

Saddhammapatirupaka of Buddhism in Thai Society

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ABSTRACT

Saddhamapattirupaka is a phenomenon that occurs within the Buddhist community, referring to the alteration or distortion of the principles and teachings of Buddhism, making them different from the original texts. These changes may arise from various causes, such as misunderstandings, incorrect interpretations, or the pursuit of personal gain. Incorrect reforms can affect the accuracy of the teachings and lead to confusion and misunderstandings among Buddhists, which poses an obstacle to the genuine practice of the Dharma and can lead to misguided paths, straying from the mental development teachings imparted by the Buddha.

In Buddhism, the study and practice of the Dhamma have three crucial levels: Pariyatti (the scriptures), Patipatti (the practice), and Pativedha (penetration). Each level plays a specific role in mental development and the attainment of enlightenment.

Pariyatti refers to the study of the fundamental teachings and the learning of the Dhamma Vinya, focusing on a thorough understanding of the principles and guidelines of Buddhism. This study provides a solid foundation for practicing the Dhamma.

Patipatti refers to the skill of applying teachings in real life, involving the cultivation of mindfulness for self-development. This practice is essential for generating beneficial outcomes.

Pativedha refers to the results or enlightenment that arise from practice, including personal development to transcend suffering, creating a peaceful society, and attaining Nirvana.

Saddhamapattirupaka is the improvement and adaptation of principles to fit the context of society, involving changes in methods of learning and teaching to meet the needs of people in the modern era. However, Saddhamapattirupaka often involves interpreting or altering principles carelessly, which can lead to misunderstandings and misinterpretations, as well as the commercial use of teachings. Therefore, it is essential to proceed with caution to preserve the values of these teachings and promote correct practice in today's society for maximum benefit.

Keywords: Saddhammapattirupaka, Buddhism, Thai Society

1. Introduction

Most Thai people practice Buddhism as a tradition passed down from their ancestors. Although they have faith and engage in various forms of practice, many do not study the teachings deeply or seriously. As a result, their understanding of the Dharma is often

incomplete and shallow, not aligning with the true principles. When new approaches or teachings claim to be authentic but are actually distorted, people can easily fall into belief in these false doctrines due to their inability to discern what genuinely aligns with true Dharma and what is a fabrication. This lack of deep knowledge and understanding leads to confusion and an inability to distinguish correctly, which can result in practices that stray from the proper path. Consequently, this impacts their mental development and their ability to live according to the principles of Buddhism as it ought to be.

The Buddha was asked by Kassapa, “O Blessed One, what is the cause or condition for the fact that, in the past, there were few precepts, but many monks attained Arahatsip? And what is the cause or condition for the present, where there are many precepts, but few monks attain Arahatsip?” The Buddha replied, “Kassapa, it is like this: When beings decline, the true Dhamma becomes obscured, resulting in an increase in precepts, and thus, there are fewer monks who attain Arahatsip. As long as the true Dhamma reform has not occurred in the world, the true Dhamma will not fade away. But when the Dhamma reform occurs in the world, then the true Dhamma will start to fade.” [S. [Thai] 16/156/262-264] [1] Thus, the term “Sathadharma Reform” refers to a false or counterfeit Dhamma. Here, “Sathadharma Reform” indicates the distortion of the Buddha’s teachings by establishing a new sect that blends Buddhist principles with personal beliefs and superstitions, resulting in a new doctrine. This includes beliefs in magic, supernatural powers, and miracles that contradict the core teachings of the Dhamma Vinaya. [Phra Bhramakhunabarana [P.A.Payutto], 2006 [2] The five types of Antaradhana (disappearance or decline) are explained as follows: 1) The disappearance of attainment (Adhigama Antaradhana): This refers to Magga four (the loss of the Four Paths), Pala four (the fruition), Patisambhida four (Analytical insight), Vijja three (the Threefold Knowledge), and Abhinna six (superknowledge). It is called Adhigama Antaradhana because it occurs when the last noble person who is a Sotapanna (Stream-enterer) passes away, marking the disappearance of these attainments. 2) The disappearance of practice (Patipatti Antaradhana): This occurs when monks are unable to attain Jhana (meditative absorption), Vipassana (insight meditation), Magga (the Path), or the result is they only maintain the Fourfold Purity of Virtue (Parisutti Sila). This state is known as Patipatti Antaradhana, indicating the decline in deep spiritual practice. 3) The disappearance of study (Pariyatti Antaradhana): Pariyatti refers to the study of the Dhamma and learning the Buddha’s teachings and discipline. As time progresses, however, monks may no longer be able to memorize even the Vinaya Pitaka (the monastic code). This condition is known as Pariyatti Antaradhana, marking the loss of Dhamma study and preservation. 4) The disappearance of the monastic form (Linga Antaradhana): Over time, some individuals-though wearing the saffron robe—will be morally corrupt and engage in improper practices. Eventually, they may abandon the robe and leave it in the forest. At this point, the true form of monasticism fades away, which is known as Linga Antaradhana, signifying the loss of the monastic identity. 5) The disappearance of the sacred relics (Dhatu Antaradhana): As the Buddha’s teachings fade, the sacred relics will gather at the Bodhi Throne, where they will unify and form the image of the Buddha. A fiery essence will rise from these relics, creating a blaze that reaches up to the Brahma realms. Once the relics have completed their miraculous display, the flames will subside, and the relics will disappear entirely. This phenomenon is known as Dhatu Antaradhana, marking the complete disappearance of the Buddha’s physical remains [AA.1/101-108] [3]].

