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THE BUDDHIST ATTITUDE

TOWARDS

NATIONAL DEFENCE

AND

ADMINISTRATION.

A Special Allocution

BY

His Holiness

PRINCE VAJIRANĀNA,

Supreme Patriarch of the Kingdom of Siam.

TRANSLATED INTO ENGLISH

BY ONE OF HIS DISCIPLES.

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FOREWORD.

It has so often been asserted that Buddhism is a bar to progress, since the principal aim of all who practice it is to obtain *Nirvana*, which has generally been rendered in English as "Complete Nothingness," or "Complete Oblivion," neither of which terms are really quite correct. But this is not the proper place to discuss anything so abstruse as the meaning of the term *Nirvana*. All that is intended is to give the foreigner a practical insight into some of the ideas which really constitute the teaching of Buddhism as approved of by the Supreme Head of the Church of Siam, by translating into English one of the many Special Allocutions which His Holiness has been accustomed to pronounce each year, on the occasion of the Anniversary of the Natal Day of His Majesty the King.

This allocution is a characteristic one, and gives a good idea of the broadminded way in which His Holiness approaches practical problems. In addition to being one of the finest scholars in the Buddhistic world, His Holiness is a historian, a linguist, an astronomer, and of course a great philosopher; he is also a great reader and is exceptionally well informed concerning the affairs of every civilised country. All who have had the honour of meeting him have declared him one of the most

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remarkable personalities in Siam. His name is held in great respect in Ceylon, Burma, and Japan, and many monks from these countries have journeyed all the way to Siam to pay him most respectful homage.

His name is also known and held in high respect amongst the Buddhist communities of Russia and Siberia; Colonel Grabbé, who came to the King's Coronation in the suite of H. I. H. The Grand Duke Boris of Russia, took back with him a rosary blessed by His Holiness for the Buddhist Cossacks of the Russian Army.

I, therefore, hope that the words of wisdom which are contained in the following allocution will prove to be of interest, not only to those of the Buddhists who are unable to read Siamese, but also to others who like to know the views of people other than those of their own compatriots. I also hope that the words of the Supreme Patriarch may help to dispel the erroneous ideas which have been formed through lack of real knowledge of Buddhism, or through having been led astray by the criticisms of those who are anxious to make out a case against Buddhism.

Every religion that is worthy of the name must necessarily aim at the inculcation of the idea of Righteousness, Humanity, and Peace and Goodwill to all men. It is exactly for the purpose of training the mind towards those ideals that certain exercises in Mental discipline, as well as rules of Moral conduct are laid down. If one

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does not use a certain amount of broad-minded discretion in studying and acting upon those rules, then indeed would Religion prove nothing but a bar to progress, no matter whether the religion be Buddhism or Christianity. For example, only a moment's reflection would convince you that, taking a narrow view, it would be as wrong for a Christian nation to even think of preparing for war as it is for a Buddhist : all the words of Jesus Christ are eloquent appeals for Peace, and in this respect the Christ closely resembles the Buddha. Yet Christianity does not act as a drag on National progress and glory, so why should Buddhism be supposed to do so ?

It is also an erroneous idea to suppose that the Buddha condemned all wars and people whose business it was to wage war. Many instances could be quoted to prove that the Buddha recognised the necessity of defensive war, and such may also be inferred from parts of the following allocution itself. What the Buddha did condemn was that spirit miscalled " Militarism," but which is really intolerant and unreasoning hatred, vengeance, and savagery which causes men to kill from sheer blood-lust, and a religion that tolerates such a brutish spirit is not worthy of the name of religion !

It is undesirable to prolong a discussion of this nature. The reader is asked to read and judge for himself.

THE TRANSLATOR.



*His Holiness Prince Vajirañāna
Supreme Patriarch of the Kingdom of Siam.*

THE BUDDHIST ATTITUDE
TOWARDS
NATIONAL DEFENCE AND ADMINISTRATION.

The following pages contain A SPECIAL AUSPICIOUS ALLOCUTION pronounced, on the occasion of the Anniversary of the Natal Day of His Majesty the King of Siam in the 2458th Year of the Lord Buddha (1916), by His Holiness Prince Vajiranana, Supreme Patriarch of the Kingdom of Siam.

THE EXORDIUM.

Reverence Unto the Blessed Lord!

