

Phra Buddha Dhammacakra



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Buddha Dharma Education Association Inc.

PHRA BUDDHA DHAMMACAKRA
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Opposite (page iii): Phra Buddha Dhammacakra

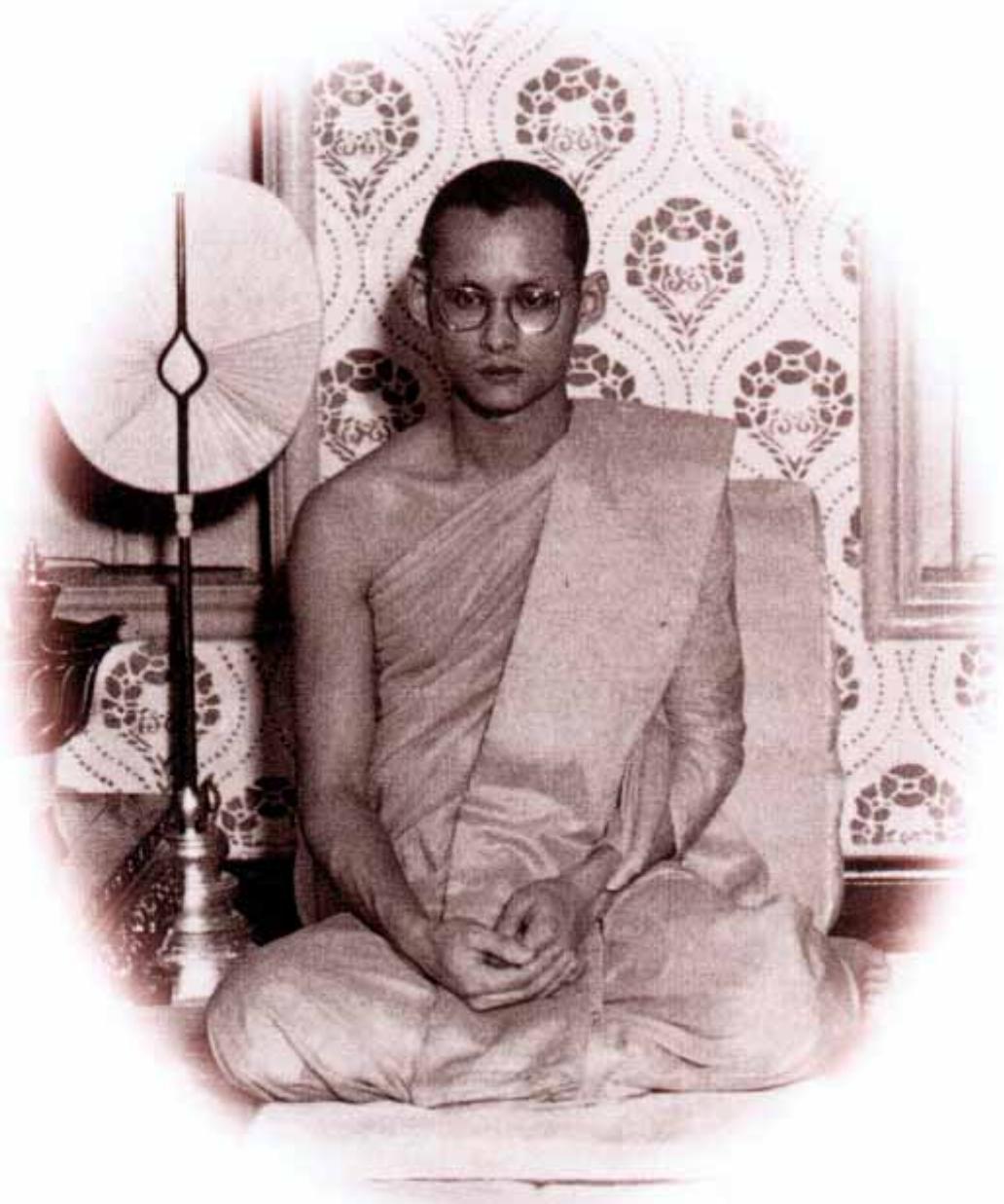
*Original Published Booklet Cover (page x): The first drawing of the
Phra Buddha Dhammacakra before casting*

Phra Buddha Dhammacakra



**On the Occasion of
the Placement and Auspicious Inauguration of
*Phra Buddha Dhammacakra***

**Main Shrine Hall of the Samatha Centre
Wales, United Kingdom
23 June 2001**



*His Majesty King Bhumibol Adulyadej of Thailand
in the monkhood*

B.E.2499 / C.E.1956



*His Royal Highness Crown Prince Maha Vajiralongkorn
of Thailand in the monkhood*

B.E. 2521 / C.E. 1978



*His Majesty King Chulalangkara of Siam
in the monkhood*

B.E. 2416/C.E. 1873

SACRED BOOKS OF THE BUDDHISTS

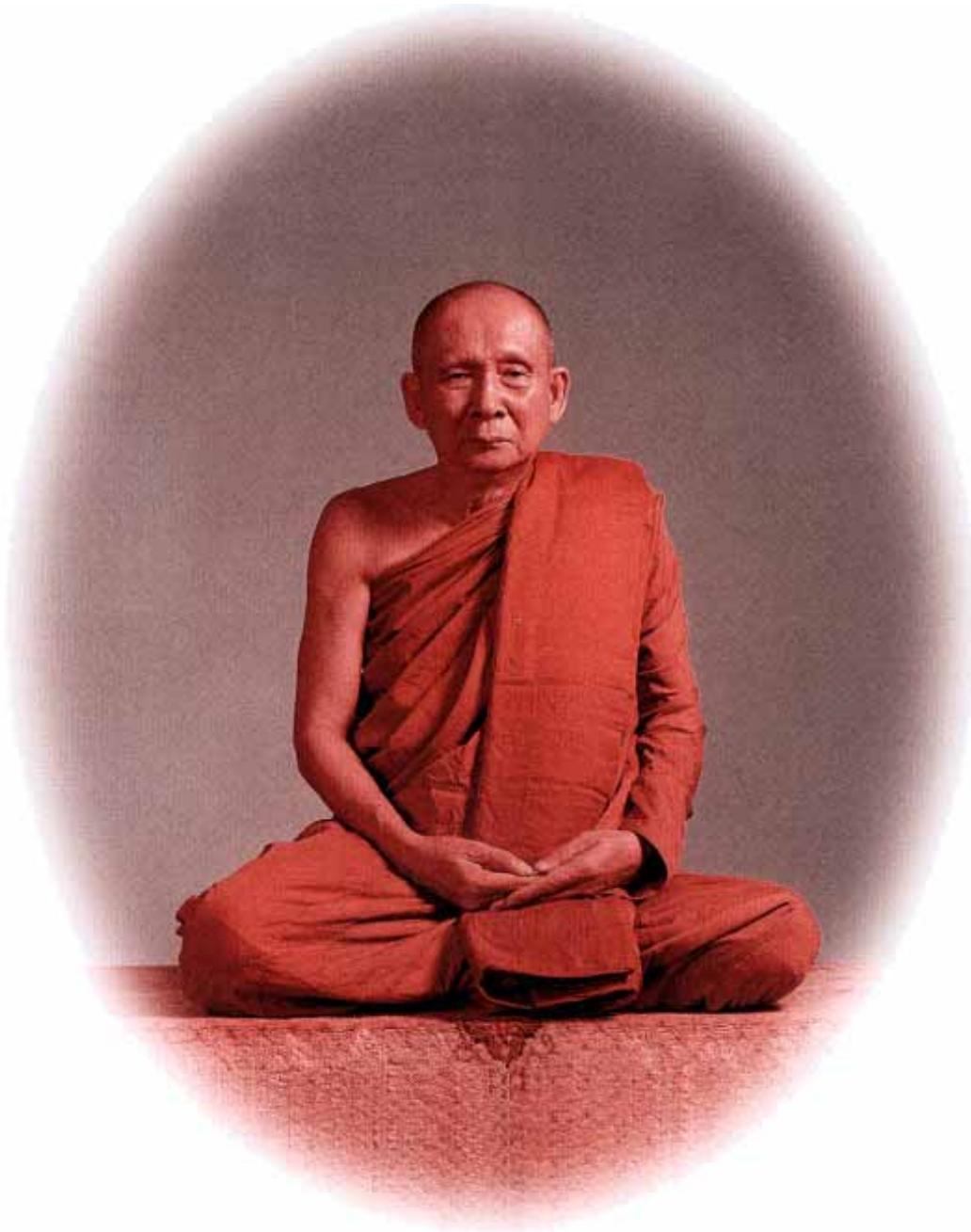
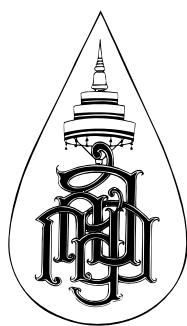
TRANSLATED
BY VARIOUS ORIENTAL SCHOLARS
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PUBLISHED IN 1899 UNDER THE PATRONAGE OF
HIS MAJESTY KING CHULĀLANKARANA,
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VOL. II

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1969

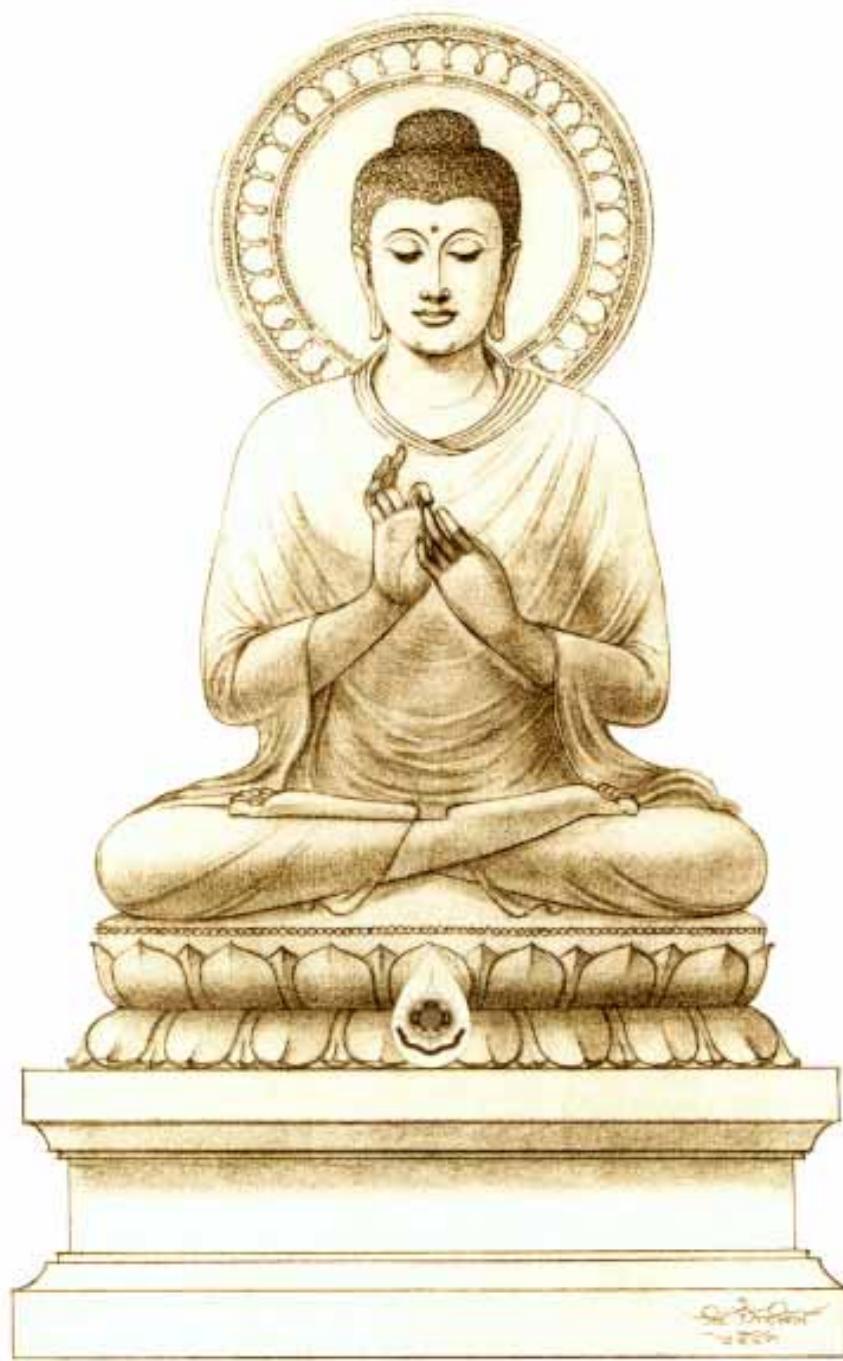
*A page of Sacred Books of the Buddhists published by
Pali Text Society dedicating to
His Majesty King Chulalangkarana of Siam*



*His Holiness Somdet Phra Nyanasamvara,
Supreme Patriarch of Thailand*



*The Royal Crest Commemorating the Sixth Cycle (72nd)
Birthday Anniversary of
His Majesty King Bhumibol Adulyadej
on 5 December 1999
decorated on the lotus plinth of
the Phra Buddha Dhammacakra*



Phra Buddha Dhammacakra



Preface

The Phra Buddha Dhammacakra Buddha-shrine was made possible by the Thai Sangha and Buddhist people as well as the British Buddhists in order to promote the Buddha's Teachings in the United Kingdom. Also it marks three important occasions:

The 100th year (1899–1999) that His Majesty King Chulalang-karana the Great (King Rama V) of Siam gave support to print part of the Tipitaka or Pali Canon in English together with the Pali Text Society.

The auspicious seventy-second or sixth cycle Birthday Anniversary of His Majesty King Bhumibol Adulyadej the great (King Rama IX) of Thailand (5 December 1999).

The auspicious forty-eighth or fourth cycle Birthday Anniversary of His Royal Highness Crown Prince Maha Vajiralongkorn of Thailand (28 July 2000).

While looking at this Buddha image—*Phra Buddha Dhammacakra*—you may have different impressions; that is, the image is beautiful, calm or peaceful. Some would have seen Him as clay, some plaster or wax while many would have seen Him as a brilliant golden Buddha image. However, even though this very Buddha image was made from metals, in fact He was made from pure and peaceful hearts of British and Thai Buddhists from the beginning to the end. Therefore, every drop of metals pouring into the mould is our hearts, the great hearts dedicated to Buddha's path. So, every time looking at the Buddha image before us, we should think of the inner Buddha in our minds. Having looked at Him, may we go beyond this Golden Buddha, and find out the golden heart from



those golden leaves we put on.

Traditionally, all Buddhists believe that the Buddha always brings in peace, happiness, harmony and right understanding wherever He lives. From now on, our *Samatha Centre is a permanent home of the Buddha*.

My thanks and *anumodanā* go to everyone who has supported in this supreme meritorious deed. By the fact that this is a great merit, I am pleased to say that many people prefer working behind the scene to being in the front. They would prefer not to be mentioned by their names.

The Buddha was born and passed away over two thousand five hundred years ago but seen in front of us as the symbol of loving kindness towards the world. The Buddha's relics already were safely kept in a golden box fixed on the topknot of the Buddha image. Now you will feel the Buddha staying in front of you and you are able to see him, talk to him whenever you wish. However, no happiness is to be gained by asking for blessing but only by practising as the Buddha taught. In other words, the dream never comes true while sleeping — only when waking up and working hard.

May you all be happy, healthy and wise in the Buddha's Dhamma, helping each other turn the wheel of peace and loving kindness to your own inner-world. We are all in the same family tree. May the tree of friendship between us—the Thais and the British, the leaves of harmony, the branches of peace, the fruit of happiness and the beautiful flowers of warm hearts be planted, and grow in our hearts forever.



