgust for a leprous mind.” Encouraging all Buddhists to show compassion and kindness was a continuous refrain with His Holiness, who was convinced that a kind heart brings happiness not only to oneself but joy to others, too.

“He was always kind. He did everything with kindness,” said those familiar with His Holiness. That compassion extended far beyond the walls of Wat Bovoranives. He was never impervious to the people’s hardship and always tried to find ways to alleviate any crisis. If a flood struck any part of the country, he would immediately dispatch men to the area to distribute food, basic necessities and medicine to those affected.

One night in 1991, a fire broke out in the residential community behind the temple. The commotion awoke His Holiness, who stepped out to gauge the seriousness of the situation. His devotees were concerned for his safety but His Holiness did not let them stop him. He personally went to the scene of the commotion and immediately recognised the problem: the community’s alleys were too narrow for fire-engines to reach the conflagration. So he had the firemen assemble the water-hoses in the temple compound and train them on the flames. He provided the firemen with whatever support they needed and the fire was soon doused. The temple remained unscathed but many people from the community were rendered destitute. He arranged temporary shelter for them inside the temple and provided food and water.

During the financial crisis of 1997 which took a heavy toll

on the people, His Holiness cared not for the frailty of his 84 years nor for his exalted position, but insisted on visiting various parts of the city, using the morning alms routine as an excuse to meet the public so that he might offer them words of solace. A woman who witnessed this kindness, recalls: “Business was bad and many people had shut shop and gone upcountry. One day, a van drove up and out came a man in white, who then helped an elderly monk disembark. Word spread like wildfire that ‘Somdet Phra Sangharaja’ was here and in a blink a throng had gathered, all bearing alms to offer His Holiness. Everyone was so delighted at their good fortune to behold His Holiness at such close quarters. I saw His Holiness look past me so I turned, following the line of his gaze. I saw an old, humpbacked woman in sleeveless blouse and shabby sarong, shuffling forward. I stepped aside. His Holiness bent down and received her offering with earnest gladness.”

After all the alms had been accepted, people sat down in the street, surrounding His Holiness. Someone brought a plastic chair for him to sit on. Without any formality, His Holiness began speaking with the people, giving them moral courage to carry on in the face of hardship and austerity. “Afterwards, before the van left, the man in white announced through a megaphone that all the offerings made that morning would go to feed the children at Pakkred orphanage. Such was his kindness, so pure. He made me realise how happy people became when shown the value of true compassion.”

His kindness was like the warm light of dawn, unlimited and unconditional. Even during times of political conflict, such as in 1973 when many college students marched in protest against the government. The civil Boy Scouts and the Red Gaur Movement were opposed to the students. His Holiness, concerned about the

deteriorating situation, wrote an article which was printed and widely distributed among the populace. In it His Holiness exhorted all sides to carefully consider the pros and cons of their course of action. In so doing, he helped avert what otherwise would have been nothing short of a disaster.

During periods of crisis when homes and shops throughout the city would be tightly shut, the temple remained open. “People would come, even in the dead of night. All were suffering, and they sought his advice. They relied on him,” said one close observer. In those dark days, he would gather monks from all over the country to perform Buddhist chantings for the people’s peace and the country’s survival.

His propensity for helping people in trouble was not limited to the local population. Even the distressed in other lands received his beneficence. In 2008, following the massive earthquake in Sichuan, China, His Holiness extended help to the people there, by directing the Office of the Secretary of the Supreme Patriarch to collect donations. When the office learned that the Chinese government was in the need of tents, the donations were used to fund the production of large tents specially designed to keep out dust and sand, which were then promptly dispatched to Sichuan.

His Holiness once remarked, “Every life is in a state that needs kindness at all times. Therefore, kindness should be the prevailing quality. After being born, every life suffers. Every life is pitiful. I am pitiful. He is pitiful. Every minute of life is pitiful. You should realise this and be kind to all lives at all times. The flames [of dukha, suffering] — whether yours, ours or the world’s — will be put out by the power of kindness.”

He showered kindness and compassion on all people

regardless of class or rank. In remote areas, he helped the impoverished by building public utilities, especially schools. His Holiness understood the plight of deprived children, having been one himself: “I did not have the chance to study [as much as I wished], so I want to encourage others to study a lot.” The Noi Gajavatra Foundation set up in commemoration of his parents, currently sponsors the education of impoverished children, besides monks and novices.

His Holiness established hospitals for both laymen and monks, such as the Wat Nyanasamvararam Hospital in Bang Lamung District, Chon Buri province and the King Rama V Ramaniyakhet Hospital and School in Kanchanaburi. He also oversaw the construction of Sakol Maha Sanghapaninayok buildings at 19 regional hospitals, to meet the need for educational and health services, as well as honour the 19 Supreme Patriarchs of the Rattanakosin Period.

