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**Difficulties in Buddhist-Catholic Marriages:
A Case Study in Ho Chi Minh City
and Dong Nai Province, Vietnam**

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[Abstract]

Buddhism and Roman Catholicism are the two largest religions in Vietnam, and Buddhist-Catholic marriages are quite common amongst the Vietnamese. However, religious differences have created difficulties for many Buddhist-Catholic couples. The paper examines the difficulties and disagreements found in Buddhist-Catholic marriages in Ho Chi Minh City and Dong Nai province. Basing on a survey conducted on 167 Buddhist-Catholic couples, the study investigates the difficulties that Buddhist-Catholic couples have experienced, and the ways in which they have dealt with disagreements, particularly those over religious matters. This paper argues that initial parental disapproval, obstacles resulting from the regulations of the Catholic Church, pressure to convert in order to get married, disagreement on which religion to practice at home, disagreement over children's religious upbringing are among the most common difficulties that Buddhist-Catholic couples come against in their marriage. Those difficulties which are caused by the couples themselves, as well as by their families and religious regulations (i.e. of

the Catholic Church) on inter-faith marriage, can lead to separation or divorce. Drawing on the analysis of the survey data, the study also provides suggestions for Buddhist-Catholic couples, highlighting the importance of ancestor worship.

Keywords: Difficulties, Buddhist, Catholic, Marriage, Ho Chi Minh City, Dong Nai.

Introduction

Vietnam, a Southeast Asian country located at the crossroads between two ancient civilizations, India and China, has had ample opportunities to absorb ideas, cultures, and religions from foreign countries. Many major religions in the world have flowed into Vietnam in turn. These are Buddhism, Confucianism, Taoism, Catholicism, and Islam (Nguyễn Hồng Dương,¹ As a multi-ethnic and multi-religious nation, Vietnam has even been called the ‘museum of religion and religious beliefs’.²

In the historical process of religious change in Vietnam, most of the main religions and some new religious movements have survived well and are being developed, while some indigenous religions and beliefs have become less influential and even totally disappeared. For instance, Buddhism, Confucianism and Taoism entered Vietnam very early (from the 1st century to the end of the 2nd century). They have had a strong influence on the Vietnamese culture and people’s lifestyle in spite of the various vicissitudes they have undergone throughout history. Catholicism also encountered difficulties in the early days when missionary work began, but the number of adherents is now increasing rapidly. The arrival of Protestantism was considerably later than those of the other exogenous

¹ For more on the religions practiced in Vietnam, see Nguyen Hong Duong, *Diversity of Religion in Vietnam*. <http://www.vjol.info/index.php/RSREV/article/view-File/9636/8887>

² Trương Hải Cường, *Một Số Vấn Đề Tín Ngưỡng Tôn Giáo ở Việt Nam Hiện Nay (Some Issues of Religious Belief in Today’s Vietnam)*, Hà Nội: Nhà xuất bản Chính Trị Quốc Gia, 2012, p.10.

religions, in the late nineteenth and early twentieth centuries. At present, it has less influence in the public sphere than them, because the growth of Protestant believers is mainly found among minority peoples living in highland regions. Hinduism and Islam were introduced to Vietnam rather early, around the end of the tenth century and the beginning of eleventh century, but adherents of these two religious groups are associated with the Cham ethnic-minority people, living in the south-central coastal area and in the west-east (Mekong Delta) of the country.³

Although there are various religions and indigenous traditions practiced in Vietnam, this paper mainly focuses on Buddhism and Roman Catholicism, because, in term of numbers, they are the two largest religions in the country today. Their adherents exist in all regions of the country from North to South. Buddhist-Catholic marriages are quite common amongst the Vietnamese.

In contemporary Vietnam, Buddhist-Catholic marriages are fairly common, especially among young people. Buddhist-Catholic couples can flourish in marriage and enjoy a beautiful family life. However, there are number of potential problems that they may face and need to overcome before and after their marriage. These include disagreements over issues of general lifestyle and values, as well as those concerning religious matters. This may happen to any couple, regardless of their religious background, i.e. whether they are Buddhists, Catholics, Protestants, Muslims, Caodists, ancestor-worship practitioners, or even atheists. However, in the contemporary Vietnamese context, Buddhist-Catholic marriages tend to be a serious concern for the families and communities involved, as this can lead to dissensions and conflicts between them.

The paper, therefore, examines problems surrounding Buddhist-Catholic marriages in contemporary Vietnam. It focuses on two places in the South,

³ The Socialist Republic of Vietnam, *Religion and Policies Regarding Religion in Vietnam*, Government Committee for Religious Affairs of Socialist Republic of Vietnam, Hanoi, pp.3-43.

Ho Chi Minh City and the Dong Nai province. This is because the number of Buddhist-Catholic marriages in Vietnam in general and in Ho Chi Minh City and Dong Nai province in particular has been on the rise.⁴ These two places have significant populations of both Buddhists and Catholics and have witnessed a long history of relations between the two religious communities. Differences of teachings between Buddhism and Catholicism, and between practices of Vietnamese Buddhists and Catholics in the past, have created difficulties and complications in their marriages.

Research Objectives

- To present an Overview of Buddhist-Catholic Marriage in Vietnam
- To investigate major difficulties that Buddhist-Catholic couples experience in their marriage.
- To provide some suggestions for Buddhist-Catholic couples.

Research Methods

The paper employs the method of case study based on fieldwork. It is an in-depth study of a particular situation which brings us to an understanding of a complex issue or object. ‘The case study emphasizes detailed contextual analysis of a limited number of events or conditions and their relationship’⁵. The present case study is a research of Buddhist-Catholic marriages in Ho Chi Minh City and Dong Nai province, Vietnam. In addition, the method of ethnography is also applied to the research. This is a necessary method which makes the study clearer and more specific. Ethnographic research is an essential means for the researcher ‘to study

⁴ This is based on the statistics of the Catholic Vietnamese Church about inter-faith marriage in Ho Chi Minh city and Dong Nai province, which shall be mentioned in later chapters.

⁵ S.K. Maangal and Shubhra Mangal, *Research Methodology in Behavioural Sciences*, PHI Learning Private Limited, Delhi, 2013, p.191.

an intact cultural group in natural setting over a prolonged period of time'⁶. By this, the researcher describes, analyzes, and interprets a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time⁷.

Data in this research were collected by two methods of data collection: documentary research and interviews. Regarding the interviews, the researcher interviewed two groups of people from each religion. Through in-person interviews, the researcher was able to get raw data from the respondents' answers, which reflects their own experience on what the study aimed to ascertain. The interviews are semi-structured: the researcher asked questions that had been prepared in advance. However, other questions were also asked when deemed necessary. By doing so, the researcher could directly discuss with them about essential issues related to the research questions and obtain additional information that allowed for a more detailed analysis of their situations.

An Overview of Buddhist-Catholic Marriage in Vietnam

Inter-faith marriages were very rare in the early history of Buddhist-Catholic relations in Vietnam. In the traditional society, influenced by the feudal system, hierarchy within the family was extremely important. This meant that marriage was conceived of as an alliance between two families, rather than two individuals, and was typically arranged by parents and elderly members of the family.⁸ The similarity of religious and social backgrounds between the bride and bridegroom's families was the primary consideration of the marriage.⁹ It was unacceptable to give their children in marriage to a person of another faith. This was because

⁶ Ronald C. Marrtella, J. Ron Nelson, Robert L. Morgan, and Nancy E. Marchand-Martella, *Understanding and Interpreting Educational Research*, The Guilford Press, New York: 2013, p. 335.

⁷ John W. Creswell, *Qualitative Inquiry Research Design: Choosing Among Five Approaches*, University of Nebraska, Lincoln, 2013, p.90.

⁸ The traditional marriage practice will be discussed in more detail in the next chapter.

⁹ Pham Van Bich, *op. cit.*, p.105.

marrying a person outside of their own faith, for them, was tantamount to losing the family tradition. The perceived incompatibility of marriage between Buddhists and Catholics in the past is a particularly significant factor in the former generations' lack of sympathy towards interfaith marriage, resulting in the rare occurrence of Buddhist-Catholic marriages before contemporary times.

The first recorded case of a Buddhist-Catholic marriage in Vietnam took place only 80 years ago, in 1934. It is virtually the only example of a recorded Buddhist-Catholic marriage before the contemporary period. The marriage was between a Vietnamese Buddhist emperor Bao Dai and a Roman Catholic woman. Born Nguyen Phuc Vinh Thuy, Bao Dai (*Keeper of Greatness*) was the thirteenth emperor of the Nguyen dynasty, and the last emperor of the feudal system of Vietnam. Throughout the history of imperial dynasties of Vietnam, this is an extremely rare case in which a Vietnamese king married a person of a different religion.

Bao Dai's example is highly relevant to the present study, because it shows a typical set of difficulties that accompany marriages between people of different religious faiths on political, cultural, and religious levels in Vietnam. His case is also extremely important in that it paved the way for the practice of inter-faith marriage among the Vietnamese. Following their marriage, the Roman Catholic Church made considerable changes to its attitudes toward inter-faith marriage, and started issuing dispensations (permission for interfaith marriage) in Vietnam.

There are no statistics of marriages between Buddhist and non-Buddhists in Vietnam, but statistics are available for marriages between Catholics and non-Catholics in general. According to the records kept by the Vietnam Catholic Church, the number of marriages between Catholics and non-Catholics has increased particularly after the Second Vatican Council, when it officially allowed its adherents to marry non-Catholics. Although there are many people who marry without converting, new converts for marriage are also large in number. Within 80 years since the case of King Bao Dai, the number of marriages between Catholics and non-Catholics in

Vietnam has reached almost 67,780 in 2007¹⁰. According to the statistics announced by the Church in 2006, the number of converts to marry Catholics is 31,576, accounting for 1/5 of new converts in the whole country.¹¹ The number of new converts to marry Catholics in 2007 is 67,780. For the period of 2000-2008, the average number of converts per year is about 35,000 people, among those, 80-90% converted to Catholicism in order to marry a Catholic.¹² This statistic does not say specifically how many of them are from Buddhist-Catholic marriages. However, it can be surmised that given the drastic increase in marriages between Catholics and non-Catholics, and the sheer size of Buddhist population in the country, those between Buddhists and Catholics has also increased considerably.

Major Difficulties in Buddhist-Catholic Inter-marriage and the Ways that those Couples Deal with Them

Based on information and data from the 167 respondents, this section discusses major difficulties that have been experienced in Buddhist-Catholic marriages in the South Vietnam in general, and in Ho Chi Minh City and Dong Nai province in particular. It will examine the difficulties accompanying Buddhist-Catholic marriage in two stages including pre-marriage and post-marriage. The discussion first deals with initial parental resistance and obstacles resulting from the regulations of the Catholic Church on inter-faith marriage, the two first common difficulties of pre-marriage. It will examine the reasons for parental disapproval to their children's inter-faith marriage, the ways in which the children (i.e. the couple) attempt to deal with this problem and the consequences of which those couples have experienced in their marriage without parents'

¹⁰ Phạm Huy Thông, *Sự Giao Thoa giữa Đức Tin và Văn Hóa Dân Tộc* (Catholic Lifestyle: the Interference between Faith and national Culture), <http://vietcatholic.com/News/Html/83171.htm>.

¹¹ Phạm Huy Thông, *op.cit.* <http://btgcp.gov.vn/Plus.aspx/vi/News/38/0/240/0/2279/>.

¹² Lm. Antôn Nguyễn Ngọc Sơn, *Nhìn Lại Sứ Mạng Truyền Giáo trong 50 Năm và Hướng đến Tương Lai* (Looking back the Mission within 50 years and forward to the future), <http://www.catholic.org.tw/vntaiwan/09news/9news246.htm>.

approval. Besides, it also discusses the obstacle about regulations of the Catholic Church on inter-faith marriage that the couples faced in their pre-marriage stage. This is followed by an analysis of the common difficulties of the post-marriage state, discussing disagreement on religious practices, disagreement over children's religious upbringing, separation, and dissents at the end of life, particularly disagreement on the proper method of funeral.

Initial Resistance from Parents and Relatives

Usually, the first and the most common obstacle that Buddhist-Catholic couples encounter is resistance from their parents and relatives. The responses to the question "*Did either of your parents oppose your marriage when they knew that you intend to marry a person of different religion?*" shows that the majority (61%) of the respondents faced their parents' and relatives' disapproval to their decision:

Yes: 102 (61%)

No: 31 (18%)

Not oppose but not support: 43 (21%).

The major reason for this is that, in Vietnam, young people are increasingly open-minded about matters of religion, whereas their parents and relatives, who belong to an older generation, can be conservative in terms of religious beliefs. People usually live in religious communities where they grow up with their fellows who have the same belief as them. Therefore, the parents prefer to have their children married to one from their own religious community or at least have the same religion.

It was no problem if their relationship was merely friends. But once that friendship developed into a romantic relationship and the couple has started to think about marriage, they had possibly faced the first and most common difficulty, that is, initial resistance from parents and relatives. In Vietnam, neither Buddhist nor Catholic institution prevents their followers

from marrying the person of a different religion. Thus, the resistance seems to derive from the couple's family and relatives. The initial difficulty in the early stages before their marriage was not caused by the couple themselves but it frequently came from their parents and relatives. In marriage, the children today are not obedient to such a degree that '*Cha mẹ đặt đâu con ngồi đó*' (wherever the parents want the children to sit, the children will sit there) like their parents' generation had been.¹³ However, the Vietnamese has traditionally valued filial piety, respecting their parent's advice. To a certain extent, the children therefore should obey their parents and the elderly members of their family.¹⁴ Both Buddhists and Catholics also attach much importance to respecting ancestors and parents. They always express utmost respect to their parents and do not want to upset them. The children must obey elderly's instructions and get parents' permission to get married. The Vietnamese usually say 'we can get another wife or husband but not another mother or father'. Hence, it would be quite awkward if parent disapproved their children to marry people of different faith.

As is seen from the results above, the rate of Buddhist-Catholic marriages which were usually opposed by the parents and relatives in Vietnam are quite high. The respondents provided various reasons for the parents' objections. Commonly cited reasons include them, devout religious family, preventing their children's marriage from divorce, essential role of the son in the Vietnamese family, incompatible age, and prejudice against other's religion.

Obstacle on Regulations of the Catholic Church on Interfaith Marriage

Having dealt with objections of parents in the family, the next difficulty that Vietnamese Buddhist-Catholic couples encountered is that accompanying the regulations of the Catholic Church on inter-faith marriage,

¹³ Phm CDn Sn, Nguyn Minh Tin (ed), *Dng V G Chng: HDn L vā Nghi Thc (To Marry Somebody off: Wedding Ceremony and Its Rites)*, Nhà xut bn Tng Hp H Chí Minh, 2005, p.36.

¹⁴ Result of Nation-wide Survey on the Family in Vietnam 2006, Hanoi, 2008, p.28.

particularly the requirement for the non-Catholic partner to conform to Catholicism. Of the 167 respondents, 73 said they had been in this situation. If either the Buddhist or Catholic side doesn't want to convert to their partner's religion; each person gets to retain their own faith. However, regulations of the Catholic Church, specifically the one concerning the special permission the couple should obtain to enter into inter-faith marriage, could create tension for the Buddhist side. According to the regulation of the Catholic Church, in order to marry a Catholic, the couples are first required to get a special permission from the local bishop. In addition to this, the Buddhist side also has to attend the marriage preparation classes. In principle, their wedding ceremony must be held at church. A few cases have been done at home but it must be carried out according to Catholic rite and presided over by a priest. This has put many Buddhist-Catholic couples in a dilemma between the Church and non-Catholic families.¹⁵

The regulations that Buddhist partners should attend marriage classes and that their wedding should be held in a church tend to dissatisfy many Buddhist families as well as the partners themselves. Buddhist partners, unless they have agreed to convert to Catholicism, are not usually interested in learning Catholic teachings, even if that is needed to get married to a Catholic. Buddhist parents, on their part, are not interested in participating in particular Catholic rites in a church since they are Buddhists. Thus, some Buddhist parents and relatives sometimes decide not to attend the part of their children's wedding ceremony that takes place at church. They only join in the customary wedding ceremony that is held at home, which involves the practice of paying tribute to family ancestors.

It is also important to note that obstacles in inter-faith marriages sometimes arose, not because of the regulations of the Catholic Church themselves, but because of the perspective of a certain priest who is in charge of advising the couple regarding their marriage. A Catholic dignitary at Ho Chi Minh City Archdiocese, said "in the diocese of Xuan Loc of Dong Nai province, some priests still keep a rather strict point

¹⁵ See more in Tran Duy Hieu, *op.cit.*, chapter 3, pp.86-7

of view on giving special permission for inter-faith marriage. This is because some Buddhists who have a favorite view on Communism usually show strong reactions from which they would never convert to Catholicism in order to marry a Catholic. Correspondently, some priests had no sympathy for such an attitude, and they did not give special permission”.¹⁶ However, as mentioned above, the current Church regulations do not require a Buddhist to convert to Catholicism in order to marry a Catholic.

According to Catholic teachings on inter-faith marriage, by marrying without the special permission, a couple is directly setting a bad example. And by participating in the wedding ceremony of such a couple, Catholic participants are indirectly making a bad example.¹⁷ As Rev. Do Duc Luc, a Catholic dignitary at Xuan Loc diocese said “these Catholic participants in such a wedding celebration would bear the sin of ‘*vạ*’ (involvement). As a punishment, those who have attended such a wedding ceremony would not be allowed to take the Holy Communion for several months. This punishment is still strictly applied in Dong Nai province, but not in Ho Chi Minh City.¹⁸ Of the 86 respondents who have been married in Xuan Loc diocese of Dong Nai province, 11 were in such a situation. Their wedding took place outside church without the special permission. Therefore, most of Catholic guests, and even their parents and close relatives did not come to the ceremony share the newlywed’s joy. They were also reluctant to maintain contact with the newly-married couple because they were concerned about being accused of involvement.

This seems to happen only in Catholic communities. 11 respondents found themselves in this situation and all of them are Catholics. Due to getting married to a person of a different religious faith, without parental approval or the special permission from the church, some newly married couples were pushed away from the Catholic community. This behavior mostly

¹⁶ Researcher’s interview with a Catholic priest at Ho Chi Minh, 29th March 2015

¹⁷ See in the Catholic Law no. 1086 and 1108

¹⁸ Researcher’s interview with a Catholic priest at Xuan Loc diocese, Dong Nai, 20th April 2015

has happened in Xuan Loc Diocese of Dong Nai province, where Catholic adherents have still been afraid of the sin 'vạ' (involvement).

Disagreement of Religious Practices

Another disagreement that Buddhist-Catholic couples sometimes encountered in their marriage is on whether Buddhism or Catholicism would be dominant in their family, and if so, which one. Normally, at first the husband's religion would dominate in the family since the newly-married couple had to live with the husband's family for a period of time. However, when the newly married couple moves to a separate house of their own, they start to notice more differences in their religious practices, i.e. between Buddhism and Catholicism. Out of the 167 respondents surveyed, 63 said that they had experienced this difficulty in their marriage.

One of the common disagreements over religious practices between the two persons is whether the altar is to be set up to worship Buddhas¹⁹ or Jesus Christ²⁰. It would be no problem if both the husband and the wife professed the same religion. But, if the couple had agreed to retain their own faiths, how to set an altar in their house sometimes created a difficult situation, since each person only wanted to worship the main object(s) of worship in his/her own religions, that is, Buddhas or Jesus Christ. This issue was dealt with in four different ways, namely, setting an altar in accordance with the husband's religion, setting altars for both religions, not setting up an altar at all, and replacing the existing altar for a new one after their partner passed away.

- Setting only an altar for the main object of worship in husband's religion (39 respondents)

- Setting up two separate altars in the same house, one reserved for worshipping Buddhas, and the other reserved for worshipping Jesus Christ (5)

¹⁹ Apart from worshipping the historical Buddha, Gotama, Vietnamese Buddhists also worship Amitabha Buddha and Avalokitesvara (Guanyin) at home.

²⁰ Beside Jesus Christ, Vietnamese Catholics also worship the Mother Mary

- Not setting an altar for worship (3)

- Replacing the existing altar for a new one for with the main object of worship in the wife's religion after the husband died (11 respondents)

The responses show that, in the Vietnamese family, whether the couples live in the same house with the husband's family or have been lived in a separate house, the husband's religion tends to dominate over the wife's one. Setting up two separated altars in the same house sometimes happened, but placing both the Buddha and the Jesus statues on the same altar was unseen.

What is notable is that some female respondents said that they have replaced the initial altar set up in accordance with the husband's religion with a new one for the wife's religion, after the husband passed away (11 respondents). In these cases, the husbands kept their promise to the conditions regulated in the special permission, so that they let their wives and all children or one of them to adhere to Catholicism despite they strongly remained in Buddhism. But there was only one altar for worshipping the Buddha in their house. So, after the husbands died, the wives would replace that existing altar for a new one for worshipping the Jesus Christ.

In seriously cases, after a long time living together and experiencing many instances of such disagreement, some Buddhist-Catholic couples sometimes ended up criticizing the religion of each other. They brought up the two religious founders and their teachings in a conversation in negative ways, to hurt each other. Out of how many respondents, 5 said they had experienced such a serious disagreement.

Disagreement over Children's Religious Upbringing

Disagreement over children's religious affiliation and religious education is one of the most common causes of strife in Buddhist-Catholic marriages. Having overcome obstacles of the parents' strong disapproval and of the Catholic Church's regulations on inter-faith marriage, many couples were able to get married with the congratulations of many people. But

after a few years of living together, the real task of building a successful marriage would begin, and frustrations start to set in, particularly when their children are born. The religious identity of the children, the appropriate time for deciding the children's religious identity, and who is going to decide the religious identity of the children are always main issues leading to quarrels between the two people.

The following are the responses to the question “*Which religion do your children profess?*”.

- Buddhism: 27
- Catholicism: 98
- Both religions: no
- No religion: no
- Other choice: 42
 - One child professed the father's religion and one child professed the mother's religions: 14
 - let the children decide their own faith when they group up: 17
 - Not yet decided: 11

The issue of children's religious identity is easily settled if either the husband or the wife converted to the partner's religion before or during marriage. The couple would profess the same faith, and the children therefore would believe in their parent's one.²¹ Out of the 167 respondents, 86 had the same religion as that of their partner, and hence made their children follow their common religion.

However, in cases where the parents stuck to their own religions, the problem of deciding the children's religion was much more serious. Among the 71 respondents who said each person remained with one's own religion, 43 had disagreement concerning the children's religious identity and 28 easily agreed on the matter. Out of the 43 respondents who had disagree-

²¹ According to Midgely, ‘our relationship with religious belief has been influenced by our family, since we are product of our upbringing. Therefore, our spirituality is a product of our family of origin.’ (John M. Midgely, *Decision to Love: A Marriage Preparation Program*, Connecticut: Twenty-Third Publications, 2003, p.109-110 .

ment concerning the children's religious identity, 29 made their children follow their own religion, followers of Catholicism tend to this more often, 14 let one child profess the father's religion and the other child the mother's religion. They did this because on the one hand the Buddhist partners tried to keep their promise with the Catholic partners that letting their children to be baptized; on the other hand they wanted to have one child who can preserve the family tradition, worshipping ancestors later. If there are more than two children, normally at least one child profess Buddhism and the rest children follow Catholicism.

Typically, the Buddhist partner who decided to remain Buddhist did not keep their promise to join the Catholic partner in the children's religious upbringing in accordance with the special permission. Instead, they attempted to teach Buddhism to their children and make them worship the Buddha with them. On the other hand, the Catholic partner has an obligation to do everything in his or her power to raise the children in the Catholic faith. Thus, both the husband and the wife, whether they are Buddhist or Catholic, would be interested in imparting aspects of their own religion to their children. They wanted to teach the children about their own religious traditions. Both wanted their children to participate in events and holidays associated with the religion they themselves are part of. Neither wanted to make concessions to their partner in this regard. In some cases where the parents have stuck to their own religions the religious affiliation of their children was decided in such a way that one child followed the father's religion, and one child followed the mother's one. Normally, the son was asked to profess his father's one if the father was a Buddhist. This is because, the son, particularly the eldest one, was regarded as the person who will have to undertake the role of worshipping family ancestors as well as upholding the family tradition. If the father is Catholic, it is expected for the son to follow his father's religion, since in the Vietnamese context, 'men have more right than women'. Out of the 14 cases in which one child professed the father's religion and one child professed the mother's religion, 12 established a clear distinction between the Buddhist members and Catholic members of the family in terms of religious activities; the Buddhist parent and one child would sometimes go to temple on special

Buddhist events, while the Catholic parent and the other child regularly go to the church on Sundays. Only 2 respondents stated that they sometimes joined the activities of the other religion.

The result shows that the total number of children who professed in Catholicism was also bigger than that of children who professed in Buddhism. It might be attributable to the following reasons. First, as stipulated in the Catholic Church's regulations concerning the granting of the special permission, both Buddhist parent and Catholic one have to promise to raise their children in the Catholic tradition²². Second, there were more women than men who converted to Catholicism in marrying their Catholic partner. The third reason, which is related to the previous one, is that women tend to follow the husband's religion in raising their children²³. The last reason is that when a child is born, he/she would be baptized in Catholic tradition, following the Church regulations. It means that such a child was identified with the Catholic faith right from the start. This is well reflected in the survey result quoted above: 98 children were baptized in the Catholic tradition when they were born.

While the majority of respondents have decided their children's religion to be either Catholicism or Buddhism at an early stage of their lives, some have dealt with the issue of children's religious identity in a different way. They are willing to let their children decide on this matter when they grow up. Among those who chose the option 'other', 17 respondents said they will 'let the children decide their own faith when they grow up', and 11 respondents said that they haven't decided yet since they do not have any children yet, so they haven't thought about their religious identity.

The respondents who gave the children the right to determine their religious faith mostly come from better educated background, and a good standing in society. Due to their good educated background, they think about religious issues more open-mindedly, they don't care much about

²² See more detail about the special permission in Tran Duy Hieu, *op.cit.*, Chapter 3, p.85.

²³

religious differences, but the true love is more important to them. So they usually resort to each person retaining their own faith, and respecting the partner's religion. In other words, good education and respect are the factors that made them decide to let their children choose for themselves at a later time. Thus, it is better that the parents should leave the children the freedom and right to follow the religion that they like best. It is the same as marrying. Parents' decision on their children's religious identity from their early age is not different from the problem of arranged marriages which more common in former times, but isn't supported by the Vietnamese young today.²⁴ Drawing from the experience on the problem of arranged marriage, the parents should play the role as the counselor who gives advices and informs good things of each religion, and then let them to decide the faith for themselves.

Separation Due to Religious Differences

One of the biggest difficulties that Buddhist-Catholic couples that can encounter in their marriage is the problem of separation or divorce. According to the responses obtained, some Buddhist-Catholic marriages did not work because in addition to social reasons such as adultery, disagreement over money, incompatible personalities, and/or family violence. The couples could not overcome the above-mentioned disagreement on religious difference, and that led to separation or divorce. This creates an extremely difficult situation for them and their families, because the Vietnamese are inclined to attach significance to the family repute, conjugal affection, and particularly ties between parents and children. In some cases, in order to avoid bringing disrepute to their family, although the married life was breaking up, the couple still lived together. This may be the reasons why many couples who are in difficult marriage do not choose to divorce. Some couples have lived separately without a legal divorce since they were afraid that divorce would have negative impacts on their children. Others would obtain a legal divorce in court, but, notably, they would never raise the reason of different religion for their divorce. Furthermore, divorce is not supported by either religion and or its

²⁴ See in Tran Duy Hieu, *op.cit.*, chapter 2, p.47.

community as a whole. Buddhism does not specifically prohibit divorce, but does not support it, either.²⁵ In the Catholic tradition, as mentioned above, marriage is a lifelong commitment, and divorce therefore is not allowed. Despite this, there have been a number of cases of divorce of Catholics in general and of Buddhist-Catholic couples in particular. If divorced, Catholics usually no longer go to church. Therefore, the Church does not know the actual situations surrounding the divorce of its followers; it does not have the statistic of inter-faith marriages which end in divorce.

Dissents at the End of Life

Difficulties and problems in Buddhist-Catholic marriages are not only encountered before and during early periods of marriage when raising children, but also appeared when either the husband or the wife, particularly those who converted to their spouse's religion for marriage, got older or was nearing the end of life. According to the survey result, 9 respondents, including 5 ex-Catholics (1 converted to Buddhism and 4 gave up Catholicism but did not convert to Buddhism) and 4 ex-Buddhists were in this situation. However, ex-Buddhists and ex-Catholics experienced this kind of difficulty in rather different ways.

As for ex-Buddhists, if the husband was a Buddhist and converted to Catholicism, he, towards the end of his life, would usually expresses his desire for one of his sons, particularly the eldest son, to profess Buddhism. In so doing, he would feel secure that at least he had someone who would be in charge of worshipping their family ancestors which would include himself after his death. Faced with the prospect of their spouse's passing, the wife no longer seemed to be very strict about sticking to one (i.e. their) religion as a family; they easily accepted the converts' desires. Thus one child converts to Buddhism before his father's death. This would help the father feel secure on the remaining days at the end of his life.

²⁵ 'If a husband and wife really cannot live together, instead of living a miserable life and maltreating each other by attitude of less respect, offensive, anger, hatred, ect., they have the right to separate and live peacefully' (K. Sri. Dhammananda, *A Happy Married Life, A Buddhist Perspective*. Singapore: Dharma Propagation Division, 1987).

On the other hand, ex-Catholics, at the end of their lives, would feel conscience-stricken and guilty because they had given up their faith in order to get married to their Buddhist partners. Their conscience was troubled between their original religion and the one they had converted to. When they got older, they desired to return to their original religion, Catholicism.

Generally speaking, whether the deceased person has converted back to his or her original religion, there sometimes arises problems after their death concerning what kind of mortuary rites are to be performed for them. There would usually be no problem if the convert had made careful recommendations to their partner and children before dying, for example, that their funeral rituals should be carried out in accordance with their own religion, when they passed away. However, there were several cases in which the convert did not leave any recommendation, and this often led to a serious disagreement between the two families over the method of funeral rites for the deceased. The traditional Vietnamese used to prefer burial to cremation after death²⁶. Buddhists tend to cremate rather than to bury. They believe that if they were buried their soul would be difficult to reborn because of attachment to their physical body. Inversely, Catholics prefer burial because they believe in physical resurrection of the body at the end of time. However, with the today's development of cremation service, especially in urban areas where the burial space is limited and expensive, the Vietnamese Catholics are more inclined to cremate their deceased family members rather than burying them. After cremation, Catholic ashes are usually kept in Catholic churchyards. Buddhist ones are usually kept in temples rather than in cemeteries. So, the disagreement between the two families also included where to bury the convert or where to keep their ashes after cremation²⁷.

²⁶ According to the burial practices of the Vietnamese, after 3 years of being buried in the cemetery, the corpse would be disinterred for reburial in a new place which is their everlasting grave.

²⁷ Nowadays, all parishes in Vietnam have their own churchyard called '*Vườn Thánh*' (Holy Ground) which are only reserved for burying Catholics. As for Buddhism, only a few temples have their own graveyard. Instead, most temples in Vietnam have a separate place for keeping and worshipping ashes and picture of the deceased. Buddhist are permitted to be interred not only in the Buddhist cemetery but also in community one.

Conclusion

Marriage among people of different religious faiths was very rare in Vietnamese society in the past, it has become a common phenomenon in contemporary Vietnam and it is on the increase. Buddhist-Catholic marriages are particularly quite common amongst Vietnamese, since they are the two most common religions in Vietnam. The religious revival in Vietnam since the unification of the nation in 1976 is one of the main reasons for the increase in inter-faith marriages. During the mid and late 20th century, massive migration to the South of Vietnam has made the South highly multi-religious. It is this diverse religious environment that has made inter-religious marriages, especially the Buddhist-Catholic mix, increasingly common. Another factor in the increase of inter-religious marriages in contemporary Vietnam is the changes in the structure of the Vietnamese family. Younger generations have more open-minded attitudes toward love-based marriages, increasingly rejecting arranged marriages, and have come to pay less attention to the differences between religions.

The field study was in the context of Ho Chi Minh City and Dong Nai province in the South where Buddhism and Catholicism are the two most common religions. Through this, a detailed analysis of difficulties of Buddhist-Catholic marriage was given to get a clear picture of inter-faith marriage in Vietnam.

Based on the results from the fieldwork, the study presented difficulties and problems of Buddhist-Catholic couples who have encountered in their inter-faith married lives in contemporary Vietnam. One of the most common difficulties for young Buddhist-Catholic couples was initial resistance from parents and relatives. The major reasons for parents' disapproval of their children's Buddhist-Catholic marriage were: they were devout religious families; Catholic parents wanted to prevent their children's marriage from divorce; Buddhist parents still had prejudice against Catholic acts in the past, so they did not want their children to marry the Catholic; it is the important role of the eldest child in the Vietnamese family that many parents did not allow their oldest child to marry a person of different religion; and some Buddhist parents disapproved their

Buddhist-Catholic marriage because they regarded the couples' ages to be incompatible with each other. Additionally, young Vietnamese Buddhist-Catholic couples also met various difficulties, such as: restrictions by the Catholic Church on regulations toward the matter of inter-faith marriage, disagreement of religious practices, disagreement over children's religious upbringing, broken marriage, and dissent at the end of life.

Suggestion for Buddhist-Catholic Couples

Based on the analysis of the survey data, and especially the Buddhist and Catholic leader's responses, the following are some suggestions for Buddhist-Catholic couples who have been or are going to be married.