Most Thais practice Buddhism as a tradition passed down from their ancestors. Although many have faith and practice Buddhism in various ways, a large number lack deep and thorough study of the teachings. This often leads to an incomplete understanding of the Dhamma. When new teachings claiming to be true Buddhism are presented-though they may actually be false or distorted versions-people tend to believe them easily due to a lack of

discernment between genuine teachings and imitations. This lack of knowledge and depth in the study often results in confusion, and the practice of Buddhism may not align with the correct path.

Today, the spread of Dhamma increasingly leans toward what is known as Saddhamapatirupaka (false or distorted Dhamma), which has emerged as a significant phenomenon within Buddhism. Saddhamapatirupaka represents alterations or distortions in the core teachings of Buddhism, with explanations that often diverge from the original doctrines. Such reformulations may cause misunderstandings, and misinterpretations, or even lead to personal gain through misleading teachings. Consequently, these distortions not only impact the authenticity of Buddhist teachings but also create confusion and misunderstandings among practitioners. This ultimately hinders true Dhamma practice and impedes mental and spiritual development in the way the Buddha intended.

In the context of modern Thai society, Buddhist monks struggle to inspire the same level of respect and faith among the Buddhist community as they did in the past. As people lose their spiritual anchors, many turn to the readily accessible practices of superstition and occult beliefs that are prevalent around them. This shift makes superstitions and supernatural beliefs more appealing, as they seem to fulfill people's needs more directly than the principles of Buddhism. As a result, a large segment of Thai society now gravitates towards these practices to satisfy their personal desires [Nidhi Eoseewong: 2001] [4] Although most Thai people believe in the law of karma, many still hold beliefs in superstitions, such as rituals to avert misfortune or extend life, in order to find peace of mind. This concept of karma is often referred to as "Misfortune" or "Kamma," indicating that individuals must bear the negative consequences of their past misdeeds without the ability to change or take action. This belief creates a fear of taking initiative and often leads people to accept their fate, waiting for their Kamma to manifest. Such interpretations reflect a misunderstanding of the law of Kamma [Sathienpong Wannapok: 2018] [5]