“Āyumaṃ vaṇṇamaṃ yasaṃ kittimaṃ

“Saggaṃ ucchâkulînatamaṃ

“Ratiyo patthayâna

“Ulârâ aparâparâ

“Appamâdamaṃ pasamaṃsanti

“Puññakiriyâsu paṇḍitâ

“Appamatto ubho atthe

“Adhiganhâti pandito

“Ditthe dhamme cha yo attho

“Yo chattho samparâyiko

“Atthâbhisamayâ dhîro

“Paṇḍitoti pavucchatîti.”

I will now offer to Your Majesty a discourse on the subject of certain Special Blessings, in order to further

adorn Your Majesty's quality of Wisdom, and also as an expression of joyous thankfulness on this most auspicious anniversary. Your Majesty, having enjoyed another happy year of life until the anniversary of your natal day has once more been reached, and having in mind this most auspicious occasion, has graciously commanded the ceremony of consecrating the image of the Lord Buddha for this present year ¹ as well as the celebration of the anniversary; Your Majesty has worshipped the Lord Buddha with articles of reverence, such as incense, candles, and flowers, and has also given the three proper garments, ² delectable food and articles of use for ascetics, as gifts to certain numbers of the Clergy as are deemed proper for [the due performance of] such royal ceremonies, dedicating a portion of the fruits of your meritorious acts to the tutelaries who have helped and guarded Your Majesty, a most proper offering.

And the act of propitiatory oblation, which wise men perform without fail, is an act that could be productive of nothing but good, ensuring prosperity unto those who perform them. The All-Knowing Buddha once said to Prince Mahânâma Licchavi, that a man of noble birth, be he a Warrior Lord (King) who has received the *Mûrdhâbhisheka* (lit. "Holy sprinkling", i.e. being annointed), or

1. For each year of his age the King has one image cast.

2. The Three Proper Garments (" *Trai Chivara* ") ordained by the Buddha to be worn by Bhikshu are (1) " *Sanghâti*," the double outer cloak, (2) " *Uttarâsanga*," the upper garment, worn draped about the shoulders and falling to just below the knees, (3) " *Antaravâsaka*," the lower garment, or loin cloth.

not having attained such dignity but is the ruler of a realm by hereditary right, or only an army or troop commander, or a chief of a village, or even merely the head of a single family—if such a man offers the proper oblations to those angels worthy of propitiatory oblation with such wealth as he himself has obtained by lawful means, the guardian angels whom such nobly-born men have propitiated will help such men with righteous hearts full of friendliness, wishing long life to such men ; and nobly-born men who thus receive the well-meaning aid of angels can hope for prosperity which knows no waning. The act of oblation to angels being thus an act productive of nothing but good, it is proper that the nobly-born man who is a Lord, such for example as an anointed King, should perform it in order to obtain the beneficent results that have been stated by the Lord Buddha.

Also, the virtuous and meritorious acts performed by Your Majesty on this auspicious occasion, having been properly and duly observed, will bring forth excellently advantageous and pleasing fruits owing to the consequences thereof. Such lawful desires as for longevity are attained through one's acts, and are not to be obtained by men merely by desiring or praying for them. This is in accordance with the words of the Lord of the World who, addressing Anâthapindika the Householder, ³ said:

3. The term " Householder " (*Grihapati*) is applied generally to all heads of households, but more particularly to individuals who are possessed of worldly wealth and are, therefore, heads of large households.

Pañchime gahapati dhammā itthā kantā manāpā dullabhā lokasmim” &c., meaning: “O Householder, these five blessings, namely: Longevity, Good Complexion (Health), Happiness, Dignity, and Heaven, are desirable and pleasing to all beings, but are difficult to obtain in this world. I, the *Tāthāgata*,⁴ say that these five blessings are not to be obtained by desiring or praying for them. If they are obtainable thus, who then would lack anything? Every man would have Longevity, Health, Happiness, and Dignity in accordance with his desire, and when he dies would go to Heaven. But such is not the case. The Faithful⁵ who desires either Longevity, Health, Happiness, Dignity, or Heaven, usually performs such acts as will ensure for him Longevity, Health, Happiness, Dignity, and Heaven. When the Faithful has duly performed such meritorious deeds, then would he obtain Longevity, Health, Happiness, and Dignity, some of which are of a divine nature and some human, and he would be reborn in Heaven. And the meritorious deeds, whereby one shall obtain the five blessings such as Longevity, are many and various; but the chief of these is true righteousness in acts, speech, and mind, resulting from Absence of Greed

4. The term “*Tathāgata*” has no precise equivalent in English. Monier-Williams gives the meaning as: “He who comes and goes in the same way (as the Buddhas who preceded him.)” In Pali and Sanskrit literature, the term is exclusively used in describing the Buddha.

