

## BOOK REVIEWS

*The Pāṭimokkha: 227 Fundamental Rules of a Bhikkhu.* The Pāli text with a translation into English by Ven. Nāṇamoli Thera. Introduction by Phra Sāsana Sobhana (Suvaddhano). The Social Science Association Press of Thailand, Bangkok 1966, 119 pages.

A donation of five hundred special copies has been made by the Social Science Association Press to the Maha Makut Academy, Bangkok, for gifts to bhikkhus and those who are preparing to enter the Saṅgha.

Several reviews of this book have been published elsewhere here I shall account the important points made by the various reviewers together with some further contributions of my own. The reviews that I have been able to consult are :

Donald Sweetbaum, *The Bangkok World* Monday April 11, 1966;

Nyanaponika Thera, *World Buddhism* (Colombo) May 1966;

Phra Paññāvaddho, *Visakha Puja* (The Buddhist Association of Thailand) June 1966;

I.B. Horner, *The Friendly Way* (The Siamese Buddhist Temple, London) June/July 1966.

The book opens with an Introduction by the Venerable Phra Sāsana Sobhana, Lord Abbot of Wat Bovoranives Vihāra, Bangkok, describing how the Pāṭimokkha came to be chanted in the Buddha's time. It is a skilfully written account composed of information gleaned from the Pāli canon, and from the ancient Pāli commentaries transmitted by the Theravāda Saṅgha.

After the Introduction there are translations of a few important texts from the Tipiṭaka, mostly from the Sutta Piṭaka, wherein the value of the Pāṭimokkha is emphasized.

Next come the Preliminary Functions, which are the preparations to be made before the fortnightly recitation of the Pāṭimokkha takes place. The English translation and the Pāli text are printed side by side, the English being on the left hand page and the Pāli on the right. They are followed by four pages of notes mostly concerned

with modifications to the text according to the date on which the recitation is performed. The Venerable Phra Paññāvaddho has detected one or two errors in this section of the book. The appropriate corrections have been published on the dust cover of the Maha Makut Academy copies. They are as follows:

After the Pabbakiccaṃ (p. 11) all bhikkhus should respond 'Sādhu (bhante)' (It is well, venerable sir). 'Bhante' is not spoken by bhikkhus senior to the reciter.

On page 12 note 7 second line, instead of 'first' read 'third'.

Finally, the Words of the Venerable Elder (p. 16) are omitted if the most senior bhikkhu is reciting.

We now come to the main part of the book, the *Bhikkhupāṭi-mokkham Pāli* with the English translation. Again the English and the Pāli texts are printed side by side. This is thought to be the first time that the Pāli text recited on uposatha days has been published in Roman characters.

Two modifications to the text required when the most senior bhikkhu is reciting are noted on the dust cover of the Maha Makut Academy copies. On such an occasion the senior bhikkhu will say at the beginning of the Pāṭimokkha (p. 19): 'Sunātu me āvuso saṅgho . . .,' and after the Pāṭimokkha (p. 85) all bhikkhus should respond: 'Sādhu bhante,' (It is well, venerable sir).

We are informed by the Venerable Nyanaponika Thera that the English translation was reproduced from a manuscript loaned by the Island Hermitage, Dodanduwa, Ceylon. The excellence of the work of the late Venerable Ñāṇamoli Thera in the field of Pāli studies is well known, and the present translation is no exception. Dr. I.B. Horner, another noted scholar in the same field, has stated that it reaches a high standard, though she has mentioned a few places where it might have been improved. She feels that 'litigation' is too strong a word for *adhikaraṇa*, and prefers 'legal question'. She has observed an omission in the translation of Pācittiya 60. The complete translation is:

'Should any bhikkhu hide, or cause to be hid, (another) bhikkhu's bowl or robe or sitting-mat or needle-case or waist-band even for a joke, it entails expiation.'

Dr. Horner has offered also a re-translation of Pācittiya 63 as follows:

‘Should any bhikkhu, knowing that a legal question has been disposed of according to the rule, agitate for it to be carried out again, it entails expiation.’

She has also discussed at some length the meanings of the word *dhamma* in the context of the Vinaya, noting that at the beginning of each class of offence its translation as ‘rule’ would be more exact than the rendering ‘case’ as actually given. Also in Sekhiyas 57 to 72 the old-fashioned ‘Law’ is not the rendering the Venerable Ñāṇamoli Thera favoured during the last years of his life. Finally, Dr. Horner has suggested that the Pāli terminations at the end of the subdivisions of the text should appear in the English translation instead of being ignored as they are here.

Supplementing the Pāṭimokkha there are two appendices. Appendix I contains the Pāli texts and English translations of suttas and gāthās usually chanted after the end of the recitation of the Pāṭimokkha. Appendix II contains instructions on the procedure for chanting the Pāṭimokkha in brief when for one reason or another it need not, or cannot, be chanted in full.

The book concludes with nearly twenty pages of notes on selected rules from the Pāṭimokkha where interesting or obscure points arise. The object of these notes is to discuss the Indian background in the Buddha’s time, the comparison of the different Pāṭimokkha traditions, and aspects of a bhikkhu’s life in the present. I should mention here that in his review Donald Sweetbaum assumes that these notes were written by the Venerable Ñāṇamoli Thera. This is incorrect. They were written by a bhikkhu of Wat Bovoranives Vihāra who prepared the book for publication. The mistake is understandable, however, for in the book the authorship of the notes is not made clear.

