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覺世間 利有情 For The Good Of The Many



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Message



The Most Venerable
Dr. Wei Wu
The Council Chairman
and Founder

I am happy that the IBC magazine is making its debut this month. I hope that the magazine will help the readers gain an insight into campus life in IBC and learn more about topics of interest in Buddhism. The articles and activity reports will reflect how the college helps students put into practice what they have learnt through participation in the academic and social activities inside and outside the campus for the good of the many.

May the magazine seize the readers' attention and keep them reading.

Finally, I would like to record my appreciation to the editorial board members for the hard work in putting up the magazine which is not an easy task. May you continue to work to ensure that future issues will be as captivating as the inaugural issue.

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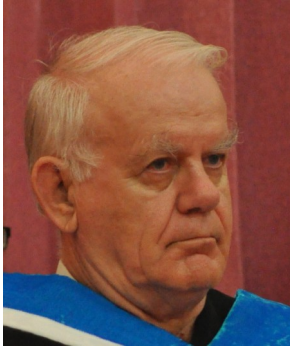
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Message



Prof. Charles Willemen
Rector

The publication of “For the Good of the Many” is one more instance of the dynamism of International Buddhist College. We have been active for ten years, but we wish to better inform society about our activities.

We really are a multinational institution, with students from many countries from all over the world. We offer lectures in both English and in Chinese. This is necessary because of our activity on an international level. Insiders know us quite well, but in this century we need more wide-spread communication. Our new magazine will significantly contribute to the profile of IBC.

It gives us great satisfaction and pride that the first volume has appeared. Everyone can be sure that our efforts will always be for the good of the many.



Prof. Dr. Kapila Abhayawansa,
Vice Rector for Academic Affairs

*I*t is quite a happy news to record here that the Editorial Board of IBC magazine has succeeded to issue its second volume which contains the reports of some interesting events and valuable academic articles. It proves that the Editorial Board is working hard to keep alive the IBC’s motto “bahūnaṃ vata atthāya” – ‘For the Good of the Many’. There is no doubt that the magazine of this type can effectively encourage the students’ participation in different community activities, which enhance their religious, cultural and ethical values as well as their educational achievements.

As a Buddhist educational institution, International Buddhist College has a valuable vision to promote moral conscience which is going hand in hand with the altruistic spirit that could be a great contribution for minimizing the growing problems throughout the world. I sincerely hope that IBC magazine can contribute much to accomplish IBC’s vision and mission.

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Buddhist Speaking Contest



The Buddhist Speaking Contest, organised by the IBC Student Club was held on September 26, 2015. The event started with the Welcome Speech and words of encouragement by Mr. Ben Goldstein, a native English speaker from America, who is also a student of IBC. There were fifteen speakers divided into two groups. They spoke on various selected topics ranging from “Noble Eightfold Path”, “Significance of Compassion” to the “Buddhist Solution to the Poverty”. They were evaluated by the three outstanding judges - Prof. Kapila, Prof. Tilak and Dr. Fa Qing based on the following criteria: a good introduction of the topic, a good grasp of the topic and the concluding remarks. All the speakers gave their best and showed their outstanding speaking skill which won the heart of the audience. Each speaker was given 10 minutes within which the contestant spoke comprehensively with supporting ideas and citations.

The speaking contest came to an end with the final speaker addressing some issues of major concern with relevant evidences which impressed the judges and audience. Later on, the three judges spoke and gave some valuable comments and suggestions to the speakers, followed by words of encouragement and appreciation by the other lecturers. The event unfolded and led to the most exciting part of the contest, with the declaration of the Outstanding Speakers.

Though the three judges had a difficult time selecting the Top Speakers, they finally agreed unanimously on the Top Three Speakers from each group. The Top Speakers were awarded a Certificate of Achievement with a token of appreciation and the other speakers were also awarded a Certificate of Appreciation. Those present on the occasion were the academic and support staff.

Finally, the event came to an end with Vote of Thanks and Appreciations by the President of the Student Club, Ven. Choten Dorji with the words – “This is the first of many such events to be held in IBC hereafter For the Good of the Many”.

List of participants and the titles

Group 1

Ven. Denpa Tsewang (Buddhism and Human Problems)
 Ven. Sorng Saroeun (Noble Eightfold Path)
 Ven. Tshering Penjor (Significance of Compassion)
 Ven. Rony Barua (Buddhism and Human Problems)
 Ven. Visarada (Noble Eightfold Path)
 Ven. Ashin Rajinda (Significance of Compassion)
 Ven. Hui Chun (Significance of Compassion)



Group 2

Ven. Peng Sary (Buddhist Solution to the Problem of Poverty)
 Ven. Ashin Kundala (Buddhist Solution to the Problem of Poverty)
 Ven. Nipun Barua (Buddhist Solution to the Problem of Poverty)
 Ven. Dipu Barua (Buddhism and World Peace)
 Ven. Arpan Chakma (Buddhist Solution to the Problem of Poverty)
 Ven. Mokesh Barua (Buddhism and World Peace)
 Ms. Mya Mya Yee (Buddhism and World Peace)



Group 1

1st Place: Ven. Denpa Tsewang
 2nd Place: Ven. Sorng Saroeun
 3rd Place: Ven. Hui Chun

Group 2

1st Place: Ven. Peng Sary
 2nd Place: Ven. Ashin Kundala
 3rd Place: Ms. Mya Mya Yee





(AEC) International Buddhist Conference on "Buddhist Social Work and Education in AEC"



The AEC International Buddhist Conference, which was organized by IBC and sponsored by Than Hsiang Foundation with the co-operation of World Buddhist University, was held at Than Hsiang Temple on July 26, 2015 with the theme "Buddhist Social Work and Education in AEC". This theme was chosen to reflect the practical applications of the Buddhist principles of compassion and wisdom. A total of 17 speakers from 7 ASEAN countries were invited to share their knowledge and experiences.

Venerable Dr. Wei Wu in his opening speech, touched on the aspects of Buddhist education and social work which timely filled the knowledge gap. This was followed by a keynote speech by Associate Professor Dr. Pataraporn, the Vice Rector of World Buddhist University (WBU), entitled "The Cultivated Spirit of Buddhist Altruism through Education." After that, Mr Benny Liow and Ms Wong Ping Ling - the moderators for the Panels on Buddhist Social Work and Buddhist Education respectively – had the audience divided into two panel discussions. Each panel session brought together the perspectives of eight presenters into a cohesive conversation with an interesting Q&A session. After the 1st session there was an hour lunch break. The 2nd session resumed followed by a short break. After concluding the 3rd session, the participants once again gathered in the main hall for moderators' summary and closing remarks.



In his closing speech, Dr. Tavivat Puntarigvivat, the WBU Director of Research and Development announced that Ven Hak Sieng hai had graciously agreed to host the next AEC Buddhist Conference in Cambodia. Tokens of appreciation were given to the speakers by Ven Wei Wu and WBU also presented tokens of appreciation to the organizers and speakers.



It was a successful conference with an interesting array of papers on various aspects of Buddhist Social Work and Buddhist Education. The audience, comprising of almost 100 participants, was enthusiastic in questioning, sharing their experiences and giving constructive comments. The two moderators did an excellence job in summarizing the essence of the papers presented in their respective panels. The AEC International Buddhist Conference has thus achieved its objective of providing a platform for Buddhist Scholars of ASEAN to exchange ideas and to strengthen their fellowship and co-operation.

Presentation Titles and Speakers

The Panel on Buddhist Social Work

1. Dr. Tavivat Puntarigvivat (Thailand) – Women’s Rights in AEC: A Thai Theravada Buddhist Perspective
2. Dr. Porntipha Bantomsin (Thailand) – Chinese Buddhist Missionary in Malay Peninsula
3. Mr. Handaka Vijjananda (Indonesia) – Serving Others, A Lost Tradition
4. Dr. Goh Pik Pin (Malaysia) – Compassion in Action from the Perspective of Kasih Hospice



5. Ms. Shwe Yee Oo (Myanmar) – Development by Love and Compassion
6. Ms. Soong Wei Yean (Malaysia) – Than Hsiang Temple: From Womb to Tomb
7. Dr. Soontaraporn Techapalokul (Thailand) – Towards Buddhist Social Work and Happiness
8. Ms Juliana Klinkert (Colombian from Thailand) - The Impact of Combining Coaching and Buddhist Ethics for Improving People's Lives

The Panel on Buddhist Education

1. Venerable Nget Sopheap (Cambodia) – Buddhist Educational Crisis in Cambodia
2. Mr Lye Voon Seong (Malaysia) – Buddhism and Education: The PhorTay's Experience
3. Dr. Nguyen Quy Hoang (Vietnam) – Higher Buddhist Education in Vietnam: Challenges and Solutions
4. Venerable Fa Xun (Singapore) – Mindfulness and Loving Kindness in Education
5. Ms. Swe Swe Mon (Myanmar) – Theory and Practice of Buddhist Monastic School in Myanmar
6. Dr. Khin Maung Kyi (Myanmar) – Buddhist Training for Children and Youths
7. Ms. Phyu Mar Lwin (Myanmar) – The Buddha's Teaching: Pedagogy for Children in Poverty



The New Student Orientation Program



The International Buddhist College (IBC) organized a three-day orientation program for new students to welcome the new Academic Year 2015-2016. The event took place at the Korat Education Center on July 27-28, 2015.

The opening ceremony began with an offering to the Triple Gem by Ven. Satyajit, Director of General Affairs. The welcoming speech for the new students was delivered by the Most Venerable Dr. Wei Wu, Founder of IBC. The emphasis of speech was on the latest IBC activities such as the construction of a new academic building. He extended his best wishes to the new students and inspired them to cultivate inner qualities such as patience, tolerance, loving kindness and compassion through the IBC community way of life. In addition, Ven. Satyajit warmly welcomed all the new students and thanked them for participating in the ceremony.

The program started off with a series of educational talks from senior faculty members.





e.g. “How to prepare Oneself to Thrive in the Higher Academic World” by Prof. Kapila Abhayawansa, Vice Rector for Academic Affairs, “The Value of Buddhist Education to Adopt Different Culture & Environment” by Prof. Tilak Kariyawasam, Dean of Graduate School, “IBC’s Philosophy, Vision, Mission and Objectives” by Ven. Satyajit, Director of General Affairs; “Education, Career and Life Goals for Students” by Ven. Dr. Dhammanandi, Dean, Faculty of Liberal Arts. Activities such as sharing by Senior Students; Ice-breaking sessions, Cultural Exchange and so forth were also carried out.

On the second day of the program,



the committee arranged a variety of food from different cultures, while the senior students of IBC prepared delicious lunch.

On the third day (August 8) of the program, the committee of IBC organized a trip around Nakhon Ratchasima Province in order to let the newcomers get familiar and be acquainted with the local environment.



The 8th Convocation Ceremony

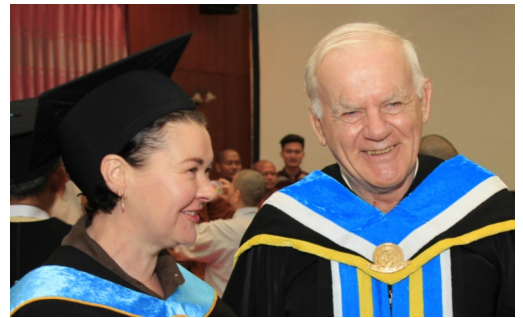
The 8th Convocation of the International Buddhist College (IBC) took place on September 20, 2015 at Suranaree University of Technology. Venerable Dr. Wei Wu, IBC's founder, opened the ceremony with his heart-felt appreciation to all for their generous efforts in providing an ongoing quality education for the students at both campuses. His congratulations to the graduating students was accompanied by important advice for living a balanced life in this new challenging world of internet technology and 'social networking'.