About the religious practices within the family, as found in a comment from Zen Master Thich Nhat Hanh and the responses of some Buddhist monks: it is very wonderful if the couple profess two religious traditions at the same time. This is a chance for the husband or wife to learn and understand one more religious tradition. Both the Buddhist and Catholic partners need to learn and practice the other's tradition. It means that the husband could make a vow to learn and practice the spiritual tradition of the wife; otherwise the wife could also make a vow to learn and practice the husband's spiritual tradition. On Sunday, both the husband and wife go to church; and likewise, on the 1st and 15th lunar calendar, both go to the Buddhist temple. Both jointly learn each other's tradition, going to church at the same time, going to the temple together, being baptized in Christian tradition and taking refuge in the Triple Gem simultaneously. If they could not get such an agreement, it is best that they both remain in their own religion. But, both should promise to respect the other's interest and religious faith.

As for the children's religious upbringing, it is important for a Buddhist-Catholic couple to reach a reasonable consent of children's religious identity without hurting the partner's faith. In this case, when the children are still young, it is very interesting to follow Thich Nhat Hanh's advice that the parents can teach their children to do the same as what the parent did:

have two spiritual roots at the same time. When they get to a mature age, they can decide themselves what is best for them, and most importantly, do whatever makes them feel happy. They can even continue to profess the two religions at once, if they like. The parents should not force their children to believe in a particular religion, for any reason. The children should be raised in such a way that they can appreciate the best things in both traditions. The parents should encourage their children to have two roots and to have both the Buddha and Jesus within their lives.

Regarding disagreements over the issue of funerals, if the deceased partners had made careful recommendations to their wives and children, the living should follow their wishes. This is completely consistent with the moral tradition of the Vietnamese ‘*Nghĩa tử là nghĩa tận*’ (Death ends all conflict and hatred). If they do not leave any recommendations before dying, it is best to let their wives and children in the family to decide the funeral according to the Buddhist or Catholic services. The deceased’s parents or relatives should not interfere in their decision, but they can counsel them to perform the funeral rites better.

Finally, bridging gap in Buddhist-Catholic marriages can be done by the traditional practice of ancestor worship. In spite of potential interpretative difficulties, the practice of ancestor worship in Vietnam can provide a helpful solution for Buddhist-Catholics marriages on a practical level. Weddings are a special within Vietnamese culture: both Buddhists and Catholics come together and share moral values within the same cultural-space. As discussed in the second chapter, on the development of Buddhism and Catholicism in Vietnam, these two religions have adapted some aspects of ‘folk religious beliefs’ from the ancient traditions in the country. Both Buddhism and Catholicism attach significant moral values to the practice of their teachings, making them more appropriate to the present social contexts.²⁸ Thus, the practice of ancestor worship plays an important aspect in Buddhist-Catholic relations, and narrows the gap between these two

²⁸ Tran Duy Hieu, chapter 2, p.43

religious groups considerably. In the Vietnamese context, this traditional practice bridges over difficulties of religious differences in the married life of Buddhist-Catholic couples.

Despite varieties in their own practice, both Buddhists and Catholics have kept the practice of ancestor worship because they are Vietnamese. Buddhists and Catholics may carry out the worship of ancestor little differently from each other in terms of ritual practices, but they share the same moral values of filial piety and commemorating ancestors' merits. This is the most common standard for Buddhists and Catholics coming together closer. Particularly, it also narrows the gap of religious differences in the married life of Buddhist-Catholic couples.

In a family where the husband and the wife profess different religions, each person continues their own religious practices; but fortunately, they worship the ancestors together. As stated above, in Vietnamese families, worshipping both the Buddha's statue and Jesus in the same altar is unrealizable. In certain cases, a few Buddhist-Catholic couples may set up two separate altars within the same house: one reserved for worshipping the Buddha, and the other reserved for worshipping Jesus. This sometimes leads to quarrels between the two partners. After a long time, some couples might keep away from either the Buddha altar or the Jesus altar, but they never dared to keep away from the ancestral-shrine. This partly shows the importance of worshipping ancestors in Vietnamese families. There seems to be no discrimination of the husband's ancestors or the wife's in ancestor veneration. So, it will be indispensable that ancestors of the two parties are worshipped on the same altar without distinction of whether ancestors were Buddhist or Catholic. Obviously, in their case, there will only be one ancestral altar within a Vietnamese house.

As for Buddhist-Catholic marriages, the ancestral altar in their house becomes a bridge between the two persons of different religions, and even amongst members of the family, consisting of the husband, the wife, and their children. They can also observe common ceremonials such as '*Mùng*

thọ' (the wishing for longevity ceremony when their parent and grandparent reach the old age), '*Mừng tuổi*' (congratulating a parent and grandparent on advancing in years on the occasion of Lunar New Year's Day), '*Cầu an*' (praying for the peace of family), '*Cầu siêu*' (praying for departed ones on the Buddhist 'Vu Lan' ceremony or the whole month of November of Catholics), '*Kỵ giỗ*' (anniversaries and ancestor-worshipping days), and so on. These ceremonial events are performed in front of the ancestral altar. Buddhist-Catholic couples will not feel alien and alone in their own house because of the difference of religions.

In sum, by wholeheartedly expressing their filial piety and respect for ancestors, the two important valuable characteristics of the practice of ancestor worship of the Vietnamese in general, which are common to Buddhists and Catholics, the couples will be closely united. It will help both Buddhists and Catholics come together in the commemoration of the ancestors' merit, and bridge the gap between the spouses of different religions, considerably.

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The Development of Competency Enhancing Based on Buddhist Psychology for Engineering Personnel

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[Abstract]

This mixed method research aimed to study the results of self-development based on Buddhist psychology principles to enhance the competency of engineering personnel. The 64 samples, using the G * Power were divided into 32 people in experimental groups and 32 people in control groups. The research tools were the competency measurement, behavior observation and self-development program. The experimental training was divided into phase I for 3 days, 2 nights, phase II for 1 month and follow-up period for 1 month. Research data were analyzed by T-test, Two-way repeated measures ANOVA and content analysis. The research found that the competency enhancing program consisted of 14 activities and IOC of the program was between 0.875 –1. The program is suitable and effective for reduction to practice. The comparison of the average scores of the competencies shown that the engineering personnel competencies after the experiment were higher than before the experiment and higher than the control group with statistical significance at the level of .05

Keywords: Engineering Personnel, Buddhist Psychology, Competency

Introduction

Competency development for individuals is essential issue and competency that a person needs to have are knowledge, skills and personal attributes in order to be able to achieve the specified performance. Therefore, competency development is a practice for enhancing knowledge, skills and personal attributes to enable people to change and be able to live progressively and correctly life. In addition, development leads to self-awareness and realization of one's true value and potential (Achara Lortrakul , 2014, p.65-66, Kuajit Cheerakarn, 2012, Wanlaya Aphawutkhun, 2011). What is in a person determines the behavior of a person in order to meet job requirements under the organizational environment and to achieve the desired outcome (Boyatzis, R.E, 1982, p.11).

The Buddhist concepts that place importance to the mind consider that the moral competence of engineering personnel needs to be developed in tandem with the professional competency development as the Most ven. Prof. Dr.Phra Rajapariyatkavi said that the development of technology and industry requires the development of the mind as well. Thailand 4.0 era has focused on innovation, creativity, information technology that is involved in life. (Phra Rajapariyatkavi , 2019) and need to develop a holistic human as the viewpoint of Brahma Khunaporn (P.A. Payutto) said that the process of development of life is a holistic matter, which consists of various elements that are interrelated as a factor to each other and absolutely cannot be separated. Development must develop all 3 areas at the same time, namely behavioral, mental and intellectual, and this is a matter of human life all the time. (Phra Phrom Khunaporn (P.A. Payutto), 2008, p.30).

The Western psychologist's perspective presents ideas about personal development to enhance one's ability. For example, Rogers said that all people have wisdom; internal resource, to deal with problems that lead life to growth and to develop themselves fully functioning. This fundamental nature causes people to not need an expert to help answer or solve their problem, but they need a counselor who creates an atmosphere that allows them to

develop themselves and success in self-development is due to the perception factors. Self-efficacy means judging the competence of one's own activities in order to achieve the specified operational competency which is a goal under a specific situation (Roger, 1951) and the personality traits hidden within an individual can drive that person to perform well or according to the criteria set in the job that they are responsible for. Self-efficacy also refers to the relevance of knowledge, skills, and attributes that affect work and can be increased through training and development (McClelland, 1953).

Therefore, the researcher developed the competency enhancing program for engineering personnel in the Thailand 4.0 era by designing a set of activities in a capacity enhancing program that integrates dharmic principles and psychology for engineering personnel. The researcher applied 4 principles of Buddhism, such as the four paths of accomplishment (Iddhipāda), proper attention (Yonisomanasikāra), cultivation (Bhāvanā 4) and psychology principles which were Roger's person-centered counseling theory, Bandura's self-efficacy concept and McClelland's achievement motivation theory to be used as a tool to enhance engineering personnel competencies in Thailand 4.0. The research hypothesis was engineering personnel participating in the program had higher psychological competency score than before participating in the program and the objective of this research paper is to present the effects of the development of competency enhancing based on Buddhist psychology for engineering personnel.

Method

Sample and Procedure

The samples were engineering personals analyzed by G * power at effect size = 0.92, power = .95 and alpha value = .05. They were equally divided into an experimental group with activities in the program (n = 32) and a control group with regular training activities (n = 32). Data were collected by testing before and after the experiment. This research was mixed method research and was divided into 2 phases, which were

Phase I Qualitative research

The researcher has compiled the concepts, theories and research related to psychological and Buddhism competency enhancing and interviewed Buddhism and psychological experts in and best practice which was business organization leaders who have applied the Dharma principles in the organization. Then the information was synthesized to create a research conceptual framework and a competency enhancing program. Content validity was assessed by 3 experts, including experts in Buddhism. Psychologist and measurement and evaluation. Operating definitions of competency enhancing according to Buddhist psychology of engineering personnel consisted 4 indicators which were physical competency, precept competency, mental performance and wisdom competency.

Phase II Quantitative research

The researcher conducted 14 training activities with the experimental group according to the program developed by the researcher. The training was divided into phase 1 for 3 days 2 nights, consisting of 13 activities for 28 hours and Phase 2 Kiddee Pooddee tamdee activities for 1 month and follow up phase for 1 month while the control group performed normal activities.

Measurement

The research instruments were divided into:

1) Self-developmental program based on Buddhist psychology consists of 6 programs with 14 activities. Each activity takes 60-120 minutes for a total of 28 hours. The process takes 3 days 2 nights to complete the Phase 1 program and Phase 2 program consists of Kiddee Pooddee tamdee activities for 30 days. The details are as follows

1.1) Self-Development Program: Set A Knowing Yourself

Program objectives: To provide participants with basic knowledge about self-development in order to build competency, recognize oneself

through self-analysis, strengths, weaknesses, and to find ways to develop themselves. The lesson learnt of self-understanding consist of 5 activities as follows

- (1) Special lecture activity on self-development for happiness of engineering personnel in Thailand 4.0
- (2) Expectation and fear activity
- (3) Basic knowledge activity regarding one's self development according to Buddhist psychology
- (4) Self- efficacy enhancing activity

1.2) Self-Development Program: Set B Change the way you think, Change your life

Program objectives: To enable participants to change their thinking methods, to practice their thinking skills and to have proper attention (Yonisomanasikāra) for success and happiness. There are 2 activities as follows

- (1) Techniques to stop bad thinking activity
- (2) Positive thinking for success activities

1.3) Self-Development Program: Set C Understand yourself, Understand others

Program objectives: To enable participants to understand themselves and to practice others understanding, emotional awareness, appropriately emotional management in co-existence with others. There are 2 activities as follows

- (1) Emotional management activities
- (2) Bond of love Activity

1.4) Self-Development Program: Set DBo New goal setting

Program objectives: To enable participants to create their own goals and common goals and to empower together for success and happiness. There are 2 activities as follows

- (1) Target maintaining activity
- (2) Goal empowerment activity

1.5) Self-Development Program: Set E Happiness and success

Program objectives: To provide participants to join the discussion with the prototype person from successful business organization and ask questions about ways to develop oneself for success and happiness. The activity of this set is group discussion on the topic of ideas for success

1.6) Self-Development Program: Set M Mental and wisdom development

Program objectives: To enable participants to conduct themselves based on Buddhism and to build the faith in Buddhism through prayer, meditation and a terraced walk. There are 2 activities as follows

- (1) Mental cultivation activity
- (2) Body and mind exercise activity

1.7) Kiddee Pooddee tamdee activities

Program objectives: Participants continue to practice after phase 1 by recording how they think and practice in their daily lives for 30 days.

2) Activity components

The activity components were constructed from conceptual of training program construction and group process concept. The components of the activity consist of 1) Concepts / Theme / content 2) Objectives of behavioral activities 3) Period of time 4) Media and equipment 5) activity implementation 6) Measurement and evaluation. The advisory committee verified and confirms the accuracy of the content and the consistency of 14 draft activities with the research objectives.

The process of activities was carried out according to 3 main steps as follows

- 1) Introduction step: Creating faith and creating a learning atmosphere together
- 2) Activity step: Running the process as designed by group process and group thinking practice
- 3) Reflection step: Sub-group representatives present to the large group, discussion, experiences exchange, analysis sharing and group discussion.
- 4) Summary and application step: Discussing the benefits of activity

and applying to daily life by evaluating common ideas.

5) Measurement and evaluation step: observation of participatory observation, joint presentation and notebook

The instrument quality was found by a focus group to criticize the program and propose ways to improve. There were 8 experts consisting of psychological experts, Buddhism experts, measurement and evaluation experts and training process experts. The researcher revised the amendments according to the expert's recommendations and the evaluation report for the total of 12 items in the topic 1) Name of activity / topic of content / concept 2) Behavioral objectives 3) Process 4) Media and equipment 5) Measurement and Evaluation. Then, experts verified the validity of instruments again before trial. The results of item-objective congruence Indexes (IOC) was 0.875-1, indicating that the competency enhancing program for engineering personnel is appropriate and practical.

2) The instruments for data collection were the competency test which developed from Bhāvanā 4 and tested with 100 non-sample groups. Analysis of the discrimination and corrected Item-total correlation (CITC) has 2 selection criteria which are 1) item with coefficient higher than critical r ($r = .244$, $df = 98$, $p\text{-value} < .5$) and 2) the elimination criteria for discrimination analysis is that there is a statistically significant difference between the high and low groups at level of .05 and it was found that the CITC scores were between .21-19615. The reliability by Cronbach's alpha coefficient of overall items was .838 and the alpha coefficient by items summarized as follows: (1) The reliability by Cronbach's alpha coefficient of physical competency was .730 (2) The reliability by Cronbach's alpha coefficient of precept competency was .708 (3) The reliability by Cronbach's alpha coefficient of mental competency was .799 (4) The reliability by Cronbach's alpha coefficient of wisdom competency was .719.

T-Test was used to compare the effects of self-development program according to Buddhist psychology to enhance the competency of engineering personnel and the comparison of different mean values of the competency before the experiment, after the experiment and after the follow up of

engineering personnel between experimental group and control group with F-test was evaluated by two-way repeated measures ANOVA and separated by group by one-way repeated measures ANOVA.

Results

The results of the comparison of the average scores of engineering personnel competency as overall of the experimental group found that engineering personnel competency scores before the experiment, after phase I, after phase II and the follow-up were significantly different at the level of .05. The comparing the average score of each component found the average physical competency score was higher than all components and the average score of physical competency in 4 phases were significantly different at the level of .05. and the comparison of the average scores of engineering personnel competency as overall and each side of the experimental group and control group after phase II found that engineering personnel competency scores before the experiment, after phase I, after phase II and the follow-up were both overall and each component were significantly different at the level of .05 as follows

1) In term of physical competency found that the average score of physical competency in 4 phases were significantly different at the level of .05. ($F= 9.485^{***}$, $p\text{-value}= .000$). It meant that the average score of follow up phase was higher than the average score of after phase I and before the experiment (Mean = 3.35, 3.01 and 2.85 respectively) and the average score of after phase II of the experiment was higher than the average score of after phase I and before the experiment (Mean = 3.31, 3.01 and 2.85 respectively).

2) In term of precept competency found that the average score of precept competency in 4 phases were significantly different at the level of .05. ($F= 4.22^*$, $p\text{-value}= .00$). It meant that the average score of follow up phase was higher than the average score before the experiment (Mean = 3.57 and 3.29 respectively) and the average score of after phase II of the experiment

was higher than the average score of after phase II was higher than the average score before the experiment (Mean = 3.56 and 3.29 respectively).

3) In term of mental competency found that the average score of mental competency in 4 phases were significantly different at the level of .05. (F= 4.22*, p-value= .00). It meant that the average score of follow up phase was higher than the average score before the experiment (Mean = 3.58 and 3.21 respectively) and the average score of after phase II of the experiment was higher than the average score of after phase II was higher than the average score before the experiment (Mean = 3.49 and 3.21 respectively).

4) In term of wisdom competency found that the average score of wisdom competency in 4 phases were significantly different at the level of .05. (F= 7.468*, p-value= .00). It meant that the average score of follow up phase was higher than the average score before the experiment (Mean = 3.508 and 3.10 respectively) and the average score of after phase II of the experiment was higher than the average score of after phase II was higher than the average score before the experiment (Mean = 3.47 and 3.10 respectively).

Table 1 Mean and Standard deviation of overall competency scores of engineering personnel in experimental group

Experimental group	Before experiment		After phase I		After phase II		Follow-up	
	M	SD	M	SD	M	SD	M	SD
Physical competency	2.85	.410	3.01	.463	3.31	.446	3.35	.429
Precept competency	3.29	.390	3.47	.430	3.56	.307	3.57	.315
Mental competency	3.21	.340	3.37	.436	3.49	.322	3.58	.333
wisdom competency	3.10	.412	3.28	.428	3.47	.357	3.50	.348
Overall competency	3.13	.333	3.30	.393	3.47	.285	3.50	.286

Table 1 shown that the average competency score of follow up phase was higher than the average score after phase I , after phase I and before the experiment and was (Mean = 3.508 and 3.10 respectively) and were at the level of much to very much. The average competency score of control group were between 2.89-3.57 and were at the level of much to very much.

To compare the competency scores of engineering personnel that measured before, after phase 1 and after phase 2 of the experimental group and the control group, the researchers analyzed by using two way repeated measures ANOVA as shown in Table 2

Table 2 Results of two way repeated measures ANOVA of experimental group and control group before experiment, after phase I and after phase II

S.O.V	Sum of Squares	df	Mean Squares	F	p-value
Between group					
experimental and control group	2.367	1	2.367	15.316*	.000
Errors	9.583	62	.155		
Within group					
Before experiment, After phase I and After phase II	1.338	1.476	.907	13.668*	.000
Interaction effects	.579	1.476	.392	5.914*	.008
Errors	6.070	91.512	.066		

* Significantly at the level of .05

Table 2 shown that there was Interaction between groups and repeated measurements of the average competency score of experimental group and control group before experiment, after phase I and after phase II with statistical significance at the level of .05 ($F = 5.914 *$, $p\text{-value} < .05$) and found a relationship between the experimental group and the control group that there are different tests ($F = 15.316 *$, $p\text{-value} > .05$) and then analyzed the main effect and compared the pair scores with the Bonferroni Method

Discussion

According to the results of the comparison of the average scores of engineering personnel competency before the experiment, after phase I, after phase II and the follow-up, it found that there were statistically significant differences at the .05 level. This can confirm that the competency enhancing program can be used to train engineering personnel to have higher competency based on Buddhist psychology based on the results of creating a training program to enhance marketers' competency in the 21st century. It is found that the marketing competency program in the 21st century based on Buddhist psychology can create the dimension of Buddhist psychology to business working and the research results have confirmed that the application of Buddhist psychology can enhance higher competency of a person after training (Janjaree Thanma, Kamalas Phoowachanathipong and Prakrupipitpariyatki, 2018). Moreover, it is also consistent with the study which integrates Dharma principles in Buddhism to create mental competency, such as the research on the process of enhancing resilience quotient in caregivers of patients with non-communicable diseases which found that the learning process through self-experience consisted of 8 steps, namely 1) know ourselves, understand others 2) monitoring and self-evaluations, 3) search for the state 4) achieve a goal 5) make efforts 6) expand the life plan 7) fit and do and 8) Measure skills and follow-up. Activities were divided into 13 workshop activities which are integrated in according to Buddhist psychology 6-I 3-R (I have, I am, I can, I message, I plan, I do, Right Understanding, Right Effort, Right Mindfulness) and goal of the process was to to learn from the process that person can overcome the situation (Kanokwan Kwan-on, 2018). In addition, the results of the development of these competencies can lead person to be effective leaders. For example, Boyatzis(1982) conducted a study of the competency of various leaders affecting effective management which were motivation, traits, skill, self-image and knowledge. These competencies can used to be a basis for studying the effectiveness of leaders and in the same direction as Khantong Wattanapradith's research (2013, p.238) which integrates Buddhism principles and psychological learning process. This research found motivation enhancing

process based on the 5 precepts for leaders has an overall average higher than before the experiment statistical significance at the level of 0.05. From the research mentioned that reflects that the results of the competency enhancing program for engineering personnel can be effectively covered in all 4 dimensions. This may be due to the design of activities in the program that covers all dimensions of development and measuring instruments with quality and accurate according to academic principles. In addition, the aforementioned research results are in line with Phra Phrom Kunaporn. (P.A. Payutto, 2019) that shows that every action, regardless of what behavior or activity, we can practice, develop and examine ourselves according to the threefold principles including precepts, concentration and wisdom at the same time

Conclusion

The researcher brought the knowledge gained from the research to present it as a knowledge development which are divided into 5 parts and could show the development of competency enhancing program in the form of a diagram as follows:

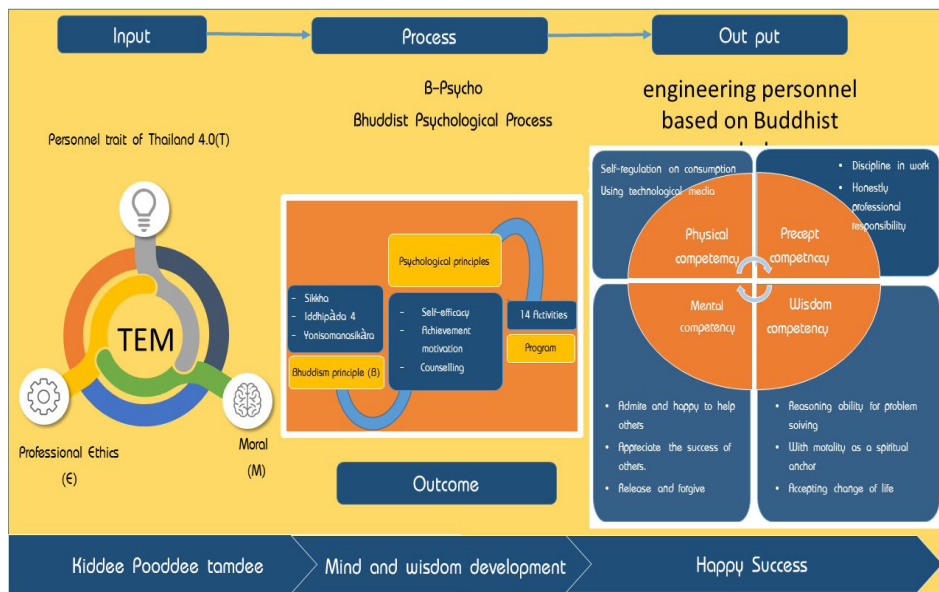


Fig. 1 the TEM B-Psycho Model diagram

The explanation of the TEM B-Psycho Model diagram was as follows

TEM means the study of 3 concepts and principles which were the national development policy in the Thailand 4.0, has driven human resources for national development, traits of engineering personnel and professional ethics. The synthesis of concepts and principles of integration with empirical data from interviews with experts in Buddhism and psychology including role models who are successful in business organizations in applying the Dhamma principles to develop personnel can be used to be the guidelines for the moral development of engineering personnel in the 1st development stage

B-Psycho means the integration of 3 concepts and theories in psychology for self-development including self-efficacy, achievement motivation and counseling based on Buddhist psychology with 3 principles of Buddhism including the four paths of accomplishment (Iddhipāda), the threefold principles or Sikkha 3 and proper attention (Yonisomanasikāra) with 14 activities. The 14 activities in the program consists of 1) concepts / theme / content 2) Behavioral objectives 3) Process 4) Media and equipment 5) Measurement and Evaluation. The process of activity implementation follows 3 main steps which are 1) Introduction 2) Activity 3) Reflection 4) Summarize and apply 5) Measure and evaluate. The development process has been verified by experts and tested for competency development according to the cultivation (Bhāvanā 4) which are body cultivation, precept cultivation, mind cultivation and wisdom cultivation. After that, it will be defined as indicators for the competency development of engineering personnel consisting of 4 dimensions, namely physical competency, precept competency, mental competency and wisdom competency and there are 25 sub-indicators

According to this knowledge enhancing project as mentioned above, the results of self-development in accordance with Buddhist psychology to enhance the competency of engineering personnel in all 4 areas, including physical competency, precept competency, mental competency and wisdom

competency, demonstrate the efficiency and effectiveness of the development of self-development program according to Buddhist psychology to enhance the competency of engineering personnel and to actually apply based on the form of self-development program based on Buddhist psychology and actually apply in the form of self-development program based on Buddhist psychology for competency enhancing. Therefore, it should apply the competency enhancing program based on Buddhist psychology to train for engineering personnel in order to have moral skills in parallel with the skills of innovation so as the national development in the Thailand 4.0.

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A Three Dimensional Mandala in Pule Temple (Chengde,China) and an Emperor's Tantric Buddhist Belief

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[Abstract]

Pule Temple, one of a series of temples under the patronage of the Qing court (1644–1911), is unique in holding a giant, three-dimensional mandala as the only object in the main hall, distinguishing this temple from all others in China. This mandala is identified as a cakrasamvara Tantric Buddhist mandala, a visualized deity system and aid for initiation rituals and meditation. The object of this study is to introduce the mandala and to investigate the religious information communicated by the aesthetic, historical, and socio-political messages conveyed by this mandala and the temple which houses it. This study shows the Pule Temple mandala is proof of the Buddhist belief of Emperor Qianlong, who kept his devotion to Tibetan Buddhism rather private. The indicative elements in Pule temple, including the location, layout, decoration, and the inscriptions on the stele, illustrate the fusion of Confucianism, Daoism, and Buddhism in the mind of the Manchu ruler.

Keywords: Tibetan Buddhism, Mandala, Pule Temple, Chengde City, Emperor Qianlong, Tantric Buddhist Belief

Introduction

When Swedish adventurer Sven Hedin visited Pule Temple in Chengde, China in 1930, he recorded in his journal that an “unknown shrine or something” (Hedin, 1933) was located at the very center of the main building. This “unknown shrine” depicted in Hedin’s diary is the subject of this study. Pule Temple is one of an array of Buddhist temples built by the Qing court from the 17th to 18th century in Chengde city, the secondary capital of the Qing Empire (1644–1910 CE). Please see Fig. 1 for the location of Chengde city, which was the capital of Jehol province during Qing dynasty. Luckily, despite a series of wars from the 1930s to 1940s, and a series of revolutions since 1949, including the Cultural Revolution in the 1960s and 1970s, the temple and the shrine-like object have survived without much damage. Lately, some scholars (Zhao, 2008; K. Li, 1984; J. Li, 2008; Shi & Kooij, 2003) have identified the wooden structure which puzzled Hedin as a Buddhist mandala.

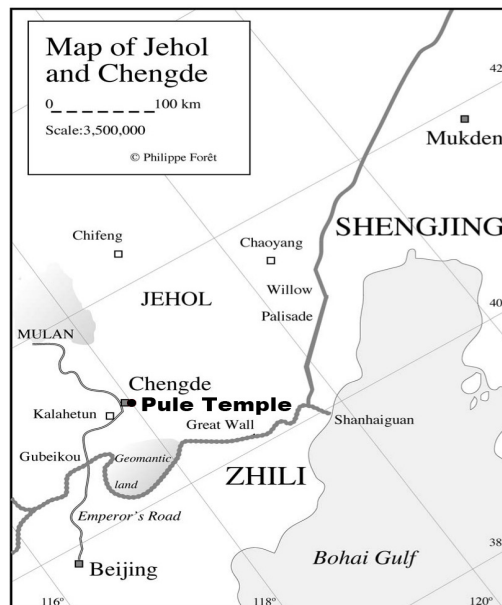


Figure 1. The location of Chengde city. Illustrated in Philippe Forêt: *Mapping Chengde: The Qing Landscape Enterprise*, 2000, p. vi, *Map of Jehol and Chengde*.

This paper aims to analyze the details and visual surroundings of Pule Temple and the mandala, to reveal the historical, political, and geographical background directly linked to the visual context.

To avoid confusion, the mandala referred to in this study specifically the wooden structure inside Xuguang Pavilion, although the complex composed of Xuguang Pavilion and its base is also a giant mandala itself. Pending further specification, the ‘Pule Temple mandala’ will refer to the wooden structure inside the building, not the building itself.

Existing academic literature on Tibetan Buddhism and Buddhist art tend to focus on materials and objects from relatively early periods, but can overlook the importance of more recent Buddhist artifacts. Therefore, this investigation aims to introduce and analyse a relatively more recent Tantric Buddhist artifact, the three-dimensional mandala in Pule Temple.

The introduction and analysis of the mandala and Pule Temple begins from the mandala in the Xuguang Pavilion, and then expands to the pavilion and the layout of Pule Temple, before further expanding to the geographic location of, and terrain around, the temple; following the sequence from micro to macro. Due to the importance of the information on the stele, a special section introduces and analyzes the content of the epigraph and the significance of it to this study.

Literature review

The study of visual appearances relies mostly on existing literature about the physical characteristics of the mandala and its visual context, which enables further investigation of the mandala’s religious affiliation and relevant religious praxis. For example, *The Pule Temple Chengde*, a bilingual (English-Chinese) monograph on Pule Temple, composed collaboratively by Leiden University and the Culture Relics Bureau of Chengde (Shi & Kooij, 2003), provides critical information on the mandala and Pule Temple. This monograph primarily considers the temple

through aesthetic and archaeological perspectives, including the historical background, architecture, painting, sculpture, material techniques, and styles. Another valuable book for this study is *Ancient Architecture in Chengde* (Architectural Department of Tianjin University, 1982), which includes the architectural details of Pule Temple with detailed illustrations based on field surveys and measurements.

Some research papers published in the field of cultural relics provide details of the three-dimensional mandala. For example, Zhao Xiumei (2008) introduces the layout of Pule Temple and the features of the wooden mandala, including the size of the majority of its components. Li Jianhong (2008) lists a series of mandalas in all of the Outlying Temples in Chengde City and accurately describes the mandala in Pule Temple with a facade illustration appended. Li Keyu (1984) investigates the connection between Pule Temple and esoteric Buddhist philosophy.

Some works touch upon the religious issues related to Qing Court and Qing Emperors. In his book *Dragon Robe and Kasaya: An Investigation on the Tibetan Buddhist Culture in Qing Court* (Luo, 2005), Luo Wenhua addresses this issue through investigation of the Tibetan Buddhist art preserved in the Forbidden City, Beijing. Zhang Yuxin also investigates the entangled relationship between Tibetan Buddhism and Qing court in his book *The Qing court and Tibetan Buddhism* (Zhang, 1988), giving an account of the history of the connection between the Qing court and Tibetan Buddhism.

Another contribution to this discussion is in the biography of *Changkya Rolpe Dorje*, written by the Third *Tukwan Lobzang Chokyi Nyima* in the 18th Century, which hints at the religious practice of Emperor Qianlong. Wang Xianyun (2000) explores the connection between *Changkya Rolpe Dorje* and Emperor Qianlong. Her work also assists in revealing Emperor Qianlong's religiosity.

Details of the mandala and the interior of Xuguang Pavilion

The mandala is fundamentally a cubic, palace-like, wooden structure built on a circular stone base. The mandala is impressive to people who enter the pavilion, including the researcher during the field research visits to Pule Temple. The whole structure is so vast and tall that it occupies most of the volume inside the hall, making the space between the base of the mandala and the wall of the pavilion narrow, and making the people standing in the space feel cramped. See Fig. 2 for the photograph of the wooden mandala and its pedestal. Li Jianhong depicts the size of the mandala as:

“This wooden mandala is also one of the biggest ones in this style...The base of the wooden mandala is a circular stone platform with a diameter of 6.2 meters. The mandala is square and reaches a height of 2.1 meters. Each of the four edges is 5.09 meters long...In the middle of this mandala, the deities, a 1.05-meter high statue of Samvara stands in sexual union with Vajravarahi, facing the East. (J. Li, 2008, p. 160)”



Figure 2. Photograph of the mandala in Xuguang Pavilion. Author, 2017

The circular stone pedestal is a “Sumeru base,” or “Xumizuo” in Chinese, which comprises of six vertical levels of round bands. The lowest band, at the bottom of the pedestal, has less relief decoration than the upper five, and seems that it may have been damaged and repaired, with some traces of the repairs still apparant. The five upper bands are vertically symmetrical, with the fourth from bottom in the center of this symmetry. The motif on the central band is of plant leaves with three circles, as a knot, at the center of each pattern. The motif on the second and the top bands, the outer bands in the symetrical structure, is of a dragon playing with a pearl in the clouds, a traditional Chinese theme representing the authority of the emperors, who were the sons of the heavens in the imperial ideology. This motif is identical to that of the ornate ceiling of Xuguang Pavilion. The motif on the third and the fifth bands, the inner bands, is of lotus petals, the most common theme of pedestals in Buddhist scupture. Vertical cracks are visible on each layer. At the top of the pedestal, along its outer edge, the wooden railing forms a circle, fencing in the structure on the top of the pedestal. The railing looks comparatively new and rough, suggesting that it may not be the original one.

