DISCOURSE CONSIDERATIONS IN THE HORTATORY SPEECH
OF PHRA PHAYOM

by
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STUDENT RESUME

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OF PHRA PHAYOM

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ABSTRACT

DISCOURSE CONSIDERATIONS IN THEHORTATORY SPEECH
OF PHRA PHAYOM

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This thesis will examine several sermons of Phra Phayom Kalayano,
a prominent Thai Buddhist monk, in an effort to uncover their discourse
structures.

The first chapter discusses the thesis' theoretical background as well
as the methods used in this analysis. Chapter two examines the surface
structure of a typical Phra Phayom sermon, emphasizing the standard nature
of many of the components. Chapter three endeavors to discover what is
really important in a Phra Phayom discourse by looking at mainline
development and theme frequency. This is followed in chapter four by a
discussion of mitigation in Thai, and its application to Phra Phayom's
sermons. Chapter five demonstrates some of the rhetorical devices utilized
by Phra Phayom, while chapter six examines sermon megasections in order
to trace Phra Phayom's text organization.
It is asserted that Phra Phayom's sermons are guided by associational, rather than logical, processes. His main points are supported by real-life stories, rather than propositions, with the hortatory thrust of a sermon coming from the implicit or explicit morals drawn from those narratives.
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บทคัดย่อ

การวิจัยครั้งนี้ได้ศึกษาลักษณะจวบจนสมพันธ์ในปฐทกรรรมพระหัทธาร กษัตริยาซึ่งเป็นพระกุมูช ซึ่งมีถึงเสียงของประเทศไทย เพื่อศึกษาลักษณะของโครงสร้างทางจวบจนสมพันธ์ในต้นต่ำง ๆ

ในบทแรกได้กล่าวถึงเหตุผลและวิธีการศึกษาที่ใช้ในครั้งนี้ ในบทที่สอง ได้นำเสนอลักษณะการ เทคนิคของพระหัทธารแบบตั้งเดิม รวมทั้งจักรประยุทธ์ ๆ ในการเห็นทาง ในบทที่สามได้กล่าวถึงวิธีการ ศึกษาลักษณะสำคัญ ๆ ทางจวบจนสมพันธ์ของพระหัทธาร โดยศึกษาจากเนื้อหาหลัก ๆ ใดความสำคัญ (mainline และ theme)

ในบทที่สี่ ได้กล่าวถึงวิธีการส่งสอนและไม่เว้นจิตใจ (mitigation) ซึ่งพระหัทธารนำมาใช้ ในการเห็นทาง และในบทที่ห้าได้ศึกษาสิ่งที่เป็นอุปสรรค (rhetorical devices) ของพระหัทธาร รวมทั้ง ในบทที่หก ซึ่งได้ศึกษาวิธีการแบ่งตอน (megasection) เพื่อวิเคราะห์โครงสร้างของการดำเนินเรื่อง ของพระหัทธาร

จากการศึกษาในครั้งนี้ ผู้ศึกษาพบว่าการเห็นทางของพระหัทธารนั้นเป็นไปอย่างต่อเนื่องสมพันธ์กัน (associational) มากกว่าเป็นไปตามหลักการ (logical)  นอกจากนี้ยังมีการถอดแทรกกระดรี้คัสจักร ซึ่ง เป็นการส่งสอนอย่างกลับ ๆ เพื่อให้ผู้ฟังสามารถได้รับข้อมูล และเข้าใจในสิ่งที่ต้องการส่งสอนอย่างแม่น ขั้นเพิ่มขึ้นถึงคุณ

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CHAPTER ONE
INTRODUCTION

1.0 Thesis Background

During the past twenty to twenty-five years dissatisfaction with the seeming inability of conventional sentence-based grammars to fully account for the varied properties of human language has motivated an increasing number of linguists to call for the study of text-level grammar: discourse analysis. Individuals in the vanguard of this movement have included Teun A. van Dijk, Robert E. Longacre, Joseph E. Grimes, Kathleen Callow, and M.A.K. Halliday, to name a few.

The basic premise is this: all communicative acts occur in a certain context. The individuals involved desire to "get a point across" to each other, a process which will generally be carried out in the most efficient way possible (within the bounds of intelligibility).

For example, consider conversational Thai. When two Thais meet, one will inevitably say paj naj⁴ -- literally 'go where?'¹ The other will probably say paj tʰiaw² 'travel for fun,' paj tʰura⁵ 'go do business,' or the like. It is not necessary for the first person to explicitly say khun ca¹ paj naj⁴ 'you will go where?' or the second to say chan⁴ ca¹ paj tʰura³ 'I will go do business,' because there is no question of whom the subject of the question/answer is.

¹All Thai examples are in phonemic transcription.
Research into text grammar has revealed that there are several distinct discourse genres in every language. These include narrative (storytelling), procedural (giving directions), expository (giving an explanation), and hortatory (giving exhortations to change people's behavior). The rules governing text formation are sometimes vastly different from one genre to another.