Dr. Horner has made one technical point in connection with the note (p. 103) on Saighādisesa 6. Her remark that *dhamma* means ‘rule’ in the context of the Vinaya implies that the phrase ‘in accordance with the Dharma,’ referring to the site for a hut, means

according to a rule already laid down. For, this phrase probably comes from a Chinese equivalent of *yathādhammo*.

An interesting discussion occurs on pages 107 to 109 in connection with Pācittiyas 21 to 30. These rules are usually considered to be obsolete, because the Bhikkhuni Saṅgha with which they are concerned is now believed to be extinct. However, evidence is presented here which supports the view that Theravāda bhikkhunis may still exist in the world. If further investigations reveal that this is in fact the case, there could be important consequences for Theravāda Buddhism.

A criticism made by Mr. Sweetbaum is that the notes fail to explain the processes involved in dealing with actual cases of the various classes of offence. I have taken up this point with one of the bhikkhus who helped to compile this volume. He told me that these procedures are not simple and that in view of the complexity of the subject it was decided to omit them altogether, otherwise the volume would have swelled beyond the convenient size of its present form. Students who wish to know the full details must consult the Vinaya Piṭaka itself, and the commentaries. Some of the tradition is also handed down orally within the Saṅgha.

In spite of this I feel that Mr. Sweetbaum's criticism is partly justified. For example, the section of the Pāṭimokkha on the Seven Cases of Settlement of Litigation (p. 82) is incomprehensible to the uninitiated, and a short explanation such as may be found in the *Sāmagāma Sutta* (*Majjhima Nikāya*) could have been added with advantage.

Briefly, the procedures are as follows. A legal question can arise from a dispute, from a censure, from the commission of an offence, or from the manner of carrying out an obligation. The question must then be settled in one of the seven ways mentioned in the text. Removal by Confrontation (*sammukhāvīnaya*) is the procedure whereby all the bhikkhus of a community assemble in one place and settle a dispute on dhamma or discipline by reaching agreement among themselves. Removal by Memory (*sativīnaya*) is the procedure whereby a spiritually perfect (arahant) bhikkhu accused of a serious offence, that is an offence of the pārājika or of the

saṅghādisesa category, is declared innocent on account of his not having any recollection of committing it. If a bhikkhu accused of a serious offence denies it and the reproving bhikkhus are not satisfied with his denial, and if the accused bhikkhu then states that he was insane and did things he cannot recollect, the settlement is called Removal by Mental Derangement (*amūlḥavinaya*). A bhikkhu who remembers having committed a slight offence, that is an offence not of the pārājika or of the saṅghādisesa category, should go to another bhikkhu, preferably senior to him, and confess it. The other bhikkhu will then exhort him to be restrained in the future. This is called settlement by Recognition (*paṭiññātakaraṇa*). If the offence is one entailing forfeiture, the offending bhikkhu must surrender the article to be forfeited to the other bhikkhu before making his confession, but it is customary for the other bhikkhu to hand it back to him after he has undertaken to be restrained in the future. Settlement by a Majority (*yebhuyyasikā*) is the procedure whereby a community of bhikkhus that cannot by themselves reach agreement in a dispute go to another residence where there are more bhikkhus and reach agreement in the larger assembly thus formed. When a bhikkhu accused of a serious offence at first denies it, but after having been pressed by the reproving bhikkhus acknowledges it, saying that his former denial was spoken in jest, the settlement is by a judgement of Habitual Bad Character against him (*tassa-pāpiyasikā*). Finally, settlement by Covering Over with Grass (*tiṇa-vatthāraka*) is the procedure whereby experienced representatives from two disputing factions of monks each acknowledge their own party to be at fault, and mutually agree to call off the dispute.

The reader should not suppose in view of the criticism to which this book has been subjected that it is a poor one. On the contrary, the fact that many of these criticisms are the result of careful examination by experienced scholars, and are mainly on points of detail, shows that the book has already taken its place in the standard literature of its field. No library devoted to Buddhism, or to Asian studies, can be considered complete without a copy of this valuable piece of work.

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*The Wisdom Gone Beyond*. An Anthology of Buddhist Texts translated from Tibetan, Sanskrit and Pali (with an introduction by H.H. Prince Dhaninivat). The Social Science Association Press of Thailand, Bangkok, 150 pages plus illustrations and two colour plates.

*The Wisdom Gone Beyond* is a tribute to the small community of foreign Bhikkhus and Thai scholars engaged in a determined effort to make the teachings of Buddhism available to the ever increasing number of Westerners interested in Buddhist investigation. Not only has the West long been denied these important texts, but they have also been unavailable to the peoples of Theravadin countries, and consequently there has been a general ignorance or misunderstanding of their nature and doctrine.

Most important of these Mahayana texts is the *Discourse on Perfect Wisdom* or the *Prajñāparamita*, of which Robert Exell has translated into English a summarized or shortened version known as the *Heart Sutra*. The theoretical nature of the *Prajñāparamita*, concerned as it is with the duality of form and emptiness, and the duplicity of form as reality has established the foundation and point of departure for the Ch'an and Zen Schools of Buddhism. Particularly in the case of Zen, the *Prajñāparamita* has provided the basis for intellectual speculation and meditation untied to and beyond the realm of logic. 'All dharmas are empty,' and attachment and total reliance upon them is as much a delusion as attachment to self and material objects. Dharma and logic is useful up to a point in intellectual development, and then like all else, must be discarded; not to do so would invest Dharma and logic with the façade of reality which, within the essence of the theory of emptiness, they do not have.