The the mandala and the statues inside stand on the top of the pedestal. Directly on top of the stone pedestal, the mandala has a square wooden base, which has a protruded cruciform vajra attached to each side. A palace-like structure rises from the top of the square wooden base. Each side has a ‘gate’ above a cruciform vajra, symbolizing the entrance to the center of the palace. All four of these gates look identical. Colors and traces of paintings are visible on the gates, but the paintings are faded and illegible. Inside the gates it is thought that there was previously a cuboid structure, however now all that remains are the pillars and lintels, with no ‘walls’. On the pillars, in the area where walls would have connected to the pillars, there is no trace of paintings or colors.

On the outward facing side of each linel of this cubic structure, two rectangular pits are easily identifiable (Fig. 3), which suggests that there may have been a type of covering hanging from them, e.g. thin plates or curtains, once serving as walls. Inside the cube, another eight pillars

support a circular ceiling which, following the standard pattern of a mandala (Fig. 4), is divided into nine sections by four crossed beams (Fig. 5). All of these beams are ornamented by the continual pattern comprising of a combination of a vajra, the common symbol in Tantric Buddhism, and a “*Ruyi*”, a traditional Chinese decorative symbol with the meaning of “things happen as (one’s) will.” Six Tibetan or Sanskrit syllables are visible (but illegible) on one section of the four larger sections. A small palace-like structure rises from the central section of the top of the cubic wooden structure. The small palace can hardly be seen from the ground because, as it is so highly elevated and comparatively small, the lower part of the wooden structure blocks it from view entirely.

In the exact center of the mandala, a statue of two deities in sexual union (*yub-yum* in Tibetan) stands on a lotus-petal-shaped metal pedestal (Fig. 6) for the statue). The male deity has four faces, twelve arms, and two legs. The four faces share one hair knot on the top of the head and each of the faces has an extra eye between the eyebrows. Five skulls with leaf-shaped back plates ornament the corona of each face. The facial expression, the same on each face, is in a complex combination of some fierceness, but also with a slight smile. The necklace of this deity is made of a string of human heads. The female deity has regular limbs, and lifts her right leg around the haunch of the male deity. Her left leg almost reaches down to the top of the male deity’s right foot, but is still suspended in the air. It looks like she should be standing on something, but there is nothing under her foot. The necklace of the female deity is a string of skulls. All limbs of the two deities are ornamented with bracelets. All of the hands seem to have held something at one time, but now only the left hand of the female deity has a skull-cup with swirling nectar in it. It seems that the whole statue has become disconnected from the pedestal, as the union of figures now has to be kept upright by a steel string anchored onto the wooden structure. Therefore, it is not certain if the metal pedestal under the statue is the original or a replacement.



Figure 3 The pits on the beam of the mandala.

Illustrated in Shi & Kooij, *Pule Temple Chengde*, 2003, p151, Fig.20

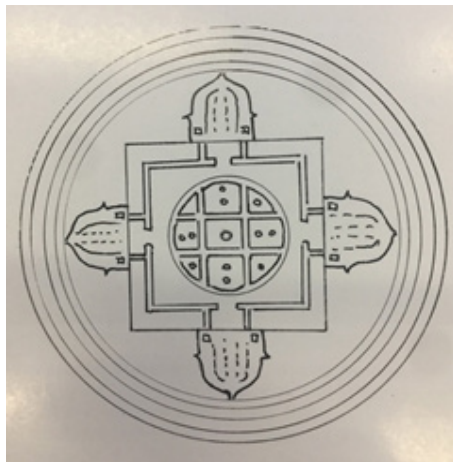


Figure 4 The pattern of the inner ceiling of the mandala. Illustrated in Shi & Kooij, *Pule Temple Chengde*, 2003, p 100 Fig. 66



Figure 5 The photograph of the inner ceiling of the mandala. Illustrated in Shi & Kooij, Pule Temple Chengde, 2003, p152, Fig.22



Figure 6 The statue at the center of the three-dimensional mandala. Illustrated in Shi & Kooij, Pule Temple Chengde, 2003, p 101, Fig. 67

The ceiling of the pavilion is a traditional Chinese design, rich in messages about royal power. Twenty-four wooden pillars support the round domed ceiling. The highest part, also the center of the ceiling, is a complex wooden sculpture of “a single dragon playing with a pearl,” which clearly and strongly conveys the authority of the monarchy. The Chinese dragon is a mythical creature, which was a symbol of royal power. The pearl, being played with by the dragon, represents an object under the control of that power. Traditionally, such motifs would usually be “two dragons playing with a pearl,” but here there is only one. The message is clear: the power of the monarchy is the only central power. The relationship between the mandala and the dragon, on the ceiling above, is a symbol of the relationship between the power of the emperor and the power of religion: that regardless of the emperor’s own thoughts on the religion, the power of the son of the dragon, Tianzi, will always be superior to that of religion (Fig. 7).



Figure 7 The “single dragon playing with a pearl” ceiling above the mandala. Illustrated in Shi & Kooij, *Pule Temple Chengde*, 2003, P196 Fig. 21

If we project all of the elements: the round pedestal, the four gates, the round ceiling with nine compartments, and the central statue; onto a flat surface, the typical pattern of mandala tangka will emerge. See Fig. 8 for the pattern of a *cakrasamvara* tangka mandala (Huntington & Bangdel, 2003, p. 261), which is exactly what this three-dimensional mandala represents.

In summary, the whole image presented by these components is clear: the structure is a three-dimensional manifestation of a Tantric Buddhist mandala; and with the dragon motif on the ceiling above the mandala, the message is that to the emperor, the divine power must be under the surveillance and control of the political power.



Figure 8 A sample of *cakrasamvara* mandala

Inscribed and dated 1490

Opaque water color on cotton cloth

H:116.8cm W: 88cm

In the collection of Los Angeles County Museum of Art, Museum Acquisition Fund (M.73.2.1)

Illustrated in Huntington & Bangdel, 2003, *The Circle of Bliss: Buddhist Meditational Art*, p.261, plate 70

The stele and its context

The stele located at the entrance of the massive base of Xuguang Pavilion is pivotal to the identification of the religious affiliation of the Pule Temple mandala. The four facets of the stele have inscriptions in Chinese, Manchu, Mongolian, and Tibetan. The pedestal and the canopy of the stele are all made of stone and carved with dragons, the symbol of emperors' power. The inscription in Chinese indicates that the author of the text is Emperor Qianlong, and that it is also his handwriting. See Fig. 9 for the Chinese inscription.

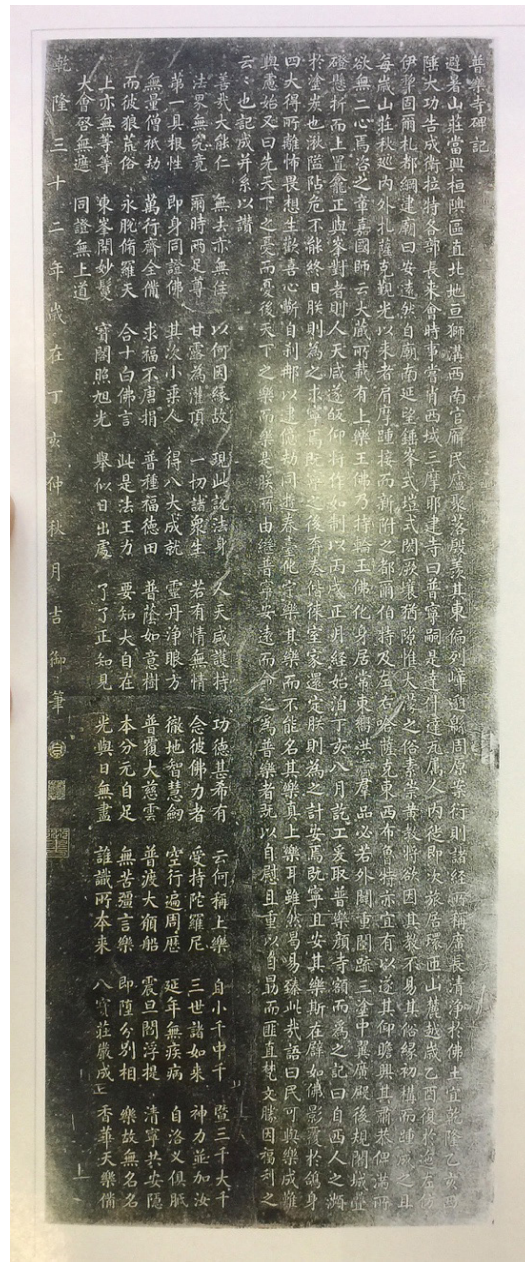


Figure 9 The Chinese inscription on the stele in Pule Temple.
 Illustrated in Shi & Kooij, *Pule Temple Chengde*, 2003, p51 Fig. 7

In the text, Emperor Qianlong explicitly states that Pule Temple was constructed after consultation with his Buddhist preceptor *Changkya Rolpe Dorje* as follows:

“When I consulted my preceptor Changkya Rolpe Dorje, he said that in Buddhist Canon, there recorded a cakrasamvara, who is the nirmanakaya of chakravartin, and always faces the East, to give sermons to sentient beings.”

According to this text, the veneration of *cakrasamvara* should be the principal purpose of Pule Temple, and *cakrasamvara* is undoubtedly the protagonist in this temple. This is not surprising when we learn that *cakrasamvara* is the *yidam* of *Changkya Rolpe Dorje* and Emperor Qianlong (J. Li, 2008, p. 160; *thu'u bkyan*, 2007, p. 184). *Yidam* is the Tibetan word for “meditational deity” or “tutelary deity,” “which serves as the focus of one’s *sadhana* practice” (Buswell & Lopez, 2013, p. 1027). The Princeton Dictionary of Buddhism, with over 100,000 entries totaling over a million words, is the most comprehensive and authoritative dictionary of Buddhism ever produced in English. It is also the first to cover terms from all of the canonical Buddhist languages and traditions: Sanskrit, Pali, Tibetan, Chinese, Japanese, and Korean. Unlike reference works that focus on a single Buddhist language or school, The Princeton Dictionary of Buddhism bridges the major Buddhist traditions to provide encyclopedic coverage of the most important terms, concepts, texts, authors, deities, schools, monasteries, and geographical sites from across the history of Buddhism. The main entries offer both a brief definition and a substantial short essay on the broader meaning and significance of the term covered. Extensive cross-references allow readers to find related terms and concepts. An appendix of Buddhist lists (for example, the four noble truths and the thirty-two marks of the Buddha). The significance of the mandala can be illustrated by the layout of the temple, as the Xuguang Pavilion is the most prominent and highest building in the temple.

This stele also includes some other important information regarding the temple, such as the purpose of its construction, the history of temples around the region, the political aims of those temples, the Qing court’s

fundamental attitude towards Mongolians' religious beliefs, the selection of the site, the meaning of the temple's name, and even Emperor Qianlong's personal instructions for administration and his understanding of Buddhism.

At the beginning of the text, Emperor Qianlong proclaims the feats of his conquest of these inner Asian regions, and states that the establishment of the temples in Chengde aims to provide the newly subjected people, mostly Mongolian, places to meet their need for daily religious veneration. The explicit statement here, however, entirely contradicts the reality in two ways: the first is that a large number of the people he mentioned in the text were Muslims; and the second is that after the temple's completion, it had never been opened for laymen and lamas, but was used exclusively for the royal family's esoteric rituals. This temple is among three temples that "had never had Lamas assigned to live in" and was under the supervision of the Imperial Household Department of the Qing court. The other two temples were the *Luohan* Halls and the *Guang'an* Temple. The first of these, the *Luohan* Hall, is for the display and veneration of the statues of 500 *Luohan* (Sanskrit: *arahrt*); and the second, the *Guang'an* Temple, is for holding the rite for Emperor Qianlong to 'take refuge in Buddhism'. In contrast, the other nine Outer Temples built in this region by the court were under the supervision of the Ministry of the Lifan Yuan, which was a department in the Qing court for the administration of outlying regions. Monks (lamas) were also dispatched to these temples by this Ministry directly, and they all had a monthly salary-like patronage from the Ministry. Hence, it can be seen that Pule Temple was the household affair of the court, which makes it very close to the emperor's private affairs.

It is not unusual for an emperor to have had a private temple or palace. The name and the text on the stele composed by Emperor Qianlong, however, suggests that the emperor was deliberately attempting to hide something. However, as the holder of absolute power, it would seem that the emperor should not need to hide his possessions. The explanation of the name and the exclusive usage of the temple lead to another

inconsistency. The literal meaning of Pule is ‘universal bliss’, originating from a famous Chinese verse “(a perfect man) would gladly be the first to bear hardships before everybody else and the last to enjoy comforts .” In relation to a monarch, this verse means that the universal happiness of his people is the priority of a good ruler. Emperor Qianlong even quotes the verse at the end of his text on the the stele. When it comes to the use of this temple, however, the emperor did not share the “universal bliss” from this temple with people, not even with the lamas. Therefore, there is only one possible answer: Emperor Qianlong tried to hide his private beliefs from the view of the people.

The stele also articulates one aspect of Emperor Qianlong’s political tenets when he quotes the verse “people can share happiness with you, but could not plan (the paths to successes) from the beginning ” from Records of the Grand Historian, a history of ancient China. In this sense, Emperor Qianlong says that his purpose is “not only for the bliss from the Buddhist scripts, but to console me and urge myself (to exert more efforts for the bliss of people)(Qianlong, 1776).”

The last part of the stele is a poem with four words in each verse, through which the emperor illustrates his comprehension of the Buddhist doctrine regarding *cakrasamvara* (e.g., “同證無上道”, meaning to get enlightened together), implying his spiritual pursuit. This part of the text is more like a prayer to Buddha from Qianlong. In this regard, the construction of this temple seems to be a very personal project for Emperor Qianlong.

It is worth also highlighting the location of the stele, as it is unique compared with other temples in this region, and most of the temples in China. Usually, the stele(s) will be located close to the entrance, as the function of the stele(s) is to provide visitors with information about the construction of the temple, such as the rationale, date, and sponsors of the construction. These messages are supposed to be seen by the visitors as soon as they enter the temple. This stele in Pule Temple, however, is in front of the main building and behind the hall for Buddhas. In light of the fact that there would be no other visitors except the royal family and the lamas chant-

ing the rituals, we can consider the content of this stele as a soliloquy of Emperor Qianlong. Therefore, the location of the stele in this temple also suggests the personal nature of this temple to Qianlong.

In summary, the stele provides detailed information for the interpretation of the mandala and the temple. First and most significantly, it helps to identify the main deity in this temple as *cakrasamvara*. The text also clearly shows the date of the start and completion of this temple's construction as from the first month of 1766 to the eighth month of 1767. Through analysis of the inconsistencies between the text and the usage of this temple, it can be inferred that the mandala and the temple pertain to Emperor Qianlong's own beliefs. Another important message learned from the stele is that the emperor was trying to hide something from the public, specifically his own religious piety to Tibetan Buddhism.

The *Xuguang Pavilion* and the layout of Pule Temple



Figure 10 The photograph of the complex of Xuguang Pavilion and its base. Author, 2017

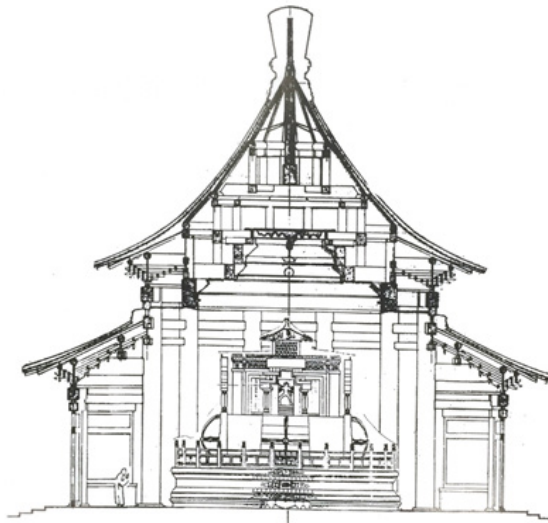


Figure 11 The structure of Xuguang Pavilion.
Illustrated in Shi & Kooij, *Pule Temple Chengde*, 2003, P128

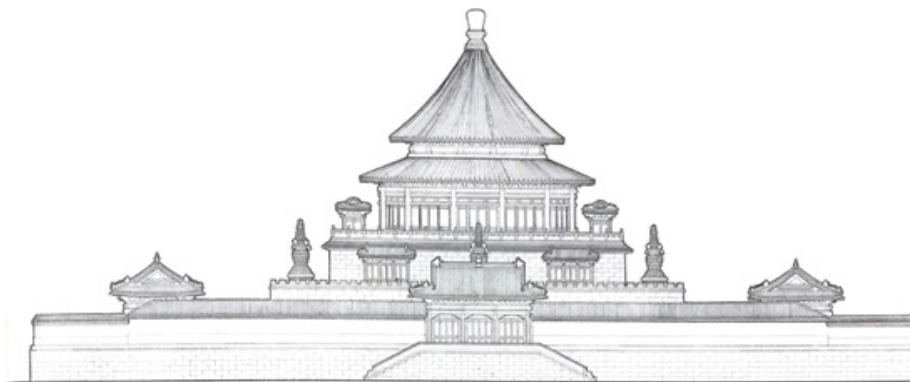


Figure 12 The façade of Xuguang Pavilion and its base. Illustrated in
Architectural Department of Tianjin University, *Ancient Architecture in
Chengde*, p.281, Fig.401

According to Li Keyu's description (Li, 1984, p. 100), the perimeter of the first floor was once covered and surrounded by sixty-eight rooms. These rooms were prepared for monks as a temporary residence during some rituals. However, now only the base and some stone bases of pillars remain.

Four shrine-like niches open in the walls, with one on each side. Three of these hold statues of fierce deities, and the Western niche holds the stairs to the second floor. A small pavilion holding the stele stands in front of the entrance to the stairs. On the second level, eight pagodas surround the wall of the third level. The colors of pagodas to the East, South, West, and North are black, yellow, purple and blue respectively. The pagodas at each corner are all white. All of these pagodas are identically shaped and are made of glazed ceramic. The third floor is square, surrounded by sixty-seven stone columns sculpted with Chinese style dragons, the symbol of the emperor's power and authority. The wooden building, *Xuguang* Pavilion, is located at the center of this highest floor.

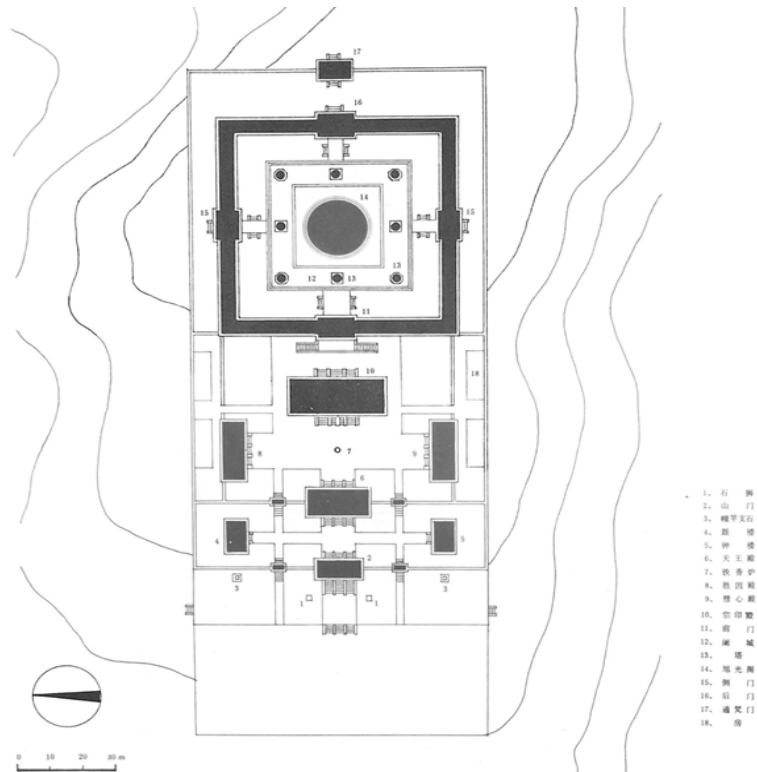


Figure 13 The layout of Pule Temple. Illustrated in Architectural Department of Tianjin University, *Ancient Architecture in Chengde*, p.276, Fig.391

See Fig. 13 for the layout of Pule Temple. The entrance of the temple faces West, and the gate of *Xuguang* Pavilion faces East, which is unusual for temples in China, especially among royal temples, most of which have their gate and main hall facing South. South-facing entrances is seen as an orthodox design for formal buildings, and specifically for royal buildings.

The arrangement of the lower part from the main gate to the *Zongyin* Hall follows the typical layout of a Chinese temple. Behind the entrance is a typical *Tianwang* Dian, the layout of which can be found in most Chinese Buddhist temples: two huge standing *Tianwang* (the Heavenly Guardian Kings) statues sit at each side, and a statue of “The Smiling Buddha,” the *maitreya* Buddha, at the center facing the people walking in. Walking to the back of “The Smiling Buddha,” visitors can see a statue of *Weituo* with a long weapon, a vajra, leaning on his right shoulder, and holding its lower end with his right hand. The main gate, the Drum Tower, the Bell Tower, and the *Tianwang* Hall together constitute the first courtyard.

The *Tianwang* Hall, *Zongyin* Hall, the *Huili* Hall, and the *Shenyin* Hall surround the second courtyard. *Zongyin* Hall is parallel to *Tianwang* Hall, and the other two are side halls. The principle statues in *Zongyin* Hall are the *trikala* Buddhas, *Sakyamuni* flanked by “*Amitabha*, the Buddha of Long Life”, and “*Bhaisajyaguru*, the Medicine Buddha (Shi & Kooij, 2003, p. 167),” accompanied by eight Bodhisattvas, namely “*Sarvanivaranaviskambhin*, *Samantabhadra*, *Vajrapani*, *Manjusri*, *Avalokitesvara*, *Maitreya*, *Ksitigarbha*, and *Akasagarbha* (Shi & Kooij, 2003, p. 83).” The *Huili* Hall houses three wrathful guardian deities, “a *hayagriva*, a ferocious form of *vajrapani* and a three-headed *mahakala*.” Likewise, the *Shenyin* Hall houses “a six-armed *mahakala*, a *vajrapani*, and another three-headed manifestation of *mahakala*” (Shi & Kooij, 2003, p. 173). These wrathful images are more commonly seen in Tibetan Buddhist temples.

When it comes to the architectural style, Zhao Xiumei (Zhao, 2008, p. 43) suggests that the layout of Pule Temple is a combination of two architectural styles: the front section follows the traditional layout of

Chinese temples, and the back section is in the Tibetan. However, it could be considered that the so-called Tibetan part is more Chinese than Tibetan style, but uses Tibetan content within a Chinese style. Its combination of Tibetan Buddhism and Chinese architectural style, makes this temple more intriguing. The architectural style closest to *Xuguang* Pavilion is that of the *Tian Tan*, or the Temple of Heaven, which was built in the *Ming* dynasty and restored in the *Qing* dynasty, and is not related to Tibetan architecture.

In conclusion, the layout of the temple and the supreme position of the *Xuguang* Pavilion suggests the significance of the deities and the mandala which it houses. This significance lies in the fact that the deities and the mandala are placed at the highest point, and within the most prominent building, of the temple. The construction of this temple, in this manner, was very likely to honor the deities inside the mandala. What is more, the form of the mandala is given high status within this temple, as both the principal object and the building housing it follow this form. Together with the statues in the halls, the overall arrangement explicitly illustrates that the design of Pule Temple combines traditional Chinese style and Tibetan elements. The Chinese style is evident, and the Tibetan elements are hidden by the Chinese style in a way which seems secretive. From the outside of the temple, for example, from a nearby hill, the temple looks like traditional Chinese architecture. This may be why the locals call it “Round Pavilion” as from outside the architecture appears like a traditional round pavilion, which is normally used for temporarily rest. Considering that, during the *Qing* dynasty, ordinary people would not have been able to enter the complex, and would only have seen it from outside; the inconsistency of styles can be interpreted as Emperor Qianlong aiming to conceal his piety to Tibetan Buddhism from public view.

The location of Pule Temple and the idea of *Yin-Yang*

The site of Pule Temple among the Mountain Resort and its Outlying Temples is, in the eyes of Philippe Forêt in his book *Mapping Chengde: The Qing Landscape Enterprise* (Forêt, 2000), the result of elaborate design. “A straight axis runs from *Qingchui* peak to Jinshan temple through

the very center of the main hall of *Pule* temple”, depicted Forêt (2000, p. 52). The *Qingchui* peak is a pillar-shaped rock, which is Forêt believes to be the symbol of Sumeru, representing heaven. *Jinshan* Temple is located beside a lake inside the Mountain Resorts and is seen as the symbol of Earth.

It is suggested that there is also a sort of geographic consideration by the Emperor Qianlong. In Chinese tradition, a mountain is considered as *yang*, and lower water (lake, river) is considered to be *yin*. If Forêt is right that the site of Pule Temple is precisely in the middle of the axis connecting *Qingchui* peak and *Jinshan* Temple, then Pule Temple can also be interpreted as located at the median point of *yin* and *yang*. A significant feature of Pule Temple is that its main gate faces West whereas the main building faces East, which is quite unusual among Chinese Buddhist temples, especially imperial ones, for which both main gates and buildings would generally face south. Similarly, some Chinese scholars also believe that the site of Pule Temple has some connection with *Qingchui* peak, a phallic-shaped symbol of *yang* (K. Li, 1984; J. Li, 2008b). Li Jianhong (2008, p.158) highlights that Qianlong and his Tantric Buddhist master believed that the location exactly matched the *Mahesvara*'s sanctuary depicted in the scriptures, which could be the real reason for choosing the site for the construction of the giant mandala. See Fig. 14 for the alignment of *Qingchui* peak and Pule Temple.

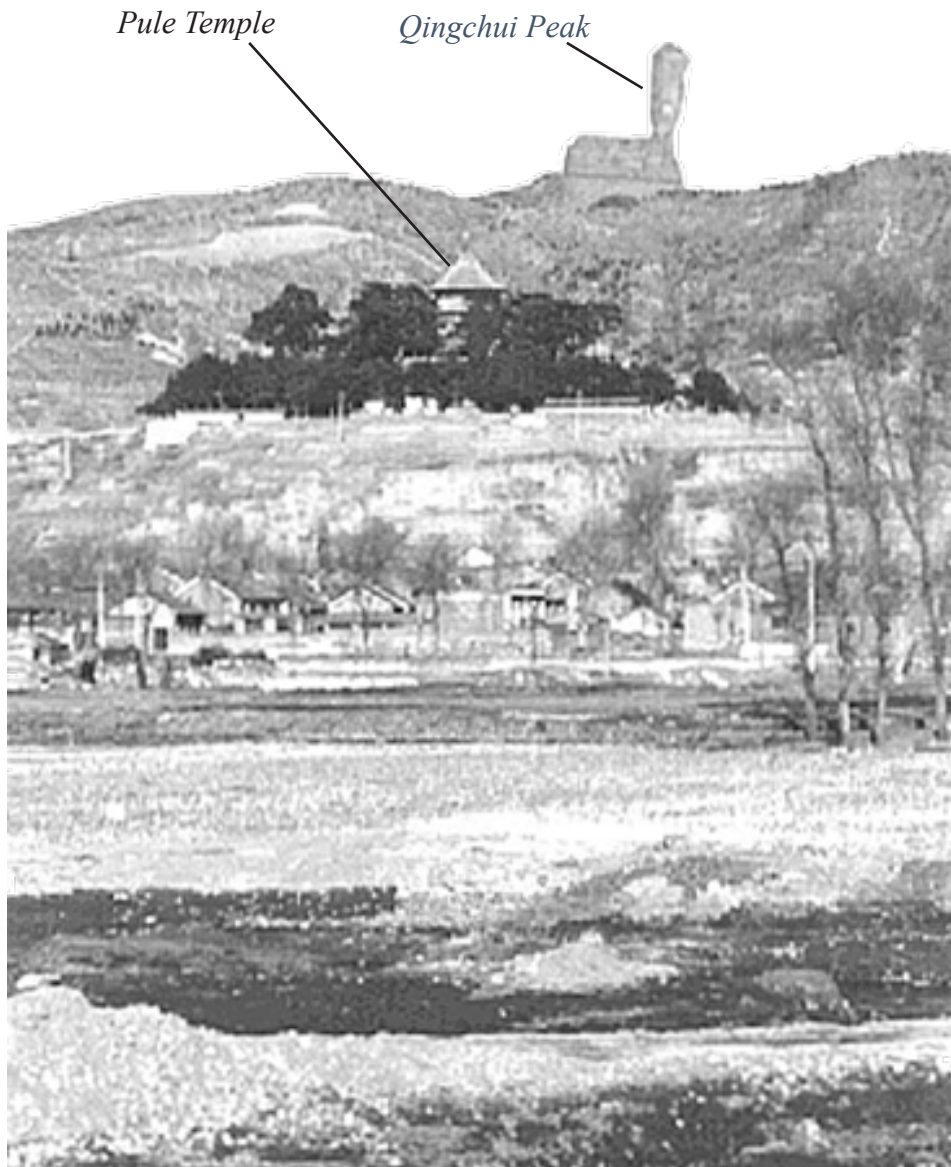


Figure 14 The alignment of Pule temple and Qingchui peak. Philippe Forêt. Illustrated in Philippe Forêt, *Mapping Chengde: The Qing Landscape Enterprise*, 2000, p.70, Fig. 26

The concept of *yin-yang* pertains not only to the site selection of Pule Temple but also to a specific object, an iron incense burner noticed by Li Keyu and the team from Leiden University and Chengde Cultural Relics Bureau (Li, 1984, p. 98; Shi & Kooij, 2003, p. 75). During the field research for this study, a construction fence encircled the incense burner, preventing visitors from getting close. Luckily, the incense burner was still visible. See Fig. 15 for the view of the incense burner. Unlike those at other temples, this incense burner does not have inscriptions, but instead has a set of the *Bagua*, the Eight Diagrams¹, which represent the various possible combinations of *yin* and *yang*. This is unusual in Buddhist temples, as the Eight Diagrams are part of the symbol system of Daoism.



Figure 15 The incense burner in Pule Temple. Author, 2017

¹ It is “八卦” in Chinese.

Forêt's introduction of the concept of *yin-yang* into the analysis of the location of Pule Temple makes more sense when we realize that the statue of the main deities, the *cakrasamvara* and his consort, represents the unification of *yin* and *yang*. In this sense, the function of this temple, in the mind of the designer; *Changkya Rolpe Dorje*, and the user; Emperor Qianlong, might pertain to the Daoist concept of *yin* and *yang*. Therefore, the construction and layout of this temple also reflect the melding of different religious ideas in the mindset of Emperor Qianlong.

In summary, several elements, including the subtle relationship between Pule Temple and *Qingchui* peak, the incense burner with the Eight Diagrams suggest the in-depth involvement of Daoist thought in the complex design of this temple.

The Pule Temple Mandala and Emperor Qianlong's Tantric Buddhist Belief

Qianlong (1711-1799 C.E., r. 1736-1795 C.E.) is well-known as a “Confucian moralist-monarch,” a warrior regarding his encouragement of “tough military virtues in his fellow Manchus,” and even a “hunter, promoting the hardy ideals of the steppe among Mongolian princes (Farquhar, 1978, p. 5). Farquhar adds another facet to the depiction of Qianlong—the “Emperor as Bodhisattva” (Farquhar, 1978, p. 5), suggesting Qianlong's efforts and achievements in the religious realm.

According to the inscription on the Pule Temple Stele, it is confirmed that the wooden mandala is a *cakrasamvara* one. *Cakrasamvara* is believed to be the *Yidam*² of *Changkya Rolpe Dorje* and Emperor Qianlong (J. Li, 2008a, p. 160). In the official documents of the Qing court, the religious practice of Qianlong was rarely directly mentioned. However, in the biography of *Changkya Rolpe Dorje*, Qianlong's preceptor, there are more clues about Qianlong's practice. The biography records the procedure of Qianlong's request to learn Buddhist Dharma from *Changkya* in the initiation rituals (*thu'u bkyan*, 2007). In 1745 C.E., Qianlong summoned *Changkya* to confer on him the first Tantric initiation into the *cakrasamvara* Tantra. "The emperor continued to refine his practice through daily study and meditation throughout his life and received much more initiations, into the *Vajrayogini* Tantra and others, and instruction in the graduated path (*lam-rim*) and *Tsongkhapa*'s works on *MĀdhyamika* (Berger, 2003, p. 5)." From then on, on the tenth day of every month the emperor would routinely perform the rituals and practice in relation to the mandala (*thu'u bkyan*, 2007).

Other studies also infer that Emperor Qianlong was a pious Tibetan Buddhist practitioner. Lo Chung-chan holds that the layout and display in Fanhua Lou, the only surviving Buddhist building in the Forbidden City from a total of nine built in Qianlong's reign, is testimony to the emperor's strong religious beliefs and expertise in Tibetan Buddhism (C. Lo, 2012).

² *Yidam* is the Tibetan word for "meditational deity" or "tutelary deity", "who serves as the focus of one's *sadhana* practice (Buswell & Lopez, 2013, p. 1027)000 entries totaling over a million words, this is the most comprehensive and authoritative dictionary of Buddhism ever produced in English. It is also the first to cover terms from all of the canonical Buddhist languages and traditions: Sanskrit, Pali, Tibetan, Chinese, Japanese, and Korean. Unlike reference works that focus on a single Buddhist language or school, The Princeton Dictionary of Buddhism bridges the major Buddhist traditions to provide encyclopedic coverage of the most important terms, concepts, texts, authors, deities, schools, monasteries, and geographical sites from across the history of Buddhism. The main entries offer both a brief definition and a substantial short essay on the broader meaning and significance of the term covered. Extensive cross-references allow readers to find related terms and concepts. An appendix of Buddhist lists (for example, the four noble truths and the thirty-two marks of the Buddha" (Buswell; Lopez: 2013, p1027).

