DHAMMA : JATI



Dhamma and Nature : Lessons for Prosperous Living and Sustainable Development


สดุดี
๒๕๖๖
พระชนมายุ ๙ รอบ ๒๖ มิถุนายน ทุทธศักราช



ที่ สสร. ๐๗๐๖ / ๒๕๖๖



สำนักงานเลขานุการสมเด็จพระสังฆราช
วัดราชบพิธสถิตมหาสีมาราม
กรุงเทพมหานคร ๑๐๒๐๐

๗ ตุลาคม ๒๕๖๖

เรื่อง ขอประทานพระกรุณา

เจริญพร ปลัดสำนักนายกรัฐมนตรี

อ้างถึง หนังสือสำนักงานปลัดสำนักนายกรัฐมนตรี ที่ นร. ๐๑๐๙ / ๖๖๔๖ ลงวันที่ ๘ กันยายน ๒๕๖๖

ตามหนังสือที่อ้างถึง ขอประทานกราบทูลเจ้าพระคุณ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก ว่า ขอประทานพระอนุญาตเชิญพระรูปไปจัดพิมพ์ลงในหนังสือ “ธรรม : ชาติ” ซึ่งจัดพิมพ์เป็นภาษาไทยและหนังสือ “Dhamma : Jati” ซึ่งจัดพิมพ์เป็นภาษาอังกฤษ ความทราบแล้ว นั้น

โปรดประทานตามที่ขอรับพระกรุณา ทั้งนี้ ให้ประสานรายละเอียดกับพระเทพวัชรเมธี ผู้ช่วยเลขานุการสมเด็จพระสังฆราชได้โดยตรง

เจริญพรมาเพื่อทราบ

ขอเจริญพร

(สมเด็จพระมหาวีรวงศ์)
เลขานุการสมเด็จพระสังฆราช



ที่ นร ๐๑๐๙/๒๓๙๘

สำนักงานปลัดสำนักนายกรัฐมนตรี
ทำเนียบรัฐบาล กทม. ๑๐๓๐๐

๒๙ มีนาคม ๒๕๖๖

เรื่อง การจัดพิมพ์หนังสือเนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก

นมัสการ พระเทพวัชรเมธี
อธิการบดีมหาวิทยาลัยมหามกุฏราชวิทยาลัย

เนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก สำนักงานปลัดสำนักนายกรัฐมนตรีกำหนดดำเนินการจัดพิมพ์หนังสือเนื่องในโอกาสสำคัญดังกล่าว โดยได้พิจารณาเลือกหนังสือคืนธรรมชาติสู่ธรรม Green Buddhism for Sustainable Development ซึ่ง พระเทพวัชรเมธี (สมคิด จินฺตามโย) เรียบเรียงถวายเป็นอาจาริยบูชา และมหาวิทยาลัยมหามกุฏราชวิทยาลัย จัดพิมพ์ถวายปฏิการะสนองพระคุณ สมเด็จพระอริยวงศาคตญาณ (อมฺพรมหาเถร) สมเด็จพระสังฆราช สกลมหาสังฆปริณายก เนื่องในมงคลสมัยที่ทรงเจริญพระชนมายุ ๙๕ พรรษา ๒๖ มิถุนายน พุทธศักราช ๒๕๖๕ โดยพิจารณาเห็นว่า หนังสือดังกล่าว มีเนื้อหาเกี่ยวกับการอนุรักษ์ทรัพยากรธรรมชาติและการพัฒนาอย่างยั่งยืน การพัฒนาจิตใจจนเกิดผลสัมฤทธิ์อย่างเป็นรูปธรรม สามารถนำไปขยายผลเพื่อต่อยอดให้เกิดสังคมวิถีพุทธและสร้างความสามัคคีของคนในชาติ ในโอกาสสำคัญอันเป็นมหามงคลยิ่งนี้ต่อไป

สำนักงานปลัดสำนักนายกรัฐมนตรีพิจารณาแล้วเห็นว่า เพื่อเป็นการขยายผลและเป็นการเผยแพร่เนื้อหาในหนังสือดังกล่าวอย่างกว้างขวาง จึงขออนุญาตนำหนังสือคืนธรรมชาติสู่ธรรม ฯ ไปเรียบเรียงและจัดพิมพ์ขึ้นใหม่ให้มีเนื้อหาที่อ่านง่าย มีขนาดและรูปแบบที่เหมาะสม เพื่อทูลถวายสมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก เนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ ๒๖ มิถุนายน ๒๕๖๖ และขออาราธนาพระเดชพระคุณ พระเทพวัชรเมธี เป็นที่ปรึกษาในการดำเนินการจัดพิมพ์หนังสือดังกล่าว ทั้งนี้ มอบหมายให้นายอนพัทย์ สุขเสียงศรี นักวิเคราะห์นโยบายและแผนชำนาญการพิเศษ หมายเลขโทรศัพท์ ๐๘ ๑๔๓๑ ๑๒๙๔ เป็นผู้ประสานงาน

จึงนมัสการมาเพื่อโปรดพิจารณา

ขอนมัสการด้วยความเคารพอย่างสูง

(นางสาวอรนุช ศรีนนท์)
รองปลัดสำนักนายกรัฐมนตรี ปฏิบัติราชการแทน
ปลัดสำนักนายกรัฐมนตรี

สำนักงานเสริมสร้างเอกลักษณ์ของชาติ
โทร. ๐ ๒๒๘๓ ๔๗๑๙ โทรสาร ๐ ๒๒๘๓ ๔๗๕๑
ไปรษณีย์อิเล็กทรอนิกส์ saraban@opm.go.th

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เลขรับ ๕๒๔๐
วันที่ ๓๑ มี.ค. ๒๕๖๖
เวลา ๑๖:๐๙

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ที่ อว ๗๙๐๑/๐๒๘๒

๓๑ มีนาคม ๒๕๖๖

เรื่อง การจัดพิมพ์หนังสือ “คืนธรรมชาติสู่ธรรม” ในรูปแบบใหม่

เจริญพร ปลัดสำนักนายกรัฐมนตรี

อ้างถึง หนังสือสำนักงานปลัดสำนักนายกรัฐมนตรี ที่ นร ๐๑๐๙/๒๓๙๘ ลงวันที่ ๒๙ มีนาคม ๒๕๖๖

ตามหนังสือที่อ้างถึง สำนักงานปลัดสำนักนายกรัฐมนตรี ขออนุญาตนำหนังสือคืนธรรมชาติสู่ธรรม (Green Buddhism for Sustainable Development) ไปเรียบเรียงและจัดพิมพ์ขึ้นใหม่ เพื่อทูลถวายสมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก เนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ ๒๖ มิถุนายน ๒๕๖๖ และขอเชิญพระเทพวัชรเมธี เป็นที่ปรึกษาในการดำเนินการจัดพิมพ์หนังสือดังกล่าว ความโดยละเอียดแจ้งแล้ว นั้น

มหาวิทยาลัยมหามกุฏราชวิทยาลัยพิจารณาแล้วอนุญาตตามที่ขอ และยินดีเป็นที่ปรึกษาในการจัดพิมพ์หนังสือคืนธรรมชาติสู่ธรรมฯ

จึงเจริญพรมาเพื่อทราบ และขออนุโมทนาในกุศลเจตนามา ณ โอกาสนี้

ขอเจริญพร

(พระเทพวัชรเมธี, ผศ.ดร.)
อธิการบดี
มหาวิทยาลัยมหามกุฏราชวิทยาลัย

สำนักงานอธิการบดี
โทร. ๐๒ ๔๔๔ ๖๐๐๐ ต่อ ๑๐๑๑



ที่ นร ๐๑๐๙/๖๖๔๖

สำนักงานปลัดสำนักนายกรัฐมนตรี
ทำเนียบรัฐบาล กทม. ๑๐๓๐๐

๘ กันยายน ๒๕๖๖

เรื่อง โครงการจัดพิมพ์หนังสือเนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก ๒๖ มิถุนายน ๒๕๖๖

นมัสการ สมเด็จพระมหาวีรวงศ์
เลขานุการสมเด็จพระสังฆราช

ด้วยสมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก ทรงเจริญพระชนมายุ ๘ รอบ ๙๖ พรรษา ในวันที่ ๒๖ มิถุนายน ๒๕๖๖ สำนักงานปลัดสำนักนายกรัฐมนตรี ได้ดำเนินการจัดพิมพ์หนังสือเนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก ๒๖ มิถุนายน ๒๕๖๖ มีวัตถุประสงค์เพื่อเป็นการฉลองพระเดชพระคุณที่ทรงมีต่อพระบวรพุทธศาสนา คณะสงฆ์ ประเทศชาติและประชาชน ให้สมพระเกียรติ และเป็นการเผยแพร่หลักธรรมคำสอนของพระพุทธศาสนา กำหนดจัดพิมพ์ จำนวน ๑๐,๐๐๐ เล่ม แบ่งเป็นฉบับภาษาไทย จำนวน ๖,๐๐๐ เล่ม และฉบับภาษาอังกฤษ จำนวน ๔,๐๐๐ เล่ม และจัดทำเป็น E – Book บรรจุลงใน Thumb drive สำหรับเผยแพร่ลงในสื่อออนไลน์ มีวัตถุประสงค์เพื่อเป็นการฉลองพระเดชพระคุณที่ทรงมีต่อพระบวรพุทธศาสนา คณะสงฆ์ ประเทศชาติ และประชาชนให้สมพระเกียรติ และเป็นการเผยแพร่หลักธรรมคำสอนของพระพุทธศาสนา โดยในการจัดพิมพ์หนังสือดังกล่าว เป็นการนำต้นฉบับหนังสือคืนธรรมชาติสู่ธรรม Green Buddhism for Sustainable Development ซึ่งประพันธ์โดย พระเทพวัชรเมธี อธิการบดีมหาวิทยาลัยมหามกุฏราชวิทยาลัย มาจัดพิมพ์ใหม่ในลักษณะของการเรียบเรียง และจัดทำรูปแบบให้มีขนาดเหมาะสม มีเนื้อหาที่อ่านง่าย ซึ่งเมื่อจัดพิมพ์เสร็จแล้ว จะได้ถวายแด่สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก รวมทั้งมอบให้แก่นายกรัฐมนตรี คณะรัฐมนตรี หัวหน้าส่วนราชการและหน่วยงานของรัฐ ผู้บริหารระดับสูงภาคเอกชนและสถาบันการศึกษาต่อไป

ในการนี้ เพื่อให้การจัดพิมพ์หนังสือเนื่องในโอกาสฉลองพระชนมายุ ๘ รอบ สมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก ๒๖ มิถุนายน ๒๕๖๖ เป็นไปด้วยความเรียบร้อยและบรรลุตามวัตถุประสงค์ สำนักงานปลัดสำนักนายกรัฐมนตรีจึงขอประทานพระอนุญาตเชิญพระรูปและข้อมูลพระกรณียกิจสมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก

ไปพิมพ์ลง ...

ไปพิมพ์ลงในหนังสือดังกล่าวข้างต้น ทั้งนี้ สำนักงานปลัดสำนักนายกรัฐมนตรีขอเชิญคำปรารภของสมเด็จพระมหาวีรวงศ์ เลขานุการสมเด็จพระสังฆราช และคำนิยมของพระเทพวัชรเมธี ในฐานะผู้ประพันธ์หนังสือคืนธรรมชาติสู่ธรรมฯ ไปพิมพ์ลงในหนังสือที่จะจัดพิมพ์ขึ้นใหม่นี้ด้วย

จึงนมัสการมาเพื่อโปรดนำความกราบทูลสมเด็จพระอริยวงศาคตญาณ สมเด็จพระสังฆราช สกลมหาสังฆปริณายก เพื่อทรงมีพระวินิจฉัย การจะควรมิควรประการใดสุดแต่จะทรงโปรด

ขอนมัสการด้วยความเคารพอย่างยิ่ง

(นายธีระพงษ์ วงศ์ศิวะวิลาส)
ปลัดสำนักนายกรัฐมนตรี

สำนักงานเสริมสร้างเอกลักษณ์ของชาติ
โทร. ๐ ๒๒๘๓ ๔๗๑๙
โทรสาร ๐ ๒๒๘๓ ๔๗๕๑ - ๒
ไปรษณีย์อิเล็กทรอนิกส์ saraban@opm.go.th

On Blissful Harmony

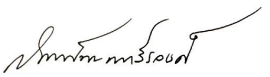
This year marked a significant and auspicious milestone in the distinguished life of His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand, with the observance of his 8th cycle birthday anniversary, corresponding to 96 extraordinary years. In celebration, the government formed a committee to organize festivities on June 26, 2023 (B.E. 2566), incorporating a series of meritorious activities to honor His Holiness and to contribute to the Buddhist community and the nation broadly. This noble undertaking is deserving of widespread acclaim.

In conjunction with these meritorious activities, the Office of the Permanent Secretary, Office of the Prime Minister, has facilitated the publication of a work titled "Dhamma : Nature." This book, an enhanced revision of "Green Buddhism for Sustainable Development" originally composed by Phra Devavajramedhi (Cintamayo) and released by Mahamakut Buddhist University on His Holiness' 95th birthday anniversary, aims to broaden the reach of Buddhist teachings and make them accessible for study and practice by the wider community, thereby conferring substantial benefits upon Thai society and promoting worldwide harmony and sustainability.

It is essential to acknowledge His Holiness the Supreme Patriarch's unwavering commitment to numerous religious obligations. A particularly notable yet underdiscussed aspect of his work, as showcased in "Dhamma : Nature," is his dedication to integrating temple environments with nature, thus safeguarding green areas vital for the sustenance and enrichment of life. Adhering to ancient monastic traditions, His Holiness has exhibited a preference for practicing Dhamma alongside forest monks. His policies aim to align

monastic residences with their natural settings, fostering a harmonious relationship between the wilderness and human settlements, and utilizing this peaceful coexistence to promote conservation and enhance the functional use of spaces. His methods resonate with Lord Buddha's teachings found in Vinaya 7/271/121 : "Vihāre kāraye ramme," meaning "[one] shall build dwellings that bring sheer bliss." This is reminiscent of the time when Anathapindika established the Jetavana Vihara in homage to the Lord Buddha, an act graced by his blessings and appreciation for the provision of a sanctuary conducive to the pursuit of Dhamma.

With this in mind, I am proud to extend my congratulations and gratitude to all those whose dedication, respect, perseverance, and wisdom have been pivotal in the creation and fruition of this important work. In unity, I offer my respects to His Holiness for his significant contributions to the Buddhist community and to the nation of Thailand on this auspicious occasion.



(Somdet Phra Mahawirawong)

Principal Secretary to the Supreme Patriarch



With Gratitude

His Holiness Somdet Phra Ariyavongsagatayana (Ambara Mahathera) has diligently pursued his religious responsibilities, displaying a profound commitment to environmental stewardship. He upheld the pioneering work of his esteemed mentor, Somdet Phra Buddhapabochanabodi (Cintakara Thera), the fifth Abbot of Wat Ratchabophit Sathitmahasimaram, who systematically established a foundation for ecological integration at Wat Khao Krailas in Prachuap Khiri Khan Province. The venerable abbot bestowed his patronage and adeptly directed the cultivation of the monastery's landscape to resonate with the natural environs of the mountain and the eastern coastal hamlets along the Gulf of Thailand. This harmonious endeavor was meticulously synchronized with the local societal milieu and the involvement of Buddhist congregations in the vicinity. Subsequently, His Holiness assumed the work and entrusted me with the role of secretary for the executive committee overseeing the temple's development. Employing the ethos of Green Buddhism, we endeavored to apply the insights and triumphs gleaned from the development of various temples to promote sustainability. This strategy encompassed His Holiness's teachings on augmenting the environment with an array of trees, exotic and aromatic plants, and exquisite perennials, thus perpetuating the legacy initiated by our predecessors.

Moreover, His Holiness issued a mandate for me to serve as the interim abbot of Wat Tham Sukkasem Sawan in Lampang Province, tasked with cultivating the temple in concordance with nature and to foster moral elevation at every stratum, contributing to the flourishing of nature and all sentient beings. Over the preceding decade, we have zealously embraced His Holiness's philosophies and teachings, ardently striving to actualize his vision in these realms. We have meticulously compiled pertinent Dhamma principles into

a comprehensive corpus of knowledge, amalgamating them with contemporary artistic and scientific advancements for pragmatic application.

Within the scholarly domain of Buddhism, the concept of "Green Buddhism" has been garnering increasing recognition, albeit definitive theories, principles, models, or methodologies remain in a nascent stage of development. In response, I have proffered a framework for assimilating principles dedicated to the preservation of nature and natural resources, predicated on a systematic and analytical comprehension of nature. This approach fosters both conservation and societal evolution in a trajectory aligned with the tenets of Buddhism, elucidated through narratives and exemplars for enhanced clarity and understanding. These guidelines, apt for adaptation and implementation by leaders, have been collated and disseminated amongst the community, echoing His Holiness's initiative in the project of restoring nature to Dhamma. Under the auspices of the Supreme Patriarch, Wat Tham Sukkasem Sawan Temple has triumphantly orchestrated reforestation and nature conservation initiatives, consecrating these efforts to him for five successive years.

Last year, commemorating His Holiness's 95th birthday, I had the honor of presenting the assemblage of work on Green Buddhism for his endorsement to publish this collection on this felicitous occasion, in alignment with His Holiness's vision. The year 2023, marking the propitious event of His Holiness's 96th birthday, the Office of the Permanent Secretary, Office of the Prime Minister, refined and enhanced the previously printed "Green Buddhism for Sustainable Development," with my concurrence, republishing it under the title "Dhamma : Jati." This esteemed publication serves to disseminate the teachings

of Lord Buddha, empowering Buddhists to internalize and practice these teachings. I extend my deepest gratitude for the invaluable contributions of all involved, encompassing experts, consultants, the editorial ensemble, the operational team, and those who have committed unwaveringly from inception to the fruition of this noble endeavor.

On behalf of Mahamakut Buddhist University, we, alongside all monks and lay disciples, humbly venerate and pay tribute to your grace, Somdej Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand. On this auspicious juncture, we convey our heartfelt appreciation to His Holiness, who presides as the Supreme Patriarch and Chairman of the Mahamakut Buddhist University Council, a luminary of wisdom. His Holiness has profoundly enriched the global tapestry with the luminescence of Dhamma prosperity in myriad forms and will persist as a fount of inspiration for the Buddhist community for generations to come.



(Phra Devavajramedhi)

President of Mahamakut Buddhist University

Foreword

On the auspicious occasion of the 96th birthday anniversary of His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand, on June 26th, 2023, we, the Royal Thai Government, the Sangha, and the Thai Buddhists, extend our heartfelt gratitude for His Holiness's profound contributions to Buddhism, society, and the nation. In recognition of His Holiness's benevolence, a series of celebratory events will be held throughout the year, showcasing our collective appreciation and respect, ensuring that His Holiness's magnanimity is universally recognized.

His Holiness, as the Supreme Patriarch, exemplifies steadfast adherence to Buddhist precepts, the nurturing of the faith, and the widespread dissemination of Buddhist teachings. His sermons, discourses, exhortations, and moral guidance are gifts that embed themselves in the hearts of Buddhists, encouraging them to lead lives of virtue.

For this momentous occasion, the Office of the Permanent Secretary, the Office of the Prime Minister, has commissioned the publication of 'Dhamma : Jati.' This book aims to propagate the teachings of His Holiness, encouraging the study of his doctrines and homilies. His Holiness has long emphasized the importance of trees, forests, and all living beings within nature. He has tirelessly urged both monastic and lay communities to embrace environmental stewardship as a cornerstone of their spiritual practice.

With the consent of Mahamakut Buddhist University, the Office has revised the book 'Green Buddhism for Sustainable Development,' simplifying it for a broader audience under the title 'Dhamma : Jati.' Authored by Phra Devavajramedhi, the President of Mahamakut Buddhist University, and initially published to honor His Holiness's 95th birthday, the text underscores how Buddhist tenets can foster environmental conservation and, by extension, cultivate a community rooted in Buddhist values and national unity.