Saddhamapatirupaka in Thai society is increasingly evident, particularly in the distorted interpretations of the Vinaya teachings that deviate from the teachings found in the Tripitaka. This has led to practices that differ significantly from the correct Vinaya, affecting the faith in the conduct of monks. Issues related to the Vinaya have transformed into misconduct regarding proper practices, resulting in the adoption of incorrect interpretations of what is right and good. There is a tendency to adhere to strict practices without a clear understanding, leading to confusion and a lack of systematic thinking. An example from the scriptures includes the strict observance of precepts and practices, where individuals hold onto their views, believing that purity and liberation can be achieved solely through these practices, thus demonstrating a misguided understanding [Phra Debvedi [P.A. Payotto]: 1988] [6] has discussed the pursuit of refuge in various forms as follows: 1) Buddhism commerce: This refers to the commercialization of beliefs and faith in Buddhism, using objects or symbols related to the religion. Examples include the renting or purchasing of amulets and Buddha images, making merit with Buddha statues on auspicious days, and paying homage to Buddha images with flowers, incense, candles, or gold, which are prepared by the temple 2) Superstitious commerce: This refers to the commercialization of beliefs and faith in superstition, aimed at enhancing morale and providing encouragement in life. Examples include chanting to avert misfortunes, performing rituals to improve one's destiny, or purchasing amulets and other supernatural objects to protect against negative influences and promote good fortune 3) Merit commerce: This refers to the process of trading merit, where money serves as a medium for the exchange of good deeds. For example, individuals accumulate merit and dedicate the resulting benefits to the deceased, facilitated by service providers and clients who agree to the conditions in order to obtain merit according to their own beliefs [Bhanakul

Bhavakhunworakit: 2012: 1] [7] Currently, the issue of “Saddhamapattirupaka” has emerged in many diverse forms, causing severe damage to both Buddhism and its practitioners. This academic article aims to study and understand several aspects. The first objective is to examine “Saddhamapattirupaka” in Buddhist scriptures to highlight the differences between genuine teachings and the distortions that have occurred. The second objective is to investigate the problems and causes that have led to the emergence of “Saddhamapattirupaka” in Thai society.

For this reason, the author presents the topic of “Saddhamapattirupaka” to help society gain a clearer and more systematic understanding of the core principles of Buddhist teachings. Buddhist teachings emphasize the importance of considering principles and reasoning as a fundamental basis before practitioners apply them in daily life. These principles aim to help individuals grasp the true meaning of the teachings, leading to sustainable personal development that adds value to society. This understanding will enable the public to apply these teachings in decision-making and everyday living with mindfulness and wisdom.

2. Saddhamapattirupaka of Buddhism in Thai Society

In contemporary Thai society, the teaching and dissemination of Buddhist teachings have undergone noticeable changes. Sometimes, these changes do not consider the accuracy of the principles as taught by the Buddha but instead distort or modify them to align more closely with societal beliefs and demands. This phenomenon is referred to as “Saddhamapattirupaka”, which means reforming or distorting the principles into new forms that may not correspond to the original teachings. Misunderstandings about the Dhamma can lead to confusion and errors in the practice and study of Buddhism among the people. Therefore, it is essential to examine and study this issue carefully to protect the purity of Buddhism and ensure correct practice in Thai society.

The Buddha’s teachings are categorized into three types: 1) Pariyatti Saddhamma (Theoretical Dharma) 2) Pattipatti Saddhamma (Practical Dharma) 3) Athikama Saddhamma (Supreme Dharma). Among these three types of Dhamma, all of the Buddha’s discourses can be classified under Pariyatti Saddhamma, which includes the 13 qualities of ascetic practice (Dhutanga), (Carit Sila), (Varit Sila), (Samadhi), (Vipassana) identified as Pattipatti Saddhamma. The nine Lokuttara-Dhamma (supermundane states) are referred to as Athikama Saddhamma. All these teachings are essential because, when the rules of discipline (Sikkhāpada) are established, monks must study the disciplinary rules and their commentaries, as well as other teachings of the Buddha, to illuminate the essence of these rules. By practicing according to the prescribed discipline and fulfilling the necessary practices, they can attain the transcendent truths that are achievable through practice. Hence, the teachings endure over time due to the establishment of these rules. Therefore, the Buddha stated, “for the stability of the Dhamma” [A. 3/476] [8] The term “Saddhamma” is defined as “the good Dhamma, the true Dhamma, the Dhamma of good people, or the Dhamma of noble beings”. This refers specifically to the teachings of the Buddha, particularly those that we respect and consider as the principles or essence of the religion. The Buddhist Dictionary provides a similar definition, stating that “Saddhamma” is the good Dhamma, the true Dhamma, the Dhamma of good people, and the Dhamma of noble beings. Furthermore, the Buddhist Dictionary also specifies that “Saddhamma” comprises three aspects, which are: 1) Pariyatti Saddhamma: This refers to the teachings that need to be studied, such as the words of the Buddha, proverbs 2) Pattipatti Saddhamma: This signifies the practices or methods that must be applied, such as the Noble Eightfold Path (Atthangikamagga) or the Threefold Training (Trisikkha), which includes moral conduct (Sila), meditation (Samadhi), and wisdom (Panna) [Phra Brahmaganabhorn

