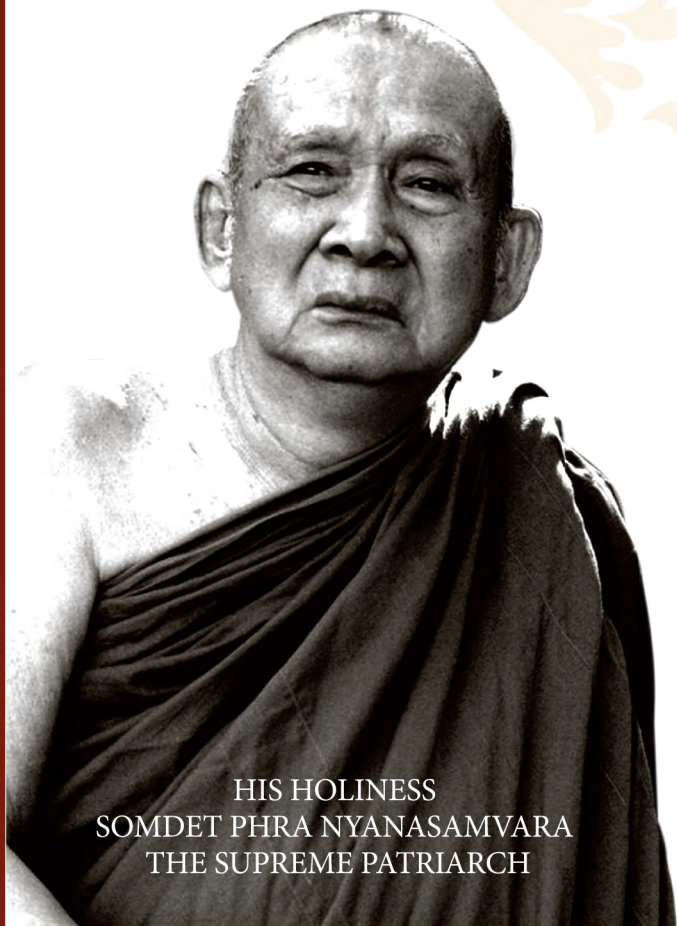


Sd. Phra Nyanasamvara

The People's Patriarch In His Own Words



HIS HOLINESS
SOMDET PHRA NYANASAMVARA
THE SUPREME PATRIARCH



THE
PATRIARCH'S
REFLECTIONS



Somdet Phra Nyanasamvara
The People's Patriarch
In His Own Words

Published by:
Wat Bovoranives Vihara
Bangkok 10200, Thailand

ISBN

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Editor: Phra Shakyavongvisuddhi (Anil Sakya)
Design by Magic Productions Co.,Ltd.

Text derived from His Holiness' written works:
*What did the Buddha Teach, Rudiment of Mental Collectedness,
Faith in Buddhism, The Mind-city,
A Guide to Awareness and Miscellaneous articles*

Printed in Thailand by
Salakarnpim Press, Salaya, Nokhorn Pathom

Foreword

His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of the Kingdom of Thailand passed away on Thursday evening at 7.30 pm on 24 October 2013 at the Vajiranyan Samaggbayabarn building, King Chulalongkorn Memorial Hospital. The next day at noon, his body was transported in a motorcade from the hospital to Wat Bovoranives Vihara. Lines of military and police cadets, in white suits, lined up on both sides along Phra Sumen Road. Behind the lines of cadets were large groups of mourners. The motorcade procession of the holy body arrived at Wat Bovoranives Vihara at 1.20 pm. The Royal Guards carried the holy body in a procession from the gate to Tamnak Phetch to be enshrined in a back room of the Tamnak Phetch Royal Hall in order to perform a royal bathing ceremony.

Buddhists flocked to King Chulalongkorn Memorial hospital to pay their respects to His Holiness the day they heard of the news of his deteriorating health through the hospital's first statement announced on 14 October 2013. The number of devotees who gathered at the hospital to follow up the news of His Holiness' condition gradually increased day by day. On 24 October 2013 at around 8 pm the hospital issued the 9th statement announcing the demise of His Holiness at 7.30 pm. Devotees flocked to the hospital in very large numbers. At around 10 pm the hospital allowed mourners to pay their respects to the holy body in the room

where His Holiness originally had passed away. After the body was enshrined at the Tamnak Phetch Royal Hall of Wat Bovoranives Vihara it was an unprecedented event to witness a large number of Buddhists who had gathered to pay respect in tens of thousands. It was surely a reflection of His Holiness' perfection of Dhamma and unconditional loving-kindness that he expressed towards everyone from every walk of life throughout his life. Therefore, when he passed away, people from far and near couldn't stay away and not visit or pay their respects to the holy body in order to show their gratitude for his unconditional loving-kindness and compassion encompassing the whole nation.

As a symbol of the legacy of His Holiness' loving-kindness and compassion as well as to admire his contributions throughout his lifetime this small booklet is published to introduce his pictorial biography and his teachings. 'Somdet Phra Nyanasamvara, the Peoples' Patriarch in his own words' memorial booklet was published as a gift for devotees who came with their heartfelt sincerity to pay their respects to the late Supreme Patriarch of Thailand on the occasion of the royal merit-making ceremony to mark the 100th day of the passing away of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of the Kingdom of Thailand on 30-31 January 2014.

A Brief Biography

His Holiness Somdet Phra Nyanasamvara The Supreme Patriarch of the Kingdom of Thailand (Suvaddhana Mahāthera, Charurn Gajavatra)

(3 October 1913-24 October 2013)

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His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of the Kingdom of Thailand (Suvaddhana Mahāthera) whose birth name was Charurn Gajavatra was born in Kanchanaburi Province, on 3rd October 1913 (B.E. 2456). His Holiness was ordained as a Buddhist monk at Wat Bovoranives Vihara on 15 February 1933 (B.E. 2476) by His Holiness Prince Kromma Luang Vajiranyanavamsa. His Holiness passed the ninth grade, the highest level of Pali examination as constituted by the Thai Sangha in 1941 (B.E. 2484) at Wat Bovoranives Vihara.

His Holiness had moved through the lines of ecclesiastical promotion. Firstly, he was promoted to the higher rapidly ecclesiastical Rajagana title in ordinary, Raja and Deva levels respectively with the same title name of Phra Sobhonganaphorn. After that, he was promoted to a higher ecclesiastical rank on the Dhamma level with the name of “PhraDhammavarabhorn,” before being given the title of Phra Sasanaphorn. Later on, he was bestowed the special title of Somdet Phra Nyanasamvara, and finally consecrated as the Supreme Patriarch Somdet Phra Nyanasamvara, Somdet Phra Sangharaja Sakalmahasangha-parinayaka on 21 April 1989 (B.E.2532). His Holiness is the 19th Supreme Patriarch of the Rattanakosin Period and head of both Mahanikaya and Dhammayut lineages.

An enthusiastic learner, His Holiness was keenly interested in education, especially language studies, since he was a Pali scholar. He had learned and mastered several languages, such as English, French, German, Chinese, and Sanskrit. His Holiness Prince Kromma Luang Vajiranyanavamsa, his preceptor, was concerned that he might be tempted to overindulge in secular education, and therefore had reminded him to allocate time for meditation. As a result, His Holiness had started practicing meditation ever since, and kept doing it consistently, making him a Mahathera who was knowledgeable in both Dhamma studies and practice.

As His Holiness was an expert in foreign languages, particularly English, he obtained modern knowledge through reading English books, of both secular and religious subjects, thus making him a visionary person who always caught up with what was happening in the country. That was a great benefit to his teaching and propagation of Buddhism. The religious books authored by His Holiness were up to date and timely for the people and circumstances of modern times. Apart from that, he also played a vital role in teaching the Dhamma to Thais and to foreigners alike. His Holiness had a far-sighted view on education. He was involved in the founding of Thailand's first Buddhist University, "Mahamakut Buddhist University", and initiated for the first time the Training Institute for Dhammaduta Bhikkhus Going Abroad.

Besides promoting education for all including the disabled, by establishing a total of 10 schools around the country, His Holiness performed as Head of a member of social Welfare Foundations. These included a foundation for the relief and care of leprosy patients, for the welfare and recovery of people with addictions, and established many scholarship funds for youth to promote and sustain their education. Most notably, His Holiness contributed to public welfare by constructing and running a total of 20 hospitals dotted around the country in remote locations.

All of these institutions including schools, welfare foundations and hospitals, are run on a charitable basis, free of charge for everyone.

His Holiness was the first senior monk who played a vital role for the propagation of Buddhism overseas. He presided over the opening ceremony of the first Thai temple in Europe, that is Wat Buddhapadipa in London. His Holiness brought Theravada Buddhism to Australia for the first time by establishing Wat Buddharangsee Temple in Sydney. He paid an official visit to Nepal to be the preceptor for Nepalese Sakya Novices. This had the effect of reviving the temporary ordination ceremony in modern Nepal. The Supreme Patriarch also developed a religious connection with His Holiness the Dalai Lama and become good friends, meeting many times for Dhamma exchanges. Besides, he was the first Sangharaja who was officially invited to the People's Republic of China for the first time in its history.

His Holiness Somdet Phra Nyanasamvara performed several tasks locally and internationally. He was both academic and Dhamma analyst, or what is called "Dhamma-vicaya", to demonstrate that the Buddha Dhamma is applicable to all levels of mundane activities, from the most basic to the highest ones. His Holiness has composed more than 100 books, both in Thai and in English. His written works concerning the teachings of Buddhism at the beginning, intermediate and advanced levels, as well as a number of religious essays, all with great educational value.

In recognition of His Holiness' exceptional capabilities, the value of his written compositions, and the multiple tasks he performed, many well-known national universities bestowed upon him honorary doctorate degrees in various fields of education.

Apart from the duties associated with his titles, His Holiness was given special duties on many occasions. One of them was to be the advisor and guardian of the present monarch, His Majesty King Bhumibol Adulyadej, when he was ordained as a Bhikkhu at Wat Bovoranives Vihara in 1956 (B.E. 2499).

Later on, when HRH Crown Prince Mahavajiralongkorn was ordained as a Bhikkhu in 1978 (B.E.2521), His Holiness was also the Crown Prince Bhikkhu's instructor and advisor on monastic codes of discipline and the Buddha's teaching.

Having held important ecclesiastical titles through out his lifetime, His Holiness performed duties that were of great benefit to the religion, the nation and its people. Thus, he was a great monk who achieved great honours for himself and for the benefit of others. That made him a highly respected person both for Buddhists and for the kingdom.

His Holiness Somdet Phra Nyanasamvara was highly revered even among Buddhists in foreign countries. As such, the Myanmar Government bestowed upon him the title of "Abhidhaja Maharattha Guru", the highest ecclesiastical title of the Myanmar Sangha.

The Buddhist Summit, World Buddhist Supreme Conference, along with the Supreme Buddhist leaders of 40 countries in September 2012 also bestowed upon him the title of "Supreme Holiness of World Buddhism".

His Holiness celebrated reaching his 100th birthday on the 3rd of October, 2013. This made him the longest living Supreme Patriarch in the history of Thailand. Moreover, he was the longest reigning Supreme Patriarch in Thai history with 24 years in the position of the Supreme Patriarch of Thailand. This was indeed a delightful occasion for Thai Buddhists. As a tribute, on the auspicious occasion of His Holiness 100th Birthday Anniversary the Thai government, the Sangha and all Thai Buddhists together celebrated a week long celebration from 1-7 October 2013. The nationwide celebration was made possible due to the Royal Patronage of His Majesty King Bhumibol Adulyadej.

His Holiness's health began to wane in 2000, when he was 87 years of age, making it difficult for him to perform the duties of his office. On February 20, His Holiness was admitted to the Vajiranyan Samaggibayabarn building of the King Chulalongkorn Memorial Hospital. Initially, His Holiness

made frequent visits to Wat Bovoranives Vihara and attended some official activities elsewhere too. These visits were timed to coincide with the lunar observance days, especially the fortnightly recitation of the Monastic Code (Patimokkha), which falls on the full new moon day of each month. Later, in 2007, the team of physicians attending His Holiness observed a decline in his health, and therefore, requested that he discontinue any further visits to Wat Bovoranives Vihara and elsewhere.

On 13 October 2013, His Holiness' condition worsened. The team of physicians, after discussing his case, decided that His Holiness required an operation on the large and small intestines. The operation was successful and stabilized his condition.

