



RIGHT IS RIGHT
A SPECIAL ALLOCUTION

BY

HIS HOLINESS

PRINCE VAJIRAÑĀNA,

Supreme Patriarch of the Kingdom of Siam.

TRANSLATED INTO ENGLISH

BY ONE OF HIS DISCIPLES

With Notes

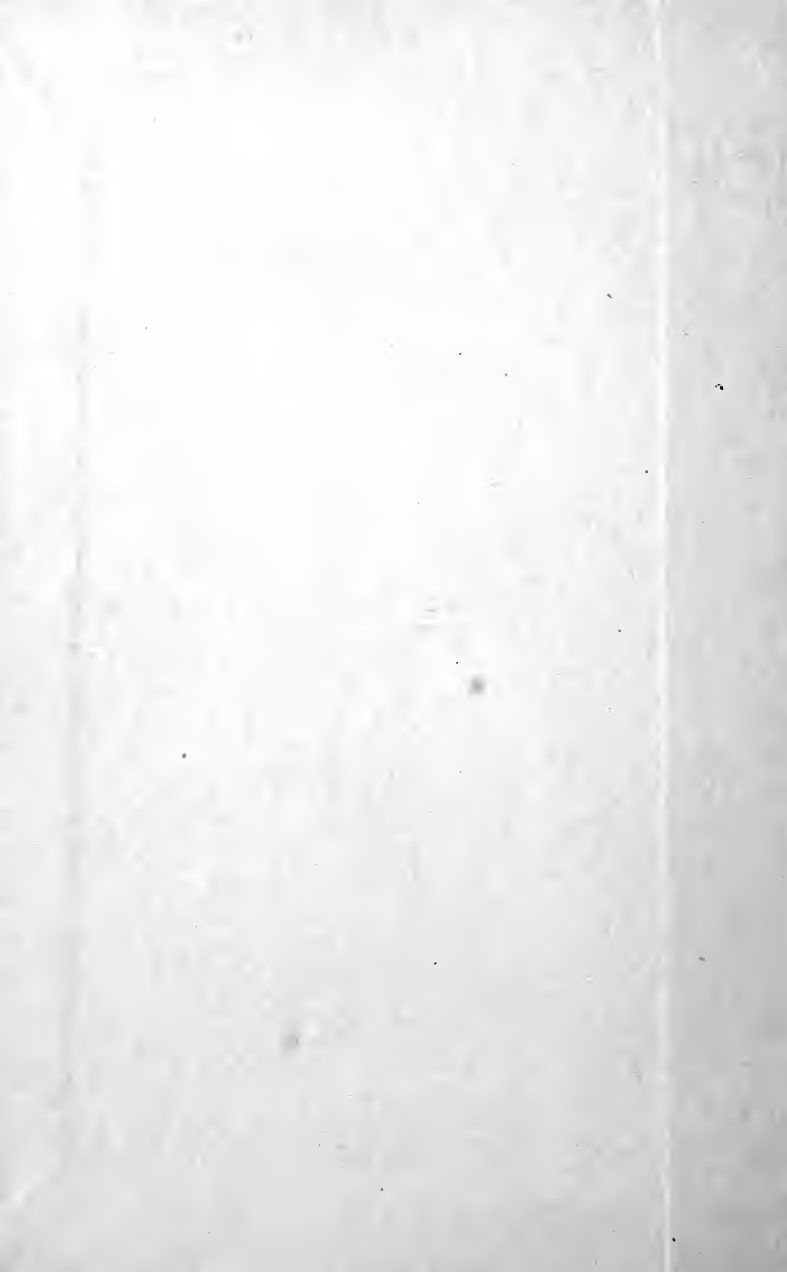
AND

An Address


**TO THE OFFICERS OF THE HONOURABLE
CORPS OF WILD TIGERS**

BY

His Majesty the King of Siam.



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Foreword

In 1916 the present translator published an English translation of a Special Allocution by His Holiness Prince Vajirañāna, the Supreme Patriarch of the Kingdom of Siam, under the title of "*The Buddhist Attitude towards National Defence and Administration*," and was extremely gratified to learn that the work created such an excellent impression all round, especially among Buddhist communities. The Hon. Sir Harcourt Butler, late Lieutenant Governor of Burma, was so pleased with the work that he sent for several copies, which were distributed among the provincial administrators to be used for purposes of propagandā.

In the allocutions above-mentioned, the Supreme Patriarch already expressed himself very clearly on the question of National Defence, and it was to be expected that an equally clear pronouncement would be forthcoming from His Holiness should occasion arise for him to make a direct reference to the Great War in Europe.

The occasion has at length arisen through the declaration by Siam of war on Germany and Austria-Hungary, and His Holiness has made a pronouncement no less important than the one previously made on the

B

question of National Defence. As is the usual custom, His Holiness has embodied his pronouncement on the war within the Sermon which he preached on the occasion of the Anniversary of the Birthday of His Majesty the King in 1918.

Some people who have often affected to find in Buddhism grounds for conscientious objection to war and to taking active part therein will perhaps receive a surprise when they read this Sermon. But, on the other hand, some genuine Buddhists who may have found it a little difficult to reconcile their really conscientious objection to taking life with their natural feeling of patriotism, will surely receive a great deal of satisfaction from reading the pronouncement of the head of the Buddhist Church of Siam, for it will be found that to fight for Right is not only a patriotic duty but also eminently a *moral* one.

In this connection, His Majesty the King very clearly voiced the feelings of a devout Buddhist in the address which he delivered at Sanâm Chandra to a great gathering of officers of the Honourable Corps of Wild Tiger Scouts, pointing out the duty of the Siamese to go to war in support of International Rights, and quoted the Sermon at length to show that he had the very best authority for saying so. An authorized translation of

His Majesty's address is, by special permission, included in this volume as an appendix.