Phra Thepnyanavisit
(Abhibalo Bhikkhu)
Abbot, Wat Phra Rama 9

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Programme
for the Placement and Auspicious Inauguration of
Phra Buddha Dhammacakra
Main Shrine Hall of the Samatha Centre
Wales, United Kingdom
23 June 2001



07:30	Monks' alms round (<i>Bindabāt</i>) inside the Samatha Centre grounds
08:00	Breakfast
10:30	10 monks chant the <i>Paritta</i> for blessings (<i>Chareon Phra Buddhamont</i>) <ul style="list-style-type: none">• <i>Deyyadhamma</i> offerings to the monks• Monks chant <i>Anumodanā</i> blessings
11:00	Offering lunch to all monks, novices and nuns
12:00	Lunch for lay people

13:30–16:00 Part 1 of the Placement and Inauguration Ceremony

- All monks and distinguished guests take their seats
- Invitation to the Most Ven. Phra Thepnyanavisit, Abbot of Wat Phra Rama 9, the distinguished chairperson from Thailand, to preside over the ceremony
- The chairperson light candles and incense sticks to pay homage to the Triple Gem
- Taking refuge in the Triple Gem and the Five Precepts
- Welcome speech from the Samatha Trust
- A report read by a representative of the Buddha Rupa Creation Committee and request to the Most Venerable chairperson to perform the Ceremony of Placement



and Inauguration of the Phra Buddha Dhammacakra
in the Main Shrine Hall of the Samatha Centre

- 13:49** The rite of Opening the Buddha's Eyes by the Most Venerable Phra Thepnyanavisit while the monks chant the essence of the *Dhammacakkappavattana Sutta* (discourse of setting in motion the wheel of truth, the First Sermon of the Buddha), and
- Installation of the Buddha's Relics in the head of the Buddha while the monks chant the, *Jayamangala Gāthā* (stanzas of victory and auspiciousness)
- 14:00** *Paritta* and chanting of the *Dhammacakkappavattana Sutta* by the monks
- 14:30** *Sammodanīyakathā* (a delightful dhamma message) from the Most Venerable Phra Thepnyanavisit, the chairperson
- Felicitous Message of Dhamma from Venerable Phra Bhāvanākosala, Abbot of Wat Buddhapadipa, London
 - Dhamma Response and Speech of Thanks by Dr Paul Dennison, Chairman of the Samatha Trust
- 16:00** End of the first part of the ceremony and tea break

17:00–1900 Part 2 of the Ceremonies (provisional)

- Chanting by members of the Samatha Association
 - Short talks by members of the Samatha Association
 - Words of Dhamma and Meditation led by Nai Boonman Poonyathiro in front of the newly-inaugurated Phra Buddha Dhammacakra
- 19:00** Dinner for lay people
- 20:00** Evening chanting and meditation (all monks and lay people) led by the Most Venerable Phra Thepnyanavisit in front of the newly-inaugurated Phra Buddha Dhammacakra

End of the Ceremonies



THE SAMATHA TRUST

A Message from the Samatha Trust

About 37 years ago a seed was planted; a number of Westerners, myself included, found Buddhism and particularly Buddhist meditation. More importantly they found a skilled meditation teacher, the former Thai monk Nai Boonman Poonyathiro, a Good Friend (*kalyāṇamitta*) in all ways. The seed grew, slowly but steadily. Nai Boonman returned to Thailand in 1974, but the lay organisation which had been established — the Samatha Trust — flourished as more people took up meditation practice; some becoming teachers themselves, according to their experience.

In 1987 the Trust purchased a farm in Wales with extensive lands including fields, hills, woods and streams, to develop into a Meditation Centre. We achieved our goal in 1996 with the formal opening of the Shrine Hall complex. The wonderful gift of Phra Buddha Dhammacakra, from the great Buddhist nation of Thailand, together with the Buddha's Relics, will give the Shrine Hall and the Centre its heart.

This is a unique and remarkable event connecting a lay organisation of Western meditators, with the Bhikkhu sangha and lay supporters in Thailand. We welcome this contact, and we are awed by this great act of generosity, this *mahādāna*. May this Centre and Phra Buddha Dhammacakra be a source of inspiration, nourishment and support for the hearts of not only this generation of Western meditators, but generations to come.

*...this dhamma is beautiful in the beginning, beautiful in the middle
and beautiful in its end.*

Paul Dennison
Chairman, Samatha Trust

Address to
The Most Venerable Phra Thepnyanavvisit
Abbot, Wat Phra Rama 9 and the Chairperson



Most Venerated Chairperson,

With great *saddhā*, Thai people have cast this Buddha statue with a measurement of 62 inches from knee to knee. The statue is in the posture of delivering the First Sermon, the Dhammacakra mudra. Artistically, it is a mixture between Gandhara and Sukhothai Buddhist artistic styles. The Buddha statue has been cast for placement at this centre for Buddhist study and practice — the Samatha Centre, Wales — and for people of the United Kingdom to worship and use as a symbol of recollection of the Buddha and his virtues. Taking into consideration the Buddha's posture, the Most Venerable Thepnyanavvisit has named the statue as Phra Buddha Dhammacakra. This Buddha is presented to British Buddhists by Thai Buddhists on the thrice-special auspicious occasions as follows:

1. On the most auspicious centennial anniversary (1899–1999) of His Majesty King Chulalongkarana the Rama 5's contribution of a royal donation for the publication of the Pali Canon in conjunction with the Pali Text Society, England.
2. On the most auspicious occasion of the 72nd Royal Birthday anniversary of His Majesty King Bhumibol Adulyadej of Thailand.
3. On the most auspicious occasion of the 48th Royal Birthday of His Royal Highness the Crown Prince Maha Vajiralongkorn of Thailand.

Considering these auspicious occasions, the Royal Household of the Thai monarchy has graciously granted permission to decorate



the lotus plinth of the Buddha statue with the special Royal Crest commemorating the Sixth Cycle (72nd) Birthday Anniversary of His Majesty King Bhumibol Adulyadej of Thailand on 5 December 1999.

H.R.H. the Crown Prince graciously presented a pure gold plate engraved with his Royal Insignia to contribute to the casting of the Buddha statue and by royal command instructed his royal aide to bring it to the casting ceremony as a token of his own meritorious acts of his royal birthday.

His Holiness Somdet Phra Nyanasamvara, Supreme Patriarch of Thailand, also contributed a pure gold plate to be melted into the casting of the Buddha statue as his supreme blessings.

Today, the Thai Order, Thai Buddhists, the casting committee members together with British Buddhists and friends in Dhamma have gathered in this august assembly at the Samatha Centre in Wales to participate in the Grand Placement and Inauguration Ceremony of the Phra Buddha Dhammacakra as the principal Buddha Shrine of the Centre, and to install the Buddha's Relics in the head of Phra Buddha Dhammacakra.

Following the path initiated by the royal wish of King Chulalongkarana in propagating Buddhism to a wider audience a hundred years ago, may this meritorious act of presenting Phra Buddha Dhammacakra generate *saddhā*, faith, respect, appreciation, joy and mental encouragement among British Buddhists in their study and practice of Buddhism.

Hence, it is now the time of great auspiciousness, at which I, with great veneration, would like to request Your Most Venerable Phra Thepnyanavisit, the honourable chairperson, to kindly radiate loving kindness and perform the rite of Opening the Buddha's eyes and to install the Buddha's Relics in the head of Phra Buddha Dhammacakra for the auspiciousness, prosperity, and propagation of the teachings of the Buddha for the benefit, peace and happiness amongst British Buddhists and of all mankind.

A Delightful Dhamma Message
by the Most Venerable Phra Thepnyanavisit,
Abbot of Wat Phra Rama 9, Bangkok, Thailand
at Main Shrine Hall of the Samatha Centre,
Wales, United Kingdom
23 June 2001

The occurrence of the Placement and Inauguration ceremony of the Buddha Dhammacakra at Samatha Centre today although taking place far from Thailand, is helped by Thai people, their British friends particularly the members of the Samatha Trust and other Buddhists throughout the world, becoming thus an occasion which will be inscribed in the annals of Buddhist history. This Buddhist centre is being established as a place where people, whatever their race or religion, can come for the practice of Samatha and Dhamma as a whole, which will be for their happiness, peace of mind and benefit for many a long day. The Phra Buddha Dhammacakra Buddha-shrine that is presented today as a Buddha-pujā is of inestimable worth both from the point of view of artistic value and from that of antiquity.

Artistically, it is the unique sculptor's creation with the combination of two very different ancient Buddhist arts and from two different countries. The sculptor wisely and seamlessly combined the ancient Buddhist Gandhara art of around 2nd century from Afghanistan with the unique Sukhothai art of 13th century from Thailand. Every sculptor and artist involved in this creation worked hard voluntarily with their full hearts and spirits. They did not work just for sake of an artistic value but they worked with their deep faith and veneration to the Buddha whom they believed in. Every tiny stroke of their hand laid on the creation of the Buddha they have put their pure hearts, spirits and faith on to transfer into a statue they



added with their deep faith on it. Every time they worked and at the end of their work they worshipped the Buddha-shrine-in-creation with a great respect and humility. They took refuge in the Triple Gem and observed the five precepts during their creation. Their minds were concentrated on the virtue of the Buddha while their hands were busy creating its representation. Therefore, this unique Buddha-shrine was not a mere consequence of any commercial and artistic value but it was the outcome of a great veneration, belief and right effort of everyone who was involved in the process of its creation.

In terms of antiquity, it was a great honour and auspiciousness for the Creation Committee of the Phra Buddha Dhammacakra and Buddhists that His Royal Highness Crown Prince Maha Vajiralongkorn of Thailand graciously offered a gold plate with his royal insignia on it to melt on the casting procedure in the beginning.

From the ecclesiastical side, His Holiness Somdet Phra Nyansamvara, Supreme Patriarch of Thailand graciously blessed and contributed a gold plate for casting the Buddha-shrine. Moreover, Thai people of every walk of life contributed both financially and in different means to this auspicious meritorious deeds.

Therefore, this Buddha statue is unique not only on its creation but it is also the only one of the statue ever made without any copy, replica or original mould left behind. This creation was succeeded with a generous donor in Thailand as well as generous labour and spirit of the sculptors with invaluable support from the highly esteemed Thai Order. Having arrived in due time with generous help of various people, both from governments and public this significant representation of the Buddha has, in the midst of this august assembly, been placed in position as the principal Buddha-shrine.

Exactly a week ahead is Āsālha Puja Full Moon day. This day on which Buddhists celebrate Āsālha ceremony was, during the Buddha-time, the first occasion when the Buddha imparted a Dhamma instruc-



tion which was the original source and inspiration of this particular Dhammacakra mudra — the posture with his hands are held to his heart in the gesture of teachings or ‘turning the wheel of Dhamma’.

Let me recount to you the brief history of this occasion. The Buddha, after attaining Enlightenment on the Full Moon day of Visakha considered and found that there were beings who could understand this Dhamma and who could in turn be Enlightened. He compared them to lotus buds which await the warming rays of the sun to blossom fully. For this reason, He determined in His heart to proclaim the Dhamma, thereby establishing Buddhism. Having decided to do this, He made examination in order to find out who should be instructed. After concluding that the five ascetics who had formerly served him would readily understand the Dhamma, He delivered to them the first Dhamma instruction upon this same day. When He had completed His discourse, to the leader of those five, by the name of Kondañña, there arose the Eye of Dhamma so that he came to experience Dhamma directly. Having been the first to understand Dhamma he requested for ordination to become a Buddhist monk, at which the Buddha, out of compassion bestowed it upon him. Thus, on this occasion the Triple Gem started to exist, becoming complete after five days when all five of the ascetics had direct knowledge of Dhamma and obtained ordination as Buddhist monks.

The heart of this first Discourse, called ‘Setting in Motion the Wheel of Dhamma,’ being the result of the Buddha’s six-years search for Dhamma, of His practice of Dhamma, of His investigation into Dhamma, of His wisdom born of the Dhamma, is the Four Noble Truths, highest among all truths, having never been heard by Him from any other teacher. After teaching in this way He set out on foot to teach the Dhamma to all sorts of people living in all sorts of places, doing this for the remainder of His life, a period of 45 years at the end of which, He attained Parinibbana. Ever since that time the Buddha-sāsana or Buddhism has flourished having, as the Buddha



determined after His Enlightenment, always had those who have penetrated to Dhamma, both monks and lay-people.

He spoke of the word 'Buddha-sāsana' upon the Full Moon day of Māgha, a day long celebrated in honour of the Dhamma, when He instructed with the Teaching of 'Not doing any kind of evil, the perfecting of profitable skills, purifying of one's heart as well': *Etam Buddhāna Sāsanam* meaning, this Teaching of all the Buddhas or those who have awakened to the Truth is the religion of Buddhas. These words summarise all of the practical teaching given by the Buddha.

Briefly, Buddhism consists of that Dhamma of which Truth may be known and seen for oneself after reflecting upon it. Moreover, it is suitable for the practice of all times, or speaking in a modern way, for their practice in their everyday life. Thus, during the lifetime of the Buddha, He instructed all in Dhamma and so became known as 'Teacher of Gods and men' which can be interpreted as Teacher not only of those having high ranks but also of ordinary people. Many examples of this can be seen from the life history of the Buddha as when, for instance, He instructed wanderers and Yogis who wished escape from this world with the level of Ultimate Truth, or when on the other hand, He taught those who govern such as kings with the Dhamma suitable for government, and to ordinary people instructed them for their happiness both today and tomorrow. In particular, He taught Dhamma to the ordinary men of those days according to the levels of their understanding so that they should realise the good results here and now not having to wait to see the benefits in some future existence. But those who practise must know the correct order of the instructions in Buddhist teachings and must also understand themselves and their own capacities.

Just as, in schools and universities there are many different classes according to age and understanding, so in the Buddhist training there are many levels of instruction. Again just as a master in



school teaches his pupils with the appropriate levels of teachings so the Buddha teaches people, classifying His instructions accordingly. He called His teaching 'the Practice having many Different Levels.' Therefore, if one wished to practise the Dhamma, one should first know one's own position because then one will know which calls to attend and which Dhamma to listen to, so that one sees benefits even today. Those who do not practise but do not do so properly, will get no benefit from Buddhist teachings although they call themselves Buddhists. They are like a man who carries about in his hand a precious jewel without realising its worth and without taking any steps to have it valued.

It is well known that some people in this and other countries who have read about and heard about Dhamma, have then come to have faith in it. Some after having read the first verse of the Dhammapada which says 'Events are heralded by mind, mind is chief, mind-made are they. If someone with corrupted mind is wont to speak or act, then ill for sure will follow after him as does the wheel upon the oxen's hoof,' will gain confidence, be pleased in their minds and wish to study, thus gaining a really deep trust in the Buddhist teachings.

We should note that Western people such as those present in this country, tend to approach the Dhamma by the way of reason so that if they should read the books of the Vinaya, they may doubt whether there is any Buddhist monk today who is able to practise it and whether perhaps, the regulations exist only in the books. For instance, a person of this sort when he has heard of Five precepts will take note of Buddhist people and how they practise Dhamma. An intelligent person will often devote half of his attention to the explanations given by the teacher, but the other half will be taken up with the character of that teacher. If he sees that the teacher is a good man he will listen to him with respect, but if he has the opposite characteristics he will have no faith and how reasonable and use-



ful it is. Now, all Buddhists whether they are monks or lay-people should remember the example of such an intelligent man so as to develop mindfulness, for as the old saying goes: 'One should keep goodness as salt keeps its savour.'