5. The term here rendered as “the Faithful” is actually “*Ariya Sāvaka*”, which literally means “True Disciple”, a term exclusively applied to those who heard the Law from the Buddha’s own lips.

(*Alobha*), Absence of Desire to Harm (*Adosa*), and Absence of Ignorance (*Amoha*). And the meritorious acts which are duly performed by righteous persons are necessarily the result of being free from negligence." Therefore hath the Lord *Sugata*,⁶ the Guide who showeth the Path [to Righteousness], spoken the following stanzas, which are herein quoted [at the beginning], from the *Anáthapindika Sûtra*, thus :—

“*Āyujñ vaṇṇañ yasañ kittiñ*
 “*Saggañ ucchâkulīnatañ*
 “*Ratiyo patthayānena*
 “*Uḷāra aparāparā, &c.*”

The meaning is as follows : Wise men who desire Longevity, Health, Dignity, Good Repute, Heaven, and Nobility of Birth, or greater enjoyment [of good things] eschew carelessness (*Pramāda*) in meritorious acts and good deeds. The Learned (*Pandita*) and the righteous praise such men ; for those who are free from carelessness are able to seize both kinds of advantage, namely of the present and the future. And it is because of the ability to obtain such advantage that wise men are praised as Pandits, that is to say men who use wisdom in performing advantageous acts.

Your Majesty has performed acts of merit on this auspicious occasion because you are possessed of wisdom and

6. The term “*Sugata*” has no precise equivalent in English. Monier-Williams gives the meaning as “one who has fared well,” or “well-bestowed”.

the virtue of being free from carelessness, and may thus be said to have progressed along the path that will lead Your Majesty to the full enjoyment of the fruits thereof, such as Longevity, in accordance with the guidance which the World's Supreme Preceptor has given us in the Anâ-thapindika Sûtra.

THE DISCOURSE

- “ Ito param pavakkhâmi
 “ Tam tam visesamangalam
 “ Vucchamânam hi sutvâna
 “ Yoniso pacchavekkhato
 “ Mahârâjâdirâjassa
 “ Bhaveyya kattukâmatâ
 “ Tato sampâdanatthâya
 “ Bhiyyo bhâvyâa sabbathâ
 “ Sammâva padahantassa
 “ Dhammena patipajjato
 “ Tappacchayâ janindassa
 “ Siyâ suvatthimangalam.”

I will now proceed to choose for my discourse some of the excellent qualities which are the root of the greatest happy fortune, which are called special blessings, and

will discourse to Your Majesty the meaning thereof, to further adorn Your Majesty's quality of wisdom. Having heard and reflected with the strength of Your wisdom, a vehement desire to perform [good deeds] will come unto Your Majesty. Thenceforward, Your Majesty may righteously endeavour to repair such of the excellent qualities which are still incomplete, and further augment those that Your Majesty has already attained so that they may become still higher, and ever acting in accordance with kingly virtues. Thus may all the most excellent and increasing auspiciousness be obtained by Your Majesty through Your acts of kingly virtue.

For this year (2458) I will choose for my discourse three qualities namely "*Dhammakāmatā*"—the Desire for Righteousness (literally "Law"), "*Atthakāmatā*"—the Desire for the Welfare [of others], and "*Ratthā-bhīpālanopāya*"—the Policy of Governance.

"*Dhammakāmatā*," the Desire for Righteousness, means respect for Dharma, or ever dwelling on Dharma. By Dharma is meant only that which is good, and is divided into two heads, namely *Guna* (Qualities) and *Karanīya* (Acts). Dharma which are Qualities consist of, for example, the seven Virtues of *Sraddhā* (Faith), *Hiri* (being ashamed of Sin), *Ottappa* (being afraid of Sin), *Bāhusaccha* (being well-informed, lit. Having listened to much wisdom), *Viriya* (Perseverance, lit. Manliness), *Sati* (Self-Possession), and *Paññā* (Knowledge). The Dharma which are Acts vary according to the status of