The display of Buddhist statues and decorations in Fanhua Lou pavilion, as well its private usage for Qianlong, suggest that the emperor clearly understood the steps of the practices in the Gulupya tradition of Tibetan Buddhism. AN Haiyan further explores the theory that Qianlong was an esoteric Buddhist practitioner by investigating the style and material of a guide book for a secret yoga practice, *Samadhi of Completion*³, a pictorial guide written in both Tibetan and Chinese that is believed to have been compiled during Qianlong's reign (An, 2015). Lo (2008) and An (2015) take the tomb of Qianlong as an instance of his personal devotion to esoteric Buddhism, as the design and decoration of the tomb follow the decorative style of a Tantric Buddhist stupa. What is more, the whole underground palace is designed to be a mandala, wherein the emperor's coffin is located at the very heart of the mandala. The metaphor in this design is evident (Lo, 2008, p. 446).

It is essential to point out that in public, Qianlong was rather discreet about his personal religious beliefs, as there are barely any documents on this topic among the files of the Qing courts. This could, however, antithetically illustrate his serious focus on his praxis by confining it to his private realm, instead of presenting it to the public. Two rationales may help to understand this unusual characteristic of the emperor. One is that Qianlong's praxis belongs to an esoteric form of Buddhism, which is known as a "secret" tradition. David B. Gray highlights the specific discipline for the *cakrasamvara* Tantra practitioners: "according to chapter twenty-seven of the *cakrasamvara* Tantra, one should even hide one's identity as an initiated adept, which is signified by the five insignias that one must keep on one's person (Gray & Yarnall, 2007)." Another rationale may come from the lessons of the Yuan dynasty. The Yuan emperors, in the same situation as the Qings having taken the throne from the Han people, devoted themselves to Tibetan Buddhism in a fanfare of publicity, which resulted in enormous negative consequences for the society (at least among the Han intellectuals). Qianlong seems to have taken the opposite route from the Yuan emperors.

³ In Chinese it is 《究竟定》.

Conclusion

The visual contexts of the “shrine-like object”, including the texts on the stele, confirm that the object is a Tibetan Buddhist mandala; specifically a *cakrasamvara* mandala built under the patronage of Emperor Qianlong between 1766 and 1767. The inscription on the stele, written by Emperor Qianlong, discloses the monarch’s political aims: the pacification of the Mongolian community, and his spiritual pursuits: attaining enlightenment with other beings. The spiritual quest of the emperor, however, is kept entirely private, as shown by the inconsistency between the Chinese outside and the Tibetan inside of the temple. This inconsistency may reflect the duality of the religious beliefs.

There are three levels of duality when considering the mandala and *Pule Temple*. The first inconsistency, or uniqueness, is that, from the outside (the perspective of the general public), the temple appears to be Chinese architecture, but its internal content is exclusively Tibetan Buddhist. The second point is the inconsistency between Emperor Qianlong’s words (building the temple for the happiness of people) and his practice (using the temple exclusively for himself) regarding the reason for the temple’s construction; The third inconsistency is that between the emperor’s political utilitarianism and his religious enthusiasm, although these two characteristics are not necessarily contradictory. These seeming dualities show that the emperor attempted to hide his religious piety from the public.

All of these investigations show Qianlong’s piety to Tibetan Buddhism. It is therefore not difficult to conclude that there is a strong causal relationship between Qianlong’s religious praxis and the building of *Pule Temple* and the huge wooden mandala. The complexity of the temple’s architecture could be understood as a devotion to the *cakrasamvara*, the yidam of both Emperor Qianlong and his preceptor *Changkya Rolpe Dorje*. In this regard, the paradox of Qianlong’s words on the stele and the later usage of the temple can be understood: the temple complex was built more for the emperor’s personal belief than for the political appeasement of the Mongolian and Tibetan communities. Consequently, it sounds more reason-

able that the temple serves only the ritual functions of the imperial court, without sharing the ‘bliss’ with devotees, as presented on the stele.

The geographical information of the location, together with the statue and other visual messages, such as the Eight Diagrams on the incense burner, suggest that the *yin-yang* concept of Daoist thought was also involved in the design and the religious thought pertaining to this mandala and temple. Hence, it is reasonable to surmise that within Emperor Qianlong’s own religious beliefs, the concept of *yin* and *yang* also played an important role.

In this respect, Emperor Qianlong seemed to have already solved the three levels of apparent duality by simultaneously using the non-duality embodied in the *cakrasamvara* practice and the balance of *yin* and *yang*. The *Sanjiao*, Buddhism, Confucianism, and Daoism, in this sense, had already been integrated in the emperor’s thought and are reflected by this mandala and the temple which houses it.

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A Buddhist Perspective on Depression and Ways to Deal with Depression

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[Abstract]

The Purposes of this article are to present a Buddhist perspective on depression and ways to deal with depression according to Buddhism. First a perspective of depression according to modern psychological findings has been studied and presented to get an understanding of what depression is. Both the nature and the effect of depression have been discussed in this section. Then how these aspects of depression can be explained according to Buddhist Teachings has been studied. Next the causes of depression have been studied first according to modern psychological knowledge and according to Buddhist teachings. Then the research is followed by the ways to deal with depression according to modern psychology followed by a presentation of the ways to deal with depression according to Buddhism.

Keywords: depression, Dukkha, psychology, dealing.

Introduction

Depression is a universal, timeless, and ageless human affliction. (Hammen, 2001:2) Depression is not only the most frequent mental health problem, but is among the most serious. (Gilbert,1992:3) Depression is the most common mental health problem found in all age groups in the present.(Yapko,1997:10) It is common to the extent that depression is labeled as the common cold of psychopathology.(Gilbert, 1992: 3) It is a well-known and experienced fact that everyone experiences depressed feelings from time to time because no one escapes the hurtful things in life.(Yapko, 1997: xvi) When you are depressed, almost everything is overwhelming. Simple tasks seem difficult, difficult tasks seem impossible, and the energy to deal with much of anything – easy or hard – is missing. (Yapko,1997:xvii) Depression is compared to a prison where you are both the suffering prisoner and the cruel jailer.(Rowe,2003:2) Normal depression can be a completely normal response to painful circumstances, but when the person is unaware of ways to cope with these disturbing feelings that person is “going down in flames” and fall into major depression or clinical depression.(Yapko,1997: xvi) In worst case scenario depression is responsible for the majority of suicide deaths.(Gilbert, 1992:3)

Depression has been called an illness and treated with pills and electroconvulsive therapy (ECT). Some people are greatly helped by this treatment. Their depression vanishes. However for some people, pills and ECT bring only temporary relief or no change at all. For these people something more is needed. This is not surprising, since being depressed is something more than being ill. (Rowe,2003:vii) Some people who are unaware of correct methods to deal with depressed feelings tend to seek assistance from various ways that are not only unable to ease the depression but also create much more problems that follow after. For example many men use alcohol to hide from others what they see as their despicable weakness, and to hide from themselves their fear and despair. (Rowe,2003:22) And we know that alcohol not only triggers the mental restlessness but also creates more physical and social damage which consequently worsen the situation.

The fact that not everyone sinks into clinical depression ignites the idea that there must be specific factors that lead some people to fall into clinical depression and some people to be able to get over those depressed feelings which are faced by everyone from time to time.(Yapko,1997:xvi) It is worth paying attention and studying the factors that help some people to get over those depressed feeling while others get into clinical depression. The modern studies have discovered that depression is not a “fixed thing”. The best evidence to date states that for most people depression is not a biologically based disease. (Yapko,1997:xvii) That means depression is not genetic fault or a mysterious illness which descends on us. It is something which we create for ourselves, and just as we create it so we can dismantle it. (Rowe,2003:12) As depression is not a single problem with a single cause and single treatment. Depression can have many points of origin, and many paths can lead one out of its grip. .(Yapko,1997:xviii) Interestingly, studies suggest that the people who have fallen into clinical depression are often missing information or skills that could help prevent depression. .(Yapko,1997:xvi) Taking above stated facts into consideration we can suggest that understanding the factors that lead a person to fall into clinical depression and ways to avoid falling into clinical depression are crucial to deal with factors and incidents that cause depression and avoid falling into major depression.

Buddhism is a doctrine which mainly concerns about the human mind and psychological well-being.(A:I:5) In fact, Buddhism is a doctrine that had focused and given priority to the psychological or mental aspect more than anything else. This matter is evident when we consider the fact that in Buddhism mind is considered to be the forerunner and master of all things and all things are considered to be mind-made.(Dhp: i) So that, if we pay more attention and study Buddhist doctrine and teachings, it will be possible to understand the nature and effects of depression and factors and incidents that lead to depression according to Buddhist viewpoint. Then it will be possible to find ways and methods to avoid depression according to Buddhism. This would be an alternative approach to already available modern approaches.

So this research is an attempt to comparatively look into the depression both in modern psychological and Buddhist viewpoints. The nature, effects and factors of depression will be studied and analyzed comparatively to find similarities and dissimilarities between two traditions and to get a clear understanding of depression. A critical study of modern methods of dealing with depression will be followed by an introduction of ways and methods in Buddhism that can be applied to deal with depression. This research will contribute to the modern psychological studies especially in the fields of psychotherapy and counseling with an alternative perspective that could pave way for better understanding the nature, effects and factors of depression. Furthermore this research will provide methods and ways to skillfully handle situations that may lead to depression and ways to get out of depression based on Buddhism.

Depression According to Modern Science

The term depression as used here is thought of as a painful emotional reaction characterized by intense feeling of loss, sadness, worthlessness, failure or rejection. Depression is often a disproportionately intense reaction to difficult life situations. It may be accompanied by such physiological symptoms as tension, slowing of motor and mental activity, fatigue, lack of appetite and insomnia. (Humphrey, 2002:.4) A principal component analysis of these clinical symptoms of depression generated four factors; negative cognition with low self-esteem, guilt, self-criticism, and lowered mood; lack of drive with loss of libido, anergia, emptiness, anhedonia; anxiety with insomnia, crying, tachycardia, hypochondria; and arousal with appetite loss, weight loss, tiredness, mood worse in the morning. (Gilbert,1992:37)

To get a better understanding of depression we must look into the situation in various viewpoints and steps. First of all the nature and effects of depression in the individual level must be taken into consideration by looking into the psychological aspect followed by the physical aspect of depression. Then the nature and effects of depression in the bilateral and social level must be elucidated to get a wider picture of the situation.

The factors and incidents that cause a person to be depressed must be investigated and analyzed in order to understand the factors that lead a person to fall into depression. Only then it will be possible to find solutions and preventive methods.

Psychological Aspects of Depression

Depression is one of several disorders generically called affective disorders, referring to the manifestation of abnormal affect, or mood, as a defining feature. Typical aspects of depressed mood are sadness, feeling low, down in the dumps, or emptiness. However, sometimes the most apparent mood is irritability. (Hammen, 2001:4) In depression, neither the sympathy and concern of others, nor the gentle love of oneself is available. Love has fled, leaving only an awareness of an absence of love. (Rowe,2003:8) Other people may be there, offering all the love, sympathy and concern any person could want, but none of this compassion can pierce the wall that separates the depressed person from them, while inside the wall that person not only refuse himself the smallest ease and comfort but he also punishes himself by words and deeds. (Rowe,2003:8)

Instead of love the depressed person is filled with bitterness and jealousy. Bitter that his life has gone awry and jealous that other people, quite undeserving, have such easy lives and don not suffer as he do. That feeling of horrible jealousy and the loss of ability to love create anger. That person is angry with himself and angry with the world. (Rowe,2003:8) Some have called depression a disorder of thinking, as much as it is a disorder of mood. Depressed people typically have negative thoughts about themselves, their worlds, and the future. They experience themselves as incompetent, worthless, and are relentlessly critical of their own acts and characteristics, and often feel guilty as they dwell on their perceived shortcomings. Low self-esteem is therefore a common attribute of depression. (Hammen, 2001:4-5) They may report feeling loss of interest or pleasure, a feeling of 'blah', listlessness, apathy. Nothing seems enjoyable. (Hammen, 2001:4-5)

The negativistic thinking is commonly irrational and distorted, and represents very different interpretations of the self and the world during the depressed state than an individual would typically display when they weren't depressed. In addition to negativistic thinking, depression is often marked by difficulties in mental process involving concentration, decision making, and memory. Hopelessness about one's ability to control desired outcomes may be common, and the resulting despair may also give rise to thoughts of wanting to die or to take one's own life. (Hammen, 2001:5)

Physical Aspects of Depression

Less easy to calculate, and only recently a subject of study, are those biological correlates of depression, which appear to affect adversely immune system function and the capacity to combat physical disorder. (Gilbert,1992:3) Every emotion, pleasant or unpleasant, is accompanied by physical changes which become more profound the longer the emotions persist. Being depressed is a profound emotional experience, and this upsets the body's functioning. Depressed people are very prone to catching colds or flu, and sadly, some go on to develop cancer or heart disease. (Rowe,2003:2)

According to studies physical symptoms such as changes in appetite, sleep and energy are common. Reduced energy is a very frequent complaint. Appetite changes may take the form of increased or decreased appetite with corresponding weight gain or loss. Furthermore, depressed people complain of listlessness, lethargy, feeling heavy and leaden, and lacking the physical stamina to undertake or complete tasks. Sleep changes are one of the hallmarks of depression, and can take several forms: difficulty falling asleep, staying asleep, or too much sleep. Depressed people sometimes experience what is called "early morning awakening." (Hammen, 2001:7) Moreover, depression may well reduce life expectancy in certain physical disorders, e.g., cancer. (Gilbert,1992:3)

Social Aspects of Depression

Outside these physical and life threatening aspects, depression significantly affects family life. (Gilbert,1992:3) As studies have shown that substance abuse, alcoholism and eating disorders are frequently accompanied by depressive disorders(Hammen, 2001:19) Hence when the depressed person gets addicted to substance abuse and alcoholism, his family life and social life gets affected inevitably. This matter is confirmed by studies that have found a significant relationship between the incidence of battering and the abuse of alcohol. Not surprisingly, the abuse of alcohol overwhelmingly emerges as a primary predictor of marital violence.(Hanson,2017:270) The above statement is proved by studies which showed that rates of domestic violence were as much as 15 times higher in households in which the husband was described as often being drunk as opposed to never drunk. (Hanson,2017:270)

In the societal level alcohol use is linked to an overwhelming proportion of unwanted sexual behaviors, including acquaintance and date rape, unplanned pregnancies, and sexually transmitted infections, including HIV infections.(Hanson,2017:271) The much prevailing evidences of theft and killings which are linked to substance uses are also linked to depression whereas depression is the first motivation causing that person to use drugs to cope with sufferings caused by it. Furthermore, as a direct consequence of apathy and diminished motivation of depression, it is common for individuals to withdraw from social activities or reduce their typical behaviors. (Hammen, 2001:6)

The Factors that Lead to Depression According to Modern Science

There are many theories and explanations concerning the factors that cause depression. In fact it is agreed by most of the modern psychologists that there is no one cause or the cause, because there are many (Yapko, 1997:9). There is an enormous body of scientific literature indicating that depression has its roots in three general areas: biology, psychology, and sociology. (Yapko,1997:13) Some psychologists and psychiatrists believe

that depression results from a chemical imbalance in the brain. But there are some psychiatrists who reject the idea that depression can be explained as a chemical imbalance. (Rowe,2003:12) So, biology is only a part of the depression story (Yapko,1997:xvii). It is agreed by many that depression is not genetic fault or a mysterious illness which descends on us. It is something which we create for ourselves (Rowe,2003:12). Actually, it is more accurate to speak of depression as a complex disorder than as an illness (Yapko,1997:14). For most people depression is the product of a hurtful way of interpreting and responding to life experiences. Depression involves an intricate set of projections about yourself, life, the universe, everything(Yapko,1997:xvii).

The factors that cause depression are as follow: when the person someone depended on, or a child he should have protected, died, or when a loved and hated parent left this life without a word of reconciliation. The guilty, anger, desolation, lack of love arise in the mind of that person (Rowe,2003:7) A person may grieve over the loss of more than just people. He may grieve over the loss of childhood, fear to grow up, the loss of youth, of beauty and virility, and seeing oneself no longer desirable, while dreaded old age approaches (Rowe,2003:7). Moreover when a relationship ends painfully, when they get laid from a job, when they respond imperfectly to a situation, people tend to blame themselves(Yapko,1997:xvi). There are many evidences that there are many good, intelligent, healthy people sinking into depression when their lives don't work in the way they'd like (Yapko,1997:xxii). A major problem with most depressed people is that they think, feel, and act out of a depressive perspective that is distorted and hurtful, and then make the mistake of actually believing this perspective is a god given truth (Yapko,1997:xvi).

Anxiety, stress, and anger are some other factors that are closely associated with depression. In regard to the relationship of anxiety to depression, Mullaney has outlined that: anxiety and depression are interwoven and inseparable; represent distinct disorders; they can remain difficult to separate; anxiety is depression and anxiety generally occur together but depression can manifest as a distinct entity(Gilbert,1992:38). In a systematic

cause and effect explanation, David Viscot considers anxiety as the fear of hurt or loss leads to anger with anger leading to guilt, and guilt, unrelieved, leading to depression(Humphrey, 2002:4). James H. Humphrey confirms this by stating that anger at yourself triggers depression and damages your self-esteem (McKay et al,2003:7). Anger and fear act as “umbrella emotions” that can collectively overload emotional circuits, resulting in mental paralysis and often leading to states of depression(Seaward,2015: 23).

Talking about social aspects of depression, some psychologists state that the factors that have caused depression are far more likely to be environmental than biological(Seaward,2015:xx). Another social aspect is family upbringing as the truly powerful agents of socialization are parents (Seaward,2015: 20). So good or bad parenting can affect the psychology of a person to some extent. Psychoanalytic theory presumed a tight relationship between adverse events in childhood and psychic disturbances in adulthood. This viewpoint received empirical support from recent researches as well. (Herman et al, 2004: 17)

When considering above stated details we can understand that even though the biological or chemical factors have some effects on some people but in general for most people the psychological and social factors have effects the most. Especially opinions and interpretations of people in regard to particular situations and things are the key factors that cause depression. To become depressed one has to have acquired over the years a complex set of interlinked opinions which relate to the particular circumstances of life. And to understand why some people get depressed and others do not, we need to understand how different individuals interpret stressful and adverse situations, and to relate this, not just to physiological events, but to the individual's life and the world he lives in(Rowe,2003:13).

Buddhist Perspective on Depression

When consider the definition, nature, and causes of depression according to modern psychological analysis we can compare the depression to be

very similar to some aspects of the Noble Truth of Suffering (Dukkha Ariya Sacca). Even though the term ‘Dukkha’ is translated as suffering, unsatisfactoriness or stress it has a very broad meaning comprising many aspects as follow: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, and despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful (SN 56: 11).

When we see the broader meaning of the term Dukkha we can see that the part of “sorrow, lamentation, pain, distress and despair are stressful” (Soka parideva dukkha domanassupāyāsāpi dukkha), fits exactly with some aspects of nature and effects of depression as explained according to the modern scientific explanations. To see how similar they are and to get a better understanding of nature of these aspects we have to study them one by one.

In Anguttaranikāya Soka is described as sorrow, sorrowing, sadness, inward sorrow, inward sadness, of anyone suffering from misfortune, touched by a painful thing. “aññataraññatarena vyanena samannāgatassa aññataraññatarena dukkhadhammena puṭṭhassa soko”. (MN.iii, 250).

In visuddhimagga it is defined as a special sorrow due to destruction of closed relatives, “sokādīsu soko nāma ñātibyasanena puṭṭhassa cittasantāpo”. Sorrow is a burning in the mind in one effected by loss of relatives and so on. It has inner consuming as its characteristic, its function is completely to consume the mind. It is manifested as continual sorrowing. Sorrow is a poisoned dart that penetrates a being’s heart; setting up a burning there like burning with a red-hot spear. (Nanamoli, 2010:516)

Lamentation or “Parideva” is verbal clamour on the part of one affected by loss of relatives and so on. It has crying out as its characteristic. Its function is proclaiming virtues and vices. It is manifested as tumult. (Nanamoli, 2010:516)

Pain or “Dukkha” is bodily pain. Its characteristic is the oppression of the body. Its function is to cause grief in the foolish. It is manifested as bodily affliction. Pain distresses bodily. Thereby distressing mentally again. (Nanamoli, 2010:517)

Grief or “Domanassa” is mental pain. Its characteristic is mental oppression. Its function is to distress the mind. It is manifested as mental affliction. For those who are gripped by mental pain tear their hair, weep, thump their breasts, and twist and writhe; they throw themselves upside down, use the knife, swallow poison, hang themselves with ropes, walk into fire and undergo many kinds of suffering. (Nanamoli, 2010:516)

Despair “Upāyāsa” is the same as the tumor produced by excessive mental suffering in one affected by loss of relatives, and so on. Some say that it is one of the states included in the formation aggregate. Its characteristic is burning of the mind. Its function is to bemoan. It is manifested as dejection. (Nanamoli, 2010:516)

Furthermore in Visuddhimagga these aspects are comparatively summarized as sorrow is like cooking of oil in a pot over a slow fire. Lamentation is like boiling over from the pot when cooking over a quick fire. Despair is like what remains in the pot after it has boiled over and is unable to do so any more, going on cooking in the pot till it dries up. (Nanamoli, 2010:516-517)

When consider above mentioned details it becomes clear that nature and effects of depression are very similar with above mentioned aspects of the Dukkha.

The Factors that Lead to Depression According to Buddhism

As stated earlier according to Buddhism the mind is considered the most important factor that plays a significant roll in the whole mass of suffering and distress, in this case depression. The power and importance of the mind and how the mind creates all these suffering and stress is

evident from the Buddha's own words as follow: "I don't envision a single thing that, when undeveloped & uncultivated, brings about such suffering & stress as the mind."(A I 5)

In the cycle of existence, jāti or birth is considered as the base for all these sufferings. "jātipaccayā jarā-maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti."(S II 2) The meaning is "conditioned by jāti arise jarā-maraṇa, sorrow, lamentation, dukkha, domanassa and distress." In the cycle of existence "Avijja" or ignorance is stated as first aspect in the link.

In psychological terms, some types of consciousness which are immoral (Akusala), are the root cause of suffering. That is because they spring from attachment (lobha), aversion or illwill (paṭigha, dosa), and ignorance (moha). (Narada,1979: 30)

Lobha, from √ lubh, to cling, or attach itself, may be rendered by 'attachment' or 'clinging'. Some scholars prefer 'greed'. Craving is also used as an equivalent of lobha. (Narada,1979: 31) In the case of a desirable object of sense, there arises, as a rule, clinging or attachment. In the case of an undesirable object, ordinarily there is aversion. In Pāli such aversion is termed dosa or paṭigha. Dosa is derived from √ dus, to be displeased. Paṭigha is derived from 'paṭi', against, and √ 'gha' (han), to strike, to contact. Illwill, hatred are also suggested as equivalents of 'paṭigha'. (Narada,1979: 31) Moha is derived from √ muh, to delude. It is delusion, stupidity, bewilderment. It is 'moha' that clouds an object and blinds the mind. Sometimes 'moha' is rendered by ignorance. According to the Abhidhamma, moha is common to all evil. Lobha and dosa do not arise alone, but always in combination with moha. (Narada,1979: 31)

As stated earlier the bottom part of explanation of the Dukkha which reads as "association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful" is very similar with the incidents that cause depression as explained according to modern science. In the same manner they are the incidents that lead a person to experience

above mentioned aspects of suffering.

Association with the unloved is meeting with disagreeable beings and formations (inanimate things). Its characteristic is association with the undesirable. Its function is to distress the mind. It is manifested as a harmful state. (Nanamoli, 2010:517) Separation from the loved is to be parted from agreeable beings and formations (inanimate things). Its characteristic is dissociation from desirable objects. Its function is to arouse sorrow. It is manifested as loss. (Nanamoli, 2010:517) Not to get what wants is called suffering since one does not get what is wanted. Its characteristic is the wanting of an unobtainable object. Its function is to seek that. It is manifested as disappointment. (Nanamoli, 2010:517)

Other factors are unwise attention (Ayoniso Manasikara) that gives rise to desire and ill-will (Conze, 1972: 73-74) which is a main reason for people to get depressed and failure to understand the norm or the nature of the worldly conditions. The Buddha described this situation as follow: when an uninstructed person meets with gain, loss, fame, disrepute, blame, praise, pleasure, pain, he does not reflect thus: 'This situation that I have met is impermanent, suffering, and subject to change.' He does not understand it as it really is. Then Gain, loss, fame, disrepute, blame, praise, pleasure, or pain obsesses his mind. He is attracted to gain, fame, praise, or pleasure. And he is repelled by loss, disrepute, blame, or pain. Thus involved with attraction and repulsion, he is not freed from birth, from old age and death, from sorrow, lamentation, pain, dejection, and anguish; he is not freed from suffering. (A:8:6)

When considering above mentioned details it becomes obvious that depression is not something very new that is prevailing only in the modern societies as claimed by some psychologists. (Yapko, 1997:xx) Rather it is something the Buddha analytically explained about 2500 years ago in Ancient India. And according to Buddhism there are many causes for depression as elaborated above.

Ways to Deal with Depression According to Modern Science

The treatment of depression in the modern world can be broadly categorized into two ways first is medical treatment and the second is psychological treatment.

Medical therapy includes drugs therapy and Electroconvulsive therapy (ECT) (Rowe,2003:vii) Additionally brain operation is an option as well. There are many antidepressant medicines used to get rid of depression. As they believe that the antidepressant drugs would restore the chemical balance of the brain. (Rowe,2003:12) But according to studies it has proved that antidepressant medications are only part of a total solution. (Yapko,1997:xvii) So, just giving someone antidepressant medication, without teaching thinking (cognitive) or social (interpersonal) skills, is not doing a depressed person any favors. (Yapko,1997:xviii)

In regard to psychological therapies, there are many forms, including psychodynamic, marital and family therapy, behavior therapy and various hybrids and combinations. (Gilbert,1992:13) In general psychotherapy focuses on thoughts and behaviors that are problematic, then interprets underlining meaning of these thoughts and behaviors and offers solutions that are practiced by the client as circumstances warrant. (Fredricks, 2008:2)

These different methods of psychotherapy work differently to different people. The same therapeutic approach won't work for everyone. That's why psychologists try to find for new approaches to deal with psychological problems. The holistic approach is such approach which seeks new ways to deal with psychological problems. (Fredricks, 2008:2) Whereas Buddhism based approach can be considered as a holistic approach. It is agreed by psychologists and psychiatrists that no one can say this is the right way to treat depression because there are many right ways, ultimately defined by successful treatment in individual cases. (Yapko,1997:9) The path to recovery will be created by individual's learning about depression, understanding how it affects himself and why, and honing the

skills to deliberately change his thoughts, feelings, and behavior quickly and efficiently (Yapko,1997:xviii). As emotional well-beings is defined as the ability to feel and express the full range of human emotions and to control them rather than be controlled by them. (Seaward,2015: 23) Once you can recognize the patterns that lead to disappointment or despair, you will be in a good position to learn to do things differently(Yapko,1997:xxi).

Ways to Deal with Depression According to Buddhism

The most important aspect that must be developed to achieve mental development is Sati (Mindfulness). The Buddha stated that “This is the only way, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, namely, the Four Foundations of Mindfulness. (Nanamoli, 1995:61)

The Buddha further explained the way to apply mindfulness as follow: “He abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief in the world.” (Nanamoli, 1995:61) Same pattern goes with contemplating the feelings in the feelings, contemplating consciousness in consciousness, and contemplating mental objects in mental objects.

The part “having put away covetousness and grief is very important here as it actually is the way to get rid of factors that lead to depression. So applying mindfulness or Sati is the main practice to overcome depression according to Buddhism. The story of Patācāra(Dhp: 288) can be cited as an example of a person who suffered from depression due to losing many things that is dear to her later got rid of depression after gaining sati or mindfulness.

We saw that it is agreed by most modern psychologists that it is not things in themselves which trouble us, but the opinions we have about these things. (Rowe,2003:13) Buddhism also agrees with this opinion that’s why in Buddhism “Yoniso Manasikara” or “wise consideration” given priority and suggested to follow prior to any other practice.

Yoniso Manasikara is a key factor in not falling into depression or any other mental adversity. It is the foundation in the process of developing the mind to know things as they really are (yathābhūtham). Yoniso Manasikāra is pivotal. It is like the hub around which revolves the entire methodization for the overcoming of āsavas. What is emphasized is to give right direction to mental activities. (Buddharakkhitha, 2011:100) As a matter of fact, manasikāra is one of those innocuous mental factors (cetasika) which is associated with every state of consciousness. That is why it is called a “primary mental factor”, common to all states (sabba-cittasādhāraṇa), wholesome (kusala), unwholesome (akusala) and indeterminate (avyākata). (Buddharakkhitha, 2011:100) Literally manasikara means manam karoti – “makes the mind to attend that”, i.e., to consider, direct attention, think, etc. in this context manasikāra therefore, is fixing, one’s mind totally to a certain purpose, having a thorough-going method in one’s thought. (Buddharakkhitha, 2011:100-101)

When a person considers wisely and get to know the problem and the cause of the specific problem clearly then he can look for a solution for that particular problem. If there is a way out of it he can proceed with that way to get out of that particular problem. If he gets to understand that this problem or the matter that cause him to be depressed is something unavoidable and it is the norm of the world, then he can make up his mind and accept that situation and not get effected by adverse incidents. Here we can state the story of the Kisāgotamī (Dhp :114) as an example of a person who suffered from depression due to the death of his loving son later got recovered by understanding this fact that death and loss is unavoidable factor that every person must face.

The next practice that can be recommended to deal with depression is understanding the norm of the world or the nature of things as they really are. The Buddha has clearly stated that “these eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions. What eight? Gain and loss, disrepute and fame,

blame and praise, and pleasure and pain.”(A, 8: 6) Most of the people tend to get overexcited when experienced gain, fame, praise, and pleasure and cling into it as permanent, happy, and belong to oneself. When most of the people are faced with loss, disrepute, blame and pain they tend to get very depressed and think of them as permanent, unhappy and belong to oneself. It is important to understand that these eight conditions come and go from time to time. Sometimes there is gain and another time there can be loss. Sometimes we can get fame and some other time disrepute can occur. People may praise us at some point and at some situations people may blame us. Pleasure and pain occurs from time to time inevitably.

Furthermore it is essential to understand that “These eight worldly conditions that one has met are impermanent, suffering, and subject to change.” (A, 8: 6) Then we can let it go and not to get depressed when faced with these conditions. These three characteristics are called “Tilakkhana” or Three characteristics of all phenomena. Every conditioned thing is subject to these characteristics. When we keep in mind this fact we can make our mind to be calm amidst these inevitable conditions.

Upekkhā or indifference to both satisfactory and unsatisfactory feelings(Nanamoli, 2010:153) is another crucial aspect to develop in order to not get effected by depressive incidences. Upekkhā is to view impartially. That is to view neither with attachment nor with aversion. It is the balanced state of mind. (Narada,1979: 137) When we develop Upekkha we can be calm and not to get distressed or depressed when we face unsatisfactory feelings. Furthermore we will not get over attached or addicted to satisfactory feelings that cause addiction and distress when we lose that object or sensation which contains satisfaction.

There are many other practices and aspects that can be applied to deal with depression and avoid falling into major depression which is related to cognitive and psychological aspects that need much space and time to describe in details.

Conclusion

Taking all the above mentioned matters we can conclude that depression is something inevitable in the life of human beings. When a person is not able to handle depressive situations he can fall into major depression which has many bad consequences.

When the nature and effects of depression as described by modern psychological studies are compared with the teachings of the Buddha it became evident that depression is very similar to some aspects of Dukkha or Suffering. Those aspects are Soka (sorrow), Parideva (lamentation), Dukkha (pain), Domanassa (grief), Upāyasa (despair) which have very similar symptoms and characteristics with depression. The incidents and factors that lead to depression are very much similar to each other as well.

Even though medical treatments are effective for some people but for some others it is not useful. It is agreed by many modern psychologists that knowing about depression and skills to deal with these incidents that cause depression is crucial as a preventive method to not to fall into clinical depression. There are many psychologists who seek new ways to deal with depression. One of them is called holistic approach which combines traditional spiritual methods with modern psychological methods as an alternative way to prevent falling into major depression. So seeking explanations and solutions from Buddhism can be considered as a holistic approach.

Mindfulness is the best way to overcome sorrow, despair, lamentation, grief, distress and of course depression. Being mindfulness and wise consideration will pave the way for people to understand the norm the nature of every worldly conditions as inevitable and all are impermanent, suffering and subject to change. Then developing “Upekkhā” or indifference is needed to not to get effected by factors and incidences that cause depression.

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Friend In Buddhist Perspective: The Benefit of Social Welfare

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[Abstract]

This article has the objective to describe about the nature of good and bad friend, the characteristics of a good and bad friend, how to associate with a good friend, how to avoid a bad friend, what the benefit of good friendship based on the Buddha's discourse. The help of good friend is necessary for the development of welfare because no one can live alone or isolate in the society. When he tries to make an effort for the development of his welfare, he absolutely needs the help of his good friends. He cannot get the development of his welfare without the help of his good friends. The reason is that human being is interrelated or inter-dependent on one another as well as welfare of human being. Similarly, friends need the mutual help of each other to develop their welfare in the society. Thus, the Buddha emphasizes the help of good friendship for the development of social welfare and social work.

Keywords: Buddhism, Friend, Social Work, Social Welfare.