In the same way one should study the Dhamma and so become able to answer those questions which one should be able to answer. Unless one does this, Dhamma becomes that which one closes one's eyes to and covers over one's ears, and then blindly worships. Good Buddhists who learn thoroughly and practise well, have the knowledge to answer questions whether on important matters or concerned with lesser points so that they, whoever they are and wherever they go, should be called Dhammaduta (messengers of Dhamma). But the important thing here is that there must be Dhamma in one's own heart, that is the Dhamma which one practises. When people of this sort meet together, from the example of their own lives, they further (in others) the understanding of Dhamma.

Dhamma is Truth and that Truth exists within oneself as cause and effect which everyone experiences. The Buddha's Dhamma is compared to a mirror for those who have eyes to see themselves, to understand the truth about themselves and to know the way things really are, whether good or evil. Just as the mirror shows a person how to dress in goodness. Thus knowing Dhamma is to know oneself. On the other hand, a person who refuses the Dhamma is also he who refuses to look at himself in order to know himself and refuses to dress himself or develop himself in the way of the Ariyas (those who have developed their minds by destruction of some or all of the mental stains).

Of all benefits that one can receive, Dhamma is the essence of them all. It is this benefit of Dhamma that one's life needs, or it can be called that which is the support of true happiness. First, one should acquire the benefit that comes from the learning of Arts and Sciences, for in this way one is able to make one's living, gaining



enough money to live happily. In addition to this, however, one needs to develop friendliness and honour and so on, for these are also necessary. How is it possible then to develop these necessary qualities? A good student who graduates does so because he listens well, investigates well in order to understand, also asks questions and takes thorough notes. For this he must have Dhamma as the power in his heart; namely determination to learn (*chanda*), perseverance and patience (*viriya*), concentrating the mind to learn (*citta*) and then investigating and considering which is called in Pali *vimāṇsā*. There are two ways whereby one may approach Dhamma so that it becomes the true support of one's heart. Firstly, by way of some exterior event, and secondly, by way of one's own practice. As an example of the first, one may see one's friend hard at work studying and so be incited to work oneself, determination being produced in one's own mind, but when one begins to work in the same way, then perhaps one may feel tired and discouraged, because this way of studying is not enjoyable.

Hence, this method of approaching Dhamma is by no means as good as practising oneself. The Buddha has laid down the order of practising Dhamma as first training in moral conduct (*sila-sikkhā*), then training of the heart or mind (*citta-sikkhā*), and lastly the training in wisdom (*paññā-sikkhā*), these three collectively being known as the Threelfold training. The word *sikkhā* (training) already indicates that one should practise for oneself, but once one has become accustomed to do this, the practice is no longer difficult. At the beginning one may feel a little oppressed, but with determination it will be found that to practise is not beyond one's ability.

The training in moral conduct consists of restraining the original roots of evil so that the mind no longer thinks to do evil and then training it in the way of what is beneficial leading eventually to refraining from all evil towards others. When practised again and again this training in moral conduct becomes habitual.



The training of the heart is defined as a mind strongly (*comment by editor of PDF version – some text is missing from original*) event which pleases the mind or else leads one to dislike, for a moment one should try to have a quiet mind; or when one wishes to accomplish something difficult, one makes the same effort while endeavouring to concentrate the mind upon the matter in hand. This is called making the mind possess collectedness (*samādhi*) which is the cause leading to the development of peaceful mind devoid of evil obstructions or tendencies which pull the mind towards evil ways. This kind of mental collectedness can be used in any kind of work, such as in listening, for when this is present there will be wisdom in respect of whatever one is listening to.

The training in wisdom is thinking in such a way as to understand causes and their effects, thus giving rise to knowledge in accordance with relationship of cause-effect. Here although one may listen to advice concerning good and evil even by the hour, it is nothing like as beneficial as realising for one moment what is right conduct. Advice is only given so that one can learn how to think in accordance with cause and effect which will result for everybody in the arising of wisdom. Learning the Buddhist religion is, in fact, for obtaining that wisdom of the Dhamma as taught by the Buddha.

This sort of wisdom which one should always have and which needs special emphasis here is that wisdom whereby one examines oneself. There was one occasion when the Buddha asked Rahula of what use was a mirror. Rahula, replied that it was useful because with it one can gaze at things reflected. Then the Buddha gave Rahula an exhortation that one should examine constantly and thoroughly the actions of one's body, speech and mind just as when one gazes into a mirror, or again, as the Buddha said in the Dhammapada: 'By yourself exhort yourself! By yourself restrain yourself!' (*Dhp. 379*). This Dhamma is very suitable both for those holding posts of responsibil-



ity, as well as for those who are far from any authority.

After having trained the mind in restraint one will eventually come to find that the mind becomes comfortable since one knows how to use it with wisdom distinguishing what is good and what is evil, so that one will leave the evil paths of demeritorious actions both through body and mind. At this time the mind will retract from evil quite naturally, regarding it as loathsome and not wanting to have anything to do with it, in time arriving at Vimutti which is being released step by step from bondage and becoming truly free. The Dhamma which is the Teachings of Freedom was taught as a Path having eight factors by the Buddha, but is summarised by the abovementioned Threefold Training. A person who has studied well the path of worldly learning and gained knowledge also of the three-fold training as taught by the Buddha, is called a man perfected in the accomplishment of learning and he becomes fully accomplished upon achieving complete freedom.

Last but not least, may the Phra Buddha Dhammacakra, the Principal Buddha-shrine at the Main Shrine Hall of the Samatha Centre be a representation of the absolute virtues of the Buddha, His teachings and the followers of his teachings. May this Buddha-shrine be a symbol like a torch guiding lives of all Buddhists and non-Buddhists alike. May his teachings of Dhamma be a lamp which illuminate happiness and peace and eradicate the dark forces of life. May the power of the Triple Gem and the power of accumulated merits protect and guard you all, may you all be away from sickness, disease, or obstructions and dangers. Further, may all of those who live in the United Kingdom and especially in Wales where this Buddha-shrine is placed, may they all have happiness, calm of their minds and good fortune. And may all mankind be protected and guarded so that they may progress well in the way of Dhamma, and they, together with all beings everywhere, may come to growth and happiness.

An Introduction to Buddhism

by

His Holiness Somdet Phra Nyanasamvara,

Supreme Patriarch of Thailand

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Buddhism is not something alien to people who were born in Thailand because everybody is familiar with Buddhist monasteries (Wat), monks, novices and religious activities from their childhood. However, the familiar pictures that they have seen so far are only the superficial form of Buddhism. Sometimes other cults and beliefs have been syncretised into Buddhism, becoming part of the tradition. Traditions are observed on the basis that they have been observed by previous generations without any investigation of the essences and reasons behind such celebrations.

When foreigners witness Buddhism in Thailand they might feel it to be quite strange. Accordingly, they reach various opinions on Buddhism. But what they see may be mostly the superficialities of Buddhism with the syncretism of local beliefs and traditions. Thinking this to be Buddhism they may end up speaking and writing about Buddhism in different ways, each having their own understandings and interpretations of Buddhism which are not homogeneous. Accordingly, this may cause others to understand Buddhism wrongly.

Buddhism has been established for a long time more than 2,544 years as it is counted in Thailand and it has developed to various schisms. However, there are two main schisms in Buddhism: Theravāda or Hīnayāna as it is popular in Sri Lanka, Thailand, Myanmar etc. and Ācariyavāda or Māhāyāna as in Japan, China, Tibet etc. According to the Ācariyavāda, some believe that the original Buddha exists permanently in one of the heavens. This type



of Buddhist belief may be easily understood when delivered to Westerners or to people who believe in mono-theism.

Theravāda Buddhism, on the contrary, does not believe in such an exposition in terms of persons that the Buddha as a person exists permanently. It also does not express an opinion on the origin of the world. However, it explains the Noble Truths of Suffering, the Cause of Suffering, the Cessation of Suffering and the Path Leading to the Cessation of Suffering. In addition, it deals with the principle of Kamma which, briefly, describes people as each having their own kamma — do good, reap good; do evil, reap evil etc. Therefore, Theravāda Buddhism expresses more significance towards the principle of current cause and effect. Also, it aims to teach and train individuals to abandon evil and to cultivate wholesome activities in the present, as in the Three Teachings of the Buddha: Avoid all evil; cultivate that which is truly good; purify one's mind or heart.

Some people understood Buddhism as an ethical system or philosophy but not according to the popular understanding of the term religion. However, Buddhism does not describe only ethical principles, there are also explanations on psychology, philosophy, wisdom etc. Moreover, it explains *vimutti* or liberation. Therefore, to define Buddhism as an ethical system is not a perfect definition. Similarly, it is not accurate to define it as a philosophy either because a philosophy may be still endowed with guesswork and speculation. Clever people love to think and express certain ideologies as a result of speculation or guesswork. They might be called a philosopher. On the contrary, the Buddha practised and proved things by himself for a long time, and therefore became enlightened through the in-depth wisdom, which arose from his experience in practice, till he became fully enlightened by himself. His enlightenment was not based on any speculation or guesswork, so he was not a philosopher. Nevertheless, when he was yet to be enlightened and was still searching for absolute knowledge, he was known as a Bodhisattva



which means one who adheres to knowledge or one who loves and is attached to knowledge. He saw that the world is endowed with suffering i.e. to be born, to be old, to be sick and to die etc. He wished to free from those sufferings. He saw that everything in this world occurs in pairs e.g. dark versus light, hot versus cold, and when there is suffering there must be a way out of suffering. Thus he renounced conventional life and searched for the Dhamma that leads to the liberation from all sufferings of this world. In this stage he might be called a philosopher as he was still speculating or guessing, and not fully enlightened.

The term religion may accord with Ācariyavāda Buddhism which is still tied to the concept of Ādibuddha which is similar to a God. This characteristic does not exist in Theravāda Buddhism because it is a religion of the present. There is no reference needed to any god. In this way, Theravāda Buddhism is not a religion but is pure teachings. However, for general understanding we have to use the term religion in its general meaning.

Now let us look at the point as to how Buddhism suits the needs of the present world? This is a significant and essential point which should be understood because any religion or anything which is not suitable for modern needs is useless. Sometimes it may suit current needs but a person may not know how to choose aptly. Then he or she does not see its benefits and accordingly may not pay any attention to it. Some say that Buddhism was suitable for an ancient society or for old people. Some even say that it is suitable only after death and not suitable for the modern world or people of the present world.

At present, it is said that we are in a scientific age: things are developed through scientific research. There are new things all the time everywhere on earth, in water, and in air. There is speedy transportation to connect the world quickly. We might ask these questions: What do we need? What stops people from achieving their wishes? How are obstacles to be overcome? When will people be



contented? etc. Answers can be found in Buddhism. Here, I present a few in brief:

1. Everyone wants to acquire physical and mental happiness. In other words, everyone needs something which will get rid of physical and mental suffering. One looks for such happiness conducive to benefits in the present and in the future and also requires such happiness for oneself and other related to self.

2. To succeed in one's requirement of physical happiness related with one's daily life in the present, he or she should be endowed with the following virtues:

(a) *Uṭṭhananasampadā*: endowed with energy and industry in earning one's living properly.

(b) *Ārakkhasampadā*: endowed with watchfulness of the wealth one has earned righteously.

(c) *Kalyāṇamittatā*: associate with good company.

(d) *Samajīvitā*: live one's life with a balanced livelihood according to one's earning.

Whereas to succeed in one's requirement of mental happiness as well as to guard one's good results of the present for the longer period of the future, and to share such happiness with others, he or she should be endowed with the following virtues:

(a) *Saddhā-sampadā*: endowed with faith in right beliefs.

(b) *Sīla-sampadā*: endowed with morality and abandon unwholesome deeds.

(c) *Cāga-sampadā*: endowed with generosity

(d) *Paññā-sampadā*: endowed with wisdom in knowing the things which are beneficial and destructive, useful and useless etc.

3. Greed, anger, delusion or craving which exist in one's mind are the hindrances to success in one's good intentions.

4. These defilements can be counteracted by the Eightfold Noble Path of: *Sammāditthi*: Right View, *Sammāsaṅkappa*: Right Thought, *Sammāvācā*: Right Speech, *Sammākammanta*: Right Action,



Sammā-ājīva: Right Livelihood, *Sammāvāyāma*: Right Effort, *Sammāsati*: Right Mindfulness and *Sammāsamādhi*: Right Concentration. The result of the Eightfold Noble Path is *Paramattha*, or the highest gain, that will refine one's mind or rectify the false mind.

5. When it will be enough depends on the necessity for and the level of abstaining one's mind from unwholesomeness. For instance, food is essential for the body but when one consumes it fully one will know that enough has been eaten. However, if the body has had enough but the mind still wants to eat more because the taste felt so good, in certain cases it is not right to follow the mind. One has to stop the craving of mind. This is the principle of contentment, of mental satisfaction. Most crimes, corruption and even wars take place because criminals, corrupted people and war-makers lack mental contentment. When a person follows the Eightfold Noble Path they can abstain their minds and will develop mental contentment. In other words, they will know their own limits or live within proper limitations.

Despite individual needs there are wider problems of social and political needs too. These answers can also be found within Buddhism. Society must be endowed with right behaviour between parents and children etc. as described in the *Siṅgalovāda sutta* or the discourse on the six directions. The state must support and promote such activities as agriculture and trading because when people have better lives and are happy, many crimes such as theft and robbery will be reduced as described in the *Kūṭadanta sutta*.

We are human beings in Pali *Manussa* which means possessing a higher mind. Accordingly, we know how to reason, how to use our ideas and how to develop. We have already left the status of animals or wildness a long time ago; some would say that a difference between human beings and animals is that human beings have a mind which is able to reason, and that accordingly they can develop, whereas animals do not have such a mind and reason and cannot



develop. However, if the civilisation of human beings develops only superficially or materialistically whilst the mind is not developed accordingly, it can be called only superficial development. So one should not necessarily be proud of being a developed being. There are some who say that human beings are still animals; we still have to eat, to defend ourselves and to reproduce, and we have important physical structures such as breathing, digesting and circulation of blood as do animals. The differences are that human beings have civilisation, such as language, religion, arts and many other features which reflect the minds and reasoning of human beings. So human beings are still a type of worldly animals, and the civilisation they claim to own may be a material one.

Therefore, if human beings let their minds be slaves to defilements and craving, they may use civilisation to destroy other civilisations, just like building a beautiful town and destroying it later. This can be rectified through stopping the current of defilements in the mind and by keeping up development through the Eightfold Noble Path in Buddhism together with the abovementioned virtuous Dhammas. Moreover, Buddha also said that the Eightfold Noble Path is the path to liberation.

The decline of religion or the destruction of civilisation may not necessarily be caused by religion or civilisation being not good in themselves. They might be caused by people not recognising their value and not protecting it. For example, everybody wishes and loves to live, but if they do not look after themselves well and behave appropriately, they might be prone to illness or shorten their lives. The sovereignty of a country if not guarded well may become endangered too. Global issues such as human rights and freedom are preferred by everybody and every country, but if they are not well-protected and endowed with Dhamma they can be similarly endangered. Therefore, we should balance and properly promote both Buddhism and civilisation at the same time.

Rudiments of Mental-collectedness

by

His Holiness Somdet Phra Nyanasamvara

Supreme Patriarch of Thailand



Mental-collectedness or mental-evenness is included in many sets of Buddhist teachings. As the Three Trainings we find *Sīla*, good behaviour, *Samādhi* mental-collectedness and *Paññā*, wisdom or the ability to know. In the Eightfold Path to Enlightenment we find *Sammāsamādhi*, right collectedness of mind as the concluding constituent, and in many other sets of teachings mental-collectedness is also found. In many Suttas or dialogues there are also sayings of the Buddha which teach development of mental-collectedness. For example, in a certain passage the 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.

Mental-collectedness, however, should be cultivated not only in religious matters but also in all general work. Collectedness of heart and mind is required in all kinds of work, in the general conduct of one's life as well as in carrying out religious observances.