“Compare dosa [hatred] to fire since fire burns and dosa burns. Compare metta [loving kindness] to water as water cools and metta also cools. Heat and coolness appear and reappear in the mind. This can be realised through one’s own mental experiences. If the mind always burns, know then that one is possessed by hatred rather than by loving-kindness. If the mind always feels cool, know then that one is enveloped in loving-kindness rather than hatred.”

Thus taught His Holiness Somdet Phra Nyanasamvara, the 19th Supreme Patriarch of the Kingdom of Thailand.

THE LIGHT MOVES ON, THE BRILLIANCE STAYS

I met the late Supreme Patriarch many years ago and had the deepest respect and admiration for the way he fulfilled his religious responsibilities. Throughout his long and meaningful life he remained thoroughly dedicated to the service of humanity.

-- H.H. Dalai Lama

His Holiness' sincere endeavour and great achievements, truly worthy of the honorary title of Supreme Holiness of World Buddhism, will be greatly praised from all over the world and will shine in the Buddhist history forever.

--Most Venerable Dr. Kyuse Enshinjoh

Since the day of his ordination as a disciple of the Lord Buddha, His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch piously practiced Buddhist disciplines and doctrines. He studied the sacred texts enthusiastically and followed all disciplines strictly like a meditator monk who seeks understanding of content and lives by knowledge and example. He diligently taught theoretical Buddhism and meditational practice to both monastics and lay people, both Thais and foreigners, in Wats, schools and on radio broadcasts nationwide. Likewise, he taught Buddhism in colloquial language to the general public through his own personal exam-

ple, preaching, and writing. As the head of the sangha of Thailand he managed the Ecclesiastical affairs efficiently. In many countries, he also helped revive Buddhism and encouraged establishment of mutual relationships with Buddhists all over the world. He compassionately founded a multitude of educational institutions and hospitals. His loving-kindness radiated far and wide to victims of all kinds of natural disasters in Thailand and abroad.

All these activities were not just occasional incidents in his life because he dedicated his entire life to people. Accordingly, he was indeed the ‘people’s monk’ who was always present with full of loving-kindness and compassion for every being everywhere.

At the age of 90 in year 2000, his physical condition weakened and he was admitted to the Samaggi-Phayabarn building in King Chulalongkorn Memorial Hospital to receive proper medical treatment. Initially, His Holiness occasionally returned to Wat Bovoranives Vihara to attend the Patimokha ceremony on each full moon and new moon day at the Uposotha Hall. Later, when his health gradually deteriorated, doctors asked him to remain in hospital for continuous treatment rather than commute back and forth to the monastery. Consequently, since 2007, His Holiness was hospitalized permanently.

While His Holiness was getting medical treatment in the hospital Buddhists were anxiously awaiting news of his condition. Every year on the 3rd of October, his birthday, Buddhists from Bangkok and upcountry went to Wat Bovoranives Vihara to pay him homage and wish him Happy Birthday. Every year hundreds of thousands of people signed their names to greet him on his birthday; simultaneously, in many provinces, people gathered together to chant for his speedy recovery. People who could travel to the hos-

pital by themselves used to visit to pay him homage up in person—though through a glass doors which was medically sealed to prevent infection. Although it was just a glimpse of His Holiness, and only once a year, people were still overjoyed to get a chance to pay homage to this superlative monk of unsurpassed compassion and understanding. People miss his sincere loving-kindness and clarity of instruction. His teachings are widely available both in book form and audio compact discs. People continuously re-read his books to recall one's mindfulness and to cleanse one's mental defilements.

The longest reigning Supreme Patriarch of Thailand with 24 continuous years of service, His Holiness reached 100 years of age in 2013. On such an unprecedented occasion, His Majesty King Bhumibol Adulyadej patronized celebration of the 100th Birthday Anniversary of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand which was organized at Wat Bovoranives Vihara. Furthermore, His Majesty the King graced Her Royal Highness Princess Maha Chakri Sirindhorn with the honour of presiding over the special royal ceremony organized in the Main Shrine of the Emerald Buddha Royal Monastery, the Grand Palace.

Just ten days after the 100th birthday anniversary, His Holiness' physical condition worsened. His team of physicians, after discussing his case, decided that he required an operation on his large and small intestines. The operation was successful and stabilized his condition; however, his overall condition did not improve. Septicaemia dropped his diastolic blood pressure drastically. On October 24, 2013 His Holiness was not responding to any medications and his respiration weakened. Finally, at 7.30 pm, His Holiness stopped breathing completely. He was 100 years and 21 days of age.

All media nationwide promptly announced the official

statement of His Holiness' demise made by the physicians of King Chulalongkorn Memorial Hospital. The next day, people gathered solemnly along the roads as his holy body was moved from the hospital to the temple shortly after noon. Several hundreds of mourners lined the busy road outside the hospital, from where the holy body was due to be shifted to the temple for religious ceremonies. People of all ages - from school students to frail old women kneeled and bowed respectfully next to the heavy traffic. Most were dressed in the mourning colours of black or white.