Introduction

Definition and Interpretation of Friend

The meaning of friend is, in the sense, equal to the terms of ‘mitta, sahaya, sakha, etc, in Pali language. The word ‘Mitta’ is defined in the commentary as follow:

“Mitteyantiti mitta, minantiti va mitta; sabbaguyhesu anto pakkhipantiti attho” meaning that ‘one is called ‘mitta’ because he is affectionate and loves his friend and he encloses in all that is hidden (Ashin Janakabhivamsa, 1995:73). According to the interpretation of the commentary, the former characteristic of friend is to love his friend and the latter is to enclose in all that is hidden for his friend.

One has the same or equal emotion of richness and poverty like his friend. And he forgives his friend’s fault or offensive towards him. The word ‘Suhada’ is a synonym of ‘Mitta’ and it is meant ‘dear heart’ and he is called ‘Suhada-mitta’ that it has the same meaning with ‘dear friend. Another one is ‘Patirupaka’ (a false friend). He is called ‘a false friend and he is one who is pretending to be a friend. Regarding this kind of false friend or pretending friend, there are four types of them .

These are:

- (1) Anna-datthu-hara : a friend who takes anything,
- (2) Vaci-parama : a friend who is only a great talker without any help,
- (3) Anupiyabhani: a friend, who flatters his friend empty-handed,
- (4) Apaya-sahaya: a friend who is a spendthrift companion.

They are nothing but false or pretending friends. They give their friends only the help of empty-hand (Nandasena Ratnapala, 2005).

Mitta is often combined with similar terms, devoting relationship or friendship, e.g. ‘amicca-mitta’: colleagues and ‘nati-salohita’: blood relations in stereotype. Again, ‘-Mitta’ can be combined with ‘nati’: ‘natimitta’: relatives & friends and ‘Suhajja’ is one who is dear to one’s heart. ‘Sahaya’ means a companion and it is a neuter form that occurs for kind things.

(Ven. Nyanatilaok, 1988) ‘Sapatta’ (enemy) and amitta (a sham friend or enemy) are the opposite of words- ‘mitta, nati-mitta, nati-salohita, suhada, suhajja, sahaya’, etc. ‘papa-mitta’ means a bad friend and it is the opposite of kalyana-mitta: one who pleases his friends. This kind of friend is defined as “Mittesu adubbhamano” by commentary. It is meant that one who does not injure or betray his friends. On the contrary, ‘Mitta-dubbhi’ is one who injures or betrays his friends.⁷⁵ (Ven. Nyanatilaok, 1988)

There are two kinds of friends that is distinguished at Culaniddesa pali in exegesis of Suttanipata Pali. They are:

Agarika: a house or lay-friend and anagarika: a homeless or clerical friend. The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind and heart. The latter is a friend who acts as a sort of mentor and a spiritual advisor is called a ‘Kalyana-mitta’, a good and loyal well-wisher.

According to the definition and interpretation mentioned above, we can summarize two kinds of friend or companion -- and kalyana-mitta or kalyana-sahaya and papa-mitta or papa-sahaya; good friend and bad friend. The Buddha pointed out that one who wants to develop his worldly and secular welfare in the present and future life should associate with good friends and avoid bad friends.

That is, generally, because a bad friend has the bad nature or characteristic of physical, verbal and mental behaviors and misconduct. Accordingly, he can make one’s welfare or well-being decreased and at least he usually encourages his friend to do bad deeds, etc. Thus, the Buddha preached not to associate with the bad friend. The discourses pertaining to this statement can be found in many Pali texts and commentaries, their sub-commentaries and exegesis of commentaries mentioned above.

Significance of Good Friend:

The importance in association with a good friend is pointed out by the Buddha to Ven. Ananda in Kalyanmitta Sutta as mentioned below:-

“Ekamidham, maharaja, samayam sakkesu viharami nagarakam nama sakkyanam nigamo. Atha kho, maharaja, Anando bhikkhu yenaham tenupasankami; Upasankamitvā mam abhivadetva ekamantam nisidi. Ekamantam nisinno kho, maharaja, Anando bhikkhu mam etadavoca- ‘upaddhamidam, bhante, brahmacariyassa - yadidam kalyanamittata, kalyanasahayata, kalyanasampavankata’”ti.

“On one occasion, great King, I was living among the Sakyans, where there is a town of Sakyans named Nagaraka. Then bhikkhu Ananda approached to me, paid homage to me, sat down to one side, and said: ‘Venerable Sir, this is half of holy life, that is, good friendship, good companionship and good comradeships.’” (Anguttara Nikaya Tika, 1999)

As seen in this discourse, the help or assistance of a good friend which is called Kalyana-miita-sampada is completely required not only for secular welfare but also supra-mundane welfare (worldly) such as the practice of the Noble Eightfold Path leading to Nibbana. Nowadays, it is evident that every country is inter-related with each other for their own well-being. They are co-operative at social, cultural, education, economic and political affairs. Especially, they are co-operative at the investment of economy. This is the feature of friendship and relationship in the social context.

Characteristics of Good Friendship:

The good friendship is the fact that can make social work and social welfare development. According to the guidance of the Buddha, it is to be fulfilled for the development of social welfare. It is pointed out as the cause of development in worldly or secular life by the Buddha. The utterance of the Buddha can be seen in Vyagghapajja Sutta or Dighajanu Sutta of Anguttara

Nikaya as the following:

“What is good friendship? Herein, Vyagghapajja, in whatsoever village or market town a householder dwells, he associates, converses, engages in discussions with householders or householders’ sons whether young and highly cultured or old and highly cultured, full of faith (saddha), full of virtue (sila), full of charity (caga), full of wisdom (panna). He acts in accordance with the faith of the faithful, with the virtue of the virtuous, with the charity of the charitable, with the wisdom of the wise. This is called good friendship.”

In the discourse mentioned above, we can see the four general characteristics and other prestigious quality of a good friend that is the major character in the relationship of friends. They are:

- (1) Sadha: faith; confidence
- (2) Sila: morality; virtue; moral ethic
- (3) Caga: charity; generosity; alms-giving
- (4) Panna: knowledge; wisdom; insight-knowledge
- (5) Having highly cultured
- (6) Associating or engaging with a person who is highly cultured.

These are the common characteristics of a good friend and they are essentially needed for oneself and others. It is needed to be fulfilled to be accomplished with a good friendship. It is essential not only for the development of welfare but also for anyone in order to live peacefully and harmoniously in the community. There are four kinds of Loyal friends who are worthy of associating with them. It is stated in the section of ‘Suhadamitta’ in Singala Sutta, of Digha Nikaya. They are those who are dear friend or good-hearted to their friend. They can be considered as true and real friends and they should be associated with the whole life. There will surely be much welfare associated with them.

They are divided into four by the Buddha as follows:

“Cattarome, gahatiyputta, mitta suhada veditabbo. Upakaro mitto suhado veditabbo, samanasukhadukkho mitto suhado veditabbo, atthakkhayi mitto suhado veditabbo, anukampako mitto suhado veditabbo.” it means that: “ ‘Householder, son, there are these four types who can be seen to be loyal friends: the friend who is a helper is one, the friend who is the same in happy and unhappy times is one, the friend who points out what is good for you is one, and the friend who is sympathetic is one’”(Acharya Buddharkhita,1985: 88)

According to this exposition of the Buddha, the four loyal friends can be seen one after another. They are:

- (1) Upakara-mitta: a friend who is a helper,
- (2) Samanasukhadukkha-mitta: a friend who is the same in happy and unhappy situation,
- (3) Atthakkhayi-mitta: a friend who points out what is good or bad,
- (4) Anukampaka-mitta: a friend who is sympathetic

According to these four, it can be said that a dear friend, or who is good-hearted always wishes the welfare of his friend and looks after him in any situation. He never, for instance, avoids him even though his friend is a drunkard when he is lying on the ground and falls into a sleep. He gets his friend to his home and looks after or keeps his possession. Some people avoid their friends when their friends fall into this situation with drinking. Yet, it does not mean to associate with the drunkard. Buddha has clearly expounded not to associate the drunkard because he can make his friend’s welfare declined. Nevertheless, it is the explanations that one should put his attitude towards his friend when he may inevitably encounter this situation. The attitude of a true friend is in a stable situation and a stable relationship. It is not likely change or ends suddenly a stable attitude. We can understand the attitude of a friend or partner through thick and thin. This kind of friend has the stable attitude towards his friend any situation. Nowadays, it is absolutely scarce to see the fourth characteristic of a true friend because everyone fears to death or dare not to sacrifice his life for another one. It is

very difficult to sacrifice one's life for another one in a matter of life and death. It does not mean that there is no one who does not sacrifice his life for someone in the world. Generally, Buddha or Bodhisatta (Bodhisattva) in Pali literature such as in the case that they were fulfilling their perfections (Paramis) to attain the Buddhahood. Bodhisatta dare to sacrifice his life for anyone, if he can get the life of the Buddha. Sacrificing one's life is called 'Jivita-pariccaga' and it is involved in the 'Five Great Acts of Sacrifice (Panna-maha-pariccaga).' In the world that no one can be isolated or live alone in the society, everyone should get to know about good qualifications of friends. If he knows such them, he can choose and associate with good friends who have these qualities. Only friends of these qualifications can support him to develop his welfare (FL. Woodward,2003:92)

Sometimes people require the help of their friends in a crisis. At that time, some of them can get the help of their friends and some cannot. Although some people want to help their friends in need, they do not have mental and material qualifications. There is no reason to blame or condemn friends of this kind. Some people, however, have mental and material qualifications, but they do not want to help their friend. These kind of friends should be blamed or condemned and they are not worthy of good friend. So the Lord Buddha refers to those human beings who do not want to help others although they have mental and material qualifications. Thus, the demonstrations of Buddha are in conformity with the English proverb "A friend in need is a friend in deed. As regard to Kalyanamitta, the friendship between Venerable Sariputta and Venerable Moggalana should be described as revealed the attitude of good friends with reference to Sariputtamoggalana Theravattu (the chronicle of Ven. Sariputta & Moggalana) the commentary of Anguttara Nikaya.

Venerable Sariputta and Venerable Moggalana were very friendly and acquainted friends. Before they attained enlightenment, Ven. Sariputta was called Upatissa and Ven. Moggalana was called Kolita. They were from Upatiss village and Kolita village respectively with reference to the name of their village. Before they became the chief disciples of the Buddha,

they were wandering ascetics under the guidance of the great wandering ascetic, Sancaya. At that time, they did not realize the Four Noble Truths (Ariyasacca) and they were worldly or secular persons. After that, they departed from each other making a formal promise to seek the Noble Truths. The promise is that one who sought the Noble Truths must inform another one. After listening to the discourse from Ven. Assaji, the enlightened one and one of the monks in the first group of five. Ven. Sariputta attained the first stage of stream (Sotapanna). Afterwards, they got the news that the Siddhattha Gotama has been enlightened from Ven. Assaji. And then, they went to the Buddha. After listening to the discourses of the Buddha, they attained enlightenment and became the chief disciples of the Buddha.

Before going to the Buddha, they inform their great teacher, Sancaya, and they called him to go to the Buddha together with them. But their great teacher did not follow them. The story of the two chief disciples is widely stated by the commentator. This is the story in brief. To get to the point, the attitude of good friends can be seen in the story of two disciples. The attitude of good friends is that one wishes the well-being or welfare of another. A good friend never abandons his friend in any situation. Not only that, they wanted to share their experience to their great teacher, Sincaya, who did not realize the Four Noble Truths. In addition, a good friend does not secret and hide something that he gets. Thus, good friendship of Ven. Sariputta and Ven. Moggalana is ideal for the relationship in the society.

In these characteristics of good friend, we can see one's good three actions called physical, verbal and mental actions. A good friend is the same with a good person. One who has good three actions can be generally called a good person and if he is a good person, he will surely be a good friend. To be a good friend is to be a good person and to be a good person is to be a good friend in rotation. Thus, a good friend needs to have good mind word, and behaviour. Such good mind, word, and behaviour are only the basic of being good person and friend.

Four Kinds of a False Friend

A false friend is someone who is not real friends. They are the type of people who ones sometimes accidentally become friends with. With regard to false friends, The Buddha pointed out four kinds of a false friend and how to identify the characteristics of a false friend. According to this demonstration of the Buddha, the four types of foes can be seen in series as follows:

(1) Annadatthuhara-mitta: friend who only takes all from his friend in guise of friend but helps nothing,

(2) Vaciparama-mitta: friend who is only a great talker in guise of friend but helps nothing,

(3) Anuppiyabhani: friend who flatters his friend in the guise of friend but helps nothing,

(4) Apaya-sahaya-mitta: friend who is only the fellow-spendthrift in the guise of friend but helps nothing.

Thus the Lord Buddha continued to point out each of their characteristics in four-fold ways. This kind of a false friend can be said that he is a very fearful one and one should be aware of associating with him. One can be ruined or spoiled by him in association with him. It is sure that he can make the welfare of his friend decrease or reduced in the near future. Thus he is involved in the group of false or pretended friends. He should be avoided from far away. Even though one inevitably associates with him, he should not associate with him from the bottom of the heart. Nevertheless, it is the best for someone by avoiding him far away (Acharya Buddharakkhita, 1985:103).

Causes of End of Friendship:

Close friendship is not the fact that is permanent relationship in society. Sometimes, it can be ended or stopped by some reasons or causes. So, there are the reasons for the end or breaking of friendship talked by the Buddha “Accabhikkhanasamsagga, asamocaranena ca. Etena mitta jiranti, akale yacanaya ca.”

According to this Jataka Pali, the three reasons for end of close friendship in social relationship. There are: (Acharya Buddharakkhita,1985: 112)

(1) ‘Accabhikkhana-samvasa’: Visiting always and having very close friendship,

(2) ‘Asamosarana’: Never visiting and not pay attention to close friendship,

(3) ‘Akalayacana’: Very asking for something from friend in an improper time.

Sometimes, visiting always and very close friendship can make the end of relationship between two parties. It is defined “Ativiya abhinhasamsaggena” meant “Very close friendship” by the commentator(Acharya Buddharakkhita,1985: 113). According to this definition, one should not always pay a visit to his friend. Visiting always can make close friendship reduced when time has passed away. So, one should avoid visiting always to his friend. It, sometimes, is good for him to pay a visit to his friend.

In turn, never visiting or not pay attention to close friend can make friendship between two parties subsided as well. Thus, in order to be sustainable friendship, one should, sometimes, pay a visit to his friend and pay attention to his close friendship to maintain relationship.

Again, very asking for something valued in an improper time is one of the reasons that can make end of friendship or subsided friendship. It means that one should ask for something he wants from his friend in an appropriate time. He should understand what, when and where is suitable for both of them. In other words, he should be aware of other’s wishes or existing circumstances. In connection with very asking for something valued, it is defined by the commentator as “Akaleti ayuttappattakale parassa piyabhandam yacanaya mittam jiranti”.It means that “Improper time is referred to asking for valuable things that is beloved by the owner and what want to be given by the owner in an improper time”.

Causes of Stable and Steady Friendship:

Additional causes of stable and steady friendship can be seen as follows:

- (1) Straightforward,
- (2) Giving away in charity in analysis,
- (3) Being capable of tolerance in everything,
- (4) Having deliberate ability to give away in charity in accordance with the balance of his properties,
- (5) Having ability to be compatible with everyone without contradiction,
- (6) Having innocent and sincere mind, or lack of pretending,
- (7) Having a word of truthfulness, or having a word of righteousness.

In this statement is also very useful for everyone in social relationship. If one wants to develop social relationship, he, initially, need to develop friendship. This is the reason why we need to develop friendship. That is because friendship is a basic relationship in the society. If we have a good friendship, we will surely have a good social relationship. Good social relationship will provide the development of social welfare. No one can develop his social welfare without the help of his friend. If he wants the help of his friend, he needs to have good friendship with him. It is of vital importance in social relation. Thus, we need to cultivate good friendship because the development of social welfare is connected with social relationship. It is also important for the relationship between individual and society.

The Duties of a Good Friend

After knowing the nature and nurture of friends, we have left something to be known about the duties of friends. When a person has become a friend with another one, he has had the duties of a friend. If only he fulfills these duties, he can be called a good friend. In our society, if there is a social relation – called making friendship, there will be social duties, responsibilities, obligations, principles, etc.

Thus, the Buddha pointed out the duties of a friend as follows:

“Pamcahi kho, gahapatiputta, thanehi kulaputtana utara disa mittamicca paccupatthatabba danena, peyyavajjena, atthacariyaya, samanattataya, avisamvamanataya.”

“There are five ways in which a man should act to his friends and companions as the directions: by gifts, by kindly words, by looking after their welfare, by treating them like himself, and keeping his word (Acharya Buddharakkhita, 1985)”.

The duties of a friend can be put into series as follows:

- (1) Dana: giving friend material and spiritual support,
- (2) Peyyavaca: encouraging him with kindly words,
- (3) Atthacariya: looking after and helping their welfare,
- (4) Samanattata: treating him like oneself (not suppressing or pressing down him because of his any social status)
- (5) Avisamvadanata: keeping his word (not making a contradiction between what he say and what he does)

These are common duties of a friend that a person should serve his friend in five ways. This is a basic principle for making friendship in social relation. If they have a good friendship, they will have good social relation. In the same way, if they have a good social relation, they will certainly have a good social welfare. If they have good social welfare, their social welfare will certainly develop as well. That is to say, having good friends will provide the development of social welfare. Thus, the Lord Buddha pointed out the accomplishment of good friend as the third way of making social welfare developed.

The Buddha pointed out effort or diligence as the first way of developing social welfare. Although someone has fulfilled with how much other achievements has except making effort, if he has no effort, he cannot develop his

welfare anyway. It is the pioneer of how to develop social welfare. There is no cause for the development of welfare without effort. It is said that “Viriyavato kim nama kammam na sijjhati” meaning there is nothing to be accomplished or achieved for one who has a persistent effort. In other words, it means that everything can be achieved by the person who has persistent effort. So, it is obvious that the person who wants to develop his welfare has to save and protect his wealth in systematic way. The way to develop welfare is the associating with a good person or having good friendship. When making an effort for the development of welfare, one needs absolutely the help of friends. Nobody can stand in the community without the help of friends. Generally, it can be said that a person who can help or provide his friend is a good friend. However, it is not enough for him. He is to be a friend who has good character or moral ethics and discipline. If that it be so, he can be trusted. Thus, the Buddha said that the person who wants to develop his welfare must inevitably have a good friendship.

Conclusion

To sum up, by studying the discourses demonstrated by the Buddha as seen above, it can be concluded that the common characteristics or qualifications of a good friend, or a noble person, or a wise man can be briefed as follows. These are:

1. He is accomplished with confidence (Sadha)
2. He is accomplished with moral ethic (Sila)
3. He is accomplished with knowledge (Suta)
4. He is accomplished with charity or generosity (Caga)
5. He is accomplished with diligence or effort (Viriya)
6. He is accomplished with mindfulness (Sati)
7. He is accomplished with concentration (Samadhi) and
8. He is accomplished with wisdom (Panna)

These are the best qualifications of a good friend in the society. As discussed above in this topic, the Buddha emphasizes and praises good friendship.

When one makes an effort to develop his welfare, he certainly needs the help of his good friend. If that it be so, he can try to develop his welfare. The word 'social welfare' is composed of two words social + welfare. Social means relating to society and the way people live. Welfare means public health and happiness. To develop one's health and happiness, he need to do welfare work which consists of actions or procedures, especially on the part of government and institutions striving to promote the basic well-being of individuals in need. In other words, social welfare is an organization of education, food and health for the needy.

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Comparative Analysis of Buddhist Administration, Bureaucracy and New Public Administration

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[Abstract]

Buddhist administration of the great Buddha had been existed from his competency to analyze the situation profoundly, with the vision to create systematic and stable organization under the same concept and goal with every personnel's potentiality and with respect to mutual obedience of seniority system. Bureaucracy has determined the position, structure and then selection process to fit the departments, divisions and its affiliated sub-sections respectively of which under the rules and regulations, structure and plan from the supervisors and some strict process in operations may cause delay and loss of opportunity to serve faster. For new public administration, it is a new concept of the Government for managing, which was arisen from the past decades of 1980, giving priority to restructuring of government agencies and services to the public in much modern management method. It was found that the new public administration became the main concepts that impacted to government management extensively and almost replaced the traditional government administration. New proposed concept has changed the political context and crisis facing each

country. The development of information and communication technologies, including the increasing in roles of the consultancy agency, such concept brings the business sector's approach to public administration management by giving priority to creating the optimum performance, relying on the market mechanism, the open market competition, participation and decentralization to lean organization as well as viewing of citizen as customers who the State must give good services thoroughly and appropriately.

Keywords: Buddhist Administration, Bureaucracy, New public administration .

Introduction

The Great Buddha himself as an enlightened one has displayed his first teaching to drive Buddhism organization - Buddhadhamma wheels. After the first yogi who supported him has also enlightened, from that there were many disciples requested for ordination in Buddhism. The Great Buddha commanded and then disciples ordained in his doctrine with increasing number of followers. So he sent his disciples out to propagate Buddhadhamma to kings and guardians of various important states such as Makot, Vacchi, Kosol and Kabilapus. There were both parties who supported and against him. Thus having showing the management ability to monk administration with 18 management sciences which he studied when he was the Crown Prince. As such he could manage his disciples and declared Buddhism quickly. Prior to his death, he set rule of seniority management with mutual respect based on discipline to administer which have been considered as effective rule that sustain Buddhism until today.

Bureaucracy is considered as the main mechanism for public administration by having the main ministries as driving force. There are rules and procedures, according to the law, however, it was unable to meet the demands of the people quickly, fairly and transparently with internal personnel and

external forces being the complex of operation, difficult to understand, rules and regulations controlling officers caused to more procedures and delayed in services and over consumption of resources to achieve the set objective (Sudchum, 2016).

For new public administration is a new concept for managing the Government agencies, which was arisen from the past decade of 1980 giving priority to restructuring government agencies and services to the public in the more modern management method. It was found that the new administration became the main concepts that impacted to government administration extensively and almost replaced the traditional government administration. New proposed concept, change the political context and crisis facing each country. The development of information and communication technologies, including the increasing in roles of the consultancy agency, this concept brings the business sector's approach to public administration management by giving priority to creating the optimum performance, relying on the market mechanism, the open market competition, participation and decentralization to lean organization. As well as viewing of citizen as customers who the State must give the public goods or services thoroughly and appropriately (Hunnak, 2017).

This article will be comparative analysis study of Buddhist Administration, Bureaucracy, and New public administration on how they the organizational to interact with, and what will be the return. It will not be mentioned about the pros and cons of each issues, but the descriptive debate.

1. Buddhist Administration

After the enlightenment of the Great Buddha, on the day of Vesak, approaching into Asanha Pucha Day, he demonstrated the first Dhamma teaching to the 5 yokas, which then became the completeness of The Buddhism composition with monks as the Triple Gems. The Great Buddha then started Buddhism organization with his Buddhist Administration Method which was carried

on from then to now of which was more than 2500 years. It was worth to study the Buddhist administration methods which appeared in the form of Buddhist terms regarding management, propagation of the Tripitaka as follows:

1.1 Planning

The planning is to think of the future and what to do. It is the current connection to the future. Planning of the Great Buddha after enlightenment, on full moon day in the middle of the sixth month - Vesak Day. He sat alone at surrounding of Sri-maha-bodhi tree and thought that he would teach his first 2 teachers who were Aradabos Kalammakotara and U-thokdabot Ramabutra at time of seeking impartial but knew by his mystics that they died, then recalled to the 5 yoki who supported him. At such stage, there was none Buddhism administration. Right after 2 months his teaching had been accepted by one of the five yoki namely Anyakothunya. The Great Buddha then said "You are being a Buddhist monk. You would preaching celibacy to good conduct so to leave from sadness." That was the intention of being monkhood for personal objective, however, there was also another main objective to help others to leave from sadness. Therefore, once there were 60 enlightened monks, the Great Buddha had planned to have them travelled separately to teach and help others. The Great Buddha himself went to Makoh state to teach 3 brothers of Chadil and spent 2 months there to overcome them. After their acceptance, King of Makoh and citizen also trust and interested to listen to the teaching. The monks in Buddhism have been increasing to 1250 in 9 months on Maka Pucha Day. The 3 key principles were obey not to do evil, to do good and be happy with lively mind. The propagation was carrying on with patient without forcing anyone to believe and trust. That is why Buddhism has been named as religion of world peace. The Great Buddha clearly had the vision of set up goals, objective and mission of Buddhist organization for the sake of own and others benefits.

1.2 Organizing

There was none caste in accepting anyone as a new member in Buddhism. Such 4 castes were king, brahmans, vaishyas (traders) and shudras (labors). All monks would be equal. They would leave from their previous title and became the same as a monk. However, from that, it also led to difficult in administration hierarchy as they had equally status and they might not listen or trust to each other. Thus, there was a rule to respect the senior monks who had longer aging in Buddhism. The grouping of the members in Buddhism has been classified into 4 categories of monk, bhikunee, laymen and laywomen. In the first stage, the Great Buddha himself as being Head of Buddhism – king of Dhamma, Phra Saributr as his right hand follower – deputy in administration and Phra Anond as his personal assistant or secretary. Also there were appointment of experts in each sectors according to the abilities who were delegated of authorized.

1.3 Human resources management

There was a procedure in screening layman who would like to be a monk by the consensus vote from a group of monk. Then to get training and studying with the supervision of the teacher for another 5 years prior to be completed monk who could stay solely. There was the establishment of schools and development to be Nalanda University in India. The study would strict to Tripitaka of Sila, Samadhi and Panya which was the training emphasized on practicing more than teaching on theory.

The Great Buddha also divided the readiness of each person into 4 categories of lotus and into 6 categories of feeling. The major purpose was to have the students to practice by themselves. The trained monks would be assigned to have duty and responsibility according to their expertise with reward and punishment. Rewards of appraisal and punishment by criticizing.

1.4 Directing

Directing in Buddhism would require leadership so the members would behave as per the direction. The difference between manager and leader are manager made others to work but leader would lead others to do as per the requirement. The capable leader in Buddhism would persuade others to practice. They need to have 2 appropriated qualifications to be a good leader which are “Attahita-sampatti” the treasure to achieve own good and “Parahita-patipatti” to practice for the good of others - the service mind to serve others in the public and organization. The Great Buddha had both qualifications and could administer Buddhism activities with 4 good skills in communicating principle as follows: 1) Clear explanation skill to make others well understand and easily practice 2) persuade others to agree with the vision and then trust existed with aspiration 3) Be brave - be self-confident and enthusiasm to achieve goal 4) Joyful – to have good and friendly atmosphere in working with colleagues. For the persuasion ability of the Great Buddha which was the same as his name of “The fully enlightened one” which referred to the person who did as per his words and his high potency of leadership because he taught so people understood, did and being as good example to others.

Although the great Buddha had announced that he was the King of Dhamma but he had never exercised his power solely as a king but delegated to the monk association as a person without lust and not for the benefit of himself. The administration was not run according to the rumors and praise of others but with the Dhamma principle for the benefit and happiness to others. Until the day closer to his death, Phra Anond had asked about his successor but he answered that he would like the members in monk association to be self-governing and that the Dhamma and disciplines which he had presented would become himself once he had passed away.

1.5 Controlling

Controlling is to control members in the organization so they perform and goal can be achieved. The Great Buddha had set 10 principles for all monks to have the same disciplines standard as follows: 1) For the good which the monks had jointly agreed. 2) For the happiness of the monks association 3) For vanquish the one who never felt ashamed 4) For happy survival of monks who had precepts. 5) For blocking derogatory, sadness and rage at the present 6) For releasing derogatory, sadness and rage which would happen later 7) For the trust of the one who still not trust 8) For more trust of those who already trusted 9) For the sustainability of truth and 10) For the promotion of strict disciplines and rules (Phra Brahmaganabhom (P.A. Payutto), 2011). Setting up rules was the benchmark for monks to aware of their disciplines and to be aware of if they had performed wrongly and vary from the standard disciplines. To do wrong seriously and to end up with the termination of monkhood or not will depend on the clarification of each monk on their mistakes in front of the association and usually the statement will be that they shall not do it again repeatedly. Also on the Buddhist Lend Day, there will be a permission for the monks to warn each other by saying “I would like to allow you to criticize me from what you saw, listened or wondered, kindly warn me and if I considered that it was a mistake, then I will improve myself”

In case of dispute in the monk organization due to some monks do not accept the controlling then the Great Buddha had set up the 7 methods of judicial proceedings as follows: 1) *Sammukawinai* is to suspend the case in the presence of the monk 2) **Mindfulness** - methods of suppressing or judging superior monk case by raising consciousness as a judgment 3) **Amurawinai**, methods for suppressing to the monk that has recovered from madness, including how to suspend *Anavattikorn* that occurs to the mad monks. 4) *Patinyatakarana*, for suppressing to the monk according to the confess 5) *Yepuyasika* method for suppressing to monks by judging according to the majority 6) *Tinnawattharakwinai*, the method of suppressing the bureau by compromising on both sides which involves a lot

of monks who behave inappropriately together and swaying each other to the point of confusion which will cause more controversy. If it is suppressed by other means, it will make the director to become more and more difficult to investigate, to have the penalty and to show the offense to the other party, therefore to be settled by compromising and 7) **Tus Spa Piyasika** - suppressing the monk case which had been occurred.

2. Bureaucracy

2.1 The meaning of Bureaucracy

The word “bureaucracy” composed of 2 words which are “Bureau” and “Cracy”. The word “Bureau” means a tablecloth of France government officials. “Cracy” refers to ruling so the “bureaucracy” means ruled by people who work on the desk. Max Weber, German social scientist, said that the Government system is a more powerful method than others because the society must have a management system that is bureaucratic which is for a large organization with very sophisticated (Borwornpattana, 1995). Compliance with specific responsibilities and levels respectively. Under the rules and regulations that promote discrimination, righteous and follow the rules of the corresponding government practices. To make the public administration more efficient, it must be performed correctly according to the processes and procedures. However, Max Weber said government system can be applied in the private sector. The meaning of “bureaucracy” has been classified into 5 groups as follows (Thanapongsathorn, 1979):

Group#1, John Dorsey gave the meaning of bureaucracy that was the public sector by considering in terms of the administration of Government. Bureaucratic mean that “the public or parts of the Government in the political system. Cole Taylor explained the meaning as “a person, group of people, which are performing the various duties that are vital in the community, and the State”. This group concluded that this bureaucratic perspective was a form of management of the organization that was administration of government organization only, whether they be in any level or anywhere.”

Group#2, gave the meaning with regard to the characteristics of the structure of the organization, led by Victor Thompson, explained that “the organization was regarded as the bureaucracy must contained the rating authority or hierarchy of bosses and must be complex and subtle nudity. Furthermore, according to the division of expertise.” This group considered that “The way the structure of the Government system must contain the hierarchy of bosses, expertise and professional knowledge”.

Group#3, described the ability of the ruling bureaucracy in terms of behavioral characteristics. Karl Friedrich explained that “bureaucracy is the Organization of which behavior are the target or specific objective, and there is a fair judgment-free compact personal bias is the same norm.”

Group#4, the meaning of the bureaucracy in terms of success based on the goals, which Peter Bela gave the definition as “Government system is the most effective organization in administrating or with practices that facilitate management effectiveness.”

Group#5, provided meaning by considering in “roles”. Academic professor was describing the bureaucratic role, in terms of demonstration which have 2 factions. The first was the role of the bureaucracy is evil and the second party’s perspective is the role of the bureaucracy that is a pretty good one.

2.2 Development of Bureaucracy

Human resources management by Government also require good citizen who have good knowledge to operate efficiently and effectively that is to lead to the overall development of the nation, in which the former anchor system is an important patron, then change to a moral system based on the example of England. Later developed to the selection by abilities and specialty to work in a bureaucratic organization until now (Karavekpun, 2018). However, the form of government systems, recognized as the first format is the format of 2 concepts norm. The first one see that the customary style of bureaucracy, bureaucratic with good merit model

and the bureaucratic-style forensics reasonable. The second format section, empirical concepts, found a bureaucracy to protect bureaucratic layer to the caste system, patronizing and the transitional Government bureaucratic model of virtue (Janwong, 2018).

2.3 Significance of Bureaucracy

The public administration is an important activity of Government. If government lack of efficiency, the regime is weak. The public administration is to bring the government's policy to comply. It is involved in policy implementation and also as a mechanism to preserve and develop the society. The importance of the bureaucratic in 3 processes as follows:

1. To apply the policy, put plan into practice is to bring all ranks of Government activities in country, central ministers and at the local level. In general, the policy may be in the form of law, procedures, the various plans and projects. When one State policy in action, Government will bring policies into practice with the supply of those resources and management to reach goals. In order to make the policies of the State in achieving the important is sincerity and willingness in the implementation of the civil service which will have an impact on the success or failure of the task. Project plans include those related to policy compliance management organization inclusive of 1) Prime Minister, the Ministers and the Mayor. 2) Provincial organization legislative parliament including local Council and Sub-District Council 3) Government agencies and the head of Government, such as ministries, provincial, municipal and Local Administration Organization. 4) Non-governmental agencies, such as NGO (non-governmental organization, non-profit) Labor Union, the society of the different private companies and 5) The justices which are the prosecutor of the Court of Justice, judges and attorney.

2. Contributing to the public administration, this should be done in 2 phases:

1) Before the lawmakers and the Government will determine the policy, the proposal for the law came from various sources, many sources

together with State agencies. Count as a source, that source is the most important one, because that agency is responsible for the activity will inevitably contain information about the proper event. In addition, to have the experts to analyze the data and the agencies that know the pros and cons of the project that has been put into practice, which will probably be the least bias compared to other sources of information, such as group benefits at a later stage, government agencies are taking part in the formulation of State policy, because the scope of the work involved in new techniques, which government agencies often have a specialist in economic policy making, such as whether it requires analysis with suggestions from economists & etc.