Professor Charles Willemen, IBC's Rector, focused on happiness, speaking about the importance of a positive attitude both in our learning on our path to more wisdom and the enthusiasm we radiate in our daily lives. The wisdom we attain and our attitude of happiness bring great benefit to ourselves and others.



IBC's Vice Rector for Academic Affairs, Professor Kapila, concluded the speeches at this wonderful occasion with words of wisdom regarding the students' responsibility and commitment after this graduation. IBC's aim in education is "to create the citizens who are endowed with the altruistic spirit". Following the Buddha's teaching to his students to 'engage in the activities of the good for the many', the IBC motto is also the same. "Therefore, work for the good of the many is the prime duty and responsibility of our students".





Academic Service to the Community



Two of our bhikkhus, Ven. Sajal Barua (Dipananda), a teaching assistant and Ven. Narong, a Ph.D. student of IBC, were invited to participate in a joint celebration to mark the commencement of the new academic year and Mother's Day, by Saint John Mary International School at Saraburi on August 10, 2015. Both of them shared their wisdom on 'a mother's spontaneous and unconditional love for her children and the importance of harmonious coexistence in the world'. At the end of their sharing session, the bhikkhus conducted a short meditation session on "loving kindness."



Dean's List Award

On Tuesday, July 29, 2015, the International Buddhist College presented the Dean's List Award to outstanding students in recognition of their academic achievements and excellence. A certificate and a token of encouragement of 5,000 Baht and 7,000 Baht respectively were handed over to the awarded BA and MA students.

The presentation ceremony was conducted by the Most Ven. Dr. Wei Wu, Founder and Council Chairman of IBC and was witnessed by the faculty members and students of the IBC Korat Education Center.

List of Dean's List Awardees:

Bachelor of Arts

1. Mr. Martin GrishevLukanov
(Student ID: 201311009)

Master of Arts

1. Mr. Bengamin Joseph Goldstein
(Student ID: 201412005)

Follow others to know others and to be known by others

The Pindapata Tradition in Thailand

By Ven Choten Dorji (MA 2 student)



In a fine morning in the outskirts of Bangkok city, among the street food sellers, a man in a suit faithfully put 20 Baht in each bowl of my friends, and I followed them at last. When the devotee reached me, he stopped and asked the camera man, “Is he a monk or lay?” The senior monk who was leading the alms round was quick to respond to the man and said, “He is a Vajrayana Monk from Bhutan”. Then, the man with a mix of smile and folded hands put 20 Baht in my alms bowl. I was not embarrassed to have experienced that treatment, but rather I was happy that I let him know

about me by following others.

The day of the Theravada Buddhist monks begins in the early hours of dawn while it is still dark. Monks of all ages get well dressed in maroon robe and, barefoot, set off for alms in a single-file line according to seniority in ordination date order. It actually does not suit to call the practice as going for begging, but rather an Alms Round,

bsodsnym in Tibetan. The monks take different routes where they are greeted by a group of people waiting in front of their houses, saying ni mon ka, which means welcome. They offer rice, curry, fruits, vegetables, soft drinks and minimal cash to the monks. After chanting and a short sermon, monks walk down the road, where the devotees are waiting with alms. The food offered is sufficient for breakfast and lunch for around ten monks. Some people offer the food prepared in their homes, while others offer those bought from the market. Some are regular offerers, while others offer during the auspicious days like the full moon and rainy season. These are all my practical observations from which I have attended some alms rounds with Theravada monks.



This tradition of alms round by the monks has been practiced for many generations in the Theravada countries like Thailand and has become an indispensable practice in the Thai society. The history of Alms dates back during the time of the Buddha where he taught to Sariputra; “all those recluses and brahmans in the distant past, present and future who completely purified themselves for alms-gathering did so after having reflected over and over again in this way. Therefore, Sariputra, this is how you must train yourself:¹ ‘I will completely purify myself for alms-gathering after having reflected over and over again’. This is how you, Sariputra, must train yourself”.

“When Lord Buddha after His enlightenment visited his home town of Kapilavasthu and was not invited by King Suddhodana for house dana, he went on alms round. When the King learnt of it, he rushed out of the palace to see Lord Buddha and stood in front of him and made this remarks: ‘Most Exalted One, why do you put us to shame by going around for alms-food? Do you think that enough food for such a large number as twenty thousand arhants cannot be provided by your royal father?’ The Buddha said in reply: “Royal father, such a practice of receiving alms from door to door is the precedence set by an unbroken line of we Buddhas.”King Suddhodana replied in these words: “My son, we are descendants of the Khatriya lineage, great elected rulers, unbroken succession from the beginning of the world cycle. All along this line of great Khatriya rulers, there was never one who went around begging for alms.”The Buddha then made this reply: “O Royal father, the lineage of Khatriya rulers is your lineage; my ancestors are the Buddhas, in successive order of the Buddha-vamsa from Dipankara, Kondanna, Mangala down to Kassapa. Beginning with Dipankara and ending with Kassapa, my preceding elder brethren Buddhas, twenty-four in number, and with all the thousands of Buddhas as many as sands of the Ganges,

¹ Majjhima Nikaya, Pindapata parisuddhi sutta, Sutta 151: *Complete Purity for Alms-Gathering*, I.B. Horner, PTS edition).

had always gone to each successive house to receive alms. This very practice of receiving alms from one door to the next had always been our means of livelihood.”²

The Practice of Giving and Receiving

In Buddhist countries like Thailand, Sri Lanka and Myanmar, it has become an integral part of life for monks to go on Pindapata to allow the devotees to make food offering. The devotees take off their shoes and slippers, and kneel down with the offerings. After some murmuring chants, they drop the foods into the alms bowl of a monk. With Pindapata, Buddhist monks need not worry about food and this afford them the time to practice the Dharma. “From householders the homeless receive these basic necessities of life; Robes to wear and a place to dwell, dispelling the hardships of the seasons.”³ Since the time of the Buddha, lay people have been supporting them with food, robes, shelter and medicine.

The act of alms giving assists in connecting the human to the monks. In return, monks provide guidance to the laity on Buddhist teachings, thus forging a close, respectful and symbiotic relationship between the two communities. “Householders and the homeless alike, each for support of the other, both accomplish the true Dharma –the unsurpassed security from bondage.”⁴ Monks mindfully observe noble silence not to engage in talking or chatting or to endear themselves to the lay followers with the intention of improving their intake during alms rounds, not to ask for anything directly except in an emergency, not to express thanks for donations received, and to receive without establishing eye contact. Whereas, in Mahayana Buddhist country like in Bhutan, monks will customarily thank the devotees for making offering and donations. Nevertheless, “Herein, sister, a monk takes food with reflection and judgment, not for sport, not for indulgence, not for personal charm, not for beautifying, but just enough for the support, for the upkeep of body, for its resting unharmed, for helping the living of the Good-life.”⁵

The Benefit of Alms Food Giving

It is said in the Samyutta Nikaya Sutra, “For those people who bestow alms, for living beings in quest of merit, performing merit of the mundane types, a gift to the Sangha bears great fruits.” Also the Anguttara Nikaya, the Book of the Fours says, One who respectfully gives timely food to those self-controlled ones who eats what others give provides them with four things: life, beauty, happiness and strength. The man who gives life and beauty, who gives happiness and strength, will obtain long life and fame wherever he is reborn.” The Bodhisattva Bhūmis says: One will become strong by giving food. One will achieve a good complexion by giving clothes. One will become sta-

² Buddhavamsa, *The Great Chronicle of Buddhas*, is included as the 14th book in the Khuddaka Nikaya.

³ Itivuttaka, 8-13 Bahukara Sūta

⁴ Itivuttaka, 8-13 Bahukara Sūta

⁵ Anguttara Nikaya, *The Book of the Fours*, Chapter IV, Sūta 159.

ble by giving conveyances. One will have good eyesight by giving lamps. The tradition of alms round for monks in the Thai society has evolved in both devotionism and rationalism. Buddhist monks in Thailand are kept at a high esteem and they are deemed to abide by the Thai societal laws, otherwise.

Was there an alms round practiced by the clergy in Bhutan? Well, there is no concrete research for evidence on the prevalence of alms in Bhutan, but then some history portrays there was an alms round made by Gomchen⁶, an ascetic or yogis⁷. The great Tibetan Yogi Milarepa⁸ completely depended on the alms foods. During my childhood, I used to come across some Gomchen in the villages going from one house to another begging for cereals and grains, and I vividly remember being offered some grains. However, the clergy in the modern day is provided with minimal subsidy by the Central Monastic Body, or by sponsored institutions and seldom go for alms round. In other countries like China, where the Mahayana tradition is practiced, “monks if seen doing alms are looked down”, said a Chinese monk, who completed his Master Degree in Buddhist Studies at IBC. On the other hand, friends and relatives in Bhutan have other way to say on my participation on alms round with Theravada monks. Going by the meaning, Bhikkhu or dgeslong, literally means ‘one who lives by alms and merit’. Here, whoever lives a holy life, transcending both merit and demerit, and walks with understanding in this world, he is truly called a monk.

On this note, when I follow alms round, I come to know another tradition and surprisingly to be known by others as a monk, which otherwise is a different story. Living by alms encourages the growth of spiritual attributes such as humility and brings direct awareness of the mutual interdependence of human beings.

⁶ Tib. term used for the meditator, usually for lay practitioners.

⁷ Dorji, C. T.; *History of Bhutan based on Buddhism*

⁸ *The Life of Milarepa (1137 CE)*

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Buddha Taught Restraint

By Ben Goldstein (MA2 student)



The holy life in Buddhism is invariably characterized by abnegation. That is, the willful restraint of what is conventionally available in service to a higher cause. Indeed, even the most basic level of adopting the Buddhist lifestyle involves the taking of precepts, allotting to abstain from unskillful conduct. This lifestyle in Buddhist terms is directed to the purification of the being, eradicating defilements of the mundane life, and to the well being of society. This merging of tangible utility and existential validation demonstrates the full genius of the teachings. The process is efficacious only insofar as the practitioner is willing to pursue the practice. The degrees of practitioners' sacrifices are thus a direct reflection of their goal and desired outcome.

E. B. Tylor concluded that abnegation was in fact the highest form of sacrifice in an evolutionary perspective (U.R.S. pg.13). Abnegation is a form of ritual behavior, traditionally undertaken by the authoritative religious group in unique contexts. The utility of abnegation in the context of the holy life addresses and defines the radical distinction between orthodoxy and orthopraxy. It is thus apparent how the Buddhist path is understood as a path of practice rather than of speculation or empty theory. The standard assertoric logic of religious adherence - framed as apodictic city - is noticeably absent in Buddhist teachings and replaced with the dialectic of skillful livelihood based in empiricism.

The person who strives for a higher (more noble or holy) mode of life understands that it is superior to refrain from base and unskillful actions. The benefit derived from such abnegation is understood to be two-fold; both the practitioner and the broader community benefit directly from the restraint. Abnegation is the external form that the holy life takes, but it is consecrated with the sacrifice of the fictional self. In other words the destruction of the selfish hedonic ego provides the psychic fuel for socially conscious action to manifest.

The wisest teachings are only given social agency to the extent that people apply them into their lives. Paying tribute to the intellectual understanding of one's own

selfless nature the reified self is figuratively destroyed, abandoned as a fetter that inhibits the full articulation of the potential for sentient life to rise to. Having resolved as such to remove the idolatry of the self from the personal motivations for action, abnegation or restraint becomes the currency by which one articulates this resolve.

The purpose of sacrifice is to restore harmony to the community, to reinforce the social fabric. The act of figurative self-sacrifice is thus used to inform the cultural narrative of a given community with the explicit goal of manifesting harmony therein. Abnegation is thus understood intellectually and pragmatically on the Buddhist path. Blind or speculative reasoning is replaced on the Buddhist path with tangible benefit to the individual and community. As a spiritual practice aimed at improving the life of the individual and broader community Buddhism is arguably perfect when understood correctly.