By *Samādhi*, collectedness, evenness or awareness, it meant ordinarily the steady settling of the 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 work to be done: in studying as well as working.

Mental-collectedness is needed to succeed well in doing every physical work, also in speaking as well as in planning one's work. With mental-collectedness one succeeds in doing one's work well. Looking at it this way we see that mental-collectedness forms an



essential basis for all kinds of work. This is the general use of mental-collectedness which is needed in studying as well as in doing all other kinds of work.

Now we shall talk about the development of mental-collectedness. In order to put one's mind in a state of mental-orderliness one requires some practice or training. The ordinary mental-collectedness which we all have to a certain degree is not comprehensive enough. The 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 mental and perceived constantly through the eyes, the ears, the nose, the tongue, the skin and the mind itself, namely through the six organs of sense. In this way sensual love, hatred and delusion take turns at 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 work.

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 the mental-evenness, one must learn to quieten one's mind in the face of sensual love which is detrimental to the study or the work to be done as well as to be the keeping of oneself within the boundaries of the law and morality. This is one of the things taught by the 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-



integration. 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.

Now we come to the principle of teaching mental development in Buddhism. During 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 mentioned previously is to change the feeling for the mind. As it is already known that the feeling of sensual love can give rise to loving fondness, the 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. The same method can be used to neutralise delusion. Delusion is to be replaced by a concrete thought or feeling free from delusion, or by keeping one's wits about oneself.

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 one's physical strength will become 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 mental-integration 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.

Now in the same manner there are two ways in the development of mental-collectedness. One of them is for the neutralisation of the existing mental attachments or afflictions mentioned previously. Those who have had reasonable experience of mental-collectedness



should be able to discipline their mind well and will not succumb to the objects of thought arising from sensual love, hatred and delusion. Those people will be able to calm down their minds and keep them safe. The mental objects and defilements will cause no harm to their study or work, nor to law and order or morality. Besides, mental-collectedness is needed in carrying out any work to be done. To begin with mental-togetherness is needed in studying: it is also needed in reading, in writing and in listening. Mental-integration gives one more capacity for study and work and this will enable one to study better and to work better.

Now, here is a brief description of meditation, that is the way to develop mental-collectedness. It is prescribed in the texts that for developing collectedness of mind one should seek a suitable place which is not subject to noise and disturbance. A quiet place in a forest, at the foot of a tree or in a quiet building is suitable for the purpose. The intention is to find any reasonably peaceful place. One should then go there and sit down with legs crossed traditionally with the right foot on the left foot, hands are put on the lap; the right hand placed on the left hand. The body should be straight. One may, however, sit with one's legs folded to one side, etc. This is up to one's comfort and ease.

One should then close the eyes and collect one's faculties together and be aware of the touching sensation of the breath. One can know whether the breathing is in or the breathing is out. If it should be asked where one should be aware of this breathing in and out, the answer would be that an easy spot where one can be aware of this is the outermost point of one's nostrils or the upper lip which the air touches on being breathed in. The inhaled air touches the outermost points of the nostrils and the upper lip while the abdomen expands and the exhaled air touches at the same spots when the abdomen contracts. Easily feel the air which goes in from the tip of the nostrils to the abdomen which expands, and feel the air going out from the contracting abdomen to the end of the nostrils. First



get to know the process of breathing in and out as described above. In breathing in the breath starts from the nostril cavities and goes to the swelling abdomen; and in breathing out the breath leaves the contracting abdomen and flows to tip of the nose. This is known as the path of the wind (namely the breath).

Now it is not necessary to follow the breath down to the abdomen; it is only necessary to rest one's attention upon the tip of the nose so that one knows if breathing is in or out. One should naturally collect one's mental awareness together and be conscious of the touching sensation of the breath. Initially, in developing this collected awareness, counting may be used as an aid: thus, breathing in 1, breathing out 1; breathing in 2, breathing out 2; 3–3; 4–4; 5–5; 6–6. Back to 1 again, thus, 1–1; 2–2 to 7–7. Back to 1 again, thus 1–1; 2–2 to 8–8. Back to 1 again, thus, 1–1; 2–2 to 9–9. Back to 1 again, thus, 1–1; 2–2 to 10–10. Then back to the beginning and thus 1–1 to 5–5, and 1–1 to 6–6 etc. Repeat this counting several times until the mind is reasonably collected and the awareness is reasonably steady. After 1, 2, 3, 4, 5; 1, 2, 3, 4, 5, 6 etc. When the mind has become well-collected and the awareness is really even, one should stop counting and one can just be aware of the breath at the tip of the nose or on the upper lip.

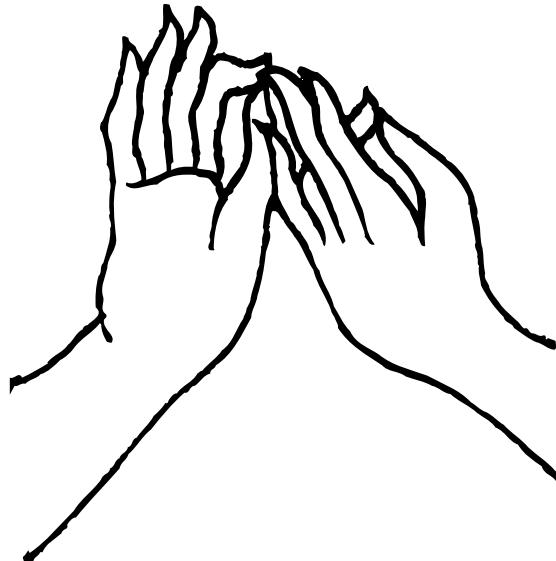
Another method recommended by the teachers is to say to oneself *Bud* on breathing in, and *dho* on breathing out. Thus: *Bud-dho*, *Bud-dho* etc. *Dham-mo* or *San-gho* may be used in the same way. When the mind has become collected, one stops saying to oneself *Bud-dho* etc., and one is aware of the air touching the tip of the nose or the upper lip. Practice this until the mind remains collected for a long while. What I have described so far is only the first step of the drill. Let those interested in mental-wholeness and mental-purity (as well as success in study and work) put them into practice.

May all beings be free from enmity. May they be happy and free from fear.

Dhammacakra Mudra: the Meaning

Lina Aykas

No representations of the Buddha were made for about four or five centuries after the death of the Buddha. It is sometimes said that prior to this time it was 'forbidden' to make statues or pictures of the Buddha. Whatever the reasons, the first Buddha statues were produced in about the 1st or 2nd century AD in Bactria (Afghanistan and northern Pakistan) perhaps as a result of Greek influence, and in Mathura. There is no standard way of representing the Buddha which may differ according to the artistic inspiration, the tastes or the iconographical canons of the different cultures in which they are produced. Some features however are common to most statues. The hands of the Buddha statues are shown in different gestures (*mudra*), each indicative of important things the Buddha did throughout his life.



The hands nestled in the lap suggest meditation, held in front of the chest suggest teaching the Dhamma, one hand held up with the palm facing outwards suggests the giving of confidence or fearlessness etc.

The gesture of teaching or Dhammacakra mudra with both hands in front of the chest, with the right hand raising the tips of the index finger and the thumbs touching; and with the left hand raising the tips of the ring finger and the thumbs touching has its special significance in the history of the Buddhist art. This pose of the Buddha, the Dhammacakra mudra, appears to have existed from the beginning of the history of Buddhist art as can be seen early in



the Gandhara period. However, the placing of the hands gesture is not always the same in all Buddhist countries, cultures and periods. There is no universal standard of this gesture.

Nevertheless, the fundamental character is that one or both hands are raised with the one of the hand's forefinger touching the thumb, making the shape of a circle and leaving three fingers straight. This could be both in a standing or sitting pose.

Despite recognising this hand gesture as teaching the exact meaning of this symbol varies. It differs from culture to culture or according to artistic views. Following are some explanations available from different sources:

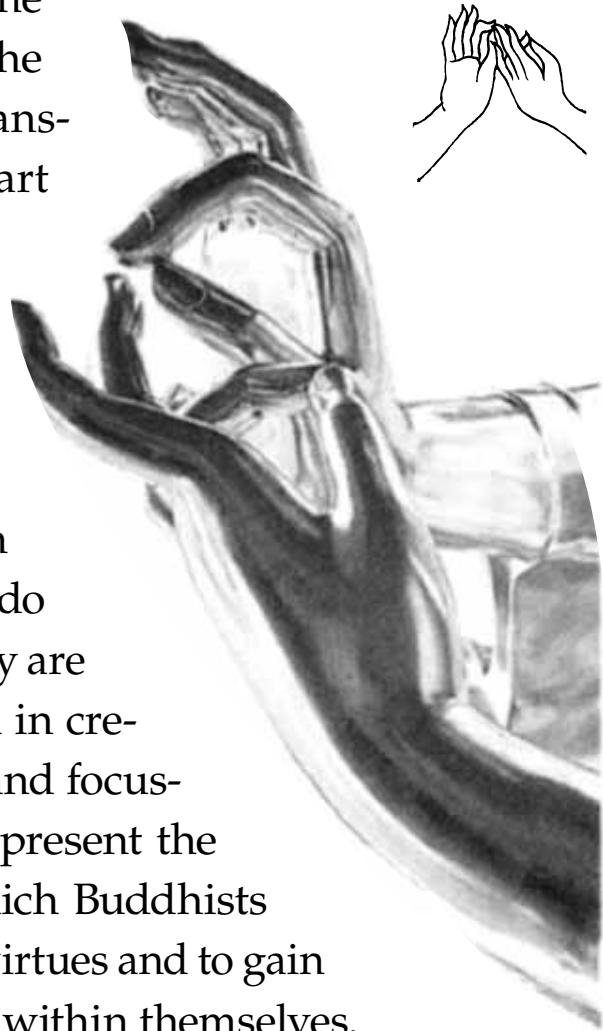
- (a) It symbolises the main principle of Buddhism viz. the Threefold Training (i.e. precept, mental-development and wisdom) that leads to the ultimate aim of Buddhist emancipation, Nibbana. Raising three fingers represent the Threefold Training and the circle symbolises Nibbana.
- (b) It represents the Threefold Training summarised in the Middle Path.
- (c) It symbolises the setting of the wheel of Dhamma in motion for the happiness and benefits of all beings living in three spheres (viz. the Sense-Sphere, the Form-Sphere and the Formless-Sphere).
- (d) It signifies the essence of the Discourse on Setting in Motion the Wheel of Dhamma (Dhammacakkappavattana Sutta), the First Sermon of the Buddha. Raising three fingers implies the Three Paths viz. the Path of SelfIndulgence, the Path of Self-Mortification, and the Middle Path or the Eightfold Noble Path. It draws upon the instruction that one should avoid the Path of Self-Indulgence and Path of Self-Mortification but should follow the Middle Path that leads followers to final liberation or Nibbana.



In the creation of the Phra Buddha Dhammacakra, the sculptor brought together the original Gandhara artistic style of the teaching pose applied with Sukhothai and modern Ratanakosin arts of Thailand. The image is cast in bronze with the mixture of pure gold. It is made by the 'lost wax process', where a wax image is created, then coated with a plasticine based mould which is subsequently baked allowing the wax to melt and drain away, replacing it with molten metal. The finished image is then gilded and adorned with pure gold leaf (for detail see the article on the process of casting a Buddha image pp. 42–49).

The Dhammacakra mudra pose indicates the event when the Buddha gave the First Sermon after his enlightenment to the Five Ascetics at Isipatana deer park near Varanasi, seven weeks after his enlightenment. The discourse was named Dhammacakkappavattana sutta or discourse on setting the wheel of Dhamma in motion. (The original discourse in Pali and its translation can be read in the chanting part of this book).

It is often said that Buddhists worship statues, in the sense that they believe that Buddha statues actually are the Buddha or that they have some inherent power. But such ideas are quite incorrect. Buddhists do not 'worship' Buddha statues but they are seen as symbols that can be helpful in creating devotion, uplifting the mind and focusing attention. In particular, they represent the absolute virtues of the Buddha which Buddhists recite to remind themselves of such virtues and to gain inspiration to develop those virtues within themselves.



Process of Casting a Buddha Statue:

A case study of Phra Buddha Dhammacakra

*Narumol Achsacorn
Yukhonthorn Charoensuk*

There are three main steps in the process of casting a Buddha statue: (1) Sculpturing a clay mould, (2) Sculpturing a beeswax mould and (3) Metal (gold) casting.

Step 1: Sculpturing a clay mould

This step begins with drawing the figure of the Buddha image on the paper to calculate the size of the image and to find the position to put the supporting steel. Then the sculptor sketches the three-dimensional model using plasticine and expands the model to the desired size. The size of *Phra Buddha Dhammacakra* is the double size of ordinary people, using the ratio of 1:10 from the original model.

The ancient technique of sculpturing the Buddha image normally applies the natural clay to build a clay mould. If the sculptors want the mould to be durable and long lasting, they will mix the clay with some ingredients, such as straw paper or bark paper. In Thailand, the good-quality clay for sculpturing the clay mould is the clay from Sarmkok area in Pathumthani province.

To prepare the clay for sculpturing the Buddha image, the sculptors pound the clay and put it in water. Then the clay is mixed with sifted sand and water in the appropriate ratio. The typical ratio of the mixture of sifted sand and clay is 5:1 (5 portions of sifted sand to 1 portion of clay), 3:2, or 2:1 depending on the quality of the clay (normal ratio is 5:1). After that the mixture of clay and sifted sand is ground or stepped on to make the complete mixture of the ingre-



dients. Then the sculptor builds the supporting steel structure by putting the cross-shape iron core inside the clay mould in order to make a rough-hewn model (in Thai called *roop klong*) and leaving it for seven days before moving to the moulding stage ([see Fig 1](#)).

In the moulding stage, the sculptor uses the prepared clay to mould on the rough-hewn model or *roop klong*. This stage requires skilful sculptors, who really understand and put their soul in the art-work in order to create a beautiful, elegant, and delicate work. The last stage in the first step of clay moulding is to refine on all the detail of the mould. Then the sculptor will spray water on the mould and cover it with wet cloth and plastic to protect the mould from getting dry. This step of building clay mould normally takes at least one and a half to two months.

Step 2: Sculpturing a beeswax mould

There are two different techniques of sculpturing a beeswax mould: Piece mould and Destroying mould. As in the creation of *Phra Buddha Dhammacakra* the sculptors applied the latter method i.e. 'destroying mould' and the following are the detail of the process of making a 'destroying mould.'

2.1 Specifying the position to divide the mould into two parts and having the opening part, where the sculptor can use to remove the clay from the mould.

2.2 Putting the thin zinc sheet, cut in a small rectangular shape, in the specified position (from Step 2.1) on the mould and coating with plaster of Paris. Then the sculptor will put another layer of plaster of Paris to the line of the zinc sheet and put the steel rod to strengthen the plaster mould. After that the sculptor will put the cement mixed with coconut fibre at the connection line of the steel. After the cement congeals, the sculptor will remove the clay and the supporting steel from the mould and use a wet sponge to clean the plaster of Paris mould ([see Fig 3](#)).



2.3 Laying down the mould, using bricks to support the mould, and applying the clay water and liquid soap on the mould. Then the sculptor will use brush to dry the mould.

2.4 Followed by pouring the beeswax into the mould and putting the mould on the smooth material. Then the sculptor will fill the core of the mould with the plaster-cement mixed with the sand and leave it for one day. When the cement congeals, the sculptor will remove the cement mould block and get the beeswax mould ([see Fig 5](#)).

2.5 Refining the beeswax mould. This stage needs a delicate work to make the beeswax mould beautiful and resemble the original model. The more beautiful and delicate work of this stage, the nicer the final result will be.