Following the translation and explanatory notes of the *Heart Sutra* is the *Letter of Kindheartedness* written by the great Mahayana teacher, Acarya Nagarjuna. Originally written in Sanskrit, the *Letter* has been preserved in Tibetan and Chinese and through the combined efforts of a Tibetan, Indian, and English Bhikkhu, all presently residing in Bangkok, is here rendered into English. In 123 stanzas, the *Letter* teaches skilfulness of moral posture and applauds the virtues and

glories of following Dharma. For those that ignore the obvious truths of Dharma, there is enslavement to the unavoidable and continuing round of rebirths. Rejection of Dharma leads the evil-doer to a Christian-like and surprisingly Dante-esque descent into the depths of terrors, and tortures of a timeless Hell that does not recede until the results of evil karma are exhausted. At this juncture, the Western mind immediately recoils and considers the close affinities of a Buddhist Hell and the Christian concept of eternal damnation. Further study of Dharma will define and reveal to the curious whether the author is suggesting mental anguish or physical torture.

The next chapter is a translation of the Tibetan *Trees and Water* which expounds the teachings by simply and resourcefully employing similes on trees and water. The creative degree to which the author continues to find natural phenomena to explain and illustrate Dharma confirms the profound naturalness of the Teachings and the simplicity of its understanding and application. One need go no further than the allusions of the author to comprehend the full integration of man, nature, and Dharma.

*Trees and Water* with its emphasis on application of Dharma knowledge is followed by the *Meaning of the Perfection of Wisdom* which stresses a mystical approach that ultimately leads to Transcendental Wisdom. This treatise, written by Acarya Dignaga, serves as the philosophical basis of the mystical schools of Madhyamika and Yogacara in Tibet. To arrive at Transcendental Wisdom one must attain a perfect understanding of the non-egoity of all persons, the voidness of all form, and the simultaneous unity of mind, body and conceptualization in the practice of insight meditation (*Vipassanā bhāvana*).

Again dealing with application and practice of Dharma, the fifth section of the book presents a selection from the *Ratnakuta or Heaps of Jewels*. This valuable text senses the futility of endless speculation and accumulation of knowledge without determined practice and realization through effort.

Finally, the last chapter includes *Stanzas on the Ten Perfections* attained during the past lives of the Buddha before he achieved

enlightenment and release from samsara. Each *Perfection* relates specifically to a Jataka story.

For those interested in something more sublime than factional dividedness of Buddhist schools and sects, this scholarly contribution should serve as encouragement to further enquiry into the essence of Buddhist teachings. There is nothing here that will excite the Theravadin purist to cries of heresy and disbelief. Nor does one find any extraordinarily devious doctrine capable of generating schism. To be sure, the reader is impressed at once by the lucidity, profoundness, and relevance of these texts to the growth and progress of Buddhist thought. *The Wisdom Gone Beyond* is indeed an expression of these dedicated Bhikkhus and laymen to reunite Buddhism in its singular philosophical heritage.

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Brown, J. Marvin, *From Ancient Thai to Modern Dialects* Social Science Association Press of Thailand, Bangkok 1965, 180 pages.

As one of the few individuals who owned a pre-publication copy of Dr. J. Marvin Brown's doctoral dissertation *From Ancient Thai to Modern Dialects* (Cornell University, 1962), I used it with great profit for a better understanding of the comparative sound systems of the Thai dialects of Thailand and immediately adjacent areas. I feel therefore that the Social Science Association Press of Thailand is to be commended highly for publishing this significant work in a slightly revised version, so that it can be more widely available.

At least three different kinds of reader should find Brown's book of value. The first is the linguist who is interested in the theory of the sound structure of language, how it works and how it changes. I would guess that this aspect of the book is the most important to Dr. Brown, but it will be the least useful to the average reader of this journal, who is not a linguist in the technical sense. Dr. Brown's theory deserves brief mention, however, even for the other classes of readers who will use his book for other reasons.



Dr. Brown has developed a theory of the sound structure of language which he has called in an unpublished manuscript 'Phonemics Without Sounds'. Phonologists (linguists who study the sound structure of language) normally analyze speech sounds in terms of the differences which they bear, classifying these in various ways. Dr. Brown would go a step behind this work to a more fundamental level of analysis and interpretation. His theory postulates a psychological causation for speech sounds, such that a given language has a limited set of variable factors or components which working together produce the observed facts of speech sound. Unlike some other linguistic theories, his theory of such variable factors is based on inferences about the 'input' of language, the speaker's encoding process, rather than the 'output,' or what the listener hears. His theory is also an inferred system based on how the language works, rather than the classification of the recorded observations as is usual in traditional phonological work.

Unfortunately, as William J. Gedney, another sympathetic reviewer of Brown's work has pointed out (*The Social Science Review* vol 3 no 2 Sept 1965 p. 107) 'The exposition of this theory is abstruse in the extreme...' I myself have been helped to understand it to some degree by discussion with Brown, and the reading of his unpublished paper. The theory is, however, very much in keeping with modern trends in linguistics, which are to get behind the surface observations of language to much more powerful theories of the nature of language than have been current in recent years. As a theoretical undergirding for Brown's presentation of the sound systems of Thai dialects his ideas are most convincing indeed. Unfortunately, I fear that the abstruse theoretical discussion may frighten off some readers who have much to gain from other aspects of this book, aspects which are amazingly clearly presented.