With regard to the individual the benefits of the holy life of restraint are most evident. Through the awareness of more perfect modes of life and undertaking the effort to emulate them one allows for the ideal to manifest. In a more practical sense, there is the tangible individual benefit of perceiving less stress as a result of clinging to conditional states. As imitation and emulation of the absolutely emancipated ideal, abnegation is the undisputed perfect form of practice, addressing the relinquishing of inherently selfless, reified abstractions.

Viewed from a social perspective the complete genius of abnegation as spiritual practice surfaces. Resolving to live a more holy life the individual refrains from unskillful activity as an explicitly spiritual practice. As a result, articulation of that spirituality attains an economic and social character that is distinctly ethical. It is important to understand that the ethical framework of person on the path is not rigid or inflexible but rather responsive to and illustrative of the dynamic nature of life.

Abnegation preformed at even a modest level as a form of right livelihood, affects directly the conventional world and manifests positively in society. To the degree that individuals actively understand their social responsibility in terms of abnegation, the world tangibly improves. This point is as salient and evident in private enterprise as it is in governance. Abundantly self-evident problems with neo-liberal capitalism are directly addressed through this manner of reasoning, while also affecting to the purification and emancipation of the being.

The Buddha's path of purification, while not distinctly 'religious' involves the ritual of self-surmounting and abnegation. The genius of this spirituality stretches far beyond the contentedness and ultimate emancipation of the individual, but as a path of practice manifests in immediate social utility.

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*I*ntroduction:

As the title of the *sutta* suggests the discourse is about knowing the *dhamma* truthfully. This, in fact, is the primary objective of the Buddha's teaching that one should ultimately understand the *dhamma* (truth/reality) properly and be freed from all existential problems. *Dhamma*, in point of fact, is an ambiguous term covering diverse meaning depending on the variety of contexts.¹ Ācariya Buddhaghosa presents fourfold meanings to the term, namely, 1) *guṇa* (quality or virtue), 2) *desanā* (instructions), 3) *pariyatti* (teachings in the canon), and 4) *nissatta* or *nijjīvitā* (impersonality or soullessness nature of phenomenal existence).² For him the term *dhamma*, occurring in the texts at any given point, represents at least one or all of the four meanings. A careful observation reveals that each aspect of *dhamma* has the characteristics of others in it. In more general terms, *dhamma* could be understood as a set of ethical instructions, the guidelines for mental culture, their philosophical/doctrinal explanations, and the spiritual achievements – the truth realized by the practice.



¹See: Kalupahana, D. J. (1998). *Dhamma* (1). Encyclopedia of Buddhism. Vol. IV.

²Nyanatiloka, p. 97; Davids, pp. 376-380.

This particular *sutta*, however, discusses the importance of acquiring a clear knowledge of the *dhmma*, its faithful practice resulting in the good of oneself and others, and an effective way of achieving both the objectives. Although the *sutta* was directed to the *bhikkhus*, who, on account of their achievements in regard to the knowledge and practice of the *dhmma*, obtains certain gains from the common-folk, it is equally significant for anyone who desires to taste the ambrosia of the *dhmma*, but is not aware of any effective way to get to that.

Summary of the *Sutta*:

This is the fourth discourse in the Mahāvagga of the Sattakanipāta of the Aṅguttara Nikāya (A IV 113-17). The *sutta* begins by saying that ‘a *bhikkhu*, possessing seven qualities, is worthy of five gains – adoration, hospitality, offering, honor, and producing merits for people – (*sattahi bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo hoti dakkhiṇeyyo hoti añjalikaraneyyo hoti anuttaram puññakkhettaṃ lokassa*).³ The seven qualities are, namely, ‘being skilled in teaching, in meaning, knowing oneself, knowing the limit, knowing the proper time, knowing the assembly, and knowing differences among individuals’ – (*idha bhikkhave bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaparova-raññū ca*). The Buddha then proceeds to enumerate each quality systematically with necessary details. At the end of the *sutta* while discussing the seventh quality the Buddha presents a progressive path leading to the obtainment of true knowledge and practice of the *dhmma* culminating in the benefit of both oneself and others (*atta-parahitāya*).

Discussion:

The *sutta* represents actually three significant aspects in it –

- 1) a *bhikkhu* should be properly skilled in the teachings of the Buddha,
- 2) he should well carry on his monastic duties according to the *dhmma*, and
- 3) he should not keep his wisdom within just himself, but communicate it rightly to the devotees or different assemblies that come to meet him.

Thus the *sutta* is centered on the fundamental motive of the Buddha, that is, compassion (*karuṇā*). For he realized that people are constantly living in pain and agony due to their ignorance (*avijjā*) and craving (*taṇhā*). So, he is seen to have asked his disciples to carry on the job of delivering the *dhmma* for the benefit and happiness of the multitude.⁴ But the prerequisite before embarking on such a journey, as it is mentioned in this *sutta*, is that the *bhikkhu* should possess seven specific qualities/factors,

³All the pāli quotations have been taken from the CSCD (version: 4.0.0.15). (1995).

⁴D II 45; S I 105 etc.: *caratha, bhikkhave, cārikaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ; mā ekena dve agamittha; desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha*.

because without these factors he is neither qualified to teach the *dhamma* nor worthy of receiving any reverences from people, and even if he does so, it would not be in accordance with the law (*dhammaññū na hoti*) and thus rather than preserving the Buddha's dispensation (*buddha-sāsana*) he would actually be responsible for its degeneration.

The five gains that the *bhikkhu* should obtain appear in the list of the nine attributes of the noble community of *bhikkhus* (*āryasaṅgha*). The four attributes which usually precedes the five gains among the nine are: *supaṭipanna* (practicing well), *ujupaṭipanna* (practicing up right), *ñāyapaṭipanna* (practicing rightly) and *sāmicipaṭipanna* (practicing correctly).⁵ These four attributes actually seem to be a rightful practice which leads to the obtainment of seven factors that qualify him of receiving the five gains. The following chart makes it quite clear.

The proper Path	Seven-fold Qualities	Five-fold Gains
Practicing well Practicing up right Practicing rightly Practicing correctly	Skilled in <i>dhamma</i> Skilled in meaning Knowing oneself Knowing the limit Knowing the proper time Knowing the assembly Knowing the individuals	Worthy of adoration Worthy of hospitality Worthy of offering Worthy of being honored Excellent filed of merits

Let us now look at the seven qualities one by one that a *bhikkhu* should be acquainted with.

Being Skilled in Teaching: The teaching referred to here is the nine-fold divisions (*navaṅga*) of the Buddha's instructions, namely,

1) discourse (*sutta*), 2) narratives of mixed prose and verse (*geyya*), 3) explanation (*veyyākaraṇa*), 4) verses (*gātha*), 5) joyful utterances (*udāna*), 6) teaching called 'thus it is said' (*itivuttaka*), 7) birth stories (*jātaka*), 8) wonderful events (*abbhutadhamma*), and 9) dialectical discussions (*vedalla*).⁶ This seems to be one of the earliest classifications of the Buddha's teachings. The Ceylonese chronicle *Dīpavaṃsa* mentions this classification to take place during the first council after the *parinibbāna* of the Buddha

⁵The complete formula expressing nine qualities of the *saṅgha* as found (together with the qualities of the *buddha* and the *dhamma*) in D II 93; M I 37 etc. is as follows: *supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmicippaṭipanno bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokasā'ti*.

⁶Norman (1983) pp. 15-16 gives details about what each of the nine limbs (*aṅga*) actually refers to among the vast body of the teachings contained in the Pāli Canon.

(Norman, 1983, p. 16). Initially the teachings have been presented as two categories, that of *dhmma* and *vinaya*.⁷ Ācariya Buddhaghosa, however, presents several classifications of the teachings, of which the classification into three baskets (*tipiṭaka*) is the most popular one.⁸ Hinüber opines that it is not clear why this designation is used to classify the teachings (1996, p. 7).



However, among the nine divisions some of them correspond to some independently existing texts such as Udāna, Itivuttaka, and Jātaka which belong to the last collection of the Sutta Piṭaka. I fully agree with Norman (1983, p. 16) that these divisions do not refer to the separate texts existing in the canon but to the nature of descriptions of the teachings. It is quite understandable because most of the texts in the Khuddaka Nikāya are said to be later additions. So, strictly speaking, ‘being skilled in the *dhmma*’ may refer to having a deep understanding of the *dhmma* contained in the first four Nikāyas of the Sutta Piṭaka and the Suttavibhaṅga and Parivāra sections of the Vinaya Piṭaka (Norman, p. 18). However since the Khuddaka Nikāya, the Khandaka Section of Vinaya Piṭaka and the entire Abhidhamma Piṭaka are logical and thoughtful development of the Pāli Canon, knowing the *dhmma* truthfully should mean to have a clear insight of the Tipiṭaka in its all aspects.

Being Skilled in Meaning: What is implied by this factor is that just remembering the texts by heart is not sufficient, if one does not know their true meaning. Thus a *bhikkhu* is expected to have an understanding of the intended meaning (*attha*) of the teachings thoroughly as ‘this is the meaning of this’ and ‘this is the meaning of that’ (*ayaṃ imassa bhāsitassa attho*). It is important because without understanding the proper meaning one might interpret the teachings wrongly and thus it would rather lead to harm than benefit of the multitude. In fact, it is stated in the Aṅguttara Nikāya that by explaining ‘what is true’ as ‘not true’ and ‘what is not true’ as ‘true’ one causes harm and ill-being to the multitude.⁹ Therefore, it is urgent that the *bhikkhu* should be able to distinguish between the proper and improper meaning of the doctrine. As regards to the meaning the Pāli literature presents two distinct categories of teachings, namely, *nītattha* and *neyyattha*. The former refers to the teachings

⁷D II 154: *yo kho ānanda mayā dhmmo ca vinayo ca desito paññatto so vo mamaccayena satthā ti*.

⁸Norman, 1983, p. 15 (cf. Sp 16, 18-22).

⁹A I 18: ‘*ye te, bhikkhave, bhikkhū adhammaṃ dhammoti (ca dhammaṃ adhammoti ca) dīpentī te, bhikkhave, bhikkhū bahujaṇaahitāya paṭipannā bahujaṇaasukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ. bahuñca te, bhikkhave, bhikkhū apuññaṃ pasavanti, te cimaṃ saddhammaṃ antaradhāpentī*’^{ti}.

whose meanings are already ‘drawn out’ and thus no further explanations are required, and the latter denotes to the teachings whose meanings are implicit and required ‘to be drawn out’ (Karunadasa, 1996, p. 25; 2010, p. 59). Beside that, there is another famous classification of the teaching representing two types of truth, that of ordinary (*sammuti-sacca*), and that of ultimate (*paramattha-sacca*). It is said that one cannot grasp the teaching properly without understanding the distinction between the two truths.

Knowing Oneself: This factor opens up the possibility to reflect upon one’s own understating of the teachings studied and practiced. Here happens the self-examination process where a *bhikkhu* knows himself clearly how far he has come in conviction (*saddha*), virtue (*sīla*), learning (*suta*), liberality (*cāga*), wisdom (*paññā*), and promptitude (*paṭibhāna*). This is truly a very important factor in the learning process. This allows one to be aware of his limitations. The Buddha himself in the first week after the attainment of enlightenment reflected and examined thoroughly in regular and reverse order his knowledge before delivering it to the public (Vin I 2: *atha kho bhagavā.....paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi*).