the individual ; thus, the observance of *Chakravarti-Vatra* (duties of Universal Sovereignty) is the King's duty, while the observance of the Three-fold Precepts is the duty of the Ascetic. The desire for Righteousness helps the desire to perform Good Deeds. Those who do not have Righteousness as their goal would, when performing any act, aim only at personal convenience, and whenever they encounter any obstacle would very easily evade Righteousness ; when they meet any temptation, or when fear threatens, they would also act in the same way ; they would not be firm nor true to their duty, and if they should still hold to Righteousness, it would sometimes be merely for the sake of Self, consulting their own personal convenience more than anything else, and sometimes only having the World as their chief aim, that is to say, being either afraid of censure or desirous of praise. On the other hand, those who are firm in Righteousness are also firm in the performance of their Duties, and though they encounter obstacles would use their Self-Possession, Knowledge, Perseverance, and Endurance in order to overcome such obstacles ; they would never fail in Loyalty, nor would they act in opposition to their Sense of Shame and Fear of Sin ; for in doing any deed their principal aim would be Righteousness, holding Righteousness to be the greatest thing of all, and would even sacrifice Wealth, Body and Life for the sake of Righteousness. Those who willingly sacrifice their lives for the sake of their Religion and their Country are people who hold such opinions. The

desire for Righteousness being thus the cause of firmness in doing right, the ancient Sages have therefore crystallised the teaching into the following verses :—

“ Dhanañchaje angavarassa hetu,

Man should sacrifice wealth in order to preserve his limbs, which are more precious ;

“ Angañchaje jīvitam rakkhamāno,

To preserve life, he should sacrifice all his limbs ;

“ Angam dhanañjīvitāñchāpi sabbam

“ Appeva jahe dhammanussaranto.”

When Righteousness is in question, Wealth, Limbs, and even Life, all must be sacrificed should the occasion so demand it.

To further elaborate the above teaching, [it may be explained that] Wealth is obtained through bodily exertion, or by putting by wealth that should be preserved to be employed in certain ways, such for example as for personal expenditure or expenditure on behalf of men worthy of employment ; and should one suffer from any disease which, if left unattended to, would involve the loss of some limb, as for example having a wound on the hand or foot, then must one disburse one's wealth in order to cure such wound. Should a limb become useless, and it becomes necessary to amputate the limb in order to preserve life, then should one consent to the amputation of that limb, since it is better to preserve

one's life. In time of adversity, when life could only be preserved at the expense of Righteousness, as for example in the matter of Religions Faith when one finds one's self compelled to embrace another religion in which one has no belief, or in war when taken prisoner by an enemy who would compel one to commit an act which would be harmful to one's nation and country, then even life must be sacrificed, to say nothing of wealth or limb, which one would sacrifice as a matter of course.

Dhammakâmatâ, the desire for Righteousness, which our Most Excellent Lord hath called the means of attaining prosperity and which He hath called a Protective Virtue (*Nâthakaranadharmâ*), that is to say it is that which protects the Righteous. An inferior [who is firm in his desire for Righteousness] is one whom a superior delights to honour and patronise, while the superior with a similar virtue is one who is beloved of and revered by his inferiors who seek his protection, and who would be able to cause his inferiors to imitate him in the desire for Righteousness, and thus there would be prosperity. Thus, the teaching is expressed in the following stanzas :—

“ Gunnañche taramânânam

“ Ujjum gacchhati pumgavo

“ Sabbâ ujjum gacchhanti

“ Nette ujjum gate sati.”

When a herd of cattle is fording a stream, if the leading ox leads straight, all the other oxen will follow straight.

“Evameva manussesu

“Yo hoti setthasammato

“So che dhammam charati

“Pageva* itarâ pajâ

“Sabbam rattham sukham seti

“Râjâ che hoti dhammiko.”

It is the same among men. If he whom people call the highest is Righteous, even so would the rest of the people follow his lead in the way of Righteousness. When the King is steadfast in Righteousness, then is the whole of his Dominion happy.

Desire for Righteousness is thus the foundation of uprightness in the performance of duty, which brings happiness and excellence unto one's self as well as unto others.

Your Majesty is always full of desire for Righteousness and stands steadfast in Righteousness, being an example to your royal dependents and your subjects. Your Majesty chastises those who tresspass against Righteousness and patronises those who are righteous, sometimes by means of royal policy which possesses various aspects, and sometimes by the might of your sovereignty, thus making for the smoothness of administration and establishment of the stability of your peoples'

* In the original, there is a note indicating that perhaps the word "Pageva" (*à fortiori*) here should read "Tatheva" ("Even so").

status, bringing prosperity and stability unto your royal dominion and all your subjects. This virtue of Your Majesty forms the first of the auspicious, excellent qualities.