The second kind of reader for whom this book is extremely important is the student of Thai linguistic history, particularly the sound system of Ancient Thai and the changes which have taken place to produce modern dialects. Such a person may be a linguist, a philologist, an historian, or simply a student in depth of the Thai

language. There is a great deal he can gain from Brown's book even if he does not understand the theoretical basis for it.

For the second reader Brown has boldly postulated a theory of sound change and linguistic reconstruction in Thai, using a different approach and presentation from the usual one. As he himself points out in his Preface, the normal approach of the comparative linguist is to compare different dialects pair by pair and group by group, inferring details of the sound system of earlier stages. In his presentation, at least, Brown has done the opposite. He has postulated a phonological *system* for ancient Thai based on his own extensive knowledge of the system of modern dialects, and on the writing system, and then has sketched in the kinds of changes which might bring about the modern situation. The phoneme-by-phoneme comparisons of traditional linguistic reconstruction are all implicit in Brown's work and can be derived from his charts, but his system of presentation make it possible to see the over-all pattern without being lost in details.

Whereas the theory of how these changes from Ancient Thai to modern dialects took place is difficult to follow (as already discussed), the presentation of Brown's theories of what Ancient Thai was like and the results of the changes at different stages is most lucid for anyone who will take the time to learn a few symbols and the meanings of the various positions on his ingenious charts. A knowledge of how the 'consonant classes' of the Thai writing system work is of considerable help in understanding the charts.

The second group of readers, and perhaps every reader, should begin the book by reading Appendix I and following its directions. It is a kind of road map for the use of the book. In the book every postulated stage of Thai as well as every modern dialect covered has its own page which provides at a glance all of the comparative information and the list of changes from the previous stage. The Appendix I 'road map' will help the reader find the meanings of the symbols and the use of the charts in the places where they are developed.

A few cautions may be in order for this group of readers. For one thing, Brown's theories of earlier stages of Thai deal with sound

systems only. There is nothing here on grammar or vocabulary or style or anything else belonging in language. This is not a criticism. What has been done is of monumental proportions, and we should not expect more. It is simply intended to warn the reader not to expect too much. Even within the phonology there are important untreated areas such as those involved in words which are borrowed from other languages or dialects, or alternate forms of the same word.

Then again, at no stage of the theoretical reconstruction, or of the description of modern dialects, does Brown intend his symbols as phonetic symbols, or phonemic ones, in the usual sense. Brown's symbols stand for postulated combinations of components in his theory. However, for practical purposes, I suspect that they are readily translatable into phonemic symbols for those of us who do not yet operate easily in his theoretical foundation.

Furthermore, I would give a lot of weight to Gedney's criticism of Brown's location of Ancient Thai in Yunnan, (*The Social Science Review* vol 3 no 2 Sept 1965 p.112. See also the references cited) but this is a question of linguistic reconstruction. Presumably Brown took the standard interpretation of Thai history uncritically at this point.

The third group of readers who should profit greatly from this book consists of those who are interested in such things as present-day Thai dialects and dialect geography, for Brown gives the phonological systems for fifty-nine contemporary dialects. People in this group range again from linguists to laymen who want the answer to a question like, 'What sound in Chiangmai speech corresponds to a given sound in Bangkok, or in Luang Prabang or in Songkhla?' Like the second group of readers, the third group will have to learn Brown's symbols and the structure of his charts, but once this is done the information is immediately accessible in very clear fashion.

Gedney, in his review, has illustrated some kinds of information which can be gained from Brown's charts about the geographic distribution of tone differences. I will give here one example of another kind of use to which the third group of readers can put the charts.

In doing this I will use Brown's symbols as though they were the traditional type of phonemic symbol, and predict the pronunciation of a word in any one of his fifty-nine modern dialects.

Let's presume that the user knows Bangkok Thai and the Thai writing system. Brown's book can also be used by someone who knows any one of the other fifty-eight dialects instead of Bangkok and who does not know the Thai writing system, but it becomes a little more complicated without the writing system. The user wants to know how the Bangkok Thai word /cháaj, cháj/ ๑ 'use' is pronounced in various dialects. A comparison of the Bangkok charts with the Songkhla charts will show that whereas in Bangkok the tone is high, in Songkhla it is low. Comparison with the charts for Chiangmai will show a high tone, but one phonetically slightly different from the Bangkok high tone. The noticeable difference is that instead of an aspirated /ch/ ๑ as in Bangkok, the initial consonant for Chiangmai is an unaspirated /c/ ๑. (In a way this terminology is unfair to Brown, who would not use it. The reader who understands Brown's theory can change the terminology. I am using more traditional terminology to illustrate a very practical use of the volume for a reader who is not concerned with the linguistic theory.)