For the benefit of readers unfamiliar with Buddhism and things Oriental in general, a few notes have been compiled, which, it is hoped, may help towards the better and clearer understanding of the Sermon. Instead of printing these explanatory notes as footnotes, they have, for the sake of tidiness, been collected together and printed at the end of this volume. All the reader has to do, on coming across a numeral printed against any particular word or phrase, is to turn back and refer to the notes at the end.

As for the title of this work, the reader will find after having read the sermon that it is not inapt, since the gist of it is that "*Right is Right.*"

The Translator.







(E. J. P. 11.)

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

THE EXORDIUM



Reverence Unto The Blessed Lord !



Hito bahunnam patipajja bhoge
Tam devatâ rakkhati dhammaguttam
Bahussutam silavatûpapannam
Dhamme thitam na vijahâti kitti.

Dhammattham silasampannam

Sacchavâdim hirimanam

Nekkham jambonadasseva

Ko tam ninditumarâhati,

Devâpi nam pasamsanti

Brahmunâpi pasamsitoti.

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 joyful thankfulness on this most auspicious anniversary. You

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 as well as the celebration of the anniversaries of Your Natal Day and Accession Day combined, dedicating a portion of the fruits of Your meritorious acts to the tutelaries who have guarded Your person and to the guardians dwelling within the palace guarding Your regal splendour, which is a righteous offering and a proper requital.

The act of propitiatory oblation is one of those acts habitually performed by Buddhist men of wisdom, and, as the Lord Buddha once said unto Prince Mahânâma Licchavî, is an act that could be productive of nothing but good, ensuring prosperity unto those who perform it. Briefly, the substance of the Lord's discourse is that a man of noble birth, be he a Warrior Lord (King) who had received the *Mûrdhâbhisheka*,¹ or not having attained such dignity but is the ruler of a realm by hereditary right, or only the commander of an army or troop, or the 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 them ; and nobly-born men who thus receive the well-meaning aid of angels can hope for prosperity which knows no waning.

Nobly-born men who make oblations to deities used to do so according to the customs of their own times and personal inclinations, such as sacrificing by offering meat and other kinds of food and spirituous liquors, or by entertainment with dances, songs, and music, or by offering flowers, and so forth. The gods who receive oblations had different desires, so that it was difficult for human beings to always please the gods, and some forms of sacrifice were not free from evil and were in effect quite without any use whatsoever.

The Blessed Lord, who led the converts in the true path of usefulness, therefore taught us to offer oblations by means of gifts [to the Bhikshu]² and then to dedicate the fruits [of such meritorious act] to the gods. For example, there are the stanzas embodying the words which the Lord used in instructing Sunidha and Vassakâra, the two

Brahman councillors of the King of Magadha, who had invited the Bhikshu Brotherhood, with the Lord Buddha at their head, to dine at the newly founded city of Pâtaliputra. The stanzas commence with the words :

Yasmim padese kappeti

Vâsam pandita jâtiyo, etc.

The meaning whereof is as follows : “ Nobly-born men who, being wise by nature, wherever they may dwell, provided that they had invited holy men³ of pious conduct to partake of food there, and had dedicated the fruits [of such meritorious offering] to the guardian angels dwelling there, should receive from the gods whom they have venerated veneration in return, and should receive reverence in return for the reverence offered; and thenceforward, the gods would assist the nobly-born [sacrificer] with loving kindness, like that of a mother unto her child. The nobly-born who thus receive assistance from the gods will always see the fruits of prosperity. ”

And the angels would so assist the nobly-born just because of the virtue present in him. Therefore hath the Saviour of the World uttered the following words, which have been put into stanzas, thus :—

Hito bahunnam patipajjabhoge,

“The Nobly-born, who uses his worldly wealth to help many people,

Tam devatā rakkhati dhammaguttam,

“Would receive the protection of the angels as he is already protected by Virtue,

Bahussutam sīhavatūpapannam

Dhamme thitanna vijahāti kitti.

“And fame will never forsake him, who is learned, is correct in conduct and observance, and who is steadfast in Virtue.

Dhammattham silasampannam

Sacchavādīm hirimanam

Nekkham jambonadasseva

Ko tam ninditumarahati.

“What man will be found to defame the nobly-born who is steadfast in Virtue, who is correct in conduct and who knows shame of sin, pure like unto a bar of the finest gold ?

Devâpi nam pasamsanti

Brahmunâpi pasamsito.

“Both the gods and the Brahma angels⁴ praise the nobly-born of that description.”

By the many meritorious acts which have been performed in connexion with this auspicious occasion (of Your Majesty's birthday), Your Majesty has caused many advantages to accrue unto the Buddhist Church and also to the general public, dedicating the fruits thereof to the tutelaries and guardian angels, a moral offering and a requital, in accordance with the customs of Buddhist men of wisdom, as I have already explained. When the practice has been properly observed [as in this case], it will bring unto Your Majesty glory, blessing, augmentation of auspiciousness, long life, health and stability, and will also cause the tutelaries to guard Your Majesty's person, causing Your Majesty to be free from all harm day and night.



THE DISCOURSE.



Ito param pavakkhami
 Tam tam visesamangalam
 Vucchamānam hi sutvana
 Yoniso pacchavekkhato
 Mahārājādhirajassa
 Bhaveyya kattukāmato
 Tato sampādanatthaya
 Bhiyyo bbāvāya sabbadā
 Sammāva padahantassa
 Dhammena patipajjato
 Tappacchayā janindassa
 Siyā suvatthimangalam.