His Holiness' holy body was transported in a motorcade from the hospital to Wat Bovoranives Vihara, his residence monastery. Legion of Honour of HRH Crown Prince Maha Vajiralongkorn military and police cadets, in white suits, lined both sides of the road from the Wan Chat intersection to the Wat. Behind the cadets were large groups of mourners. The Crown Prince personally gave the royal command to the staff under HRH to take part in the Ceremony of Conveyance of the body to Wat Bovoranives Vihara with full honour and beautification.

At Wat Bovoranives Vihara, people waited to receive HRH who had arrived at Wat Bovoranives Vihara to preside over the Ceremony of the Royal Bath and to pay respect to his holy body. Disregarding hot weather and very long queuing, people were determined to use this opportunity to pay their last respects to His Holiness.

Members of the Royal Family lead the country in Royal Funerary rites for His Holiness the 19th Supreme Patriarch.

Not even a month has passed since the 100th birthday anniversary of His Holiness but an atmosphere full of joy and happiness has changed to sorrow and melancholy. Many pil-

grims travelled from afar; many visited every day; but, every one prostrated himself before his holy body with the greatest respect and chanted Buddhist sutras as a dedication to His Holiness the Supreme Patriarch.

His Majesty King Bhumibol Adulyadej graciously entrusted HRH Crown Prince Maha Vajiralongkorn to represent His Majesty in presiding over the royal bathing ceremony of the holy body. His Majesty the King graciously received the royal funeral ceremonial procession under the royal patronage for seven days. His Majesty the King gave the royal command to have the funeral ceremony performed by Buddhist monks both day and night--and offered His Holiness every honour according to the ancient royal traditions. Moreover, all government sectors and the general public sponsored the funeral ceremony every day and night throughout the years. People the length and breadth of the Kingdom visited at Tamnak Phetch to pay their respect to the holy body of His Holiness. Equally, there were merit making ceremonies in several provinces nationwide to dedicate merit to His Holiness.

Letters of condolence poured in from all around the world, while Buddhists of various denominations and countries held prayer vigils. Tibetan monks created elaborate mandalas and people of different faiths and traditions all conducted prayer ceremonies for His Holiness.

The Thai people's mourning is echoed by representatives of many countries, heads of state, and various religious organizations from abroad. Many travelled to attend His Holiness' royal funeral and expressed their condolences overwhelmingly. Diplomats from 23 countries participated in the royal seventh day funeral ceremony. The Republic of India's Minister of Culture and the Indian Amba-

sador to Thailand offered a Vajrayana Puja ceremony in the highest tribute to the late His Holiness. The Holy See represented by the Catholic Bishops' Conference of Thailand performed a Mass and prayed the funeral liturgy in front of the holy urn. The Chinese Buddhist Lineage of Thailand organized and performed the Kong-tek funeral ceremony honouring His Holiness.

In many other countries, special Buddhist chanting ceremonies dedicating to His Holiness were organized widely including such places as Mexico, United States, Germany, Sri Lanka, and Japan.

In Japan a lavish and solemn ceremony was conducted in his memory at the Royal Grand Hall of Buddhism in Kyoto on November 4, 2013, while all across Thailand (above) people gathered in prayer to mourn the passing of His Holiness. Indeed, the entire world became united as one, in honouring the memory of a great and compassionate soul.

His Holiness the Dalai Lama, the spiritual leader of Tibet, expressed his condolences through his web site and stated that 'in his passing we have all lost a remarkable spiritual friend. I met the late Supreme Patriarch many years ago and had the deepest respect and admiration for the way he fulfilled his religious responsibilities. Throughout his long and meaningful life he remained thoroughly dedicated to the service of humanity.'

This commendation exemplifies the deepest respects by Buddhists from around the world. Indeed, it is rare to have a Buddhist leader who is universally recognized as the paramount example of Buddhist piety like the late His Holiness Somdet Phra Nyanasamvara Sakalamahasanghapharinayaka, the 19th Supreme Patriarch of Kingdom of Thailand, the "Supreme Patriarch of the

Patriarchs”, the “People’s Monk,” the monk of Supreme Veneration and the mental refuge of all Buddhists forever.

His Holiness was indeed the ‘Noble Dhamma Majesty,’ (Pavara Dhamma Pavitra) i.e. he was majestic in the noble Dhamma as it is inscribed in his titular golden plate beautified by His Majesty King Bhumibol Adulyadej when he was consecrated as the Sangharaja or the Supreme Patriarch of the Kingdom of Thailand.

Buddhist Psychology

by

His Holiness Somdet Phra Nyanasamvara
The Supreme Patriarch of Thailand

On the occasion of the Royal Cremation of
His Holiness Somdet Phra Nyanasamvara
The Supreme Patriarch of Thailand
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Morality, Collectedness and Wisdom too
Together with Emancipation unsurpassed
These aspects (of the Dhamma) most fully known
by Gotama (the Teacher) well-renowned.
He, the Buddha having penetrated them
Instructs the bhikkhus (for their welfare too.)

Sd. Phra Nyanasamvara