In this regard, His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch has granted permission for the Office of the Permanent Secretary, the Office of the Prime Minister to publish His Holiness's images including life and work in the book. Additionally, the publication has received benevolence from Somdet Phra Mahawirawong, the Principal Secretary to His Holiness to serve as the Advisory Chairman for this endeavor. This book is available in both Thai and English to present to His Holiness and distribute to those interested, both in Thailand and abroad.

The Office of the Permanent Secretary, the Office of the Prime Minister, is confident that this book will serve as an invaluable resource in applying Buddhist principles and environmental consciousness to contribute to the conservation of nature and natural resources, as well as the sustainable development of society in line with the principles of Buddhism for the lasting benefit of both individuals and the society as a whole.

Theerapong Wongsiwawilas
Permanent Secretary

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Somdet Phra Saṅgharāja and Nature

vihāre kāraye ramme

"One shall build dwellings that bring sheer bliss."

Vinaya 7/271/121

"...In truth, our world serves as a residence for all living beings.
These residences take many forms, such as a house, temple,
community, nation, earth, or the broader environment.
A bliss inherent in nature shall emerge at all levels,
contributing to the happiness of all living beings."

His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand (Ambara Mahathēra), was ordained in 1947 (B.E. 2490) at Wat Rajabopit Sathitmahasimaram. **His Royal Holiness the Supreme Patriarch Krom Luang Jinavaralongkorn,** then Phra Devamoli, and later the 18th Supreme Patriarch of Thailand, served as his preceptor. **Somdet Phra Buddhapabochanabodi (Cintākara Thera),** then titled Phra Chindakornmuni, was his Kammavacacariya (First Ordination Teacher).

His Holiness has continuously fulfilled his duties, contributing to the flourishing of Buddhism, residing at Wat Rajabopit for over 75 years.





Examining his background reveals that His Holiness was born in Ratchaburi Province and first ordained as a novice at Wat Sattanartpariwat. He later moved to Wat Tri Yat to study Buddhist scriptures (Phrapariyattidhamma). This connection explains his deep attachment to Ratchaburi Province, its people, and their simple way of life.

Later, upon encountering Somdet Phra Buddhapabochanabodi during his religious activities in Ratchaburi over 70 years ago, His Holiness moved to Wat Rajabopit and has since been a close disciple of the venerable Somdet.



His Holiness often recounts to his close devotees the serene atmosphere of his residence in Ratchaburi, emphasizing the simplicity of the natural surroundings. The house of his birth was nestled amidst lush greenery, in an agricultural community by clear canals. With naturally raised aqua animals and organic vegetables, the area was free from pollution in soil, water, or air. The locals, living in harmony with nature, found understanding the Dhamma of Buddhism more accessible than those in materialistic urban societies.







In addition to diligently studying Dhamma and General Education, His Holiness also emulated his preceptor, the 18th Supreme Patriarch, as a role model. Another practice he fervently embraced was **Vipassana-Kammatthana** (meditation). He frequently accompanied Somdet Phra Buddhapabochanabodi on religious duties across various provinces. During meditation retreats in Northeast Thailand, His Holiness devoted himself as a disciple of **Phra Ajahn Fan Ācāro** at Wat Pha Udom Somporn, demonstrating deep faith in the practices of forest-dwelling monks.

Following Luang Pu Fan's passing, His Holiness maintained a regular meditation practice. He assumed the presidency of the Phra Ajarn Fan Ajaro Foundation, aiding monks, novices, impoverished patients at Phra Ajarn Fan Ajaro Hospital, and supporting the education of underprivileged students. This dedication to his mentors' legacy affirms him as a true disciple of the forest monk tradition.

The forest-dweller monks who collected morning alms with His Holiness included **Phra Dhammavisuddhimaṅgala (Ñāṇasampanno)** or Luang Ta Maha Bua of Wat Pha Baan Taad, along with other monks adhering to the forest-dweller disciplines. Observers of his biography note His Holiness Somdet Phra Ariyavongsagatayana's clear tendency towards embracing these disciplines.

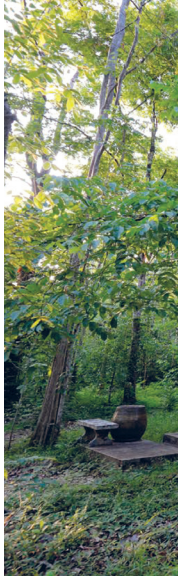
His Holiness always encourages planting trees and conserving forests to create blissful dwellings that aid in Dhamma practices. These actions bring immense benefits to communities and the global environment.











His Holiness has intimately experienced nature, recognizing the value of forests, trees, natural resources, and various life forms coexisting with nature. This includes the lifestyles of people living in close harmony with their surroundings. He believes that monks practicing in forests should understand and appreciate the value of nature. They are encouraged to lead in spreading Dhamma, teaching their followers to conserve nature, foster a public spirit, and shoulder the responsibility of developing temples into Sappāyasathan – places conducive for mental development. His approach also involves empowering local communities to advance sustainably and morally.





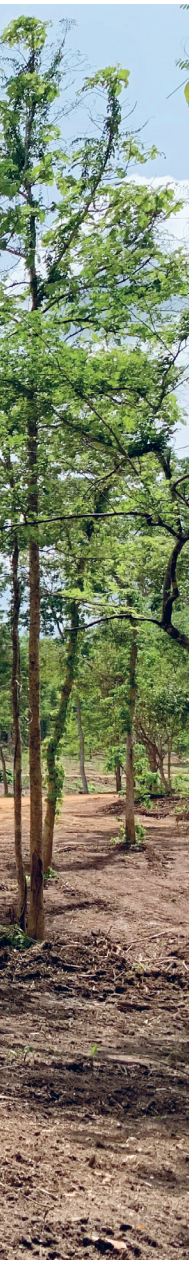
While performing religious duties in Australia as part of the pioneering Dhammaduta (Buddhist missionary) team, His Holiness's practices were in harmony with nature. He frequently visited and meditated in national parks and serene forest locations in Australia, along with **Bhikkhu Khantipalo.**

Regarding the construction, maintenance, and care of temples under his patronage, His Holiness is involved with several temples, such as



Wat Tham Suk Kasem Sawan in Lampang Province, Wat Khao Krailas in Prachuap Khiri Khan Province, and Wat Pah Amparopanyawanaram in Chonburi Province.





His Holiness always encourages planting trees
and conserving forests to create blissful dwellings
that aid in Dhamma practices.
These actions bring immense benefits to communities
and the global environment.



His practices and efforts in conserving nature and the environment, as well as his nature-bound practices, serve as evident examples for the Buddhist community. They facilitate benefits for the nation, its citizens, and society. Some listeners of his teachings have integrated these principles with modern scientific knowledge and theories, extending the practical application of Dhamma principles to fit the specific social contexts, in line with the principles of **DHAMMAJATI** or “Nature”.



Green Buddhism

The academic field of Buddhism
has increasingly recognized the term "Green Buddhism,"
even though it is still evolving without definitive theories,
principles, forms, or processes.

Generally, Dhamma or Buddhism does not signify any particular color, such as green. The term "Green" in this context symbolizes a commitment to the conservation of nature. Thus, "Green Buddhism" refers to a body of knowledge or a set of Dhamma teachings carefully analyzed, synthesized, and categorized for the purpose of preserving nature and the environment, in line with the Buddhist path to sustainable development.



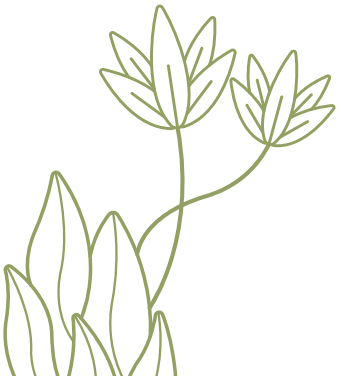
The literal translation of “Green Buddhism” into “Buddhism of Green Color” may not be fitting, as it could lead to the misinterpretation that green is the representative color of Buddhism. Instead, “Green” here should be understood symbolically, referring to nature and the environment. The term can be clearly and directly comprehended in English due to the symbolic nuances in the language.

Therefore, translating “Green Buddhism” in the context of “Sustainable Development” in Thai could mean “implementing Buddhist principles based on the Green Concept for Sustainable Development.” Though longer and not as concise, this translation avoids misunderstanding in Thai until “Green Buddhism” becomes more widely used or is officially defined in the Thai language.



Principles of DHAMMAJATI

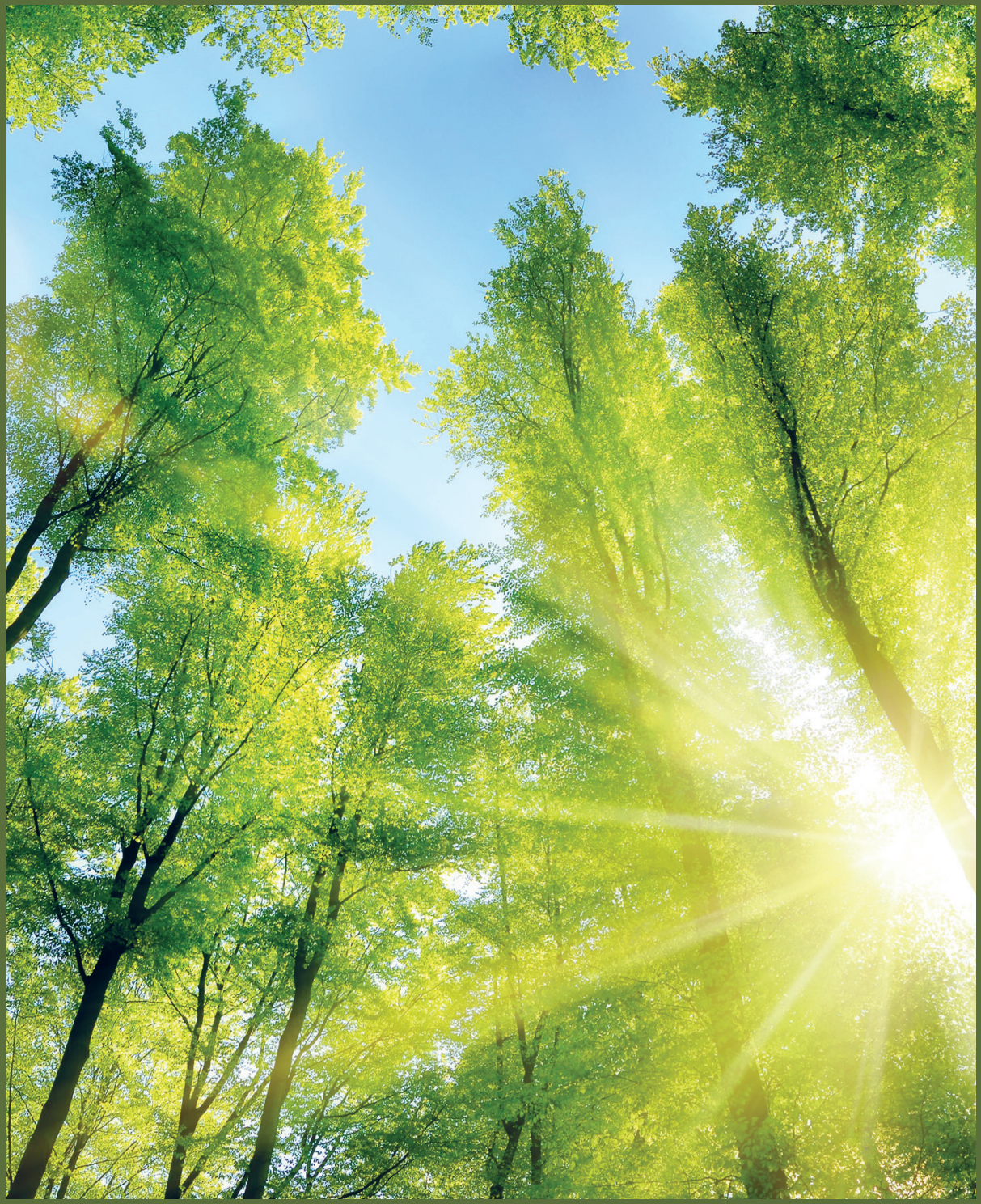
One group of Dhamma principles used in the concept of Green Buddhism for Sustainable Development, which focuses on the sustainable conservation of nature and natural resources, is fundamentally centered around nature. In Pali, this is termed “dhammajati” or in Thai, “nature.” This entails understanding nature through a systematic analytical process, leading to the preservation and development of society in a sustainable direction as per Buddhist teachings. These principles are encapsulated in the acronym DHAMMAJATI, comprising ten key components :



- **D - Deep Understanding :** Profound knowledge and understanding in arts and sciences
- **H - Harmony :** Cohabitation with nature as one unified entity
- **A - Appreciation :** Valuing and taking pride in true conservation efforts
- **M - Mindfulness :** Maintaining an acute awareness of the present moment
- **M - Multidisciplinary Approach :** Incorporating processes from various disciplines
- **A - Adjustment :** Tailoring principles to fit the contexts of specific locations and communities
- **J - Joint Effort :** Cooperation among various stakeholders in development to foster positive mindsets
- **A - Advancement :** Ongoing and sustainable progress
- **T - Training :** Participation in training and expanding outcomes for the development of valuable human resources
- **I - Innovation :** Creating high-quality innovations at both the regional and international levels







PART 1



The World : Beautiful Nature

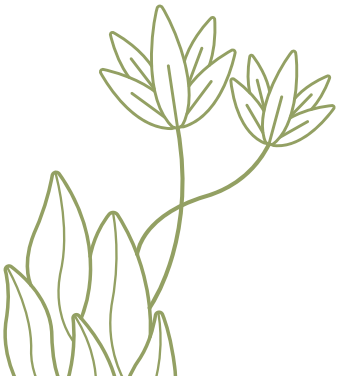
“Realising the beauty of nature...

makes humans see worthiness of working for others.”

Importance of Nature

Nature was created before Man whereas Man was born with Nature. Nature is a miracle that men should be aware of and concerned about as it gives benefits to all humans and living things.

Nature is a habitat and food source for wildlife. Beautiful trees in forests keep moisture in soil, maintain natural resources and provide shade for creatures to live happily. Fruits are food for birds and other lives that later become another food chain.





Energy sources, minerals, underground gems, and underwater treasures, including fresh air, have exchanged natural duties to nourish all livings, maintain ecological balance and create biodiversity.





The equilibrium of nature is therefore vital. If nature is imbalanced, it probably leads to catastrophes such as flood, drought, storm, or earthquake. These natural disasters are too dangerous for humans to handle. Whenever it happens, the loss of lives and things is immeasurable.

Consequently, when living with nature,
men should establish a harmonisation with it,
let it grow properly and conserve it continually.



Consumption of treasures in soil and water should be done adequately. Forestation should be replaced with plantation. Land clearing should preserve forest areas to keep the balance of nature that gives pleasure and happiness for all.



Nature gives not only air and forest, but also numerous benefits from natural resources. For instance, power generation requires water, coal, gas, and fossil fuel – important energy that sustains human life. If nature is destroyed, men cannot live.







Human evolution, from past to present, is related to nature. In Buddhism, stories in the sutra involve forests. For example, to practice Dhamma, bhikku (Buddhist monks) mediate in peaceful and tranquil woods that help develop their practice. In quiet forests, they learn truth and philosophy from nature – the circle of life, birth, and rebirth. Nature is then part of human life as a teacher, a giver, a protector, and a guardian that raises us to grow up happily each day.

Due to its significance, it is necessary to conserve and sustain nature by starting from oneself such as planting trees, reducing energy consumption, maintaining cleanliness, preserving environment, and participating in eco-activities.

If we save nature, nature will save us.

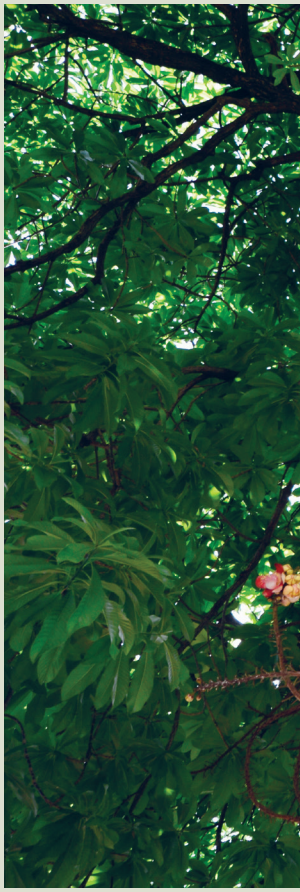


“Merits contribute to those who grow flowers, fruits,
and shady trees, including building bridges, water supplies,
and public rest-houses. Those who uphold Dhamma
and practice sila (morality) are on the path to enlightenment.

Hence, people who plant shady trees and perform public services
will always be blessed with great virtues for life.

Moral Lessons : His Holiness Somdet Phra Ariyavongsagatayana,
the Supreme Patriarch of Thailand : Given on the occasion of Grow Trees,
Grow Dhamma on Visakha Bucha Day B.E. 2561 at Lumpini Park, Bangkok, 18 January 2018.

Buddhism and Forests



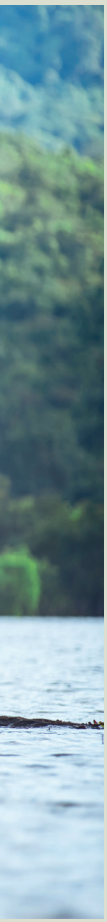
Forests are natural resources vital to all human beings and living things. Buddhism is profoundly related to forests, as can be seen in the Life of the Buddha and Buddhist monks that take forests as Dhamma retreats.



According to the Life of the Buddha, the Awakened was born in Lumbini Garden under a Sala tree. During monkhood, he practiced the *dhutaṅgas* (asceticism) in a forest and attained enlightenment under a Bodhi tree. He then delivered the first sermon to the five ascetics at Isipatana and practiced Dhamma in forests for six years until reaching enlightenment.



Buddhist monks also take forests as Dhamma retreats. The Fortunate One delivered the teaching of Ovada Patimokkha as a way of living with nature through forest mediation. For example, one of Nissaya 4, Rukkhamålasenàsana (dwelling at the foot of a tree) is meant to support Dhamma practice.



Additionally, in Vinaya Piṭaka, Pācittiya Bhūtagāmavaggassa Sikkhāpadaṃ 1, Buddhist monks are prohibited to separate green things or plants as follows :

- **Rhizome Plants** e.g. turmeric, ginger, vetiver grass, nut grass
- **Stem Plants** e.g. Bodhi tree, golden fig, long pepper
- **Node Plants** e.g. sugarcane, bamboo, giant reed
- **Shoot Plants** e.g. morning glory, hairy basil, bamboo grass
- **Seed Plants** e.g. nuts, sesame, rice





The reason for such prohibition is that a Buddhist monk of Alavi deforested a land for construction and got a blame from Buddhists. Realising the act, the Awakened forbade it and regulated the teaching principle.

This signifies that the Buddha values forestry and urges people to live with nature harmoniously, as well as saving forests for good.

Nowadays, there are many forest temples or 'Wat Pah' in Thailand. They are serene and peaceful places for Dhamma practice and mental development, especially for those who search for peace of mind.



Despite living in forests, monks need to interact with Buddhist disciples and devotees; Vinaya Piṭaka does not allow monks to collect fruits and vegetables by themselves but receiving them as offerings from Buddhists.

The site of temples is then a matter of areas; both forest and sanctuary monks are required to study the Buddha's teaching, including tranquility and insight development. Hence, the monks' places for Dhamma practices are always related to forestry, nature, and community.





Beauty of Nature

Nature nurtures all living things, as well as providing shelter and food. Apart from that, nature is more beautiful than anything to be compared. Its beauty can be found everywhere – sunrise at dawn or sunset at dusk. Natural wonders also appear amidst innumerable flowers or outermost woodlands.





The beauty of nature is reflected in artworks, photographs, documentaries, or literature. Many countries organise events to appreciate nature specifically such as Cherry Blossom Festival and Autumn Leaves Festival in Japan.