[Secondly], *Atthakâmatâ*, Desire for Welfare, means the desire to see that which is good happen to others, and is the virtue inherent in Great Men who possess greatness of nature and are without selfishness. Welfare in this case means the welfare of others, both in worldly affairs and in moral affairs, and it does not matter whether such welfare be pleasing or unpleasing to those concerned. That which is really good for people, even though it may be unpleasing to them, would be done unto them by the Great, very much as parents who, though aware of the fact that their infant dislikes the taste of medicine, must yet compel the infant to take it in order to cure some illness. There is an instance of this in the history of the Lord Buddha.

Once, Prince Abhaya, the son of King Bimbisâra, went before Our Gracious Lord and put a question thus : "Dost Thou, Lord, speak only words that are pleasing unto Thy hearers, or dost Thou also speak words that are unpleasing unto them ?" It is said, that at the time, the said prince was still a pupil of the *Nigrantha*, 7 and they had taught the prince to put the above question, hoping

7. "*Nigrantha*" (or "*Nirgrantha*" in Sanskrit) literally means "free from ties or hindrances", a term adopted by the Brahmans, in contradistinction to the term "*Bhikshu*" adopted by the followers of the Buddha.

that, should the Lord reply saying that He only spake words that were pleasing unto His hearers, it should have been countered by saying that the Lord had in various ways sometimes spoken words of criticism against Devadatta ;⁸ but should the Lord, on the other hand, reply that He sometimes spake words that were displeasing, then would it have been countered by saying that He was therefore no better than ordinary men ; in any case, it was hoped that an opportunity would have been found to belittle the glory of the Lord with one or the other part of such question. Our Most Excellent Lord thereupon made answer as follows : “ I hold not such a thing [as pleasure or displeasure] as a guidance ; the words which I speak have only Usefulness as their aim, whether they be pleasing unto the multitude or no, and I speak them at the proper moment ”. This proves that the Self-Enlightened Buddha was steadfast in His desire for conferring benefits, desiring the welfare of His followers, and ought to be held as a pattern for all Buddhists, from the Great down to the Common People. With His pure mind full of the above virtuous quality, the Lord laid down His Rules for the prevention of wrongful conduct among the Bhikshu Brotherhood and decreed punishments for those who transgressed [the Rules], and also gave permission for the Brotherhood in Conference to punish Bhikshus who transgressed the Moral Laws (*Dharmavinaya*), all of which was for the purpose of restraining [evil]. He

8. *Devadatta* was a cousin and former disciple of the Buddha, but subsequently became Anti-Buddha, and leader of the great Schism.

preached the Law leading to better conduct, proper for the followers of the Buddha, both Laymen and Clergy, and also accorded to His disciples the right to teach and carry on the work of propagating His words. He thus exalted some of them by way of showing them His patronage.

In restraining certain of the Bhikshus, He considered the welfare of the Majority.

Once, the Vajjîputra, ⁹ who having transgressed the Pârâjika ¹⁰ rule had ceased to be Bhikshus and were debarred from re-entrance into the Brotherhood, presented themselves before the Lord and beseeched Him to grant them permission to re-enter the Brotherhood; but the Lord replied unto them saying that theirs was not a case wherein the Pârâjika rule which He had ordained could be waived. Thus did the Lord aim at the greater welfare of the Majority (in not granting favour unto the few), and thus did He firmly establish His Religion for the good of His followers thenceforth.

Your Majesty, being desirous of the welfare of the Buddhist Religion, of Your Kingdom, and of Your People even to individuals, has always striven in such manner as to accomplish such well-being. In the affairs of the Bud-

9. The *Vajjîputra* were a set of nobly-born youths who entered the Brotherhood, but were later persuaded by their parents to procreate offspring in order to carry on their family traditions. For this, they were expelled from the Holy Brotherhood.

10. The sins that merit expulsion are four, namely Unchastity, Theft, Homicide, and Pretence to Supernatural Powers.

dhist Religion, Your Majesty is the Defender of the Faith, lending Your influence to the Church in governing the Clergy, fostering the study of the Holy Law and the teaching of the Faith ; and You lead the People to attain firmer faith in the Buddhist Religion. In the affairs of Your Kingdom, Your Majesty directs the Governance of the realm in a smooth manner, proper for the times ; You, restrain those of Your Royal servants who do wrong, and patronise those of them who do right ; for Your people Your Majesty has fostered Education and hospital work, and You have aroused in them manly courage ; as for individuals, Your Majesty gives such support as may be necessary ; all these are good deeds. This virtuous quality of Your Majesty will bring prosperity and stability unto the Buddhist Church and the Kingdom, which makes for the happiness of the People and the loyalty of individuals, so that it may be counted as the second of the specially auspicious virtues.