On October 21, His Holiness' blood pressure began to drop, but increased at certain points throughout the day. On October 24 his diastolic blood pressure dropped but stabilized at 20. Subsequently, at 7.30 pm his blood pressure plummeted to zero. Ten minutes later the physicians officially announced the demise of His Holiness, Somdet Phra Nyanasamvara, the 19th Supreme Patriarch of the Kingdom of Thailand.

He was 100 years and 21 days of age.



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On the 3rd October, 1913 (B.E. 2456) in Kanchanaburi Province of West of Thailand Mr. Noi and Mrs Kimnoi Gajavatra gave birth to their first son named 'Charurn' which means 'prosperity.' Charurn lost his father at the age of nine and he was raised by his aunt Kimheng.





The Buddhist religion has a method of reverence which should be known from the very beginning, namely, reverence for the Lord Buddha, the Dhamma, and the Sangha as the Three Refuges. Therefore, people who revere the Buddhist religion with faith and devotion have a true refuge which is certain; they are not forsaken (without refuge). Regarding other religions, they mostly teach people only to revere deities as refuge. The Buddhist religion does not refute heavenly beings, but does not teach people only to revere deities, because heavenly beings still have defilements and fear in the same way as ordinary humans do; they still have mental conditions similar to ordinary people. The Lord Buddha extinguished all defilements and fear, thus He is a refuge which transcends the calamities of both heavenly and human beings; He is the Great Teacher of both groups. Most Teachers or Prophets teach humans to bind themselves as slaves to the deity; to surrender their beliefs to the deity as a slave submits absolutely to his master's orders. The Lord Buddha is the only Teacher who totally freed humans from slavery. He was a human who revered human knowledge and capabilities; He proclaimed the liberty and rights of all humans, including all sentient beings, because it is not only humans who have the right to life or happiness; all sentient beings have their own rights as well.



Faith in Buddhism





Kanchanaburi (childhood): Being a young playful boy and from the experiences at the temples, Charurn will innovate games that mimic some of the religious ceremonies. He loved to pretend to be a monk teaching Dhamma using elongated palm leaves, or used them as a talipot fan.

“

Everyone wants to be happy and no one wants to suffer. But why are people still suffering and unable to do away with their own sufferings themselves? Sometimes, the more they try to get rid of them, the more they suffer. This is because they do not know what is the true cause of suffering and what is the true cause of happiness. If they knew, they would be successful. In overcoming suffering in creating the cause of happiness.

One of the important obstacles to this success is one's own heart. Because we comply too much with the dictates of our hearts, we have to suffer.

”

What did the Buddha Teach





Kanchanburi (1926): His Holiness gave up his mundane life for the Path of Dhamma when he was 14 years of age. During the first year as a novice monk, Charun studied hard and practised all he learnt including the chanting. At night, while Novice Charun massaged Luang Phoe's legs and arms, the latter would recite Dhamma, making the novice learned all the teachings by heart.

This traditional method of bestowal of the Dhamma has been practised since ancient times.

“

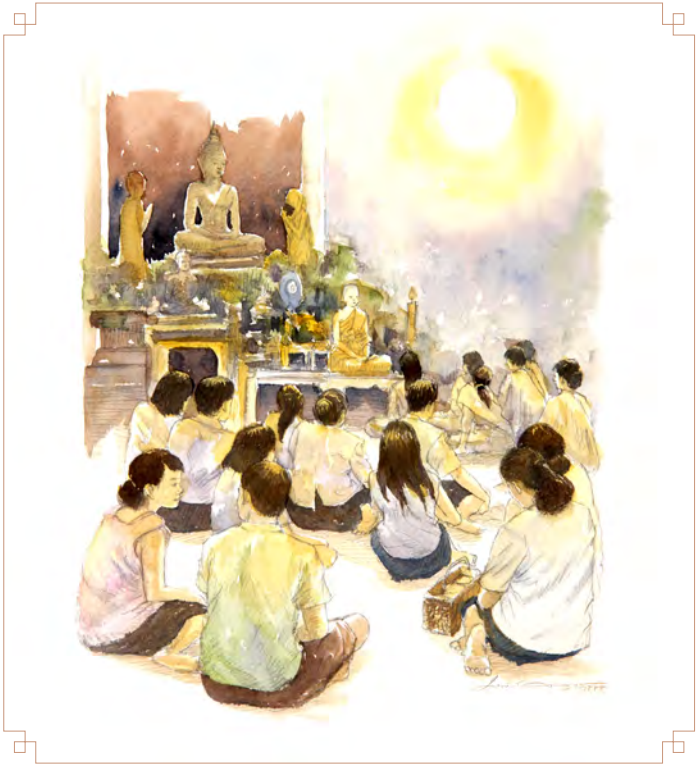
Human beings require some rest. Our bodies need rest and sleep. Our minds also must be given time to be empty. If they are at work all the time, we cannot sleep.

Among those who take pleasure in forms and sounds there are, for example, some who are fond of good music; but, if they were compelled to listen to music too long, the lovely music constantly sounding in their ears would become a torment. They would run away from it and long for a return of silence or tranquillity. Our mind requires such tranquillity for a considerable time every day. This is rest for the mind or in other words the extinction of desire which, in fact, amounts to elimination of suffering. Therefore, if one really understands that elimination of suffering is nothing but keeping the mind at rest and that rest is a mental nourishment which is needed every day, then one will begin to understand the meaning of Nirrodha.

”

What did the Buddha Teach





Kanchanaburi (1926): The first chapter Luang Phoe taught was Ariya Dhana (Noble Treasures) and Charun could memorise the entire chapter in a very short time. Having mastered this, Charun was able to conduct his first public sermon in the first year of his monastic life. Charun preached with deep understanding and fluently to the public and every word of his first sermon was recorded in his personal diary.

“

There are two main objectives in the development of collectedness of mind: one is to neutralise or counterbalance the effect of the present arising of feelings and disturbances and the other is to develop more comprehensive mental collectedness so that disturbances do not arise in the future. Regarding the first objective, the feeling or the disturbance arising in the mind is sometimes the feeling of sensual love. As the feeling of love distracts the mind and disturbs one's mental evenness, one must learn to quieten one's mind in the face of sensual love which is detrimental to study or work to be done as well as to keeping oneself within the boundaries of the law and morality. This is one of the things taught by Lord Buddha: one must learn to have a controlled mind so that it will not be disturbed by attachment to any feelings. Sometimes anger arises in the mind, heating it up and agitating it. This feeling is also dangerous as it is detrimental to one's mental development. Thus one should learn to always be collected and to be able to quieten the mind in times of anger. Sometimes delusion comes up; this defilement may appear as dreamy drowsiness, as fretful irritability or as mental uncertainty. One should learn to develop mental collectedness and free one's mind from delusion.

”

Rudiments of Mental Collectedness





Although he began his novicehood just to fulfil the vow, yet he embraced the teaching and flourished in that chaste life. In 1927, he was sent to study Pali at Wat Senha in Nakhorn Pathom Province and later at Wat Bovoranives Vihara, Bangkok. His teacher had made up his mind to have him trained as a teacher, and also to build a school while awaiting the return of his student.

“

Some people believe that Buddhism is pessimistic in outlook because its teachings deal only with suffering and are of so high a standard that ordinary people are unable to practice it because it advocates extinction of desire, which is very difficult to accomplish. Since such misunderstanding exists, clarification is necessary before the Noble Truths can be dealt with.

The Buddhist religion is neither wholly pessimistic nor wholly optimistic. It derives its outlook from truth, i.e. truth which can only be understood through a combination of insight and purity of mind.

”

What did the Buddha Teach





Life away far from his birthplace was not lonely as Charurn was quick in making friends and cherished the comradeship with dozens of monastic friends, monks and novices, at Wat Senha. Many photos capturing the happy shared moments with these friends were neatly kept in his photo albums. The captions he wrote under some photos read 'Always kind and thoughtful,'
'Studied together long and closely.'

“

Buddhism does not teach disrespectfulness to anyone. On the contrary, it declares that respect should be paid to all those to whom respect is due and the Dhamma should not be withheld from the knowledge of others and kept only to oneself. Whoever desires to study and practice the Dhamma may do so without having to first profess the Buddhist faith.

”

What did the Buddha Teach





In 1929, Luang Phoe Dee (his teacher) and Novice Charurn set off on a journey by train from Kanchanaburi to Bangkok. His Holiness the 13th Supreme Patriarch Somdet Phra Vajiranyanvanga, Abbot of Wat Bovoranives Vihara readily accepted Charurn into the Wat based on Luang Phoe Dee's endorsement.

“
*In daily life, a way to bring more
collectedness to the mind and to quieten the mind
when it comes under the power of sensual love,
hatred or delusion is to change the feeling of the mind.*

*As it is already known that the feeling
of sensual love can give rise to loving fondness,
that feeling should be replaced by a feeling free from
sensual love. Sensual love may be replaced by
loving kindness, Mettā, which is pure love
found among friends, relatives and among
parents and their children.*

”

What did the Buddha Teach





At the age 20, Charurn returned to Kanchanaburi and asked his preceptor at Wat Devasangharam to ordain him into the monkhood. Later, Phra (Venerable) Charurn, *aka* Suvaḍḍhano Bhikkhu, returned back to Bangkok to be re-ordained by His Holiness the 13th Supreme Patriarch, at Wat Bovoranives on February 15, 1933. This caused him to be ordained uniquely twice both in the Mahanikaya and Dhammayut lineages of Thailand.

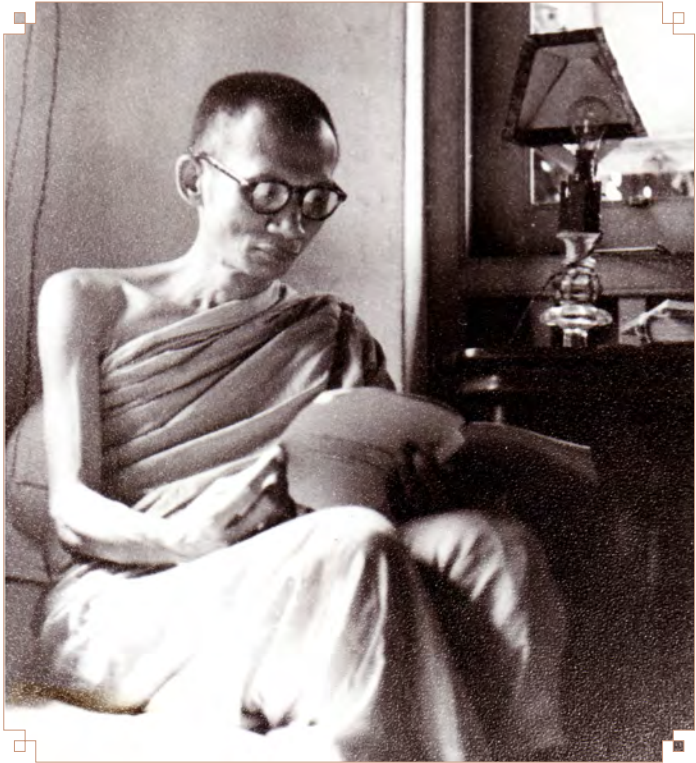
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The focal point of worship in Buddhism is the Ti-ratana (The Triple Gem) namely the Buddha who by himself discovered, realized and proclaimed the Dhamma, thereby establishing the Buddhist religion, the Dhamma (Universal Truth), discovered, realized and proclaimed by the Buddha and the Sangha or community of those who hear, follow and realize the Buddha's Teachings. Some members of the Sangha become monks and help in the dissemination of Buddhism and the perpetuation of the monkhood up to the present time.

”

What did the Buddha Teach





Despite his poor health, Charun made good progress in his studies and usually excelled with good results. His devotion to education and with mind over body, Charun was able to overcome his physical constraints.

“
A Buddhist may associate himself or herself with people of other faiths and pay respect to objects of reverence of other religions in an appropriate manner in the same way as he or she may pay respect to the father, mother or elders of other people while having at the same time his or her own father. He will not lose his Buddhist religion as long as he believes in the Triple Gem, just as he will remain the son of his own father as long as he does not disown him and adopt someone else as his father instead, or just as he will remain a Thai as long as he does not adopt another nationality.

”

What did the Buddha Teach





With love of researching ingrained in his spirit, His Holiness, as Suvaḍḍhano Bhikkhu, was eager and determined in both studying and practising Dhamma, linguistics, and other knowledge. All these would become enormously useful in his endeavours in the future. In 1932, a photo was taken with Swami Satyanandapuri Vedantapradipa with whom he had studied Hinduism, Sanskrit and English.