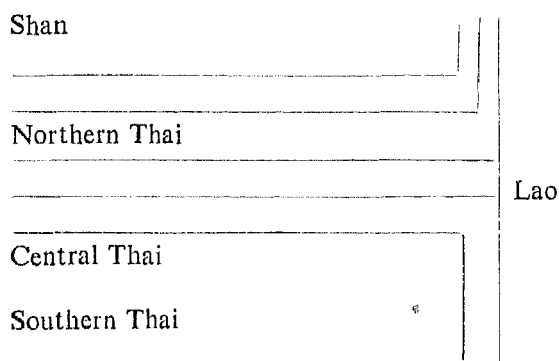
Chiangrai shares the initial /c/ ๑ with Chiangmai, but the tone is falling instead. Vientiane also shows a falling tone, but the fall is from mid position rather than from high position, which it is in Chiangrai (and in Bangkok on words which do have a falling tone there). The interesting difference in Vientiane again is the initial consonant. It is an /s/. Luang Prabang shares the initial /s/ with Vientiane, but the tone is mid level.

Finally, when we look at Shan as spoken in Chiangrai province we find /c/ again, as in Chiangmai and Chiangrai, high-falling tone as in Chiangrai, but a different final sound from any of these other dialects. The ๑ spelling as against ๑ reflects this difference of final sound in an earlier stage of Thai represented in the writing system.

In order to make this comparison and these predictions, we must choose a word which comes down from ancient Thai, and which has not been borrowed into any of the Thai dialects under considera-

tion. It must also be a word which has not been lost or replaced with another word in any of the dialects under consideration. These latter factors are not ones which can be determined from the system as they are independent variables.

Of interest to the third group of readers also is the way in which Brown divides present-day dialects into five languages. The lines in the following chart indicate Brown's estimate of the degree of difference between these languages. More lines mean more difference.



In this review I have tried not to cover the same ground that Gedney covered in his review of *From Ancient Thai to Modern Dialects*. I recommend that review as additional valuable background for anyone wanting to use Brown's work.

*William A. Smalley*  
*Chiangmai*



## RECENT SIAMESE PUBLICATIONS

354. *H.M. P̄ra Pinklao* (ที่ระลึกเปิดอนุสาวรีย์พระบาทสมเด็จพระปิ่นเกล้า) a memento of the unveiling of the statue at the Royal Naval Hospital, Dhonburi, P̄raçandra Press, Bangkok 2509 octo pp. 38.

Contrary to what has been written in foreign languages, there has been only one Second King in all the nearly two centuries of the history of the Čakri dynasty. The royal occupant of the Palace to the Front was not necessarily a Second King. The only other Second King in history was the constant companion in arms and brother of the hero Naresuan of Ayudhyā. The Second King was the most senior in rank after the reigning monarch but not necessarily his successor. Ekādaśaroth indeed did succeed his brother who was childless; but P̄ra Pinklao died before his brother King Moṅkut.

The volume under review consists of a biography of H.M. P̄ra Pinklao from the pen of his brother, King Moṅkut. A fact worth notice is the statement that, upon the death of their father King Rāma II, there was a meeting of the Royal Family, the Ministers and the greater part of officialdom when it was agreed that two Čaofā princes should be invited to accept sovereignty so that 'the elder could succeed to the throne of the Grand Palace and the younger to the one of the Palace to the Front'. What the motive was for such a division of sovereignty was never stated. A rather similar procedure was repeated on the death of King Moṅkut, when the Council of the Realm, similarly constituted, voted—not without dissent, to invite P̄ra Pinklao's eldest son to succeed to the Palace to the Front, though without a regal title, for ordinarily the occupant of the Palace to the Front should be appointed by the new King.

Another biography, by the late Prince Damrong, is also published here. Written with a wealth of detail, this biography is a useful authority on the subject. P̄ra Pinklao was by nature a naval man; and, further, was fond of sports, excelling specially in horsemanship. He was beloved by all for his informality.

The biography ends with an enumeration of the King's large family.

The memento contains a photograph of His Majesty in naval uniform.

355. Narādhip, His late Royal Highness Kromapra: *The Establishment of the Dhammayutika School of Monasticism* (ประวัติขบวนการคณะสงฆ์ธรรมยุติกนิกาย) and the *Tale of Tā Mōṅlāi* (นิทานตาม้องเล่าขาน), Sahaprajā-bānij Press, Bangkok 2508 *sexa* pp. 235.

To commemorate the cremation of the remains of the late Momčao Siddhyākorn Voravarn, the two works by his father have been published in a single volume. We learn from the preface that the first was the product of much reading and is distinguished by a daring opinion which will be mentioned later. In the use of Pali terms, philologists may not agree, but one has to take into consideration the fact that the distinguished author was first of all a poet, and a poet will take advantage of poetic licence in things other than poetry. The author seemed to prefer writing *atra* to *atta* for instance, this, perhaps, from his idea of poetic sonance. Ingenious too is the adoption of *Sindhusthān* to designate *India*, for after all was not Sindhu the word from which the ancient Greeks derived their *India*? The Church history is, in short, a more flowery version than any we have so far seen.

The narrative commences with pre-Buddhistic times when Aryans displaced earlier races in the Indian history of culture. Then we come to the time of the Buddha and his enlightenment and the spread of his philosophy to neighbouring lands. Then follows the time of Prince (later King) Moṅkut and the reasons which led him to initiate sweeping reforms in the method of learning and in the practice of monastic life which later became known as the Dhammayuttika School of Monasticism. The author describes at length the differences which distinguished this new School from that of the traditional Mahānikāya, and traces the lineage of leadership in that School of Thought to the time of his writing when the head of the School was a grandson of King Moṅkut—known later as the Patriarch Kromaluṅ Vajirañānavoṅs.