I will now proceed to choose for my discourse some of the excellent qualities which are the roots 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 already possesses 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 (2460) I will choose for my discourse three qualities, namely "*Patirûpadesavâsa*," living in a suitable place, "*Patirûpakâritâ*," acting in a suitable manner, and "*Ratthâbhipâlano-pâya*," the Policy of Governance.

That place which is suitable for the life of an individual or a community is called "*Patirûpadesa*," and the act of living in such a suitable place is termed "*Patirûpadesavâsa*," which means living in a suitable place. When an individual or a community depending upon certain circumstances come to live in a place suitable to such circumstances, success would be achieved with ease. It is told that in Jambudvîpa⁵ in the olden times, the sons of kings and youths of noble

families in different cities used to go and study arts and sciences at the schools of far-famed teachers at Takkasilâ, because this city was at that period the seat of learning, the appropriate place of study⁶. At the present time, the countries in Europe and the United States of America have, in the way of learning, advanced beyond other countries, and have become appropriate places of study, so that youths of good family, from the sons of kings downwards, who desire knowledge of a high order, have therefore gone to stay in Europe or the United States of America in order to study arts and sciences.

Again it is told in history that the King of Chiengrai moved his capital down South and founded the City of Traitrinsa, and that the King of Uthong moved from Debanagor to found a new city at Nong Sno which became the capital of the Kingdom of Ayudhyâ. The two monarchs removed their capitals in order to find more suitable places for the settlement of the nation under their rule⁷.

The possibility of finding suitable places according to the times and also the ability of our

rulers have resulted in the firm establishment of our nation as a Kingdom from those days till now, and although we have occasionally suffered at the hands of other races in times of national weakness, yet have we always been able to re-establish ourselves.

But a place which has once been a suitable one at one period may become unsuitable at another period, because of some such natural changes as the shifting of a river course, thus causing the place to become high and dry and lacking sufficient water supply or means of communication; or it may be because the place has become less populous than a neighbouring district, which is in a better situation, so that the population emigrate thereto, causing the original abode to become depopulated; the ruler of such places, desiring to maintain the suitability of his own place of residence, must therefore strive to preserve and improve it so as to keep pace with the natural changes, and maintain it in a state of equal prosperity to his neighbours. Residence in a suitable place is one of the "Wheels" that

helps to carry one towards worldly prosperity.⁸ For this reason did the Blessed One discourse as follows:—

Patirûpe vase dese

Ariyamittakaro siyâ, etc.

The meaning is: “To him who lives in a suitable place, who makes friends of venerable men, who rightly practises self regulation, and who has performed good deeds in a former existence, will surely come grains (i. e. food stuffs), wealth, riches, honour, fame, and health.” The Lord also included it among the great blessings in the “*Mangala Sutra*”⁹

Even for the Church had a suitable place to be found on its establishment, and it was for this very reason that the Self-Enlightened Buddha first established the Buddhist Church at the City of Râjagriha.¹⁰ Later on, India became an unsuitable place for the Buddhist Religion, because the Buddhists became weak and were unable to withstand people of other religions, so that it became necessary for them (the Buddhists) to

remove to other countries, including our own, where they have been able to maintain their position to this day.

Siam is a suitable place for the freedom of the Thai Nation which has been maintained throughout several generations, and though we have at times suffered from invasion by other nations we have always succeeded in re-establishing our independence; also, even when the neighbouring countries which used to be our antagonists in war have fallen under the domination of other nations, yet have we been able to maintain our own independence, because Siam is a suitable place for us, coupled with the love we have for our country and the courage and determination with which we have defended her; and she is also a suitable place for the Buddhist Church which is existing side by side with the Royal Dominion, with the King as Defender of the Faith. Your Majesty has always striven to perform Your royal duties in accordance with the best royal policy, in order to defend the independence and integrity of the Kingdom, and also the security of the Buddhist Church. These

royal acts are productive of results which will prove the greatest of blessings to Yourself and all the People who inhabit this land as their national domicile, and thus forms the first of the special blessings.

He who lives in a manner suitable to his place of domicile is called "*Patirûpakârî*," one who acts suitably. For example, as those domiciled inland have to be experienced in land-travelling, able to travel fast and enduringly, able to climb mountains with agility, able to find their way about with ease in forests, and know how to make a livelihood and know the means of self-defence most suitable to their situation, so have those domiciled by the coast to be experienced in navigation, able to face the seas and storms with courage and endurance, and know the way to maintain themselves and live; these are called "*Patirûpakârî*," people who act suitably.

Even though living in a suitable place, one would not enjoy the advantages thereof unless one was also a "*Patirûpakârî*," as for example, if

living in a land suitable for cultivation and agriculture one neglects to give one's mind to the cultivation of cereals and does not strive enough in the way of agriculture, seeds such as cereals, which should produce wealth for the cultivator, would not grow. On the other hand, a person who, though not domiciled in a suitable place, but knows how to act suitably, using the land to the best advantage, may even turn such land into a suitable place; for example, when living in a land not good for cultivation, people may use their inventive power and industry in manufacturing articles from such materials as may be found in their place of domicile, and then exporting such articles to be sold in other countries, thus obtaining and increasing their own wealth and prosperity, which is in accordance with the precept of the Lord Buddha, who said :—

Patirûpakâri dhuravâ

Utthâtâ vindate dhanam

Which means : “Men of business, who constantly act in a suitable manner, naturally obtain wealth.”

Having become wealthy, it is then possible to obtain materials from abroad, thus extending local industry and obtaining better tools for production, and it becomes possible to understand the laws of nature from which to obtain more knowledge to be used to greater and greater advantage, while power increases as a matter of course, causing the land to become enlightened with arts and sciences and thus becoming an example for other countries.