“*The Buddha was once asked what was meant by saying that “Dhamma” including “Nibbāna” may be “realized by everyone personally”. The Buddha’s reply was as follows: When one’s mind is influenced by greed, hatred and delusion, volition harmful to oneself or others or to both oneself and others will arise, causing physical and/or mental suffering. As soon as such volition arises, unwholesome actions, be they of body, speech or mind, will inevitably follow. One in such a state of mind will never be able to recognize, in the light of truth, what is to his own or others’ benefit, not to the benefit of both. However when greed, hatred and delusion are eliminated, when there is no more volition harmful to oneself or others, or both, no more unwholesome bodily, verbal or mental actions, when what is to one’s own or others’ benefit, or both, is recognized in the light of truth and no more suffering of the body nor even of the mind occurs, this is the meaning of “Dhamma” leading to “Nibbāna”.*



What did the Buddha Teach

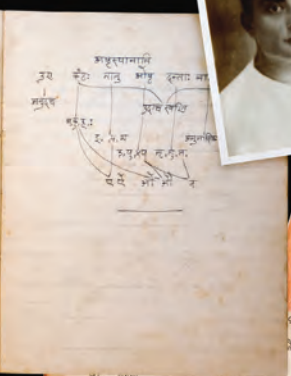


His Holiness' exercise books studying Sanskrit with Swami Satyanandapuri

Handwritten Sanskrit text in Devanagari script, likely from a notebook or manuscript. The text is arranged in columns and includes various words and phrases.



Handwritten Sanskrit text on the left page of a notebook, featuring a list of items and their corresponding Sanskrit terms.



Handwritten text on an orange-colored page, possibly a cover or an endpaper, with some printed text visible.



Handwritten text on the bottom page of a notebook, including a list of items and their corresponding Sanskrit terms.

Handwritten text on the right page of a notebook, including a list of items and their corresponding Sanskrit terms.

“

According to this explanation of the Buddha, realization of the Dhamma means realization of one's own mental states, good as well as bad. No matter in what state the mind may find itself, one should realize it correctly in the light of truth. This is what is called realization of the Dhamma. It may be asked what benefit can be derived from such a realization ? The answer is that it will bring peace of mind. When the mind is poisoned by greed, hatred and delusion, it always loses concentration.

If it is brought back to itself, the fire of craving, hatred and delusion will ultimately subside and peace of mind will ensue.

This peace should be carefully discerned and diligently cultivated. This then is realization of peace of mind which is realization of Nibbāna. The way to realize the Dhamma and attain Nibbāna as taught by the Buddha is a natural one which can be practiced by all from the simplest and lowest to the highest level.

”

What did the Buddha Teach



Handwritten signature and date in Thai script, accompanied by a red seal and Chinese characters. The signature is written in a cursive style. The date is 2536-1993. The Chinese characters are 佛 (Buddha).

Through self learning His Holiness was able to pick up the English language and became fluent in speaking, reading and writing, following which he broadened his knowledge of other languages which include German, French and Chinese. His linguistic skills, combined with his inquisitive and prudent mind produced thought provoking sharpness and culminated in achieving clarity of Dhamma thus enabling him to express himself fluently and effectively on various occasions and in many books, both in Thai and foreign languages.

日 明
愈 心 明

Photo: His Holiness' Chinese handwriting on visitor's sign in book when he visited the People's Republic of China.



6 October 1952: His Holiness while he was Phra Sobhanaganabhorn representing the Thai Sangha at the celebration of the Buddha's relics from India displayed in Phnom Penh, Cambodia.

“

There are three kinds of life. What three? There is the life that is bad, there is the life that is void, and there is the life that is good. How should one live a life that is bad? One can do this very easily, by living so as to make trouble for others and trouble for oneself. By making trouble one can live a bad life.

The more trouble one makes the more successful one is at living a bad life. This is called 'living a bad life.'

How should one live a life that is void? To do this, one does not need to make trouble for oneself or for others or for both. The life that is void is not as difficult as that. All that is needed is to do no good. This means doing no good for oneself and doing no good for others. Then one can claim to be of no benefit to anybody. The more useless one is in this life the more void one's life is. This is called 'living a life that is void.'

How should one live a life that is good? This is the simplest of all. Simply be of benefit to oneself and of benefit to others. To be of benefit only to oneself and not to others is one way to live. To be of benefit only to others and not to oneself is another way to live. But the Buddha declared that the highest way of living a good life is to be of benefit both to oneself and to others. The more benefit we can be the better our life. This is called 'living a life that is good.'

”

What did the Buddha Teach





14-24 November 1954: As a representative of the Thai Sangha, His Holiness participated in the Sixth Buddhist Council in Burma organized by the Government of Burma.

“

Anattā or non-self means void of reality or self-existence.

Anattā may be explained in three stages as follows:

1. Not to be too self-centered. Otherwise one would become selfish and would be actuated only by self-interest and would not know oneself in the light of truth. For instance, being too egoistic, one would believe one is in the right or entitled to this or that but in truth one's belief is erroneous.

2. We cannot give orders to anything, including our bodies and minds, to remain unchanged according to our wish.

For instance we could not order our bodies to remain always young and handsome and our minds always happy and alert.

3. One who has practiced and attained to the highest level of knowledge will discover that all things including one's own body and mind are devoid of self; or, as the Buddha put it, "one becomes non-existent to oneself.

Some people with great insight have no attachment to anything at all in the world. Nevertheless, during their lifetimes, they are able to conduct themselves in the right manner (without defilements) appropriate to the place and circumstances in which they live.

”

What did the Buddha Teach





22 October - 5 November 1956: His Holiness was working as the advising Chaperone for Venerable Bhumibalo Bhikkhu or His Majesty King Bhumibol Adulyadej

“
*Mettā, which means all-embracing
kindness or the desire to make others happy,
as opposed to hatred or the desire to make others suffer.
Mettā builds up generosity in one’s character, giving
it firmness, freeing it from irritation and excitement,
thus generating only friendliness and no enmity nor
desire to harm or cause suffering to anyone,
even to the smallest creatures, through hatred,
anger or even for fun.*



What did the Buddha Teach



22 October 1956, when His Holiness was still “Phra Sobhanaganabhorn” (Phra Rajagana, or royal entitlement), he was obliged to be the advising chaperone to His Majesty the King while the latter was ordained as a monk and stayed at Wat Bovoranives Vihara for 15 days.







Later his linguistic studies had to be put to a stop as he gradually shouldered more educational and monastic administrative responsibilities. This photo was taken with senior administrators and the first batch of graduates of Mahamakut Buddhist University in 1957.

“
*Karuṇā, which means compassion or
desire to free others from their sufferings,
as opposed to the desire to be harmful. Karuṇā also
encourages generosity in one’s character, making one
desirous to assist those who suffer. Karuṇā is one
of the greatest qualities of the Buddha as well as
of the monarch and of our fathers and mothers.*”

What did the Buddha Teach





22 April 1965: His Holiness gave ordination to a Canadian Mr. George Rodney CHERRY at the Uposatha Hall of Wat Bovoranives Vihara. His Holiness gave him a new Buddhist name, Abhiceto, and he is currently residing at Wat Pa Ban Tard, Udonthani Province.

“
*Muditā, which means sympathetic joy
or rejoicing with, instead of feeling envious of,
those who are fortunate. Muditā builds up the
character in such a way that it promotes only virtues
and mutual happiness and prosperity.*

”

What did the Buddha Teach





5 July 1965: As abbot of Wat Bovoranives Vihara, His Holiness was welcoming His Majesty King Bhumibol Adulyadej who visited the Wat to inspect the renovation progress of the historical Great Pagoda under royal patronage.

“

Upekkhā, which means equanimity or composure of mind whenever necessary, for instance, when one witnesses a person's misfortune, one's mind remains composed. One does not rejoice because that person is one's enemy nor grieve because that person is one's beloved. One should see others without prejudice or preference but in the light of Kamma or willful action. Everyone is subject to his own Kamma, heir to the effects of his own willful actions. Earnest contemplation of Kamma or the law of Cause and effect will lead to the suppression of egocentric contemplation and increase the likelihood of the attainment of a state of equanimity. Upekkha encourages the habit of considering everything from the point of view of right or wrong and, ultimately, leads to a sense of right doing in all things.

”

What did the Buddha Teach





5 July 1965: His Holiness was supervising the preparation work in order to welcome His Majesty King Bhumibol Adulyadej who was visiting Wat Bovoranives Vihara to oversee the renovation work of the Great Pagoda of Wat Bovoranives Vihara which was first built in the reign of King Rama III.

“*To see Dhamma is to see one’s states
of mind both good and bad. Know it as it is.
Know the reality of one’s own mind.*”

What did the Buddha Teach





17 February 1966: His Holiness was sponsoring a funeral rite for his mother. His Holiness took care of his mother by himself by having her living next to his residence at Wat Bovoranives for many years. It is unusual to have a woman living in the compound of monks in the royal monastery of Wat Bovoranives Vihara but she was an exceptional case as His Holiness wished to take care of her by himself even he was the abbot of the monastery.

“

The word religion, according to the root meaning found in dictionaries, means “bound together,” meaning bound together with the god of ones’ belief system, This shows belief in the power of god which is superior to that of humans, including the powers which are worshiped in their role as creators and governors of the universe, which means considering ones’ beliefs as action and worship. The origin of the word “religion” was related to a god, but it came to be used in a broader sense until it included special systems of faith, worship and behavior which combine ethics and philosophy, called religions in Thai, such as: Christianity, Brahmanism and Buddhism. Thus, they are all called religions.

”

Faith in Buddhism





29 July 1966: His Holiness the Supreme Patriarch
Uththayi Mahathera and devotees were seeing off His Holiness at Don Muang
Airport before flying to London to be the head of the Sangha for the
founding and opening ceremony of Wat Buddhapadipa Vihara,
the first Thai Buddhist temple in Europe.

“

The word “religion” is most appropriate.

We translate it as “teachings” or “instructions and teachings” because the Buddhist religion is comprised of pure teachings; that is, the teaching to abandon evil, to perform wholesome acts, and to cleanse ones’ mind to become pure. There are absolutely no teachings instructing one to commit evil acts, neglect wholesome acts, or defile ones’ mind. This alone is enough to see that Buddhism is a religion; that is, teachings which are pure.

”

Faith in Buddhism





29 July 1966: His Holiness was about to board a plane to London to attend the opening ceremony of Wat Buddhapadipa, the first Thai Buddhist temple in Europe.

“

As far as “philosophy” is concerned, the dictionaries state that the original meaning of this is: “the love of knowledge, the love of cleverness.”

It is used to indicate study, the discernment of the various processes which surround thoughts and actions, including theories or the investigation and research of principles or rules which determine the order of the universe. In Thai we call this “Prajñā,” which is a Sanskrit word that is the same as the Pali word “paññā” (wisdom) and is only a half translation of the word “philosophy” (Philo = love, sophia = wisdom, paññā or Prajñā).

The word “love” is still missing, and when the word (which means merely the love of research and the quest for wisdom) is added, philosophy is only knowledge which is inconclusive, and cannot be confirmed as being correct.

It can immediately be seen that the Buddhist religion is certainly not a philosophy because it is comprised of the teachings of the Buddha, One who is in possession of knowledge which is already perfect.

”

Faith in Buddhism





1 August 1966: His Holiness was head of the Sangha for the founding and opening ceremony of the first Thai Buddhist temple in Europe. Wat Buddhpadipa was initially located at 99 Christ Church Road, Richmond before it was relocated to its present location in Wimbledon, London. The opening ceremony was presided over by Their Majesties the King and Queen of Thailand.

“

The Buddhist religion is replete with an abundance of Dhamma principles from which each person may select and practice, but this does not mean that one is to practice every item without being selective. This is similar to department stores which offer various kinds of commodities for each shopper to select and purchase according to individual desire. This does not mean that one is to buy everything without being selective; whoever desires a certain item will purchase it according to his or her own purchasing power. The various Dhammas in the Buddhist religion are similar: the practitioner should first know what is desired and how much capacity one has for practice; that is, one must know oneself in terms of one's status and condition. If one is a layperson, then one should practice the Dhammas for the laity; acting as a half-layperson and half-monk is not proper. Many actions, when performed by laypersons, were not normally proscribed as being demeritorious by the Lord Buddha; however, when performed by monks, those same actions bring immediate demerit.