2) After defining the policies, most policies that define are often do not have the exact format. Sometimes they have been given much details but sometimes be defined broadly to reflect the problem or suggestion as a guideline only. So in this way, civil servants will be assigned as an additional layer of detail. The State could not define a clear policy in all cases because of certain activities, modern technology has many roles which of such technology keep changing rapidly. To assign the policy, there needs to be flexibility in practice authorities which might be more appropriate to define a new policy from time to time on such changes in technology & etc. However, the experts should define the criteria precisely and in detailed explanation.

3. To maintain and develop social mechanism as a system of economic and social force that will determine nature of the activity in the country. The activity of the State, also have a role in inducing activities. In the past, the public administration did not have much importance to public life. Also had a role as the only tool of the State in keeping things organized, social, care and protection i.e., the countries have not yet focused on service provision, however, currently Government has increased activities on economic, social, industrial and commercial as roles in providing assistance in addition to the basic role of providing infrastructure – transportation and utilities, education (from mandatory – basic) and medical health care.

3. New public administration

3.1 The meaning of new public administration

New public administration aims to modify public sector management using principles of optimization and efficiency of the private sector management methods to the administration of Government i.e. the management model focused on outcomes by professional management, the major concern for value for money, compact structure and opportunity for private-sector competition to provide public services. The key to the professional code of ethics, moral and ethical values, and to focus on providing services to citizens. Consideration of standard and quality are important using the market mechanism. Creating opportunities in the public sector on competition and investment transparently. Providing services that meet the needs of the people. This concept that focuses on ideas and best practices in the management of the business sector is being interested and brought into the public sector by focusing on fixing bugs of the system.

3.2 The development of new public administration

In late 1960s, 1990 to the present. Leaders in some countries dissatisfied with bureaucratic performance that could not adapt to meet the challenges of the globalization and faced with the financial crisis, which created pressures to the Government. Some countries started to consider how to adapt to changing environment both internally and externally. The Government's response towards these pressures then makes a change. Market mechanisms have been applied to which makes a market system with the introduction of the private-use strategy techniques result in the Government's relationship with the private sector norm. Changing State as entrepreneur and provide public services to the public as a customer. To confront the global economic crisis by reducing budget costs down. Meanwhile, the private sector to take over some public service with conditions that resulted in the private sector has a role in public service and to be the driving force and cause to a bureaucratic reform by reengineering

and bring business approach to Government administration. The reform has been occurred to down-sizing with the objective of increasing efficiency in measuring, quality, delegation of authority and to serve with modern marketing system and new techniques namely New public administration (NPM), Managerialism, Market-based Public Administration or Entrepreneurial Government (Kedsuwan, 2103).

3.3 The significant of new public administration

Jonathan Boston and the group has summarized 10 key importance of new public administration as follows: 1) With the belief that the Administration are globalization with no difference among management in private and government sector 2) modified the weight of importance from the original focus on resource control (import factor), and a regulation to control the output and the outcome, or the importance on the burden of responsibility for the process (process accountability) to the burden of responsibility for achievement (accountability for result) 3) more important of management skills than policy definition 4) devolution of centralized power for the freedom and flexibility of managers of each division 5) modify structure of a new government agency to a smaller size in the form of an independent agency in directing, especially the separate commercial missions (regulatory control), spatial policy and mission to serve decisively 6) emphasized on transforming the state to private organization and modifying employment format to outsourcing, competitive tendering and bidding to reduce costs and improve the quality of service 7) Changing employment contract of government personnel to a short term condition clearly for verification 8) copying the private sector management practices such as planning, business plans and strategies to make the performance agreement guideline. The outsourcing, performing on a temporary basis ad hoc. Development of information system for management and the importance of creating a good corporate image 9) with incentives and rewards, in the form of money (monetary incentives) and 10) create the discipline and economy in the budget by trying to reduce costs and increase productivity. Therefore, changes management system, organization, budget, human resources,

culture, including modern regulation in line with the environmental context that is filled with intense and complex, high dynamics, influence the flows arising from globalization.

4. Summary on Comparison Analysis

There are differences among the Buddhist administration, Bureaucracy and the new public administration. The major differences are leaders qualification, management style and management evaluation based on each specific objectives. The Great Buddha as the Buddhism's prophet who taught Buddhism principles and declared the doctrine of Buddhadhamma. For bureaucracy, leader is selected and appointed with selection process according to the requirement of each department. Then promote to a higher role with a system command hierarchical. For new public administration, many leaders are recruited from various business owner focus on profits from investment of resources. All have the personnel management method of high standard to meet the objective with strict rules and procedures on discipline. The evaluation on the success of Buddhist administration is from the accepting of the doctrine of his teachings which was spread widely. While on bureaucracy was from the satisfaction of people who received the civil services of infrastructure, education and welfare. For new public management, the evaluation can be focused on fast, efficient service. From the satisfaction of citizen, on economic resources of investment in every dimension which is based on a system of competition, GDP growth, effective of public service, public transportation, digital communication and well-being of citizens.

5. Conclusion

Buddhist Administration Method led by The Great Buddha who had full efficiency and could analyze the circumstances deeply and progressively which was called "Jakkuma" or had vision to evaluate the results respectively. The only plan which he could not do well was from the external factors such as that person had already died or had evil mind.

Once his teaching was spread out and more followers then he set up the rules for all monks as a system which was accepted. Those followers were composed of 4 categories of monk, bhikunee, laymen and laywomen who behave as per advices from the Great Buddha.

Bureaucratic management emphasis on administering by the Government from the major city with the creation of structures and authority by the appointment of administer which may cause to complexity of division based on the knowledge and behaviors to associate with the organization's objective and targets based on justice and efficient work practices. While the officers in the systems comply with moral according to their potential, knowledge from the foster system and allow competition, which tied to a customary concepts. The image is that a civil servant is a person who has merit and a valid justification under the reasoning power system.

New public administration, deficiency of government systems, combined with the challenges of the current globalization private management concepts. In response to the performance of the duties of every dimension, which will cause the performance of work that is excellent by bringing a private action aimed at the achievement of the professional management with a profitable yield. All investments must be cost effective resource. It is a compact structure and management system level tasks causing greater competition in public services. By which the operator must observe a code of ethics, professional ethics, morality and efficiency in public service for the public. The payoff is profit and the nation's progress.

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From Nan to Luang Prabang: The Buddhist Heritage of Northern Laos as Reflected in Recently Discovered Manuscript Collections

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[Abstract]

Luang Prabang and Nan can look upon a glorious past as most eminent Buddhist kingdoms. During the first half of the nineteenth century both kingdoms were important centres of manuscript production. Luang Prabang has remained not only the centre of Lao Buddhism but also a place where the Buddhist manuscript culture of Laos is still alive. Sathu Nyai Khamchan Virachitto (1920–2007), the venerable abbot of Vat Saen Sukharam and head of the provincial Sangha, has created impressive collections of manuscripts and other documents, including historical photographs, which now are part of the cultural heritage of Luang Prabang. The analysis of colophons in manuscripts recording religious texts show some surprising aspects, such as the high percentage of laywomen who acted as the primary supporters (*mūlasaddhā*) sponsoring the making of manuscripts. In addition, there is evidence of a royal presence among the sponsors and donors. The study of colophons helps to increase our understanding of the relationship between scribes and sponsors/donors but also among different sponsors/donors when commissioning the making of manuscripts.

Keywords: Nan to Luang Prabang; The Buddhist Heritage; Northern Laos; Manuscript Collections

Introduction

The cultural and political significance of Nan for the whole Thai and Lao world has for quite a long been overlooked by Thai as well as international *phün müang* scholars. But this has changed thanks to the works of the late Professor David K. Wyatt and Prof. Sarassawadee Ongsakul who translated or transcribed the Nan Chronicle (*Phün müang nan*), though different versions of it, and to Achan Somjate Wimolkasem's admirable efforts to have the most precious mulberry paper manuscript *Anachak lak kham*, an ancient law text from Nan, inscribed as "Memory of the World". We now know that this relatively small border province of Nan is not only home of so many Buddhist heritage sites, such as Wat Phrathat Chae Haeng, but has a splendid history of its own. In the nineteenth century, Müang Nan was one of the most important vassal states of Siam equalling Chiang Mai and Luang Prabang in rank¹. Until the early 1890s the territory of the autonomous kingdom of Nan was much larger than the present-day province of the same name. It comprised large areas that now belong to Phayao and Chiang Rai provinces and extended to places as far north as Wiang Phuka, Müang Sing in Laos or Müang Len in the eastern Shan areas of Burma. In fact, throughout the early Bangkok period Nan's relationship with Luang Prabang and Phrae were much more intensive than with Chiang Mai and the other *müang* in Western Lan Na.

At this juncture I would like to call into mind the endeavors undertaken by Khruba Kañcana Araññavāsī Mahā Thera (1789–1878), the Venerable Abbot of Wat Sung Men in Phrae. In the 1830s, Khruba Kañcana spent several years in Nan and in Luang Prabang to copy Buddhist texts from thousands of palm-leaf fascicles with the aim to rebuild one of the largest and best organized monastic repositories in Thailand and mainland Southeast Asia. We have two inscriptions documenting Khruba

¹ These three vassal states sent considerably taller "gold and silver trees" as tribute gifts (*ratcha-bannakan*) to Bangkok than Lampang, Lamphun, Phrae or the Malay sultanates in the South. See Grabowsky and Turton 2003: 176.

Kañcana's endeavors. One inscription, inscribed on a now damaged stone slab kept at the provincial museum in Nan reads:

จุลศักราชได้ ๑๑๙๕ ตัว ปีก่าไส้ ยังมีพระมหาเถรเจ้าตน ๑ ชื่อ กัญจนะอรัญญ
วาสี (อยู่) เมืองแพร่ เป็นเค้า และศิษย์เจ้าทั้งมวล จรดดินเทศมาเมืองแพร่ หน
ปัจฉิมทิศเข้าถึงนี้เมืองน่านที่แล้วจึงได้นำเอานาบุญขึ้นเทิงศรัทธาภายใน
ภายนอกทั้งมวล

ศรัทธาภายในมีพระสังฆเจ้าเมืองน่านที่นี้ ศรัทธาภายนอกมีเจ้าเมืองน่านที่นี้เป็น
เค้า และอุปราชา ราชวงศ์ เจ้านายทั้งมวล พร้อมกันสร้างยังอักขระธรรมคัมภีร์
ไตรปิฎกทั้งมวล ไว้อวดกพุทธศาสนา ๕๐๐๐ พระวรวงษา แล สังฆรวมธรรมทั้ง
มวล อันได้สร้างนี้เป็นธรรมร้อยปลาย ๔ สิบ ๒ มัด จัดเป็นผูกได้พันปลาย ๖
ร้อย ปลาย ๓ ผูก แล (...)

In CS 1195, a *ka sai* year (AD 1833/34), there was a Venerable Abbot named Kañcana Araññavāsī at Müang Phrae along with all his disciples coming from Müang Phrae, which lies in western direction, and arriving here in Nan. He created a field of merit. The principal monastic and lay supporters [were as follows]:

The principal monastic supporter (*sattha phai nai*) was the Supreme Patriarch of Müang Nan. The principal lay supporters (*sattha phai nõk*) were the king of Müang Nan, along with the viceroy (*upalaca*), the *latcawong* and all noblemen (*cao nai*). They joined in copying a complete set of the Tipiṭaka (the Buddhist canon) illuminating the Teachings of the Buddha to last [until the end of] 5000 years. The total set of the Dhamma Scriptures copied (literally: made) comprised 142 manuscript bundles (*mat*) or 1603 palm-leaf fascicles (*phuk*).²

We see here how the highest religious dignitaries, led by the Supreme Patriarch, hand in hand with the political leaders of the kingdom of Nan, led by the King and the second and third highest-ranking princes, celebrated the most meritorious endeavor of Khruba Kañcana Araññavāsī, the Venerable Abbot of Wat Sung Men, to copy a complete set of the Buddhist canon for his home monastery in Phrae. Khruba Kañcana's activities in Luang Prabang to spread the Dhamma were celebrated in a similar way in another inscription engraved on a stone slate which was discovered in Vat

² Inscription Müang Nan AD 1837, in: Phanphen Khrüathai and Silao Kethphrom 2001, pp. 43–49.

Vixun in Luang Prabang in 1887 and currently kept in the main temple hall of that prestigious monastery. The inscribed text states:

จุลศักราช ได้ ตัว ปีรวายสัน ๑๑๙๘ ยังมีพระมหาเถรเจ้าตนหนึ่งชื่อว่า กัญจนะ
อรัญญวาสี (ที่อยู่) เมืองแพร์ เป็นค้ำ และศิษย์เจ้าทั้งมวลจรเดินทางแต่เมือง
แพร์ (ของไทย) ยวน หนปัจฉิมทิศ เข้ามาถึงเมืองหลวงพระบางล้านช้างที่นี้
แล้วก็ได้นำเอานาบุญขึ้นถึงเจ้าเมืองหลวงพระบางตนชื่อว่ามังธา เป็นค้ำ และ
(เจ้า) ราชวงศ์เมืองหลวงพระบางเป็นประธาน พร้อมกันสร้างอักขรธรรมคัมภีร์
ไตรปิฎกทั้งมวล ไวัชตกพุทธศาสนา พระวรราชาแล ได้ฉลอง ๕๐๐๐
(พระไตรปิฎกใหม่ในวันดังกล่าวคือ) ในเดือนเพ็ญ ๔ เม็ง (ว่า) วันอังคารไทย (ว่า
วัน) ก่าไก้ จึงแล้วบวรมวลวันนั้นแล

สังฆมธรรมทั้งมวลอันได้สร้างนี้ เป็นธรรมจำนวน ๒๔๒ มัด จัดเป็นผูกได้
๒๘๕๒ ผูก จัดเป็นเงินค่าจ้างแต่มีเขียน สมเด็จพระเป็นเจ้า เมืองหลวงพระบาง
มีเงิน ตั้งเงินเจ้าราชวงศ์ ๘๕ มีเงินกลางหนัก ๑๘ ๒๐๒ บาทปลาย ๗ ก่า ปลาย
๒ แดงเงินฝ้าย (เจ้า) ศรีธาเมืองแพร์ มีเงิน ตำลึง ๑๐ ชั่ง ๑ ปลายสลึง ๑๐ แต่
คำปิวพอกธรรมเสริยงแผ่นแล ๑๒๘๐๐ (พระ) ธรรม (ที่) เจ้ามือ สร้างเป็นธรรม
๓๔ มัด (พระ) ธรรม (ที่เจ้า) ราชวงศ์สร้างเป็นธรรม (...) มัดแล ๓๑

In CS 1198, a *rawai san* year (AD 1836/37), there was a Venerable Abbot named Kañcana Araññavāsī at Müang Phrae along with all his disciples coming from Müang Phrae [of the Tai] Yuan, which lies in western direction, and arriving in Luang Prabang-Lan Xang. He was taking a field of merit to ruler of Müang Luang Prabang whose name is Mangtha. [The King], along with the *cao latcawong* of Luang Prabang, were the principal lay supporters to make (i.e. sponsor the copying of) a complete set of the Tipiṭaka illuminating the Teachings of the Buddha to last [until the end of] 5000 years. [The finishing of the copying of this new set of the Tipiṭaka] happened on the full-moon day of the fourth lunar month, a Tuesday as the Mon say or a *ka kai* day as the Tai say³. Thus on that very day everything was accomplished.

The total number of Buddhist scriptures copies is 2852 [palm-leaf] fascicles (*phuk*) [organized] in 242 bundles (*mat*). The King of Luang Prabang paid a total of 85 *tang* as remuneration for the scribes, the *latcawong* paid [as remuneration] 18,202 *bat*, 7 *ka* and 3 *daeng*. Religious faithful from Müang Phrae paid 1 *chang*, 10 *tamliing* and 10 *saliing*. For sealing the palm-leaf fascicles a total of

³ 1198 Phalguna 15 = Tuesday, 21 March 1837. This day was indeed a *ka kai* day and thus should be the correct corresponding date of the Gregorian calendar.

12,800 gold leaves were spent. The Buddhist Scriptures which the King made comprised 34 bundles, those which the *latcawong* made 177 bundles, and those which the lay supporters made 31 bundles⁴.

It is most interesting to note that the main contribution did not come from King Mangtha (or Manthathurat, r. 1817–1836) but from the *latcawong* – the number 3 in the political hierarchy of the Luang Prabang kingdom – who sponsored the copying of almost three-fourth of the 242 manuscript-bundles while the rest was roughly equally divided between the King and the Buddhist lay supporters from Phrae.

The unprecedented endeavor undertaken by Khruba Kañcana to spread the Dhamma in his home principality of Phrae through the support of the religious and secular orders of Nan and Luang Prabang underscores the close and even intimate relationship between the two *müang* though nowadays they belong to two different nation-states.

It is time now to turn our attention to Luang Prabang and ask for the contribution this beautiful town, situated at the confluence of the Mekong and Khan rivers had made to the preservation of the Dhamma, the precious Teachings of the Buddha.

In the following I will first give a short introduction into the unique collection of Buddhist documents which have been unearthed in various projects since 2005 and have culminated in the founding of the Buddhist Archives of Luang Prabang ten years later. Thereafter, I will elaborate on the significance of manuscripts found at three recently discovered monastic repositories in Luang Prabang for the preservation of the Buddhist heritage of northern Laos.

⁴ Inscription Wat Wichun AD 1837, in: Phanphen Khriüathai and Silao Ketphrom 2001, pp. 279–285.

The Buddhist Archives of Luang Prabang

Luang Prabang, the former royal capital of Laos, was in the past and still remains today the centre of Lao Buddhism. Traditional forms of Buddhist practice and monastic organization have persisted here more tenaciously than in other places, withstanding the manifold challenges posed by French colonialism, Marxist ideology and capitalist consumerism, with which Lao society was confronted throughout the twentieth century⁵. Despite the town's relative geographical isolation, monks in Luang Prabang made very early use of the modern technology of photography to document both important occasions such as Buddhist rituals and ceremonies as well as daily life in the monasteries. The Buddhist Archive of Photography has collected so far more than 35,000 photos from nineteen monastic archives which document more than 120 years of monastic life (c. 1880–2006), as well as rituals, ceremonies, pilgrimages, portraits of monks and social life in its numerous forms. The collection, preservation and digitization of these photos were realized between 2007 and 2011 with the support of a generous grant provided by the British Library and its Endangered Archives Programme.

The person who made the Buddhist Archive possible and to whom we feel an immense amount of gratitude is the late Pha Khamchan Virachitto (1920–2007), who was abbot of Vat Saen Sukharam for 58 years. He was not only an outstandingly charismatic monk in his lifetime but also an enthusiastic collector of photographs, though he himself, unlike several other monks, never took the camera into his own hands. In 1993, Pha Khamchan Virachitto met the German photographer, artist and writer, Hans Georg Berger, who had embarked on a community project to document monastic life in Luang Prabang through the medium of photography. In 1995, the Venerable Abbot of Vat Saen Sukharam invited Mr. Berger to his *kuti*, his monastic abode, to show him some of his most precious photo albums. Ten years later, when the Venerable Abbot sensed

⁵ For a fine introduction to Lao Buddhism with emphasis on Luang Prabang, see Holt 2009 and Heywood 2006.

that his death was approaching, he asked Mr. Berger to preserve his photographic collection for posterity. If he had not done so, it is likely that all these historical photographs would have been cremated together with their former owner.

Whereas Vientiane has been heavily exposed to Thai – and later Western – influences, Luang Prabang represents Lao Buddhism par excellence to this day. Through the physical presence of the monarchy and the state administration, both Sangha and laity have always remained connected to the “grand policy” at the international level. This may help explain why Buddhist monks in Luang Prabang turned to modern technologies such as photography at quite an early date in order to document Buddhist ceremonies, rituals and monastic life.

Understood as a tool of the modern imagination, photography had already been taken up by Lao monks since the late nineteenth century. This revolutionary technology paved its way to remote Indochina only a few decades after its invention. More than 35,000 photographs from nineteen monastic archives document more than 120 years (c. 1880–2006) of monastic life, including ceremonies, pilgrimages, portraits of monks and novices and, finally, social life in its multiple forms. The huge photographic corpus, unique for the whole of Southeast Asia, documents a century which shaped the fate of Laos in many ways, as it was determined by French colonialism, foreign intervention, civil wars, the royal court, revolution and socialism, and finally, in more recent times, globalization. A special cultural understanding of the picture which is derived from the Indian tradition (*darshan*) explains why Lao abbots so tenaciously protected these large collections of photographs, the existence of which was only known among a small circle of insiders.

After Pha Khamchan Virachitto’s death in 2007, his *kuti* was opened and thousands of documents, personal letters as well as official documents which the Venerable Abbot had kept over a period of half a century were discovered. Several years later, Pha

One Keo Sitthivong,⁶ abbot of Vat Pak Khan and Vat Xiang Thòng, who was also one of Pha Khamchan Virachitto's closest disciples – and since early 2013 Head of the Sangha of Luang Prabang province – gave permission to open two additional cupboards containing valuable historical items, by which several hundred palm-leaf manuscripts as well as mulberry paper manuscripts in leporello format came to light as well. It must be emphasized that these manuscripts were not part of the monastic library (*hò tham*) of Vat Saen Sukharam, but instead belonged to the abbot's personal collection of books and documents. Printed books, pamphlets, grey literature (such as internal documents of the Sangha used for religious and political teachings), and even a number of religious, cultural and political magazines from the 1950s to the early 1970s were uncovered, not only in Vat Saen Sukharam, but also in a number of other prominent monasteries, such as Vat Suvannakhili, Vat Xiang Thòng, Vat Mai (the former seat of the Supreme Patriarch), Vat Xiang Muan and Vat Maha That. I estimate the number of printed material to be roughly 1,500–2,000 items, of which more than 80 percent are kept either at Vat Saen Sukharam (largest collection) or at Vat Suvannakhili. More than two-thirds of the items are from either the French colonial period (1893–1953) or the era of the Kingdom of Laos (1953–1975). Almost one half of these pre-1975 printed materials were written in the Thai language and published in Thailand, reflecting the close relationship between monks in Luang Prabang and the monastic networks in neighbouring Thailand. The trial against Phra Phimonlatham

⁶ Pha One Keo Sitthivong was born on 3 May 1964 at Ban Naxay village in Naxaithong district, Vientiane. Between 1995 and 2001, he practiced the Vipassana meditation techniques at Vat Sok Pa Luang taught then by Pha Maha Sali Kantasilo (1933–2013), and studied at the Sangha College in Vat Ong Tue, Vientiane. In 2002, he was appointed by Pha Khamchan as chairman of the Lao Buddhist Fellowship Organization (LBFO) of Luang Prabang district. In 2013, he was appointed chairman of the LBFO in Luang Prabang province. He is the director of the Buddhist Archives of Luang Prabang and a very socially engaged monk. He has worked extensively on developing Buddhist education in the province by creating the Buddhist Academic Institute at Vat Pa Pha O, which lies roughly 13 km to the north of the city of Luang Prabang and is the highest Buddhist educational institute in northern Laos, where more than 500 young novices currently live and study.

(1903–1989),⁷ abbot of Vat Mahathat Yuvarajangsarit, during the regime of the staunchly anti-communist Thai Prime Minister Sarit Thanarat was closely followed by Lao monks, at least by those from or residing in Luang Prabang. The many pamphlets and monographs related to the Phra Phimonlatham case found at various monasteries in Luang Prabang provide clear evidence of that interest.

Manuscript collections

The vast majority of books and pamphlets are religious in nature, but the abbots also kept over an extended period of time materials related to politics, social issues, natural sciences, law, secular literature, philology and astrology. Of special importance are notebooks which some leading abbots used as diaries or sometimes as a means for recording administrative matters.

The vast majority of the roughly 1,200 personal letters kept at Vat Saen Sukharam are letters sent by Buddhists, both monks and laypersons, to the Venerable Abbot, Pha Khamchan Virachitto, starting from 1947 when he became abbot and continuing over a period of almost sixty years until the abbot's death in 2007. However, a few letters were written by Pha Khamchan himself; these are either letter-copies which the abbot wrote to fellow high-ranking monks or state officials or are letters addressed to laypersons which were never sent for reasons which are still unknown. The content of the letters pertains in most cases to private matters, sometimes being related to laypersons seeking personal advice. After 1975, a large number of Lao laypeople fled to foreign countries, and it is amazing to see how many of them maintained contact with Pha Khamchan over large distances and extended periods of time. Thus, we find exciting reports about the living conditions of Lao refugees in Thailand, the United States, Canada, Australia, France, Germany and many other countries.⁸

⁷ His last honorific title was Somdet Phra Buddhachan (At Asabha Mahathera).

⁸ As for the Pha Khamchan's correspondence and its value as a historical source for the relationship between Sangha and laity in contemporary Laos, see

As for the more than 4,800 administrative documents kept in Pha Khamchan's *kuti*, they are of immense value for understanding the organizational structure of the Sangha, its relationship with the state – prior to the socialist revolution and thereafter – and the social history of Luang Prabang. In this respect, I would like to mention the detailed census lists for Vat Saen Sukharam and many other monasteries which have been recorded since the 1950s. They not only list the names of monks and novices, their age at ordination, their duration of stay in the monkhood and their villages of origin, but also provide data on their family and social background, and in some instances even their ethnic affiliation.⁹

The most impressive written treasure Pha Khamchan Virachitto left behind is his impressive personal collection of more than 400 palm-leaf and mulberry paper manuscripts stored in Western style cabinets. In addition, a number of manuscripts were stored in an ordination hall (*sim* สิม), the sermon hall of a temple (*sala hong tham* ศาลาโรงธรรม) and a museum (*phiphithaphan* พิพิธภัณฑ์). Interestingly, Pha Khamchan Virachitto's manuscript collection, which he had built up for his personal use over half a century, comprises not only numerous manuscripts, but also a variety of modern publications and printed materials which may have influenced the content found in some specific manuscripts.¹⁰ His abode was a centre for storing both religious and secular knowledge. However, after Pha Khamchan Virachitto's passing in 2007, the manuscripts in his collection were not preserved as quickly as they should have been. In consequence, some of them became damaged due to various causes which are very typical in the humid climate of South and Southeast Asia: “stains and spots, discolouration of the ink, insect damage, damage due to fungus, loss of flexibility, [and] splitting of the various layers of the palm-

Khamvone 2015.

⁹ For details, see Grabowsky and Berger 2015, Appendix 3.

¹⁰ The whole collection of manuscripts, books, journals, personal correspondences and historical photographs collected by the Venerable Abbot over a period of almost six decades has been analyzed in various articles in the volume of Grabowsky and Berger 2015.

leaves”.¹¹ The manuscript collections from Vat Saen Sukharam – along with similar collections held in several other monasteries – have been inventoried, documented and digitized in the project “Rare manuscripts of great Buddhist thinkers of Laos: Digitization, translation and relocation at the Buddhist Archives of Luang Prabang” (EAP 691). In the final phase of the project, which had been supported by the British Library’s Endangered Archives Programme from February 2015 until July 2016, our research team made a surprising discovery.

After a first survey, conducted in late March 2016, it became clear that at least a substantial number of manuscripts from this corpus had been donated by abbots and monks of neighbouring Vat Si Mungkhun, or by monks from other monasteries and laypeople of the surrounding communities, including members of the traditional nobility of Luang Prabang and even by the King of Luang Prabang and other members of the royal family. Though several manuscripts are from the late eighteenth and early nineteenth century, the bulk dates from the first half of the twentieth century. The overwhelming prominence in this manuscript collection of scribes, sponsors and donors associated with Vat Si Mungkhun makes it most likely that these manuscripts were originally kept in the monastic library (*hò tai*) of Vat Si Mungkhun, which nowadays is used as a monk’s dormitory (*kuti*) and no longer contains any manuscripts. Later on, these manuscripts were transferred from Vat Si Mungkhun’s library to their present location for still unknown reasons. There are 541 manuscripts in the Vat Si Bun Hüang (VSB) collection, comprising a total of 861 fascicles (*phuk*). Of these manuscripts 353 (two thirds) are dated and only 188 (one third) are undated.¹² The oldest manuscript in the VSB collection, which can be dated accurately, is a fragment of the Nagarakhaṇḍa, the thirteenth and last section (*khaṇḍa*) of the Vessantara Jātaka (BAD-21-1-0485); the date when the writing was finished corresponds to Thursday, 5 September 1799 of the Gregorian calendar. There are even two older extant

¹¹ Agrawal 1982: 85.

¹² For details, see the catalogue of the Vat Si Bun Hüang manuscript corpus in Khamvone and Grabowsky 2017; and Grabowsky 2019.

manuscripts whose dating is less certain. The dating of manuscript BAD-21-1-0477, containing a *Maha Vibak* (“Great Retribution”) text (January 1783) is less precise and contains internal contradictions. More certain is the dating of an untitled manuscript BAD-21-1-0478 which contains a Vohāra text. The colophon records a date whose components points to Thursday, 12 October 1662 as the likely day when the scribe finished the writing of the manuscript. The most recent manuscript in the Vat Si Bun Hüang collection is from 1982. Thus, the whole collection covers a time span of 320 years. In a project supported by the Centre for the Studies of Manuscript Cultures in Hamburg (CSMC) these manuscripts were inventoried, catalogued and digitized from October 2016 until August 2017.

Among the four other monasteries was also Vat Xiang Thòng, probably the most famous monastery of Luang Prabang, visited by hundreds of thousands of Lao and foreign tourists every year. During the 2014 survey of manuscripts in the monasteries of Luang Prabang town in preparation of the above-mentioned project EAP 691, the research team of the Buddhist Archives of Luang Prabang discovered a large collection of manuscripts in Vat Xiang Thòng, which were stored in eight wooden boxes (*hip tham*) in the storage room of a monk’s abode (*kuti*). We learnt that these manuscripts were kept in the abbot’s living quarters for decades and have been moved to the monk’s *kuti* when the abbot’s abode was renovated in 2013. All these manuscripts had not been inventoried by the Preservation of Lao Manuscripts Programme in the 1990s. Shortly after the discovery the team started conducting the preservation work and the manuscripts were classified, arranged in order and wrapped in protective cloth. Later in 2015, the manuscripts were moved again to a beautiful temple hall or *sala* which is located next to the *kuti*. In July 2016, the Buddhist Archives asked for permission from the abbot of Vat Xiang Thòng to borrow the manuscripts and keep them temporarily at the Buddhists Archives for the purpose of documentation and digitization.

As a result of our research, we found that the manuscripts had been

collected and used by the late abbot, Sathu Nyai Mao Manivansa Maha Thela (1921–2001), during the second half of the twentieth century. At least five manuscripts had been sponsored by the abbot himself. One photograph from the collection of Vat Pak Khan shows the Venerable Abbot teaching one of his pupil novices using a palm-leaf manuscript as teaching material. This provides factual evidence that the Venerable Abbot used the manuscripts not only for preaching to laypeople during Buddhist ceremonies but that he also taught his disciples to learn and use the manuscripts. Based on the fact that a number of manuscripts from the corpus under study come from Vat Pak Khan, where Sathu Nyai Mao had been monk until 1940, we can assume that the Venerable Abbot had moved the manuscripts from Vat Pak Khan to Vat Xiang Thòng for security reasons at a time when Vat Pak Khan was lacking an abbot. He could do this because Vat Pak Khan was later placed under his supervision.

The corpus of registered manuscripts kept at the abbot's abode of Vat Xiang Thòng comprise 637 palm-leaf manuscripts with a total of 735 fascicles (*phuk*) as well as five mulberry paper manuscripts. The manuscripts, as far as they are dated, cover a period of more than two and a half centuries (AD 1724–1983). Out of this total, 519 palm-leaf manuscripts and five paper manuscripts have been inventoried, catalogued and digitized from September 2017 until February 2018, also with the support of the CSMC in Hamburg. The remaining manuscripts were actually printed in the Thai script on palm-leaf and thus were beyond the scope of digitization and cataloguing within the frame of this project. It has to be stressed that these manuscripts were not accessible to the Preservation of Lao Manuscripts Programme in the 1990s whose inventory and documentation was restricted to the monastic library (*hò trai*) of Vat Xiang Thòng.

The last and by far the largest corpus of manuscripts which has been digitized are almost 1,500 manuscripts from Wat Maha That, one of the most ancient monasteries of Luang Prabang. The monastery, built by King Saysetthathirat in May 1548, is a focal

point of the most important festivals of the Buddhist Year and for keeping the tradition to preserve an important part of Luang Prabang's Buddhist heritage. During the Lao New Year festival, this monastery is the point for starting the traditional process of *hae vò* (palanquin procession) to Vat Xiang Thòng. In February 2017, the research team of the manuscript project of the Buddhist Archives of Luang Prabang visited the monastic library at Vat Maha That, which is located on the right side of the temple hall (*sim*), to examine the manuscripts. Though the team found most of the manuscripts still in good physical condition, in a number of boxes the manuscripts were already damaged by insects, some of them severely, and many manuscripts were not arranged properly. Moreover, most manuscripts do not have any inventory numbers, indicating that they had not been inventoried by the Preservation of Lao Manuscripts Programme run by the National Library and supported by the German Foreign Ministry in the 1990s, probably because these manuscripts were kept in the abbot's abode (*kuti*) and used exclusively by Sathu Nyai Phui Thirachitta Maha Thela (1925–2005), a great intellectual monk and abbot of Wat Maha That, during his life time. The digitization of this large corpus of manuscripts which has been in a highly endangered state after the death of the Venerable Abbot, has been supported by the “Digital Repository of Endangered and Affected Manuscripts in Southeast Asia” (DREAMSEA) since September 2018 and was finalized by the end of May 2019.