Thailand is regarded as a nation with fertile natural resources. There are many picturesque and famous natural attractions, namely, sea, mountains, waterfalls, forests, and parks, enticing foreigners and tourists to visit and sightsee scenic sites of the country.





Furthermore, exquisiteness of fine arts reflecting on religious places and antique items represent a long relationship between nature and culture.

The gorgeousness of nature is evaluated, as well as its philosophy that makes us see beauty from different perspectives, understand the world, and realise Dhamma. Nature teaches us to consider things in accordance with Trilakkhaṇa (Three Characteristics) that nothing lasts forever. Beautiful things will be wilted one day. Everything is impermanence, suffering and non-self. Such insight helps us not be attached with beauty because it might lead to lust, satisfaction, and pleasure in non-senses.

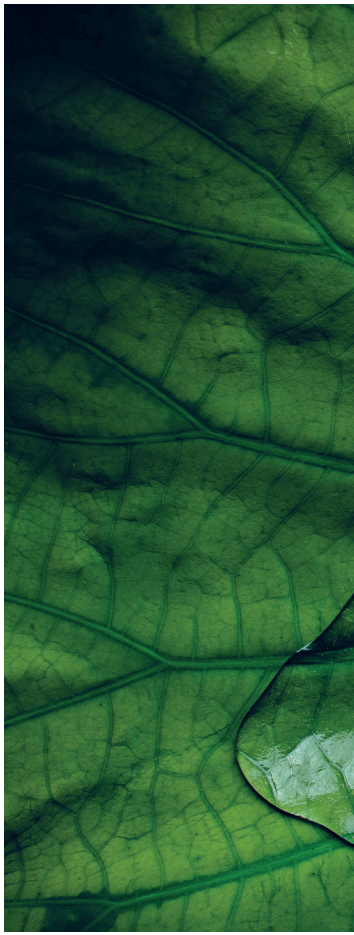




Nonetheless, the beauty of nature provides peace of mind. Despite mundaneness, nature helps soothe the soul. It makes humans realise the importance of existence, do things for others, learn to appreciate, and see the value of natural resources. Nature also guides us to virtue, sufficiency, and equilibrium – the key stratagem that leads to accumulation of merits for next occasions to come.

Therefore, it is necessary to realise, recognise and understand the beauty of nature profoundly. Appreciate nature properly, not overly attached to it. Apply such beauty to develop the mind, thought and wisdom. Like Buddhism, it takes nature to soothe the soul, cultivate us to understand life, and do good things for others whereas nature keeps nourishing and supporting humans.

Green : The Colour of Dhamma Practice



Why is green suitable for Dhamma practices? It is because **"green"** is a colour that affects human emotion and mind.

In science or physics, green generally appears in nature. For example, chlorophyll is mostly found in leaves of which the main duty is to bring in energy to the world, make plants grow, and expand green areas gradually.



In colour psychology, green means balance, stability, growth, peace, and security. The colour affects emotion and feeling, making people fresh, relaxed, and stress-free. Green is also an international symbol of which meaning is known as ***"pass"***, ***"overcome"***, and "***go through.***"

Regarding relation and harmonisation of nature with Buddhism, green is an important colour applied for *Kasiṇa* or tranquillity development that creates peace of mind, oneness, and calmness. It is meditation practice that focuses on a specific object of concentration. When closing eyes, mentally focus on that object.

Kasiṇa is enumerated in ten devices that the learner can choose to suit one's own temperament.

- **Pañhavã** (Earth) Kasiṇa
- **Âpo** (Water) Kasiṇa
- **Tejo** (Fire) Kasiṇa
- **Vàyo** (Air or Wind) Kasiṇa
- **Nãla** (Blue) Kasiṇa
- **Pãta** (Yellow) Kasiṇa
- **Lohita** (Red) Kasiṇa
- **Odàta** (White) Kasiṇa
- **Âloka** (Light) Kasiṇa
- **Âkàsa** (Space) Kasiṇa

One of 10 Kasiṇa related to green colour and nature is *Nãla Kasiṇa* which focuses on an object partly blended with green such as leave, grass, tree, or whatever is green. This is the mental focus not eye stare.





Such a focus is used as a trick to develop the mind that leads to concentration. It decreases and terminates defilements and worries. The focus on green colour is a kind of practice that might not suit everyone, but a method that applies nature to Dhamma practices.

Consequently, green forest or nature is extremely suitable for Dhamma practice due to its peacefulness, serenity, tranquilness, and uncrowded. Some forest temples have senior monks as instructors who can teach and suggest how to practice Dhamma properly. Buddhists, including villagers living nearby, usually pay a visit to forest temples and join meditation practice, surrounded by nature with green forests for peacefulness physically and mentally.



Green is therefore not only a cool but restful colour for the eyes.

It is also appropriate to mental development, making the mind at ease, relaxed and easy to gain concentration. The Kasiṇa practice that applies green to oneness is a good method of tranquility development. As such, those interested in Dhamma practice should find an opportunity to perform it in a place with green, beautiful, and peaceful nature for smooth and effective concentration.







PART 1



Dhamma : Prosperity

“Merriment brings easiness on the eye,
comfort for the body,
and, at the very most, peace of mind.”

Śīla : Normal Life

“Śīla brings happiness till senility.
One achieves sheer bliss because of śīla.”

Śīla means the retainment of body and word to stay natural by abstaining wrong action and wrong speech. As such, *śīla* is referred to normal.





Śīla is the principle that elevates practitioners. It is the upmost conduct of action and speech. Those who practice Dhamma requires *śīla* as a basis. Without it, other morals cannot be achieved. Any person upholding *śīla* usually has peace of mind. Any community sustaining *śīla* always finds serenity. Consequently, *śīla* should be practiced in daily life.





Śīla is the harmonisation of action and speech, categorised in accordance with numbers and outcomes that practitioners gain from performing practices at three levels : "Basic Śīla", "Intermediate Śīla" and "Higher Śīla".

Basic Śīla is Five Precepts for laypeople.

Intermediate Śīla is Eight Precepts or Uposatha Śīla that laypeople observe on Buddhist holy or religious days, including Ten Precepts for novices.

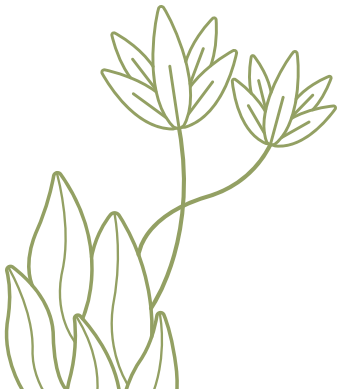
The difference of Five Precepts and Eight Precepts is that the third precept is changed from *kamesu micchacara* to *abrahmacariya,* and three precepts are added : refraining from eating after noon till the following day; refraining from dancing, singing, playing music, using perfumes, and beautifying the body with accessories; and refraining from lying on a high or luxurious sleeping place.



Ten Precepts of novices are adjusted from Eight Precepts by splitting the sixth precept into two parts : refraining from dancing, singing, and playing music; and refraining from using perfumes and beautifying the body with accessories. One rule is added up : refraining from handling money, making 10 precepts in total.

Higher Śīla is 227 Precepts for monks. The rules are meant to help them practice Dhamma successfully without making trouble for others. Meanwhile, the monks shall retain action and speech to reach higher Dhamma levels.

Śīla is extremely precious and beneficial for practitioners. The code of conduct is like beautiful accessories for all practitioners, no matter what sex, age, cast, nationality, or language they have. Those upholding śīla always have graceful manners and words. None of the adornments could be compared.



Samādhi : Practice of Concentration

"The body is like a puppet. The mind is like a puppeteer.
Body and speech then depend on the mind."

"Mind" is naturally related to thinking and feeling. It determines our thoughts, act, and self.

"Mind Over Matter" means the mind is the beginning of all acts. The body follows what the mind commands. Therefore, if we have a peaceful and balanced mind, it will make a good living in all angles : body, education, work, and people or things around. The "mind" is thus the key that leads the body to success, peace, and even suffering. Everything depends on our mind.



Accordingly, if we have a bad mind or mood, known as **Nīvaraṇa** in Buddhism, this will obstruct our mind to reach virtues and cause devastations in life. Nīvaraṇa comprises of five hindrances :

- **Kāmacchanda** : sensual desires
- **Vyāpāda** : ill will
- **Thīna-middha** : sloth and torpor
- **Uddhacca-kukkucca** : restlessness and worry
- **Vicikicchā** : doubts



When Nīvaraṇa 5 conquers the mind, it makes us think improperly, unnaturally, and ineffectively. Works are not completed successfully. Therefore, to avoid Nīvaraṇa 5, **Samādhi** becomes the main principle that drives our mind to overcome obstacles and cease hindrances.

The practice of Samādhi is an approach that helps purify our mind and secure it from Nīvaraṇa by applying *kammaṭṭhāna* to each hindrance as follows :

Those with Kāmacchanda, a lust that causes attachment to sensual desires, shall practice Asubhakammaṭṭhāna or Kāyagatāsati to realise the impermanence of the body and mind, being able to abandon those desires.

Those with Vyāpāda, an ill will that aims to attack others, shall uphold *mettā, karuṇā,* and *muditā* to build benevolence, compassion, and empathy, being able to leave such an ill will.

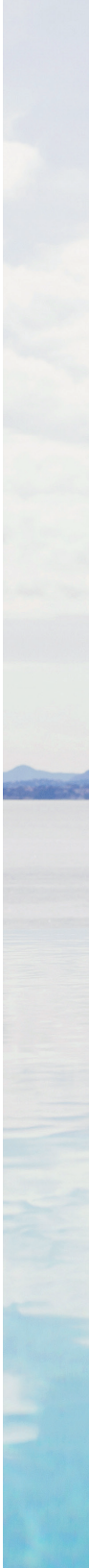
Those with Thīna-middha, an unwholesome thought that causes sloth and torpor, shall practice Anussatikammaṭṭhāna to focus on the present, being able to desert that thought.

Those with Uddhacca-kukkucca, an evil wish that leads to restlessness and worry, shall practice Kasiṇa to get peace of mind and concentration, being able to stop such distraction.

Those with Vicikicchā, doubts and uncertainties, shall practice Vipassanākammaṭṭhāna to achieve wisdom and see truth of life, being able to cease those doubts.

The practice of Samādhi requires great effort and perseverance by sitting properly together with regular practices. Apart from prohibiting Nīvaraṇa 5 to invade our life, Samādhi makes our mind serene and calm, helping us better control our emotion.

Additionally, samādhi is not only a practice to get peace of mind, but also a practice to achieve extraordinary Dhamma that helps us live a better life and gain success. Those who practice samādhi well shall have a strong, tranquil, and stable mind, as well as applying consciousness and wisdom to solve problems appropriately in accordance with moral conducts.

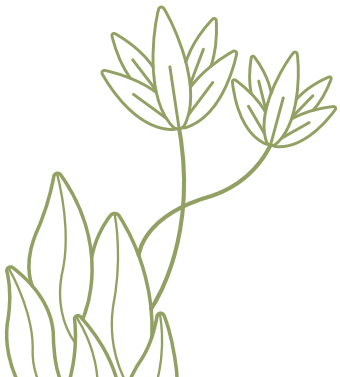




Paññā : Mindfulness

"Those who have perseverance and self-preservation,
seeing danger in Saṃsāra, shall cease the craving"

In Buddhism, paññā (wisdom) is the highest Dhamma as it originates Nibbāna (Nirvana). Paññā can be achieved through practices of *śīla* and *samādhi;* the first is a fundamental principle that makes the mind peaceful and calm whereas the latter is a practice of mind to focus on one object. Both moral conducts lead to wisdom.



Paññā or wisdom is the understanding of the true nature of phenomena. It is opposite to Avijjā – ignorance and lack of essential knowledge. Paññā helps us get an insight into things, knowing that all come into existence, prevail, and perish. With *paññā,* one shall reach Nirvana.



The Buddha preaches sermons to make audience see the true nature of phenomena. He demonstrates karma and its consequences, including impermanence, state of suffering and selflessness.

Paññā attained from this Dhamma practice is called vipassana-paññā.

Vipassana-paññā is the wisdom that helps us see the truth of things, understanding that everything is *aniccā* (impermanence), *dukkha* (state of suffering) and *anattā* (selflessness). Such wisdom leads to the ultimate liberation from the cycle of rebirth. With *paññā,* we can think, realise, and understand why all come into existence, including the truth of things.

In Buddhism, paññā is Dhamma that Buddhists should study and develop continually as it makes us stable and steady when confronting with things. As the Buddha says, **"The wind cannot shake a mountain. Neither praise nor blame moves the wise man."**



Consequently, *paññā* become the upmost Buddhist Dhamma that everyone should uphold, create, and practice. This wisdom shall be attained through practices of *śīla* and *samādhi.* Then it will help us understand the true nature of things on earth and liberate us from all suffering. When a thing occurs, disappointment and separation are followed without one's acknowledgement, understanding, or expectation. Being able to realise, see through, and deal with the ultimate truth, it means that one has applied wisdom to save oneself and liberate one's life from suffering.

“A wise person realises ignorance, sees sophistication,
recognises how to liberate oneself from deterioration,
and knows all events, all of which lead to the path to enlightenment.”

Phra Saṁvejaniyadhamma : His Holiness Somdet Phra Ariyavongsagatayana,
the Supreme Patriarch of Thailand, Phra Racha Wisutthisophon (Yanajaro),
at Wat Ratchabophit Sathitmahasimaram, on 3 December 2018.

Living with Contentment

"Be content with what one has in accordance with capacity and status."

Hearing the word **"santuṭṭhi"**, most people usually think that it means preference to be alone. In reality, the meaning of santuṭṭhi is contentment and satisfaction according to one's three conditions as follows :

- **Yathālābha Santuṭṭhi :** Contentment with what one gets through right perseverance
- **Yathabala Santuṭṭhi :** Contentment with what is within one's capacity to perform
- **Yathasaruppa Santuṭṭhi :** Contentment with what is befitting to one's status

Another meaning of *santuṭṭhi* is *viveka,* tranquilness or seclusion, to seek for physical and mental peace, comprising of three conditions below :

- **Kāyaviveka :** bodily seclusion in a quite place; being able to live and travel alone
- **Cittaviveka :** mental seclusion without Nīvaraṇa until attaining mindfulness and concentration
- **Upadhiviveka :** seclusion from the essentials of existence without craving





Santuṭṭhi and **Veka** thus have different meanings, but present characteristics related to forestry and nature. That is, forest residents are content with what they have : living with nature in harmonisation without destroying the balance of ecosystems. Meanwhile, nature and forests are appropriate for seclusion that leads to physical and mental peacefulness, helping complete works successfully.



In Buddhism, living in forests refers to the equilibrium of *santuṭṭhi* and *veka* in the midst of nature that suit Dhamma practices. As such, living in forests of forest monks or forest temples are examples of living with nature.



Understanding contentment *(santuṭṭhi)* and seclusion *(veka)* makes one realise the value of living and practicing Dhamma with nature. This realisation opens access to nature – the origin of living things, as well as the source of food, air, water, and other essential things for living. Nature also inspires us to live and grow, like trees that withstand the wind, rain and weather, as well as gradually deteriorating in accordance with the continuous cycle of life, death, and rebirth, without beginning or end *saṃsāra* and time.

Living with contentment among nature is a way to see its value. This helps us learn to live with self-sufficiency and equilibrium without exploiting or damaging nature but living with it sustainably so that nature will remain with us as long as possible.









PART 2



The World : Restoration of Nature

“Environmental conservation and sustainable area development need to be considered thoroughly and integrated with various disciplinaries.”

Education, Knowledge and Wisdom

"Education, Knowledge and Wisdom" are the light of life, that always related to each other. Education is a process of learning and practice. Knowledge is the result of learning, studying and doing. Wisdom is a proper application of knowledge. The three assets give one's life development and progressiveness, including realisation of paths that lead to happiness and success.





Education is defined as a learning process or a kind of learning forms, such as different levels of education, practices, intensive courses, non-formal education. In general, education is classified into three levels : basic education, higher education and continuing education. In fact, learning should not be limited to a system or programme, but it is a study or practice that one is interested in, for instance, self-learning, learning from experts, nature or other fields of study, all of which generate learning processes.



Knowledge means information, news, skills, arts and sciences acquired by a person, including recognition, conversation and interaction with others. Knowledge is usually obtained by hearing, seeing, touching, doing, analysing and considering through processes. It could be new, unknown or unexperienced through doing something new, conducting research, making scientific experiments, creating innovations and practising until one becomes expert and skilled in a specific area.

Wisdom refers to well-roundedness, intelligence and clear logic, achieved by applying knowledge to analyse, synthesize and scrutinize things. Wisdom enables one to decide what is right or wrong, say, good or evil. It is retained to do useful and righteous things, including refraining from all kinds of sins.



Wisdom is divided into three types :

- **Sutamaya-paññā :** wisdom acquired by learning from others or studies
- **Cintāmaya-paññā :** wisdom acquired from reflection
- **Bhāvanā-paññā :** wisdom acquired from mental development or practice



When people have education as a foundation for developing knowledge and wisdom, it helps them gain knowledge and understand things around them, including thoughtfulness, decision-making and communication skills. Education also helps an individual think and make decisions properly and develop skills and abilities to acquire further vital knowledge for life and work.



After acquiring education and knowledge respectively, a person gains wisdom that makes the knowledge fruitful. It helps one understand cause and effect of things to make right decisions and solve problems appropriately. As well, wisdom brings people a conscious mind and a happy life simultaneously.

Accordingly, with three lights of life : education, knowledge and wisdom, people can apply them to make life prosperous, as well as developing their society, community and nation. Through wisdom, people can make use of acquired knowledge to earn a living, including doing good things for themselves and others.

“No Light Is Brighter Than Wisdom.”

Whatever a light is, even the Sun,
it has only one duty—shining and chasing away darkness at the present moment.
Wisdom, however, can do everything for all elements with its sublime light.
Nothing else could be compared as it wipes out darkness entirely.
Even if one tries to conceal it, light of wisdom goes through
and shines on. No light is as bright as wisdom.

Moral Lessons : His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand :
Conferred to graduates of Wisutthi Kasattree School in the academic year 2017,
on 1st December 2017

Give Back Nature with Nurture

Nature and forestry are sources of food, fresh air, water and natural resources essential for all living things on earth. They are also great tourist attractions and relaxing places that give humans visual beauty, physical appeal and mental peacefulness. Besides, nature, forests and trees are appropriate for Dhamma practice and mental development as they keep the mind peaceful and calm to reach Dhamma more easily.











As nature provides such immeasurable advantages, *why don't we give something back in return so that it can make benefits for all livings as long as possible?* We should compensate nature by nurturing and conserving forests in several ways such as growing trees, decreasing consumption of natural resources, sorting waste, not throwing garbage in waterways or natural sources, campaigning to raise awareness on environment, joining reforestation or environmental activities.



However, to nurture nature sustainably and successfully, it is necessary to start from cultivation of good conscience and value on reverence, attention and appreciation of nature. This awareness creates collaborations to conserve nature effectively, and the virtue related to such collaborations is Iddhipāta as follows.



Iddhipāta 4 : Path of Accomplishment

In Buddhism, Iddhipāta 4 is the virtue that leads to success.

- **Chanda :** will, zeal and aspiration to make something better
- **Viriya :** earnestness, effort, exertion, and perseverance to do the thing without discouragement
- **Citta :** thoughtfulness, active thought, and dedication to work on the thing without distraction or anxiety
- **Vīmaṃsā;** determination, planning, testing and reasoning to find solutions or improvements





Begin with **Chanda,** the principle leading to accomplishment, and the key approach applied to repay nature. It is regarded as appreciation, admiration, and desire to make the best of something. Likewise, when people realise the value of nature and cherish it (upholding Chanda), preservation is generated from their sincerity and willingness. Retaining **Viriya** provides them with effort and perseverance to maintain nature without disheartenment. Keeping **Citta** grants them thoughtfulness and determination to save nature despite discouragement. Lastly, holding **Vīmaṃsā** helps people make plans and use reasoning to find methods of protecting nature properly and continuously.