”

Faith in Buddhism





1 August 1966: At Wat Buddhapadipa,
His Holiness was greeting British guests with a friendly manner.

“*The Buddha was once asked what was meant by saying that “Dhamma” including “Nibbāna” may be “realized by everyone personally”. The Buddha’s reply was as follows: When one’s mind is influenced by greed, hatred and delusion, volition harmful to oneself or others or to both oneself and others will arise, causing physical and/or mental suffering. As soon as such volition arises, unwholesome actions, be they of body, speech or mind, will inevitably follow. One in such a state of mind will never be able to recognize, in the light of truth, what is to his own or others’ benefit, not to the benefit of both. However when greed, hatred and delusion are eliminated, when there is no more volition harmful to oneself or others, or both, no more unwholesome bodily, verbal or mental actions, when what is to one’s own or others’ benefit, or both, is recognized in the light of truth and no more suffering of the body nor even of the mind occurs, this is the meaning of “Dhamma” leading to “Nibbāna”.*”



What did the Buddha Teach





4 August 1966: His Holiness was on a brief study tour of Rome, Italy.

“

Merit-making ceremonies held everywhere generally include the request for the Three Refuges (Tisarāṇa) and the five precepts, meaning that merit-makers undertake five precepts; this means that they regard five actions as being either meritorious or demeritorious. If one undertakes only a single precept of virtuous practices, it means that one reveres that single precept. But if one does not undertake that precept, one does not necessarily accrue demerit. This means that it depends on the faith of the individual; if one does not accept something, one is not responsible for it. Thus arises the need to request the refuges and the precepts. The monks respond to the needs of the people.

In summary, it is in accordance with ones' wishes; the Lord Buddha or the Buddhist religion do not insist upon anyone completely accepting all the precepts regarding meritorious and demeritorious actions, but rather examine all of them on the touch stone of to the Truth (sacca).

”

Faith in Buddhism





1 October 1966: His Holiness and other senior monks supervising a class conducted in the Institute for Dhammaduta Monks Going Abroad.

“
If each person knows his or her own conditioning and accepts the practice of meritorious and demeritorious actions according to that conditioning (such as accepting the five precepts or even a single precept for some period of time), then only those actions are to be considered as meritorious or demeritorious for that person. Beyond that, one should not be concerned, because if one has not undertaken the precept, one will not be troubled by thinking of all sorts of meritorious and demeritorious actions for which one has not undertaken precepts.”

Faith in Buddhism





1 October 1966: His Holiness was reporting on setting up a Training Institute for Dhammaduta Bhikkhus Going Abroad to His Holiness the Supreme Patriarch Uththayi Mahathera at the opening ceremony of the Uposatha Hall of Wat Bovoranives Vihara. This was the first training institute His Holiness had a vision for Thai monks to be trained as missionary monks and send them all over the world in order to disseminate Theravada Buddhism. Subsequently, His Holiness was successful in introducing Thai Theravada Buddhism in Indonesia, Australia and Nepal.

“*The Buddhist religion has a special characteristic which should be stated here: it demands investigation or reflection. This is not my own statement, but is a part of the Dhamma found in the Seven Factors of Enlightenment (bojjhaṅga) called the investigation of the Dhamma (dhamma-vicaya) and the teaching is: “One should have a good reason to embrace the Dhamma, based on one’s proper reflection”. If it is only the people who study and conduct a thorough investigation of the Dhamma who may understand it correctly. Those who misunderstand due to lack of study and thorough investigation sometimes like to demonstrate their understanding which is partially correct, partially incorrect or completely incorrect. Some people are only interested in studying and questioning, and not in practicing.*”

Faith in Buddhism





10-16 February 1967: A picture taken in Sri Lanka when His Holiness was accompanying His Holiness the Supreme Patriarch Utthayi Mahathera of Thailand to Sri Lanka.



Question: Does the Buddhist religion teach about material development or not?

Answer: Before proceeding, it must be understood that the Buddhist religion is neither about economics nor any other discipline as such. It is a religion – that is, instructions and teachings which aim for wholesome behaviour. Initially, the Lord Buddha taught with a supramundane aim: transcending the world, because He was teaching ascetics, who had that aim. Later, He also gave instruction in the Dhamma for people who chose to remain in the world, of which there are many, and this is called householders' Dhamma (gihi-dhamma), or Dhamma for the laity. He gave instruction in the Dhamma for rulers, such as the "present benefit" (ditṭha-dhammikattṭha), and "future benefit" (sampparāyikkattṭha). This means things which are needed in the immediate present, such as items for daily use and consumption; these originate from one's own efforts. Additionally, there are other things which are needed for the future, which will arise when correct faith is the starting point. As stated here, it can be seen that the Lord Buddha taught the acquisition of assets firstly for personal use, and then subsequently for various charitable causes. This is to be considered as future benefit, since if one doesn't acquire personal assets, then from where will one get assets for charitable donations? Before teaching about charity, it is taught that one must earn one's own livelihood.



Faith in Buddhism





10-16 February 1967: Sri Lankan Buddhists
were welcoming His Holiness' group
while visiting Sri Lanka.



Question: Thailand was not like this in the past; now it seems to have changed a great deal in the material sense. The lifestyle of Thai people has changed; their lives have become much more challenging and uncertain. Does the Buddhist religion have teachings which guide us in this matter?

Answer: In a developing country, the Buddhist religion does not obstruct national development, but it teaches to cease ways which are generally dangerous. The teachings on faith, virtue, generosity (cāga) and wisdom in the part on future benefit are Dhammas which are widely propagated. However, many people misunderstand and allege that the Buddhist religion is only appropriate for people who are already dead, because it aims for results in the next life or in the world beyond [death]. Actually, these Dhamma principles are for preventing moving towards the wrong direction – for example, as regards faith (peoples' beliefs), if one believes incorrectly, it means that one has already gone halfway in the wrong direction; likewise, if one believes correctly, it means that one has already gone halfway in the right direction. Thus, the teaching emphasised the belief in kamma (action), meaning that good and evil actions have results which effect the one who performs those actions.

When one believes this, one will surely refrain from moving in evil or dangerous directions. We aim or hope for prosperity in the future. The Dhamma principles for future benefit are principles for creating a prosperous and secure future, which may be in the next hour, next month or next year.

Thus, the teachings of the Lord Buddha about material growth are teachings which are perfect for both the present and the future.



Faith in Buddhism





16 March 1967: His Holiness visited Wat Tham Klong Phen, Udonthani Province to practise meditation according to the forest tradition.
Photo: His Holiness was having his meal of the day in an alms bowl with other monks of the monastery.



Most people still believe in beings with supernatural powers such as the ability to cause danger and good fortune, but the Buddhist religion teaches that as people are owners of their kamma (actions), happiness or suffering arise due to their own actions, and people should change so they fear negative actions as much as they used to fear supernatural powers. When thinking of kamma, people tend to think of it as a dark, distressful entity, something to be feared, poised to render punishment. Kamma thus becomes like a misfortunate person who is always understood as being evil. When people experience happiness, then they say it is due to merit and accumulated virtue (pārami); past action is thus not usually related to goodness according to most peoples' understanding. Furthermore, when people act in the present, they don't think of kamma (action) because they think it is not relevant. Kamma thus becomes only the past which is fearful, is waiting to cause suffering at some unknown time and cannot be prevented. It seems to be the misfortune of kamma that people understand it that way. In reality, the Buddhist religion does not teach people to understand kamma in that way; it does not teach people to fear kamma, or that they are slaves of kamma and under its power. The Buddhist religion teaches people to recognise kamma, have power over kamma, and control their kamma in the present.



Faith in Buddhism





16 March 1967: His Holiness was having a simple lunch with other Western monks on his visit to Wat Tham Klong Phen, Udonthani Province.

“

Kamma is anything and everything that people do every day, every moment; it is composed of volition (cetanā) which means deliberate intention. When anyone is going to take some action, to say something or to think something, volition (deliberate intention) always precedes that action. On any day, one must do this or that, must say this or that; it is according to the individuals' intention to speak, to act, to think. This is ones' kamma in a single day; thus one commits many types of actions and kamma cannot be avoided. According to the teachings of the Buddhist religion, the main aim is to have people consider and recognise their present kamma: what is good, what is evil, what should or should not be done.

This is to refrain from evil and improper action, to commit good deeds and act properly. The Lord Buddha taught that an individual is capable of abandoning evil action and committing good deeds, and taught that this is what should be done.

”

Faith in Buddhism





25 May 1975: His Holiness was giving ordination to Rod Plant, the first Australian to be ordained according to Thai tradition in Wat Buddharangsee, Sydney, Australia.

“

If it would cause suffering, the Buddha would not have taught in this way, but since abandoning evil action and committing good deeds is beneficial and brings happiness, thus did He teach. This exhortation of the Lord Buddha shows that people have power over their kamma and can control their own kamma, but it must be remembered that they must also control their mental intentions by being firmly established in the Dhamma, such as developing loving kindness (mettā), mindfulness (sati), wisdom (paññā), and dedication to the truth (saccadhiṭṭanā).

These Dhammas relate to the mind and virtue, which means establishing the intention to abstain from that which is improper and to do that which is within the scope of proper action.

”

Faith in Buddhism





15-17 May 1967: His Holiness was welcoming His Holiness Somdet Phra Yod Kaew, Supreme Patriarch of Kingdom of Laos, who was visiting Thailand as an official guest of the Supreme Patriarch of Thailand at the Uposatha Hall of Wat Bovoranives Vihara.

“The Buddha taught Dhamma in places already civilized. We will see that his Teaching appealed to the renunciates who had already practised concentration, lived in subtle morality, and cultivated themselves in knowledge, with a hope to transcend suffering. On the lay side, the Buddha approached the leaders first: kings, peers, Brahmins, and learned men. When these people understood Dhamma and focused their minds firmly in living in the Dhamma, then many others would follow.”



45 Years of the Buddha





1968: His Holiness was visiting Republic of Indonesia for the first time which led him to support in establishing Theravada Buddhism in Indonesia.

“

The Buddhist religion does not teach threats and fear; on the contrary, it teaches the abandonment of fear, except the fear of wrong doing (ottappa), which is explained in a different sense. Those who revere the Buddhist religion do so out of faith and wisdom, not out of fear that they will face damnation if they do not revere it. Thai people revere the Buddhist religion like they revere their mothers and fathers, teachers and those overflowing with loving-kindness and compassion. This is combined with a feeling of quietude and coolness, or it can be generally said that it is as if everyone who is a friend has loving-kindness and compassion. These individuals are not said to be influential people; it is more appropriate to say that they have virtue, which causes respect to arise much more than fear.

”

Faith in Buddhism





1968: His Holiness was visiting the Republic of Indonesia for the first time which led him to support the establishment of Theravada Buddhism in Indonesia.

“

Therefore, it can be said that the Buddhist religion has no influence in any of the above-mentioned fields, such as social circles, political circles, economic circles, and educational circles. Buddhist circles, whether they be monasteries or the Order of Monks, do not involve themselves in requiring that this or that should be done in the sense which may be called exercising influence.

The Thai people would not respect persons who hold religious status if they were to interfere in their affective. But in another sense, the Dhamma is deeply rooted in their minds, so that it influences the character and disposition of many of the Thai people. For example, the respect between parents and children, and teachers and students according to the Lord Buddha's principle of the six directions, creates the basis for a society which is established on a foundation of gratitude, loving kindness, and compassion.

”

Faith in Buddhism





1968: His Holiness visited Republic of Indonesia for the first time which led him to support the establishment of Theravada Buddhism in Indonesia.

“ Ruling by Dhamma according to the Ten Royal Virtues is the heart of governing. The Thai constitution has the Dhamma in both its name and content. The economy tends to grow according to the principle of present benefit, but it will not be a master which enslaves people to material things; the Buddhist religion provides full protection. Education has Buddhist religion included in its various components, but the important point lies in using the knowledge gained from study; the Dhamma tends to be most relevant to this level. ”

Faith in Buddhism





21-24 April 1968: His Holiness was in dialogue with a Catholic monastic in Sydney, Australia before establishing the first Thai Buddhist temple in Sydney.

“

It should be understood that the Buddhist religion does not aim to have us revere the Lord Buddha as a heavenly being with supernatural powers, but rather aims to have us revere the Lord Buddha as a genuine Buddha (one who is truly enlightened by Himself and then teaches others), to have us revere the genuine Dhamma (proclaimed by the Lord Buddha), and to revere the genuine Sangha (of practitioners).

These Three Refuges are real phenomena which are real refuges. When this is the case, some people may have doubts in the teaching of the Lord Buddha, that the self is refuge of the self, that it may be contradictory to the teaching of the Three Refuges. This is due to the principle that the Lord Buddha, the Dhamma, and the Sangha are refuges. There is a verse of scriptural recitations which both affirms and refutes that each refuge is the only refuge, as follows: "The Lord Buddha is the highest refuge, for me there is no other refuge; the Dhamma is the highest refuge, for me there is no other refuge; the Sangha is the highest refuge, for me there is no other refuge." If one listens to this only superficially, it appears to be contradictory, but none of this is contradictory.