Knowing the Limit: A *bhikkhu* should practice moderation in regard to the four requisites (*catupaccaya*) – robe (*cīvara*), alms food (*piṇḍapāta*), lodging (*senāsana*), and medicine to cure any sickness that arises (*gilānapaccayabhesajja*). These four basic requisites are necessary conditions for a *bhikkhu* to carry on his learning of the doctrine (*dhamma*) and the mental cultivation (*bhāvana*). He needs to be very conscious about the requisites so as not to fall into the trap of likes and dislikes. Otherwise they will be a hindrance instead of an aid in the practice. Elsewhere it is mentioned that when *bhikkhus*, instead of cast-off cloths, ordinary alms food, living in wilderness and so on, would be desirous of fine robes, alms food, lodging etc. that would be a time for the degeneration of the true *dhamma* [A III 108]. It is because to obtain these requisites they would do whatever it takes, so the Buddha asked the *bhikkhus* to be aware of such a danger and make effort to be rid of it (*taṃ vo paṭibujjhitaḥ, paṭibujjhivā ca tassa pahānāya vāyamitaḥ*).

Knowing the Time: As an ardent follower of the monastic life, a *bhikkhu* should be aware of his daily activities. Apart from his monastic duties in the temple he should do the following activities regularly – recitation of texts (*uddesa*), discussion (*paripucchā*), making effort (*yoga*) in learning and meditation and going for seclusion (*paṭisallāna*). A *bhikkhu* should know the time for performing these activities so as to keep on the right track in the practice.

Knowing the Assembly: This factor represents the Buddha’s concern for the social groups. The Buddha advises here that a *bhikkhu* should distinguish among different gatherings of people such as the gathering of Warriors, of Brahmins, of Householders, and of Ascetics and so on, and attend to them accordingly. This is important to know because people of diverse social strata and occupation will come to the *bhikkhus* for a discussion, debate, advice and so on. Of course, their needs and demands will not be the same, so he should be skillful in his communication with them. This is seen in the

Buddha's life too. Depending on the needs, characters and social strata of people the Buddha provided guidance.

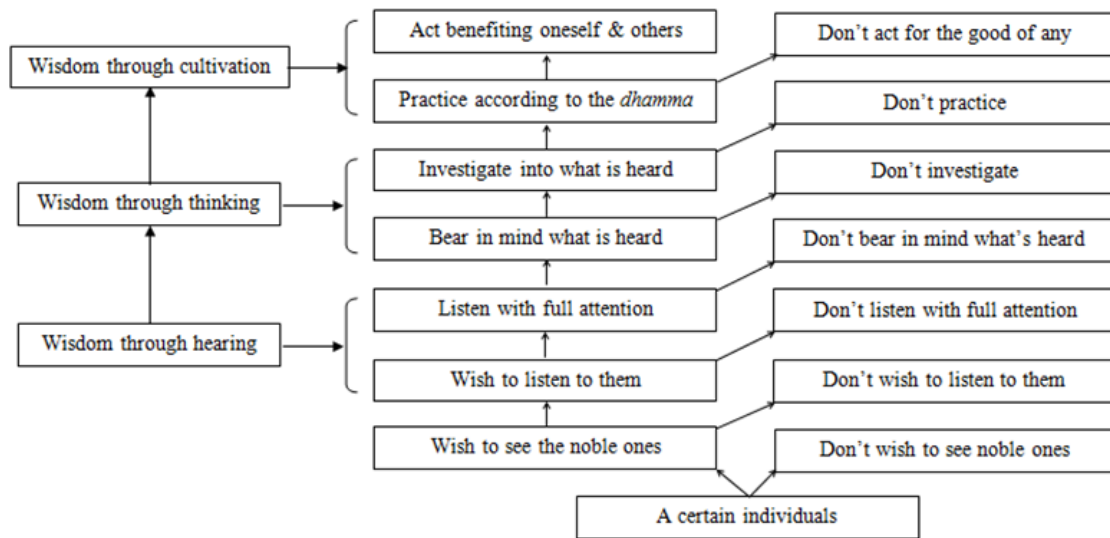
Knowing the Differences among Individuals:

This last factor shows that a *bhikkhu* should also have an understanding of the specific character of individuals. In regard to the specific character of an individual the Buddha says that there are basically two types of individuals – ones that wish to see the noble ones (*dassanakāma*), and the ones that do not wish (*na dassanakāma*). Among those that wish to see the noble ones are some that desire to listen to the *dhmma* (*sotukāma*). Among those that desire to listen to the *dhmma* are a few that listen to it attentively (*ohitasota*). Among those that listen to the *dhmma* attentively are a few that keep what is heard in mind (*dhāreti*). Among those that keep what is heard in mind are some that investigate them (*upaparikkhati*). Among those that investigate what is heard are a few that follow the *dhmma* in line with the *dhmma* (*dhmmānudhammapaṭipanna*), having thought about the *dhmma* (*dhmmamaññāya*) and their meaning (*atthamaññāya*). Among those that follow that *dhmma* in such a manner are some that practice them for the benefit of oneself and others (*attahitāya ca parahitāya ca*). The Buddha praises them and censures those that act otherwise.



This is a complete and authentic path presented here by the Buddha to understand the true *dhmma*. This shows that knowing the *dhmma* truthfully is a progressive and enduring process. The path should be compared with the three types of wisdom acquired through hearing, thinking and mental cultivation. A persistent effort is required to reach to the final point where one is not only acquainted with the true knowledge of the *dhmma* but is one who follows a life according to it and without keeping the knowledge within himself he shares it for the happiness and benefit of others. This is when a *bhikkhu* truly becomes one who follows the *dhmma* rightfully (*dhmmaññu*). He is thus called one who dwells in the *dhmma* (*dhmma-vihārī*) – (A III 68).

The path is presented together with the threefold learning/ wisdom in the following chart:



Concluding Remarks: On the one hand these seven factors are required to be practiced by a *bhikkhu* for his own development in the path, on the other hand they make the *bhikkhu* qualified and skilled in contributing to the righteousness and peacefulness of a society. Due to his possession of these factors, a *bhikkhu* obtains five gains from the ordinary folk and in return he guides them according to the true *dhamma*. Thus these seven factors bear great significance in the life of a *bhikkhu* especially in the modern times when the practice of materialism has become a dominant force in almost all aspects of life. Since as much as the seven factors are important for a *bhikkhu*, the seventh factor representing an authentic path leading to the understanding of the *dhamma* truthfully is applicable to anyone wishing to walk on the path and taste the ambrosia of the teaching.

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Introduction to Kharoṣṭhī

By Martin Grishev Lukanov (BA3 student)



Introduction

In this first of series of articles on the Gāndhārī, a language that in the past quarter of century or so is slowly becoming recognized as one of the most important Buddhist tongues, together with Pāli, Sanskrit, Chinese and Tibetan, I plan to take a less safe approach by introducing Kharoṣṭhī, the writing system used for Gāndhārī, first. This is due to the fact that being a visual

representation of a language, the writing system is often what is left as an artefact after the tongue it belongs to, disappears. Moreover, I believe that each alphabet represents not only the structure of its language, but also the aesthetic inclinations of the users of the said language. For this reason, among many others, I find writing systems to be very important for the correct understanding of any language. This is even more so in the case of Gāndhārī and Kharoṣṭhī.

Kharoṣṭhī

Kharoṣṭhī is one of the two main Indian writing systems, together with Brāhmī. Even though both scripts share many similarities, such as being abudiga¹ ones and having special letters for certain conjunct consonants, there are a number of very important dissimilarities.

The most visible difference between both is that while Brāhmī is written from left to right, Kharoṣṭhī, like Aramaic and the scripts derived from it, is written from right to left. This makes it the only Old Indic script written in this manner.

The second large difference is that while Brāhmī has been used to write a number of different Prakrits, and has influenced an astounding amount of derived scripts², Kharoṣṭhī was used exclusively for Gāndhārī³ and has no scripts derived from it.

Name

A large number of names such as *l'alphabet du nord-ouest* (alphabet of the North-West), *Arian Pāli*, *Arianische Schrift* (Aryan Script), *Bactrian Alphabet*, *Bactro-Arian*, *Cabulese*, *Gandharian*, *Kabulian*, *Kapur-di-giri*, and others, was used for the script

¹A syllabic alphabet (such as Tibetan, Devanagari, etc.) as opposed to segmental one (for example the English)

when it was first discovered in the 19th Century. The current name was proposed for the first time in 1886 by Terrien de La Couperie, and it is based largely on an old Chinese translation of Lalitavistara, containing a reference to a script written right to left and also the Arapacana syllabary. Similar names, like *kharoṣṭī*, *khaloṣṭī*, *karottī*, *kharostī*, *kharāstrī*, *kharoṭṭhī* and *kharroṭṭhiyā*, are found in Buddhist and Jaina texts.⁴

It is uncertain what the etymology of the name is and, according to Glass, unless further evidence is found out, it is best to consider it as a Sanskritization of an Old Iranian term.

Origin

It is almost unanimously accepted that Kharoṣṭhī has been derived from Aramaic, as proposed by Bühler in his *The Origin of the Kharoṣṭhī Alphabet* from 1895. The main point in the support for this hypothesis is that some of the Kharoṣṭhī graphemes are almost identical, similar or visibly influenced by ones in the Aramaic alphabet. Examples for possibly clearly derived letters are the Kharoṣṭhī *a* (𐭌), *ca* (𐭎), *da* (𐭏), *na* (𐭐), *ba* (𐭑), *ya* (𐭒), *ra* (𐭓), *va* (𐭔), *śa* (𐭕), *sa* (𐭖), *za* (𐭗) and *ha* (𐭘) and the Aramaic *alep*, *sadeh*, *dalet*, *nun*, *bet*, *yod*, *res*, *waw*, *het*, *samek*, *zayin*, and *he*. Other letters correspond to Aramaic ones in sound but not in shape – *ma* (𐭙), *la* (𐭚), and *ṣa* (𐭛) and mem, lamed and sin, for example.⁵ This makes the hypothesis of Aramaic origin not a very firm one, but the most acceptable at the present moment, when the study of Kharoṣṭhī paleography is still relatively young.

Regarding the development of the graphemes, there are two main hypotheses supported by academics – one claiming that the script has been artificially created by a single scholar or a team of scholars as a single work, while the other stating that it has developed naturally over a period of time. The latter hypothesis sounds much more plausible in this writer's opinion, because the script lacks certain features of the ones created by a single individual or a team, Cyrillic for example. According to Andrew Glass, who also holds the view that the writing system has evolved organically from Aramaic over a big period of time, there are four stages of development.⁶ They are going to be briefly described below:

Indo-Aramaic (from 500 BCE to around 330 BCE)

Letters for Indic phonemes, which do not exist in Aramaic have been created during this period. The graphemes for *tha*, *bha*, and *ṇa* have been most probably created then.

²A list of contemporary alphabets derived from Brāhmī includes Asamese, Bengali, Burmese, Devanagari, Gujarati, Gurmukhi, Japanese, Javanese, Kannada, Khmer, Korean, Lantsa, Malayalam, Oriya, Tamil, Telugu, Thai, Tibetan, Shan, Sinhala and others.

³According to some scholars the script was used for Sanskrit in the final years of its existence, but that is a mistaken view. The truth is that by that time Gāndhārī was virtually indistinguishable from Sanskrit, save for a small number of peculiarities due to re-Sanskritization.

⁴Salomon 1998, p.50

⁵Glass 2000, p.15-16

⁶Ibid. p.19-20

Proto-Kharoṣṭhī (around 330 BCE)

The letters *a* (𑀅), *ka* (𑀆), *kha* (𑀇), *ga* (𑀈), *ca* (𑀉), *ta* (𑀊), *da* (𑀋), *na* (𑀌), *pa* (𑀍), *ba* (𑀎), *ma* (𑀏), *ya* (𑀐), *ra* (𑀑), *va* (𑀒), *śa* (𑀓), *ṣa* (𑀔), *sa* (𑀕), and *ha* (𑀖) have been most probably been created during this period, because they most closely resemble Aramaic graphemes or phonemes. They were created either by direct borrowing from Aramaic with either a slight modification or a bigger one, in order to differentiate similarly looking letters. The letter for *za* (𑀗) was also most probably created during this period, in order to write loan words (Persian, for example) or non-Indic names. In this period the vowel indications were probably not yet developed and words were written without any vowel signs, even the inherent vowel *a*.