Apart from the Path of Accomplishment to give back to nature, one should hold **gratitude** or feeling of being grateful to someone – having a deep glow of thankfulness and a recognition of unforgettable appreciation. Feeling grateful to someone and giving something back in return is another quality that an individual should gain. Such gratitude could be paid back to parents, teachers, benefactors or natural environments around us.

Finally, it is suggested to cultivate conscience and value of giving back to nature, as well as applying *Iddhipāta 4* and gratitude to preserve nature. This includes conservation with great interest and willingness, not being forced by social trends nor pressure. Such action would lead to sustainable development that helps people, children and next generations live with nature happily. That means people can get fresh air, have pleasant environments and practice Dhamma among green surroundings, all of which bring concentration, mindfulness and wisdom.





Global Warming : Climate Change

Nature is the source of all living things; it supplies food, water, air and natural resources which are essential for any survival. Nowadays, nature has been destroyed for many reasons. Fertile natural resources have been gradually decreased. Eco-systems have been unbalanced. Forests, wildlife habitats, have been intruded. Cutting down and burning forests appear on countless mountains. This causes wildlife extinction, deforestation, and contamination, leading to environmental problems and all kinds of pollution.

The main cause of these problems is human activities. For instance, population growth increases food demand, deforestation, fossil fuel combustion, and pollution from industry and traffic, including toxic from chemical products that contaminate air, water, and soil.





The activities release greenhouse gases such as carbon dioxide and methane. Fossil fuel combustion destroys ozone layers that protect the earth, causing climate change, destruction of biological diversity, and fast environmental degradation. This is followed by natural disasters such as global warming, drought, storms, glacier melting and higher sea level.



Such devastation occurs due to natural disruptions, generally defined as climate change – a condition in which environmental systems on earth are disrupted.

Human activities make a huge impact on the environment – not only polluting nature and air but also affecting the health of humans and animals. This includes Emerging Infectious Diseases (EID), severe pandemics, including patients with deadly diseases.





Environmental problems on global warming and climate change are therefore global problems that need to be solved immediately. Everyone should realise and participate in solving the problems. This could begin with a change of daily behaviours such as reducing energy consumption, eating less meat, avoiding use of chemicals, using eco-products and paying more attention to natural conservation. By doing so, it will prevent global warming and climate change. If not, it will be too late to get the earth back. The ultimate goal now is to make humans and animals live happily on earth.



Cultivation of Conscience and Establishment of Unity in Communities by Having Temples as the Centre

People, who live in any city
and establish unity in mind,
shall survive from any enemy
and stay happily in glory always.

(Translated from Khlong Supasit Bibitdhamma)



Cultivation of conscience and establishment of unity in communities are very important because they create a pleasant society that supports better wellbeing. Having temples as the centre of communities helps people get good conscience, unity and sustainable happiness.

Wat or **Temple** is a place that people in any community respect. It is a spiritual anchor, as well as a learning centre of religion and culture. The temple has been an important resource for communities for centuries in many respects such as education, public health, art, culture, including mind development. The sanctuary is considered as the centre that collects, creates, and disseminates useful, valuable issues for the community.



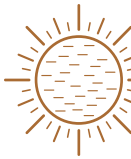




Nowadays, Sangha Supreme Council of Thailand has organised the project **"Temple, People & Government : Creation of Happiness"** that focuses on integrated collaborations among temples, citizens and public sectors to establish favorable communities. The project applies several Buddhist virtues such as unity, sufficiency and gratitude to develop communities. These principles are a guidance for people to learn and apply in their daily life, helping them enliven their thought, mind and working lifestyle. Such Dhamma can be applied to all families, communities and societies for proper living, stable wellbeing and sustainable happiness in their own context.



The project **“Temple, People & Government : Creation of Happiness”** held many activities such as Growing Vegetables for Food Stability, Green Dhammacak, Developing Temples into Learning Centres of Religion and Culture. All activities help establish good conscience and promote unity in communities.



Cultivation of conscience and establishment of unity in communities by having temples as the centre could be performed as follows :

Promote temples as communal centres : The temple should be the centre of the community in all aspects, including religion, education, public health, and community development.

Encourage people to participate in temples' activities : Participation in temples' activities helps create a sense of belonging among people towards the temple and their community.

Support people to apply Buddhist principles to their living : The principles are good approaches to establish love, unity and empathy among people, giving them moralities to live.

Cultivation of conscience and establishment of unity in communities is an important mission that everyone needs to complete. Having temples as the centre that gathers people to do activities beneficial to the public and apply Buddhist principles to their life, the community will be a pleasant place where people live happily together with support, goodwill and well-being.





PART 2



Dhamma : Moral Blossom

“Nature is the great source of oxygen and
the pure ground of Dhamma.”

Right Thinking

“See things with thoughts.
Study them to find their cause.
Search for reasons throughout.
Scrutinize all with wisdom.

Thinking is an important skill of humans; thinking before doing helps them understand all surroundings and make the right decisions before acting. Therefore, **“right thinking”** – thinking properly or straight – should be practiced, and this could be achieved with the key principle of Yonisomanasikāra.

Yonisomanasikāra is a way of thinking reasonably and carefully by considering related causes and factors thoroughly. It is divided into 10 kinds as follows :

- **Thinking based on an investigation of causes and factors :** Considering how something occurs and what is its cause
- **Thinking based on a component classification :** Studying something as different parts to understand its components and relations
- **Thinking based on common characteristics :** Contemplating something thoroughly; analysing impermanence, state of suffering, and soullessness
- **Thinking based on Four Noble Truths :** Examining problems carefully to find right causes and proper solutions
- **Thinking based on the relationship between principles and aims :** Delving into the appropriateness of aims and methods whether they are in line with reality



- **Thinking based on advantages/disadvantages and solutions :** Scrutinising advantages and disadvantages of action to choose the best approach
- **Thinking based on genuine and fake values :** Analysing genuine values of things by identifying important and unimportant ones
- **Thinking based on the motivation of virtues :** Thinking creatively with optimism to search for benefits
- **Thinking based on the moment :** Looking at things in accordance with reality without being attached to past or future through six senses (eyes, ears, nose, tongue, body, and mind)
- **Thinking based on analysis :** Investigating things at different angles without quick conclusion; exploring compatibility and incompatibility of data



Thinking in accordance with Yonisomanasikāra helps one think reasonably and carefully. It leads to the right and beneficial decisions that make one's lifestyle more rewarding and successful.

Value of Life

“Life is valuable by doing good deeds.”

Life is precious but vulnerable. After birth, everyone wants to live happily with a long life. However, life is extremely short, and the human body is completely fragile. Nobody knows whether one will be happy or how long life will last. Ultimately, human beings end up with death. No one can escape from death. Thus, while still alive, one shall live a valuable life as much as possible.

Value of Life is not determined by money or wealth received since birth, but good deeds and virtues that one has done for the whole life. A precious life should bring benefits for oneself and others, generating creativity and bringing happiness to others.



A short or long life does not measure its value. Benefits and results of good virtues made by a person represent the true value. Those whose life is short but did countless virtues are worthier than those whose life is long but never did good deeds nor make benefits for others – rather a meaningless life.





Therefore, Buddhists should encourage themselves to make their life valuable by behaving righteously, doing merits, helping others, and making benefits for society. By doing so, one's life will be more precious and meaningful. Creating such value can be performed by following the principle below :

- **Behave righteously :** Follow moral principles, ethics, laws, and social regulations regularly.
- **Do good deeds :** Help others, make benefits for society, and share happiness with the community.
- **Make benefit for society :** Do volunteer activities to participate in self- development and social development

If everyone could live a life in accordance with those principles, the society would comprise of good and quality people, and the world would be a better place.

"We all know that this life is impermanent and rather short.

Hence, it is better to be attached with Dhamma.
Do not be careless about doing merits,
especially giving kindness to each other.
Do not exploit others but forgive them.
Be generous physically, verbally, and wholeheartedly."

Sammodanā : His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand.
Conferred on the occasion that Ratchaburi people organised Reverence Ceremony
at Ceremonial Area, Ratchaburi Province, on 18 April 2017



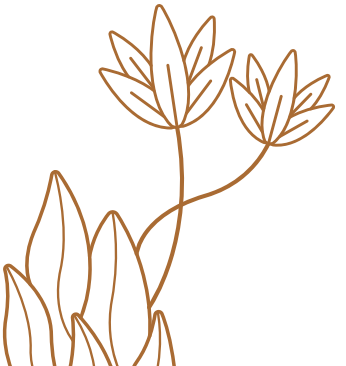
Chanda and Taṇhā

“Chanda is the virtue that supports perseverance.

Without it,

Viriya cannot exist.”

Chanda and Taṇhā are two words that have a similar meaning : wish or desire. However, they are different in terms of quality; Chanda refers to a good will whereas Taṇhā means an evil craving.



Chanda is satisfaction, zeal, and aspiration towards something. It is a will or zeal generated by wisdom, understanding, and thoughtfulness, aiming to make benefits for oneself and others, for instance, willingness to study, wish to work well, zeal to do good deeds.

Taṇhā is craving for possession and existence. It is a thirst or desire caused by Avijjā (ignorance) or lack of essential knowledge. People with Taṇhā want only happiness or benefits for themselves without thinking of bad consequences that might occur to others, for example, craving for money or power, desire to be number one, and wanting others' belongings. Nonetheless, everyone can cease such cravings by upholding the Dhamma below :

Chanda and Samma-padhāna

Chanda, defined as satisfaction, zeal and will, is a key element of Samma-padhāna 4 or 4 Right Exertions that help people cease or prevent all cravings, comprising of :

- **Saṃvara-padhāna :** Restraint of unoccurred unwholesome causes of action
- **Pahāna-padhāna :** Abandonment of occurred defilements
- **Bhāvanā-padhāna :** Cultivation of unoccurred enlightenment factors
- **Anurakkhaṇā-padhāna :** Preservation of occurred wholesome causes of action

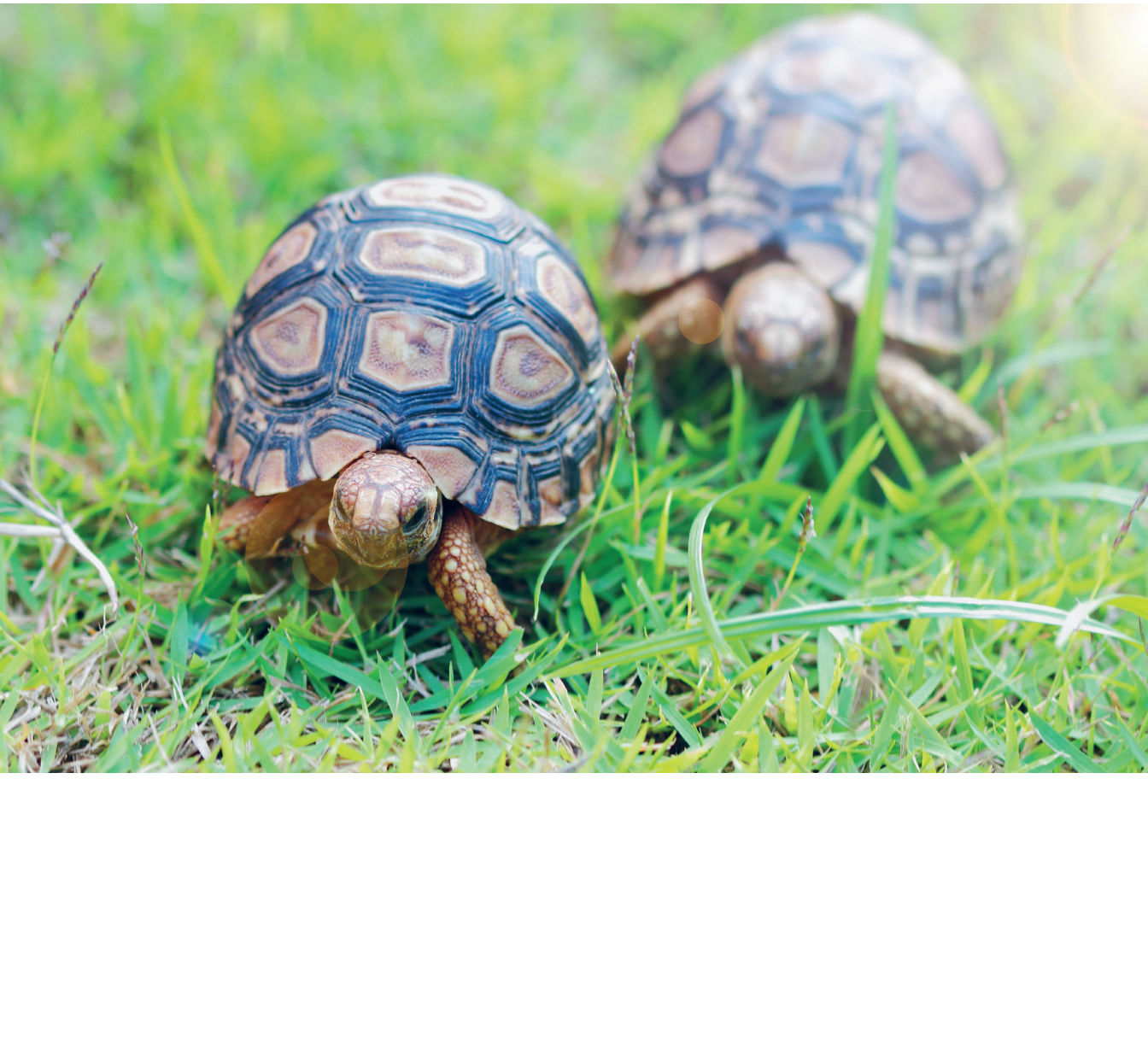
When a person has zeal and will to perform good deeds, or retains Chanda as a base, this shall lead to Samma-padhāna 4 that helps cease or prevent cravings and create a good will to do a good deed. Therefore, those who want to be successful in life need to develop Chanda as follows :



Approaches to Chanda Development

- Practise to gain wisdom, understanding and thoughtfulness.
- Practise to be kind to oneself and others.
- Practise to be satisfied and pleased with what one has.
- Practise to maintain perseverance.

As such, Chanda is a key virtue that Buddhists should uphold and gradually develop to prevent cravings or evil desires from seizing the mind and thoughts. The principle establishes good virtues and mindsets that lead to progress at work and quality of life. People with Chanda are regarded as moral as they can abstain from all bad deeds. Such virtues and good deeds are initial results to the upmost one of Dhamma practice : Attainment of Arhatship or Nirvāṇa, the ultimate goal of Buddhism.



Mindfulness and Awareness

"Sati-sampajañña evokes one to see problems and solutions."

In our daily lives, we often unintentionally do various things without intention. Sometimes, it leads to negative consequences, such as speaking unkindly to hurt others' feelings, making mistakes at work that result in harm to others, or making decisions without careful consideration. All of these are the results of our lack of mindfulness and awareness. Therefore, to prevent negative outcomes or mistakes, we should train ourselves to be mindful and self-aware at all times, no matter what we are doing

Sati is mindfulness or observing one's mind in the present moment. It is the state that the mind senses, realises and feels what is going on at that moment. Sati makes one gain consciousness, foresee things in advance, engage senses, recognise the reality of what is happening in the present moment, as well as what the mind recalls. This includes what one is doing and is going to do to restrain from making mistakes recklessly, or with carelessness.



Sampajañña is awareness while one is doing, speaking, and thinking. For example, at this moment, we are performing a duty, speaking of an issue, or thinking of a topic : we are reading Sati-sampajañña, the precious Dhamma. Such feeling is called Sampajañña which comes along with Sati, usually known as Sati-sampajañña.





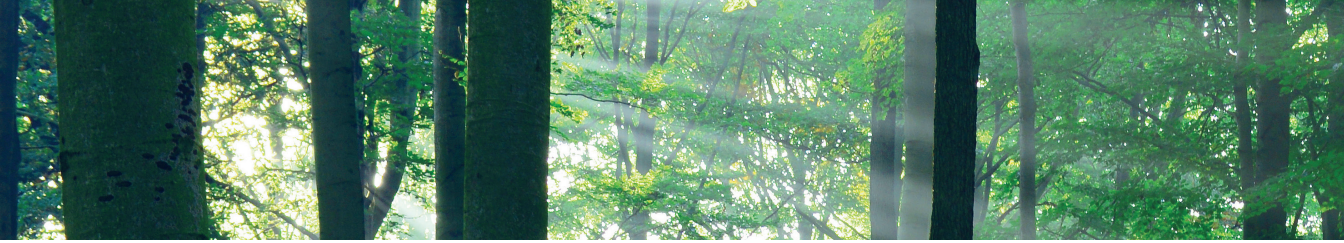
Sati-sampajañña is necessary for living due to the following :

Being aware of oneself and surroundings : This allows us to understand our actions, thoughts, and feelings, as well as comprehend what is happening around us. This enables us to make informed decisions and address issues appropriately.

Controlling emotions and behaviours : This helps us stop doing any deed that harms ourselves and others, as well as preventing restlessness or wrath.

Creating concentration and wisdom : Sati-sampajañña helps us concentrate on what we do, have clear thoughts, and get views of reality.

If we regularly practise upholding such mindfulness and awareness, our life will be fulfilled with wisdom, happiness and success.



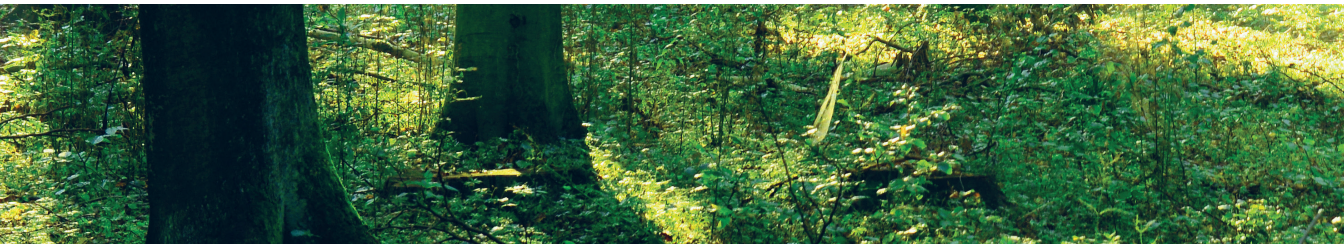
Approaches to Sati-sampajañña Development

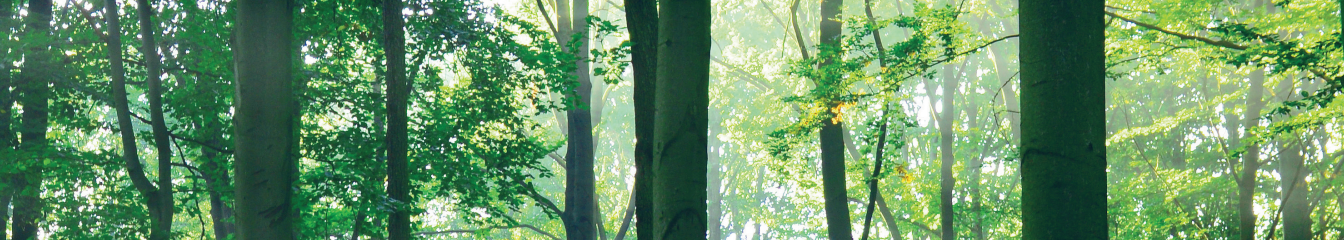
Practice of Concentration : Samādhi (concentration) is a foundation of Sati-sampajañña. Once achieving concentration, we can better focus on the present moment or what we are doing, leading to mindfulness and awareness.

Practice of Self-Observation : This is the observation of one's own thoughts, feelings and behaviours without judgement or blame on oneself.