2.6 Making the drain for releasing the beeswax and to be the point for filling in the liquid metal.

Step 3: Metal (gold) Casting

The metal that is commonly used in this step of casting is brass, copper, or bronze. The sculptor melts the metal and pours it in the mould. This casting step is normally called in Thai *gold pouring*. Generally, the casting is done with a religious ceremony. Following are the summarisation of the process of casting *Phra Buddha Dhammacakra* or the process of *gold pouring*.

3.1 Moving the beeswax mould to the *gold pouring* area and making the kiln by digging a hole around 70 centimetres depth. Then the sculptor will put the beeswax mould in the hole in an upside-down position, open two sides of the kiln and close the top part of the kiln with a zinc sheet to control the fire (this is called *pid-kaban*).

3.2 Before the brass is poured, the mould is baked. The wax layer inside will melt and flow out of the mould, leaving the shape of the Buddha's image inside the mould. This stage is called *soon khee pueng* (or emptying the beeswax) ([see Fig 6](#)). After the beeswax



is removed, the area inside the mould block is empty and will be replaced by the liquid metal ([see Fig 7](#)).

3.3 Melting the metal (this stage is normally called *soom thong* or melting gold). To melt the metal for casting *Phra Buddha Dhammacakra*, the sculptors made four kilns and prepare the fire that can be controlled in the levels of heat from 100–200 Celsius (to melt the beeswax) and to 1,500–1,800 Celsius (for brass pouring). This stage of baking takes around 3–4 days.

3.4 The amount of the required metal can be estimated from the amount of beeswax used in Step 2 because the liquid metal will replace the beeswax in the mould block. Normally one kilogram of beeswax is replaced by 100 grams of brass or more than 100 grams for copper. Moreover, the amount of required beeswax and metal can be used to estimate the amount of required fuel. The time spent to melt the metal is around 8–12 hours.

In Thai culture, the *gold pouring* ceremony is typically arranged at the auspicious time. Nine to ten monks and one Brahmin are invited to perform the ceremony. While the Brahmin priest performs the preliminary rite of the *gold pouring* ceremony the sculptors also perform a rite of worshipping teachers. After the monks chant, the chairperson of the ceremony will start pouring the liquid metal at the auspicious time. The first part to receive the melted bronze is the topmost part of the head. The *gold pouring* ceremony is very significant to the people who are present as it is considered a highly meritorious deed. Some patrons throw their own gold ornaments into the melting pot so that it becomes part of the resulting image.

3.5 After the bronze cools down (taking around 2–3 days), the craftsman knocks the outer cement layers and supporting steel off to reveal a bronze statue which looks exactly like the wax replica.

3.6 Gold gilding is the last stage in casting a Buddha image:

3.6.1 Clean the image, polish it with sandpaper around 2–3 times, leave it dry, and coat it with lacquer.



3.6.2 Spray colour on the image, leave it dry, refine it with plastic colour and leave it dry for two days.

3.6.3 Polish the image with fine wet sandpaper and leave it dry. These steps need repeating to get a fine finish product.

3.6.4 At the final stage, paint the image with oil paint on the assigned area, leave it dry (around 5–6 hours), gild it with 100% gold leaf, and wipe it with cotton. This gives a perfect golden Buddha image ready for placement in temples or religious places. However, to make it sacred and religious object of veneration there will be a consecration ceremony of the Buddha after the placement of the Buddha at its new position.

The Process of Casting a Buddha image

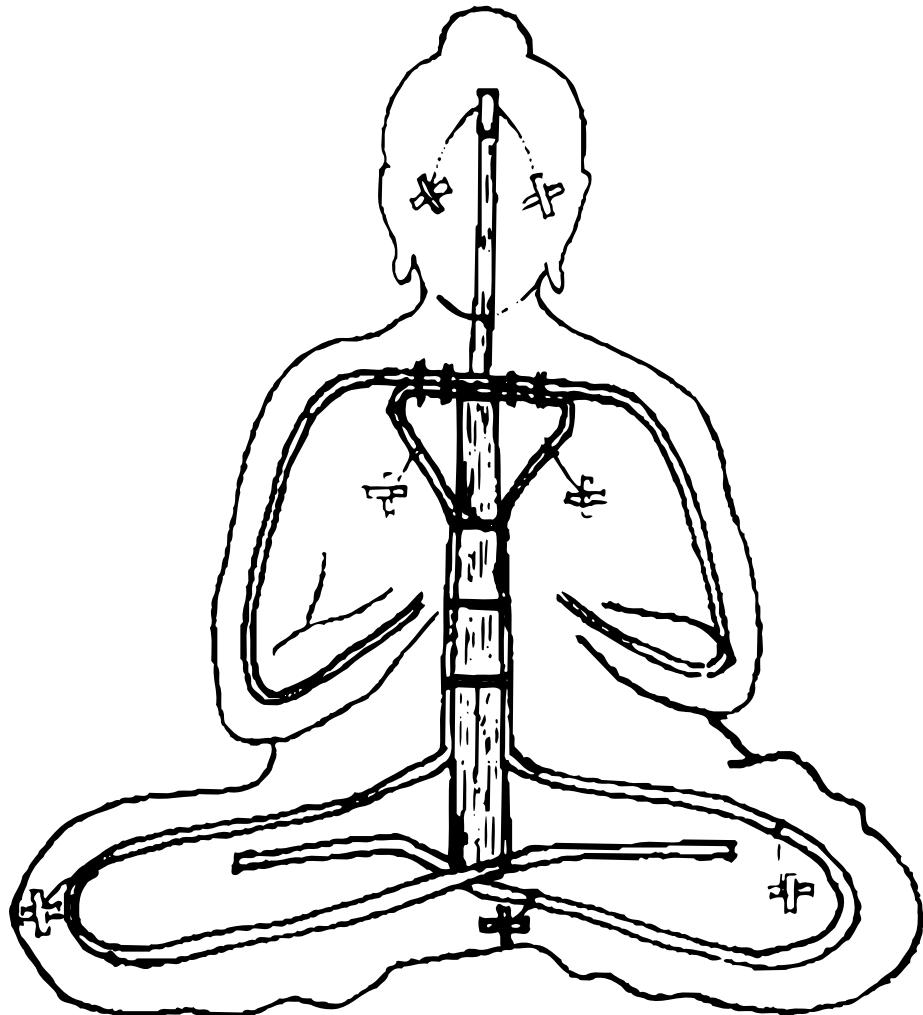


Fig. 1: Sculpturing a clay mould showing the anatomy



Fig. 2: A clay mould of Phra Buddha Dhammacakra

c. Fill the empty mould
with plasticine replac-
ing the clay and destroy
the outer mould



a. Making a plasticine mould and hold-
ing it together with a steel frame

b. Emptying out the
mould by remov-
ing clay and sup-
porting steel

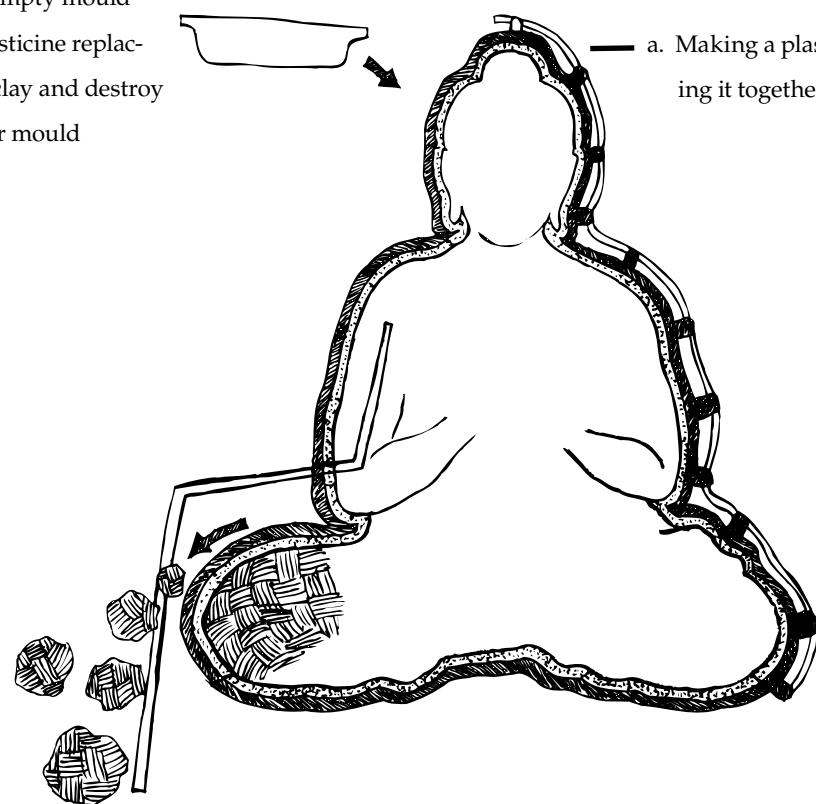


Fig. 3: Covering the sculpture with Plaster of Paris
(making a 'destroying mould')

(Making of the Phra Buddha Dhammacakra applies this technique)

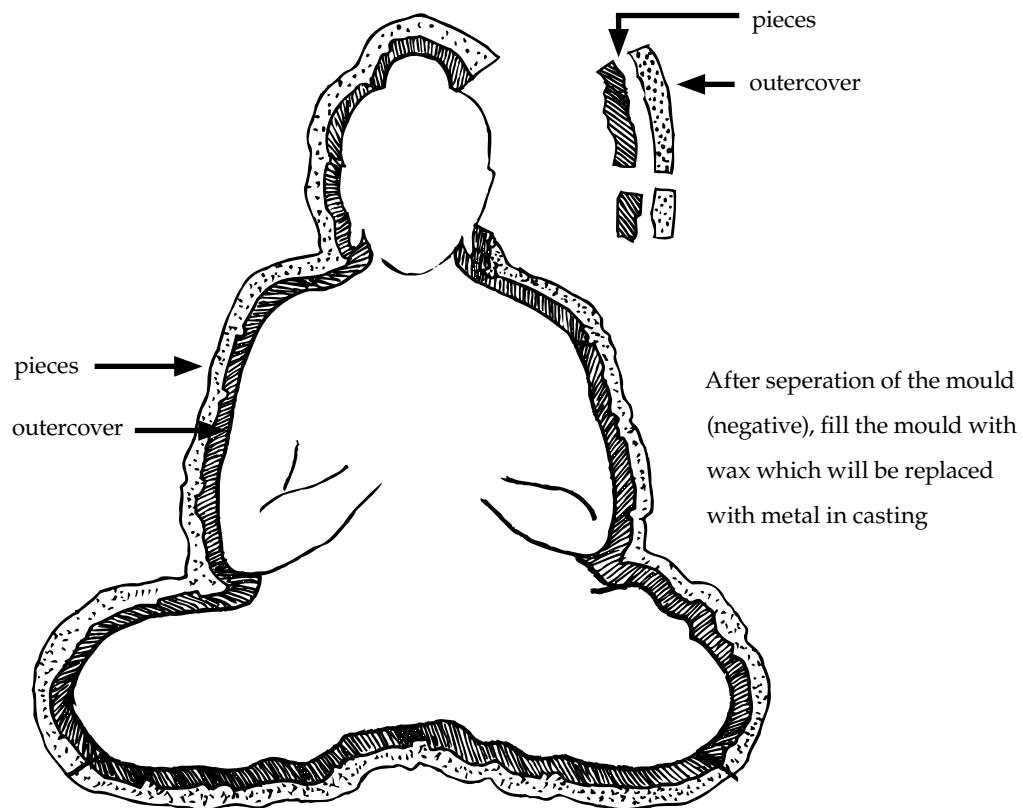


Fig. 4: Making a 'piece mould'