[P.A.Payutto], 2016: 105 [9] Those with faith are those who possess four types of faith (Saddha): 1) Agamana Saddha 2) Adhigamana Saddha 3) Okappana Saddha 4) Pasad Saddha. Among the four types of faith, the belief of all fully enlightened beings (Buddhas) is called Agamana Saddha because this faith has existed since they made their aspirations. The belief of the Noble Disciples (Ariya Sangha) is called Adhigamana Saddha because they attain enlightenment through deep understanding and unwavering conviction. When people acknowledge the Buddha, the Dharma, and the Sangha, it is called Okappana Saddha. The spontaneous arising of faith is called Pasad Saddha [M. [Thai] 344/304] [10].

Buddhism places a clear emphasis on the development and decline of morality and the practice of Dhamma. The Buddha taught a path for the development of the mind and a way of life that aligns with the principles of Dhamma, in order to achieve progress in spiritual matters and to avoid decline caused by misunderstanding or incorrect practice. Progress in Buddhism arises from deeply studying the fundamental teachings, strictly adhering to the instructions, and cultivating virtues (paramitas). In contrast, decline results from a lack of study, misconceptions, and the misuse of Dhamma principles, which prevents the practice of Dhamma from leading to liberation and genuine spiritual progress as it should.

2.1 The cause leading to the decline and loss of Saddhamma

The Buddha's teachings clearly outline the causes leading to the decline of Saddhamma. The main reasons for this decline can be categorized into several factors related to practice and the study of the teachings. The deterioration of Saddhamma arises from the distortion of the Buddha's teachings, a lack of deep understanding, and practices that do not align with the true principles. When people do not study and practice the teachings correctly, it leads to misunderstandings and confusion regarding the teachings, resulting in practices and spiritual development not following the instructions given by the Buddha. Conversely, maintaining the purity of the Saddhamma requires proper study, correct practice, and prevention of the distortion of the teachings so that they remain foundational principles for the development of the mind and a way of life that is suitable according to the principles of Buddhism.

The five lower causes leading to the disappearance and decline of the Saddhamma are as follows:

1) Monks (Bhikkhus) and Nuns (Bhikkhunis), Laymen (Upasakas) and Laywomen (Upasikas) do not show respect and reverence for the Buddha 2) They do not show respect and reverence for the Dharma 3) They do not show respect and reverence for the Sangha (monastic community) 4) They do not show respect and reverence for the Precepts (Sikkhapada) 5) They do not show respect and reverence for Concentration (Samadhi). These five factors contribute to the deterioration and eventual loss of the Saddhamma [S. [Thai] 16/156/262-264] [11] Monks, these five principles lead to the deterioration and loss of the Saddhamma. What are these five principles? Monks in this Vinaya do not study the teachings, such as Sutta, Khaya, Veyyakarana, Gatha, Uṭṭānaitivuttaka, Jataka, Abbhutadhamma and Vedalla. This is the first principle that leads to the deterioration and loss of the Saddhamma. Monks do not teach the Dhamma to others in detail based on what they have heard and learned. This is the second principle that leads to the deterioration and loss of the Saddhamma. Monks do not explain the Dharma to others in detail based on what they have heard and learned. This is the third principle that leads to the deterioration and loss of the Saddhamma. Monks do not recite the Dharma to others in detail based on what they have heard and learned. This is the fourth principle that leads to the deterioration and loss of the Saddhamma. Monks do not contemplate or reflect with their minds on the teachings they have heard and learned in detail. This is the fifth principle that leads to the deterioration and loss of the Saddhamma. Therefore, monks, these five principles indeed contribute to the deterioration and loss of the Saddhamma [A. [Thai] 22/155/253-255] [12] Somdej Phra Wannarat explained that Antaradhana (Disappearance)