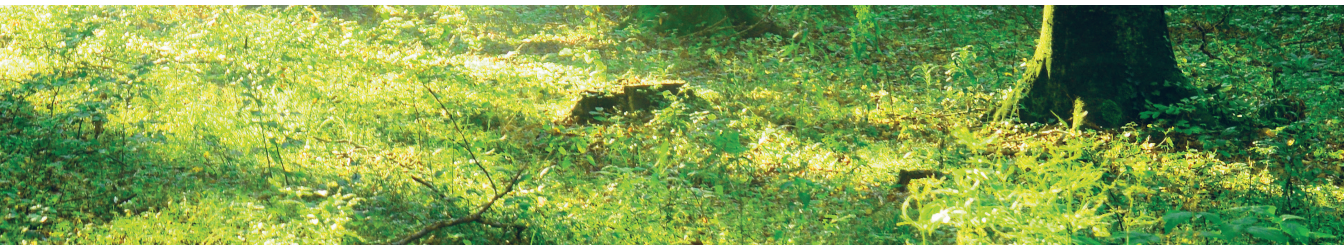
Practice activities mindfully, regardless of what you do. Strive to do things mindfully, be aware and conscious of what you are currently doing, without getting distracted or easily swayed by other things, to ensure the task at hand is completed successfully.

Practice of Attention on the Present Moment : Practice focusing on the present. Let go thoughts and feelings related to the past or future.





The practice of Sati-sampajañña helps us gain mindfulness and awareness of what we are doing. This virtue makes one find ways out or solutions properly and calmly. The process of Sati-sampajañña practices requires perseverance, discipline, and time. If we practiced regularly, it would be certainly worth our life.





“Sati”

Only mindfulness

leads to **“Wisdom.”**

If one is out of Sati, Saṅkhāra will form the mind –

Filled with **greed, hatred,** and **delusion,**

the causes of bad words and deeds

all at once.

Moral Lessons : His Holiness Somdet Phra Ariyavongsagatayana,

the Supreme Patriarch of Thailand.

The National Identity Office, Office of the Permanent Secretary.

Appamadā (Heedfulness)

"O, Bhikkhus, Strive on with heedfulness."

Appamadā (Heedfulness) is to have mindfulness and awareness at all times : before and during thinking, speaking or doing activities. This includes behaving well, physically, verbally and mentally. Heedfulness is the foundation of all virtues. Without it, merits could not be performed. Appamadā is the only path to live a long life with mindfulness with reasoning to do good, right, and appropriate deeds that bring happiness and success in life.



Appamadā gives many benefits as follows :

- **Making life valuable and meaningful :** One lives with mindfulness, not wasting time but focusing on doing merits for oneself and others.
- **Bringing success in life :** One makes decisions carefully and does righteous things, not behaving in a wrong way.
- **Being free from suffering :** One realises the truth of life and lets go clinging, not taking any defilement that causes suffering.
- **Acquiring merits :** One does only good deeds and refrains from bad deeds.
- **Getting a peaceful mind :** One focuses on the present moment without worrying about the past and future.
- **Being happy :** One lives a valuable and meaningful life without suffering.



Practice of Heedfulness

Uphold mindfulness in every moment by observing one's thoughts, emotions, and feelings without forming the mind with defilements.

Keep the mind clear by radiating loving-kindness or benevolence *(mettā)*, compassion *(karuṇā)*, empathetic joy *(muditā)*, and equanimity *(upekkhā)* to oneself and others.

Practise meditation to maintain mindfulness and awareness at all times.

Follow the Buddha's Dhamma principles that emphasise the importance of heedfulness.





The practice of heedfulness *(appamadā)* is easy to begin with daily routines :

"Before doing something, think carefully whether and how it should be done."

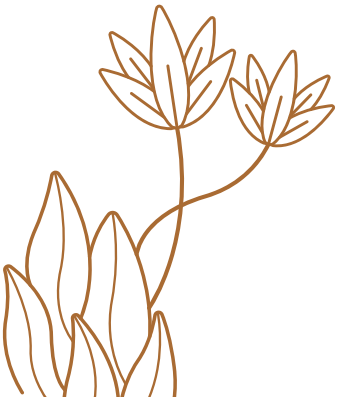
"While doing something, focus exclusively on it."

"After doing something, reconsider its consequences."

"Observe one's thoughts, emotions and feelings regularly."

"Practise doing something such as eating, working with mindfulness."

Heedfulness is an important Dhamma principle in life. It helps us live a valuable and meaningful, as well as gaining achievement and being free from suffering. Keeping heedfulness by maintaining mindfulness and awareness (Sati-sampajañña), we will overcome obstacles and difficulties, having a happy life at home and at work.



“Heedfulness

is mindfulness.

To be successful at work, it requires Sati and Pañña –

Sati-sampajañña, mindfulness and awareness,

the main Dhamma virtue.”

Sammodanā : His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand.

Conferred on the occasion of Visaka-Atthami Bucha Day and the Opening of The Great Hall of Vajradhamma,

Muangboran the Ancient City, Sumut Prakan.

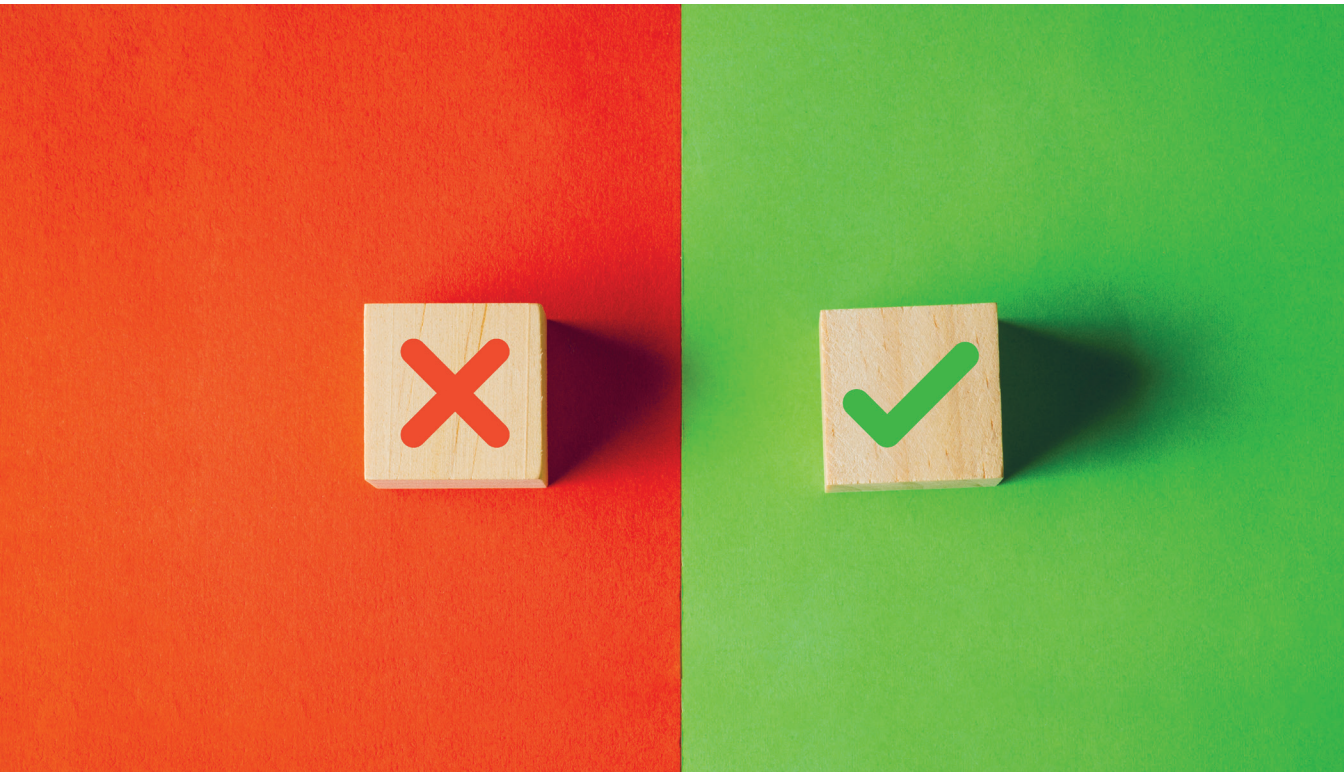
Moral Shame – Moral Dread

“Once Hiri-Ottappa has been marked on the heart,
one shall not commit a sin,
either to the face or behind the back.”

Our world is gradually facing severe environmental problems, namely, global warming, pollution, or natural disasters. A reason for this is the lack of Hiri (moral shame) and Ottappa (moral dread) which are two key principles of Buddhism.

Hiri is the shame of committing sins – being ashamed of one's wrongdoings, physically, verbally, and mentally. Those who uphold Hiri shall not dare to do evil due to such shame towards oneself and others.

Otappa is dread of consequences of committing sins – being alarmed at all offenses. One who retain Otappa shall not dare to do evil because of being scared of such dread towards oneself and others.



Hiri and **Otappa** are concurrent Dhamma principles that make the world peaceful. Those who remain them shall not exploit others but abstain from destroying the environment, outbreaking violence, lying, deceiving, stealing, and misconducting sexually, all of which make the world a better place.

Consequently, to conserve environments and nature successfully, it is necessary to cultivate Hiri-Otappa in everyone's mind, as well as a realisation that whatever deeds we do gives a big impact on the earth, nature, air and land. If people ignore such responsibility, they will be the one who destroy it with their own hands.





Examples of Hiri-Otappa for Nature Conservation

Hiri helps one ashamed of littering, throwing trash in waterways, deforesting or hunting wildlife. Otappa makes one terrified of bad consequences from natural degradation. Therefore, people should have both Hiri and Otappa to hold willingness to save nature by practicing with the methods below :

Practice of Hiri-Otappa

- **Contemplate bad consequences of wrongdoing :** Always think carefully before doing something and spend time considering any bad consequences that might follow. If it is wrongdoing, one should feel ashamed and frightened of doing it.
- **Practice doing good deeds :** When doing something good, one should feel good about oneself due to fear of committing evil, exploiting or hurting others, and destroying nature.
- **Learn Law of Karma (action or doing) :** Believe that every action has its own effect. If one commits wrongdoing, its consequence will follow. Realising this, one shall not do bad deeds.

Hiri-Otappa is an important Dhamma principle. If it is cultivated in one's mind, they will be regarded as a good and moral person who does not commit evil. When no one commits evil, the world will be a better place.

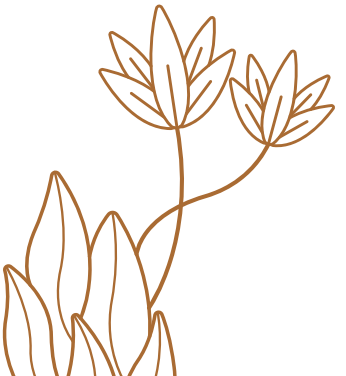


Unity

“Unity unites power. Though little,

it can complete a task.

Grass tied as knots can tie a musth elephant.”





Unity is a basic principle of Dhamma that bonds people in a community as one, making them live together happily and driving society to prosperity. Collaboration creates unity that helps people work as a team and reach a goal, though the task is tough. Unity also encourages them to help each other at difficult times.

People should acquire unity because of the following reasons :

- Unity helps people live together with happiness. Being united, they shall not quarrel with each other but live together peacefully.
- Unity makes jobs done. It is the key power that drives people to collaborate with each other and get work done, no matter how hard it is.
- Unity encourages people to help each other at difficult times. With unity, people shall help each other to go through difficulties.





How to Build Unity

Cultivate virtues and ethics : This means cultivation for people in society such as generosity, mutual help, kindness, and sacrifice to serve the public.

Promote activities that create unity : It refers to collaboration, support, and promotion of activities that build unity such as recreation activities, volunteer activities (e.g. cleaning up, growing trees)

Make understandings and accept differences : This is an effort to understand others' reasoning, make an understanding while doing activities together, accept differences of people in society, and listen to others' different opinions and ideas. The aim is to create an understanding and find ways of working together. If people in a community understand each other, they will live happily together.







Dhamma of Unity Establishment : Saṅgaha-vatthu 4 and Sāranīyadhamma 6

Saṅgaha-vatthu 4 is the principle of social solidarity, comprising of :

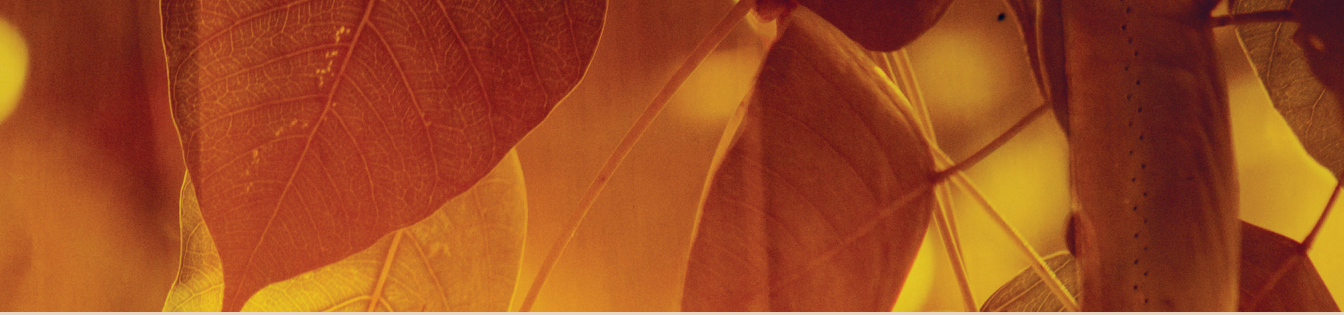
- **Dāna :** giving things or help to others such as giving food to poor people, giving advice or suggestion useful for others
- **Piyavācā :** kind and endearing speech that leads to smooth communication such as negotiating with nice speech, giving motivational speech to encourage colleagues
- **Atthacariyā :** doing good to others such as helping neighbours in trouble
- **Samānattatā :** behaving oneself properly in all circumstances



Sāranīyadhamma 6 is the principle of conciliation, comprising of :

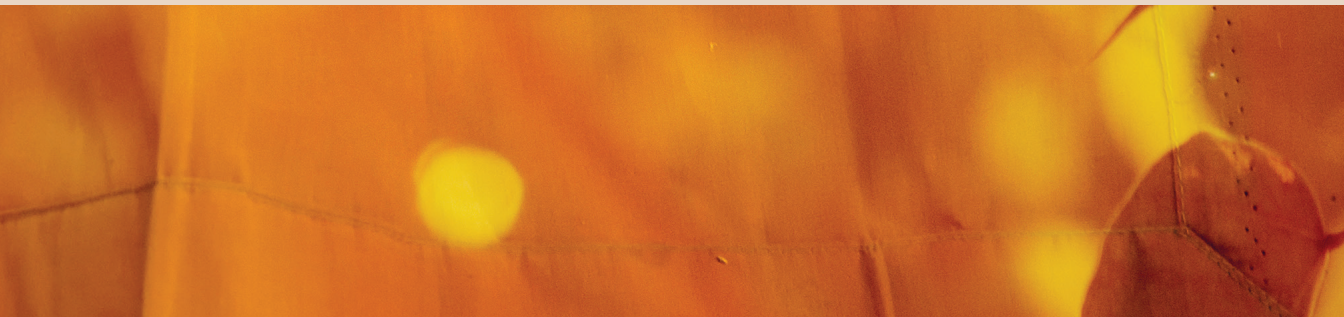
- **Mettākāyakamma :** helping with willingness such as helping others work
- **Mettāvacīkamma :** talking to others with best regards such as speaking with polite words.
- **Mettāmanokamma :** wishing good things for others, both to the face and behind the back
- **Sādhāraṇabhokitā :** using and sharing things with others
- **Sīlasamaññatā :** behaving to uphold equivalent Sīla; behaving in accordance with morals
- **Diṭṭhisāmaññatā :** having the same attitudes and right views along with others





These two Dhamma principles are ways of practices that help people live in harmony with each other without discriminating against anyone based on race, religion, gender or status. Both virtues are initiated from love, kindness and empathy.

Following Saṅgaha-vatthu 4 and Sāranīyadhamma 6, one shall be kind-hearted and generous, as well as giving forgiveness to others, not getting angry with them. When this happens, unity is built among groups and societies, and all works are done successfully. Everyone lives happily together in the community where unity and collaboration are formed.



Benefits of Unity for Oneself, Community and Nature

For Oneself : Unity makes oneself joyful and happy when living with others who share the same principle. It helps them see through kindness and do good deeds by helping others, all of which lead to contentment, pleasure, and happiness.

For Community : Unity makes the community progress, work successfully, and get good results. People take part in developing the community to acquire the quality of life, creating a communal society of kindness, interdependence, and harmony.

For Nature : Unity has a good impact on nature conservation. Having unity in the community and realising the value of nature make people take care of, conserve and save nature, as well as help each other to look after the environment and not letting anyone destroy it. This includes cooperation to stop forestation, fossil fuel combustion, and environmental destruction. Once this happens, the community will be harmonised in the midst of fertile and beautiful nature.











PART 3

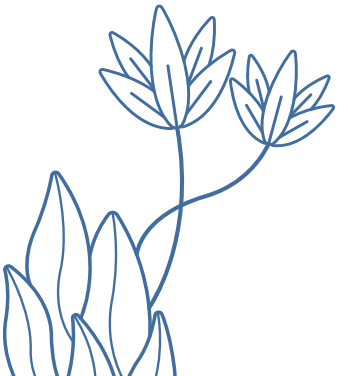


The World : Sustainable Development

“Consumption with mindfulness is the foundation
of improving quality of life.
It helps people develop their capacity,
as well as prosperity of mind and wisdom.
As such, human society could reach sustainable
development and harmonious society”

Breadth and Depth of Knowledge

In Buddhism, knowledge and wisdom are the keys that develop oneself to be free from all sufferings. Knowledge is an understanding of concrete and abstract things. Wisdom is a deep accurate insight into the nature of things. Both are important virtues that support each other.



Broad Understanding is the capacity to comprehend a wide range of issues, not necessarily to be expert in a specific area, but skilled at overviewing and interrelating things. A person with broad understanding usually has a variety of interests and learns new things easily.

Deep Understanding is the ability to see things thoroughly with specific knowledge and skill. A person with deep understanding can solve specific problems effectively.



Breadth and depth of knowledge is vital as follows :

- **Breadth of Knowledge** helps people have broad visions to identify problems and situations comprehensively, as well as understanding others' views and find solutions effectively.
- **Depth of Knowledge** makes people solve problems professionally and apply knowledge to work in daily life appropriately.





Some people probably think that a person with depth of knowledge is better than one with breadth of knowledge due to expertise and acceptability. On the contrary, others might feel that the latter is better than the first owing to working versatilities and self-regulation skills.



In fact, both types of knowledge hold different pros and cons, depending on situations and required specialisations, for example :

A person with depth of knowledge is a good fit for jobs that require specialisations, specific skills or experiences such as research, engineering, medicine.

A person with breadth of knowledge suits jobs that need several integrations such as management, planning and creativity.



To develop oneself to gain both breadth and depth of knowledge, it is necessary to focus on learning new things regularly, as well as looking for opportunities to practise skills in and out of interested areas. Most importantly, one needs to apply acquired knowledge and skills at best.



Breadth of Knowledge and Wisdom

Apart from breadth and depth of knowledge, wisdom is another key that leads people to true understanding of things compliant with reality, acquired by searching for knowledge seriously and developing mindfulness regularly.

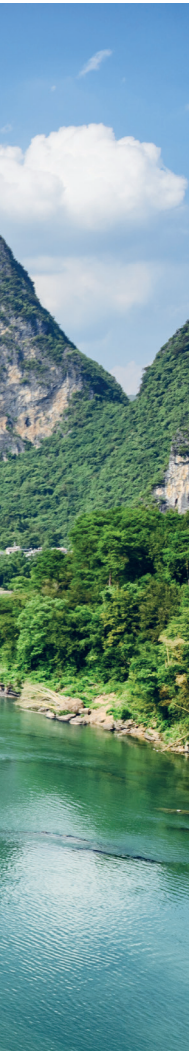
A wise person can solve problems rightly and properly, as well as carefully making decisions beneficial to others. In addition, people with wisdom can create new things that provide advantages to society.



Buddhism and Nature

Buddhism is a religion that pays attention to nature. The study of nature in accordance with Buddhist principles helps people understand nature profoundly as it looks upon nature as balance, harmonisation and relativity. Likewise, breadth and depth of knowledge are like two sides of the same coin that support each other.