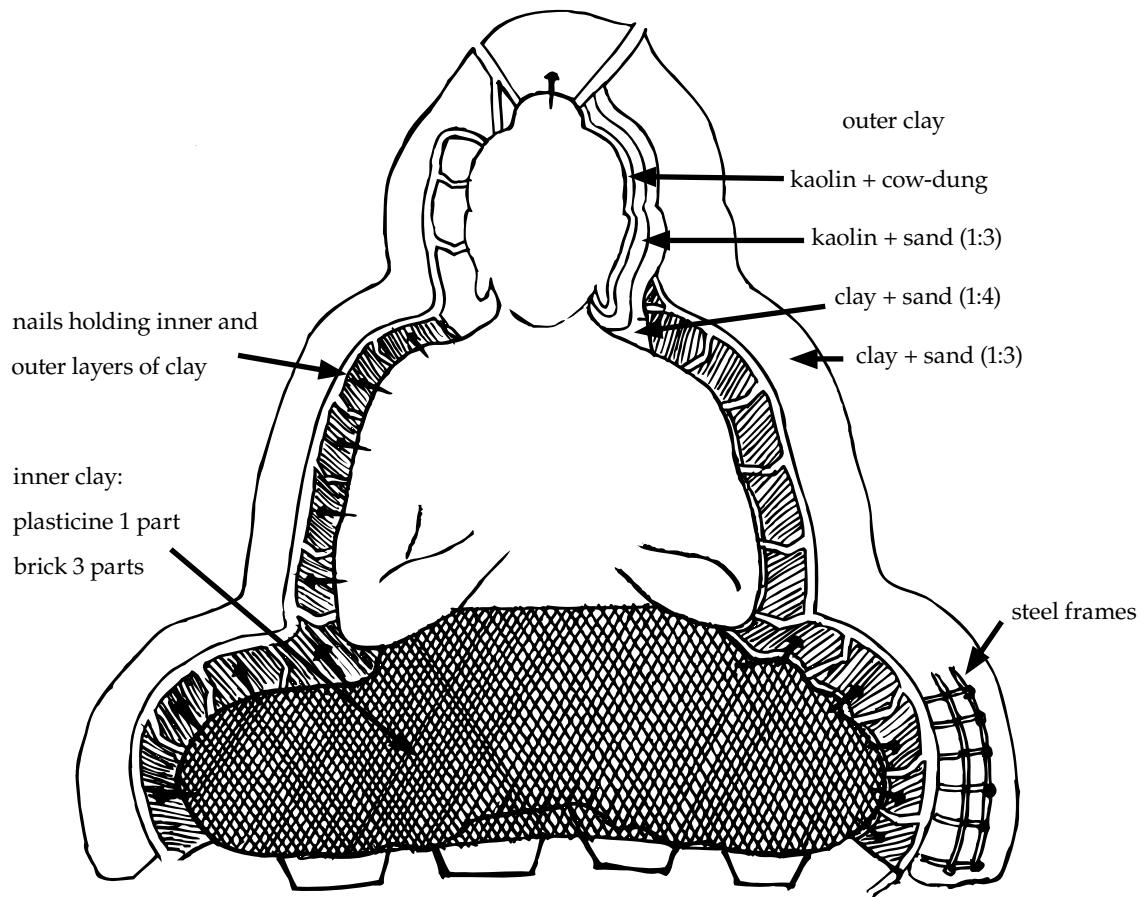


Fig. 5: Sculpturing a beeswax mould



b. bake with high heat till the mould is completely run out of air-gaps

kiln for baking the image

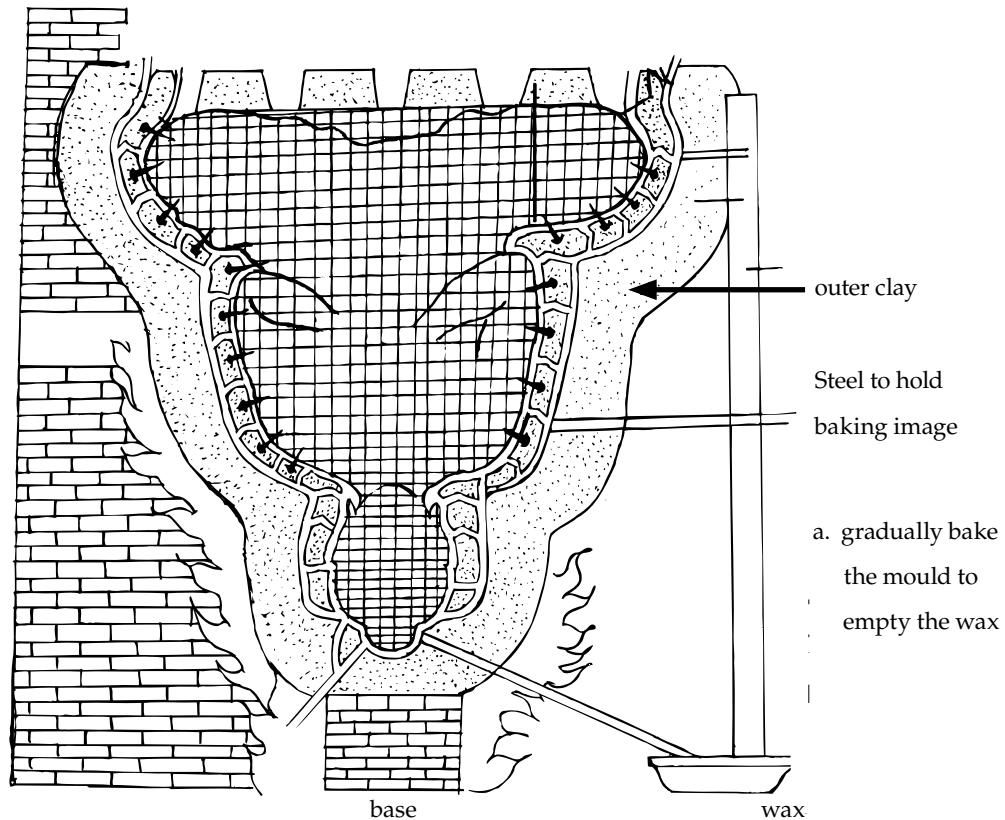


Fig. 6: Emptying beeswax from the mould

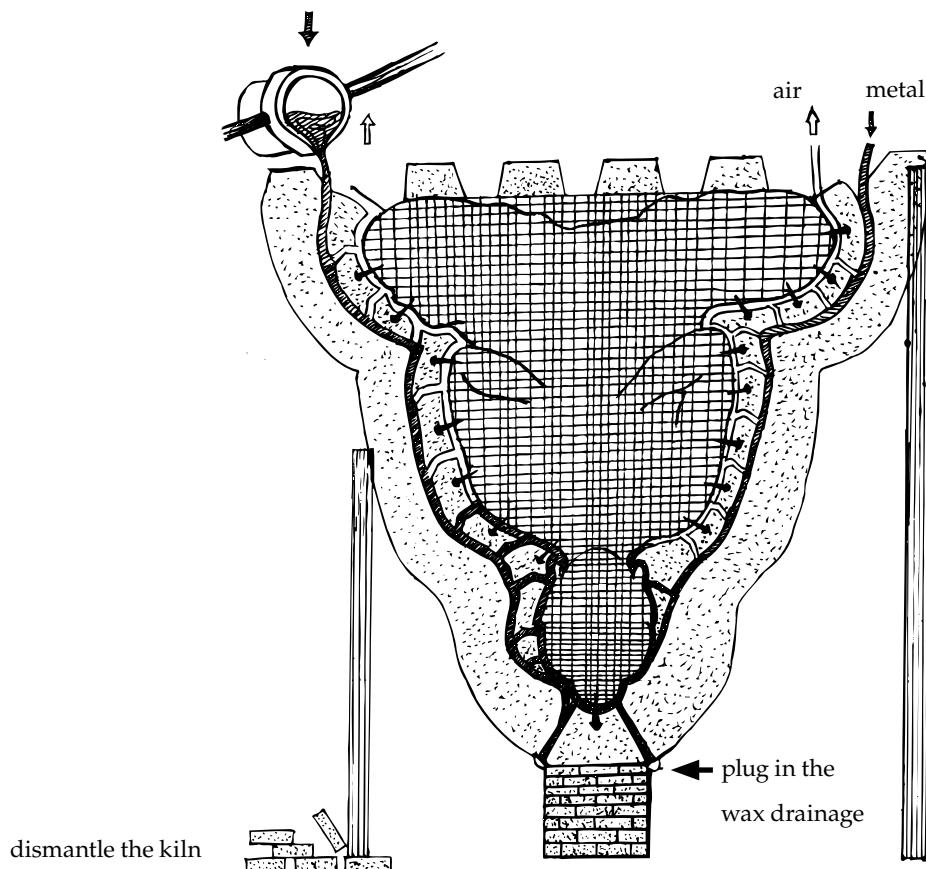
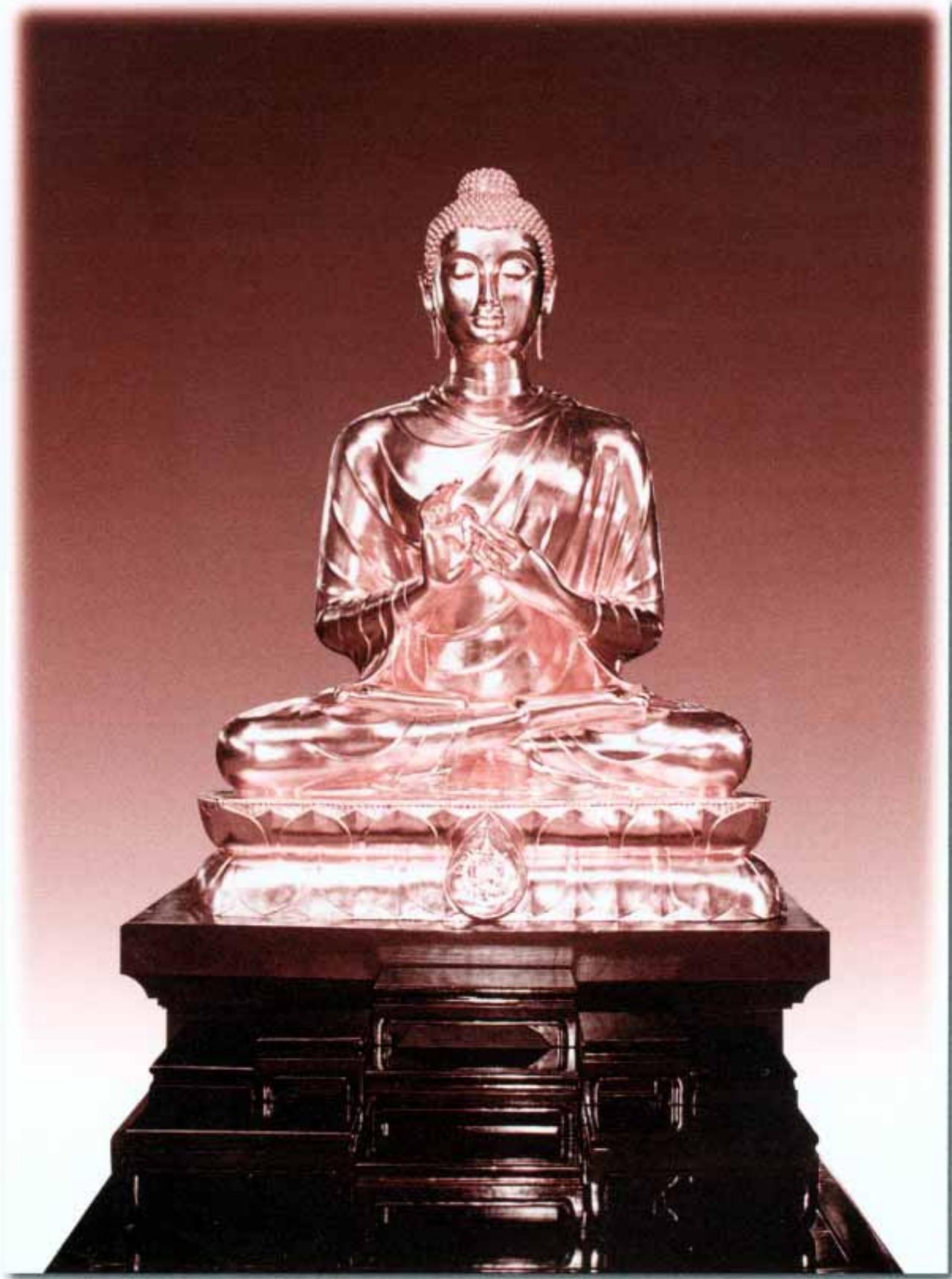


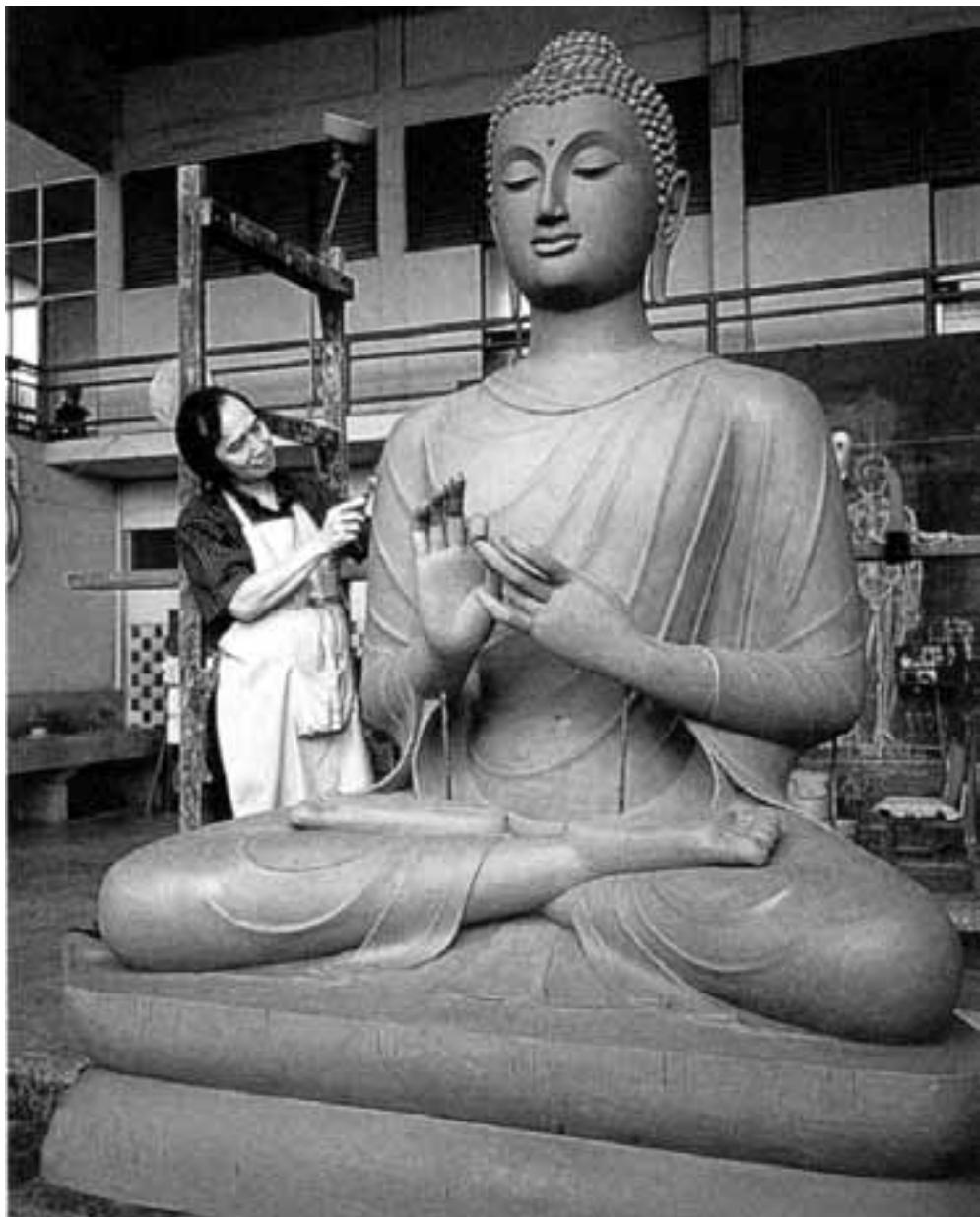
Fig. 7: Casting



พระพุทธธรรมจักรที่หล่อเสร็จแล้วและปิดทองเรียบร้อยแล้ว

Phra Buddha Dhammacakra after being gilded with pure gold leaf
(Size: Height 258 cm, Width 190 cm, Depth 140 cm)

Sculptors



Sculptor, Asst. Professor Vichai Sithiratn sculpturing the
Phra Buddha Dhammacakra

Name : Asst. Professor Vichai Sithiratn

Born : 1947

Education

- 1972 : B.F.A. Sculpture (Hons.), Silpakorn University, Bangkok
: M.F.A. Sculpture, Graduate School, Silpakorn University

Exhibitions

- 1972 : Contemporary Arts Exhibition by Thai Artists, Copenhagen
1974-78 : 22nd, 23rd, 24th, 25th National Art Exhibition, Bangkok



- 1985 : Exhibition of Thai Art, Peking, China
1986 : Contemporary Asean Art Exhibition, Fukuoka, Japan & Seoul, Korea
1987 : World Invitational Open-Air Sculpture Exhibition, Seoul Korea
1993 : "Buddha images", Sculpture and Drawing, Australia
1977-97 : 1st-12th Art Exhibition by the Members of the Faculty of Painting
Sculpture and Graphic Arts, Silpakorn University
1998 : "Thai Vision I", Cal Poly University, USA
2000 : Thai Contemporary Art, Saint Luis, USA
: Thai-Italian Art Space 2000, Silpakorn University Art Gallery, Bangkok
2001 : 'Accordi DiLuce Oriente D'occidente' Museo Nazionale D'arte
Orientale, Roma, Italy

Awards and Honorable

- 1976 : 3rd Prize (Sculpture), Exhibition of Art 1976, Metropolitan Bank,
Bangkok
1977 : 2nd Prize (Sculpture), 24th National Art Exhibition, Bangkok
1978 : 3rd Prize (Sculpture), 25th National Art Exhibition, Bangkok
1990 : *Phra Buddha Suriyothai Kitikuayumongkol*. A Buddha image
sculptured on the occasion of the celebration of the 5th cycle
birthday of Her Majesty Queen Sirikit
: Buddha Seated Under Naga, for Princess Maha Chakri Sirindhorn
Foundation
1991 : Phra Phairi Pinat, A Buddha Image made for the University
Thai Farmers Bank on the occasion of the 5th cycle birthday of
Her Majesty Queen Sirikit
1999 : Buddha Images dedicated to the birthday of His Majesty
the King's parents, as a royal wish of His Majesty
King Bhumibol Adulyadej of Thailand



Name	Mr. Somkuan Oumtrakul
Born	1956
Education	Faculty of Painting, Sculpture and Graphic Arts, Silpakorn University Arts, Silpakorn University
Occupation	Sculptor, Sculpture Division, Fine Arts Department
Experiences	Several statues and monuments in Thailand
Role	An assistant sculptor