Again, one who acts suitably to circumstances is also called "*Patirûpakârî.*" The industry of some countries have so deteriorated that foreigners have taken the places of local workmen, and foreign goods come to be sold instead of local products, because the local inhabitants have not acted suitably according to circumstances. For example, in brick-laying and carpentry, which are the most important parts of house-building, so long as foreigners had not come in to compete, local artizans could still find work to do; but whatever methods used to be adopted continued to be used, no attempt being made to improve methods so as to economise labour and capital in order to please clients

and to be able to do the work cheaply, so that when foreign artizans came in to compete, and they could do the work better, could economise labour and capital, could do it cheaper, local artizans being unable to compete with them therefore leave the work and give opportunity for foreign artizans to take their places. Not only in industry, but also in every kind of business including that of government, it is the same, for it is always necessary to act in a maner suitable to circumstances and also to help workers to hold their own.

Again, to know just how much and how far to go in an undertaking also may be called "*Patirûpakaritâ*." For instance, the country that knows how to economise its wealth, is not given to extravagance, does not use more foreign goods than is absolutely necessary, takes pains to increase its own production, and fosters local trade in order to be able to export to foreign markets, naturally finds its revenues to be greater than its expenditure. To understand economy, to expend just enough and no more, is as important for a nation as it is for an individual, and forms the basis of prosperity and stability.

Again, one who models his conduct on the right motive, who acts according to the dictates of a good cause, is also called a "*Patirûpakârî*." The country that voluntarily acts according to the treaty made with another country, even when it is placed at a disadvantage or even though it suffers inconvenience thereby is called "*Kârana-vasiko*," one that acts according to the best motive.

"*Patirûpakârîtâ*," acting suitably, points the right way for the inhabitants of any country to act, and when action is so taken [along such suitable lines] prosperity is assured.

In religious matters, Our Self-Enlightened Lord was also a "*Patirûpakârî*," and though in propagating the Buddhist Faith He moulded it according to what was true and advantageous, yet did He always consider the suitability of teaching according to time and place, such for instance as when He said that propitiatory

oblation was one of the proper acts to be performed, as I have already mentioned, because the Lord was living in Vedic times, when the majority of people still believed in the gods mentioned in the *Veda* and *Brahmana*.¹¹ Even though the Lord held *Dharma* (the Law or Truth of Buddha) as the pattern of good conduct, yet did He ever follow such course, with due allowance [for circumstances], such for instance as when the Bhikkhu Devadatta asked Him to forbid the eating of flesh and fish by the clergy, the Lord refused to do so, and only forbade the eating of "*Uddissamāṇsa*," that is to say the flesh of any animal or fish expressly slaughtered for the clergy. It may be with some truth said that a person who partakes of meat or fish indirectly causes the commission of the sin of slaughter, for the greater the number of consumers the greater the number of animals slaughtered for food daily; but the clergy have to depend upon laymen for maintenance, so that if they were to be too strict,

they would make themselves difficult for others to support, which would be overstepping the bounds of propriety.¹²

The Lord always acted in a manner suitable to circumstances, considering the good of the Faith before all else, and when the proper time came, permitted the "*Sangha*"¹³ to become paramount in the management of religious affairs. In instituting the "*Vinaya*" (Ecclesiastical Code of laws for governing the clergy), the Lord established each article according to some cause to start with, and subsequently made modifications to suit both time and place, and finally, just before His demise, the Lord gave permission to the *Sangha* to abrogate such minor clauses as may be found necessary to be eliminated.

Your Majesty has always striven to model Your actions to suit the condition of the country, to suit the times, to suit the moment, with due observance of cause and effect. This royal prac-

tice naturally brings success in its train, and will give the most auspicious prosperity and full results unto Your royal person and all the People, and may be counted as the second special blessing.

As for "*Ratthâbhipâlanopâya*", the Policy of Governance, I will discourse on but a few instances by way of example.

In order to enjoy happiness and prosperity, people who live together in any community must each live in righteousness. Right naturally protects the community, allowing it to exist in peace, happiness, and security. All wise men who have been religious Teachers have therefore always taught men to do right. Rulers uphold Right and repress Wrong. Those who do wrong, who do injury unto others, who rob others of their lawful possessions, who commit adultery, or who practise deceptions, are punished, which is like extracting a thorn with another thorn. The infliction of punishment may not [in a philosophical sense] be considered a true Right; but to inflict punishment in accordance with some previously enacted

law in order to repress wrong doing is called "*Yukti—Dharma*" ("Right by Usage," in other words, "Justice"), that is to say Right by enactment, forming part of the Policy of Governance, which is the duty of a ruler to uphold. Great Monarchs naturally hold Right in great reverence and had Right as the standard leading them in their kingly ways. The Self-Enlightened Buddhas of all the three times (Past, Present, and Future) also revered Right.

Ye cha atitâ Sambuddhâ
 Ye cha Buddhâ anâgatâ.
 Yochetarahi Sambuddho
 Bahunnam sokañāsano
 Sabbe Saddhammagaruno
 Viharimsu vihâti cha
 Athâpi vibarissanti
 Esâ Buddhânadhammatâ.