In the late Prince's valuation the practice of Buddhism in Siam had never reached wider appreciation or popularity among the intelligensia than in the case of the Dhammayutika School. There is no reason, he says, why this School of Monasticism should not prosper



further but for that undue modesty that restricted the aim of monasticism to a standard not attaining the original aim of the Master—*arahatship*, in fact.

This observation makes the history especially interesting for it holds out a possibility that no one imagined to be achievable for many centuries. The author says (p. 39):

For one who admits the genuine nature of the noble path as enunciated by our Lord and its noble results (namely *arahatship* . . . . . would it be so amazing after all if that one should be able to qualify for even the lowest grade of *Sotāpanna*, which requires merely the renunciation of 1. the delusion of self, 2. doubt and 3. dependance on superstition, and then the next grade which is merely to give up sensuality and ill feeling, and then, finally, the next by renouncing the finer ills such as ignorance, that he arrives at the *summum bonum* of arahatship and thus attains immortal release?

After this startling climax which has not in the centuries since the time of the Buddha been seriously aimed at even by the monastic order, the rest of the book pales.

The bulk of that which follows, some five—sixths of the book (pp. 43-235) written under the pen-name of Prasroeth Aksorn ('to while away ennui'), was meant to be a *lakon ram*. Like the old *Rāmakien* and *Inao* of the earlier part of the 19th century it is a complete story which was not 'arranged' for the stage. If ever presented several cuts would have been necessitated.

The style of the metrical romance is easy and catchy though refined without using an involved vocabulary. The story of Čao Lai has been told in the pages of the *Journal* by our former president, Prayā Indra Montri under the title of *THE KOHLAK TRADITION*.

356. *Visuddhimagga* (วิสุทธิมรรคแปล ฉบับของมหาหมกุฏราชวิทยาลัย ๒ ตอน) a new translation into Siamese by the King Monkut Academy. Vol. I published by the King Monkut Academy Press in 2508 in dedication to the attainment by His present Majesty of the age of his father, His late Royal Highness Prince Mahidol of Songkhla, pp. 191; and Vol II published by the same press in 2509 in dedication to the late Mr. Kawi Hwienrawi on the occasion of his cremation, pp. 344.

Volume I contains a list of references and notices of the classic by western scholars and a note on its parallel the *Vimuttamagga* with its few contradictory instances. Information is also given on its publication in Roman characters or translations into western languages, namely:

- a. Text of Pali by the Pali Text Society (1920);
- b. Text of Pali by the Harvard Oriental Series (1950);
- c. German translations (1931 & 1952) by the Ven. Jñānatilaka;
- d. An English translation by Pe Maung Tin entitled the *Path of Purity* by the Pali Text Society in 3 vols (1923, 1928 & 1931); and
- e. An English translation by the Ven. Ñānamoli in 1956 entitled the *Path of Purification*.

The *Visuddhimagga* has been acknowledged a classic in Theravāda lands of Southeast Asia for some time. Its author was the famous scholar Buddhaghosa, who translated, in about B.E. 1000, the Singhalese Commentaries to the *Tiṭṭaka* into the Pali accepted in these lands. The *Visuddhimagga* in itself is a sort of bible for the Theravāda Holy Brotherhood, being, in our country, one of the 'set books' for the highest grades of the Pali Examinations.

The method of presentation here consists of discussing singly each of the main principles of the *Dharma*. The first topic is the *sīla*, that is, 'behaviour'. A question is put 'What is *sīla*?' We are then given the answer that the behaviour of one who refrains from such an impurity as the taking of life, is *sīla*. We proceed then into the nature of mental exercises, and the question of the meaning of the word *sīla* and so forth. The first volume is taken up with a discussion of the *sīla* almost to the exclusion of other topics. Another subject follows—the *dhutaṅga*, which is summed up to mean a set of practices appropriate to a scrupulous person.

In the second volume a considerable number of pages are naturally devoted to the deceased Mr. K. Hwienrawi and to his public-spiritedness that took the form of monastic repairs, the erection of religious edifices as well as schools, hospitals and other similar institutions. For these works he was honoured with numerous distinctions up to the Grand Cross of the Order of the Crown.

Concern in this volume is mainly with aspects of meditation.

357. *Diśapoṅs-anusorn* (ตีศพงษ์อนุสรณ์) Press of the Office of the Prime Minister 2509 pp. 243, plentifully illustrated.

As the name implies, this book is a memento of the late General Momčao Písith Diśapoṅs Diskul. It is a good reminder of the fact that the deceased was a son of Prince Damroṅ, the illustrious scholar; for one cannot help but be aware of the encyclopaedic mentality inherited from his father in the material written by the deceased. Skimming over the complimentary messages and tributes of friends and descendants, reflecting love and respect, we come to a sketch of his *Life and Work* from the pens of his admirers. This reveals a busy life in the army and later in the diplomatic service. Throughout, a lovable personality makes itself felt; the personality of a man who, not as gifted perhaps as his illustrious father, was no less kind and worthy of respect.

Highly interesting and informative is the memorandum written by Prince Písith on Burma. It reveals an ability to observe and to critically appraise. From it we can learn much of the life and ambition of the new state, and, particularly, of the personalities shaping the fate and destiny of the Union of Burma. This is real enlightenment for those of us in this country who would like to know something of the actual situation in order that we may understand the whys and wherefores of the policy of the new Burma. Again, we are reminded of the analytical mind of his illustrious father and can well understand why Prince Písith was granted the confidence of the powers that were.