As for *Ratthâbhipâlanopâya*, the Policy of Governance, I will here choose one or two instances as examples.

Communities which have business in common and live in close proximity to one another will inevitably have disputes, either on account of their business or their properties. It is the duty of those who govern to investigate and point out the right and wrong in order to end such disputes. And among Communities, there must inevitably be some necessitous persons who commit the theft of other's wealth, and others there must be who are evil-minded and

do harm unto others, and so on. It is the duty of those who govern to investigate and punish evil-doers, in order to secure the happiness of the people. If the investigation and punishment is not in accordance with justice, then unhappiness is caused to the people. Hence, justice to all forms one of the policies of Governance. Ancient Kings considered it their duty either to dispense justice themselves or else to depute their authority to trusted councilors to act as judges ; they decreed laws and ordained the rules of procedure and punishment in order to aid [the dispensing of] justice ; this has been the royal custom from ancient days down.

In the Buddhist Church, the Self-Enlightened Buddha has laid down the principles of justice. Thus, in the Paduma Jâtaka, the Lord has said :

“ Nâdisvâ parato dosam

“ Aṇum thûlâni sabbaso

“ Issaro paṇaye daṇḍam

“ Sâmam appaṭivekkhiya.”

Which means : “ He who is a sovereign, not having investigated for himself, and not having thoroughly been convinced of the guilt of others or the extent of such guilt, let him not inflict punishment”.

Again, in the Dharmapada, the Lord spoke as follows :

“ Na tena hoti dhammattho

“ Yenattham sahasâ naye.” &c.

The meaning is : “ He who investigates cases in a hurried manner cannot be said to be a truly just man. The sage (Pandit) who does not investigate in a hurried manner, but picks out the substance (or essence) like one who holds a pair of scales, and who investigates (the case) of others in an equitable manner—such a wise man, being careful of justice, I call a truly just man.”

Again, the Lord has laid down the principles of not giving way to any of the evil states (or courses ;—Pali, “*Agati*”), in the Singâlovâda Sûtra, as follows :—

“ Chhandâ dosâ bhayâ mohâ

“ Yo dhammaṃ ativattati

“ Nihîyati tassa yaso

“ Kâlapakkheva chandimâ ;”

“ The fame of him who transgresseth [the path of] Virtue on account of Love (*Chhandâ*), Hatred (*Dosâ*), Fear (*Bhayâ*), and Ignorance (*Mohâ*), will grow less, like unto the waning moon in the dark fortnight ;

“ Chhandâ dosâ bhayâ mohâ

“ Yo dhammaṃ nativattati

“ Âpûrati tassa yaso

“ Sukkapakkheva chandimâ.”

“ The fame of him who transgresseth not Virtue on account of Love, Hatred, Fear, and Ignorance, will be ever full, like unto the moon in the bright fortnight.”

For the investigation of disputes which may arise within the Holy Brotherhood, the Lord has ordained the rules of procedure, for the guidance of the *Vinayadhara*.¹¹

Your Majesty has given Your patronage to the Bar Association, whose duty it is to teach and examine into the legal knowledge of candidates for admission to the Bar; You have established the Dika Court (Supreme Court of Judicature) to adjudicate cases on Your behalf; by such means Your Majesty has assisted Justice, which may be regarded as one of the instances of Your Majesty's observance of the policy of governance.

Again, people who live in different countries in close neighbourhood must inevitably have disputes and quarrels, either on account of territory, or of the rights of the subjects thereof, or of commercial rivalry, and so forth. Even people of the same State, who when having disputed between themselves and not having any one to adjudge their quarrels, must inevitably use their own strength in fighting in order to obtain their own desires. Even though the world has grown so civilised, that people now know many means for adjusting differences of opinion, such for instance as asking a third party to arbitrate between the two parties in dispute, yet people still prefer to use their own strength to decide issues, as is instanced by the present Great War in Europe.

11. In every community of monks, one of their number is appointed *Vinayadhara*, literally "the Holder of the Disciplinary Rules"; he is the "Law Officer", so to speak.