Breadth of Knowledge is like a water flow that spreads over the land. It helps us see an overview of nature thoroughly, understand the relation of natural things and realise how they are connected. For instance, humans and nature depend on each other; humans rely on nature to survive whereas nature counts on humans to protect it. Breadth of knowledge makes people see such a relationship and help each other conserve nature comprehensively, including applying knowledge to live in harmony with nature.



Depth of Knowledge is like a root penetrated deep into the soil which recognzing the essence of trees and nature thoroughly. It helps us understand nature profoundly, how it is and how it works. For instance, nature has a cycle that keeps changing all the time. It therefore needs conservation to keep balance and fertility. If the change of nature is unbalanced, unusualness of environment will occur. Depth of knowledge makes humans understand this cycle and help each other to keep nature's balance and fruitfulness precisely. This leads to living in harmony with nature and preventing them from natural disasters in the future.



Without breadth of knowledge, people cannot see the relation of things in nature. Without depth of knowledge, they cannot realise the essence of nature. Therefore, it is necessary to develop oneself to acquire two types of knowledge to understand nature deeply and live with it sustainably.

Breadth and depth of knowledge are important to self-development that should be gathered along with insight development so that insights are applied to make a happy and successful life.



Self-development to gain breadth of knowledge can be achieved through different methods such as reading, searching for information, talking to gurus, travelling, going on study tours. For example, reading about nature helps people better understand natural things or talking to scientists makes them better understand nature scientifically.

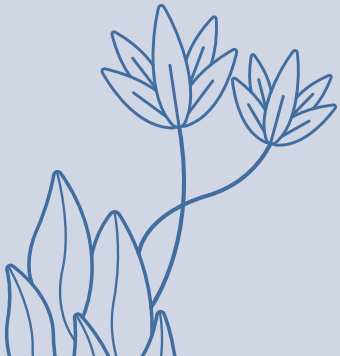
Self-development to gain depth of knowledge can be attained in many ways such as observing nature closely, doing experiments, conducting research. For example, bird watching helps humans better understand birds' behaviours or an experiment on plant life cycles makes them better comprehend the cycle of a plant.

In the present world where environmental problems increase severely, such self-developments are vital as it leads to profound understanding of nature and sustainable wellbeing without destroying nature.



Mixed-use Development

Mixed-use development is a mixture of land uses that incorporate more than two functions to meet different needs due to people's changing lifestyle. The concept gives many advantages such as offering convenience, reducing trip energy consumption, increasing an opportunity of interaction between people and the community, developing wellbeing and quality of life.



Mix-use development can be applied to all kinds of areas, either urban or rural :

In urban areas : The property development combines residential and commercial projects such as residential high-rise buildings surrounded by shopping malls, offices, schools. Then, the area becomes a community, housing centre and human lifestyle that provide benefits, for instance, an increase of convenience, reduction of trip energy consumption, extension of social interaction in the community, all of which develop people's wellbeing.

In rural areas : Agricultural activities these days share lands to be developed and used for benefits at best. This starts from soil and water management that suit plantation and livestock. Agricultural and residential areas are proportionally divided to create a proper ecosystem. This is a new theory that establishes sustainable stability of food and living.



Regarding **temple development**, it can apply the concept of mixed-used development by developing temples into a spiritual centre for Buddhists. That is, apart from being *sappāyasathan,* a convenient and pleasant place appropriate to organise **Buddhist activities**, the temple should be developed for Buddhist lay persons to do religious ceremonies and merits with a bliss, as well as practising Dhamma to develop the mind. The temple should also be eco-friendly by maintaining cleanliness and shadiness. It should be a learning centre that cultivates good value and public mind, as well as a spirit anchor of the community that makes people interact with each other and strengthens the community.



Mixed-use temple development requires a consideration of several factors as follows :

Needs of Buddhist Assembly : The temple should be developed to meet the needs of *Buddaparisā* – Buddhist assembly or Buddhists – who have different expectations and aims, for example, appropriate development of sanctuaries for organising religious ceremonies, development of learning resources on Buddhism, area development for religious and cultural activities.

Characteristics of Temples and Surrounding Areas : Each temple has different environments and contexts. Therefore, it is necessary to develop temples in harmony with their characteristics and surrounding areas. For example, the temple in urban communities should be developed as a modern learning centre or tourist attraction whereas the one in rural areas should be established as a learning centre of culture and environment.

Cutting-edge Technology and Innovation : Modern revolution can be applied to temple development in a variety of ways such as development of information system on religion, development of Buddhist learning materials, development of environmental management system.



Buddhist monks play an important role in guiding and developing temples to the righteous path by lowering *attā* or self. That is, instead of holding one's own self firmly, it is better to apply the mixed-use concept to develop temples that give benefits to all, improve sanctuary space for public use, enable temples to organise social activities. This includes an establishment of pleasant natural environments around the temple to help people in the community sooth the mind, meditate and practise Dhamma successfully.

In conclusion, mixed-use development is a useful concept and method for everyone. It could be applied to all areas, either urban or rural. Likewise, temple development can be done by considering various factors that make all areas a land of happiness.

Proper Application

In the present world, change happens fast and nonstop. Whatever was proper in the past might no longer be applied these days. For instance, a popular job in the past may disappear today or traditional business methods cannot compete with the modern ones. As such, learning to adjust and change oneself to be in harmony with situations is necessary.

Accordingly, individuals, organisation and society need to be flexible and adjustable to match fast changes, being neither obsolete nor outdated. In this case, Dhamma principles could be applied to reach such qualification.

The concept **"Proper Application"** by using Dhamma as the principle is described below.

Application to suit the context

This is the application of something to be harmonized with present environments and current situations such as use of modern technology in daily work, application of scientific knowledge to develop economy and society.

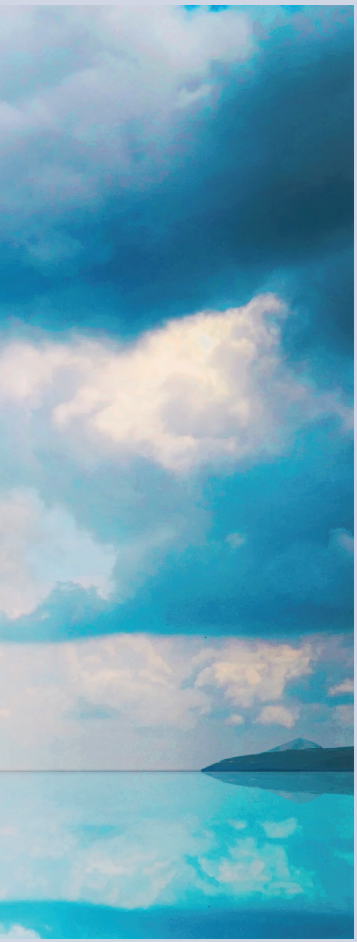


In Buddhism, the concept of application to suit the context appears in the third attribute of Dhammaguṇa 6, **“Akāliko”** or **“Timeless”** which means Dhamma can be applied at all times and in all situations.



Application to meet needs of individuals or groups

This means a consideration on the needs of target people or groups to create the best benefits for them, for example, designing products that suit individual usage, launching policy harmonised with people's needs.



In Buddhism, the concept of application to meet needs of individuals or groups appears in the fourth attribute of Dhammaguṇa 6, **"Ehipassiko"** or **"Inviting to come and see"** which denotes that Dhamma can be inspected and accessible.



Application to suit principles and reasons

This is an adjustment of something based on principles and reasonings for its best advantage and sustainability. For instance, to develop a project, it is necessary to consider any impact on environment and society; development of industrial plants need to look at effects on environment such as air and water pollution. If it is ignored, nature will be polluted, and humans cannot survive.





In Buddhism, the concept of application to suit principles and reasonings appears the fifth attribute of Dhammaguṇa 6, **“Opanayiko”** or **“worthy of introducing in and by one’s own mind”** which suggests that Dhamma should be tried by practice. It is a specific process that needs to be performed by oneself. If not, an outcome cannot be experienced as learning to grow a tree until it gives appealing fruit; everything will be useless if one does not taste the fruit.



Consequently, a proper application is necessary in living, studying and working because it helps adjust and change oneself effectively. Any application should consider the following factors as follows :

- **Context :** surrounding and present situations
- **Needs of individuals and groups :** requirements or expectations of target people or groups
- **Principles and reasonings :** principles and reasonings that support the application

If one can apply things appropriate to contexts, as well as using Dhammaguṇa to serve needs with logics that can be inspected, this shall lead to the best advantage and sustainability.

balance



Add Value and Create Standout

Development means a process of change from one condition to a better or more progressive one. It occurs at any level from personnel, organization, community, society to nation. Development is based on many factors such as technology, knowledge, creativity and collaboration of all sectors.

Development is excellent. To make it successful, however, it requires various qualities. One of them is adding value and creating standout to what is developed to make a difference and get attention from others.



To add value and create standout could be performed in many ways such as differentiation or making something uncommon, unique or outstanding from other similar things. This includes an emphasis of place and product stories that comprise of history worth learning. Creating standouts as such could get people attracted, making them jointly develop and add more value to what is needed.

To acquire effective and sustainable development, it is necessary to consider the needs of those related and surrounding contexts.





Geographical Indication (GI) is another interesting approach. It is making a product standout by branding it with a name or symbol associated with its origin. The aim is to identify a quality or reputation that the product is produced in a specific place, for example, Doi Tung Oolong Tea, Doi Chang Coffee, Chanthaburi Monthong Durian, Surin Jasmine Rice, Lamphun Yok Dok Silk, Mae Chaem Woven Textile.

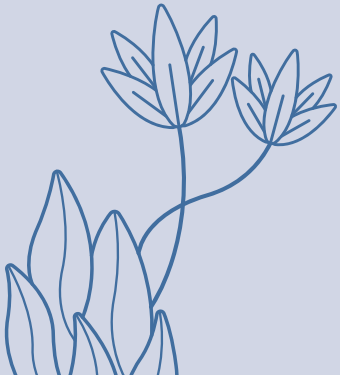






In Thailand, there are plenty of fertile natural resources. This agricultural country has grown countless plants since ancient times. Thai communities are therefore able to develop approaches to add value to economic crop plantation, including agricultural crops until they become best-selling products. History information of each area should be presented to showcase local background and culture that make foreigners interested as it helps elevate tourism industry and increase the community income.

Sanctuary development can apply such a concept as a strategy to inspire Buddhists to perform merits, practice mindfulness and listen to Dhamma principles on several occasions such as Buddhist holy days. This helps people realise that a temple is a cultural heritage that holds a long history with localities conserved by ancestors for centuries. The temple could be a tourist attraction where people can pay homage to sacred objects in accordance with their belief and faith. If people add value to the development of temples or religious places – making them outstanding, beautiful and peaceful – it will help strengthen the community with conscience and create a bond with the hometown. People then will help develop temples and take care of surrounding nature. Others will come to visit the place, make it prosperous and generate income for the community. Finally, such temples or sanctuaries will be an anchor of spirit, an area to practise Dhamma and a place to relax physically with happiness.

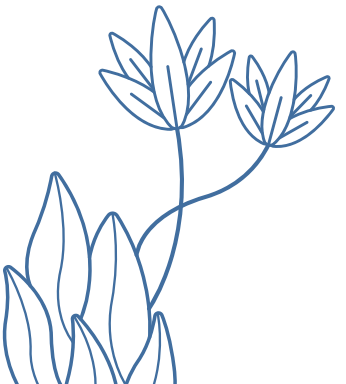




As can be seen, adding value and creating standout for dwellings, temples, communities and natural surroundings are important to sustainable development. Apart from making developed things interesting and outstanding, the performance helps create added value and increase income to the community.

Conflict Management

Conflict usually occurs in everyday life as humans have different habits, attitudes, ideas, values and beliefs. When living together in society, it is possible to think differently. Therefore, sharing the same views or having no conflicts is unlikely to happen.



Conflict is a phenomenon that takes place at any level from inner conflict to organizational, social and national conflict. It could be generated by different opinions, beliefs, values or conflicts of interest. Whatever conflict is could cause both positive and negative effects.



Positive Effects of Conflict

Positive conflict can lead to development and innovation. For instance, conflict from different concepts could lead to better problem solutions. Conflict between individuals could drive to learning from each other. An effort to understand each other or conflict between organisations could establish collaborations for the best benefits.

Negative Effects of Conflict

Negative conflict can cause many problems such as delayed work, loss of resources, destruction of personal relationships. Severe conflict can lead to protests, violences or wars.





Conflict Management

Conflict Management is a process that helps end conflicts peacefully and creatively. Good conflict management gives all sectors settlements and enables them to continue working peacefully.



Conflict can be managed in a variety of ways :

- **Avoidance :** It is fleeing from problems temporarily. The act does not solve the problems as it is not an effective solution. The conflict can return or become more violent.
- **Competition :** This makes one party the winner so that different opinions is down to one, and the job is moved forward, but the opinion might not be truly accepted.





- **Compromise :** Each party agrees to take one step backward to make the majority move forward, usually known as meeting each other halfway.
- **Accommodation :** This is to abandon one's need to make the other satisfied.
- **Collaboration :** This is a direct solution to problems by talking through all issues with reasonings until an agreement is reached.



Collaboration is the best conflict management because it is a straightforward solution based on talks with reasoning until the issue is settled. It is an acceptance of opinions and ideas of another party without anger or offence so that everyone can work together in harmony.

Conflict management is an important skill that everyone should acquire to live happily together in different societies. When a conflict occurs, it is necessary to keep calm, discuss creatively and try to find out the solution that everybody can accept.

Respect each other due to deep appreciation in
value of persons, objects or businesses.
Realise the importance of different roles of an individual.
Be generous to each other with kindness.
These are basic characteristics that make everyone – adults,
youth or children, no matter which group they are in,
what period they live on or which age they are at –
live together in society with unity and reconciliation.
This includes sharing the same goal for the sake
of happiness in the community at large,
without argument and quarrel that might lead to persecution.

Moral Lessons: His Holiness Somdet Phra Ariyavongsagatayana,
the Supreme Patriarch of Thailand.
On Children's Day, 20 September 2023.

Develop the Mind alongside Materials

Development of materials such as economy, society, and technology, is essential in driving a nation forward. Nonetheless, mental development is also important as it helps people uphold morals and ethics, as well as living together in harmony.

Mental development can be performed through several channels such as studies, training, and Dhamma practices. Developing the mind alongside materials could keep the country's sustainability because it makes people cultivate good attitudes towards any development, including willingness to participate in developing the country seriously.







The Role of Temple

The temple is a religious organization important to Thai society. It could be a centre of collaboration among government, private and public sectors that develop the country sustainably. Temples could expand Buddhist principles applied in real life and give an impact to mental development through several activities such as Community Development Project, Environment Development Project, Youth Development Project.



The Process of Mental Development

Mental development starts from developing oneself as follows :

- Uphold Vinaya, the code of monastic disciplines, and be a good model for others.
- Be kind and devote oneself for the public's benefits.
- Be determined to cultivate wisdom and morality in society for sustainability.
- Pay attention to nature and environment, including eco-systems amidst changing social contexts.



The application of religious doctrines to projects affecting such mental development requires clear and careful processes for effective and sustainable outcomes as demonstrated below.

Analyse problems and needs of people, community, and society : To set proper goals and concepts of the project, the study and analysis should cover various issues : problems and needs of people, community, and society; relevant factors; available resources; the community's capabilities.



- **Study concepts and theories of Best Practice to acquire a lesson learned of success :** To find an approach to efficiency development, the study should involve several subjects such as concepts of mental development in accordance with religious doctrines, concepts and theories of mental development, approaches to successful mental development.
- **Integrate religious doctrines with new sciences :** To make the integration suit problems and needs, it is necessary to consider religious doctrines related to those of mental development in new sciences such as Buddhist principles associated with positive psychology.

Synthesise forms, processes and programmes : To develop people and the community effectively, forms, processes and programmes should be appropriate for target groups and problems.

Evaluate results from development : To further data analysis and body of knowledge to create new knowledge, it is suggested to evaluate results that cover different issues such as evaluating results from the development, and evaluating factors affecting the success of development.

Following these five processes is a standard procedure to pursue, preserve, and promote sustainability.



Conflict Resolution

When problems occur during any development process, it is necessary to apply Dhamma principles to reduce conflicts by planning problem solutions, putting the plan into practice and finding a mutual agreement for a change.

The person who plays an important role in solving problems is an intermediary on account of holding justice and giving each party an opportunity to express ideas fairly. The intermediary should not take sides but focus on finding a mutual agreement beneficial to all, as well as searching for a solution that all parties gain the same advantages or lose the least profits. Once all parties have learned that conflict is normal and solvable, they should agree to change their ways of thinking, become opened to listen to others, and pay more attention to each other's problems.

Developing the mind alongside materials helps people in society uphold morals and ethics, being able to live together peacefully. Mental development can be performed differently through education, training, and Dhamma practice. This situation makes the nation gain stabilised, stable, and sustainable development. When people develop their minds, being good and disciplined with Dhamma principles in life, the nation shall be peaceful and blissful. Despite prosperous and modern materials, people can use them knowingly and consciously. In other words, they will not be materialistic or low-minded people who use prosperous materials in the wrong way.



Sustainable Development and Goals

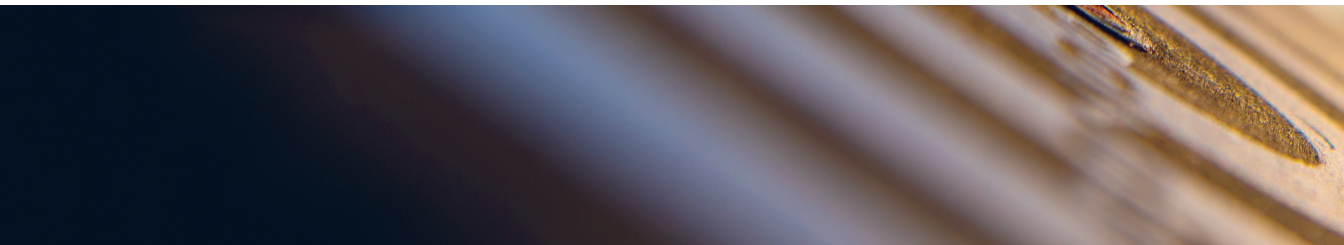


Sustainable Development is development that serves the needs of the present generation without giving any negative impact on the next one. In other words, the current development should not provide any long-term effect on the future expected to maintain sustainability.