During the past 5-10 years a number of Thai linguists have begun to examine the discourse structures of Thai. Most of these works have concentrated on the narrative genre, a generalization which is true of discourse studies world-wide. Notable exceptions have been found among a handful of theses written by graduate students at Mahidol University.

Thailand hortatory discourse in particular deserves more attention. This type of communication is all about convincing people to do (or not to do) something. It is that genre of discourse which most overtly models the structures of logic upon which entire cultures are based. Hortatory discourse can take the form of political speeches, sermons, parental advice, and even advertisements.

No figure on the contemporary Thai hortatory scene stands out more than Phra Phayom Kalayano (พระพญายม กาละโยโน). Possessing only a fourth-grade education, this monk has risen to become a highly popular public speaker, attracting the attention of both the "upper crust" of society and the urban/rural poor. He is unique among Thai Buddhist clergy in that he was

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2Hereafter referred to as Phra Phayom, following the Thai identification convention of title + first name. First name usage in Thai carries none of the connotations of informality or intimacy present in modern English. The English spelling used here is that used in literature published by Phra Phayom.
among the first monks to preach in Thai (rather than the sacred language of Pali)—and an easily understood and yet very entertaining type of Thai at that. Phra Phayom preaches hundreds of sermons each year, many of these being recorded on cassette tapes that can be found on sale in open-air markets and sophisticated shopping malls all across the country.

The purpose of this thesis, then, is to examine Phra Phayom's discourse style. How does he package his message? What sort of linguistic devices have been employed in engineering his public speaking successes? What can be learned from his sermons about his audience's logical processes? A twelve-year-old novice at a temple in Trang Province once told me, "Some monks preach well, but Phra Phayom preaches better." Why is this?

1.1 Survey of Relevant Literature

This thesis draws primary inspiration from the theoretical insight of Teun A. van Dijk and the practical application of Robert E. Longacre. Thus, in the section to follow, we will first discuss some of these two men's ideas and works as they are relevant to the study at hand. We will then turn to several works on Thai discourse. Finally, mention will be made of the relatively small corpus of papers dealing specifically with hortatory discourse.

1.1.1 Van Dijk and Longacre

Van Dijk was among the first to turn a great deal of theoretical attention to what he called "text grammar." His Some Aspects of Text Grammars: a Study in Theoretical Linguistics and Poetics (1972) represents perhaps the
most substantial early theoretical discussion of discourse as a distinct field within linguistic (as opposed to merely literary) science. Indeed, a large portion of the book is dedicated to simply arguing the case for text grammar. Van Dijk states:

...a text grammar is required to describe the global, over-all structure of a text, which will be called its 'macro-structure.' Without such a hypothetical construct it is not possible to account for numerous properties of language and language use (1972:v).

In Text and Context: Explorations in the Semantics and Pragmatics of Discourse (1977) van Dijk expands his 1972 volume, giving special attention to concepts such as connection, cohesion, topic of discourse, and the relationship between semantics and pragmatics. The concepts of text development and coherence--fundamental tenets of text linguistics--are discussed, with van Dijk stating:

...changes [in a text] must somehow be HOMOGENOUS. That is, they must be operated [sic] within the bounds of some higher level principle determining the POSSIBLE individuals and properties of some universe of discourse...[relative to] properties or relations which are already GIVEN (1977:94).

It is also in this work that van Dijk discusses text "macrostructures"--the abstract structures behind the surface phenomena of any text. Macrostructures are "a more GLOBAL LEVEL of semantic description; they define the meaning of parts of a discourse and of the whole discourse on the basis of the meanings of the individual sentences" (van Dijk 1977:6). The macrostructures govern text production though they themselves may not appear in the text per se. To actually visualize a text's macrostructure, van
Dijk proposes "macrorules" by which a text may be compressed into its most basic form.³

While the bulk of van Dijk's efforts have been in realms theoretical and Indo-European, a great deal of Robert Longacre's work has centered in practical study of the discourse features of non-Western tongues from a tagmemic perspective. One of Longacre's earliest discourse-related publications, his *Discourse, Paragraph, and Sentence Structure in Selected Philippine Languages* (1968), was an outgrowth of two field workshops conducted during the early 1960s. Subsequent minority-language projects have taken Longacre around the globe, experiences which resulted in his 1983 magnum opus *The Grammar of Discourse*.

Central to much of Longacre's thinking is the idea that any given text contains a storyline ("mainline") as well as one or more non-story line(s) ("subsidiary development"). Different languages may employ radically different devices to mark storyline, but all have some means of doing so.

It thus becomes possible to construct a hierarchy of storyline markings. Says Longacre:

...within local spans of text an intersentential analysis can be carried out so that the sentences whose main verb(s)/clause(s) are of highest rank are structurally dominant in the local span and those of lower rank are structurally ancillary (1989a:415).