Early Kharoṣṭhī

The vowel signs have been created during this period, including the inherent *a*. According to Glass, *a* has become formally inherent in all consonants through a conscious decision based on the fact that it is the most common vowel in Gāndhārī language, occurring more than 50% of the time in some texts.⁷ It is uncertain whether that is the most logical reason, or simply it was influenced by the neighboring Indic languages. For the last thing to be possible, it would mean that Brāhmī predates Kharoṣṭhī and, as stated above, this is not very certain.

During this period the vowels *i*, *u*, *r*, and *o*, and the consonants *ha* (𑀖), *cha* (𑀘), *ja* (𑀙), *ṭa* (𑀚), *ṭha* (𑀛), *ḍa* (𑀜), *ḍha* (𑀝), *ṇa* (𑀞), *dha* (𑀟), *pha* (𑀠) were developed by changing the vowels of their related phoneme - an occurrence similar with the evolution of Brāhmī-derived scripts.⁸ The evolution towards an abudiga-type script would mean that most probably during this period signs for conjunct consonants were created, as well as the anusvāra.

Kharoṣṭhī proper

The development Kharoṣṭhī was finished by the time of the Aśokan inscriptions in Shāhbāzgarhī and Mānsehrā from middle 3rd Century BCE. Other signs, such as virāma, visarga, and other were created in the years afterwards, for they are found in later texts but not in the aforementioned inscriptions.

Kharoṣṭhī foot marks

One of the most notable features of the script, together with it being written from right to left, is the existence of various footmarks or flourishes written most often at the bottom of letters or added to their right limb. Some of these flourishes have lead many people who have tried in the beginning of the Kharoṣṭhī studies to transcribe and compare Gāndhārī to mistake one letter for another and as a consequence to misunderstand the language. The easiest to mistake were *y* (𑀐) and *r* (𑀑). On the other hand, the foot marks have proven helpful on a number of occasions in determining a value of a letter in the cases when the top parts are missing.

⁷See Khotanese Dhammapada, in which letter *a* occurs 6730 times, or 58% of the time.

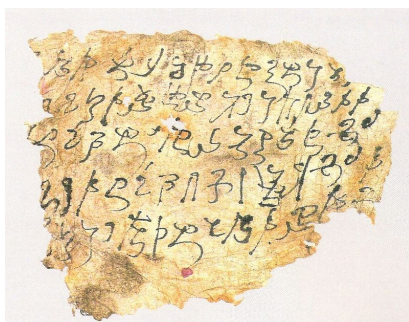
There was almost certainly no rule for using foot marks, because not all scribes use them and even the ones that do fall into a couple of categories – the ones who use them all the time, the ones that use them only sporadically, and the ones that use a very complex array of different foot marks, associating each with a different letter.

In the folios Glass examines in his thesis⁹, he distinguishes ten different types of foot marks, but there are most probably more to be found in recently discovered manuscript collections, such as the Split and Bajaur. From the investigated manuscripts, it is obvious that the foot marks evolved and became more complicated as the script itself grew and became more widely used, because the oldest manuscripts have almost no foot marks and if they do, the marks are less sophisticated from the ones found in later manuscripts.

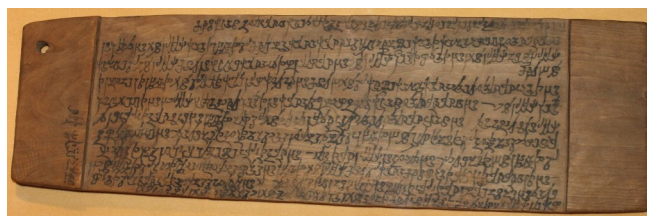
The foot marks have been very helpful for Kharoṣṭhī paleographers and historians for dating manuscripts and trace developments in the writing, writing techniques, and relationships and influences between different scribes.

Writing tools

The script was almost exclusively written with reed pens on birch barks. Reed pens need to be sharpened relatively often in order to write clearer, more legible letters. The frequency and technique of sharpening depended on the scribes with some sharpening the pen after every couple of letter, while others - less often.



Paper strip with writing in Kharoṣṭhī. 2-5th century CE, Yingpan, Eastern Tarim Basin, Xinjiang Museum.



Kharoṣṭhī script on a wooden plate, National Museum, New Delhi.



Stupa veneration scene at Chilas II with a Kharoṣṭhī inscription: “By Pusia, resident of Oni.”

⁹The Khotanese Dhammapada, the British Library Collection, the Senior Collection, and the Schøyen Collection

Kharoṣṭhī studies

The first definitive study of the script was published in 1904 with a small amount of subsequent ones, because until the finding of the British Library and Senior collection scripts, there was a very small amount of material containing the script. Thus, these studies can be considered as nothing more than preliminary, and often quite flawed ones.

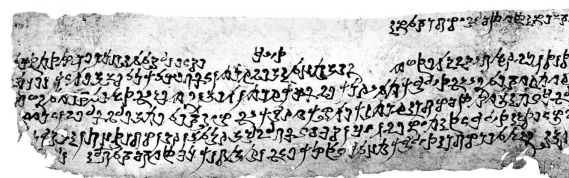
With the findings of many new Gāndhārī manuscripts in the recent years, the language, and together with it, Kharoṣṭhī studies are at their peak with a small number of specialists, such as Andrew Glass and Richard Salomon, working in the field of manuscript paleography in order to trace and understand the development of the script together with the language. This is very helpful for the better understanding of the development of the Buddhist literature and the spread of Early Mahāyāna Buddhism to China.



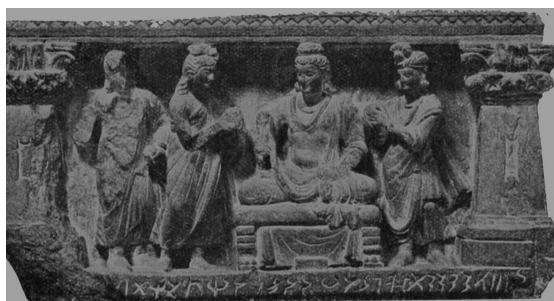
Silver coin of the Kuninda Kingdom, c. 1st century BCE.

Obv: Deer standing right, crowned by two cobras, attended by Lakshmi holding a lotus flower. Legend in Prakrit (Brāhmī script, from left to right): *Rajnah Kunindasya Amoghabhutisya maharajasya* ("Great King Amoghabhuti, of the Kunindas").

Rev: Stupa surmounted by the Buddhist symbol triratna, and surrounded by aswastika, a "Y" symbol, and a tree in railing. Legend in Kharoṣṭhī script, from right to left: *Rana Kunidasa Amoghabhutisa Maharajasa*, ("Great King Amoghabhuti, of the Kunindas").



Kharoṣṭhī manuscript from the kingdom of Shanshan.



The Indo-Greek Hashtnagar Pedestal symbolizes bodhisattva and ancient Kharoṣṭhī script. Dated to 384 of unknown era. Found near Rajar in Gandhara, Pakistan. Original is exhibited at the British Museum.



Leadership Qualities

as explained in the Cakkavatti Sīhanāda Sutta

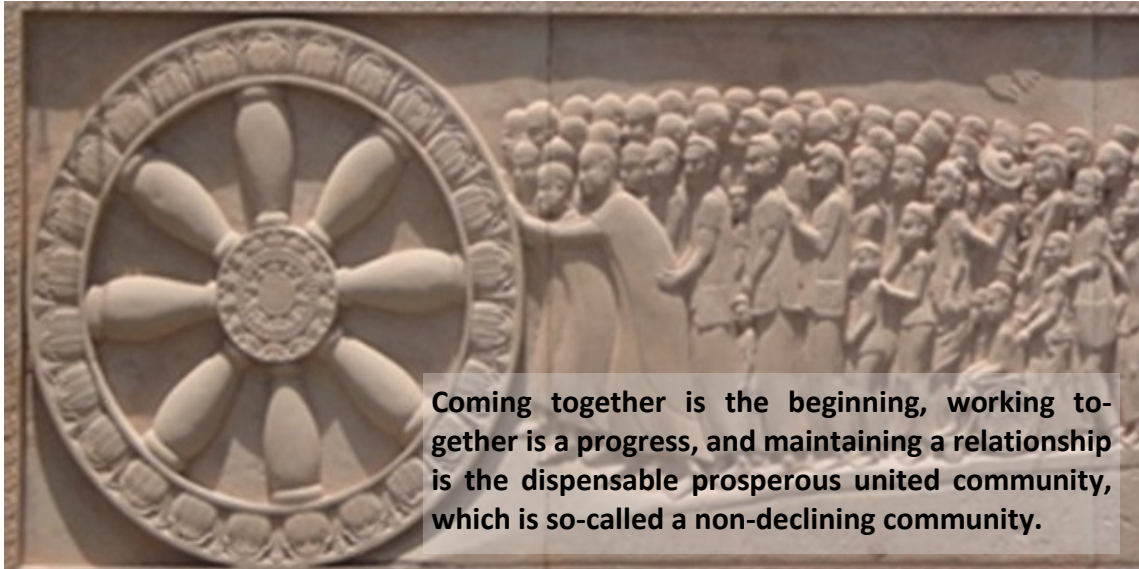


By Chhen Sela (MA 2 student)



The conceptual tendency, peace and development of humanity, has been figured out for more than 2600 years ago, but because of the proliferation of worldly convention, the separation and discrimination are gradually rooted into the human mind and eventually they become part of human life. Although Buddhism has been the primary inspiration behind many successful civilizations, the source of great cultural achievements and a lasting and meaningful guide to the very purpose of life, the understanding and practice of Buddhism are considerably limited

since most people, in particular Cambodian people, have viewed Buddhism as a system of belief or worship rather than seeing its core value. Buddhism, however, whose final purpose is to attain enlightenment, also shows the way to obtain a happy and peaceful life. Obviously, happiness, peace and development are the common goals of humanity which implies the truth of co-existence which one does not live alone, i.e. each one inspires one another, especially the leaders of the family, organization, company, and society and so on. A leader indeed is valid in any arena –war, politics, business, religion and any endeavor that requires the ability to inspire and mobilize the efforts of a group in the service of such common goal. Therefore, this article intentionally demonstrates the tips on how to be a good leader, or for anyone preparing to step into a leadership following the noble teaching of the Buddha. The essential and eloquently expressed principles on Buddhist leadership will motivate leaders to guide with good-will and compassion and show them how to identify and achieve what is best for the individual and group.