includes five aspects: 1) Pariyatti Antaradhana (Deterioration of the Teachings) 2) Patipatti Antaradhana (Deterioration of Practice) 3) Pativeda Antaradhana (Deterioration of Results) 4) Linka Antaradhana (Deterioration of Connection) 5) Dhatu Antaradhana (Deterioration of Elements). In the present day, the education in Phrapariyattidhamma schools with a regular curriculum focuses too much on worldly subjects, such as science, mathematics, and chemistry. This has caused students to become distant from Buddhist studies, particularly in the area of Dhamma. As a result, there is an issue related to the five deteriorations of the principles of Buddhism [Phrayapariyattidhammadhāda [Phae Tanlaksamani] n.d. 522-553] [13] Antaradhana in the Buddhist history according to the Pathomsombodhi, section 29 on Dhatu Antaradhana, it explains that Antaradhana⁵ refers to things that have disappeared, deteriorated, or ceased to exist, specifically concerning the deterioration related to Buddhism. The five aspects are: 1) Pariyatti Antaradhana refers to the deterioration of learning and education. 2) Patipatti Antaradhana signifies the decline in practice 3) Pativedha Antaradhana indicates the deterioration of realization, specifically the attainment of paths and fruits 4) Linka Antaradhana denotes the decline of the monastic status 5) Dhatu Antaradhana refers to the deterioration of the sacred relics (Buddha relics) [Phrakhrūkalayasiddhivadhana [Saman Kalayadhammo]: 2006; 303] [14] The thesis on Buddhist Studies at the Master's level outlines five aspects of Antaradhana: 1) Pariyatti Antaradhana: This refers to the decline of learning and education 2) Patipatti Antaradhana: This signifies the deterioration of practice 3) Pativedha Antaradhana: This indicates the decline in realization, specifically concerning the attainment of paths and fruits 4) Linka Antaradhana: This denotes the deterioration of the monastic status 5) Dhatu Antaradhana: This refers to the decline of the sacred relics (Buddha relics). Historically, from the past to the present, laypeople (both men and women) have supported and nurtured Buddhism through almsgiving. If these lay supporters were to withdraw their support, the dissemination of the teachings of the Dhamma or Buddhism would become increasingly difficult and slow. Their contributions are essential and serve as vital resources for sustaining and promoting Buddhism, which in turn impacts Pariyatti, or the study and learning of the Dhamma Vinaya, as well as the commitment to diligent practice [Phra Kriangkrai Sutthamano [Yangkrue]; 2010] [15].

The case regarding the disciplinary disputes among the monks involves 150 out of 227 issues. The ecclesiastical authorities accepted these matters for review on February 13, 2019, to determine whether they represent a distortion of the teachings in the Tipitaka (Pali Canon). The ecclesiastical authorities have acknowledged these issues and are in the process of addressing them [Thai Rath Newspaper online on February 13, 2019: at 21:26 p.m.] [16]. The distortion of Buddhist teachings poses a significant threat to the religion, as it undermines the core principles and leads to misunderstandings. This distortion diminishes the credibility of the religion in the eyes of the public, creates divisions and conflicts within the Buddhist community, and results in the loss of the purity of practice. Ultimately, it negatively impacts society as a whole, causing practices to deviate from the truth and rendering them unhelpful for the development of the mind and the pursuit of a virtuous life.

In the case of a dispute involving a monk who opened a "Na Na Thong" (gold leaf) center and claimed to be a sorcerer, leading to the blessing of charms, there has been public pressure for authorities to investigate his behavior. On September 21, 2021, reporters noted a surge of criticism online regarding the conduct of a young man dressed similarly to a monk, residing at a famous temple. He conducted various rituals, including tattooing and the application of gold leaf, as well as blessing amulets. A large number of both young men and women attended these ceremonies and shared photos on social media. It was reported that during many of these rituals, he was in close physical contact with the women, particularly when applying gold leaf to their bodies, even on their breasts. Additionally, the followers referred to him as "Kruba T." and posted photos of themselves in various poses that appeared