”

Faith in Buddhism





21-24 April 1968: His Holiness on a study tour of Australia before sending his disciple monks to establish Thai Theravada Buddhism in Australia for the first time.

“*In a certain passage Lord Buddha said:
“O monks, develop mental collectedness, for a man whose
mind is collected and intent knows things as they really
are,” thus mental collectedness is very important in
the practice of Buddhist teachings.*”

Rudiments of Mental Collectedness





1 July 1972: His Holiness visited Nepal for the first time on 11-14 December 1970. This led him to support the Nepalese Theravada Sangha in their aim of reviving Theravada Buddhism in Nepal. His Holiness sponsored the first two Nepali novices to study Buddhism under his guidance in Thailand. When they were 20, His Holiness gave them Bhikkhu ordination. These were the first two Nepalese monks to be ordained in Thailand.

“

By Samādhi, concentration, evenness of awareness, is ordinarily meant the steady settling of awareness on an object of attention. The settling of the mind in this manner is the ordinary meaning of Samādhi which is required in all kinds of tasks to be accomplished: in studying as well as working. To succeed in studying one needs mental collectedness for reading, writing or listening to a lecture given by a teacher or a lecturer. In other words, one should read, write and listen attentively with a collected and alert mind. This attention or ability to concentrate is the result of the co-ordination of physical and mental activities.

”

Rudiments of Mental Collectedness





11 December 1977: His Holiness in Samarang, Indonesia to give novice ordination at Vihara Dhamma Loka, Indonesia.

“

In reading, the body must be ready to read.

The book must be opened, the eyes must be on the letters and the mind must also read. It won't do if the eyes alone read but the mind does not. If the mind thinks about something else, the eyes that look at the letters will stay fixed. The eyes do not recognise the letters and do not get the message. It is necessary that the mind reads too. When the mind as well as the eyes read, then one gets the message from what one is reading. Understanding what one reads can be called a sort of knowledge: the knowledge arising from reading. When the mind and the eyes read in co-ordination, that is in a state of togetherness or collectedness, the reading will be fast, the message will be quickly understood and well-remembered. This "reading mind" is the mind in the state of ordinary mental collectedness. That is the mind which is not scattered and is set only on reading.

”

Rudiments of Mental Collectedness





18 August 1967 : His Royal Highness Crown Prince Vajiralongkorn paid a visit to His Holiness and offered him lunch at His Holiness' residence at Wat Bovoranives Vihara.

“

The ordinary mental collectedness which we all have to a certain degree is not comprehensive enough. Our mental power is still weak, struggling and wavering; it can be easily swayed by the various thoughts and feelings that pass through the mind. These feelings are perceived constantly through the eyes, the ears, the nose, the tongue, the skin and the mind itself, namely through the six sense organs. In this way sensual love, hatred and delusion take turns occupying the mind. While the mind, which is already fickle, is being disturbed by the various feelings mentioned above, it is difficult to maintain mental collectedness in studying or in doing any kind of work. It may be seen that sometimes one can hardly concentrate one's attention on reading, writing or on listening to a lecture because one's mind is dashing towards various objects of attraction, repulsion and delusion and it becomes so disturbed that mental balance is not possible. This state of mental disturbance renders one unable to read, to write or to listen well and as a result, our ability to study suffers.

”

Rudiments of Mental Collectedness





16-19 June 1969: His Holiness was with his Western disciples who came to ordain as Buddhist monks under his guidance at Wat Bovoranives Vihara.

“

One cannot work well while one's mind is fretting under the power of feelings and under the conditions arising from feelings known as kilesa or defilements, such as sensual love, hatred and delusion. The mind that has been trained to be collected tends to be like that. The integrity of such a mind cannot be very strong even while it is not disturbed by any attracting feelings. Consequently, it is advisable that one develops mental collectedness.

”

Rudiments of Mental Collectedness





22 May 1970: His Holiness gave Bhikkhu ordination to Indonesian candidates at the Borobudur. This unprecedented ordination ceremony was a symbol of reviving Theravada Buddhism in Indonesia.

“

There are two main objectives in the development of collectedness of mind: one is to neutralise or counterbalance the effect of the present arising of feelings and disturbances and the other is to develop more comprehensive mental collectedness so that disturbances do not arise in the future. Regarding the first objective, the feeling or the disturbance arising in the mind is sometimes the feeling of sensual love. As the feeling of this love distracts the mind and disturbs one's equanimity, one must learn to quieten one's mind in the face of it which is detrimental to study or work to be done as well as to keeping of oneself within the boundaries of Dhamma and morality. This is one of the things taught by Lord Buddha: one must learn to have a controlled mind so that it will not be disturbed by attachment to any feelings. Sometimes anger arises in the mind, heating it up and agitating it. This feeling is also dangerous as it is detrimental to one's mental balance. Thus one should learn to always cultivate mental awareness and to be able to quieten the mind in times of anger. Sometimes delusion comes up; this defilement may appear as dreamy drowsiness, as fretful irritability or as mental uncertainty. One should learn to develop mental collectedness and free one's mind from delusion.

”

Rudiments of Mental Collectedness





In 1970s: His Holiness became a mentor to Mrs. Josephine Stanton, wife of the late Edwin F. Stanton, the first American Ambassador to the Kingdom of Thailand. Their friendship led His Holiness to create a Dhamma class in English for foreigners in Wat Bovoranives Vihara.

“
Secondly, one practises mental collectedness in order to augment and fortify one’s mental power and ability. This is similar to taking physical exercise to increase physical strength. When one takes physical exercise regularly, mental wholeness will become better and better. Similarly, mental wholeness will become greater with regular exercise of mental collectedness by employing one of the methods for increasing the establishment of mental collectedness. The stability of mind awareness can be increased in this way, just as physical strength can be increased by taking physical exercise regularly. This is the training in mental collectedness.”

Rudiments of Mental Collectedness





20 December 1970: His Holiness was visiting holy Buddhist places in India.

“

Kammaṭṭhāna is a place of work, and here it means where one works on one's mind. In virtually everyone the mind is forever thinking and concocting, leading to the arising of lust (rāga) and greed (lobha), hatred (dosa) and aversion (dosa) and to the birth of delusion (moha). The mind is then enveloped in petty affairs and habitually smothered by defilements. Such a disquieted and unstill mind can find no peace, just as there is no rest for the waves of the sea. The mind immersed in by such defilements is so biased and unbalanced that it can't recognize the truth, can't see conditioning for what it really is.

”

A Guide to Awareness





23 January 1972: His Holiness was welcoming His Holiness Dalai Lama on his 2nd official visit to Thailand at the Uposatha Hall of Wat Bovoranives Vihara.

Each time they met they spent long hours in exchanging the understanding of Buddhism through different interpretations of Buddhism.

“
*When the mind is warped by hatred, it will
then take the negative side and turn away from virtue.
Whatever is hated the most will then appear ‘totally bad’
or—according to the level of aversion—
‘plainly bad’ or ‘not so good,’ etc.*

”

A Guide to Awareness





11 February 1972: His Holiness was welcoming Prince Phillip, the Duke of Edinburgh in his official visit to Thailand at the Uposatha Hall of Wat Bovoranives Vihara. His Holiness was a magnet for foreigners visiting Thailand who were interested in learning about Buddhism.

“

*The mind imbued with delusion
finds it even harder to see the truth.
It's as if one is half-blind, seeing things only dimly.
Even one's conjectures probably do not accord
with the truth because the mind
is already obscured by delusion.*

”

A Guide to Awareness





29 March 1972: His Holiness was welcoming Honourable Varahagiri Venkata Giri, President of the Republic of India in his official visit to Thailand at the Uposatha Hall of Wat Bovoranives Vihara.

“ Lust, greed, hatred and delusion not only unbalance and agitate the mind but also block the development of wisdom (paññyā) which would be able to penetrate to the actual state of things. The Lord Buddha therefore taught about the two places which can be established for working on the mind, the two kammatṭhāna: Samatha kammatṭhāna is the mind’s working place to develop inner calm (samatha). Vipassanā kammatṭhāna is where the mind can attain insight (vipassanā) into the truth. ”

A Guide to Awareness





11 February 1972: Western Buddhist monks who ordained and studied under His Holiness were waiting to welcome Prince Phillip, the Duke of Edinburgh in his official visit to Thailand at the Uposatha Hall of Wat Bovoranives Vihara.

“
*Just as the earth receives and supports
our footsteps, so it is necessary, right from the beginning,
to develop a solid foundation for the body and
for the mind. The mind’s true refuge
is the Triple Gem (Ti-Ratana): the Buddha,
the Dhamma and the Sangha. One must first accept
the Buddha, Dhamma and Sangha as one’s true refuge,
and recollect and contemplate their special virtues
and qualities. Thus, the Lord Buddha is truly the
Awakened One; the Dhamma is truly the
Way of practice to end all defilements
and suffering; and the Sangha are those who are truly
following the way of the Dhamma to its fruition.*”

A Guide to Awareness





19 September 1976: His Holiness' compassion was borderless. His Holiness was with deaf students to help raise funds for their schooling. His Holiness expressed himself with deaf students with the deaf sign language saying "I love you" at Sesatian School for the Deaf, Bangkok.

“
*The more one can perceive
the profundity of Dhamma, the more one
can appreciate the achievement
of the Lord Buddha.*

”

A Guide to Awareness





11-19 December 1980: His Holiness was invited as a VIP guest and keynote speaker at the Fifth International Geeta Conference in Jodhpur, Rajasthan, India. At the conference His Holiness presented a paper on 'Geeta and Buddhism' on 14 December 1980. His Holiness' relationship with other religions was mutual and friendly.

“

The ground or foundation for the mind's support is moral virtue (sīla), which is actually the natural (pakati) state of the mind undisturbed by defilements.

These defilements incite and force the mind into consciousness (cetanā) and setting into motion wrong actions through body and mind. Sometimes you may find yourself unable to maintain this natural state of mind because of business or work affairs, etc. However, once you enter the place of Dhamma practice, you must firmly resolve to refrain from wrong, unskilful behaviour. In other words, do not break the five precepts.

”

A Guide to Awareness





22 April 1980: His Holiness at the Buddhist Temple of Chicago (USA),
to exchanged dialouge on Japanese Buddhism.

“
If the mind takes in and watches that mental image of a delightful-and-pleasurable thing with delusion, craving will immediately ensue. This is the route to the origination of suffering. If, however, the mind recognises that it is void of entity or self, then craving will at once subside. This is the route to the extinction of suffering. The crucial thing in extinguishing craving therefore lies with knowing.

”

A Guide to Awareness





27 April 1980: His Holiness was welcome by parishner
at Notre Dame Cathedral, Paris, France.

“
*The foundation for the mind’s development
will be found right here inside ourselves and not at all
in external things. To be more specific, inside oneself
refers to the body (kāya), feeling (vedanā),
mind (citta) and mental objects (dhamma)
– all complete in each one of us.*

”

A Guide to Awareness





9 September 1982, 17.45 hours. His Holiness paid a visit to bless His Majesty King Bhumibol Adulyadej at Chitralada Royal Villa upon HM's recovery from sickness.

“

Mind-City is full of everything one can ever wish for, all of which may be summed up as sight, sound, odour, taste, touch and a variety of objects that pass through the internal and external communication systems.

The citizens of Mind-City describe them as “sense-objects” (arammana), meaning “things which fascinate the mind”. Samudaya (craving) is the constructor and the secret agent infiltrating the communication systems.

Samudaya uses emotion as its tool in dominating the minds of the Mind-City inhabitants by being a fascinating object for the mind keeping it in delusional pleasure.

Samudaya keeps watering the seeds of thirst, want and desire for the citizens of Mind-City; Samudaya also keeps conditioning sense-objects to be desired and satisfactorily designed for reaction. So the citizens of Mind-City are led to feel a strong and endless thirst for sense-objects.

Having obtained one sense-object, they immediately crave another.

”

The Mind-City





23-30 November 1985: President of the All Nepal Bhikkhu Association was granted permission from His Majesty King of Thailand permitting His Holiness to visit Nepal to give ordination to 73 sons of the Sakya clan in Nepal. This historical visit had an impact on reviving Theravada Buddhism in Nepal. Nepalese Buddhists from remote areas walked for weeks just to get a glimpse of and blessing from His Holiness. On the occasion, His Holiness had an audience with His Majesty King Birendra Bir Bikram Shah Dev of Nepal to discuss the development of Buddhism in Nepal.