Whereas the personal collection of manuscripts kept by Pha Khamchan Virachitto in his living quarters contained a high percentage of such multiple-text manuscripts, in particular among the mulberry paper folding books, they are rare in the Vat Xiang Thòng collection. Several secular or non-religious texts do not appear in any of the manuscripts from this collection, for example customary law texts, philological and astrological treatises, and the wide field of secular literature, apart from a few folk tales (*nithan* นิทาน). Texts related to white magic (*sainyasad* ไสยศาสตร์) and rites and rituals (*phithikam* พิธีกรรม) are as rare as medical treatises

(*tamla ya* ตำรายา). The collection contains several dozen chronicles almost all of them have to be classified as “Buddhist chronicles” (*tamnan phutthasatsana* ตำนานพุทธศาสนา). In the following section the variety of manuscripts from Luang Prabang with regard to their textual contents is briefly analyzed for the Vat Xiang Thòng corpus as a case study.

A significant number of manuscripts from Vat Xiang Thòng (139) contain texts from the Pali canon and thus can be classified as belonging to the categories of Vinaya, Suttanta or Abhidhamma. Of almost equal importance are the popular Jataka stories, dealing with the previous lives of the Buddha, representing one-fifth of the manuscripts of the Vat Xiang Thòng corpus. The large number of Jataka texts written on palm-leaf is not surprising, either. This suggests that the Jataka stories, dealing with the previous lives of the Buddha, are not only well-known to the Lao people of Luang Prabang, but are also very popular. Among the many Jataka stories, the Vessantara Jataka is the most popular one. It tells the story of one of Buddha’s lives immediately before he was born as Siddhattha Gotama. The story is about the compassionate Prince Vessantara, who gives away everything he owns, including his children, thereby displaying the virtue of perfect generosity or *dāna*. It is also known as the *Thet Mahasat* (Great Birth Sermon), familiar to Lao Buddhists under the name *Phavet* or *Phavetsandòn*. Phavet is also the name of a traditional festival, Bun Phavet, which is held some time around the fourth lunar month of every year. The festival lasts two or three days, with the story of Prince Vessantara being recited all day on the final day of the festivities. The story, composed in verse form and comprising thirteen chapters or *kan* (กัณฑ์), is chanted aloud by monks and novices with years of experience preaching all of the chapters. The text combines Pali words and phrases with the respective Lao translation.¹³ According to the tradition, three of them – *Himaphan*, *Thanakan*, *Kuman* – are usually divided into two volumes. As a consequence of this sub-

¹³ Vessantara Jataka, known among Lao Buddhists as Phavet or Pha Vetsandòn, is the last story of the Jataka, which is a series of 547 canonical tales recounting the past lives of the Buddha. See Bounleuth 2016: 110.

division, the story of Prince Vessantara is composed and written on sixteen fascicles of palm leaves. However, many of the Jataka manuscripts from the Vat Si Bun Hüang collection comprise only one of the thirteen *kan*, not the complete text.

Besides the Jataka tales (100 manuscripts), *Anisong* (Pali: *ānisaṃsa*) texts (69 manuscripts) are featured most prominently in the Vat Xiang Thồng collection of manuscripts.¹⁴ *Anisong* texts are generally known under the terms *Salòng* or *Sòng* in Lao. These popular texts, inscribed mostly on palm-leaf, mulberry paper and other kinds of paper, are used for performing sermons or preaching. These short homiletic texts, which rarely contain more than twenty folios, are about the rewards of merit or literally the “advantage” which a believer may expect to receive from performing a particular religious deed. More surprisingly, collections of manuscripts also include titles referring to non-Buddhist rituals, such as a marriage ceremony (*Anisong taeng ngan*) in which monks are not supposed to intervene in this region of Southeast Asia. In truth, *Anisong* could be seen as a paradigm of the principle of what we might call “Buddhization by means of text”, that is, the legitimisation of a given practice by its written record with a sacred script (the Dhamma script¹⁵) on a sacred object (the manuscript). In this way, any local custom may become unquestionably “Buddhist” if it is included as a subject in an *Anisong*.

¹⁴ As Arthid Sheravanichkul (2009 and 2010) has shown in his seminal study of gift-giving in the Thai and Lao world, the kind of gifts recommended in *Anisong* texts pertain to (a.) giving alms to the Sangha (food and medicine, robes and cloth, ritual offerings such as flowers and lamps, sponsoring the construction of temple buildings, copying of religious texts); (b.) producing objects of worship (images, stupas); (c.) constructing public works (bridges, roads, hospitals, schools) and (d.) giving gifts in ceremonies or festivals (celebrating a new house, funerals, the Buddhist New Year, etc.). The manuscripts of Pha Khamchan Virachitto’s collections containing *Anisong* are analysed in Bounleuth 2015b and Bounleuth 2016: 130–136.

¹⁵ As for the origins and spread of the Dhamma script, see Grabowsky 2008.

Table: Distribution of texts of the Vat Xiang Thòng collection according to genres

Genre	หมวด	No. of fascicles	In percent	No. of manuscripts	In percent
General Buddhism	ธรรมะทั่วไป	2	0.4	2	0.4
Vinaya rules	พระวินัย	25	4.4	25	4.8
Suttanta doctrine	พระสูตร	117	20.6	109	20.4
Abhidhamma doctrine	พระอภิธรรม	8	1.4	5	1.0
Buddhist tales	นิยายธรรมะ	43	7.6	43	8.3
Jataka tales	ชาดก	125	22.0	100	19.1
Prayers	บทสวดมนตร์*	35	6.2	35	6.7
Anisong (blessings)	อาณิสงส์	70	12.3	69	13.2
Rites and rituals	พิธีกรรม	1	0.2	1	0.2
Monolingual Pali	คัมภีร์บาลี	5	0.9	4	0.8
Buddhist chronicles	ตำนานพุทธศาสนา	72	12.7	69	13.2
Secular chronicles	ตำนานเมือง	1	0.2	1	0.2
Customary law	กฎหมาย	---	---	---	---
Didactics	คำสอน	33	5.8	32	6.1
Medical treatises / White Magic	ตำรายา / ไสยศาสตร์	19	3.3	19	3.6

Genre	หมวด	No. of fascicles	In percent	No. of manuscripts	In percent
Folktales	นิทาน	---	---	---	---
(Secular) Literature	วรรณคดี	10	1.8	7	1.3

The contents of the colophons

Apart from the dating, colophons reveal a lot more about the background of the manuscripts, its production, purpose and usage. Colophons appear at the end of the manuscript. They either directly follow the main text from which it is separated by a blank line or by smaller-sized letters, or they appear on the recto side of an additional folio. As Hundius (1990) indicates in his definition, Tai-Lao manuscript tradition lacks a clear distinction between the writer or author of a manuscript and a copyist. Lao manuscripts usually use the terms *phu taem*, *phu khian*, or *phu litchana*¹⁶ for denoting the scribe who would call himself *kha* (“serf [of the Buddha]”). Besides, a number of colophons also mention a *phu sang*, literally the “maker” of a manuscript.

Some colophons of our corpus are scribal colophons (28 manuscripts). The vast majority of manuscripts with colophons (323), however, express the wishes of their sponsors and donors. While few manuscripts have colophons which are exclusively scribal,¹⁷ many more record the names of both the scribe and the persons who sponsored the making of the manuscript and donated it to the Sangha. In general, the intentions for making the donation and the wishes expressed in the colophons pertain to the principal monastic or lay supporters, the religious faithful (*mūlasaddhā*) who took the initiative of making the production of the manuscript possible (cf. von Hinüber 2013, XLVIff.).

¹⁶ From Pali: *likhita*, “written”, “inscribed”, past participle of *likhati*, 3. Pers. Sg. of *likh* = “to write”, “to inscribe”.

¹⁷ See, for example, the manuscripts BAD-17-1-0375 and BAD-17-1-0414.

The three wishes that seem evenly distributed over all periods are that the writing of the manuscript will eventually lead to *nibbāna* (“the splendid city, the peak of *nibbāna*”), that it will lead to obtain merit (*puñña*) or rewards of merit (*phala ānisaṃsa*) either for the writer, the sponsor and donor, his family or other people, and that the copying of the manuscript and/or its sponsoring and donation to the Sangha will be a support (*kamchu*) for the Teachings of Buddha (*sāsana*) to stay until its completion of 5,000 years, counted from Buddha’s entering of the *parinibbāna* (see Veidlinger 2006: 164–165). This basic purpose is grounded in the widespread belief among the Tai and Lao that the complete degeneration of Buddha’s Teachings will be reached after 5,000 years. Whereas the intention of the sponsor and donor to extend the lifespan of Buddhism is expressed as a standard phrase in almost all of the longer colophons and even in most of the rather short ones, the wish to be reborn in the age of Buddha Metteyya (Ariya Maitreya) is restricted to only a handful of colophons, a wish expressed in different phrases, either in the Lao vernacular (the first two example) or in Pali (the last two examples):

May [we] be born in the period of the Buddha named Ariya Metteyya. (ขอได้เกิดพร้อมพระเจ้าตนชื่อว่าอริยมุตไตรย) [BAD-17-1-0327, dated 23/01/1818].

May I be born in the period of the Teachings of the future Enlightened One named Ariya Metteyya. May I be ordained [as a monk] to gain perfection under the guidance of Pha Ariya Metteyya and then achieve arahantship under Pha Ariya Metteyya. May I receive the royal gift and listen to the preaching of Pha Ariya Metteyya (ขอให้ผู้ข้าได้ร่วมในศาสนาพระพุทธเจ้าตนจักลงมาตรัสสัพพัญญู ภายหน้าตนชื่อว่าอริยมุตไตรยเจ้า ขอให้ผู้ข้าได้บวชสร้างบารมีในสำนักพระ อริยมุตไตรยเจ้า ขอให้ผู้ข้าได้รับพระราชทานฟังพระธรรมเทศนาของพระอริยมุตไตรยเจ้าแล้ว) [BAD-17-1-0173].

Nibbāna paccayo hotu me metteyya santike niccaṃ dhuvam dhuvam. (May this be a condition to reach *Nibbāna* at the residence of [Ariya] Metteyya, continuously and forever), (นิพพาน ปรจโย โหตุ เม เมตเตยย สนติเก นิจจํ ทูวํ ทูวํ) [BAD-17-1-0366, dated 2/12/1812].

Ayaṃ me dānaṃ hontu me metteyya sanike yāva nibbānaṃ sukhaṃ hontu me. (May this donation be a condition for me to meet Metteyya bringing me the happiness of Nibbāna (อัย เม ทานั โหนตุ เม เมตเตยย สนติเก ยาว นิพพานั สุขั โหนตุ เม) [BAD-17-1-0440, dated 09/10/1971].

Table: Contents of colophons

		BAD-17-1-0375	BAD-17-1-0436
Era		CS 1276	BE 2516
Lunar calendar	Year	<i>kap nyi</i> (Year of the Tiger)	<i>ka pao</i> (Year of the Ox)
	Month	Seventh lunar month	third lunar month
	Fortnight	Third waning day	twelfth waning day
	Day of the week	Fifth day of the week (Thursday)	second day of the week (Monday)
	Zodiac day	<i>poek si</i>	---
	Corresponding to	AD 1914, June 11, Thursday	AD 1974, February 4, Monday
Time		---	<i>nyam kòng laeng</i> (time of the sunset drum, 13:30 – 15:00 h)
Initiator	Scribe	Phummapaññā (monk)	Bhikkhu Sukhapaññā
	Sponsor/donor	Phummapaññā (monk) with elder sister (procuring the palm leaves)	Buddhist layman Nai Vaen and his wife Sao Nang from Ban Pak Lao (town quarter)
Title		<i>Sòng sangkhan</i> (Benefits from sponsoring New Year celebrations)	<i>Akalavattasutta</i>
Objective		To ensure the continuation of Buddhism over five thousand <i>vassa</i> (rains-retreats)	To ensure the continuation of the Teachings of the Buddha until the end of five thousand years

Wish	May this merit support our parents, brothers, sisters and all relatives. If they were exposed to suffering, they would move to a good place. If they are already at a good place, they should move to an even better place; thus hundred shall be equivalent to hundred, ten thousand and one hundred thousand definitely.	May we gain only happiness and prosperity as our wishes, definitely.
Concluding phrase (in Pali)	Nibbāna paccayo hontu no (May this be a condition for us to reach Nibbāna.)	Idaṃ dhammadānaṃ nibbāna paccayo hontu (May my dhamma-gift be a condition to reach Nibbāna).

The length of the colophons varies considerably. Many colophons are rather short, providing only the date when the (often unnamed) scribe completed the writing of the manuscript, followed by a brief statement that the merit gained from the making and donation of the manuscript might support the Teachings of the Buddha (*phuttha-satsana*) to last until the end of 5,000 years. Other colophons are relatively long and may even run over more than one side of a palm leaf. Apart from the dating, the recording of the names of scribe and principal sponsor, the mention of the motives and intentions for making the manuscript, the aspirations a scribe or sponsor/donor had for the good results of the acquired merit, some of the longer colophons also contain some personal expression, including biographical details. The structure of such colophons is analyzed in the following chart discussing two samples which are from different periods and whose sponsors/donors come from different social background.

One of the most interesting colophons with regard to the wishes and aspirations of a sponsor/donor is recorded in the unusually long colophon of manuscript BAD-17-1-0221, titled *Maha munlanipphan* (Pali: Mahā Mūlanibbāna Sutta). The principal initiator, the main sponsor of this manuscript, was a laywoman named Sao (Ms.) Suk from the town quarter of Ban Khili who dedicated it to a *chao ku*, a deceased person to whom the donor had caused harm in one of his previous lives and who threatens to return in this or a future life to take revenge by causing harm to the wrongdoer in various ways. By donating a palm-leaf manuscript bearing a famous Sutta text and offering gifts to the *chao ku* or *phaya kam chao*, the donor longs for redemption from this looming harassment. The manuscript, dated 18 April 1942, states in its colophon (folio 40 recto and verso):

จุลศักราช ๑๙๔๒ (ปี) เต่าชะ (สะ) ง้า เดือน ๖ ออกใหม่ ๑๔ คำ วัน ๓ รจนา
แล้วตามยามกองงาย หมายถึงสาวสุขบ้านคีรี มีใจใสศรัทธาสร้างหนังสือมหามูล
(นิพพาน) ผูกนี้ ทานให้หาพระยากำเจ้า อันผู้เข้าได้ปะได้ปานไว้แก่พระยากำเจ้า
นั้น บัดนี้ ผู้เข้าได้กระทำมาแล้วยังเครื่องกิริยาบุญทั้งหลายผู้นี้ ผู้เข้าก็นำมาแก้ไข
มาบูชาเจ้ากูให้เจ้ากูจงเสด็จลงมาโถมรับจับเอาเครื่องกิริยาบูชาของผู้เข้านี้ มี
หนังสือมหามูลนิพพานผูก ๑ กับข้าวตอกดอกไม้ และข้าวน้ำโภชนาอาหาร
หลายประการต่าง ๆ ทุกเยื้องพร้อมมา ๆ ขอให้เจ้ากูจงเสด็จลงมาในกาล
เดี๋ยวนี้ด้วยเทอญ ผู้เข้าชื่อว่าสาวสุข ได้ปะพระยาเจ้ากำนั้น บัดนี้ผู้เข้าขอมาแก้มา
ไขเสียในกาลบัดเดี๋ยวนี้เทอญ ประการหนึ่ง ครั้นว่าเจ้ากูมารับเอายังเครื่อง
ทั้งหลายผู้นี้แล้วขอให้เจ้ากูจงโปรดผู้เข้านี้กระทำชำระโทษภัยกล่าวคือว่าพยาธิ
โรคา สรรพสิ่งอันตรายภายใน และภายนอกขอกขันธสันดานในตนตัวของผู้เข้านี้
ชื่อว่าสาวสุขนี้แต่เทอญ ประการหนึ่งขอให้ผู้เข้ามีอายุมันยืนยาวได้ร้อยชาวมว
เข้าให้มันเพียงเท่าที่เข้าแต่ก็เข้าเทอญ ขอให้เจ้าผู้รับเอาแล้วจงให้ผู้เข้านี้ มีอายุมัน
ยืนยาวได้ร้อยชาวมวพันวัสสาแต่ก็เข้าเทอญ นิพพานัง ปรมัง สุขัง

In CS (sic!) 1942, a *tao sang* year, the fourteenth waxing day of the sixth [lunar] month, the third day of the week,¹⁸ the writing was finished at the time of the morning drum (*nyam kòng ngai*). Sao Suk [from] Ban Khili village had the religious faith to sponsor the making of this manuscript titled *Maha munla [nipphan]* to dedicate as the benefit for *phaya kam chao* to whom I made an oath. Now I have prepared these offerings to fulfil [the oath for] *chao ku*. May *chao ku* come down and receive my offerings including this *Maha*

¹⁸ 1304 Vaisakha 14 = Tuesday, 28 April 1942.

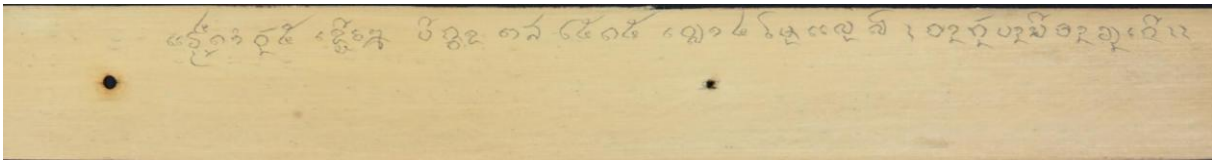
munlanipphan manuscript, popped rice, flowers, rice, water, food and other miscellaneous things. May *chao ku* come down right now. I, Sao Suk, made an oath with *phaya chao kam*. Now may I fulfil [the oath] right now. On the one hand, if *chao ku* receives these offerings, may *chao ku* help me to clear all dangers that are diseases and various kinds of dangers both inside and outside of the physical and mental bodies of mine whose name is Sao Suk. Moreover, may I have longevity to last until one hundred and twenty years, exactly. May *chao ku* receive my offerings and help me to have longevity of one hundred and twenty thousand years. Nibbānaṃ paramaṃ sukhaṃ. (Nibbāna is the highest state of happiness.)

Scribes, sponsors and donors

Only a small amount of colophons in the 524 manuscripts of the Vat Xiang Thòng corpus record the names of scribes. The vast majority just state that the writing was accomplished at a certain date, directly followed by the names of the leading and initiating monastic or lay supporters (*mūlasaddhā*) and their intentions for sponsoring the making of the manuscript. Only 28 colophons explicitly mention the scribe's name and, in some cases (10), also his affiliation to a certain monastery, village or town quarter. Three-fifths of the known scribes were members of the Sangha, either abbots or other monks, and in some cases also novices. Two-fifths of the scribes were laymen among whom four are called *achan* ("learned man"), sometimes also called by its short form *chan*, while most of the other lay scribes were former monks (*thit* or *khanan*) or novices (*xiang*).

In most colophons the names of the leading monastic or lay supporters (*mūlasaddhā*) who commissioned the making of manuscripts, are mentioned prominently. Their intentions and wishes are recorded. In the case the scribe's name also appears in a colophon, his role is clearly of secondary importance. In the colophon of manuscript BAD-17-1-0288, for example, the mother of a woman called I (Ms.) Chanthi dedicated the manuscript of an

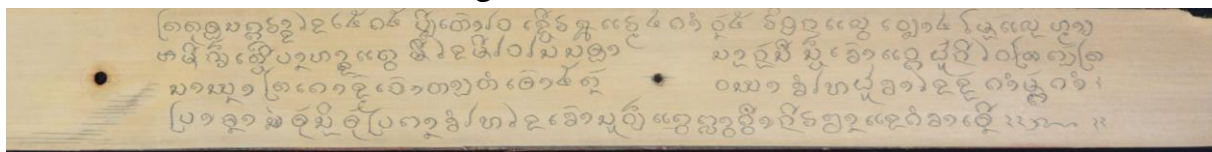
Anisong text titled *Sòng thung lek* (Benefits derived from making an iron flag) to her deceased daughter so that the benefits resulting from that donation would have a positive impact on her daughter's further rebirths. The scribe, a monk, humbly expresses his own wish in the final sentence: "Chao Mòm (monk) Tan was the scribe, may I get a large share of the merit." (เจ้าหม่อมตันเป็นผู้รจนา ขอส่วนผลบุญนำหลาย ๆ แต่ทอน) A few manuscripts have separate scribal and donor's colophons, both written by the scribe. The colophon of manuscript BAD-17-1-0402, which contains also an *Anisong* text (about the benefits derived from the distribution of rice), first has the scribal colophon on folio 7 verso, running over one single line:



แรม ๔ ค่ำ วัน ๕ เดือน ๘ ปีชวด พ.ศ. ๒๕๑๕ เวลา ๔ โมงแลงแล จารย์พันธ์
บ้านสีถานเขียนน้อ

On the fourth waning day of the eighth [lunar] month, the fifth day of the week in the Year of Rat, BE 2515. [The writing was finished] at 4 p.m. Chan Phan from Ban Sithan was the scribe.

The colophon of the manuscript's sponsor/donor is inscribed on the recto side of the following folio 8:



พระพุทธศักราชได้ ๒๕๑๕ ตัว ปีเต่าจ้ เดือน ๘ แรม ๔ ค่ำ วัน ๕ รจนาแล้ว
เวลา ๔ โมงแลง หมายถึงเขียนเพื่อ บ้านหาดแก้ว ได้มีใจใสศรัทธาสร้างหนังสือ
สองข้าวแจกผู้กินไว้กับศาสนาพระโคตมเจ้าตราบต่อเท่า ๕ พันวัสสา ขอให้ผู้ข้า
ได้ตั้งค้ำค้ำค้ำปรารถนาทุกสิ่งทุกประการ ขอให้ได้เข้าสู่เวียงแก้ว กล่าวคือว่า
นิพพานแต่ก็ข้าเทอญ

In Buddhist Era 2515, a *tao chai* year, on the fourth waning day of the eighth [lunar] month, the fifth day of the week,¹⁹ the writing

¹⁹ 1334 Pratomashada 19 = Thursday, 29 June 1972; or 1334 Toutyashada 19 = Saturday, 29 July 1972.

was finished at 4 p.m. Xiang Fūa from Ban Hat Kaeo had the religious faith to sponsor the making of this manuscript titled *Sòng khao chaek* (Benefits derived from distributing rice to the deceased) to support the Teachings of Gotama Buddha to last until the end of five thousand years. May all my wishes be fulfilled. May I enter Nibbāna, definitely.

Sometimes a scribe acted as a co-sponsor, together with a close relative. This is clearly the case in the colophon of manuscript BAD-17-1-0284 which mentions a person named Phummapannya (Bhūmipaññā), probably a monk, as the scribe whose unnamed elder sister (*üai* ເື້ອຍ) donated the palm-leaves for making an *Anisong* manuscript title *Sòng sangkhan* (Benefits derived from sponsoring a New Year festival).²⁰ The merit obtained from this donation is dedicated to their deceased parents, brothers and sisters.

Though scribes were many monks and novices, with former monks and novices making up the rest, the vast majority of sponsors/donors were laypeople. Our analysis of the names of monasteries and home villages of scribes and sponsors/donors reveals that almost one half of the “leading monastic supporters” (i.e., monks and novices) were based at Vat Xiang Thòng (which is not surprising), followed by those based at Vat Pak Khan (4). Half of the 91 manuscripts recording the home villages of the “leading lay supporters” point at two town quarters situated in the immediate neighbourhood Vat Xiang Thòng, namely Ban Xiang Thòng (22) and Ban Kang, which neither is surprising. Astonishing, however, is the relatively high number of manuscripts (9) commissioned by sponsors coming from the village of Ban Koen in the northwestern

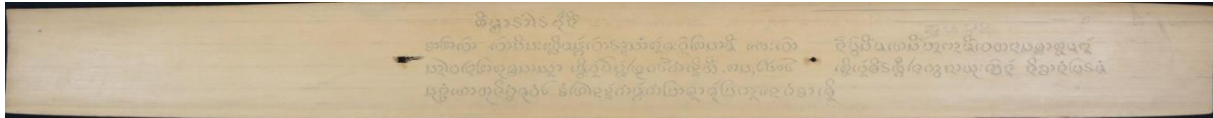
²⁰ Sommai Premchit (1992: 176) explains it as follows: “The word *Sangkhan* or *Songkran* in standard Thai is derived from the Sanskrit word *Sankranti*, or *sankhara* in Pali, meaning the shift of the sun from one sign of zodiac to another, and particularly in this case from Pisces to Aries.” The *Sòng sangkhan* text explains the arrival of the Sun deity (*suriyathevabut*) and how it crosses to Aries (*lasi mek*) at the beginning of the New Year. During the crossing over towards (the) Aries, people get various kinds of suffering, diseases, disaster. But when people welcome the “arrival of Aries” through meritorious gift-giving, they will be safe in safety. The text also says that the tradition of pouring water in veneration of the Triple Gems and the sprinkling of other elderly relatives with fragrant water is included in the New Year merit-making. The rewards of merit focus on longevity, prosperity and finally a good rebirth.

province of Luang Namtha, situated more than 200 km north of Luang Prabang. We surmise that Saen Chan, the aristocratic sponsor of all nine manuscripts,²¹ was a local official in Luang Prabang who wanted to express his connectedness with his far-away home village rather than “making” the manuscripts in Luang Namtha and bringing them to Luang Prabang thereafter.

The principal lay supporters who sponsored the making of manuscripts were mostly couples with the name of the husband mentioned first, followed by the wife’s name. The couple would include their children (*luk* ลูก), grandchildren (*lan* หลาน), great-grandchildren (*len* เหลน), or simply the “whole family” (*phanthuvongsa* พันธุ์วงศ์) as beneficiaries of the merit resulting from the donation. A surprisingly large number of colophons (in 86 manuscripts) mention a woman as the principal lay supporter, either alone or together with her husband whose name would be listed in second position. These women are recognizable by their titles *sao* or *nang* for younger or middle-aged women, *pa* (“aunt”) for elderly women, or simply *mae òk*, which means “laywoman”. One is tempted to speculate that in cases where a woman was the only leading lay supporter, she was either an unmarried woman or a widow; in the latter case children and other family members would explicitly be mentioned as beneficiaries. Many of the sponsors were members of the nobility or aristocrats as their titles such as *phia*, *phanya*, *mün* or *saen* indicate. A total of six manuscripts can safely be identified as sponsored by members of the royal family; this is far less than in the manuscript collection recently discovered at Vat Si Bun Hüang with 18 royally sponsored manuscripts (see Khamvone and Grabowsky 2017). One of the most prominent royal sponsors was Prince Saloemsak Rasasamphanthavong and his wife, Princess Buasi, who commissioned one manuscript (BAD-17-1-0437) in 1961/62 in commemoration of Prince Saloemsak’s birthday. The colophon is immediately visible as it is written – unlike the main text – not on the full length of the palm-leaf but

²¹ See the manuscripts BAD-17-1-0008, BAD-17-1-0014, BAD-17-1-0015, BAD-17-1-0028, BAD-17-1-0029, BAD-17-1-0031, BAD-17-1-0332, BAD-17-1-0369, BAD-17-1-0540.

only on the last two thirds of the recto side of folio 33 leaving the first third (on the left side) blank. It reads:



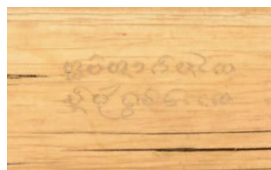
พิมพ์ารำไรรุพูนี่ ข้าพเจ้า เจ้าศรีเฉลิมศักดิ์ เจ้าราชสัมพันธ์วงศ์ พระสามี และเจ้า
นางบัวสี มเหสี บ้านกาง มีเจตนาศรัทธาพร้อมกันสร้างไว้ในพระพุทธศาสนา
เมื่อวัน ๖ ออกใหม่ ๑๔ ค่ำ เดือนยี่ พ.ศ. ๒๕๐๔ เพื่อเป็นที่ระลึกในคราวอายุ
ครบนั้น นิพพานัน ปรหม์ สุขุ โหตุ นิจจัน ทูว์ ทูว์ ขอให้ได้ตั้งค้ำค้ำปรารถนา ทุก
ประการแด่ กัข้าเทอญ

This manuscript titled *Phimpha hamhai*, I, Prince Saloemsak Rasasampanthavong, the [royal] husband and Princess Buasi, the queen, from Ban Kang had the religious faith to sponsor the making of the manuscript to support the Teachings of the Buddha on the sixth day of the week, the fourteenth waxing day of the second [lunar] month BE 2504²² in commemoration of the anniversary of my birthday. *Nibbānaṃ paramaṃ sukhaṃ hotu niccaṃ dhavaṃ dhavaṃ* (Nibbāna is the highest state of happiness, continuously and forever.) May our wishes be fulfilled, definitely.

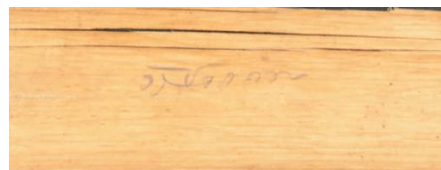
Though manuscripts kept in a monastic repository belonged to that monastery, they were frequently borrowed for various purposes, be it for being studied and copied by monks from a neighbouring monastery lacking a specific text or for being used in Buddhist rituals and ceremonies outside the monastery's compound. This explains why the scribes used to admonish all borrowers of manuscripts to return them to its original place as expressed in the following rather short colophons written in the Tham Lao script (BAD-17-1-0320): “Novice Daeng was the scribe of this manuscript. Anyone who borrows it has to return it.” (จะน้อยเนอหนังสือจัวแดงเป็นผู้ริจนา แม่นไผ่ยืมให้ส่ง). Occasionally we find ownership statements which help identify the provenance of a manuscript which does not contain any para-textual information about scribe and sponsor(s). The palm-leaf manuscript BAD-17-1-0138, containing one chapter (fascicle 2) of the Phra

²² 1323 Pausha 14 = Friday, 19 January 1961.

Malai legend,²³ is a case in point. Lacking a colophon, it has only the ownership statement on the verso side of folio 1, reading ວັດປາກຄານ (Vat Pak Khan), indicating that this fascicle – part of a larger codicological unit comprising several fascicles – originally belonged to Vat Pak Khan, a monastery situated in the immediate neighbourhood of Vat Xiang Thòng.



Folio 1r: Title of the manuscript (Dhamma script): *Malai Saen*, fascicle 2



Folio 1v: Ownership statement (in Lao Buhan script): Vat Saen [Sukharam]

Conclusion

Luang Prabang and Nan can both look upon a glorious, though turbulent, history as centres of Buddhist kingdoms having made most valuable contributions to the Buddhist culture of the peoples of Thailand and Laos. The unique endeavor of Khruba Kañcana, abbot of Wat Sung Men, mentioned at the beginning, demonstrates that both Nan and Luang Prabang had been thriving centres of manuscript production during the first half of the nineteenth century. Moreover, it could be shown that Luang Prabang still retains its status as such a centre until present times, not only for northern region but for the whole of Laos. The production of manuscripts has not died out in Luang Prabang; Lao manuscript culture is still a living one. Intellectual monks, such as Phra

²³ The story of Pha (Phra) Malai is a Buddhist legend, whose immediate model is a Pali text originally from northern Thailand. The work describes the adventures of the monk Phra Malai who is equipped with supernatural forces. After a visit to the sinners in hell as well as the gods in heaven and the future Buddha Maitreya, he returns to earth and proclaims to the people there the Buddhist teachings. Although the legend of Phra Malai is also known in Burma (Myanmar) and Cambodia, manuscripts with illustrations were apparently produced only in central Thailand, especially during the nineteenth century. Because of the cathartic effect of the popular legend, it was read especially at weddings and at cremation ceremonies, by monks and laymen alike. See Brereton 1995; Denis 1965; and Collins 1993.

Khamchan Virachitto, the late abbot of Vat Saen Sukharam, have built up impressive collections of manuscripts and other documents – written as well as photographic – which represent part of the cultural heritage of Luang Prabang. The research undertaken by the Buddhist Archives of Luang Prabang since 2005 has resulted in a number of admirable digitization projects and catalogues that provide tools for further research on Lao Buddhist manuscripts.

The analyses of colophons recorded in these manuscripts reveal quite interesting features: Though the structure and content of the colophons of the corpus as a whole are hardly different from what we know from other Lao, Northern Thai or Tai Lü manuscripts which bear religious texts, some aspects are nevertheless astonishing, such as the relatively high percentage of women serving as principal lay supporters or the presence of royalty among the sponsors and donors of manuscripts. Moreover, several colophons also help to sharpen our understanding of the cooperation between scribes and sponsors/donors but also among different sponsors/donors in the making of a manuscript.

Even though during the last years a lot of projects have been carried out to preserve, document and digitize manuscripts in various parts of Theravada Buddhist Southeast Asia, still much has to be done to identify either physically or culturally endangered collections of manuscripts, both in monastic repositories and in private hands. The author hopes that his article might help raise awareness to speed up research in the diverse manuscript cultures of the Thai and Lao world which constitute a most precious heritage of the people in the region.