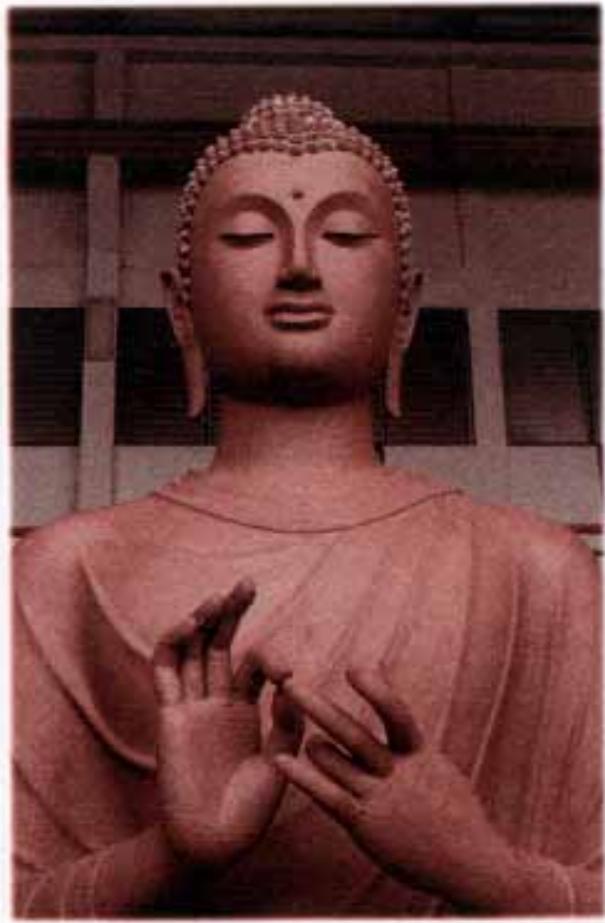


Name	Mr. Pharadorn Choedchoo
Born	1969
Education	Faculty of Painting, Sculpture and Graphic Arts, Silpakorn University
Occupation	Sculptor, Sculpture Division, Fine Arts Department
Role	An assistant sculptor

Name	Mr. Pongphan Chantanamatha
Born	1974
Education	Faculty of Painting, Sculpture and Graphic Arts, Silpakorn University
Occupation	Sculptor, Arts Institute, Fine Arts Department
Experiences	The Blind and Art Project at the School of the Blind, Bangkok The "Horse" Sculpture, Suphunburi Tower Several Wax Sculptures, Suphunburi Museum
Role	An assistant sculptor

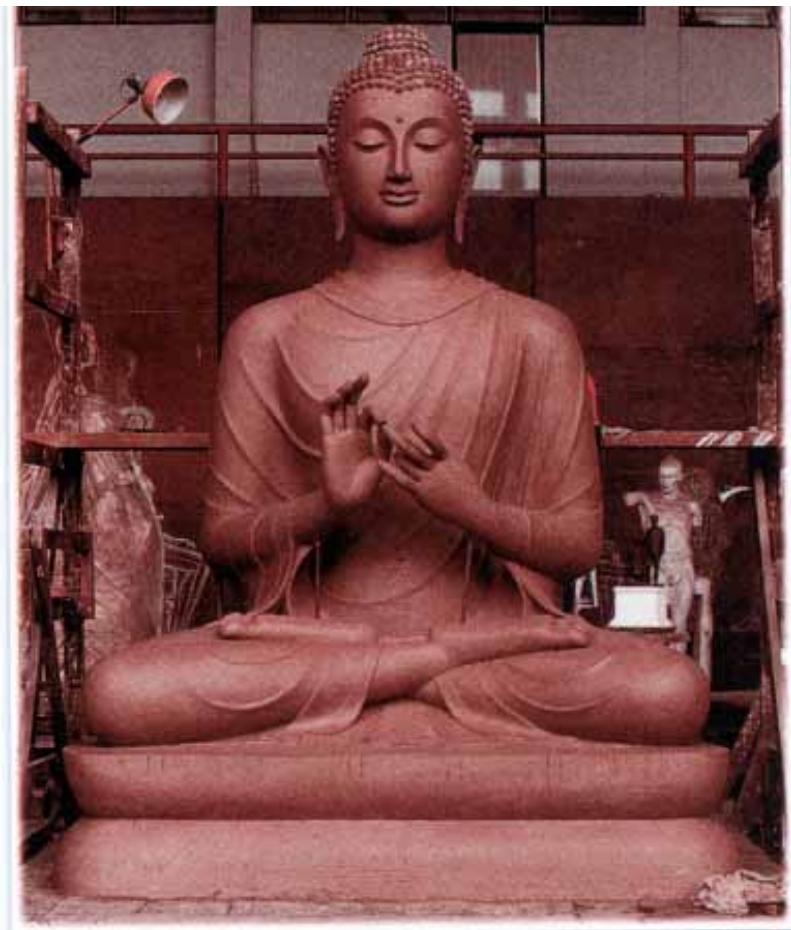
Name	Miss Yukholthorn Charoensuk
Born	1975
Education	Faculty of Painting, Sculpture and Graphic Arts, Silpakorn University
Occupation	Sculptor, Arts Institute Fine Arts Department
Experiences	The joint Thai Japanese Creative Arts Project "The Blind and Arts" Project
Role	An assistant sculptor

Name	Mr. Sarawut Sungprungchote
Born	1972
Education	Faculty of Painting, Sculpture and Graphic Arts, Silpakorn University
Occupation	Independent Sculptor
Experiences	Exhibition of students of the Faculty of Painting, Silpakorn University
Role	An assistant sculptor



ต้นแบบดินเหนียวพระพุทธธรรมจักร

Original Clay mould of Phra Buddha
Dhammacakra



History of the Samatha Trust

Dr. Paul Dennison

In the early 1960s, Nai Boonman Poonyathiro, a former Buddhist monk in Thailand for over 15 years, had come to England where he was attached to the Finance Office of the Royal Thai Embassy. He played an active role in establishing the first Thai Temple in England, at Sheen in London, which many years later moved to Wimbledon — the present-day Buddhapadipa Temple. Hearing of his experience and expert knowledge of Anapanasati meditation, and particularly Samatha meditation, Buddhists in London invited him in 1963 to teach meditation at the Hampstead Buddhist Vihara.

The London class was popular, and later the same year Nai Boonman was invited to start another class in Cambridge for the Cambridge University Buddhist Society. (These samatha classes have continued in an unbroken line in Cambridge right up to the present time — 38 years up to 2001). A number of Nai Boonman's students were powerfully influenced by his teaching as well as gaining experience of related meditation practices from other eminent teachers, particularly Tibetan, in England at that time. Realizing that the Thai tradition introduced by Nai Boonman was particularly suitable for Westerners, these students, together with Nai Boonman, founded the Samatha Trust in 1974. The Samatha Trust is a non-profit-making charitable and educational foundation to foster the teaching and practice of this traditional and originally Thai form of meditation.; anapanasati, samatha-vipassana.

One of Nai Boonman's greatest skills was in training and encouraging his meditation students themselves to begin to teach meditation as they gained enough experience; Lance Cousins and Paul Dennison were the first to teach following Nai Boonman's



return to Thailand. That first generation of teachers in turn taught others, so that at the present time (2001) there are approximately 50 teachers who have all been trained under the auspices of the Samatha Trust. Classes are held in over 20 regional locations around England, including London, Manchester, Cambridge and Oxford, as well as in Wales and California, USA.

A National Meditation Centre

The main aim of the Trust from its beginning was to establish a national meditation centre, and members' donations were slowly collected over the years. First a regional centre was established in Manchester in the 1970s, and then in 1987 a major Appeal was made for funds to buy Greenstreet Farm in Powys, Wales, with over 80 acres of land and woodland. This property was funded entirely from members' donations, including a great deal of work which was needed to improve and convert the buildings to be suitable as a meditation centre. All the work was carried out by members themselves. In 1994–96, the original farm barn was completely rebuilt and developed into a beautiful and spacious Shrine Hall — a large main shrine hall, a smaller shrine room, and a library.

Grand Opening of the Shrine Hall

The new Shrine Hall was formally opened in August 1996. The two days of ceremonies, dhamma talks and blessings were attended by Nai Boonman — his first visit to England since 1974 — and senior representatives of the Sangha from England, Thailand, Sri Lanka, Cambodia and Burma, as well as over 300 Samatha members and friends. These ceremonies included a visit to the Centre by eminent Ceylonese monks bearing Relics of the Buddha, which they were transporting to the USA on a world tour, and these monks performed a night-long chanting ceremony of blessing.

The beautiful surroundings of the Centre are very suitable for



deep and intensive meditation practice, and courses and periods of intensive practice — typically 1–3 weeks in duration — are held during the year, as well as other activities including groups which study abhidhamma, sutta-study groups, and groups which practice chanting. The grounds are extensive and are slowly developing into a nature reserve for birds and other small natural wildlife. Two forest areas provide space for outdoor and walking meditation, and space for a number of meditation huts, as well as the accommodation of the main house. Approximately 300–400 people now practice meditation under the auspices of the Samatha Trust; people from all walks of life — men and women householders, teachers, business-people, doctors, students, and all age groups. Some members have spent periods of time in Buddhist countries, and so far two members have ordained as monks in Thailand for various periods. The Trust and its members also keep close links with various members of the Sangha of different countries

Relics of the Buddha

Early in 2000 a number of relics of the Buddha were received in Thailand from Kusinara, India, to be distributed to temples throughout Thailand, and worldwide. The Samatha Centre had the great honour to receive 9 relics in the ceremonies at Wat Phra Rama 9 which took place from 29 April to 1 May 2000. Paul Dennison, Chairman of the Samatha Trust, accompanied by Nai Boonman, received the relics on behalf of the Trust and carried them back to England to the Samatha Centre.

Phra Buddha Dhammacakra

The project in Thailand to create a Buddha image to be installed at the Samatha Centre has developed steadily with inspired support from Wat Phra Rama 9, from Tan Suvit and other eminent monks, and many lay supporters. The artist commissioned to create the



Image was the eminent sculptor and artist Professor Vichai Sithiratn of Silpakorn University, Bangkok.

The Sangharaja himself suggested the Dhammacakra mudra — the teaching or ‘turning of the wheel of the dhamma’ posture which symbolises the Buddha’s First Sermon — as appropriate to this important and auspicious gift to English Buddhists and the Samatha Centre. The first stage of the casting took place in January 2001, of the wheel to be placed behind the head of the Buddha Image. Nine members of the Samatha organisation travelled to Bangkok to take part in the ceremonies, which Nai Boonman and his family also attended. A few days prior to the casting Dr. Francis Beresford, a long-standing samatha meditator from England, ordained as Phra Francis Buddhabattikko at Wat Phra Rama 9 and was also present at the ceremonies.

Samatha Trust—Thai Relationships

As these events have unfolded, many threads have emerged of connections between English and Thai Buddhists involved in these various projects. The main connection was that established by Nai Boonman’s stay in England from 1963 to 1974, which set this whole train of events into motion, although karmic connections undoubtedly were present before which led the English students to become drawn to Buddhist practice in the first place.

The Cambridge, London and Manchester branches of the Samatha organisation have had strong connections to Thai Buddhist practice over the years, with several members staying in Thailand for varying periods to deepen their meditation practice.

Despite numerous Dhammadic nexus between Buddhists of Thailand and England the mutual relationships have also developed on various other fields including on the personal level. The present Chairman of the Trust married a Thai in 1967 and had business connections with Thailand for many years, as well as ordaining for a



period as Phra Paul Thanissaro in 1992. In this way, the nexus which were already exist further strengthen and as a kammic result new nexus are further introduced.

The current trustees of the Samatha Trust

Nai Boonman Poonyathiro	Founder member
Dr. Paul Dennison <i>(Chairman)</i>	Founder member, Former University Lecturer in Radio Astronomy and currently a psychotherapist
Lance Cousins <i>(Former Joint-Chairman)</i>	Founder member, Former University Senior Lecturer in Buddhism and Abhidhamma Studies
David Hall (<i>Secretary</i>)	Psychotherapist
Chris Gilchrist	Founder member, Financial consultant
Charles Shaw	Founder member, University administrator
Usha McNab	Mathematics teacher
Pat Warren	Sculptor



Nai Boonman Poonyathiro, founder member of Samatha Trust clipping the hair of Dr. Francis Beresford, a preliminary rite of entering a monkhood at Wat Phra Rama 9, Bangkok, Thailand.



Chanting for
the Phra Buddha Dhammacakra

Principal Buddha-shrine of the Samatha Centre
Wales, United Kingdom

On the auspicious occasion of
the Placement and Inauguration Ceremony

Thursday, 23rd June 2001



Pubbabhāganamakāra

(The Preliminary Passage for Revering)

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to the Blessed One, the Worthy One,
the Fully Enlightened One.

Saranāgamanapāṭha

(Passage on the Three Refuges)

Buddham saraṇam gacchāmi.

Dhammam saraṇam gacchāmi.

Saṅgham saraṇam gacchāmi.

**Dutiyampi buddham saraṇam
gacchāmi.**

**Dutiyampi dhammam saraṇam
gacchāmi.**

**Dutiyampi saṅgham saraṇam
gacchāmi.**

**Tatiyampi buddham saraṇam
gacchāmi.**

**Tatiyampi dhammam saraṇam
gacchāmi.**

**Tatiyampi saṅgham saraṇam
gacchāmi.**

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Sangha I go for refuge.

For the second time to the
Buddha I go for refuge.

For the second time to the
Dhamma I go for refuge.

For the second time to the
Sangha I go for refuge.

For the third time to the Buddha
I go for refuge.

For the third time to the
Dhamma I go for refuge.

For the third time to the Sangha
I go for refuge.

Saccakiriyāgāthā

(Verses on the Asseverations of Truth)

Natthi me saraṇam aññam,

Buddho me saraṇam varam.

Etena saccavajjena,

Sotthi te hotu sabbadā.

For me there is no other refuge,

The Buddha truly is my refuge;

By the speaking of this truth

Ever may you be in safety.



**Natthi me saraṇam aññam,
Dhammo me saraṇam varam.
Etena saccavajjena,
Sotthi te hotu sabbadā.**

**Natthi me saraṇam aññam,
Sangho me saraṇam varam.
Etena saccavajjena,
Sotthi te hotu sabbadā.**

For me there is no other refuge,
The Dhamma truly is my refuge;
By the speaking of this truth
Ever may you be in safety.
For me there is no other refuge,
The Sangha truly is my refuge;
By the speaking of this truth
Ever may you be in safety.

Mahākāruṇikonāthotiādigāthā

(Verses on the Lord of Compassion)

**Mahākāruṇiko nātho,
Atthāya sabbapāṇinam.
Pūretvā pārami sabbā,
Patto sambodhimuttamam.**

The Lord greatly compassionate
for the benefit of all living beings,
having fulfilled all the Perfections
attained by himself the highest
Bodhi;

By the speaking of this truth,
may all obstacles cease to be.

The Lord greatly compassionate
for the welfare of all living beings,
having fulfilled all the Perfections
attained by himself the highest
Bodhi;

By the speaking of this truth,
may all obstacles cease to be.

The Lord greatly compassionate
for the happiness of all living beings,
having fulfilled all the Perfections
attained by himself the highest
Bodhi;

By the speaking of this truth,
may all obstacles cease to be.