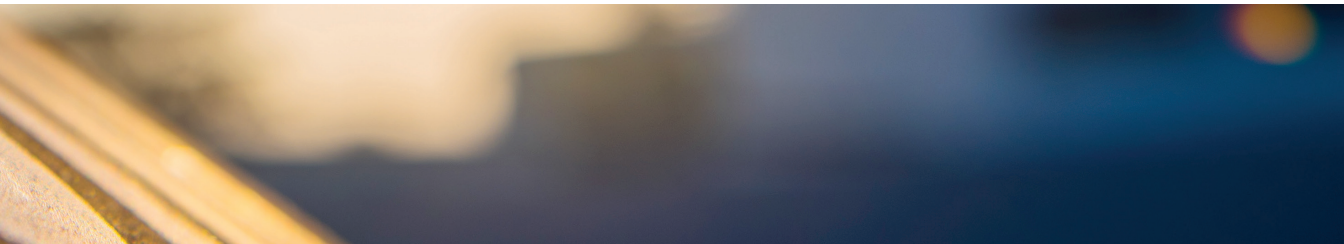


Sustainable Development Goals are a collection of interlinked objectives aimed at solving problems of poverty, famine, environment, and others related. United Nations has designed 17 SDGs as follows :

- No Poverty
- Zero Hunger
- Good Health and Well-being
- Quality Education
- Gender Equality
- Clean Water and Sanitation
- Affordable and Clean Energy
- Decent Work and Economic Growth
- Industry, Innovation and Infrastructure



- Reduced Inequality
- Sustainable Cities and Communities
- Responsible Consumption and Production
- Climate Action
- Life Below Water
- Life on Land
- Peace and Justice Strong Institutions
- Partnerships to Achieve the Goal





The 17 Sustainable Development Goals are divided into five dimensions : People, Planet, Prosperity, Peace and Partnership :

1. People

Committed to develop people's well-being, reduce inequality and support gender equality through the following goals :

- No Poverty
- Zero Hunger
- Good Health and Well-being
- Quality Education
- Gender Equality
- Clean Water and Sanitation
- Affordable and Clean Energy
- Decent Work and Economic Growth
- Industry, Innovation and Infrastructure
- Reduced Inequality



2. Planet

Committed to promote sustainable economy, reduce inequality and establish economic stability through the following goals :

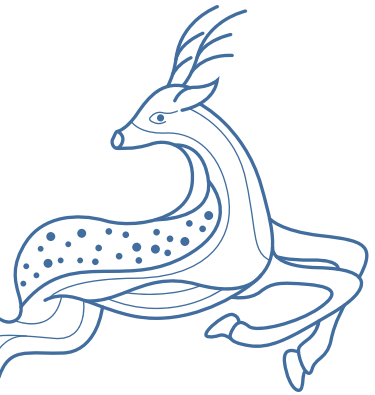
- Decent Work and Economic Growth
- Industry, Innovation and Infrastructure
- Reduced Inequality
- Sustainable Cities and Communities
- Responsible Consumption and Production
- Partnerships to Achieve the Goal



3. Prosperity

Committed to protect environment and natural resources, as well as lessening the impact from climate change through the following goals :

- Clean Water and Sanitation
- Affordable and Clean Energy
- Sustainable Cities and Communities
- Responsible Consumption and Production
- Climate Action
- Life Below Water
- Life on Land



4. Peace

Committed to build peace, stability and justice, as well as promoting rule of law and human rights with the following goal :

- Peace and Justice Strong Institutions

5. Partnership

Committed to promote international collaborations, mobilise resources, as well as sharing knowledge, technology and innovation through the following goal :

- Partnerships to achieve the Goal

Importance of Sustainable Development

Sustainable development is important to all nations and sectors as it helps create a better world for all and achieve the following goals :

- Reducing poverty and establishing equality for communities and people
- Improving people's well-being and health
- Conserving environment and natural resources to remain fertile extensively.
- Building peace and stability in all areas



Challenge of Sustainable Development

Sustainable development is a challenge for all nations and sectors due to the following issues :

- Differences in economy, society, and culture in each country
- Difficulties in collaborating among government, private and public sectors
- Advancement of accelerating technology and innovation
- Climate change impacts



A Way Forward to Sustainable Development

Driving sustainable development requires collaboration from all sectors, with key approaches including :

- Creating awareness and understanding of sustainable development.
- Promoting cooperation between the government, private sector, and civil society.
- Utilizing technology and innovation for sustainable development.
- Adapting to the impacts of climate change.



Sustainable development is a way of development important to all countries and sectors, creating a better world for all. Everyone can take part in driving sustainable development through different activities such as the reduction of energy and resources, waste reduction, promotion of gender equality, and environmental conservation.

To develop something successfully and sustainably,

it requires smart and wise processes with many steps.

As His Majesty King Bhumibol Adulyadej the Great delivered,

Development needs to go through two processes :

‘comprehension’ and **‘accession’** to get **‘development’** done properly.

Sermons : His Holiness Somdet Phra Ariyavongsagatayana, the Supreme Patriarch of Thailand.

In the 2017 Honouring Ceremony of Temples with Excellent Performance,

Developed Modelling Temples and Educational Parks in Temples,

on Monday 16 July 2018.

Concept of Inclusive Economic Development

Economic development is regarded as important in all countries as economic growth would lead to people's wealth and well-being. Nevertheless, traditional economic development only focuses on an increase of products and income without considering an impact on society and the environment that could lead to many problems such as inequality, environmental destruction and poverty.

Nowadays, the concept of sustainable economic development has become more popular as it equally emphasises economic development, together with social and environmental development to give all sectors benefits in the long term.



In Thailand, BCG (Bio-Circular-Green Economy) Model has been applied to move forward the country. The model is harmonised with United Nations' Sustainable Development Goals (SDGs) at least five Goals : Responsible Consumption and Production; Climate Action; Gender Equality; Partnerships to achieve the Goal; and Reduced Equality, including Sufficiency Economy which is the main principle of economic and social development in Thailand.

The BCG Model has many advantages as follows :

- Making benefits from biodiversity and multi-culture of Thailand
- Decreasing the impact on the environment
- Reducing inequality
- Generating income to the community
- Increasing the competitive capability of the country

However, to develop the economy inclusively, it requires collaborations from all government, private, and public sectors that realise the importance of Sustainable Development, as well as jointly driving forward policies and projects.

Examples of Economic Development with BCG Model

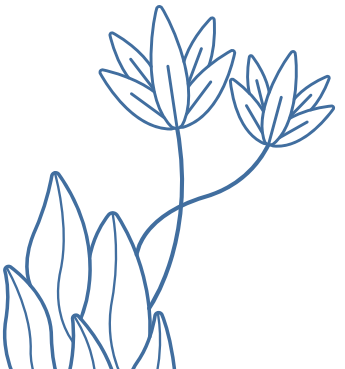
- Supporting farmers to adopt technologies to increase productivity
- Developing new biodiversity-based and multicultural-based tourist destinations
- Domestically producing medicine, vaccines, and medical products

These examples show that economic development with the BCG model can benefit all sectors and lead the country to Sustainable Development.



Buddhist Sustainable Development

Sustainable Development is the common goal that the global community wants to achieve. Its aim is to create a stable, prosperous and sustainable society in all dimensions including economy, society, environment and culture. Buddhist Sustainable Development adheres to the Buddha's teaching as follows.





Sufficiency : This refers to a modest way of living, neither extreme nor exploiting oneself or others. Sufficiency is based on the foundation of sustainable development that helps people consume natural resources worthily and sustainably without destroying the environment.

Social Responsibility : This is the realization of the importance of environment and natural resources, as well as helping each other preserve them. Social responsibility is necessary for sustainable development as it helps us coexist hamoniously with the environment, recognite the overall benefits, and help each other to be responsible for society and nature.

Benevolence signifies helping and supporting each other. The virtue 'benevolence' is essential to sustainable development as it helps create equality and peace in society.

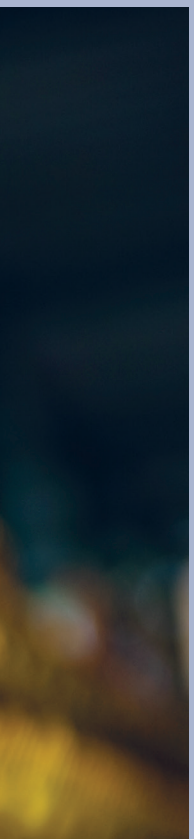
Buddhist Sustainable Development focuses on the establishment of equilibrium during the development of economy, society and environment without exploiting each other. This appears in Buddhist principles : Arriyasacca (The Four Noble Truths), The Middle Path and The Four Divine States of Mind.





The Four Noble Truths (Arriyasacca)

- **Dukkha :** the sufferings that humans encounter such as poverty, inequality, environment
- **Samudaya :** the cause of sufferings such as lack of understanding, responsibility or collaboration
- **Nirodha :** the cessation of sufferings such as development of understanding, cultivation of conscience, establishment of collaborations
- **Magga :** the path leading to the cessation of sufferings such as sustainable development of economy or environment



The Four Noble Truths can be applied to sustainable development. For example, consider that environmental problem is *dukkha.* Humans' endless need is *samudaya.* Sustainable development is *nirodha. Magga* is an approach to sustainable development.



Majjhimā Paṭipadà or the Middle Path means a way of living with sufficiency, not too extreme nor materialistic. The principle can be applied to sustainable development by encouraging humans to consume with conscience, not overly but adequately.

Brahmavihāra 4 or sublime states of mind comprises of :

- **Mettā :** goodwill to wish others well
- **Karuṇā :** compassion to wish others free from sufferings
- **Muditā :** sympathetic joy when others are fortunate
- **Upekkhā :** equanimity



Brahmavihāra 4 can be applied to sustainable development by encouraging humans to have loving-kindness towards others, help each other to take care of environment and live together in harmony.

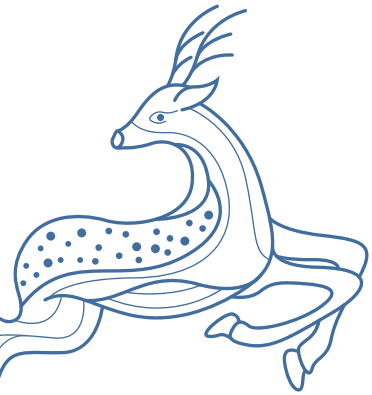
Buddhist sustainable development can be applied to seek sustainable solutions to problems in the fast-changing world as follows :

Consume with conscience : Consume things carefully with consideration for necessity and sufficiency, including impact on environment and society.

Reduce consumption of energy and resources : Use energy and resources as much as necessary, adequately and sufficiently, to reduce an impact on environment, as well as saving resources.

Conserve environment : Take care of and pay attention to nature and environment, including finding ways to conserve them as long as possible.

Develop economy sustainably : Find approaches to develop economy efficiently, extensively and sustainably in the long term.



Buddhist sustainable development is an approach to development harmonised with Buddhist principles. It focuses on equilibrium and sufficiency in life. This development helps decrease impacts on environment and society, create effective development in all dimensions and sustain development in the long term.





Human Resource Management and Knowledge Management

Every organisation needs employees with working abilities to achieve success. Human Resource Management is thus crucial in recruiting, selecting, developing, retaining and promoting staff to gain the highest potential. Knowledge Management is a process of managing the organisation's knowledge to maximize its benefits.



Buddhism is an old religion that has influenced Thai society for ages. Its principles and the Triple Gem can be applied to various aspects of life, including human resource management and knowledge management as described below.

The Buddha is the prophet of Buddhism. He is a good model of human resource management and knowledge management by showing compassion to all being. He is a representative of perseverance, as well as a moral leader, who teaches followers to acquire morality, integrity and ability necessary for propagating Buddhism exclusively.





The Dhamma is the Buddha's teachings that cover morality, doctrine and wisdom. The Buddha selects teachings that suit the audience by considering their knowledge, interest and context. The process of Tipiṭaka revision is taken into account to categorise and review correctness of Buddhist principles so that Buddhism is propagated accurately.

The Saṅgha is the Buddhist monks whose duty is to carry on and propagate Dhamma. The *Saṅgha* needs to strictly follow the Basket of Discipline (Vinaya-piṭaka) to uphold their morality and maintain the Buddhist clergy's orderliness.

The Buddhist concepts of human resource management and knowledge management can be applied to the organisation as follows :

- **Human Resource Management System should be established** to find, select, develop and maintain employees with the best potential.
- **Knowledge Management should be built** to collect and classify the organisation's body of knowledge, as well as developing employees to access and apply knowledge effectively.

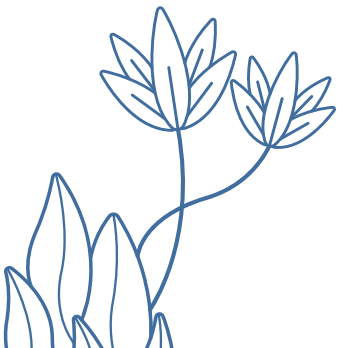


The application of Buddhist concepts to manage human resources and knowledge helps the organisation develop staff and body of knowledge effectively, leading to achievement and sustainable development.

Examples : Application of Buddhist Concepts

- Provide employees training on Buddhist principles to develop their morality and integrity, including thinking practice and mindful development to acquire meditation, conscience, wisdom and good attitude at work.
- Establish a learning centre to collect and classify the organisation's body of knowledge, as well as developing employees to access and get the best out of it effectively.

Applying Buddhist concepts to manage human resources and knowledge should be based on a consideration of organisational context, culture and regulation. The aim is to apply such concepts properly, as well as giving benefits to employees and the organisation.




HR

Create New Things

Innovation is the creation of new things that provide benefits such as products, processes, paradigms. Innovation is important due to its further development and application of available sources into something more cutting-edge that gives positive broader impacts.

Innovation can be discovered in any arena. In the religious field, many creative innovations could provide benefits to Buddhists, monks, religious sanctuaries and temples. The Buddhist innovation is therefore significant as it contributes to Buddhism's sustainable prosperity in accordance with sustainable enhancement that focuses on enhancement of materials and morals.

The creation of Buddhist innovation can be achieved through different approaches :

Paradigm is an adjustment of views or concepts on application of Dhamma principles to social contexts. For instance, Green Buddhism emphasises on applying Buddhist teachings to sustainable development by taking environment and well-being of people into consideration.

The concept of Green Buddhism is built on environmental degradation and climate change that become increasingly severe at present. It views that Buddhist principles can be applied to resolve such degradation and change.

Product means the creation of new products harmonised with Dhamma principles. For example, design of learning materials is integrated with Buddhism in digital forms.

Process is the improvement of former processes to be more efficient. For example, application of new technology to Buddhism propagation makes its teachings accessible for all more easily.



The creation of Buddhist innovation needs to be handled step by step. Start from profoundly problems and conduct need survey to develop concepts with well-rounded consideration. Then, do an experiment and review it until gaining the best model. The key is to learn how to remedy defects, keep developing, follow up and evaluate until being able to apply opinions or suggestions to improve the innovation.



It is necessary to consider whether successful Buddhist innovations are applied to the development of materials and morals sustainably.

Examples of Buddhist Innovations

- **Electronic Tipiṭaka** is a record of Tipiṭaka in the digital form that helps search for data conveniently and quickly.
- **Digital Buddhist Learning Materials** is a presentation of Dhamma in a modern and accessible form.
- **Dhamma Creates Happiness Projects** is an application of Dhamma principles to solve social problems.



The creation of Buddhist innovation is necessary for social and economic development as it helps propagate Buddhism to more target groups and apply Dhamma principles in real life.

Creating Buddhist innovation successfully requires several supporting factors as follows :

- **Support from government and private sectors** to promote research and development of Buddhist innovations
- **Collaborations from all areas** to jointly create innovations beneficial to society.
- **Development of knowledge and skill on innovation** to increase people's potential for development of innovations

Buddhist innovation is an approach to sustainable socio-economic development as it focuses on the development based on Buddhist principles that give precedence to the value of humankind, nature and environment. In this regard, the innovation helps solve current problems, makes people access Buddhism more extensively and increase economic value.

Accordingly, Buddhist innovation is absolutely advantageous to sustainable socio-economic development without exploiting environment and natural resources. It is an important matter that everyone needs to pay attention to and support seriously in several ways as follows :

- Apply Buddhist principles to social and economic contexts at present.
- Do research and develop Buddhist innovations in a variety of forms.
- Promote education and expand knowledge of Buddhist innovation.





PART 3



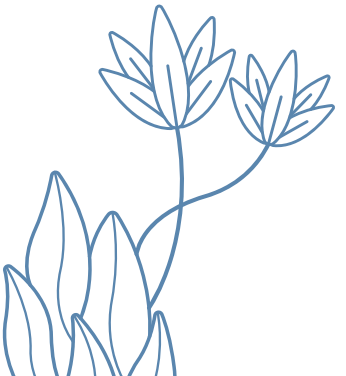
Dhamma : Growth

“Start from taking care of surroundings around us
and spread responsibility to society
and community broadly.
Every life is related as companions
whose duties are to look after each other,
Conserve nature that nurtures all living things on
earth and maintain this relation sustainably.”

Great Learning (Bāhusaccagāha)

"Study hard, be well-rounded, listen attentively and keep searching for knowledge."

Bāhusacca means a person who has listened extensively or studied greatly. Those who have a lot of experiences is called Bahussuta or a very learned person, a person with great knowledge, a well-thought person or a philosopher.



In Tipiṭaka, Bāhusacca is the Dhamma doctrine that develops humans to be good persons. It appears in Vesārajjakaraṇa-dhamma or 5 qualities making for intrepidity as described below :

- **Saddhā :** reasonable beliefs; confidence in one's upheld principles and good deeds
- **Sīla :** good conduct; morality
- **Bāhusacca :** great learning
- **Viriyārambha :** exertion or energy while working on something
- **Paññā :** knowledgeability; understanding of cause, effect, goodness, wickedness, advantage, disadvange



Especially Bāhusacca, this refers to a well-rounded person who has extensive knowledge and always searches for new knowledge.

The Buddha demonstrated *bhikkhus* (monks) that Vesārajjakaraṇa-dhamma 5 could turn a learner *(sekha)* into a brave person. This person then shall have good faith and nothing to fear due to having confidence in it, as well as a wise person who is not afraid of ignorance due to understanding things profoundly.

People with Bāhusacca shall have no fear of ignorance because they acquire immeasurable knowledge to solve problems. Likewise, those with perseverance shall not yield to obstacles because they are determined to reach their goal.

Consequently, Bāhusacca is important to life development. It makes someone a better person in society, as well as a well-rounded person who comprehends things accurately and solves problems efficiently.

Furthermore, Bāhusacca is one of Sappurisa-dhamma 7 or virtues of a good person. It is also one of Ariya-dhana (noble treasures) accumulated inside the mind. These treasures are better than money or external wealth as no one can take them away and they make someone a truly noble person.


LEAD
LEARN



Bahussutaṅga or a learned person with the following 5 qualities :

- Having heard or learned many ideas
- Having retained or remembered principles or contents well
- Having frequently practised or consolidated things verbally
- Having looked over things until they are clear in mind
- Having thoroughly thought with theories; having understood things profoundly with wisdom in terms of meaning and reasoning



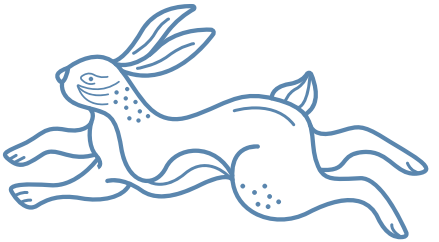
Bāhusacca is beneficial in many ways :

- Developing wisdom to understand things profoundly
- Building knowledge to know the world and life broadly
- Increasing creativity to innovate new things
- Building up confidence to express ideas and make decisions
- Leading to success in achieving goals in life



There are several methods to develop Bāhusacca :

- Study and search for knowledge from various sources.
- Practise critical thinking, analysing and synthesising with reasoning.
- Read books, articles and news.
- Discuss and exchange ideas with others.
- Participate in different activities.

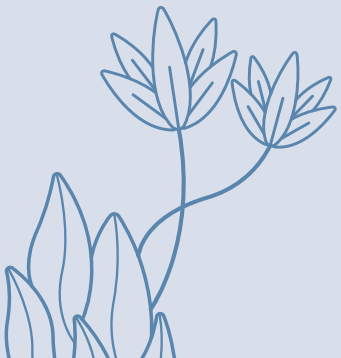


Bāhusacca is important to life development in terms of developing oneself into a good and successful person. Everyone can develop one's own Bāhusacca by studying, practising critical thinking and being opened to learn new things. Such qualities turn people into a well-rounded and educated person who applies knowledge to live on the right track and make benefits for others.



Qualifications of Good Persons (Sappurisa-dhammagāha)

"Be a perfect one, a real one and a charming one.
A person with decent deeds and righteous behaviours shall bring
benefits to oneself and society,
guiding others to peace and prosperity."





In the present society, people are seeking the path that leads to happiness, success and security in life. One way is upholding doctrines of Buddhism, and the key principle is Sappurisa-dhamma or 7 virtues of a good person.

Sappurisa-dhamma means morality of a good person or an honorable person with integrity, comprising of the following 7 traits.

Dhammaññutā (knowing the cause) : knowing the principle, work, duty and relation to operations, including rules related to one's life in terms of duties and activities; understanding what one needs to behave and follow in line with reasons.

- **Atthaññutā** (knowing the consequence) : knowing the goal clearly and reaching for it; knowing the result lying ahead; knowing to decide to do good deeds beneficial to oneself and society

- **Attaññutā** (knowing oneself) : knowing what quality or capability one has; knowing how to develop oneself regularly; knowing one's strength to make it better and weakness to improve it

- **Mattaññutā** (knowing moderation) : knowing proper limitation while working on something; knowing appropriateness to complete tasks successfully in accordance with the goal.