“

The citizens of Mind-City feel a thirst for emotion. Their minds often indulge in and are delighted by emotions. Samudaya confines the minds of the citizens of Mind-City, using emotion as a tool, so that they all have expectations and indecision day and night.

Hundreds of Samudaya's followers who keep a silent but firm control of the city come out in turn; but the people do not see them. It is like the patient unable to see bacteria causing a disease in his body.

Bacteria can only be seen through a powerful microscope. However, just like any ruler of a country, the mayor of Mind-City has many kinds of weapons at his disposal to suppress all enemies. A ruler has to have different types of arms and ammunition to run and protect his country. If the mayor wishes to see Samudaya and all his followers, he can see them for he always carries a special weapon called "wisdom" with him.

”

The Mind-City





23 November 1985: Upon arrival in Kathmandu, His Holiness arrived at the official welcoming ceremony at Ananda Kuti Vihara, behind Swayambhu Hill. The official welcoming ceremony was participated in by thousands of Nepalese Buddhist Sanghas and laities.

“

In Mind-City, unlike in any other city, there is neither alcohol nor drugs, heroin nor any other harmful narcotics. Instead, there is this sense-object.

At first, it seems there is not much interest in it in Mind-City. But Samudaya infiltrates frequently through the communication systems, influencing people to crave mainly the lovely, the beautiful, the desirable and satisfying their craving for sense-objects. Thus the people of Mind-City become very attached to eyes, ears, nose, tongue and body.

All the time, there is a great deal of hunger for those pleasurable sense-objects. Unable to obtain them, people feel agitated. And, only once those sense-objects are obtained, people feel peaceful. At this point, Samudaya feels relieved because there will be no one fighting to regain their freedom; and everyone is thinking of getting only more sense-objects. It is like people addicted to narcotics and marijuana who only think of how to get more of those substances for their consumption.

”

The Mind-City





23 November 1985: The official welcoming ceremony in Nepal was presided over by the royal Raja Purohit (Brahmin Priest) of His Majesty King Birendra of Nepal. His Holiness was regarded by Nepalese Buddhists as the royal master of His Majesty King Bhumibol Adulyadej of Thailand.

“

The Buddha is the one who realizes the truth by himself and then teaches it to all human beings. He founds a religion, Buddha-sasana, “the teaching of the Awakened One”. What is the Dhamma then? The Dhamma is the truth or something that really exists, the realization of which brings an end to all suffering. If so, will all the suffering that Mind-City inhabitants are experiencing come to an end once they have realized the Dhamma?

It certainly will. If that is the case, then the Fully Enlightened One and the Dhamma are very good, surely. Is there any witness that the Fully Enlightened One is really enlightened and the Dhamma is indeed true? There are witnesses. It is the Sangha, the community that has heard the teaching and gone on to achieve the realization of the truth in the footsteps of the Great Master. Indeed the Sangha has a large number of members.

”

The Mind-City





24 November 1985: On the official visit of His Holiness to Nepal, he was invited to visit many Buddhist monasteries including those of Lama Buddhism in Baudhnath where he was welcomed and honoured by the Lama Association of Nepal. His Holiness was popular among every school of Buddhism.

“

“Where does the Buddha now stay?”

As far as the physical world is concerned, the Lord Buddha has attained Maha-Parinibbana, “the great final cessation of the body” already: however, the Lord Buddha still exists in Mind-City. So, if one wishes to see him, he should practice until he sees the Dhamma.

The Master himself said: “He who sees the Dhamma sees me.” This means so long as one does not see the Dhamma, the Buddha is indeed at his greatest possible distance, no matter how much one travels. In contrast, as soon as one sees the Dhamma, it is like having the Buddha in the nearest possible place. In reality, the Great Teacher has no relation to time: past, present or future. nor to distance, far and near, nor to different forms, wide, long, shallow, deep, thick, thin and so on.

”

The Mind-City





24 November 1985: In gratitude for His Holiness' contributions in strengthening Theravada Buddhism in Nepal, the All Nepal Bhikkhus Association officially invited His Holiness to celebrate his 72nd birthday by ordaining 73 sons of the Sakya clan at Srikirti Vihara, Kirtipur, Kathmandu. The ordination ceremony was under the royal patronage of Their Majesties the King and Queen of Thailand. This was an unprecedented event to introduce the culture of temporary ordination to Nepal.

“The people of Mind-City should reflect on the situation in the old year and examine the causes and effects: do not believe in anyone too easily. Analyse something in all its aspects first. Everyone knows how to think for themselves. Please calm your mind and consider carefully. All the problems arise from one’s own actions. And, where do those actions come from, if not from minds associated with greed, anger and delusion? So, in the coming year, your mind should resist and not give in to greed, anger and delusion. Then, the New Year will surely bring more happiness.”



The Mind-City





27 November 1985: His Holiness walking across a rice paddy field to see the abandoned Asokan pillar at Tilaurakot, Kapilavastu, of Nepal. His Holiness was very fond of visiting Nepal and Lumbini, the birthplace of the Buddha. Accordingly, His Holiness visited Lumbini and Nepal all together five times in order to give support in strengthening Theravada Buddhism in Nepal.

“

“People should encourage each other to practice some moral codes of conduct, to refrain from immoral actions in all the three modes of actions.”
Hiri and Ottappa (Shame and fear of moral consequences):
“Please feel ashamed of evil actions and fear all their consequences. But do not be afraid of performing meritorious deeds and accumulating goodness or doing any wholesome act. In this case, the New Year will undoubtedly result in happiness.”

”

The Mind-City





29 November 1985: His Holiness had a royal audience with His Majesty King Birendra Bir Bikram Shah Dev of Nepal at the Narayanhiti Royal Palace, Kathmandu, Nepal. On the occasion His Holiness discussed with the King of Nepal about strengthening Buddhism in Nepal, the birth place of the Buddha.

“

“Rely on the tamed mind.

Cultivate loving-kindness for the whole world”

His fearless voice echoes throughout Mind-City.

*Here what is strange is that not everyone
hear it even though his voice is sufficiently clear
for everyone to hear.*

”

The Mind-City





1991: General Secretary of the Bhutanese Central Monastic Body and Member of Parliament had an audience with His Holiness at the residence of His Holiness.

“
Keeping precepts will bring in restraint from all kinds of immoral action and establish the practice of moral conduct in all three modes of action, namely physical, verbal and mental. Hiri will instill shame and abhorrence of evil and immoral acts just like young men and women who adore beauty abhor and do not wish to touch anything filthy. Ottappa will make people feel fearful of immoral deeds, or to be exact, of their consequences in the way people are frightened of poison, or rather the effect of poison, which is death.

”

The Mind-City





March 1992: Their Majesties the King and Queen having a Dhamma discussion with His Holiness at Samnak Song Doipui, Chiangmai Province.

“

Awareness-Comprehension (Sati and Sampajañña) have the skills to guard in all places every movement in Mind-City, so he should be tasked with watching these movements everywhere. As to Contentment (Santutṭhi), he is capable of managing the distribution of all types of assets, wealth, land, farm, property, goods and food. He can make anyone feel very satisfied with what they receive. So, Contentment is the person who can oversee distribution and make everyone contented with what they have got. Having been convinced, the mayor accepts all three to take up their positions in Mind-City as recommended by his spiritual friend. Precept and Discipline also guard the three doors of Mind-City. Meanwhile, Hiri and Ottappa resume their work as city-guards. The Faculty-Guard protects both communication systems, internal and external. Awareness-Comprehension watches over all the movements in Mind-City and Contentment becomes the distributor of things for everyone through the good practice of transparency and justice. When the spiritual friend's personnel undertake different tasks in Mind-City, the causes of crisis decrease gradually.

”

The Mind-City





24 June 1993: Mr. Jiang Zemin, President of the People's Republic of China welcomed His Holiness at Nanhai Presidential Palace, Beijing, China. His Holiness paid an official visit to China upon the invitation of the Government of the People's Republic of China.

“Buddhism teaches you to observe the precepts, namely refraining from killing both animals and human beings, causing any physical harm or torturing any living being; from taking any thing not given; from sexual misconduct; from telling a lie; from any intoxicated drink and drug. Buddhism also teaches people to feel shame due to any wrong doing or corrupt action, like a young woman and man who adore beauty feel disgusted with anything dirty. It leads people to develop fear of the consequences of wrong and corrupt deeds as well; like anyone who loves their life will not want to imbibe any poison.”

The Mind-City





June 1993: Chinese Buddhist monks and Chinese Buddhists welcomed His Holiness at every place His Holiness visited in the People's Republic of China during 20 June -2 July 1993.

“Buddhism teaches people to guard their faculties namely eyes, ears, nose, tongue, body and mind. It advises people to feel neither pleasant or unpleasant when their ears receive sounds and so on; not to swing emotionally over sense-objects, but to maintain mindfulness and clear comprehension. That is to have deep contemplation and comprehensive awareness of one’s mind-body in all the postures, namely standing, walking, sitting and lying or in both insignificant and significant postures. Buddhism also praises the virtue of contentment, which is about being satisfied with what one has got and with the result one has received. At the same time, it emphasizes also the need to make more and more effort in producing that result. So contentment is explained here as about being satisfied with what one has got based on one’s means and suitability.”

The Mind-City





26 June 1993: His Holiness was a VIP guest of the government of the People's Republic of China which invited the Supreme Patriarch of the Kingdom of Thailand to visit China officially for the first time in the history of both countries.
Photo: His Holiness was welcomed by Chinese Buddhist monks and laities alike at the Big Wild Goose Pagoda (Dayan Pagoda) in Xian City of the People's Republic of China which was originally built in 652 during the reign of Emperor Gaozong of the Tang Dynasty.

“

Selfishness, caused by identification and attachment to all phenomena, whether external objects or internal ideas, feelings and attitudes, not only causes self-suffering in the future but disallows comprehensive and true positive qualities of inner purity such as loving kindness with equanimity to uplift and deeply help our communities.

”

Sixth Internatinol Geeta Confrence





13 October 1993: Prince Philippe of Belgium paid respect to His Holiness on his official visit to Thailand at Sala 150 Years of Wat Bovoranives Vihara.

“ *Buddhism is very practical. Essentially it deals with the here and now without too much analysis of the past or speculation for the future. It is concerned with the here and now situation of the practical life that we find: suffering, inadequacies and lack of real insight into the nature of things. Essentially the teaching is that we have suffering and purification of mind without undue delay is necessary.* ”

Sixth Internatinal Geeta Confrence





Around 1994: His Holiness was welcomed by Buddhist monks and other Buddhists at the official ceremony of appointing ecclesiastical titles of the Sangha.

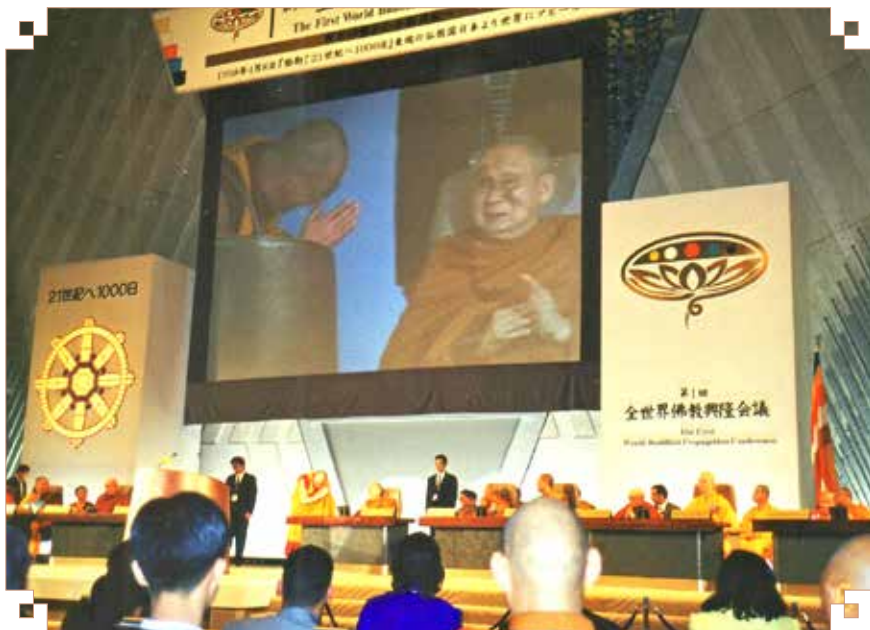
“

Every sense-object that the mind perceives is projected as an image. If the mind thinks of a mountain, then the image of a mountain will emerge immediately. If the mind thinks of children, wife and husband, their image will appear straight away. Whatever sense-object the mind projects, sound, odour, taste or touch, all those things will appear as images. And the mind will react to those images through like and dislike as well. The citizens of Mind-City like to stay fondly with those images. It is like the spectators getting attracted to actors and actresses and disliking bad guys in the movie; sometimes the spectators laugh; sometimes they feel sad and cry because they forget that it is just a movie and take it as a real life story instead. Samudaya is able to make the citizens of Mind-City feel that the sense-objects projected as images in the mind are just as real, by using the gang leader, illusion (moha), to infiltrate and make people deluded. Indeed, Mind-City is the town of cinemas, larger than anywhere in the world. So, the people of Mind-City like to see the movie very much; they can watch it day and night except while asleep. Well, even in their sleep, they still dream of the movie.