The Buddha's teachings of peace and happiness which were directly related to the leadership arena were intended to promote both material as well as spiritual standard of the rulers or the governing bodies for they have the responsibility and obligation to develop the living condition of the people which enable them to follow the path for freedom. In the material sense, peace and development of humanity are entirely in the leaders' hands of each particular group. In a number of occasions, the Buddha has enumerated that the righteousness of the ruler or ruling party is a fundamental condition for the well-being of the citizens. Once in Cakkavatti Sihanāda Sutta, the Buddha depicted his teachings on a worldly and practical level, which is about the universal monarch (cakkavatti) as a Dharma-based king (dhammarāja) and what defines him is the "wheel-turner's code of duties," and he brought forward this most crucial quality of the ruler in the name of an advice given by an ex-righteous king who was a Universal Monarch to his son, who was the successor to the throne and who turned unrighteous as follows:

"Yourself depending on the Dhamma, honoring it, reveling in it, cherishing it, doing homage to it and venerating it, having Dhamma as your badge and banner, acknowledging Dhamma as your master, you should establish guard, ward and protection according to Dhamma, for your own household, your troops, your nobles and vassals, for brahmins and householders, town and country folk, ascetics and brahmins, for beasts and birds. Let not crime prevail in your kingdom and to those who are in need, give property."¹

The Sutta precisely emphasizes leadership based Dhamma which is a fundamental

¹*Dīgha Nikāya: The Long Discourses of the Buddha*, Trans., Maurice Walshe (Boston: Wisdom Publication), pp. 396-397.

policy to construct the quality of the wheel turning monarch that has been explained as the leader who arises in the world for the welfare of multitude, for the happiness of multitude, and out of compassion to devas and humans.² Thus the implication of Dhamma in connection with leadership should be mentioned as a duty fitting the leader's station³, but it also has the pregnant sense of "the truth, true teaching, and proper practice".⁴ In this context, the Universal Monarch rules the world by following the Dhamma is called Dhammarāja who in addition processes the ten principles, *Dasarājadhamma*, which were believed to be the factors for the prosperity and the security of the people. They are *generosity, morality, liberality, uprightness, gentleness, self-restraint, non-anger, non-hurtfulness, forbearance, non-opposition*⁵ to will of the people. These ten principles are extremely important for a ruler or leader to bring peace, happiness and development for their people.

The paper of Peter Gyallay-Pap, "Reconstructing the Cambodian polity: Buddhism, kingship and the quest for legitimacy" indicates the social implications of this with these words:

*In the Theravada Buddhist king, birth was replaced by the virtue of the Dhamma, the law of nature to which the ruler was also subject. The post-Angkorian king was no longer a devarāja, but righteous ruler, or Dhammarāja, a moral human being who, ruling in a personal way, was considered a father to his people, assuring their happiness by respecting the Buddhist laws. In the eyes of the common people to whom this new faith appeared to have a particular appeal, a king who did not adhere to the Dasarājadhamma was considered unworthy to rule and would lead his kingdom to ruin.*⁶

Cakkavatti Sihanāda Sutta specifically to some extent characterizes the duties of a ruler as the crucial ground for the welfare and happiness of the people. If the ruler fails to implement the duties to promote the well-being according to Dhamma, for his own household, his troops, his nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds, and those who are in need, it has been mentioned in the Sutta that the moral conduct of men will be definitely declined, and they eventually become poor. When the leader or authorities fail to remove and prevent widespread poverty, or introduce reforms too late, the cumulative effect is a general social decline which leads to violence, killing, corruption and social disorder. Buddha, then, in the Kūṭadanta Sutta describes that physical and

²Anguttara Nikāya: *The Numerical Discourses of the Buddha*, Trans., Bhikkhu Bodhi (Kandy: Wisdom Publication, 2012), p. 167.

³The implication of the term *Dhamma* in this context means duties fitting the station.

⁴Nyanatiloka, *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines* (Kandy: Buddhist Publication Society, 1980), p. 97.

⁵Sallie B. King, *Being Benevolence: The Social Ethics of Engaged Buddhism* (University of Hawai'i Press), p. 106.

⁶Peter Gyallay-Pap, "Reconstructing the Cambodian Polity: Buddhism, Kingship and the Quest for Legitimacy," in Ian Harris edit, *Buddhism, Power and Political Order* (London: Routledge, 2007), p. 77.



capital punishments are not the skillful means to resolve such calamities. This Sutta further suggests a formula for removing poverty by providing better economic conditions and employment opportunities for the people so they can eradicate crime and violence. It states that:

- 1) *farmers should be provided with grain and other facilities for agriculture,*
- 2) *traders should be lent capital for business activities,*
- 3) *employers should be paid adequate wages and salaries, and*
- 4) *taxes should be exempted from those who are in financial distress.*

When people have better economic conditions and meaningful opportunities to earn a sufficient income they will concentrate on their work.⁷ The need for stealing, lying, violence, and other social crimes would gradually disappear and as a result the entire community will be happy, peaceful, and prosperous. In this process, the Cakkavatti Sihanāda and Kūṭadanta Suttas suggest that the cooperation between the king (leader) and the people should be established in creating the material, moral, and social security. Following that, the ruler who is reckoned best and lives righteously, the others do so, too. The whole land dwells in happiness if the ruler lives aright in accordance to Dhamma.

In short, the leader who is endowed with Dhamma undoubtedly brings like-minded people together to accomplish remarkable things. The Cakkavatti Sihanāda Sutta indeed provides the great peaceful strategy for a leader to be a great leader who is capable to bring about world peace, development and integrity of humanity through the cultivation of positive feelings and attitudes such as love, friendship, loyalty, courage, good humor, enthusiasm, peace, serenity, patience, trust, tolerance, prudence and responsibility deeply into the human heart. Therefore, by learning the noble teachings of the Buddha, as the world citizen, it is respected to be taken every day the opportunities to serve other people, provide them love and happiness in the compassionate and wise manners. The inspiration for unity is crucially important, that is to be said, *coming together is the beginning, working together is a progress, and maintaining a relationship is the dispensable prosperous united community, which is so-called a non-declining community.* One's own individual deeds consequently influence the world as said by Mahāghosananda, a Peaceful Heart makes a Peaceful Person. A Peaceful Person eventually makes a Peaceful World.

⁷Maurice Walshe, pp. 135-6.

A Literary and Critical Analysis of a Verse from the Theragāthā

By Kazal Barua¹ (MA 2 student)



Introduction: Indian literature has a long history beginning from the Vedic period. Since then it has undergone a few developmental stages until it culminates into the Classical Sanskrit Literature. Pāli literature constitutes a huge portion of the bulk of ancient Indian Literature. It also has had a very significant influence on the succeeding literary culture. Apart from the deep doctrinal value the pālisuttas are excellent pieces of literature and abounds in literary elements. The suttas were composed in the method of conversation with poetic form incorporated within. This type of composition is said to have preceded the dramatic *kāvya* of the later period. *Jātakas*, on the other hand, are also excellent prose works manifesting Buddhist ethical teachings. In the entire pāli literature Theragāthā and Therīgāthā have special significance as the early poems. Gunaratna in his book “the Message of the Saints” points out that these verses have a blending of poetic excellence and sublimity of thought. In this essay I have attempted to explore the literary devices used in the verse and how these techniques are compatible with the thought and the way of expression of the versifier.

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Metrical Analysis and Scansion of the Verse:

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Āṅgārino dāni dumā bhadante

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Phalesino chadanaṃ vippahāya,

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Te accimanto'va pabhāsayanti

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Samayo mahāvīra bhagīrathānaṃ.

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Dumāni phullāni manoramāni

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Samantato sabbadisā pavanti,

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Pattaṃ pahāya phalamāsaṇā

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Kālo ito pakkamanāya vīra.

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Nevāsisītaṃ nā panātiṇhaṃ

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Sukhā utu addhaniyā bhadante,

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Passantu taṃ sākiyā koḷiyā ca

1 2 3 4 5 6 7 8 9 10 11
- - - - -

Pacchāmukhaṃ rohiṇiṃ tārayantaṃ.



Translation:

“Crimson now, Sir, are the trees of the forest,
Having shed their foliage, they're eager to fruit,
(Their flowers are) blazing forth like brilliant
flames,
— It is a luscious time of year, Great Hero.

The blossoming trees, so pleasing to the mind,
Spread their fragrance in every direction,
Surrendering their leaves and longing for fruit;
— The time has come to depart from here,
Hero.

It is neither too cold, nor again too hot,
The season is pleasant, suited for travel.
My Lord, let the Sakyas and Koliyas see you
— Facing westward and crossing the Rohini.”²

²<http://www.accesstoinight.org/tipitaka/kn/thag/thag.10.01.olen.html>. Accessed on 22. 07.2015

Background: Kaludayin was the son of the chief minister of King Suddhodhana. After the Enlightenment while the Buddha was residing in Rajagaha, King Suddhodhana sent several messengers to invite the Buddha to visit his homeland. But all these messengers, after listening to the dhamma were ordained and became his Buddha's disciples. Finally, Kaludayin was sent to request the Buddha to grace his homeland with his visit. He agreed on the condition that he also can become Buddha's disciple. Buddha accepts his invitation. Kapilavatthu was located to the west of Rajagaha. So the journey was to be made westward. The river Rohini flows in between the Sakyas and Koliyas, the father's and mother's home respectively. It was spring when the incident took place. From the description of the verse we learn that Kaludayin had both a keen and insightful eye to observe the natural beauty.

Theme: Apart from the main incident of a request being made to the Buddha by Kaludayin, we may find at least four more themes in this verse such as:

- (1) **Natural Beauty:** Natural beauty has been excellently delineated in the verse. From the very first line to the end there is a vivid portrayal of nature with proper language and imagery. The event takes place in spring. The first stanza offers images of a forest which abounds with trees that have cast off their leaves and are waiting to be re-filled with fruits and flowers. The second stanza is a progression of the first describing the flowers that outspread their fragrance in all directions. The third stanza points out that the weather is very comfortable because it is neither cold nor hot, the typical condition during springtime.
- (2) **Motion:** There is an indication of motion as the progression of time. We can infer from the description that it is the time when the winter has just gone by and the spring has set in. It happens in a cyclic way. Besides, the journey to be made by the Buddha from Rajagaha to Kapilavatthu also suggests the motion. This journey may have two implications such as- firstly the recurring journey within *samsāra* which is also implied by the cyclic turning of the seasons and secondly the journey out of *samsāra* which is implied by the recent enlightenment of the Buddha who has transcended the *samsāric* journey. Again the river Rohini may be another reference to the theme of motion and the phrase 'crossing Rohini' can be understood as the crossing of *samsāra* with the help of the dhamma.
- (3) **Time:** As mentioned earlier it is the end of winter and beginning of spring. This particular point of time has been closely observed by Kaludayin. According to him, this is the perfect time for travel. Moreover, the word 'time' has been mentioned twice by two different words such as *samayo* and *kālo*, both in the fourth line of the first and second stanza respectively. The first 'time' has been qualified by the use of adjective 'luscious'. This adjective has an implication of craving and desire. In the case of the second 'time' the succeeding verb 'to depart' is noticeable. It is not simply departure from Rajagaha to Kapilavatthu. This departure is from craving implied by 'luscious' and more broadly from *samsāra*.
- (4) **Impermanence:** Finally, impermanence, a very fundamental doctrine of Buddhism

is denoted in the verse. Along with the transformation from winter to spring, the change occurs in the natural world. The leaves that fall down are revived. The trees again become filled with leaves, flowers and fruits. This changing continues without a pause. There is nothing permanent nor an everlasting state in the nature as well as in the universe. This is the teaching of the Buddha.

Grammatical Analysis: Each stanza has a full stop ‘.’ mark at the end of the final line implying that each stanza contains a complete speech which is divided in the middle by a comma ‘,’ for the sake of convenience of smooth presentation. The entire verse is presented in present tense form because the natural incident is an eternal fact that occurs in a cyclic way. Vocative case has also been used twice, each time addressing the Buddha after explaining the convenience of nature for the journey.

Phonological Analysis: The verse is written in a three stanza structure each stanza having a quatrain and each line containing eleven syllables which is called *tutthubba-akkharachandha* (syllabic metre). The stanzas are closely connected by the central and supplementary themes of the verse. Besides, there is a smoothness in the style of presentation. Every stanza begins with information which is augmented by added information and slowly descends with an entreaty offered to the Buddha.

Alliteration: The verse also contains alliterative words and sounds. For example- *dāni, duma, samantato, sabbadīsa, pavanti, pattam, pahāya, phalamāsasānā*. This figure of speech creates harmonious presentation of the speech.

Language and Imagery: There is a statement regarding the use of imagery that it is better to show than to explain. Imagery performs this artistic task in literature. This verse is rich with imagery delineating nature. The verse has at least two types of imagery.