- **Kālaññutā** (knowing the proper time) : knowing the time to do things or finish works in time; knowing the value of time to manage it properly corresponding to the principle

- **Parisaññutā** (knowing the assembly and its regulations) : knowing what kind of the community is in order to behave rightly and appropriately, as well as gaining respect from people in that community.

- **Puggalaññutā** (knowing individuals and their needs) : knowing the wise that brings profits to oneself and others, not associating with the fool that give disasters to all

Those 7 qualities are virtues important to living as they make one successful in life and society. People who acquire such attributes should be honoured as a decent person and good model.





Advantages of Upholding Sappurisa-dhamma

Maintaining Sappurisa-dhamma 7 is worthy of life as follows :

- **Helping solve problems properly :** Those upholding Sappurisa-dhamma shall know cause and effect of problems. Therefore, they can find solutions righteously and efficiently.
- **Giving a blissful life :** Those upholding Sappurisa-dhamma shall know moderation, time and individuals. As such, they can behave appropriately in society, making a good relationship with others.
- **Encouraging development of oneself and society :** Those upholding Sappurisa-dhamma shall know themselves and others well. Consequently, they can help each other and move society forward.



Sappurisa-dhamma can be performed as follows :

- **Study religious principles** such as Buddhist doctrines, other religions' principles and general moralities
- **Practise oneself** such as training oneself to be careful, perseverant, kind-hearted
- **Observe oneself and others** such as observing behaviours of oneself and others, examining things around

Being a good person or one with Sappurisa-dhamma is not a coincidence, but regular self-development. Consequently, it is suggested to practice oneself to uphold this principle to live happily and do valuable things to society.

The reward of doing good deeds is the deeds that are done,

always regarded as treasures of the person who does the deeds.

Those who behave well, no matter children, youth or adults,

shall always get an honourable reward while thinking of,

speaking and doing good deeds.

When children and youth get a reward in the public,

due to making merits in different fields,

this should inspire other children and youth

who have not yet created good things,

as well as motivating them to think,

act and develop themselves continuously

until becoming good civilians in society.

It also reminds those awarded children and youth

not to desert goodness inside themselves but hurry doing merits

and making them more prosperous. As the Dhamma proverb goes,

'Rakkheyya attano sādhuṃ lavaṇaṃ loṇataṃ yathā' :

Safeguard your virtue against decline,

just as salt never loses its saltiness.

Moral Lessons : His Holiness Somdet Phra Ariyavongsagatayana,

the Supreme Patriarch of Thailand. Conferred on Youth Day,

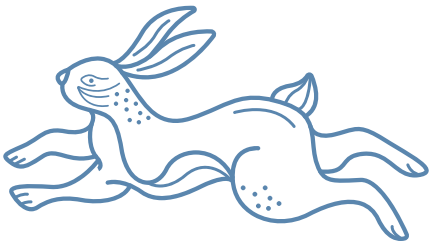
20 September 2017

Create Prosperity to Prevent Deterioration (Aparihāniyadhammagāha)

"The Dhamma for governance that helps prevent deterioration,

Leading to prosperity of assemblies, organisations and offices,

including national government"







While living, all people want to progress in everything, namely, study, work, family or governance. Such progress, basically, brings happiness, success and prosperity to one's family and career. Nonetheless, to create prosperity to prevent deterioration, it requires thinking principles and other doctrines. One of these is Aparihāniyadhamma 7, the Dhamma principle that the Buddha established for assemblies, organizations, offices, including national governance.



Aparihāniyadhamma 7 is divided into 2 sections : Vajjī-aparihāniyadhamma 7 and Bhikku- aparihāniyadhamma 7 as follows :

Vajjī-aparihāniyadhamma 7

- To hold regular and frequent meetings
- To do the business and duties of the Order in harmony
- To introduce no revolutionary ordinance
- To honour and respect those elders of long experience
- Not to fall under the influence of craving which arises
- To delight in forest retreat
- To provide the rightful protection, shelter and support for the Arahants

Bhikku-aparihāniyadhamma 7, of which the 7th doctrine is different :

- To establish oneself in mindfulness with the thought that disciplined co-celibates who have not come to the shelter, come hither, and let those that have already come live in comfort.



Aparihāniyadhamma 7 can be applied to living for prosperity as follows :

1. To hold regular and frequent meetings

Meet each other regularly to exchange ideas, discuss and solve problems together as the act creates good understanding and effective cooperation.

2. To do the business and duties of the Order in harmony

Join the meeting and dismiss it in harmony as it establishes fairness, not inequal nor prejudiced.

3. To introduce no revolutionary ordinance

Do not set principles or regulations that violate morality or justice so that peace and happiness remain.



4. To honour and respect those elders of long experience

Pay respect to seniors to build unity and collaboration at work.

5. Not to fall under the influence of craving which arises

Do not let needs or desires dominate the mind tend to create deliberateness and mindfulness.





6. To delight in forest retreat

Do not be attached with objects or external materials to develop sufficiency and solitude.

7. To establish oneself in mindfulness with the thought that disciplined co-celibates who have not come to the shelter, come hither, and let those that have already come live in comfort.

Promote and encourage others to do good deeds as such performance creates empathy and support among each other.

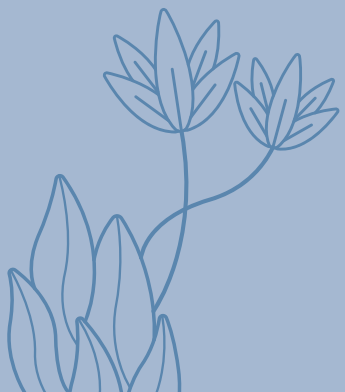
Application of Aparihāniyadhamma 7

Aparihāniyadhamma 7 can be applied in life in all aspects as follows :

- **In Daily Life :** One can follow Aparihāniyadhamma 7 such as having family meetings to discuss several issues, respecting and obeying parents.
- **At Work :** One can follow Aparihāniyadhamma 7 such as joining meetings to review tasks, respecting others' opinions, following organisational rules, conserving the corporate culture.
- **In Governance :** The leader can follow Aparihāniyadhamma 7 such as discussing with people, respecting their views, promoting national culture and tradition.

Aparihāniyadhamma 7 is a valuable Dhamma principle that can be applied to living in harmony and prosperity. If all people can follow this virtue, it will lead to a peaceful society and a progressive nation.

In the era of rapid change at present, many conflicts and problems occur. If people could adopt Aparihāniyadhamma 7 as the main principle of living, this would help reduce such conflicts and create peace in society.



Buddhism can change the wicked person to the noble one,

help a going-to-hell person see a way to heaven,

change the poor to the rich, turn the fool into the wise

and most importantly, purity a person with wisdom

until being free from all sufferings of Saṃsāra.

This is the most sublime power of the Buddha,

the Dhamma and the Saṅgha.

Sammodanā : His Holiness Somdet Phra Ariyavongsagatayana,

the Supreme Patriarch of Thailand.

Conferred on 15 July 2023



Supportive, Generous, Admirable and Compromising (Kalyāṇamittagāha)

"Having a good, noble, generous friend is regarded wholly virtuous."

Kalyāṇamitta is a good, true friend with goodwill, considered as an important person in life who gives good advice, help, support and consultation. This kind of friends makes one's life happy, successful and progressive.

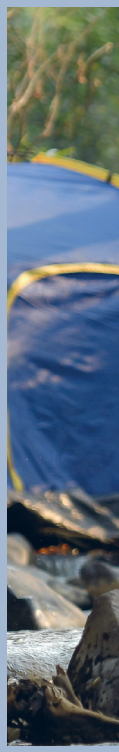


Buddhism pays great attention to *kalyāṇamitta.* As the Buddha's words address, **"Disassociate with the wicked. Associate with the wise. This is the highest blessing."** Therefore, choosing *kalyāṇamitta* needs to be considered carefully.


GOOD



Having a virtuous friend is extremely important, since counting someone as a friend is like taking that person into one's life. No matter whether life goes right or wrong, it does affect the two parties. Whoever has a noble friend as *kalyāṇamitta* is considered living the most prosperous life as this kind of persons usually thinks of good things, speaks good words and does good merits. When having a chance to be friends with such a person, one's virtues are increased as if acquiring the worthiest wishing crystal of life.



Characteristics of Kalyāṇamitta

A good kalyāṇamitta (a true-hearted friend) should have the following traits :

- Being kind and generous with goodwill
- Having wisdom; knowing what is right or wrong; thinking critically
- Upholding morality; maintaining good virtues
- Devoting oneself to others; being happy to help without expecting anything in return
- Staying honest and trustworthy; being a man of his word
- Being sincere, not deceiving others



Type of Kalyāṇamitta

Kalyāṇamitta is classified into 4 types below.

- **Upakāraka :** the helper, supporter and counsellor
- **Samānasukhadukkha :** the person who is the same in weal and woe
- **Atthakkhāyī :** the person who gives good counsel
- **Anukampaka :** the man who has sympathetic joy with one's success

Advantages of Having Kalyāṇamitta

Having *kalyāṇamitta* provides many advantages as follows :

- Living a happy life because of having a companion to share ideas, do good deeds, suggest moral things, as well as staying the same in weal and woe
- Achieving success because *kalyāṇamitta* usually leads to a good path, gives support and encourages to do merits that makes life prosperous
- Having progress at work due to *kalyāṇamitta's* good advice and proper recommendation, all of which help develop one's career
- Developing oneself in different angles because *kalyāṇamitta* advises to think of and do right things, as well as being a model to improve one's skills and abilities
- Going through obstacles and problems because *kalyāṇamitta* always stand by to help, find solutions, encourage and show a way of tackling difficulties

How to find Kalyāṇamitta

Finding *kalyāṇamitta* or a true-hearted friend can be performed by observing the person's behaviours, deeds and words.

- **Observation of Behaviours :** A person who has good habits, helps others, shows kindness and maintains gentleness is usually a good *kalyāṇamitta.*
- **Observation of Deeds :** A person who always does good things beneficial to oneself and others is usually a good *kalyāṇamitta.*
- **Observation of Words :** A person who speaks politely, gently and sincerely, as well as giving encouragement, is usually a good *kalyāṇamitta.*





Kalyāṇamitta is important in human life. Being friends with a virtuous person who has kindness, knows how to forgive, wants to help others and gives proper advice, basically leads to prosperity, happiness and peace. Finding *kalyāṇamitta* is probably not easy. However, if one remains a good person as such, there will be a chance to meet *kalyāṇamitta* one day.

To solve social problems,

it should start from **growing the seed of kindness** inside all people.

Let its roots go deep into their heart

– perseverant as the land, calm as the water flow –

to increase ability to hold back sullenness

until enbling to eliminate all enrages with *kalyāṇamitta* reaction.

Know how to operate benefits and helps serenely and graciously.

Finally, the seed of kindness

will gradually grow and give fruits of unity, spreading branches of peace

and covering the country as a blissful dwelling steadily and sustainably.

Moral Lessons : His Holiness Somdet Phra Ariyavongsagatayana,

the Supreme Patriarch of Thailand.

Conferred on the auspicious occasion of New Year 2021



APPENDICES

The Lesson Learned of DHAMMAJATI

This book proposes DHAMMAJATI, the theory of sustainable development that harmonises Buddhist principles with the concept of sustainable development.

The theory comprises of several advantages as follows :

- Integrating Buddhist doctrines into the concept of sustainable development harmoniously
- Emphasising mindful development in line with material development
- Focusing on participation of all parties
- Enabling to be applied concretely

According to the study of DHAMMAJATI Theory, it is found that many Dhamma principles in the theory are in accordance with concepts of sustainable development at present. The alphabetical order of doctrines in DHAMMAJATI aims to provide the convenience of propagating, training and expanding to establish positive changes systematically.



For those who transfer the principles, it is suggested to explain contents in general before getting into details of each alphabetical order. Alternatively, a specific principle coincided with current situations can be emphasised.

D - Deep Understanding is in-depth knowledge and understanding of arts and sciences. It focuses on wisdom development, the importance of education, learning motivation and comprehension of Tisikkhā (The Three Trainings) in accordance with Buddhist principles.

H - Harmony is the synchronisation of living with nature as one. It emphasises the establishment of a conscious mind towards the environment and natural resources, as well as an understanding of *santosa* (satisfaction with whatever is one's own) and *viveka* (seclusion). This includes the training that makes one see the values of nature and living things that depend on each other through clever consideration.

A - Appreciation is recognition and pride that lead to real conservation. It stresses establishing one's pride of locality and nation, as well as realisation of natural beauty and significance of nature. This includes explaining the benefits of *chanda* (zeal) to apply it for success in everything.

M - Mindfulness is having awareness of the present moment in every step with careful consideration. It targets developing the mind, as well as explaining importance of *hiri* (moral shame) and *otappa* (moral dread). The principle creates perception of environmental changes, especially resulted by humans, to represent an effort to solve such problems.

M - Multidisciplinary Approach is a combination of processes in different subjects by emphasising the importance of cross-knowledge integration to solve complex problems. This includes promoting education, as well as developing different knowledge in expert and interested fields.

A - Adjustment is the application of principles that suit the context of place and community. It focuses on understanding local needs by applying Sappurisa-dhamma 7 to community development to get acceptance from local people.

J - Joint Effort is uniting several parties to participate in development until a good conscience is established. It looks at an approach to create unity in different sectors. Saṅgahavatthu 4 (bases of social solidarity) and Sāraṇīyadhamma 6 (virtues for fraternal living) are applied, including cultivation of good conscience among people in the community to create participation and spiritual change.



A - Advancement is continuing expansion development of success for sustainability. Modern concepts of sustainable development, including Sustainable Development Goals, are emphasized, as well as Aparihāniyadhamma 7, to establish sustainable development.

T - Training is trainings and expansion activities to develop valuable human resources. The knowledge and understanding of human resource management and knowledge management are empasised, including the application of kalyāṇamitta-dhamma and establishment of knowledge transfer.

I - Innovation is the creation of qualified innovations nationally and internationally. It focuses on an approach to create innovations in accordance with Buddhism, the disadvantages of heedlessness and the benefits of heedfulness.

DHAMMAJATI Theory is an approach to be applied in promoting sustainable development. Most importantly, it needs to suit contexts and situations in each area to make sustainable development happen for real.





The Project
"Return Dhammajati to Dhamma"

The project Return Dhammajati to Dhamma is contributed to a charity fund started by His Holiness Somdet Phra Ariyavongsagatayana (Ambara Mahathēra), the Supreme Patriarch of Thailand, on the auspicious occasion of 91st Birthday Anniversary, 26 June 2018. The project has been carried on since then until the present.

Year One (2018)

The space's ground in Wat Tham Suk Kasem Sawan was adjusted to grow trees that enhance the balance of ecosystems. This includes the 19-rai land that believers bought and donated to the temple for growing mixed deciduous forest. A study to explore ways to grow plants of different learning centres was conducted to be applied in the project, as well as starting participation with the community, Provincial Administrative Organisation and Sub-District Administrative Organisation to jointly look after the land.



Year Two (2019)

The project operated to build forests, water sources and Buddhist Park by raising money to buy a 92-rai land and donating to Wat Tham Suk Kasem Sawan. The land's ground was levelled to grow a mixed deciduous forest, construct two concrete weirs, dredge shallow brooks and make groundwater banks to preserve water for supplying animals and returning them back to nature.

Year Three (2020)

The opening ceremony "Pruksanurak" (growing and ordaining trees) of two weirs was held and elevated as Buddhist Park to establish community networks of forest conservation. This includes handing survival bags and seeds to villagers to suppress their suffering during the epidemic of Corona Virus 2019 (COVID-19).



Year Four (2021)

“Phra Buddha Godama” was graciously enshrined on the pedestral in Buddhapāpochanabodi Anusorn Gallery. Ponds were excavated to store water from the mountain. The two weirs’ crests were extended wider and higher to prevent water overflowing. The digged soil was used to build earth walls for growing trees in the following year. The project helped build firebreaks with the Royal Forest Department to solve problems of wildfire.



Year Five (2022)

The project **"Return Dhammajati to Dhamma"** was carried on by inviting His Holiness Somdet Phra Ariyavongsagatayana (Ambara Mahathēra), the Supreme Patriarch of Thailand to graciously preside over the opening ceremony of Buddhapāpochanabodi Anusorn Gallery and 5th Return Dhammajati to Dhamma under Patronage of the Supreme Patriarch on 2 July 2022. Land leveling was operated by making the two weirs' crests wider and higher to grow trees on both sides of the road. Another pond was excavated to take the soil to build a 500-metre earth wall for growing trees and expanding the project of wet forest.

The operation of the project "Return Dhammajati to Dhamma" during the past five years has made the area of Wat Tham Suk Kasem Sawan more fertile. Trees grow taller. The place becomes the habitat of animals, the food and water source of the community, the learning centre of nature and the eco-tourist landmark of Lampang Province.

Value of the Project

The project **Return Dhammajati to Dhamma** not only reaches success in forest restoration but also gives sentimental value to people and society as follows :

- **Sentimental Value :** This project encourages Buddhists to participate in nature conservation, carrying on the philosophy of Buddhism that pays attention to environment preservation.
- **Social Value :** This project raises awareness of nature conservation to society, and establishes collaborations from all sectors to protect the environment.
- **Economic Value :** As the forest is an important natural resource, the project helps restore such resources and make them economic profits in the long term.

The project Return Dhammajati to Dhamma therefore should be honoured and supported by all social sectors to take part in conserving nature, returning balance to environment and carrying on the value of Buddhism.

Success of the Project

For all these years of operation, the project's results have been satisfactory. The forest areas in and around the temple are full of tall and strong trees ready to make the earth cool and shady such as teak, ironwood, pod mahogany, Siamese rosewood, Thai crape myrtle, Queen's crape myrtle, Yang, Burmese rosewood. All grow fast and build the ecostystem in Wat Tham Suk Kasem Sawan in accordance with the set objectives.





People see the effort of restoring forests and realise that it can happen. The land of marble, where many people thought that trees would never grow, is now covered with various plant species. In the past, during the drought, water was never found. At present water is in the ponds that nourishes many living things and moitures the underground. When it evaporates to combine with clouds, it rains during the drought as a miracle. While entering the temple, many people feel freshness and coolness due to the humidity of water sources and groundwater banks.

This place is like a botanical garden of Thoen District, a big plant of oxygen. Most importantly, it is a pure Dhamma courtyard full of Dhamma (Buddhist principles) and Dhammajati (nature) for monks, novices and Buddhists when visiting Wat Tham Suk Kasem Sawan.

Future of the Forest : “Wat Tham Suk Kasem Sawan”

Although the project **“Return Dhammajati to Dhamma”** is considered relatively successful, the collaborations have been spreading like tall, strong trees. The Buddhist assembly takes good care of these forest areas. Both monks and villagers in the community keep growing plants and set tree lines with natural principles. This includes regular attention such as cutting off vines, trimming branches, shovelling soil, fertilising. There is also a big greenhouse in the temple, including a learning centre for nursery plants that government sectors, the Royal Forest Department, villagers and believers usually donate. The project also makes bio-fertiliser from dry leaves in the temple.

Determined to establish Wat Tham Suk Kasem Sawan as a temple model of forest conservation, the assembly sets the goal to develop this place into a “wet forest.” It is the theory of forest development that makes the best of water resources. The moisture is the key to keep forests green and built wet fire break to prevent wildfire, making it easier to restore and develop forests.

In the future, Wat Tham Suk Kasem Sawan shall be a learning centre of forest resources and forest conservation, uniting monks, people, government and private sectors to conserve forests sustainably. The temple shall be the model of area development in terms of returning shady forests back to dhamma.

According to all the issues mentioned above, the project **"Return Dhammajati to Dhamma"** is regarded as successful in nature and environment restoration by collaborating with the temple, community and society in the area. This performance mirrors the willingness and determination of all sectors in conserving natural resources to remain in Thailand forever.



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