”

The Mind-City





In 1997, His Holiness was the supreme advisor of the Buddhist Summit at the World Buddhist Supreme Conference and one of the founders of the Buddhist Summit Organization. In September 2012, the representatives of member countries to the Buddhist Summit from 40 countries across all five continents in the world decided to confer the utmost honorary title “Superme Holiness of World Buddhism” on His Holiness for his outstanding contributions to the Buddhist world.

Photo: Delivering the opening speech of the first Buddhist Summit at the Kyoto International Conference Hall, Japan, on 8 April 1998.

“ At present in the so-called developed nations, there usually prevails every kind of vice. However, everyone there must follow the law of the land. Moreover there is religion as people’s spiritual sanctuary and also as guidance for people’s conduct. Religion teaches people about morality. Sometimes there is disagreement, for example, the state promotes some livelihood involving the slaughter of animals for food, but the Buddhist religion prohibits taking animals’ life. The state builds breweries while Buddhism forbids alcoholic drinks and drugs. With such differences, it looks that the state and the religion may not be able to exist together. Yet, the state lends its support to the religion. This is also due to the fact that religious practice is about personal belief. People may defer the practice if they have not faith or if it is not convenient for them yet.

”

The mind-city





24 April 1997: His Holiness was leading an Interreligious conference on World Peace together with the leaders of Sheikhul Islam Office of Thailand and Catholic Bishops' Conference of Thailand at Pacific Place, Bangkok.

“

“Dhamma is the treasure that adorns one’s mind, nourishes it until the mind grows and prospers, makes a human truly humane and become graceful humanity, a learned and happy and serene human. If compared to worldly treasure, Dhamma is like nourishment that nurtures body and sustains life, like jewellery that beautifies our appearance.”

”

Principles of Buddhism





26 June 1997: Archbishop Luigi Bressan, Papal Representative to Thailand had an audience with His Holiness and handed over an invitation to visit the Vatican from the Pope at the Supreme Patriarch Secretariat, Wat Bovoranives Vihara.

“*The Dhamma is Precious (ratna) because the Dhamma is flawlessly useful. Nothing is useless in the Dhamma. The Buddha revealed the Dhamma through his teaching which is a discipline, a systematic code that encompasses every life, an illumination that shows the truth in all of our lives. His Teaching provides nourishment to each and every one of us so properly and sufficiently.*”



Principles of Buddhism





5 April 1998: His Holiness the Dalai Lama and His Holiness had been very close friends. His Holiness the Dalai Lama visited His Holiness at Wat Bovoranives three times (11-17 Nov 1967; 22 Jan-5 Feb 1972; 16-18 Feb 1993) and met together in Kyoto, Japan, where they were participating in the same conference at the First Buddhist Summit, Kyoto, Japan.

“Education is first to cultivate knowledge and skill in working and socializing; second, to foster humane qualities. The first objective is in itself obvious. The second objective means that to be born a human, to possess a human body, is not yet considered human. Only when conscience is genuinely integrated or fused with one’s personality, then humanity will truly arise. When one actually possesses humanity, one can honestly be called a ‘human’.”

Principles of Buddhism





“happy is the harmony amongst the Sangha”
Dhammapada

5 April 1998: Leaders of three schools of Buddhism hand in hand.
His Holiness, representing Theravada Buddhism with His Holiness the
Dalai Lama, representing Vajrayana Buddhism, and the Most Ven. Dr. Kyuse
Enshinjo, Founder Priest of the Nenbutsushu Buddhist Sect of Japan,
representing Mahayana Buddhism.

“To practise Dhamma until one’s body
and mind become one with Dhamma is to disclose
Dhamma to the onlookers and the seekers.
This method is certainly more
effective than writing a book.”



The Giving of Dhamma exceeds all other Gifts





6 April 1998: Group photo with Supreme Buddhist leaders from all over the world at the First Buddhist Summit, World Buddhist Supreme Conference at Kyoto International Conference Hall, Japan.

“*The real giving of Dhamma is to become the Dhamma oneself, to automatically manifest Dhamma in oneself amongst others. No need to demonstrate the Teaching through spoken words, or preaching, or discourses.*”

The Giving of Dhamma exceeds all other Gifts





7 April 1998: His Holiness visited Todai-ji Buddhist temple of Nara, Japan. The Great Buddha Hall (Daibutsuden) houses the world's largest bronze statue of the Buddha Vairocana.

“

“When one accepts a job or a title, the more important the job or the title, the more one must manifest the substance of the work. Only then will one demonstrate to the world that he or she does truly accept the task.

One must also keep on being true to that essence, meaning true to one’s responsibility. Only then will one fulfil his or her vow to the vocation.”

”

Life and Truth





4 April 1998: His Holiness was welcomed at the Nenbutsushu Torimoto Guesthouse in Kyoto. He was participating in the First Buddhist Summit at the Kyoto International Conference Centre organized by the Nenbutsushu Buddhist Sect of Japan.

“
Religion we see as arising out of the cultural need of people. People, it seems, must believe in something, behave according to some code, and have some philosophy and some goal of life. All religions, regardless of their different cultural setting, languages and ideals, teach for peace and harmony.

All religions are based on the highest aspirations and realizations of mankind. It is not the fault of religions that peace and harmony is not fully found in the family of nations.

”

Walcome speech to “ Yoth Saminar On World Rellgions





2 June 1998: The Most Venerable Dr. Kyuse Enshinjoh, President of the Buddhist Summit, the World Buddhist Supreme Conference and Founder Priest of the Nenbutsushu Buddhist Sect of Japan together with the Nenbutsushu Buddhist monks had an audience with His Holiness at the Sava building, Wat Bovoranives Vihara.

“ *Many people are clever in the technology of outer prosperity, but one must also be clever in the technology of inner prosperity. The source of inner prosperity, the source of motivation, intelligence, creativity, intuition, appreciation, happiness, peace and wisdom is the field of integrated consciousness that is within us all.* ”

A Dhamma talk given at Asian Institute of Technology





July 1998: Satya Narayan Goenka, world famous vipassana master, paid his respects to His Holiness at Wat Bovoranives Vihara.

“Meditation” is a very inadequate rendering of several more precise terms in Pali. The nearest equivalents to some of these in English would be: mental development, one-pointedness, collectedness, absorbed concentration or we may still say it is a technology of wisdom and peace. It can be realized by a state of quiet and stable mind and thinking. Everyone’s mind is always thinking about something. Sometimes we think very deeply, seriously and quietly which is to say that we are meditating on a plan or a treatise. Therefore, meditation is the psychological approach to mental culture, mental training and purification.



A Dhamma talk given at Asian Institute of Technology





4 March 1999: Venerable Thich Thanh Tu, Vice President of the Buddhist Sangha of Vietnam had an audience with His Holiness at the residence of His Holiness, Wat Bovoranives Vihara.

“
When some of the leaves on a tree are looking brown and dry, do we paint them green? Or do we water the roots of the tree? If we wish to nourish the whole tree, we must look at the inner unseen sap that flows throughout the tree with life sustaining elements absorbed through the roots. Only by providing water to the roots can we enjoy the fruit of the tree. The same is true as regards the tree of life on which there are business leaves, government leaves, education leaves, family leaves, etc.: don't try to paint them over. Instead go to the root of the problem and insure proper nourishment is provided. To nourish our lives we must look at the inner unseen values of life, the field of integrated consciousness to enable the tree of life to blossom.”

A Dhamma talk given at Asian Institute of Technology





29 November 1999: His Holiness was welcoming Sri Lankan Buddhist monks who visited Thailand and had an audience with His Holiness at the Supreme Patriarch's Secretariat, Wat Bovoranives Vihara.

“
*Life has three fields: the outer field,
the inner field and the transcendental field.
Outer consciousness or action; inner consciousness
or thinking; and transcendental
consciousness. Inner consciousness is the
development of virtues. Outer action is
for all beneficial prosperity. Transcendental consciousness
is for infinite stability, unbounded peace,
fulfilment and eternal freedom.*
”

A Dhamma talk given at AIT on 16 November 1986





25 May 2000: It is a customary practice among many religious ambassadors from different countries/religions to request an audience of His Holiness after the formal assumption of their duties in Thailand. Photo: Mr. Hegumen Oleg, representative of the Russian Orthodox Church in Thailand having an audience with His Holiness at His Holiness' residence of Wat Bovoranives Vihara.

“
Every day we spend time doing many things.
For the body, we bathe, eat, exercise and rest.
For the mind, we study, play, look, listen and learn.
For ourselves, family and society, we work, travel,
make decisions, hope and plan. What about spending
a few minutes every day in meditation going
to the source of all these many things?
A river without a source dries up.
For greater outer success seek
greater inner success.”

A Dhamma talk given at AIT on 16 November 1986





9 January 2001: His Holiness was welcoming the Most Venerable Bhikkhu Aniruddha Mahasthavira, the Sanghanayaka of Nepal in his visit to Thailand to receive medical treatment under the patronage of His Holiness.

“Nothing can be happier than a
happy mind, which only metta (loving kindness)
can give birth to. Thus cultivating metta
is significant and necessary.”



The People's Monk





13 December 2003: Venerable Doboomb Tulku Rinpoche, Director of Tibet House, the cultural center of His Holiness the Dalai Lama in New Delhi, India and Director of the Foundation for Universal Responsibility, an organization founded by His Holiness the Dalai Lama for promoting universal harmony and well-being having an audience with His Holiness at the Supreme Patriarch Secretariat, Wat Bovoranives Vihara.

“Each and every one in a community or a country is responsible for the happiness of everyone else. But as a leader one must behave exemplarily to set an ideal to the followers or those under one’s care. A leader’s responsibilities are therefore more burdensome than the others’. Consequently, the Buddha gave most emphasis to establishing Dhamma in a leader of a group, or a leader who governs or rules a country.”



Kings’ Dhamma and Social Development





His Holiness is meditating while residing at Wat Nyanasamvararam in Chonburi province. This is a forest monastery founded by His Holiness.

“
*We cannot buy happiness in the market-place of life.
Happiness depends on the buyer, not on what is bought.
Happiness depends on the ability to appreciate,
on one's state of consciousness. True happiness is not
dependent on boundaries, it is not fragmented.
True happiness is total, independent of boundaries.*

”

1986: New Year Message





2008: His Holiness was honoured with the Burmese highest ecclesiastical title of Abhidhaja Maharatthaguru by the Government and the Sangha of Myanmar on 14 November 1991. When the Cyclone Nargis hit Myanmar on 2 May 2008 it caused the worst natural diasaster in the recorded history of Myanmar. On the 22 May 2008 His Holiness handed over cash (1.3 miillion Baht) and 3 full trucks of relief goods to the Myanmar Sangha. Again on 4 June 2008, six army trucks with a full load of relief goods were sent overland. On the 6 June 2008 a full load of relief goods in a C130 cargo plane of the Royal Thai Air Force was sent over to the Myanmar Sangha.

“
To wish others happiness is what everyone should do because such a wish is an important mental quality called mettā. Mettā literally means loving-kindness. If one’s mind is filled with mettā, one is certain to be happy.