"The Self-Enlightened Buddhas, who have appeared in the Past, who have not yet appeared,

and likewise He of the Present, who has dispelled the sorrows of mankind—every one of them paid respect to Right. Some have already existed in the Past, some are still existing, and some will have existence in the future ; such are the natures of all the Buddhas.”¹⁴

It is quite true that the Self-Enlightened Buddha who is our saviour took Right to be His standard, established His laws in order to rule His Church, enacted certain punishments to be meted out to the clergy who trespass against Right, from admonition of the offender up to expulsion from the Order. He upheld the authority of the *Sangha* who were the guardians of His Laws, and even though He was so incomparably merciful yet He showed not any mercy to those who trespassed against Right and thus meriting punishment. Though mercy is a quality that should be freely given, yet only when it is properly given would it be of the best advantage to him who receives it. To sum up, putting down wrong doing within the community forms one of the duties of a ruler.

Also, between friends, when one side acts contrary to Right, friendship is thereby jeopardized and could no longer be maintained, and it then becomes the duty of those who are in the right to chastise those in the wrong who refuse to listen to friendly advice. In the Church, the Great Master has ordained that any Bhikkhu who find one (or several) Bhikkhu acting contrary to what is right should expostulate with the offender, and that should the offender pay no heed, then should they proclaim the offender's punishment as one who has committed a "*Saṅghâdisesa*" offence,¹⁵ or may ordain some other form of punishment. This was in order to repress wrong-doing and preserve uniformity [in moral conduct] in the community. The severest form of punishment is called "*Ukkhepaniya-karma*," which means suspension from joining in any assembly of priests, the others being forbidden to hold friendly intercourse with the offender, to eat in company with him or to treat him with the proper respect in accordance to seniority; in brief, all priestly rights are deprived until the offender has duly repented. "*Sīlasāmaññatā*", uniformity in prac-

tice, and “*Ditthisâmaññatâ*,” uniformity in Faith are desirable qualities in a community, ensuring concord, unity, and stability thereof; it is for this reason that, when a Bhikkhu offends against the rules of his community, it becomes the duty of his co-religionists to expostulate with him and chastise him, lest there should be separation into groups, which would weaken the community, and in the end it would be unable to continue in existence. It is, in this manner likewise, the duty of friends to repress wrong-doing among themselves.

Your Majesty has broken off friendly relations with and declared war on the Empires of Germany and Austria-Hungary in the name of the Kingdom of Siam, and has put an end to peace, because You desire to uphold International Rights. When one considers the holy saying,

Angam dhanañjivitañchâpisabbam

Appeva jahe dhammamanussaranto.

“When Right is in question, Wealth, Limbs, and even Life itself, all must be sacrificed should the occasion so demand it,” any other policy is thereby practically forbidden.

Another matter [that may be mentioned] is that this year, at the end of the rainy season, much rain fell and water from the North came down in flood, inundating the land and causing much loss to the people, as much to those who depend upon cultivation for their livelihood, as to Public Property, such for example as the railway. Inundation is one of the dangers that are met with by people occasionally from very ancient times, and it is referred to in Pali texts in some places as a danger that could sometimes be averted by previous preparation, and in others is mentioned as an allegory of a man unprepared for eventualities which may suddenly occur. Those who are wealthy may be able to take precautionary measures and, thus guard themselves and property from danger, but those who lack wealth or who are unprepared naturally have to suffer a great deal of damage. Your Majesty, having considered the distress of Your people on account of this inundation, and prompted by compassion, has appointed a Royal Commission whose duty it is to inquire into and ameliorate the distress of Your subjects. This Royal act may

be called "*Sammāpāsa*," the noose that draws men's hearts and makes them feel affection for Your Person and is one of the "*Saṅghavatthus*" (Elements of Popularity),¹⁶ forming part of the Policy of Governance.

Also, last year Your Majesty had already decreed the abolition of the "Huey" Lottery and this year has decreed the abolition of all Gambling Houses, thus closing the greatest roads to ruin, leading Your People towards the way of prosperity and wealth.

This Royal action will assuredly lead towards that form of national glory called "*Niraggalo*," when no house will need bolts or bars,¹⁷ and will be a monument to Your Majesty's Love and Benevolence towards Your People.

The Policy of Governance pursued by Your Majesty in this manner naturally results in prosperity, glory, happiness, and security to the Kingdom, and thus forms the third special blessing.

The three virtues, namely, *Patirūpadesavāsa*, living in a suitable place, *Patirūpakāritā*, acting

in a suitable manner, and *Ratthâbhipâlanopâya*, 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
 Gunehi paribhâvito
 Sukhi hotu mahârâjâ
 Dighâyu akuto bhayo
 Yasasâ tejasâ châpi
 Bhânumâ viya vaddhayam
 Sadâ bhadràni sampassam
 Rajjam kâretu sotthina.

May Your Majesty, who has ever been well-endowed with the most excellent virtues, enjoy

prosperity and happiness every day and night ; may You enjoy 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 happy enjoyment of Your great sovereignty, ruling over Your dominions according to Your Majesty's desire.

Sâdhu ârakkhakâ devâ

Vatthudevâ mahiddhikâ

Saratthamandalam bhûpam

Abhipârentu sabbadâ.

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 foes, and bring lasting peace thereto.

Bâhum sahasamabhinimmittasâvudhantam

Grimekhalam uditaghorasasenamâram

Dânâdidhammavidhinâ jitavâ Munindo

Tantejasâ bhavatu te jayasiddhi niccham.

When Mâra¹⁸ who, having created for himself a thousand arms each hand holding a weapon, came [against the Lord] mounted on the elephant Girimekhala which was fiercely trumpeting, and attended by the whole of his army, the Lord of Sages overcame him (the Tempter) by means of His "*Pâramî*" (Perfections), principally Charity.¹⁹ By the Power of Our Lord Buddha, may the success of glorious victory attend Your Majesty at all times henceforth.

Araham sammâsambuddho

Uttamam dhammamajjhagâ

Mahasangham pabodhesi

Icehetam ratanattayam.