disrespectful, such as sitting with one knee up while smoking a hand-rolled cigarette during rituals. It was also noted that this young man did not shave his eyebrows or beard like a typical monk. Due to these behaviors, the local community called for the monastic order and relevant authorities to investigate his conduct [Khao Sod Newspaper on September 21, 2021, at 6:19 a.m.] [17] The maintenance of precepts and appropriate conduct is considered a fundamental principle, especially for monks who must strictly adhere to the monastic code to preserve mental purity and guide others towards liberation from suffering. Actions related to practices like the application of gold leaf or the blessing of amulets, which are rituals rooted in superstitious beliefs, deviate from the original teachings of Buddhism. These practices do not teach the renunciation of desires but instead foster greed and attachment to material things, contradicting the goals of Buddhism. Therefore, such actions tarnish the moral integrity of the monastic community and undermine the faith of the public. Additionally, they contribute to confusion and misunderstandings within society regarding the true teachings of Buddhism.

The dispute over the rental of Buddha amulets and talismans highlights a significant shift in the purpose of creating such sacred objects. Originally, the intention behind these items was to serve as reminders of the Buddha's teachings, acting as a form of recollection of the Dharma. However, over time, this practice has evolved into a business-oriented approach where amulets are collected for profit by renting them out to individuals. Often, there are accompanying stories that promote the desirability of these objects, particularly emphasizing various miraculous powers. This is frequently combined with claims of the creators' intentions, suggesting that the funds generated will be used for activities aimed at spreading Buddhism or providing public benefits to the community [Thai Rath Online published on April 16, 2024, at 08:59 a.m.] [18] In the case of the dispute regarding the creation of talismans for public worship, there is a strong emphasis on miraculous powers. However, the teachings of Buddhism do not focus heavily on miraculous phenomena, as such miracles do not lead individuals to a true understanding of wisdom within Buddhism.

Buddhism clearly teaches the causes that lead to the degradation of the Dhamma. The main causes of the deterioration of the Dhamma can be categorized into several factors related to practice and the study of the Dhamma. The decline of the Dhamma results from the distortion of the Buddha's teachings, a lack of in-depth study, and practices that are not aligned with the true principles of the Dhamma. Additionally, there are five lower causes that contribute to the degradation of the Dhamma, including a lack of respect for the Buddha, the Dhamma, the Sangha, and the training rules (Sikkhapada). There are also five causes related to study and the dissemination of the Dhamma, which include not learning or properly teaching the Dhamma, failing to share or explain the Dhamma as learned, and not contemplating the Dhamma in detail. These factors lead to the distortion and loss of the purity of the Dhamma.

Currently, the study in Pariyattidhamma schools represents the continuity of the Buddha's teachings; however, an excessive focus on worldly subjects can contribute to the decline of the fundamental principles of Buddhism. Correct practice and maintaining the purity of the teachings are essential in preserving and preventing the deterioration of the Dhamma.