(i) Visual Imagery: The very first word ‘crimson’ makes an appeal to the eye. Besides, ‘The trees of the forest’, ‘foliage’, ‘fruit’, ‘flowers...blazing forth like brilliant flames’, ‘The blossoming trees’, leaves’, produces a pleasant and attractive scenery in our mind with this vivid description of nature. These imageries correspond to the themes of the verse showing the motion of time and impermanence of nature.

(ii) Olfactory Imagery: The line ‘Spread their fragrance in every direction’ evokes sensation to the sense of smell. This imagery is significant in conveying the thematic message of the motion of the dhamma. Just like fragrance spreads to all directions so do the qualities of the dhamma.

Simile: The single simile used in the third line of the first stanza is ‘flowers are blazing forth like brilliant flames’. It adds an important meaning to the theme of the verse. Flowers signify beauty and aestheticism. But this beauty is also transient. Again, the comparison with ‘flames’ points toward the effect of craving for the temporary beauty.

Tone: From the above discussion we come to know that the verse was spoken addressing the Buddha requesting him to make a visit to his home country. Through this verse Kaludayin was attempting to acquire the consent of the Buddha. He was not just explaining the natural beauty but presenting his argument as to why the time was perfect to travel. At the same time he shows his aptitude in observation and keenness in aesthetic feeling towards nature by excellently explicating the natural scenery. His calm and smooth flow of presentation is also evident.

Symbol: First of all, spring is a symbol of prosperity, success and happiness. Besides, the description of nature implies the change and impermanence of nature and explicitly suggests the propriety of the time for the visit which also implicitly hints at the propriety of time when the world is going to experience peace and happiness by light of the dhamma. This visit was very significant in Buddhist history because during this trip numerous close friends and relatives of the Buddha attained the light of wisdom.

Conclusion: The above discussion presents the literary, critical and metrical analysis of the verse from Theragāthā and offers a deeper understanding of the verse. At the same time it also exposes the profundity, keenness and ability of Kaludayin in observing and interpreting nature. There are many more verses uttered by other therās and theris. These verses can also be scrutinized in the same way in order to acquire the proper knowledge and perception of them. Moreover, it will also assist in understanding the literary art and style used in that important early period.

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感恩。未来

释通弘法师 （中文班毕业生代表致谢词）

尊敬的唯悟法师、尊敬的魏查理校长、各位嘉宾、各位同学以及在座的各位朋友。

大家下午好，很荣幸能够作为毕业生代表，在这里向培育我们的母校表示最诚挚的感谢。今天，我的发言有两个关键词，一个是感恩、一个是未来。

首先感恩国佛大的创办人唯悟法师，以及国佛大的诸位长者老师，给予我们学业上的教导与生活中的关心。

通过这两年的学习，我收获良多，这其中最重要的是，使我切身懂得了，什么是感恩、承担与奉献，清楚了今后的道路与使命。斗转星移，沧海桑田，永远不变的是对法对人生实相的探索与追求，体悟以及发扬光大。

两年前我们满怀梦想，背负期望，聚首国佛大，如今回望过去，我们将要走出校门，奔赴各地，开创属于自己崭新的明天。

展望未来，前途虽然未卜，但无疑机遇与挑战并存。在快速发展的今天，我们需要有应对现实的能力和面对未来的勇气，这需要更多的知识积累，自我反省和更完善的自身建设来应对时代的要求，同时紧跟世界发展的脉动，磨练出更具国际化的远见，探索出与现实更加相适应的可持续发展道路。

作为佛陀的出家与在家弟子，我们承载着共同的荣耀与使命，我们要争做如来的使者，把我们学习佛法所获得的喜悦与智慧遍洒到世界的每一个角落。让我们体现佛法、活出佛法，让身边的每一个亲人，朋友都切实的感受到佛法的温暖与慈悲，感受到佛法的伟大，这就是真正的回报佛陀、回报母校。



学业的学习虽然暂告一段落，但人生的学习永远没有结束，明天我们将再次拔锚起航，让我们带着从国佛大收获的硕硕果实，和对母校最诚挚的誓言，挂上云帆，荡起征浆，乘风破浪，共济沧海，齐心创造佛教更加辉煌的未来。

学习无限，感恩无限，是每位同学们心中最真挚的情感，最美好的祝愿，在此我谨代表毕业生们，祝福母校，愿母校日后发展蒸蒸日上，桃李满天下，愿各位毕业学子勇于承担，有所成就。

感谢佛陀，感谢大家听完我的讲话，谢谢大家。



毕业感言

释果智法师（中文硕士班二年级）



2015年9月20日星期天下午一点半至三点左右，国际佛教大学在泰国东北部呵叻府科技大学校园内举行了第八届毕业典礼，向该校今年毕业的学生们颁发了不同层次的毕业证书，毕业生们愉快的心情自然是不言而喻的。国际佛教大学自从开办以来，为了培养佛教各类人才，迎来了一次又一次的毕业典礼，送走了一批又一批的莘莘学子。

“毕业”一词，对于绝大多数读书学习的学生来说，并非一个陌生的词汇。在《现代汉语词典》里，所谓毕业，就是指在学校或者训练班学习期满，达到规定的要求，结束学习，准予毕业。人的一生中，整个生命历程，从出生到死亡，不管做哪个行业，都总是在不断的学习当中。人生每一次的毕业，根据个人的经历，随着年龄的增长，由于时间的变化，加上环境的改变，以及阅历的不同，感受亦有差异。

作为一名学生，从小学到初中，从初中到中师、中专或高中，从高中到大学的专科和本科，再到研究生的硕士和博士，乃至博士后，每一个阶段都会面临一次毕业，真不容易啊！每一个阶段的学习，都有一个漫长的过程，时间一分一秒地过去，只在刹那刹那间，永远不会倒流，更不会停止；时光飞逝，又可谓

“光阴似箭，日月如梭”。

末学作为一名佛教出家弟子，虽然获得了国际佛教大学颁发的硕士学位文凭，成为今年毕业生中的一个，然而心里并没有太多的喜悦，甚至更多的只有感伤。为什么呢？末学认为，能够顺利毕业，固然是一件值得欣慰和庆幸的事情；但是仅仅只对于毕业而言，并不能够代表一个人全部的人生轨迹，更不能够作为我们最终所需要追求的终极目标——借假修真，了生脱死。按照佛教的教义，作为一名佛教徒，必须深信因果，就好比“种瓜得瓜，种豆得豆”，唯有因果丝毫不爽，真实不虚。为了超脱“欲界、色界与无色界”三界生死轮回，我们必须借假修真，依靠我们的“臭皮囊”，达到修行证道，超脱生死轮回之苦。这个“臭皮囊”，是一个“色、受、想、行、识”五蕴聚合之体，即是指我们的色身，是一具被包装的躯壳，对于这个色身，我们既不能够起贪恋执着之心，天天花很多时间和精力，刻意去打扮它；又不能够起厌恶虐待之心，且无故地去伤害折磨它。佛法讲求中道，不走极端，不失偏颇，为了修行的必要性，我们应该不偏不倚，好好善待这个身躯，没有了身体，就等于失去了一切，修行也就成了空谈，因为修行要了生死，必须借助于“地、水、火、风”四大假合之色身。

学生毕业，就好比农民种庄稼所获得的丰收一样。反过来说，要想获得丰收，就得不断地耕耘，犹如学生要想毕业，就需要坚持学习，学习好比耕耘。没有耕耘，就不可能有所收获，同样不去学习，就不可能有所成就，就更谈不上得到毕业的成果。我们在学习过程中，应当只问耕耘，不谈收获；只要自己付出了艰辛和努力，不管结果如何，便不会感到遗憾。学习的目的，并非仅仅是为了一张文凭，而是为了学以致用，更是为了帮助自己和别人离苦得乐，获得真实快乐、幸福自在的人生，脱离生死苦海，此可谓我们终极“毕业”的趋向目标。

于泰国国际佛教大学，2015年10月10日，星期六



Prerequisites for the meditation

By Prof. Kapila Abhayawansa
(Vice Rector of Academic Affairs)



*I*t is really a pleasure to have this opportunity to deliver a brief Dhamma speech today. You all gathered to this beautiful and charming meditation center today with the intention of practicing meditation. I came to know that you all are the staff members of the Suranaree University. It is an obvious fact that today Buddhist practices are mostly limited to the uneducated normal Buddhist devotees. Therefore, first of all I must say that I am very happy today for the reason that you all are educated people who gathered here with the purpose of practicing meditation.

As we all know, meditation in Buddhism is a means to achieve the cessation of suffering which is the ultimate aim of Buddhism. Suffering which can be identified with ourselves comes into existence as the result of mental defilements. If the meditation is practiced properly, it leads to the eradication of mental defilements as its final results on the one hand and on the other, it overcomes the mental distresses, agonies and depressions which we are experiencing in our day to day life, as its immediate results. Both these aspects of the result of meditation have been emphasized by the Buddha in the introduction of the Satipaṭṭhāna-sutta. Therefore, there is no doubt that the practice of meditation is immensely valuable for the human life.

In the practice of meditation, the most important thing to be remembered according to Buddhism, is the fact that *meditation is not itself a solitary act. It is an act which should be practiced together with some other qualities.* In the Mahācattārisaka –sutta the Buddha has pointed out that there are seven factors which should be accompanied with the mental concentration. Practicing meditation means nothing other than cultivating mental concentration. Therefore, *mental concentration or meditation is a mental act which is supported by seven factors.*

Those who wish to achieve the expected results from the meditation must necessarily think of the supportive factors of the proper meditation without which meditation would be for nothing. That is the reason why in the Buddhist path of liberation, which is known as Noble Eightfold path, mental concentration (sammāsamādhi) is occupied in the eighth place after seven factors. All other preceding factors become supportive factors or in other words, prerequisites for the meditation. *If the meditation is not led by those prerequisites or preconditions, it cannot be a Buddhist meditation which can give rise to the cessation of suffering.*