**Etena saccavajjena,
Mā hontu sabbupaddavā.
Mahākāruṇiko nātho,
Hitāya sabbapāṇinam.
Pūretvā pāramī sabbā,
Patto sambodhimuttamam.**

**Etena saccavajjena,
Mā hontu sabbupaddavā.**



Dhammacakkappavattanasuttam

(Discourse on Setting the Wheel of Dhamma in Motion)

**Evam me sutam. Ekam samayam
bhagavā, bārāṇasiyam viharati,
isipatane migadāye. Tatra kho
bhagavā pañcavaggiye bhikkhu
āmantesi.**

**Dveme bhikkhave antā
pabbajjitenā na sevitabbā, yo
cāyam kāmesu kāmasukha-
llikānuyogo, hīno gammo
pothujjaniko anariyo
anatthasañhito, yo cāyam
attakilamathānuyogo, dukkho
anariyo anatthasañhito. Ete te
bhikkhave ubho ante anupag-
amma, majjhimā paṭipadā
tathāgatena abhisambuddhā,
cakkhukaraṇī nānakaraṇī
upasamāya abhiññāya sambod-
hāya nibbānāya saṃvattati.**

**Katamā ca sā bhikkhave
majjhimā paṭipadā tathāgatena
abhisambuddhā, cakkhuka-
raṇī nānakaraṇī upasamāya
abhiññāya sambodhāya
nibbānāya saṃvattati, ayameva
ariyo aṭṭhaṅgiko maggo.**

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

“There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the Tathagata — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“And what is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right



**Seyyathīdaṁ. Sammādiṭṭhi
sammāsaṅkappo, sammāvācā
sammākammanto sammā-ājīvo,
sammāvāyāmo sammāsati
sammāsamādhi. Ayam kho sā
bhikkhave majjhimāpaṭipadā
tathāgatena abhisambuddhā,
cakkhukaraṇī nānakaraṇī
upasamāya abhiññāya sambod-
hāya nibbānāya samvattati.**

**Idam kho pana bhikkhave
dukkham ariyasaccam. Jātipi
dukkhā jarāpi dukkhā
maraṇampi dukkham, soka-
paridevadukkhadomanas-
supāyāsāpi dukkhā, appi-
yehi sampayogo dukkho
piyehi vippayogo dukkho
yampiccham na labhati
tampi dukkham, saṅkhit-
tena pañcupādānakkhandhā
dukkhā.**

**Idam kho pana bhikkhave
dukkhasamudayo ariyasaccam.
Yāyam taṇhā ponobbhavikā
nandirāgasahagatā tatra tatrā-
bhinandinī. Seyyathīdaṁ.
Kāmataṇhā bhavataṇhā vibha-
vataṇhā.**

resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five aggregates of clinging / sustenance are stressful.

“And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for nonbecoming.



Idam kho pana bhikkhave dukkhanirodho ariyasaccam. Yo tassāyeva tañhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

“And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

Idam kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam, ayameva ariyo aṭṭhaṅgiko maggo. Seyyathidam. Sammādiṭṭhi sammāsaṅkappo, sammāvācā sammākammanto sammā-ājīvo, sammāvāyāmo sammāsati sammāsamādhi.

“And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idam dukkham ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkham ariyasaccam pariññeyyanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkham ariyasaccam pariññatanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

“Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of stress’... ‘This noble truth of stress is to be comprehended’... ‘This noble truth of stress has been comprehended.’



Idam dukkhasamudayo ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhasamudayo ariyasaccam pahātabanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhasamudayo ariyasaccam pahīnanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Idam dukkhanirodho ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhanirodho ariyasaccam sacchikātabbanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhanirodho ariyasaccam sacchikātanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of the origination of stress’... ‘This noble truth of the origination of stress is to be abandoned’... ‘This noble truth of the origination of stress has been abandoned.’

“Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of the cessation of stress’... ‘This noble truth of the cessation of stress is to be directly experienced’... ‘This noble truth of the cessation of stress has been directly experienced.’



Idam dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi nāñam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabbanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi nāñam udapādi paññā udapādi vijjā udapādi āloko udapādi. Tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitanti me bhikkhave, pubbe ananussutesu dhammesu, cakkhum udapādi nāñam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Yāvakīvañca me bhikkhave imesu catūsu ariyasaccesu, evantiparivatṭam dvādasākāram yathābhū tam nāñadasaṇam na suvisuddham ahosi. Neva tāvāhañ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrahmaṇiyā pajāya sadevamanussāya, anuttaram sammāsambodhim abhisambuddho paccaññāsim. Yato ca kho me bhikkhave imesu catūsu ariyasaccesu, evantiparivatṭam dvādasākāram yathābhūtam nāñadassanam suvisuddham ahosi. Athāhañ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrahmaṇiyā pajāya

“Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ‘This is the noble truth of the way of practice leading to the cessation of stress’... ‘This noble truth of the way of practice leading to the cessation of stress is to be developed’... ‘This noble truth of the way of practice leading to the cessation of stress has been developed.’

“And, monks, as long as this knowledge & vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was not pure, I did not claim to have directly awakened to the right self-awareness unexcelled in the cosmos with its deities, Maras, & Brahma, with its contemplatives & priests, its royalty & commonfolk. But as soon as this knowledge



**sadeva-manussāya, anuttaram
sammāsambodhim abhisam-
buddho paccaññāsim, nāṇañca
pana me dassanam udapādi,
akuppā me vimutti, ayamantimā
jāti, natthidāni punabbhavoti,
idamavoca bhagavā. Attamanā
pañcavaggiyā bhikkhu bhaga-
vato bhāsitam abhinandum.
Imasmiñca pana veyyākaran-
asmim bhaññamāne, āyasmato
konḍaññassa virajam vītamalam
dhamma-cakkhum udapādi,
yañkiñci samudayadhammam
sabbantam nirodhadhammantī.**

**Pavattite ca bhagavatā dham-
macakke, bhummā devā sadda-
manussāvesum, etambhaga-
vatā bārāṇasiyam isipatane
migadāye anuttaram dham-
macakkam pavattitam, appaṭi-
vattiyam samanena vā brahma-
nena vā devena vā mārena vā
brahmunā vā kenaci vā lokas-
minti. Bhummānam devānam
saddam sutvā, cātummahārājikā
devā saddamanussāvesum.
Cātummahārājikānam devānam
saddam sutvā, tāvatiṁsā
devā saddamanussāvesum.
Tāvatiṁsānam devānam**

& vision of mine — with its three rounds & twelve permutations concerning these four noble truths as they actually are present — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahma, with its contemplatives & priests, its royalty & commonfolk. Knowledge & vision arose in me: “Unprovoked is my release. This is the last birth. There is now no further becoming.” That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Konḍañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth deities cried out: “At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara or God or anyone in the



**saddam sutvā, yāms devā saddamanussāvesum. Yāmānam
devānam saddam sutvā, tusitā
devā saddamanussāvesum.**
**Tusitānam devānam saddam
sutvā, nimmānaratī devā
saddamanussāvesum. Nimmā-
naratīnam devānam saddam
sutvā, paranimmitavasavattī
devā saddamanussāvesum.**
**Paranimmitavasavattīnam
devānam saddam sutvā, brahma-
kāyikā devā saddamanussāvesum.**
**Etambhagavatā bārāṇasiyam isipa-
tane migadāye anuttaram dhamma-
cakkam pavattitam, appaṭivatti-
yam samanena vā brāhmaṇena vā
devena vā mārena vā brahmunā
vā kenaci vā lokasminti. Itiha tena
khaṇena tena muhuttena, yāva
brahmalokā saddo abhuggacchi.
**Ayañca dasasahassī lokadhātu,
saṅkampi sampakampi sampave-
dhi. Appamāṇo ca olāro obhāso
loke pāturahosi. Atikkammeva
devānam devānubhāvam.**
**Athakho bhagavā udānam udā-
nesi, aññāsi vata bho koṇḍañño,
aññāsi vata bho koṇḍaññoti.
**Itihidam āyasmato koṇḍaññassa,
aññākoṇḍaññotveva nāmam,
ahosīti.******

cosmos.” On hearing the earth deities’ cry, the deities of the Four Kings’ Heaven took up the cry... the deities of the Thirty-three... the Yama deities... the Tusita deities... the Nimmanarati deities... the Paranimmita vasavatti deities... the deities of Brahma’s retinue took up the cry. “At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative, deity, Mara, or God or anyone at all in the cosmos.”

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

Then the Blessed One exclaimed: “So you really know, Koṇḍañña” So you really know? And that is how Ven. Koṇḍañña acquired the name Aññā-Koṇḍañña — Koṇḍañña who knows.



Anussaraṇapāṭha

(Passage on the Recollections)

**Itipi so bhagavā araham
sammāsambuddho
vijjācaranāsampanno
sugato lokavidū anuttaro
purisadammasārathi
satthā devamanussānam
buddho bhagavāti.
Svākkhāto bhagavatā
dhammo sandīṭhiko
akāliko ehipassiko
opanayiko paccattam
veditabbo viññūhīti.
Supaṭipanno bhagavato
sāvakasaṅgho
ujupaṭipanno bhagavato
sāvakasaṅgho
ñāyapaṭipanno
bhagavato sāvakasaṅgho
sāmīciptaṭipanno
bhagavato sāvakasaṅgho
yadidaṁ cattāri
purisayugāni aṭṭha
purisa- puggalā esa
bhagavato sāvakasaṅgho
āhuneyyo pāhuneyyo
dakkhineyyo
añjalikaraṇīyo anuttaram
puññakkhettam lokassāti.**

Such indeed is the Blessed One, exalted, omniscient, endowed with knowledge and virtue. Gone beyond, knower of the worlds, A guide incomparable for the training of individuals. Teacher of gods and men, Enlightened and Holy. Well-expounded is the Dhamma by the Blessed One, to be self-realised; to be but approached to be seen; capable of being entered upon; to be attained by the wise, each by himself. Of good conduct is the Order of the Disciples of the Blessed One. Of upright conduct is the Order of the Disciples of the Blessed One. Of wise conduct is the Order of the Disciples of the Blessed One. Of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One, namely, these Four Pairs of Persons, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merits to the World.



Buddhajayamaṅgalagāthā

(The Verses on the Buddha's Wholesome Victories)

Bāhum sahassamabhinimmita-
sāvudhantam,
Grīmekhalam
Uditaghorasasenamāram,
Dānādidhammadvidhinā jitavā
munindo,
Tantejasā bhavatu te jayamaṅgalāni.

Creating a thousand hands armed with weapons, Mara was seated on the trumpeting, ferocious elephant Girimekhala. Him, together with his army, did the Lord of Sages subdue by means of generosity and other virtues. By the grace of this, may joyous victory be yours.

Mārātirekamabhiyujjhitasabarattim,
Ghorampanālavakamakkhamā-
thaddhayakkham,
Khantīsudantavidhinā jitavā
munindo,
Tantejasā bhavatu te jayamaṅgalāni.

More violent than Mara was the obstinate demon Alavaka, who battled with the Buddha throughout the night. Him, did the Lord of Sages subdue by means of His patience and self-control. By the grace of this, may joyous victory be yours.

Nālāgirim gajavaram atimatta-
bhutam,
Dāvaggicakkamasanīva sudāru-
ṇantam,
Mettambusekavidhinā jitavā
munindo,
Tantejasā bhavatu te jayamaṅgalāni.

Nalagiri, the king elephant, highly intoxicated, was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the waters of loving-kindness, the ferocious beast, did the Lord of Sages subdue. By the grace of this, may joyous victory be yours.

Ukkhittakhaggamatihatthasudāru-
ṇantam,
Dhāvantyojanapathāṅgulimāla-
vantam,
Iddhībhisaṅkhatamano jitavā
munindo,
Tantejasā bhavatu te jayamaṅgalāni.

With lifted sword, for a distance of three leagues did wicked Angulimala run. Him, did the Lord of Sages subdue by His psychic powers. By the grace of this, may joyous victory be yours.



**Katvāṇa kaṭṭhamudaram iva
gabbhinīyā,
Ciñcāya dutthavacanam
janakāyamajjhe,
Santena somavidhinā jitavā
munindo,
Tantejasā bhavatu te jayamaṅgalāni.**

**Saccam vihāya matisaccaka-
vādaketum,
Vādābhiropitamanam atiandha-
bhūtam,
Paññāpadīpajalito jitavā munindo,
Tantejasā bhavatu te jayamaṅgalāni.**

**Nandopanandabhujaṇam vibudham
mahiddhim,
Puttena therabhujagena
damāpayanto,
Iddhūpadesavidhinā jitavā munindo,
Tantejasā bhavatu te jayamaṅgalāni.**

**Duggāhadiṭṭhibhujaṇena
sudaṭṭhahaṭṭham,
Brahmam visuddhijutimiddhi-
bakābhidhānam,
Nānāgadena vidhinā jitavā munindo,
Tantejasā bhavatu te jayamaṅgalāni.**

**Etāpi buddhajayamaṅgalā-
atṭhagāthā,
Yo vācano dinadine sarate matandī,
Hitvānanekavividhāni cupaddavāni,
Mokkham sukham adhigameyya
naro sapañño.**

Her belly bound with faggots, to simulate the bigness of pregnancy, Cinca, with harsh words made foul accusation in the midst of an assemblage. Her did the Lord of Sages subdue by His serene and graceful bearing. By the grace of this, may joyous victory be yours.

Haughty Saccaka, who ignored truth, was like a banner of controversy; and his vision was blinded by his own disputations. Lighting the lamp of wisdom, him, did the Lord of Sages subdue. By the grace of this, may joyous victory be yours.

The wise and powerful serpent Nandopananda, did the noble Sage subdue by psychic powers through His disciple son — Thera Moggallana. By the grace of this, may joyous victory be yours.

The pure, radiant, majestic Brahma Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His Medicine of wisdom, By the grace of this, may joyous victory be yours.

The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.



Jayaparitta

(The Victory Protection)

**Mahākāruniko nātho
Hitāya sabbapāṇinam,
Pūretvā pāramī sabbā
Patto sambodhimuttamam,**

**Etena saccavajjena
Hotu te jayamaṅgalam.
Jayanto bodhiyā mūle
Sakyānam nandivaḍḍhano,**

**Evam tvam vijayo hohi
Jayassu jayamaṅgale,
Aparājitapallaṅke
Sīse paṭhavipokkhare,
Abhiseke sabbabuddhānam**

**Aggappatto pamodati.
Sunakkhattam sumaṅgalam
Supabhātam suhuṭṭhitam,
Sukhaṇo sumuhutto ca**

Suyiṭṭham brahmacārisu.

**Padakkhiṇam kāyakammam
Vācākammam padakkhiṇam,
Padakkhiṇam manokammam
Paṇidhī te padakkhiṇā,
Padakkhiṇāni katvāna**

Labhantatthe padakkhiṇe.

The Lord greatly compassionate for the welfare of all living beings, having fulfilled all Perfections, attained by himself the highest Boddhi;

by the speaking of this truth, may you be blessed with victory. Victorious at the Bodhi-tree's root He who increased delight for the Sakyas, thus may victory be yours, may you win the blessing of victory. In the undefeated posture upon the exalted holy place having the consecration of all the Buddhas

he rejoices in the best attainment
Lucky stars, lucky blessing a lucky dawn, a lucky sacrifice a lucky instant, a lucky moment
(when)

well-given (are things) to brahmacaris,

(when) bodily kamma is righteous, and righteous is verbal kamma, (when) mental kamma is righteous, righteous are their aspirations. These righteousnesses having been done one gains the goal by righteousness.



Sumanagalaṅgāthā

(Verses of Excellent Blessing)

Bhavatu sabbamaṅgalam
Rakkhantu sabbadevatā,

May all good blessings be,
may all the devas (deities) guard you
well,

Sabbabuddhānubhāvena
Sadā sotthī bhavantu te.

by the power of all the Buddhas, may
you be safe continuously.

Bhavatu sabbamaṅgalam
Rakkhantu sabbadevatā,

May all good blessings be,
may all the devas (deities) guard you
well,

Sabbadhammānubhāvena
Sadā sotthī bhavantu te.

by the power of all the Dhammas,
may you be safe continuously.

Bhavatu sabbamaṅgalam
Rakkhantu sabbadevatā,

May all good blessings be,
may all the devas (deities) guard you
well,

Sabbasaṅghānubhāvena
Sadā sotthī bhavantu te.

by the power of all the Sanghas, may
you be safe continuously.





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for the Placement as the principal Buddha-shrine
at the Samatha Centre,
Wales, United Kingdom

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Samatha Centre



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A Buddhist activity at the main shrine hall of the Samatha Centre