358. *Wat Rājasiddhārām, History of* (ประวัติวัดราชสิทธิาราม) ed. Fine Arts Department for their *kathin* presentation 2509, Śivaṇṇ Press, Bangkok *sexa* pp. 186, ill. plan.

The monastery which is the subject of this publication is but little known to Siamese of the present generation, or even to residents of Bangkok. Formerly there was a ruined Wat Pīlab in Dhonburi to the west of the site of the present monastery. King Rāma I built a new Wat Pīlab, to which his grandson, Rāma III, gave the name Wat Rājasiddhārām possibly in honour of his personal tutor, the Ven. Suk,

known for his knowledge of meditation, whom that King invited to come from the North to be the incumbent of the monastery to which he too made extensive repairs. Being primarily intended as a secluded seat of meditative learning, the monastery was never planned on an extensive scale. It was situated then on the fringes of Dhonburi. Its reputation was acquired through the presence of the monk Suk and the residence there, while observing his monastic term, of Prince Tab later known as King Rāma III. King Moṅkut, on succeeding to the throne, made additions to it, including the famous pair of *stūpa* in front of the Uposatha which were dedicated to the memory of his brother and predecessor on the throne. They were somewhat carelessly described as being situated at Wat Sakes and dedicated to the fictitious Tabtim in the novel on Court life by Mrs. Leonowens.

An interesting feature for the sociologist and historian are excerpts of official instructions for the performance of Court ceremonies. Though in the nature of an appendix, these excerpts take up some two-thirds of the book (pp. 63-186). The more interesting of these concern the official ordination of young members of the Royal Family, namely King Rāma I's nephew and an able general of the army Kromaluṅ Anuraks Deves who rose to be Prince of the Palace to the Rear—third in point of seniority among the leading princes of the Kingdom. On this same occasion, in 1802, Prince Wāsukri was ordained into the monkhood. Also son of Rāma I, Prince Wāsukri was a prolific writer of great eloquence to whom is attributed the epic *Taleṅpāi* and the beautiful poetical romance called *Krishna sōn nōṅ* that is 'Instructions of Krishna to her sister'. Prince Wāsukri eventually became chief abbot of Wat P̄ra Jetuṅon and was largely responsible for the second great series of repairs of that institution by Rāma III when stone inscriptions bearing standard pieces of current literature were set up in its precincts. The prince devoted his life to religion.

Then follows an official paper, dated 1806, giving the reply of the Buddhist Church to King Rāma I on the details of the installation of his son, Čaofā Kromaluṅ Issarasunthorn, to the status of heir to the throne; the particular point here was whether the Court should pay fealty to the new heir. The reply was in the affirmative.

Next comes an official instruction regarding the ceremony of the coronation of Rāma II in 1809. The instruction bears nothing of general interest since it follows the procedure standardized by the late King, Rāma I, when he came to the throne.

The next instruction concerns the ceremony of the assumption of the Royal Residence by Rāma II in 1809, subsequent to the coronation.

King Rāma II has been credited with the initiative in celebrating the *visākha*, marking official recognition of the birthday, the attainment of wisdom and the death of the Buddha. The official instructions for this celebration are given under a date of 1817.

Other instructions concern the royal processions to Wat Rājasiddhārām in the third, fourth and fifth reigns and the great dedication of religious foundations undertaken and concluded, in part through Rāma III's initiative, in 1831. The ceremony took place at Wat Rāja-oros. Reading between lines it appears possible that Rāma III was beginning to anticipate the end of his life and wished to consummate his programme of reconstruction by a great celebration.

359. Damroṅ, His late Royal Highness Kramaṣrayā : *Seeing Burma* (เที่ยวเมืองพม่า) Jumnum Jāṅ Co. Ltd, Bangkok 2509 octo pp. 74, ill.

In publishing a memento to her brother Momčao Pisith, Momčao Páthanāyu Diskul points out in the preface that since their father, His late Royal Highness Kromaṣrayā Damroṅ, wrote a long account of his travels in Burma in 2468 (1925), the family decided on that part of the account concerning Mandalay which is not too 'heavy' yet supplies some historical data. The apology for its not being too 'heavy' is hardly necessary for the late Prince was rarely dull or onerous for even the general reader. The choice of the Mandalay portion is a good one, for the Burmese monarchy in its latter days maintained many links with our nation and was closely tied to the cultural complex which governed the Buddhist nations of Southeast Asia. Politically, we had many problems in common; and that

explains why the author's opinion and knowledge is of such value for a correct appreciation of the situation. Prince Damroņ had been an all round statesman who was already occupying a responsible position here when Burma lost her independence to Britain. It is of course well-known that the bad relationship between the haughty Burmese and the grasping British Colonial Party was heightened by the Burmese policy of playing competing neighbours against one another—the granting of privileges to France was resented by the British. When Burma finally fought and lost her war against Britain, the latter said they would have preferred to retain the monarchy had there been a suitable candidate for the throne but, one failing, they were bound to abolish it and place Burma under their jurisdiction. As Prince Damroņ pointed out, such a step was a convenient way of doing away with privileges granted to third parties by the monarchy. Some of these privileges were rather important, as the monopolies in banking and the regulation of currency.