2.2 The factors leading to the stability and preservation of the Saddhamma

Buddhism clearly teaches the causes that lead to the stability of the true Dhamma (Saddhamma), emphasizing the importance of deeply understanding and strictly practicing the teachings to maintain their purity. Key factors that establish the Dhamma's stability include practitioners having a correct understanding of the Buddha's teachings, in-depth study aligned with core principles, and consistent practice that follows the teachings, such as the cultivation of morality (sila), concentration (samadhi), and wisdom (panna). Additionally, a dedicated effort to prevent the distortion of the teachings and a community-wide commitment to preserving the Dhamma's purity play crucial roles in maintaining its strength and preventing decline. This collective dedication ensures that the teachings continue to be a true and beneficial guide for mental development and living according to Buddhist principles, creating a lasting foundation for future generations. The teachings of Buddhism recount that the Buddha explained to the Venerable Kassapa five causes that contribute to the stability and preservation of the true Dhamma (Saddhamma). These five causes, which prevent the Dhamma from fading or deteriorating, are as follows: 1) Monks, nuns, laymen, and laywomen in this discipline have deep respect and reverence for the Buddha 2) They hold respect and reverence for the Dhamma 3) They have respect and reverence for the Sangha (the monastic community) 4) They hold respect and reverence for the training (sikkha) 5) They have respect and reverence for meditation (samadhi). These five causes are essential for the stability, longevity, and unwavering presence of the true Dhamma (Saddhamma) [S. [Thai] 16/156/262-264] [19] Monks, these five principles lead to the deterioration and loss of the Saddhamma. What are these five principles? Monks in this Vinaya do not study the teachings, such as Sutta, Khaya, Veyyakarana, Gatha, Uṭṭanaitivuttaka, Jataka, Abbhutadhamma and Vedalla. This is the first principle that leads to the deterioration and loss of the Saddhamma. Monks do not teach the Dhamma to others in detail based on what they have heard and learned. This is the second principle that leads to the deterioration and loss of the Saddhamma. Monks do not explain the Dharma to others in detail based on what they have heard and learned. This is the third principle that leads to the deterioration and loss of the Saddhamma. Monks do not recite the Dharma to others in detail based on what they have heard and learned. This is the fourth principle that leads to the deterioration and loss of the Saddhamma. Monks do not contemplate or reflect with their minds on the teachings they have heard and learned in detail. This is the fifth principle that leads to the deterioration and loss of the Saddhamma. Therefore, monks, these five principles indeed contribute to the deterioration and loss of the Saddhamma [A. [Thai] 22/155/253-255] [20] Ciratthisutta, which discusses the longevity of the true Dhamma, teaches that the true Dhamma does not endure for long when people fail to cultivate the Four Foundations of Mindfulness (Satipatthana). However, when people diligently practice these Four Foundations, the true Dhamma can be well-preserved and endure over time [S. [Thai] [๓๗๖] 19/388/246] [21] The Dhamma-Vinaya (the body of the Buddha's teachings and the monastic code) is considered the "True Dhamma" (Saddhamma), meaning the good, genuine, and noble path of virtuous people. It is divided into three types of True Dhamma (Saddhamma), according to [Phra Brahmagunabhorn [P.A. Payutto], 2009b; 427] [22] 1) Pariyatti Saddhamma: The Dhamma to be studied, comprising the teachings of the Buddha 2) Patipatti Saddhamma: The Dhamma to be practiced, which includes the Threefold Training (Sila, Samadhi, and Panna) 3) Pativedha Saddhamma: The Dhamma to be realized, consisting of the fruits of the path—Magga (Path), Phala (Fruits of attainment), and Nibbana (Enlightenment). The Saddhamma Seven (qualities fostering the True Dhamma) are: 1) Faith (Saddha) 2) Moral shame (Hiri) 3) Moral fear (Ottappa) 4) Great learning (Bahusacca) 5) Energetic effort (Viriya) 6) Mindfulness (Sati) 7) Wisdom (Panna) [Phra Brahmagunabhorn, [P.A. Payutto], 2009a; 105,] [23] Meanwhile, the Cabinet approved the budget for the fiscal year 2023 to allocate

emergency or necessary funds to provide monthly remuneration for 3,320 positions for officials in Buddhist scripture education (OBSE) amounting to 346,726,400 baht. This allocation was part of the central budget as proposed by the National Office of Buddhism on September 27, 2023. [Thairath Online Newspaper, September 27, 2023, 09:43 a.m.] [24].

For the Buddha's teachings (Saddharma) to endure, they must rely on the Four Buddhist Assemblies, especially the monks, who are the direct heirs. Living a monastic life requires the Four Supports for sustenance, and laypeople play a crucial role in providing support [Rangsi Suthon, 2001] [25]. Youth are another group that must be instilled with the knowledge and principles of Buddhism. They are significant as the new generation that will take on the role of lay supporters of Buddhism in the future. This depends on whether they can be successfully guided to fulfill their roles as members of the Buddhist community. If youth can be brought back to a moral path, it will contribute to the stable transmission of the teachings of Buddhism [Buddhadasa Bhikkhu; 1994] [26].