The Sanctified, Truly self-Enlightened Buddha, having attained knowledge of the Highest Truth, caused the Great Assembly [of His Dis-

ciples] 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), and "*Sangho*" (The Church), 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.²⁰

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 force [against harmful influences]. May neither harmful misfortune nor obstacles [to success] touch or trouble this great land of Siam on any occasion, but may they 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 idam phalam
 Etasmini ratanattayasmini
 Sampasadanachetaso.

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

THE END.

APPENDIX.



AN ADDRESS

BY

**HIS MAJESTY THE KING
OF SIAM.**



ADDRESS.

Delivered by His Majesty the King of Siam, to the Officers of the Honourable Corps of Wild Tiger Scouts, assembled at Sanam Chandra, (where the Officers of the Royal Mahadlek Infantry Regiment of the Guards and of the 2nd. Division of the Army were also present), on Sunday, the 3rd February, 1918.



Gentlemen,

This is the first occasion on which I have the opportunity of addressing you who are assembled here. When I say the first occasion, I mean it is the first since we have declared war, and for that reason I will take the opportunity of saying something rather special to you.

All people who go to war must necessarily possess one important quality as an asset, namely *morale*, good sound *morale*. The most renowned military commander, and one whom every one must recognise as the greatest genius in warfare, namely Napoleon, has said that in order to be

victorious over the enemy an army must possess no less than three parts of *morale* to one part of other things combined. Thus, it will be seen that the greatest military commander the world has ever seen considered *morale* to be more important than anything else, and all students of history have recognised that victory or defeat very largely depend upon the state of *morale*.

Of all the factors that help to make the *morale* of any side good or bad, the most important is undoubtedly conscience; that is to say, we must feel that in making war our side is in the right, that we are on the side that *must* fight because we know that we are defending some Right or other, which we could not possibly allow the other side to destroy. This is most important.

But there are some individuals or classes of individuals in Siam who, even though they fully understand that it is a political necessity for Siam to join the war this time, yet still feel somewhat troubled in their conscience, or in other words they have some religious scruples because they consider that we are a Buddhist nation; when it

is so clear that the first of the five "*sīlas*" expressly forbids slaughter, would it not be against the Buddhist religion to go to war which, in the beginning, the middle, and the end, all consists of killing fellow men? Many speak like this on account of their imperfect knowledge of the broadness of the Buddhist religion, while others really know but pretend not to know for some personal reasons which we will not go into here. In order to ease our own conscience, let every one of us who are Buddhists tell ourselves that going to war this time is, to adopt an old woman's phraseology, "No Sin." And why is it "no sin?" Because we go to war in defence of Right. If there was no Right there would be no Religion. If there was no Right we could not exist as nations, as communities, or even as households. This principle is so important that we have to fight for it. It is not as though we were going to slaughter innocent people. What have we gone to war for? Is it not to punish the Criminal? I use the word criminal in a wide sense, meaning people who are unmoral and therefore bad, who are not

right in their conduct, or who possess a different kind of morality to our own.

In coming to stand before you and speak to you like this, you will perhaps think that it is but natural that I should do so. Why? Because I am the King who signed the declaration of war, how could I say that it was wrong to declare war, or that I did so against my will? You think it only natural that I should come here and justify myself

But in point of fact, I have come to address you because I have here in my hand something very important. What is this important thing? It is a sermon which all of you who are Buddhists are bound to believe in. Why? Because it contains the words and opinions of him who is the head of our Siamese Church, I mean His Holiness the Supreme Patriarch. The words of His Holiness will, when you hear them, cause you a good deal of joy and satisfaction, since you will feel that, in being compelled to join those making war at present, we are in the right. This sermon which I now bring to you is the special Auspicious Sermon, which His Holiness delivered in the Audience Hall on the occasion of the Anniversary of

my Birthday, when a great many princes and officials already heard it, but which a large number of scout officers and junior military officers had no opportunity of hearing. I consider to-day to be an important occasion, so that I have brought the sermon to read to you such parts of it as concern ourselves. The commencement of the sermon is about propitiatory oblations, which I will not read, since it is a subject more or less well-known to you already; I will read about the special Blessings. I may point out that before we reach the direct reference to the war, there is a discourse on other matters which, when they are well considered, would be found to be really connected with the subject, since they are qualities that tend towards the fitness of things to both time and period. I will now read you an extract from the sermon.

[Here the King read a portion of the sermon, starting from the beginning of the part entitled " The Discourse " down to the end of the last paragraph that treats of the war, and then continued his address as follows.]

I should like to point out here, that, as His Holiness has so discoursed, if I, as the King of Siam, had taken any other course but to sever friendly relations and declare war, I should have been acting contrary to the Policy of Governance. I beg you all to consider this well ; in this matter let any one who wishes to consider himself a better Buddhist than myself consider how else he could act in my place.

To begin with, I did every thing possible in the capacity of a friend ; when I observed that those who are now our enemies were acting contrary to International Rights: I instructed my ministers accredited to those countries to lodge a protest in the capacity of a friend whose relations had always been cordial, but they (the enemy governments) did not heed our friendly words. More than that, they answered us with mocking words, and said that we were but a small nation and a petty state, so that we should not have presumed to speak thus to great nations who knew better. This being the case, every possible policy, every possible procedure was closed to us, and

we could do nothing else but sever friendly relations and declare war, for which I may tell you I feel very sorry ; but seeing that no other choice is left to us, it had to be done, and having taken the step forward, I for one am determined to go on to the very end.

Beyond this there is nothing left but the Blessing which, although His Holiness expressly gave it to myself, I desire to share with you who are my comrades.