”

1986: New Year Message



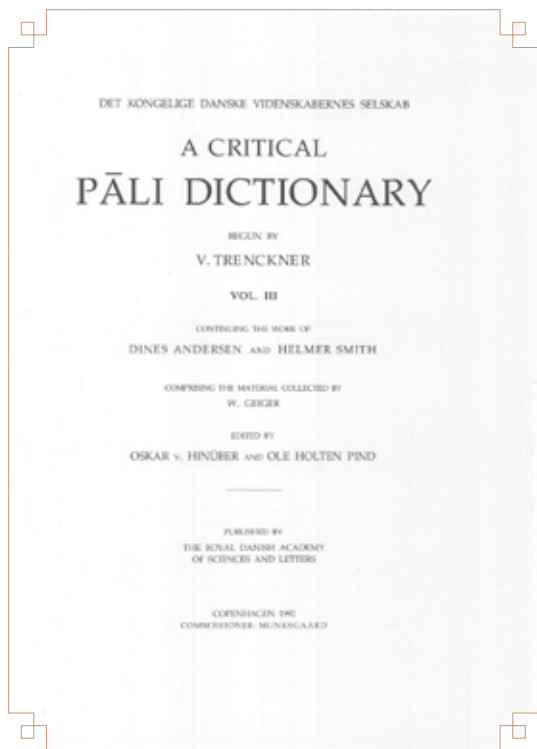


3 October 2008: Thai Buddhists were waiting to say “Happy Birthday” to His Holiness at the Uposatha ground of Wat Bovoranives Vihara.

“
*People in a society have to face
with many influences, so if we do not have patience
and let greed, dislike and prejudice rule us,
there will only be quarrelling and unhappiness,
without peacefulness and happiness both in oneself
and society. On the contrary, where there is patience
there is peace and happiness.*”

1984 Magha Puja day Message





The Royal Danish Academy of Sciences and Letters appointed His Holiness as a member of the compiling committee of a critical Pali dictionary.

“

*May we all be endowed with the gift
of forbearance and loving-kindness.*

*Forbearance is the energy and intelligence for
infinite patience, moderation and inner strength.*

*Loving-kindness is the state of pure unified consciousness
and the flowing of the heart in natural spontaneous
family love, friendship and cooperation.*

”

1986: New Year Message



PAPAL NUNCIO VISITS BUDDHIST SUPREME PATRIARCH OF THAILAND

Thailand

09/01/13 11:53



Speaking of the historic and unique occasion, the Buddhist Supreme Patriarch blessed Thailand's new papal envoy with a blessing to work for peace and stability.

"I say in the name of all the monks and all the Buddhist that we consider you as brothers and sisters," the highly revered His Holiness said.

Archbishop Luigi Bommarito, newly appointed nuncio to Thailand paid his first official visit to the supreme patriarch, the country's highest Buddhist dignitary, at Wat Bovornives Temple in Bangkok, where his patron is the abbot.

"The two religions preach 'We don't have religious wars. We must cooperate for peace and prosperity,'" the patriarch said during the 20-15 visit. "We appreciate the wonderful works of Catholic Church in Thailand," he added.

Wishing the patriarch good health and successful leadership, Archbishop Bommarito delivered blessed greetings for the patriarch's 90th birthday, which fell on Oct. 4.

As a symbol of Buddhism's faith of tolerance, the nuncio gave the patriarch a Gandhara Buddha head (Gandhara style Indian-Buddhist art developed in what is now northeastern Pakistan and eastern Afghanistan between the 1st century B.C. and the 7th century A.D. It is noted for its Greco-Roman influence).

Archbishop Bommarito was posted in Pakistan before coming to Southeast Asia.

"Many kings of Thailand have seen this image come to visit the pope in Rome, and in light of the great pope, John Paul II, paid a visit to His Majesty King Bhumibol Adulyadej and to His late majesty father-in-law," Archbishop Bommarito expressed the message.

"These two signs of cooperation between the Catholic Church and Thailand," the pope's representative said.

Archbishop Bommarito presented his diocesan memorandum to King Bhumibol in late September. He is also nuncio to Singapore and special delegate to Brunei, Laos, Malaysia and Myanmar.

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New Spanish nuncio says Bismarck still can be saved

Women arrested over safety of Bismarck state

13 October 1993: Papal Nuncio visited His Holiness at Wat Bovornives Vihara.

“If one wants to become knowledgeable,
one must be studious. If one wants to have possessions
and honour, one must work well and hard in
an appropriate way. Following this, one is
already on the Eightfold Path,
practising Dhamma in the secular world.”



Principles of Buddhism





King Chulalongkorn Memorial Hospital issued Statement No.9 announcing the demise of His Holiness Somdet Phra Nyanasanvara, the Supreme Patriarch of Thailand, at 7.30 pm on 24 October 2013.

“

“Our mind is important, so is our mindfulness. Wisdom is also important, so are compassion and loving kindness. These qualities cannot be regarded separately. The mind must be mindful, wise, compassionate, and lovingly kind. All four must always be balanced one with another. Never let anything else direct your mind but mindfulness, compassion, wisdom and loving kindness.”

”

Each Life has Limited Time





25 October 2013: After the King Chulalongkorn Memorial Hospital had announced the demise of His Holiness the Royal Household Bureau, Royal Thai Government and the Sangha jointly prepared Tamnak Petch Royal Hall at Wat Bovoranives Vihara to enshrine the Royal Urn of His Holiness. At noon on 25th October His Holiness' holy body was transferred in a motorcade with the highest honours from the hospital to Wat Bovoranives Vihara. Along the road of 14.6 km people were waiting in crowds to pay their final respects to His Holiness.

“

“To have one’s mind radiate with joy, one must work on it oneself. No one can do it for you. How? By being mindful, noticing as quickly as possible when greed, hatred, or delusion occurs, shielding oneself from them through wisdom. Never hesitate. It is like letting fire burn one’s own house. The longer you hesitate, the more difficult it is to put the fire out, and the more unnecessary damage comes about.”

”

Merit Shines so Bright





25 October 2013: HRH Crown Prince Vajiralongkorn, deputizing for His Majesty the King in a royal bathing ceremony of His Holiness Somdet Phra Nyansamvara, the Supreme Patriarch of the Kingdom of Thailand at the Tamnak Petch Royal Hall, Wat Bovoranives Vihara.

“Greed, hatred, and delusion surround the mind like strong and powerful walls, blocking out all light. The mind in each of us has an inherently wonderful purity and radiance. It is a pity that we are subject to a variety of conditionings or mental defilements to build those walls of darkness.”



Light Brightening Mind





30 October 2013: The Royal Household Bureau invited the heads of diplomatic missions residing in Thailand to participate in the royal merit-making ceremony marking the seventh day of passing away of His Holiness at Tamnak Petch Royal Hall, Wat Bovoranives Vihara.

“Someone may think he is doing a good thing,
but his mind is on fire and hardly peaceful.
Transfrom your understanding to see that you are
not in fact doing a good thing, but merely scheming
on being a good competitor.”



Light Brightening Mind





30 October 2013: Invited Ambassadors and Charge d'Affairs from different countries residing in Thailand paid their respects at the Royal Urn of His Holiness the Supreme Patriarch of the Kingdom of Thailand.

“

*“The possibility of good and evil exists
all the time, but never at the same time.*

*We must do either one or the other. We must choose
between good and bad. Do not hesitate to do good
or feel tempted by evil, otherwise we will fall under the
power of meanness and let it snatch away
the opportunities we had to do good.”*

”

Each Life has Limited Time





8 November 2013: Archbishop Paul Tschang In-Nam, the Apostolic Nuncio to Thailand along with an 18-member delegation of the Thai Bishops' Conference were reciting a funeral prayer in front of the royal urn of His Holiness the Supreme Patriarch at Tamnak Phetch, Wat Bovoranives Vihara. On the same occasion Archbishop In-Nam handed over the condolence letter from Pope Francis on the demise of the Supreme Patriarch, Somdet Phra Nyanasamvara.

“Every one of us wants to be happy,
wants to move beyond suffering,
but fails to practice Dhamma towards
his own happiness, towards his own release
from suffering. How can anything
result from that?”



Goodness Shines





12 November 2013: The Most Venerable Dr. Kyuse Enshinjoh, President of the Buddhist Summit, World Buddhist Supreme Conference and founder Priest of the Nenbutsushu Buddhist Sect of Japan together with the administrative committee members of Nenbutsushu paid respect to the holy body of His Holiness at the Tamnak Phetch of Wat Bovoranives Vihara, where the royal urn was place for funeral ceremonies till the date of royal cremation.

“*Mettā (loving kindness) and sila (morality) are always one. It is difficult to consider them separately. A moral one is loving and kind. A lovingly kind person is of course moral.*”



The People's Monk





15 November 2013: Bhutanese Prime Minister Tshering Tobgay and his wife paid respect to the holy body of the Supreme Patriarch of the Kingdom of Thailand on his official visit to Thailand.

“One thing that we should always practise is the thought of sufficiency. Those who truly know sufficiency live in bliss. Those who don't know adequacy live in flames. Insufficiency can exist even in the minds of the rich. Sufficiency can be found even in the minds of the poor. This is because “sufficient” and “insufficient” are matters of the mind. Therefore, the rich who know no sufficiency are always poor; the poor who know sufficiency are always rich.”



Sufficiency is a Matter of the Mind





His Holiness has been popularly considered to be ‘the people’s patriarch.’ People were deeply saddened with the demise of His Holiness. As soon as the news of his demise was announced mourners from every walk of life queued to pay their respects to the deceased body in several thousands. It was an unprecedented picture to witness mourners waiting for over 8 hours just to get a glimpse and pay their final respects. Everyone who was in the queue had their own personal stories relating to His Holiness in one way or another. Indeed. His compassion and contributions were limitless.

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“All the buildings and utilities like temples, schools, and training centres reflect the decent hearts of the founders who do things out of loving kindness for the well-being and happiness of others.

Karuṇā (compassion) is the wish to remove others beyond suffering. When one witnesses other people’s pain and one’s heart is moved with concern, one will be stirred to help alleviate their pain. Thus karuṇā is the opposite of vihimśā (cruel thought).

Everything that helps ease the pain, relieves beings from danger, such as the setting up of hospitals mirrors the founders’ compassion.”

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Ordinary Living, Ordinary Happiness





People from every corner of Thailand and the world flocked to Tamnak Petch Royal Hall to pay their respects to the late Supreme Patriarch. For nearly 100 days people are still flocking in big numbers to pay their respects to His Holiness. So far the number of people has already exceeded 1 million. To those devout people, Wat Bovoranives Vihara presented with various booklets, photos and cds by His Holiness as a gift token.

“Compare dosa (hatred) to fire since both fire and dosa burn. Compare mettā (loving-kindness) to water as, both water cools and mettā cool. Heat and coolness appear and reappear in the mind; this can be realized through one’s own mental experiences. If the mind always burns, know then that one is possessed by hatred rather than loving-kindness. If the mind always feels cool, know then that one is enveloped in loving-kindness rather than hatred.”

The People’s Monk



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“A wise man in Buddhism means a man with insight and reasoning, knowing the cause and the result which follows. Knowing which cause is good, and which cause is bad; which result is good, which result is bad. And also knowing that only a good cause will yield a good result, and only a bad cause will yield a bad result. No good cause can give a bad fruit, and no bad cause can give a good fruit. Those who truly know the cause and the result as the Buddha taught are wise men in the Buddhist sense. They will refrain from doing bad things; they will do good things only, with bravery and without hesitation, for the fruitful harvest of oneself and others. They do so, no matter how physically or mentally tiresome, no matter how much money or valuables they have to invest.”

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Sobhanakatha-sermon held on Her Majesty the Queen's Birthday



“When one becomes mindful and reflects on one’s own mind, the flame inside will subside and a cool calmness will appear. Seize that calmness and ponder on it: that is pondering on Nibbana.”



What did the Buddha Teach





Tamnak Petch Royal Hall,
Enshrinement of His Holiness' Royal Urn



Koitha Pramote,
His Holiness' Residence



Wat Bovoranives Vihara was built in the reign of King Rama III. King Mongkut was the first royal abbot of this monastery and it has been a royal residence for the Thai monarchy when they use to ordain temporarily as Buddhist monks.

The book is published as a funeral tribute
to His Holiness Somdet Phra Nyanasamvara,
the Supreme Patriarch of Thailand.
We would like to acknowledge following families for
sponsoring the publication of this book

'Jitpakdee' Family

'Panthong' Family

'Langsanam' Family

'Akenok' Family

'Nuisawang' Family

'Limpithaporn' Family

'Jirasrattsiri' Family

'Phuissariyakul' Family

'Phormsrichan' Family

'Hongsuwan' Family

'Reankittiwat' Family

“Ajita, as long as waves of tanha (craving) exist,
use sati (mindfulness) to intercept them.
Mindfulness thus guards against those waves.
The wisdom by which one stills the waves of craving is called
NYANASAMVARA.”

~ *the Buddha*



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