References

Manuscripts

Vat Xiang Thòng collection

- BAD-17-1-0008: *Nyòt tham* (Supreme Dhamma); palm-leaf manuscript; one fascicle of 7 folios; language: Lao, Pali; script: Tham Lao; CE 1286, a *kap cai* year (AD 1924).
- BAD-17-1-0014: *Sakkaban* (part of the Vessantara Jataka); palm-leaf manuscript; one fascicle of 14 folios; language: Lao, Pali; script: Tham Lao; CE 1286, a *kap cai* year (AD 1924).
- BAD-17-1-0015: *Chulaphon* (part of the Vessantara Jataka); palm-leaf manuscript; one fascicle of 18 folios; language: Lao, Pali; script: Tham Lao; CE 1286, a *kap cai* year (AD 1924).
- BAD-17-1-0028: *Lam Mahavet* (Vessantara Jataka); palm-leaf manuscript; one fascicle of 31 folios; language: Lao, Pali; script: Tham Lao; CE 1286, a *kap cai* year (AD 1924).
- BAD-17-1-0029: *Sapphasut* (All kinds of Sutta); palm-leaf manuscript; one fascicle of 31 folios; language: Lao, Pali; script: Tham Lao; CE 1274, a *tao chai* year (AD 1912).
- BAD-17-1-0031: *Thatsaphòn* (part of the Vessantara Jataka); palm-leaf manuscript; one fascicle of 18 folios; language: Lao, Pali; script: Tham Lao; CS 1286, a *hap khai* year (AD 1924).
- BAD-17-1-0138: *Malai saen* (Phra Malai), fascicle 2; palm-leaf manuscript; one fascicle of 12 folios; language: Lao, Pali; script: Tham Lao, Lao; undated.
- BAD-17-1-0173: *Upasamphathakammavacha*; palm-leaf manuscript; one fascicle of 30 folios; language: Lao, Pali; script: Tham Lao; CS 1282 or CS 1286 (AD 1920 or 1924).
- BAD-17-1-0221: *Maha Munlanipphan* (Mahā Mūlanibbāna); palm-leaf manuscript; one fascicle of 41 folios; language: Lao, Pali; script: Tham Lao; AD 1942, a *tao sanga* year.
- BAD-17-1-0284: *Sòng thung lek* (Benefits gained from making an iron flag); palm-leaf manuscript; one fascicle of 4 folios; language: Lao, Pali; script: Tham Lao; unknown.
- BAD-17-1-0320: *Untitled (Lam Phavetsantara; Sakkati)*; palm-leaf manuscript; one fascicle of 19 folios; language: Lao, Pali; script: Tham Lao; CS 1271, a *kat hao* year (AD 1909).
- BAD-17-1-0327: *Untitled (Lam paet mün)*; palm-leaf manuscript;

- one fascicle of 20 folios; language: Lao, Pali; script: Tham Lao; [CS] 1179, a *moeng pao* year (AD 1817).
- BAD-17-1-0332: *Himmaphan* (part of the Vessantara Jataka); palm-leaf manuscript; one fascicle of 19 folios; language: Lao, Pali; script: Tham Lao; CS 1286, a *kap chai* year (AD 1924).
- BAD-17-1-0366: *Untitled* (Kammavaca); palm-leaf manuscript; 1 fascicles with a total number of 55 folios; language: Lao, Pali; script: Tham Lao; CS 1174, a *kap sanga* year (AD 1812).
- BAD-17-1-0369: *Salòng maha vetsantara* (Benefits gained from the sponsoring of Vessantara Jataka manuscripts); palm-leaf manuscript; one fascicle of 8 folios; language: Lao, Pali; Script: Tham Lao; CS 1286, a *kap chai* year (AD 1924).
- BAD-17-1-0375: *Sisuthon*; palm-leaf manuscript; one fascicle of 8 folios; language: Lao, Pali; script: Tham Lao; CS 1276, a *poek si* year (AD 1914).
- BAD-17-1-0414: *Niyai ngua nòi* (Story of the little calf); palm-leaf manuscript; one fascicle of 7 folios; language: Lao, Pali; script: Tham Lao; CS 1138, a *moeng khai* year (AD 1776).
- BAD-17-1-0436: *Sisuthon*; palm-leaf manuscript; one fascicle of 33 folios; language: Lao, Pali; script: Tham Lao; BE 2516, a *ka pao* year (AD 1973).
- BAD-17-1-0437: *Phimpha hamhai* (Paññā pāramī); palm-leaf manuscript; one fascicle of 34 folios; language: Lao, Pali; script: Tham Lao; BE 2516 (AD 1974).
- BAD-17-1-0440: *Niyai sangkanibat*, first fascicle; palm-leaf manuscript; one fascicle of 26 folios; language: Lao, Pali; script: Tham Lao; BE 2515, a *huang khai* year (AD 1972).
- BAD-17-1-0540: *Himmaphan* (part of the Vessantara Jataka); one fascicle of 19 folios; language: Lao, Pali; script: Tham Lao; CS 1286, a *kap chai* year (AD 1924).

Vat Si Bun Hüang collection

- BAD-21-1-0477: *Pathama vongsamarini*; palm-leaf manuscript; one fascicle of 26 folios; language: Lao, Pali; script: Tham Lao; CS 1]144, a *tao nyi* year (AD 1782).
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BPA MCU Nan Model: Characteristics of Modernistic Administrators According to Buddhism


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[Abstract]

This academic article by a group of authors is written it under education, research and teaching experience has three objectives as follows: 1) to analyze and synthesize the various contexts related to the current administration, 2) to analyze and synthesize the roles and characteristics of the current administrator, and 3) to present the characteristics of modern administrator that needs to be in the administrator. That can be summarized as follows. 1) The various contexts of the society are different according to topography, society, culture, and way of life, politics and government form of each country. 2) The role and characteristics of current administrators there are many problems, such as improper demeanor, lack of making faith to be accepted between administrators and subordinates, insufficient regulatory knowledge and conflicts between administrators and personnel in the organization ect. 3) The characteristics of modern administrators must have characteristics that are combine with the principle of Buddhadhamma by having 9 characteristics or called "BPA MCU NAN Model" in order to be used to lead social organizations and the nation to progress further.

Keywords: Characteristics, Administrator, Buddhism

Introduction

Administration is a very important thing to the operation of the organization because it is an important tools to point out success or failure, efficiency or inefficiencies of the administrative institute as a pointer to know the progress of society, progress of various sciences. The administration is an important path leading to the progress of administration as a teamwork of people group in the organization. That has an estimation of executive orders that has to realize to various environmental factors. The estimation of executive orders is to show the executive's ability and the growth of administrators in everyday life of human beings, no matter any family or organization, are always related to administration.

As the various contexts are related to the administration there is changing rapidly. No matter that will be technology development by taking and using technology to work more and more. The transformation of a society that has changed from being a society that is socialized in the characteristics of social reality that must be met only until Developing into a virtual society, including a social of various on lines, encountering ethical problems of executive positions of various organizations These are partly due to the various contexts mentioned above, but another important thing is to define the characteristics or the role of the executives who lack of good characteristics affecting to the subordinates or other people inescapably.

Therefore, the good characteristics of various organization executives at present and in the future, so there are absolutely necessary to the organization, society, nation, that is one reason that the organization will have development and success, another part that is important, including having good executives to lead the organization. The authors propose the good characteristics of the modernistic administrators "BPA MCU NAN Model" as a guideline of administrator practices by explaining to the readers understand more in the next step.

Various Contexts Related to Modernistic Administration

"Administration" is the process of planning the organization and commanding,

controlling, the efforts of organization members and using other resources for success in the organization's goals (Somyot Naveekarn, 2001 : pp. 38) that various actions are based on the definition of modernistic administration there are still other contexts related inescapably.

The development of information technology can be used for many purposes that lead to benefits for human beings immensely, also resulting in changes, whatever changes will affect people, organizations or societies. We can classify the impact of information technology into two aspects, including many positive effects such as doing work easier and faster, saving paper resources, etc. And the negative effects such as Burglary Insurance (Thairath Online, : 1 January 2019). A part of message, "Journal of Bank Finance" reported that according to Hakmagaeddon's data that compiled computer crime statistics, identified that in March 2017 preceding, the first attack target was 21.5% of the industrial sector, followed by the government and natural person were 16.9% equally. The industrial sector was most attacked that were software, financial, banking, online ticket, business services, restaurants, retail stores etc., also have ransom ware spread throughout the world as well." The origin of computers about fifty years ago were an important step leading to the information age. At the beginning, the computer was used as a calculator, later developed the computers were an important devices for data management. When electronic technology had progressed more and more until could create a smaller computer, but higher efficiency, operating conditions are then widely used. The results of information technology towards living and social life are numerous by learning and using the information widely. It can be seen that various contexts changed rapidly, especially in various technologies bring about changing the way of work, way of life and important thing is the way of administration that must be adapted to keep up with the changes that occur harmoniously.

Roles and Characteristics of Modernistic Administrators

In fact, the issue of administrators role in modern times, each country may have different contexts that may be specific to each country such as geographic differences may cause the differences of administrator characteristics or

leaders of each area, or differences in the availability of technology will also affect the efficiency and effectiveness of the organization management, community, society or nation to be progressive and further development, including the administrator characteristics of each organization, community, society or nation because the administrators are heart keys of each organization.

Lack of good characteristics of administrators causing bad result to organizations, communities or society and the nation as appeared in the newspapers frequently, such as foreign news about Mr. Najib Razak, former Prime Minister of Malaysia, was charged about embezzlement in 2.1 billion baht from 1MDB into own account (BBC Navigation, Najib Razak, former Malaysian prime minister, was charged about embezzlement in 2.1 billion baht from 1MDB into his own account : 1 January 2019) or even offence to take a bribe, launder and offense in tax cases of Mr. Rahoy, former Prime Minister of Spain, became the first Prime Minister in Spain's modern history that the parliament voted of relieving and vacating (BBC Navigation, Open History, New Spanish Democracy, Driving Prime Minister without a Coup : 1 January 2019) because of the lack of some characteristics mentioned above that lead to damage to many people in the country

From the reasons mentioned above both 2 kinds, these are the starting point of the study, research, analysis and synthesis until getting the good characteristics of the modern administrators hereafter set forth.

BPA MCU NAN Model: The Characteristics of Modern Administrators

Modern service person that must have good characteristics and suitability according to the changes of society, technology, and culture that tend to be volatile and fast as follows.

1. B: Buddhist concept means administration based on the teachings Buddhist

In this type, due to be Akāligō of the Dharma teachings of the Lord Buddha that can apply those principles to appropriate application according to the changing times. Modern administrators should put into practice

in organization management in various levels according to the suitability of the people, the community, and the organization level in order to lead the organization to sustainable success in the future.

2. P: Practice means training and self-improvement

Self-development is a very necessary thing for the personnel. This is because these people need to use various skills in the operation to be able to be accomplished efficiently, but at the same time, good administrators need to have these characters in themselves as well. Only the roles and duties between administrators and personnel are different. Self-improvement will make the results of work more effective, such as to develop the skill in using technology to help work, to develop the skill of foreign language, and to develop the skill of human resource management, etc.

3. A: Adaptable means adjusting to harmonious changes.

The factors that make changes to the organization can be divided into 2 types:

3.1 External forces such as marketplace, governmental laws and regulations, technology, labor market, and economic

3.2 Internal factors, including operations within the organization (Operations of the Organization) that is to operate within the organization that may need to change the new strategies, employees of the organization have changed the age, education level, skills, experience, bringing new machinery and new equipment come to cause changes in the production processes, labors, production costs, production volumes, etc., including attitudes of employees that change and may lead to administrators who must change policies and practices in the organization (Louis, K. S. Organization Change, 1992 : pp 118).

New modern administrators need to cope with various changes that will happen suddenly that can be done as follows:

1) Get ready no matter what changes we are facing. We can start preparing ourselves to receive new situations. Think about what our new situation is and then find how to learn what we are facing.

2) Try to think in your heart. If you are facing with uncontrollable

changes in life. Accepting situations that are facing may be difficult, but we can make ourselves accept by confirming with ourselves the kind that we accept in the heart.

3) Remind yourself that we are controlling attitude and action. Change may change our world to the upside down, but we still control to respond to this situation. We choose to face the situation with anger and exploding emotions into other people or choose to look at this situation as a new opportunity, and facing this change with exciting.

4. M: Making Informed Decisions means using information and news in decision

If looking at the dimensions of the duties of the administrators indicate that administrators each level they will have a role in participation or a role in making decisions in various matters are different according to the administrator level. But one of the most importance before making various decisions, new modern administrators need to realize to the decisions under having information that is true and accurate. In order that if considered and decided under the partiality of the data, it will lead to partiality of performance also. Besides, administrators must be well-known to the organization. Because it is information that helps in making decisions correctly and appropriately (Gary Dessler, 2004 : pp. 258).

5. C: Character means having a good personality, intention and clarity

A part of the importance of being the administrators that can be relied upon or a leader of the subordinates are to have a good personality of the leader that a good personality needs to have these things: 1) beaming face, 2) getting dressed that is polite and appropriate according to the time and place, 3) having knowledge that makes us look good and promote to the personality continuously, 4) good communication both the level of the tone, substantive speaking and speaking friendly according to appropriateness, 5) having self-confidence, 6) humility, 7) having good health, 8) enough rest, 9) dividing time for family because the family has a very important part in supporting personality in psychology, the family is like everything

both encouragement when disappointed, the best advisor, helped to solve problems that others don't know, the family is therefore an important energy to our lives and personality.

6. U: Unity means creating unity in the organization.

Even in the actual operation each organization has a common practice of personnel from various areas, different seniority and qualifications that lead to conflict in the organization more and less depending on many factors. However, the unity of the organization is necessary to make it happen. Because each organization has a vision, a mission that all personnel must understand and practice together. Administrators as individuals who have a role in caring of the organization's overview must find ways to create unity and be of one heart and one mind.

7. N: Niceness means being a good person who is respectable

This is related and linked to the fifth character in the meaning of respect, sometimes the administrator is the person that the subordinate can respect partly from the characteristics that has a good character, but that will be supported to the respectable administrators over that is to be an administrator those who is in the principles of morality and ethics according to believe in religion. The reason why the author said this is because the teaching principles of each religion are different, but in the end, they all focused on teaching religion followers to be good people and being a good people will result in the organization to progress further.

8. A: Attitude (Positive thinking) means having a good attitude in human resource management

Good administrators need to have a good attitude in managing people, managing work and managing the organization by the way of having a positive attitude that can be easily done by practicing these five behaviors as follows: 1) assessing yourself, but don't blame yourself, 2) stop criticizing others, turn to use understanding of what happened, 3) do not let a little frustrating story come to destroy a good day, 4) always organizing good ideas or think before doing, 5) speak to encourage yourself every day until a habit.

9. N: Not Bias means having to manage without bias or to give

justice to all employees

That bias is something that should not happen in an organization, community, society or nation. Because bias will bring unpredictable damage, such as if the judge decides the case by using bias or four bias according to the Buddhist principles would judge the wrong case affecting to the case. Moreover, the results of biased decisions may lead to suicide, loss of property, etc. Good administrators in the present and future have to pay attention to this issue, not less than anything else mentioned above. The organization will be able to continue to develop and secure.

From such concept to make readers understand more easily. The authors therefore proposed a Model as follows:

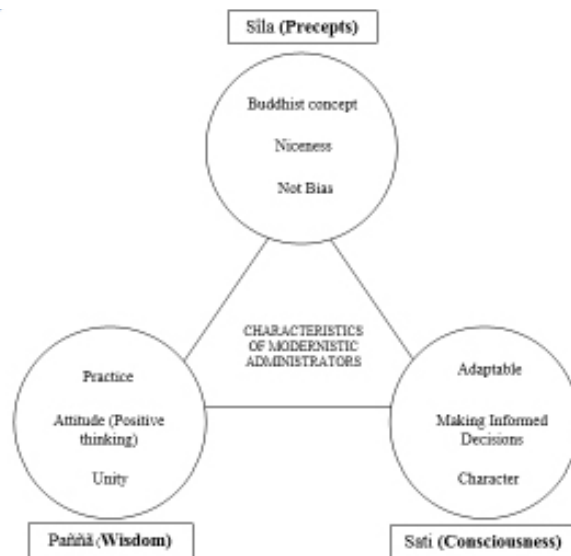


Figure1. BPA MCU NAN MODEL: Characteristics of Modernistic Administrators According to Buddhism

Conclusion

At present, various contexts both internal and external factors affecting to the role of administrators that expressed in the form of organizational management that there are both successful and failed, but in the future, management must be accurate and maximum efficiency. The good characteristics of the administrators are therefore the answer in the meaning of the administrator role that will lead the organization to survive and succeed in the future by bringing the style of good characteristics of the modern administrators “BPA MCU NAN Model” to be a management approach consisting of 9 aspects: 1) Buddhist concept, 2) Practice, 3) Adaptable, 4) Making Informed Decisions, 5) Character, 6) Unity, 7) Attitude (Positive thinking) , and 9) Not Bias

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Four Sources of Happiness in Buddhism

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[Abstract]

Every human being in the world is in search of happiness Today the goal of human being is acquiring happiness. Much attention is focused on Buddhism. Buddhism explain how to be happy and free from sufferings. Happiness and sorrow of our human life depends on way of life. Buddhism described middle way of life. In practicing middle way of Life a person can get a happy life. Central point of the happiness of Buddhism is based on the holy book Dhammapada. The Dhammapa describes: health, contentment, trust, peace (Nirbvana) or the aggregate which covers whole range of human Endeavour. Health Is Paramount, good health means free from disease of passions. Health is the highest gain of Contentment: an effective source of supreme happiness. Contentment is the greatest wealth. The best means of attaining supreme happiness is contentment. Trust: faith is also must for happiness. Faith is the base of social and spiritual system . Trust in parents is the best relation. The trusty whether related or not are the best kinsmen. The best kinsmen is a man you can trust. Peace is the highest bliss of perfect happiness. Nirvana is total cessation of all sufferings. It is the absolute

negation of all pain Some Buddhist regard it's as a state of pure bliss. Buddhism all these noble utterance should be put in to accrual practice in the course of ones daily life to happiness.

Keywords: Supreme happiness, peace of mind, source of happiness

Introduction

Indian philosophy Orthodox and heterodox both school discuss the concept of happiness. Charvaka a skeptical materialistic school, They do not believe in authority of the Vedas. They are hedonists. They regard pleasure as the Summum Bonum or the highest good of life .Charvaka prouponds the doctrine: *“Eat drink and be merry”*.(Sinha, 1949)

Vedanta philosophy hold that liberation consists in eternal happiness. According to Vedanta philosophy “Brahmanas Anand or bliss. Ananda is pure unlimited and unexcellable bliss. The happiness derivable and experienced from objects of sense is appearance of Brahman bliss” (Upadhyaya,1959). A sparkle, can never be substitute for the substance or reality. Worldly happiness is never free from the impression caused or influence exerted by the medum, the mind and it modification (i.e. the psychosis) in the process of emergence. Psychosis is of three kinds: the calm and sober state (sattvika), restless state (rajas), and the dull (tamas) state. In all these psychosis the bliss nature appears only in the calm and sober state.

Lord Buddha the great man of India, said “when the fire of lust is extinguished, when the fire of hatred and infatuation is extinguished, when ambition, error, and all sins and sorrow are extinguished, then the heart of happy find repose” (Olderberg, 1992). The concept of happiness is described in Indian philosophy. Buddhism philosophy explain one of the most systematic concepts of happiness.

The general happiness or worldly happiness is derivable and experienced from objects of sense. Starting from man, this happiness increases hundred times in each succeeding stratum of the living beings. The gradation of

happiness depends upon the proportion of the man, Quality and the purity of mental medium.

General happiness lies in the acquisition of any desired object or the achievement of any desired aim and it also contributes to happiness in the world. In this way General Happiness is ordinarily mistaken to depend upon attainment of the desired objects or aims. Different degrees of the human Quality and the nature of Psychosis are determining factors of different degrees of happiness.

General happiness depends upon the angle of human vision as to how a particular object is looked upon in Life. That is why one and the same object is sometimes gives pleasure to some and misery to others.

General happiness depends on mind set and attitude. It is as revealed through Psychosis of the internal origin. The truth is that our mind itself is the home of all happiness.

Disadvantages of general happiness are –

General happiness is an impediment to progress, is an enemy of evolution, the warper of mans judgement and the cause of new sins.

General happiness teaches man's to take pride in wealth, objectifies his tendencies, draws the veil of ignorance on his correct vision and smothers the natural current of life.

General happiness makes a man a slave of affluence and power entangles him in the illusive chimera of future happiness.

General happiness develops attachment and a craving for the pleasures of sense, perverts man's intellect, arouses feeling of apathy towards the destitute and stimulates an insatiable lust for power.

General happiness excites and develops in a man envy for others, a man treats others as fools because of advancement of mind.

General happiness diverts a person's attention from the supreme aim and addicts him to luxuries and pleasures, obscures the spirit and frustrates a man's human birth.

Lastly in conclusion we can say disadvantages of General happiness deflects a man from the path of virtues.

Hence, we have to find Buddhist happiness. Dhammapada declares “The importance of the mind lies in assessing morality the Buddhist Law of Moral causation (kamma) the problem of pain and happiness, self responsibility etc. Buddhist Philosophy teach us to remove the desire and effect of unhappiness will cease to appear. The origin of unhappiness is desire (trnsna). It is desire which is charged with pleasure and passion. Pleased with whatever is encountered, it is desire for pleasure, desire for existence, desire for non existence. Buddhism’s message is that right intension, speech, work and livelihood are for the welfare, benefit and happiness of men. A man can perceive the happiness according to his capacity. A Layman, a house holder, a politician, a student, trader, monk using inner peace and happiness receives knowledge and happiness.

Mahayan Buddhism leads to material welfare and happiness of all creatures. Buddhism is not the advocate of happiness to Buddhists alone but to men and brutes alike. Buddhism approaches the goal that the world will grow from good to better.

Every human being in the world is in search of happiness. Dhammapada is an inspiring universal application to impart happiness in life. Happiness is achieved when established and accepted manners are known and practiced. The Buddha fully advises that we should live happily not hating those who hate us. He further says, among those who hate us live free from hatred, let us live happily and free from ailment, let us live happily and be free from greed, among those who are greedy.

*“Arogya Parma LabhaSantuthi Parmam Dharam
Visasa Parma nati Nibbanam Paramam Sukham”* (Thera, 2014)

Happily he lives who drinks of the Dhamma. The ultimate object of all endeavours of human life is only to become happy. Happiness is the state of mind. A controlled mind and guarded mind (guard your thoughts) is conducive to happiness, Real happiness is the realization by the mind. In this way peace of mind is the Base of Supreme Happiness.

The term for happiness is ‘*Sukh*’ (etymologically) explained as ‘*Sukha*’ means having a good axle hole that is a vehicle moving, smoothly without

constraint.

The early discourse refers to two forms of happiness. First is material happiness in other words- worldly happiness or sensual pleasure. “The pleasure of the senses are those pleasures that are evoked in us through the objects of our five senses, Buddha calls them Kama”(Grimm, 1965). “The Five different objects of sensual desire are- form, sound, odors’, juices and objects of touch” (Grimm, 1965). Second is mental happiness or spiritual or supreme happiness. Happy the solitude of the peaceful.

The stubbornness of the ego is truly the supreme happiness. Buddhism explains or describes “four sources of happiness”(Thera, 2014) as (1) health (2) Contentment (3) Trust (4) Peace.

1. Health (Health means physical and mental health):

Health is vital for Happiness, “to keep the body in good health is our prime duty, otherwise we shall not be able to light the lamp of wisdom and keep our mind strong and clear” (Caus, 1975).

Health is the highest gain, Once upon a time a man of great wealth who suffered from many ailments came to treat Buddha with folded hands and said: World Honored Buddha pardon me for my want to respect is not saluting thee as I ought, But I suffer greatly from obesity, excessive drowsiness and other complaints, so that I can not move without pain.

The Tathagatha seeing Luxuries with which the man was surrounded asked him: Have thou a desire to know the cause of thy ailments? And when the wealthy man expressed his willingness to learn, the blessed one said; there are five things which produce the condition of which thou complains:

“Opulent dinner(dinner)
Love of sleep
Hankering after pleasure
Thoughtlessness
Lack of occupation” (Caus, 1975)

A – Opulent dinner (Sumptuous dinner) –Eating rich and large quantity of food leads to diseases. Exercise, control on food intake and doing some

work manually helps to lead a healthy life. Good health is the first ingredient of happiness. Good health signifies freedom from the disease of passion. According to Dhammapada “Hunger is the greatest disease”(Thera, 2014). Food is the biggest menace, ordinary diseases are usually curable by suitable remedies but hunger has to be appeased daily thus making it as one of the greatest problems of this world. Buddha has declared it as the greatest of diseases. It is for satisfaction of the elementary need of the body that men, women and even children rush up and down the streets of all modern cities to-day.

The hunger which has so far baffled the modern governments and probably there is no suffering which is greater than this. A balanced meal or dinner is ideal for good health. The message of Buddhism is moderation in food.

B – Love of sleep– Love of sleep means lethargy, it is the root cause of pain. In this stage a person cannot move without pain. It is harmful for lightness of body and youthful energy. If a person sleeps well his mind will be clear, intelligent, bright, sharp and pure. If a person sleeps painfully his mind would be unfit for work, thus do not live in love of sleep. Love of sleep should be despised always.

C – Hankering after pleasure: Let us enjoy ourselves today, for we know not whether we shall be alive tomorrow. “Hankering after pleasure is dangerous for good health. He who is involved in it finds it to be endless and he cannot escape from it” (Caus, 1975). All who are wise deny the pleasures of the body. They leave lust and seek to promote their spiritual existence, message of Buddhism is that abstain from impurity and lead a life of chastity.

Abstaining from impurity implies an ill directed mind which is attracted to ten kinds of evil namely killing, stealing, sexual misconduct, Lying, slandering, harsh speech, Vain talk, covetousness, ill will and lastly false belief.

Acts lead to happiness, Acts which are done well leads to happiness. There are ten kinds of meritorious deeds (*kusal*) namely; generosity, morality, meditation, reverence, service transference of merit, rejoicing in others

merit, hearing the doctrine, expounding the doctrine and lastly straightening one's right views. Buddhism exhorts to lead a life of chastity. Message of Buddhism is do not live in luxury.

D – Thoughtlessness – Good thoughts are a great source Energy. “Thoughtlessness is the path of death” (Caur, 1975). Good thoughts will produce good action and bad thoughts will produce bad action. Buddhism's message is that be mindful and thoughtful and act always with full presence of mind.

E – Lack of occupation – Occupation is necessary for life. People with right occupation livelihood can make themselves comfortable in this world and any occupation that did not keep their family in comfort is not good. Hence as elsewhere, right occupation must not cause unnecessary harm to others. Right occupation have led people to occupy their time right from the very beginning. Even in the simple economy of 500 BC there were jobs which were not considered good. Even the it was advised to avoid occupations such as the earning of bread with work of butcher, tanner, soldier etc. Lack of occupation is the cause of ailments. Occupation is must for living a happy life. Social aim takes on new forms in every age. Occupation is the base of social good, healthful exercise and development of faculties which yields happiness without fail.

Buddhism's teaching is that greatest happiness lies in the following of right livelihood. Right livelihood means that we should earn Living without violating these principles of moral conduct. Buddhists are discouraged from being engaged in the following five kinds of livelihood; trading in other living beings for slaughtering, trading in weapons, trading in flesh by causing the slaughter of animals, trading in intoxicating drinks and drugs and trading in poison. Most of our activities are related to our business, and source of income.

It affects deeds of human life. In this way lack of occupation is harmful for health of person and employment and right livelihood is useful for good health and happiness.

Happiness of our life depends on choice of right livelihood. By practicing right livelihood a person gets a happy life, through it, a person can establish

humanity and happiness in the world. It will also characterize and emphasize the essence of right livelihood in modern society.

Medical science stated the rules of psychosomatic disorder. Religion and science do not contradict each other, they are complementary in nature. Albert Einstein the great scientist has stated that if there is any religion that could cope with modern scientific needs, it would be Buddhism.

The concept of medical science is supported by some issues which relate physical or mental health to happiness. Achievement of complete mental health is a contemplative neuro-scientific self enquiry based on the Buddhist Noble Eight fold path. Noble Eight fold Path (NEP) is totally experimental.

Medical science strives to achieve the unification of the body and mind. Stress (abnormal Mental health) induced disorders like hypothyroidism, obesity, schizophrenia, panic attack and toxics are many more disorders and diseases which hamper our physical strength or health. It happens only because of abnormal mental health issues.

Medical science proves that in physiotherapy we take treatments like REIKI and Neurolinguistic of brain, Hypnosis, Memory enhancer, tips for students and so many emotional strength just to build perfect mental and spiritual growth to control our physical health.

Mind can cure the body that is a self healing process and medical science corroborates this statement very well.

2. Contentment (*Santosa*)

Contentment consists in lack of desire to acquire anything except what comes of itself without exertion and what is absolutely necessary for bare living. Cultivate contentment as it is an effective source of happiness. Discontentment converts a man into a thief, a cheat, a dacoit, and a demon usurping others' rights. Discontentment alone fosters ill-will, anger, animosity and violence. Virtues Like Mercy, Karuna, Mudita, Love, tranquility and a spirit of service never appear in the life of a discontent man. Dhammapada teaches us that a wise Bhikkhu must possess this cardinal virtue of contentment.

It is a great wealth. Contentment is the ultimate pleasure of human life. Thus, the best means to attaining happiness is contentment. Happiness can be achieved by the eradication of desire. A discontent man will always be unhappy. Buddhism teaches 'Be content for happy life'.

3. Trust (Complete Faith)-

The trustworthy are the best of king's men. The best kings man is a man you can trust. "Trust is Faith in the Buddha (the teacher) the Dhamma(The teaching) and the Sangha (the order)based on knowledge, one is not expected to accept anything on mere unreasoning faith"(Thera, 2014). Trustful confidence is based on knowledge. Buddhism has no place for Blind faith. Buddhism is a Religion of experience, of exploration and of discovery. The Buddha said "Come and See" (Cours, 1975). The Buddha based his Religion solely upon man's knowledge of nature of things upon probable truth. Third is trust in religious life. The way of life in Buddhism is a training which we have to undergo for the higher attainments offered by life.

The eight steps for this path namely: "Right understanding, Right thought, Right speech, Right action, Right livelihood, Right efforts, Right mindfulness, Right concentration". (Thera, 1995)

Right understanding-In order to acquire right understanding one has to be unbiased with regard to all ideas and facts of life.

Right thought- It consists in keeping one's goal before one's eyes and not deviating from the right path.

Right speech- It consists in telling the truth and avoiding slander, harsh speech and foolish babble.

Right action-It consists in refraining from killing, stealing, adultery and drinking strong liquor.

Right livelihood-It consists in earning one's living by fair means. Five kinds of trades are denied viz. slaughter of animals, hunting , selling intoxicating articles and dealing in slaves and deadly weapons. Thus Buddhism by insisting on right living shows the right path. Rightefforts-It consists in not allowing bad thoughts to arise in the mind.

Right mindfulness-It underlines the importance of developing the

quality of awareness.

Right concentration-It is the highest stage of development in the Buddhist way of life through which one comprehends the peace of Supreme happiness.

Thus we trust the Buddhist way of life leading to perfect peace and happiness. If we follow the Noble Eightfold path, there will be peace, happiness and harmony definitely in this world of ours.

So we should trust Buddhism. Trust is a way of happy life. Due to lack of trust or faith, doubt begins leading thereby to unhappiness and worries.

4. Peace –

Last source of happiness is peace. The world today seeks peace through Religion. Buddhism proposes happiness to attain Mental peace. The teaching of Buddhism says that man himself is mainly responsible for his own happiness through peace.

The concept of peace is expressed by the word '*Shanti*', in other words, forbearance is described as the ideal state of man in Buddhist literature. We can say that Buddhism has aimed at peace as its corner stone in its long history. Today its followers have a special duty to work for promulgation of peace in the World.

The teachings of Buddhism continue to be relevant in the present day and ages like all religions. The teachings of love, kindness, the conduct of non-violence, tolerance and especially the Buddhist theory that all things are source of inner peace and fraternity continue to be source of unfiltered happiness.

Buddha fixed peacefulness as the final goal. Nirvana is the path of everlasting peace. The exalted and sublime the 'GREAT PEACE' and emphasizes again and again that the higher we ascend on the path of Happiness, more peaceful we become with ourselves and our environment.

Profitable to happiness is peace. The fire of love, hate and infatuation are the causes of suffering. When a person deviates from these evils he finds the

path of painless happiness. He who has conquered ignorance and separation of desire enjoys the supreme reward in this life.

When greed, anger, haltered, ignorance and other evils are removed from the heart, there will then arise that spark called '*Bodhi*' which would bring us serenity, peace, contentment and perfect happiness.

A person who wants to attain happiness following the four sources of happiness in life is on the right path. In Buddhism the foundation of happiness is Ideal life. Health to happiness is a classical way in Buddhism. Health is the Paramount source of Happiness, after health contentment is the second step of happiness, third step is trust, fourth step is peace. Peace is a natural state, without good life peace is not obtained and without peace happiness is not gained.

My article's objective is to achieve Gross National Happiness through the development of inner virtues viz. contentment, peace, trust. They are vital in leading a systematic ideal life. The objective of the study is to suggest ways to propagate happiness at grass root levels.

Engaging the GNA (Gross National Awareness) is the best approach through spread of Bhutan's unique concept of Gross National Happiness (GNH) as distinct from the usual Gross National Product (GNP) coined and developed in Bhutan. The later is based on economic performance while the former appears to be more holistic and deserves further engagement and debate at the international level. It is because the pursuit of happiness is not the primary aim for all of us.

This Study is related to realizing G.N.H through present ideal life and thereby delivering happiness to all men, women and children. In my paper analytical methodology is used. Discussion of the study is useful and applicable to all aspects of human life which contribute to world's welfare. It is simply following each attribute in a balanced manner and simultaneously underlines the message of gross national happiness of Buddhism. This pure way of happiness, contentment, peace makes man's life eternally hopeful and cheerful.

Conclusion

A person who wants to attain happiness following the four sources of happiness in life is on the right path. In Buddhism the foundation of happiness is Ideal life. Health to happiness is a classical way in Buddhism. Health is the Paramount source of Happiness, after health contentment is the second step of happiness, third step is trust, fourth step is peace. Peace is a natural state, without good life peace is not obtained and without peace happiness is not gained.

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