(The King then read the Blessing, and thus brought his address to a close.)

(Authorized translation made from notes taken by the official shorthand-writer of His Majesty's Private Secretary's Office.)



NOTES.



NOTES.

1. Literally "Holy Sprinkling", corresponding to the act of anointing as practised at the coronation of European monarchs. Only powerful rulers, whose sovereignty is undisputed, can receive the *Murdhâbhisheka*, which explains the distinction made between a monarch who has so received the "sprinkling" and one who is merely "ruler by hereditary right."

2. The term employed is "*Dakshinâ*," which means gifts to a priest, or Brahmin, or else an offering to the Manes, according to the context.

3. The term employed is "*Brahmachârî*," which literally means "He who follows in the path of God," and therefore corresponds to the term "A godly man" in English, though the translator hesitates to use such a term here for reasons which need not be gone into.

4. The Buddhist Scriptures speak of two distinct classes of gods or angels, namely "*Devatâ*,"

the lower gods who are said to be closely connected, in a greater or a lesser degree, with human affairs, and some of whom even dwell on earth as guardians of houses, properties, persons, &c; and "*Brahmâ*," a higher class of beings, more detached from the world. All this is, of course, a concession to Brahminism pure and simple.

5. *Jambudvîpa* is the name of one of the four *Mahâdvîpa* (lit. "Great island," i. e. continent) of the Buddhist geography, of which the other three are *Uttarakuru*, the northern continent; *Pûrva-vîdeha*, the eastern continent; and *Amâragoyâna*, the western continent. *Jambu* is the southern continent and includes India. Sometimes *Jambudvîpa* is used in a special sense signifying the continent of India as opposed to *Lanka Dvîpa* the island of Ceylon.

6. *Takkasilâ*, or *Takshasilâ* in Sanskrit form, was a city in the Panjab, far-famed in ancient days for its university. It was known to the Greeks as *Taxila*.

7. In these two instances of the removal of Siamese capital cities or Royal Seats, His Holiness

refers to the popular tradition concerning these two events. In the preface to his work on the story of "*Thao Saen Pom*," His Majesty the King has formulated certain theories in connexion with these two events which, though not entirely agreeing with the traditional stories, provided what appears to have been the likely course of events. These theories do not however make any material difference to this sermon, so that those desiring, as historical students, to know His Majesty's theoretical conjectures are recommended to read them in the work above referred to.

8. The term "*wheels*" employed here is a literal translation of the Pâli term "*Chakka*," used in a figurative sense to mean blessings or accumulated virtues possessed by an individual, which would carry him forward, like the wheels of a carriage, toward the goal of worldly prosperity. The four "*chakka*" or blessings enumerated in Buddhist texts are:—

(1) *Patirupadesavâso* = living in a suitable place.

(2) *Pubbekatapunnâtâ* = having done some good work in a former existence.

(3) *Attasammâpanidhi* = right self-regulation.

(4) *Suppurissasamvâso* = associating with good men.

9. “*Sutra*” (Sanskrit) or “*Sutta*” (Pali) literally means a string or thread, but is generally used in Buddhist literature to denote a chapter or division of the Buddhist Scriptures, and may be entirely in verse, or entirely in prose, or both verse and prose combined. A *Sûtra* is complete in itself, consisting of a connected narrative or collection of verses on one subject. Some of them are purely didactic, containing discourses of the Buddha, in prose or in verse, while others contain historical matters. The “*Mangala Sûtra*” mentioned in the sermon contains the Buddha’s discourse on the subject of blessings (*Mangalam*).

10. *Râjagriha* was the capital of the Kingdom of Magadha, where a number of renowned teachers of Hindu philosophy were established, and where fierce controversy raged between the different Hindu and Jain sects in the time of the Buddha. The once powerful city still exists as a small town in Bihar.

11. The “*Veda*” and the “*Brâhmana*” were the sacred books of Hinduism. The *Veda* were originally three in number, viz. (1) *Rig-veda* (2) *Yajur-veda* (3) *Sâma-veda*, the latter two being, it is believed, merely amplification or collected extracts from the first, which is the oldest. The oldest hymn in the *Rig-veda*, according to the computation of some scholars, dates back to somewhere between 4000 and 2500 B. C. At a subsequent period a fourth *Veda*, the *Atharva-veda*, was added. Each *Veda* is divided into two parts, viz. *Samhitâ*, or hymns, and *Brâhmana*, the latter being again divided into two parts, namely *Vidhi* (ceremonials) and *Artha-vâda* (explanations). The *Rig-veda* had two *Brâhmana*, named “*Aitareya*” and “*Kaushîtaki*” respectively; the *Yajur-veda*, itself divided into “white veda” and the “black veda,” had two *Brâhmana*, that of the “white” *Yajur-veda* being called “*Sata-patha Brâhmana*,” and that of the “black” *Yajur-veda* being called “*Taittirîya Brâhmana*,”; the *Sâma-veda* had no less than eight *Brâhmana*, of which the best known are called “*Praudha*” or “*Pancha-vinsa*,” and

"*Shada-vinsa*"; the Atharva-veda had one Brâhmana called "*Go-patha*".