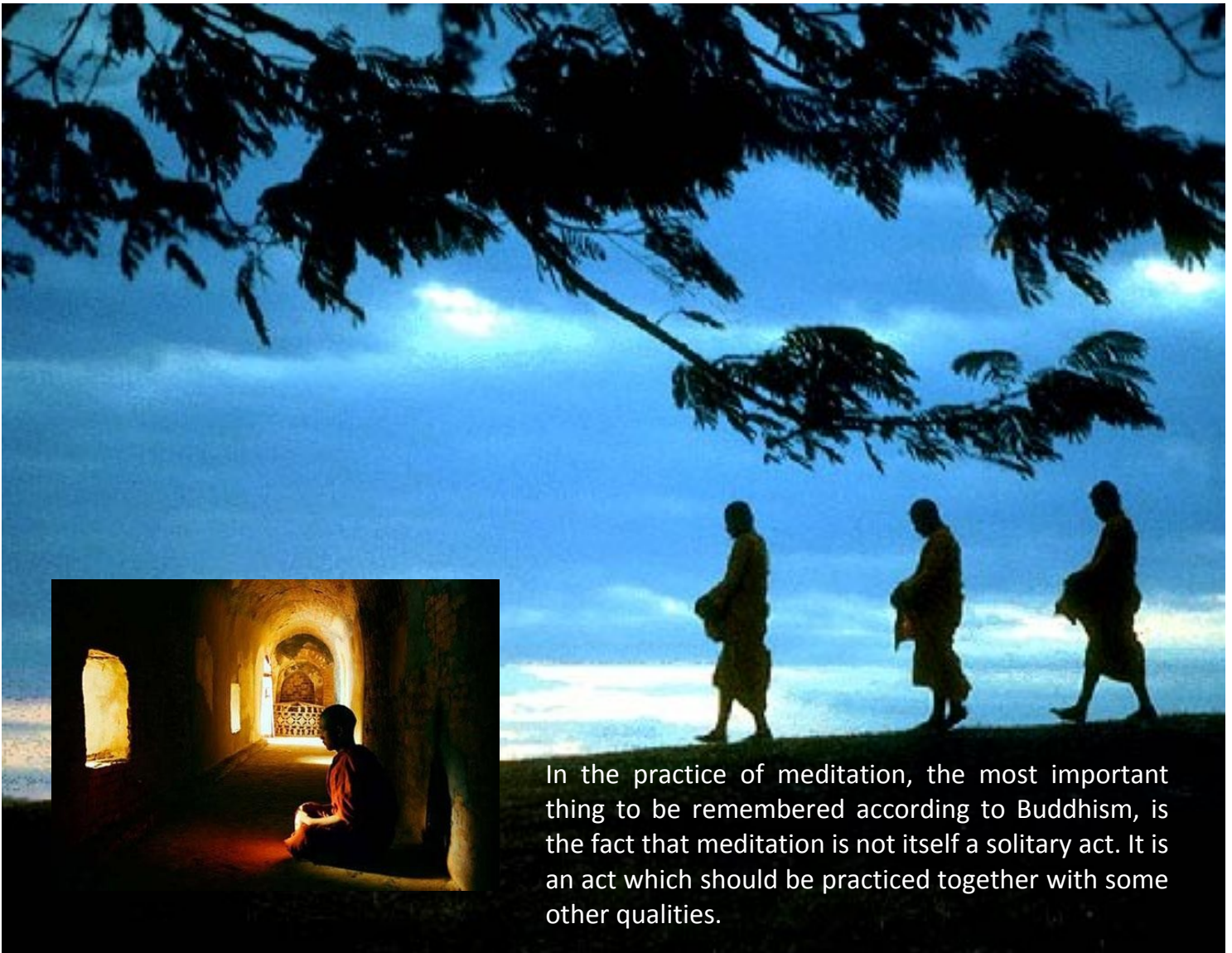
Amongst seven prerequisites, *Right view is considered to be the most prominent and leading factor as it is the forerunner of all other remaining factors.* Without Right view it is impossible to have other following factors for the reason that they all arise as the result of Right view. Though the Right view is defined in different ways in Buddhism, the main characteristic of it is the understanding of the truth of the world. According to Buddhism, *the truth of the world is nothing but the conditional existence which manifests through three characteristics namely, impermanence (anicca), suffering (dukkha) and soullessness (anatta).* Understanding of these characteristics of the truth constitutes in the mind. Right aspiration (sammāsaṅkappa) which can be analyzed into three kinds of aspiration namely, renunciation (nekkamma), good will (avyāpāda) and non-violence (avihiṃsā). These three aspirations necessarily imply respectively, being free from lust, ill will and cruelty.

Right speech (sammāvācā) and Right actions (sammākammanta) and Right livelihood (sammāājīva) can be considered as the external manifestation of inner qualities of threefold Right aspiration without which nobody can expect the purity of words, actions and livelihood.

Above mentioned five factors of Noble eightfold path are coming under two main divisions namely knowledge or understanding (paññā) and conduct or morality (sīla). While Right view and Right aspiration represent the knowledge or understanding of the practitioner of meditation, Right speech, Right actions and Right livelihood together constitute the aspect of conduct. According to the Buddha, knowledge and conduct are the concomitant factors. Once the Buddha advocated that *whenever there is conduct there is knowledge and wherever there is knowledge there is conduct (yattha sīlaṃ tattha paññā yattha paññā tattha sīlaṃ)* and further, the Buddha has emphasized that the *knowledge is purified by the conduct and conduct is purified by the knowledge (sīla paridhovitā paññā, paññā paridhovitā sīlaṃ).*

In the Noble Eightfold path factors coming under knowledge and conduct are quite conducive for a practitioner to have a persistent effort for the cultivation of the wholesome state of mind and overcome the unwholesome state of mind. This persistent effort is called Right effort (sammāvāyāma) as it is directed in the proper way which can yield the suitable background for the Right mindfulness (sammā sati). Right mindfulness is the immediate supportive factor for the Right concentration. It is the mindfulness that keeps the mind firmly on the object of meditation without letting other objects enter into the mind. In other words it is the unbroken attentiveness to an object. Then only the practitioner of meditation can have the one pointedness of the mind which is called sammāsamādhi or Right concentration.

The forgoing explanation reveals the fact that the meditation becomes successful and leads to the aim when it is practiced together with its prerequisite factors. Therefore, *negligence of the factors which support and condition the meditation makes the practitioner away from the expected result of the meditation.*



In the practice of meditation, the most important thing to be remembered according to Buddhism, is the fact that meditation is not itself a solitary act. It is an act which should be practiced together with some other qualities.

Sharing of experience on 2nd AEC Conference

By Swe Swe Mon (MA 2 student)

I am grateful for the opportunity to share my experiences during the 2nd AEC International Buddhist conference themed "Buddhist Social Work and Education in AEC" which was held on July 26, 2015 at Than Hsiang Temple in Penang, Malaysia. As an MA student of IBC, I presented my work titled "Theory and Practice of Buddhist Monastic Education in Myanmar" under the Buddhist Education panel.



All the information regarding with the Buddhist Social Work and Education in the ASEAN region was shared by 17 paper presenters of 7 ASEAN countries (Thailand, Malaysia, Myanmar, Cambodia, Singapore, Vietnam, and Indonesia). All the presentations were followed by an interactive question and answer section between presenters and attentive audiences. It was then be summarized by two moderators. In accordance with the aim of the conference, the significance of sharing knowledge and establishment of harmony and friendship amongst the ASEAN community is the success of this conference as stated as the objective of the organizing committee.

Not only had we gained these experiences from the conference but also the experiences about the social work served to the society by Than Hsiang Temple through an excursion led by Venerable Wei Wu. According to the teachings of the Buddha, Than Hsiang Temple has shown its endeavours to propagate loving-kindness, compassion, wisdom and peace in the community. Moreover, we had the chance to experience Penang, which is now a UNESCO world heritage site by sight-seeing around the town and visiting some famous places and temples. It will not be a complete sharing if I do not mention the delicious vegetarian food arranged by Than Hsiang Temple.

My honor and appreciation goes to the Than Hsiang Temple and the International Buddhist College which are the sponsor and organizer of this 2nd AEC International Buddhist Conference.



By Chhen Sela
(MA 2 student)

I is with great pleasure that I am to writing to express the feeling of Joy and Peace for the 2nd International Buddhist Conference held in Than Hsiang Temple, Penang, Malaysia.



The conference obviously promoted peace, harmony and development for the benefit of the many. The themes, Buddhist Education and Social Work, were indeed crucial for us as Buddhists to learn and practice peacefully in our daily life. I personally learn a lot not only from the conference, but also from Than Hsiang Management and Service Team.

In this contemporary world, human beings are encountering many difficulties and challenges which are not easy to eradicate. The main causes are nothing new: greed,



hatred and ignorance. I would like to emphasize the significance of the teachings and wisdom of the Buddha for strengthening and promoting peace across the world, on the basis of respect and equal dignity as being carried out by Than Hsiang Temple as well as other Buddhist Organizations. Than Hsiang Temple undoubtedly endeavors to spread the Buddha's message of compassion, wisdom and peace in society and engage tirelessly in serving human beings.

I am pleased with the organization of this 2nd International Buddhist Confer-



ence. Buddhist people can get the knowledge and understanding of the teachings of the Buddha essence, which is not only worthy to Buddhists but also to human-kind worldwide. And this effort to spread and publicize the nonviolence doctrine of the world, should be highly appreciated by all Buddhists in the world.



Vision & Mission

Policy:

The International Buddhist College (IBC) is established as an international institution of higher learning with the policy of providing quality Buddhist education that is comprehensive with in-depth understanding of different Buddhist traditions and promoting the understanding, knowledge and development of these traditions to its students.

Vision:

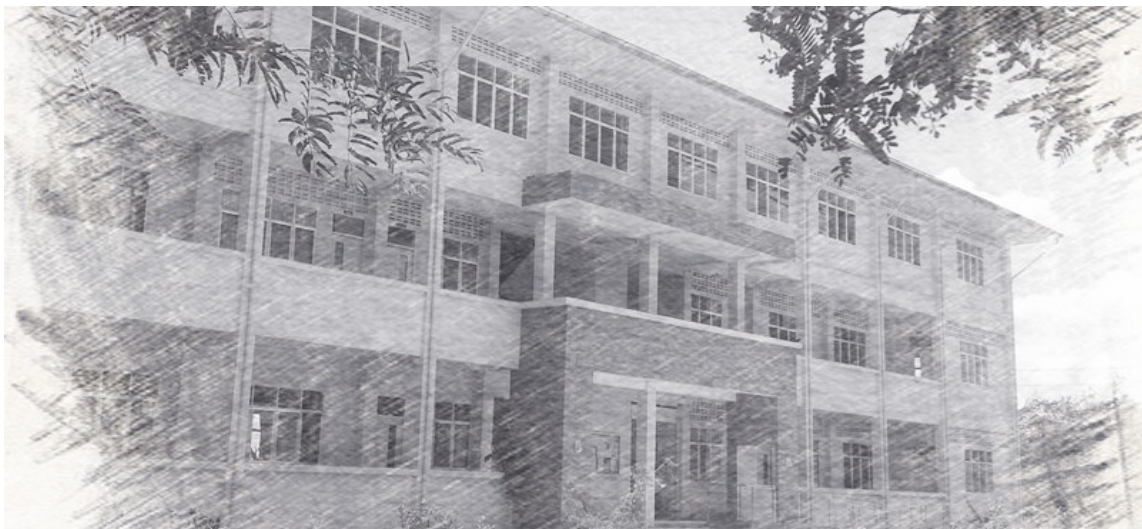
IBC envisions itself as an international institution of higher learning

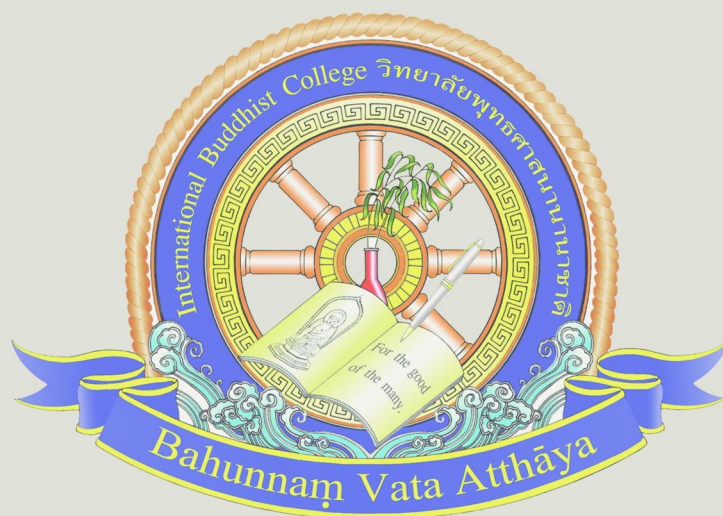
- offering quality Buddhist education within a spiritually dedicated, non-sectarian, modern and scholastic environment;
- providing students at undergraduate and later at graduate levels a unique opportunity to acquire a comprehensive and in-depth study of Buddhism while promoting knowledge and understanding of different Buddhist traditions;
- seeking to combine the continuous inculcation of Buddhist spiritual values and the rigours of academic scholarship and a healthy appreciation of the richness and diversity of Buddhist traditions.

Mission:

IBC has the mission to train its students to

- acquire communicational knowledge and skills in promoting Dharma duta work;
- acquire basic skills in doing academic research;
- have deep understanding and appreciation of the richness of different Buddhist traditions;
- be competent in the use of English in teaching the Dharma.





For the Good of the Many

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