Saddhamapatirupaka is an adjustment and development of practices within Buddhism to suit the current social circumstances and needs. It focuses on maintaining the fundamental principles of the religion while responding to the changes and challenges occurring in society. However, such changes or developments may lead to a distortion of the Dhamma, deviating from its original essence or purpose. This distortion can result from misinterpretations or the incorrect application of the teachings, such as using rituals associated with superstition to increase desires, greed, or attachment. Such actions not only undermine morality and discipline but also create confusion among the public and society in understanding the true Dhamma of Buddhism. For this reason, Buddhism teaches the causes that lead to the stability of the true Dhamma, emphasizing the importance of deeply studying the fundamental teachings and strictly practicing them to maintain the purity of the Dhamma. The primary reason for the steadfastness of the true Dhamma is that Buddhists possess a correct understanding of the Buddha's teachings. This includes thorough study that aligns with the core principles, as well as practicing in accordance with the teachings, such as cultivating virtue, concentration, and wisdom. Furthermore, the diligent effort to prevent the distortion of the teachings and to preserve the purity of the Dhamma through cooperation within the Buddhist community plays a significant role in ensuring the true Dhamma remains steadfast and does not fade away.

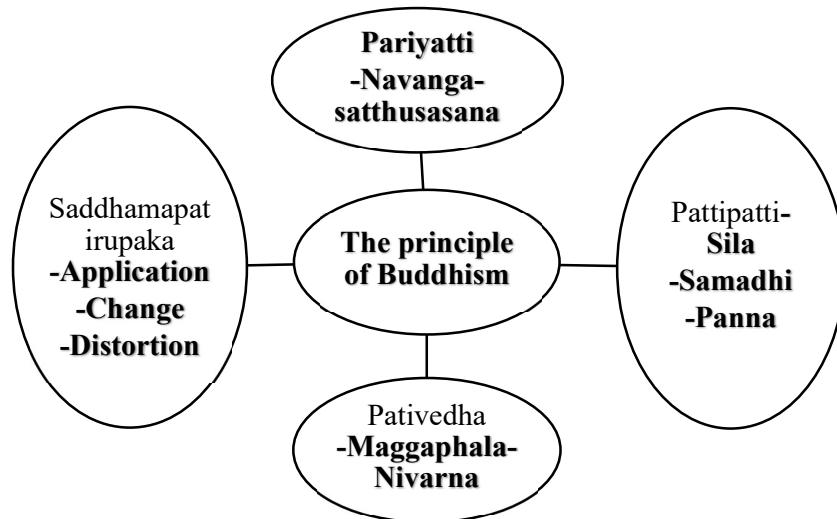
3. Conclusion

Saddhamapatirupaka is a phenomenon that leads to changes or distortions of the fundamental principles and teachings of Buddhism, making them different from the original texts. This reform may arise from misunderstandings, misinterpretations, or personal gain. Such changes not only affect the accuracy of the teachings but can also create confusion and misconceptions among Buddhists, posing obstacles to genuine practice and the development of the mind according to the path laid out by the Buddha.

In Buddhism, Pariyatti (the scriptures) refers to the study of the fundamental principles and learning of the Dhamma Vinaya to understand the principles and guidelines of Buddhism. It emphasizes a detailed understanding of the principles, methods, and directions of Buddhism to create a solid foundation for practice. Moreover, studying not only helps to comprehend the teachings of the Buddha but also prepares the knowledge and skills necessary for actual practice. Pattipatti (practice) refers to applying the knowledge gained from study in real-life situations, such as developing mindfulness and practicing the Dhamma according to teachings to improve oneself and train the mind to achieve tranquility and a deep understanding of the Dhamma. This practice is a crucial step in translating principles into actual applications and generating beneficial outcomes in life. Meanwhile, Pativedha (achievement) is the result

or realization of Dhamma that arises from thorough practice, reflecting profound understanding and liberation from suffering. These three levels work together to foster mental growth and facilitate the attainment of enlightenment in Buddhism.

4. New explicit knowledge



The teachings of Buddhism are divided into three main parts: **Pariyatti (the scriptures)**, **Patipatti (practice)**, and **Pativedha (achievement)**, which have significance for both education and practice in the Dhamma. This body of knowledge serves as a pathway for self-development within Buddhism, with each part interconnected and assisting practitioners in attaining a deeper understanding of the nature of life. Meanwhile, Saddhamapatirupaka aims to improve and apply the principles of the Dhamma to suit contemporary contexts by changing methods of learning and teaching to reach people in the modern era. However, careless interpretation or modification of the principles may lead to distortions in understanding the teachings, resulting in misinterpretation and the commercial use of the Dhamma. Therefore, it is essential to proceed with caution to preserve the values of the Dhamma and promote correct practice in today's society for maximum benefit.

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