12. The eating of animal-flesh and fish by Buddhists has so often been a subject of comment by people of other religions, that it is just as well for His Holiness to make a special point of it in this sermon. Those who so carpingly criticize Buddhists for eating meat and fish usually base their criticism upon the fact that the first "commandment" in Buddhism actually forbids the taking of life. But those who have really studied Buddhism have found that the Buddha was in every way most broadminded, and always urged His disciples to follow "the middle course." The question of forbidding the eating of animal food was one of the causes of dissatisfaction felt by Devadatta, a cousin of the Buddha, who, finding his advocacy of stricter observance of no avail, broke away from the "fold," and started a rival brotherhood, thus causing a temporary schism. Later, finding himself unable to draw away all the Buddha's followers, Devadatta became the victim of his own vile temper and, in his disappointment,

became an avowed enemy of his former Master, whom he tried in various ways to injure and destroy ; and although he at one time succeeded in enlisting the aid of King Ajâtasatru of Magadha, yet his sins overwhelmed him in the end, and his ruin was complete when Ajâtasatru became converted to Buddhism. The arguments for and against the forbidding of meat-eating have been very clearly set forth by the Supreme Patriarch.

13. By the "*Sangha*" is meant the body of clergy who, when in council, can deliberate and give decision in all affairs concerning the Brotherhood. A "*Sangha*" may consist of any number above four, the latter number forming the quorum for the transaction of all ordinary business. When the Church was first established, the Buddha retained the entire control in His own hands ; but afterwards He allowed the "*Sangha*" more or less a free hand in the management of affairs, thus demonstrating how liberal and broadminded He really was.

14. It is one of the accepted doctrines of Buddhism that world Teachers make their appea-

rances periodically to save the multitude from the consequences of their sinful acts and point out the right way. This then explains the reference made in the stanzas to the Buddhas of the Past, Present and Future. It is said that innumerable Buddhas have already appeared, the three immediate predecessors of the Lord Gautama Buddha being *Kakusandha*, *Gonâgamana*, and *Kasyapa*. The Lord *Gautama*, whom we Buddhists call "Our Present Buddha," or simply "The Lord Buddha," was a royal prince of the Sàkyā race (hence the appellation "*Sâkyamuni*," the "*Sâkyā sage*"), son of King *Suddhodhana* of *Kapilavastu*, a Kingdom situated in northern India. Born in 622 B. C., a great future as a ruler was prophesied for Him but He renounced the world for the sake of Mankind and, after much striving, attained Buddhahood in 588 B. C., and continued His labours for Mankind up to His demise in 543 B. C.

It may be of interest to mention here, that we Southern Buddhists (i. e. in Siam, Ceylon and Burma) reckon the Buddhist Era from the year of Our Lord's demise, because it is considered that

that was the time when our Lord reached that state of Supreme Happiness known as *Nirvâna*, the ultimate goal towards which we Buddhists are striving.

15. "*Sanghâdisesa*" offences, of which there are thirteen in the "*Vinaya Paññatti*" (Ecclesiastical Code), are offences that must be dealt with by the priestly Assembly, who must ordain some form of penance for the offender before the latter can be re-instated in the priesthood.

16. The "*Sangahavatthus*" or Elements of Popularity are four in number, namely :

- (1) *Dânam* = Charity.
- (2) *Piyavachanam* = Affability.
- (3) *Atthachariyâ* = Beneficent conduct.
- (4) *Samânattatâ* = Impartiality.

The appointment of the Royal Commission to relieve distress would come under the head of "*Atthachariyâ*".

17. The word "*Niraggalo*" literally means "unobstructed." It is here used to connote that

happy ideal state when there shall be no need for people to bolt or bar their houses, since people will have ceased to rob and steal. By removing the means of dissipating wealth i. e. the gambling houses, the King has thereby helped to obviate the necessity for people to rob and steal in order to recoup their gambling losses. That is what His Holiness means.

18. *Mâra* is an allegorical personification of the Evil Genius, and corresponds to Satan in that his one pleasure seems to be to work as much evil and do as much mischief as possible in the world. *Mâra* is said to be one of the archangels, but, unlike Lucifer, is still said to live and rule in splendour in one of the celestial regions, from which he descends to Earth in order to work evil and tempt people from the paths of virtue. It was therefore but natural that Mara should have felt greatly alarmed on seeing the Lord Gautama's supreme efforts to attain omniscience. In order to prevent Him from achieving success, Mara first of all sent his three daughters, appropriately named *Tanhâ* (Lust), *Rati* (Love), and *Arati* (Hate), to tempt Him; but finding that they

were unable to achieve success as they could with ordinary men, Mâra himself came in all his might and power, leading his army against Lord Gautama, who however overcame His enemy by means of His ten Perfections (see note 19). The Buddha's victory over Mâra is, needless to add, an allegory to catch the fancy of people in the days when all religious teaching had to be done by such means; for it would have been quite beyond the comprehension of the majority of people in those days—as it is perhaps beyond that of a very large number even in these modern days—to tell them that the victory achieved by the Buddha was in point of fact over *Himself*, or rather over those weaknesses that are present in every one of us. The subject forms a favourite theme for Buddhist artists, who have always been very fond of representing the allegory in bas-reliefs and mural paintings.

19. “*Pâramî*” (Perfections) are attributes not only of the Buddha but also of other great and good men. The “Ten Perfections” are the perfect exercise of the ten principal virtues, namely:—

- (1) *Dānam* = Charity (alms-giving)
 (2) *Sīlam* = Morality.
 (3) *Nekkhammam* = Abnegation (of the world
 and of self).
 (4) *Paññā* = Wisdom.
 (5) *Viriyaṃ* = Energy.
 (6) *Khantī* = Patience.
 (7) *Saccham* = Truth.
 (8) *Aditthānam* = Resolution.
 (9) *Mettā* = Kindness.
 (10) *Upekkhā* = Equanimity.

20. The whole of this paragraph is a concise statement of the Buddhist Faith, and gives the clearest idea in the fewest possible words. This Statement of Faith was embodied by the late King Rama IV. in Pāli stanzas.