Prince Damroņ naturally took special interest in the palace of Mandalay. Many of the edifices were already in ruins but with the help of the *Gazetteer of North Burma* and the model set up by the British he was able to figure out its main features. Like the mediaeval palaces here in Sukhodaya and elsewhere in neighbouring countries these were built in wood on a raised piece of ground. There was but little space between structures. When, later, after the book under review was written, the palace space was fired by an incendiary bomb during the Second World War, everything went up in flames.

Generally speaking, there could have been, then or now, no one better equipped than the royal author to write about the Burmese Court and its edifices. With a deep understanding of Burmese culture and mentality, the Prince was able to interpret to us the full significance of Burmese ideas and traditions; making clear the correspondence of Burmese customs with our own. Primarily intended for compatriots, this book should, nevertheless, supply useful information to western readers as well.

360. Anumān Rājadhon, Somčai: *Thai Diplomatic Relations in Ayudhyā* (การทูตไทยสมัยกรุงศรีอยุธยา) P'račand Press, Bangkok 2509 octo pp. 152, ill.

The result of three months' research in the libraries of Oxford and Bangkok, this book is a promising work in history. One only hopes that it is not going to be the last of the author's undertakings. As is pointed out in the preface, the work is not exhaustive. First published in 1950, it has been revised before this publishing.

The material under review deals with Thai relationships with six European and two Asian powers, in eight separate chapters. Prefacing his material with the statement that the Thai have always held a to policy of friendship with all nations and toleration for all beliefs which earned for us consideration as a civilised nation, the author concludes that our diplomatic record has thus been a happy one. The nature of our diplomatic connections in the time of Ayudhyā may be summed up as one of amity and commerce; and this is perhaps why the portfolio of external affairs was largely responsible for trade relations as well. The Minister of Finance, shortly referred to in Siamese as His Excellency of the Treasury—the Barcalon in foreign terminology—was invariably the Minister sought out by diplomatic missions which came to Ayudhyā. The promotion of trade led to acquisitions of power which came about through diplomatic as well as missionary means. Ayudhyā certainly played off one against another and in one instance had to use force to put an end to foreign threats of domination.

Chapters following deal with individual powers more or less in chronological order. Portugal arrived first of all European nations in the East obviously in search of territory and trade. Her rival in navigation, Spain, had been assigned by the Pope to conquest to the west of Europe—America and the West Indies. Portugal, therefore, gained possessions in South Africa, in India, in what is now Malaysia and in a few localities in China. She seized the opportunity of establishing diplomatic relations with Ayudhyā in which attempt her rivals were the Persians and Arabs. Mr Anumān Rājadhon acknowledges his indebtedness to the writings in the *Journal* of Dr. de Campos,

Portuguese Consul General and member of the Council of the Siam Society. Though considerably diminished by the entry on the scene of the Dutch, the Portuguese maintained connections up to about 1664 when they were obliged to cede to the latter all their possessions in eastern Asia with the exception of Goa and Macao.

The Dutch came next with their methodical way of doing things, when they established their East India Company to trade all over the East with special attention to Java and Malaya. Their eclipse in Europe, through Catholic powers like France, bore effect throughout east Asia. King Nārāi of Ayudhyā acquired French friendship about the time when Dutch influence was assuming large and threatening proportions. The Dutch, nevertheless, survived the anti-French movement led by Nārāi's adopted son or favourite, Luang Sorasakdi, and continued their trade connections up to the fall of Ayudhyā a century later.

The third European power dealt with here is Spain. Enscorced as it was in Manila, Spain was never able to play a very large part in the development of powers on the mainland of Southeast Asia.

Nor was Denmark much of a participant in the diplomatic history of Ayudhyā.

In the chapter dealing with Japan there is some divergence; for through military volunteers the Japanese secured a close relationship with the Court and the government. It is to be noted that the Japanese maintained a legitimate attitude throughout, for they invariably supported the throne.

Britain, an important rival of Holland in Europe in the 16th and 18th centuries, never exercised a very large part in the diplomatic history of Ayudhyā. The British aim was more commercial as borne out by the relatively plentiful information in books like Anderson's *English Intercourse with Siam*.

France which occupies the next chapter is very important. Her colonial objective dated from this period and, it would seem, continued, particularly in post Ayudhyā times. The work under review includes all important data obtainable. It is well worth careful study,



for this is a most important period of our diplomatic history for which a wealth of detail is available. One gets the impression that the revolution engineered by Luan Sorasakdi, condemned for its *lése majesté* in Siamese works on history, was, after all, justifiable for its riddance of a threat to national independence.

Iran is given the final chapter. It has been usual, especially in Siamese accounts, to overlook this treaty power, possibly because in more recent times this Asian nation had ceased to maintain diplomatic relations with us. The account here has been based on contemporary foreign sources.

361. Anumān Rājadhon, Prayā: Gazetteer of Thai Provinces อักษรานุกรม (ภูมิศาสตร์ไทย เต็ม ๔ ภาคผนวก) Vol IV, an appendix, Bangkok 2509 octo pp. 213, with maps of the provinces.

As an afterthought to the publication of the three volumes reviewed previously, the Commission decided upon a further volume to complete the scheme of the first three. Data, collected mostly from government sources, give the general features of geography, climate, administration, note-worthy sites from both the scientific and historical points of view, natural resources, products, forestry, mineralogy, cattle, fishery and communications for each of the provinces, which are arranged in alphabetical order.

D.

23 Jan 67