Such being the case, each nation finds it necessary to organise some of its own citizens into a class, whose duty it is to fight against its enemies. In ancient times, this class was known as "*Kshatriya*,"¹² with the King as the Chief thereof. It was on this account that all princes, who were the descendants of Kings who successively performed such duties, became known as *Kshatriya* also ; and the followers of the *Kshatriya* also became, as their masters, all warriors or fighting men. The defence against external foes is one of the policies of governance, and is one that cannot be neglected. War generally occurs suddenly, and victory cannot be won solely by having a large number of men, arms, and munitions ; it must also depend upon Presence of Mind (*Sati*), Knowledge (*Paññā*), Bravery, Experience, Readiness in Commands, and good fighting positions, and so forth, in order to make victory certain. Therefore, war must be prepared for, even in time of peace, otherwise one would not be in time and one would be in a disadvantageous position towards one's foe. An instance in illustration of this [unpreparedness] may be found in the *Dīghāvu Jātaka*, which tells of the Kingdom of Kosala, which was a small State, possessing a smaller number of fighting men and less arms and munitions, supplies and transports, than the Kingdom of Kāśī which was its neighbour ; the former kingdom also neglected to take precautions [against invasion.] Therefore, when

12. The Hindus divided men into four great castes: *Kshatriya* (Warrior), *Brāhmana* (Sacerdotal), *Vaisya* (Merchant), and *Sudra* (Plebeian).

invasion came from Kâsî, Kosala was unable to withstand the foe, and was lost to Kâsî.

Our Blessed Lord hath taken the preparedness of a country that is not negligent as an illustration in the following saying :

“ Nagaram yathâ pacchantam

“ Guttam santarabâhiram

“ Evam gopetha attânam

“ Khaṇo mâ vo upacchagâ

“ Khaṇâtîtâ hi sochanti

“ Nirayamhi samappitâ.”

The meaning is as follows : “ As towns that are situated on the borders [of a State] must be prepared both inside and out, so be ye prepared likewise. Let not any opportunity escape you, for those who have let opportunity pass by will be completely full of sorrow [as] in hell.”

This realm of Siam has enjoyed great prosperity because all her citizens used to be warriors. In time of war all used to be mobilised for fighting ; but when in peace, each used to go about his separate occupations, until they [the citizens] subsequently became divided into the Military and Civilians. Owing to the fact of the citizens having been warriors, the Kingdom enjoyed a long period of peace, so that civilians became totally inexperienced in warfare, and even the military were none too proficient. During the reign of His Late Majesty King

Chulälönkörn, the army became greatly reformed. During the present reign, Your Majesty has shown Yourself vigilant concerning affairs; You have continued to promote the welfare of the army, You are also beginning to improve the navy, You have founded the Corps of "Wild Tigers" ¹³ in order to teach civilians the practice of war, and You have initiated amongst schoolboys the Boy Scout Movement to foster in boys the warrior spirit. All these things Your Majesty has done out of Your desire to turn Your people into warriors as of old. This provides another instance of the policy of governance.

Your Majesty's fame in this direction has been noised abroad, so that His Majesty King George V. of Great Britain and Ireland has asked Your Majesty to accept the rank of Honorary General in the English Army, and King George has accepted a similar rank in the Siamese Army which Your Majesty offered to him, thus demonstrating the fact, that he (King George) considered Your Majesty the Chief of Warriors as well as honouring the Army of Siam, an honour which has never before been bestowed upon any other Sovereign in the Orient.

There is an appropriate Buddhist text, which may be quoted, as follows :—

" Dûre santo pakâsenti

" Himavantova pabbato ;

" Assantettha na dissanti

" Rattim khitta yathâ sarâ."

13. Literal rendering of the old Siamese name for Scouts.

The meaning is as follows : “ A good man is known far and wide, like unto the Himalayan Mountains ; whereas a bad man is not recognised even when in close proximity, (and is) like unto an arrow shot out into the night”.

Care for the welfare of the people also forms another policy of governance, which duty the ancient kings were in the habit of performing. Sometimes the King would pay visits to (parts of) his dominions in state ; at other times he would do so incognito and in disguise, in order to learn for himself the real condition of things. Your Majesty has this year paid a visit to the Circles of Nagor Śrī Dharmarāj and Surāshtra, in order to study the conditions of Your subjects, and Your Majesty has thus performed another duty which forms part of the policy of governance.

Proper order in administration is another desirable thing in the policy of governance. Our Omniscient Lord held up the State that is well governed as an example and spoke thus :

“ Nagarūpamaṃ chittamidaṃ thakētvā

“ Yodhetha māraṃ paññāvudhena.”

“ Restrain your minds like unto a city [well-governed], and then fight Māra (the Devil) with Knowledge as your weapon.”

Your Majesty has reorganised such parts of the administration as were still somewhat unsuitably

organised, making all fit into their proper places in different departments, and has thus performed another part of the Kingly office.

Policy of Governance is the cause of the prosperity and integrity of the Kingdom, and may, therefore, be counted as the third and most important of blessings.

The three virtues, namely, *Dharmakâmatâ*, the Desire for Righteousness, *Atthakâmatâ*, the Desire for Welfare, and *Ratthâbhipalânopâya*, the Policy of Governance, are great qualities which bring prosperity, glory, and blessing unto him who acts in accordance thereto, which is the reason why each of them is called a special Blessing, as may be inferred from the words I have addressed to Your Majesty.

THE PERORATION AND BLESSING.

“Tehi tehi visesehi

“Gūṇehi paribhāvito

“Sukhī hotu mahārājā

“Dīghāyu akuto bhayo

“Yasasā tejasā chāpi

“Bhānumā viya vadḍhayam

“Sada bhadrāni sampassam

“Rajjam karetu sotthinā.”

May Your Majesty, who has ever been well-endowed with the most excellent august virtues, enjoy prosperity and happiness every day and night ; may You have long life, free from every danger ; may Your Majesty's greatness and glorious power ever remain full like unto the sun free from darkening clouds ; may You only meet with the fruits of success on all occasions ; and may Your Majesty remain in the happy enjoyment of Your great sovereignty, ruling over Your dominions in prosperity according to Your Majesty's desire.

“ Sādhu āraḁḁhakā devā

“ Vaṁṁhudevā mahiddhikā

“ Saratṁṁhamaṁḁalaṁ bhūpaṁ

“ Abhipāḁentu sabbadā.”

May the powerful guardian angels and tutelaries, who have received with satisfaction Your Majesty's meritorious oblations, benevolently guard Your Majesty's person and Your dominion, ensuring the continued prosperity thereof, and free [the Kingdom] from all ills, preserving peace forever.

“ Arahaṁ sammāsambuddho

“ Uttamaṁ dhammamajjhagā

“ Mahasaṁghaṁ pabodhesi

“ Icchetāṁ ratanattayaṁ.”

The Sanctified, Truly Self-Enlightened Buddha, having attained knowledge of the Highest Truth, caused

the Great Assembly [of His Disciples] to attain the same and [therefore] to awake from sinful slumber. These are called the Three Jewels, that is to say the three things that are the cause of joy. Even though they may be three separate Natures [called] "*Buddho*" (The Enlightened), "*Dhammo*" (The Truth, literally "Law"), and "*Sangho*" (The Church, literally "Assembly"), yet are they in reality one, since the one cannot be separated from the other. The Lord Buddha first attained knowledge of the Truth and then taught others to attain the same; the Truth was learnt and kept in mind by the Clergy; and the Clergy were the disciples of the Buddha, so that all were closely connected in this manner. These Three Jewels are the purest and loftiest things in the world, and cause the greatest purity unto the Faithful who desire purity within themselves and therefore always act righteously. Freedom from all sin means the extinction of all sorrow. Nirvâna is the greatest of all extinctions, that is to say the state of being exempt from all sin and sorrow; hence it is called the greatest happiness. 14

By virtue of the above truth, may there be Blessing [to all] on every occasion, by virtue of the holy power of the Three Jewels acting as a repellent agent [against harmful influences]. May neither harmful misfortune nor obstacles [to happiness] touch or trouble this great

14. The whole of the above paragraph is a concise statement of the Buddhist Faith, and gives the clearest idea in the fewest possible words. They were embodied by the late King Mongkut into stanzas, beautiful in their very simplicity.

land of Siam on any occasion, but may they all pass by this country. May Health, Happiness, Longevity, and Prosperity, which are the causes of greatness, as well as joyful Blessing come unto and be enjoyed by Your Majesty and the Royal Family who are rulers of this great land of Siam. May the guardian angels who abide within this Kingdom of Siam, from those who abide within the Royal Palace to those abiding in every part of this dominion, and to whom Your Majesty has made due offerings of Pious Oblation and Food Oblation, be benevolent and keep watch over Your Majesty and Your Kingdom, granting all that is desired for beneficial welfare, and guarding against every kind of evil which may militate against prosperity, so that such evil may never occur.

“ Siddhamatthu, siddhamatthu,

“ Siddhamatthu idaṃ phalaṃ ;

“ Etasmim ratanattayasmim

“ Sampasâdanachetaso.”

May Your Majesty, who has perfect Faith in the Three Jewels, obtain the fruits of all Your desires henceforth.

THE END.