Of course, when a native speaker of any given language is in the process of creating a text--i.e., trying to communicate with someone--he or

³These are the macrorules of generalization, deletion, integration, and construction. Here van Dijk also makes a plea to consider the potential contributions of psychology to linguistics as related to the way in which speaker and listener's minds deal with macrostructure formation and decoding.
she does not actively think of verb rankings and the like. Rather, this ranking is carried out unconsciously, intuitively—the result of macrostructure/macrorule interaction in the human mind.

1.1.2 Thai Discourse Studies

During the 1970s several non-Thai linguists began, however obliquely, to approach Thai from a discourse perspective. In his article "A Thai Discourse Pattern" (1975) Howard Hatton tried to come to terms with the problem of focus within a single paragraph of Thai narrative—how a single, focused sentence can be supported by and draw meaning from surrounding non-focused sentences. The following year, Robert B. Jones and Anthony Diller's *Discourse Analysis of Thai and Japanese* attempted to analyze Thai speech in various social situations, with emphasis on the ways in which old and new information are linked in a cohesive manner.

The 1980s saw several doctoral dissertations on Thai discourse being written by Thais studying in overseas universities. Supa Chodchoey's *Strategies in Thai Oral Discourse* (1986) experimented with Thai narrative discourse, asking twenty native speakers to recount in story form the events of Chafe's *Pear Film*. Responses were recorded and analyzed in an effort to see "how oral discourse in Thai is organized into units and how these units are demarcated" (1985:iii). Attention was also focused on usage of the multifaceted particle *kɔː*: as a marker of salience, as well as the Thai tendency towards ellipsis.

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4 A dialogue-less film produced by Wallace Chafe, Department of Linguistics, University of California at Berkeley, the *Pear Film* has been used to study discourse formation in a number of languages.
Supanee Tiancharoen's *A Comparative Study of Spoken and Written Thai: Linguistic and Sociolinguistic Perspectives* endeavored to "identify the sociolinguistic variables that contribute to and influence the features differentiating spoken from written texts" (1987:iili) as seen in conversation, academic lectures, television/radio broadcasts, personal letters, academic texts, and magazine articles. In the process, she provides insight into Thai nominalization, question forms, imperatives, rhetorical questions, and repetition. A statistical approach was utilized, comparing average occurrences of certain phenomena in the various types of texts examined.

On a track more directly related to Longacre and van Dijk, Somsonge Burusphat's dissertation-turned-book *The Structure of Thai Narrative* (1991) analyzed several Thai folk tales. In so doing, she applies van Dijk's macrorules to a narrative Thai text in an effort to discover the passage's macrostructure. Participant rank, verb categories, paragraph types, and the Thai cultural context are also discussed. Now assistant professor in the Institute of Language and Culture for Rural Development of Bangkok's Mahidol University, Burusphat has guided several masters theses on other aspects of Thai discourse.5

### 1.1.3 Studies of Hortatory Discourse

The overwhelming focus of discourse studies to date has centered upon the narrative genre. Research on the expository, procedural, and hortatory genre has lagged somewhat behind. In fact, a recent computer-

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assisted bibliography search conducted at the International Linguistics Center (Dallas, Texas) of the Summer Institute of Linguistics revealed barely a dozen hortatory-related research papers. Most of these were found in two issues of a single journal: *Studies in Philippine Linguistics*.

The 1977 issue contained an article by Robert Brichoux and Austin Hale entitled "Some Characteristics of Hortatory Strategy in Subanun." Approaching the situation from a tagmemic/Longacre point of view, Brichoux and Hale assert that hortatory discourses are composed of a series of hortatory points which, in turn, are composed of a hortatory motivation, a projected conflict, and a command element as shown in figure 1:

![Hortatory Point Diagram](image)

*Figure 1. Composition of a Hortatory Point (Brichoux and Hale 1977:76).*

Brichoux and Hale also advance the claim shared by Longacre (1989a: 415) that these command elements make up the backbone or mainline of a hortatory discourse, a line of thought given additional support in Brichoux's sequel "Hortatory Strategy in Subanun II" (1984).

Other papers in the *Studies in Philippine Linguistics* (1984) contain valuable insight into mitigation—the softening of commands by substitution of weaker hortatory forms. Among these are Hope Hurlbut's "Do as I Say: A

Ivan Lowe's "Information Distribution in Hortatory Discourse" (1986) examines the way in which exhortation information (commands), motivational information (why the listener should obey the commands), and credential information (the authority from which the speaker speaks) are interwoven in hortatory texts. Following Brichoux and Hale (1977), Lowe asserts that a hortatory discourse:

...is made up of hortatory paragraphs, each such paragraph being an argument in favor of the exhorted behavior. A hortatory paragraph starts with a point of departure which may describe a real or hypothetical situation or participant. With hypothetical points of departure, the motivation information which follows consists of incentives for compliance with the exhortation or deterrents for noncompliance. With real points of departure, the motivational information consists of reasoning in terms of cultural values to show why the exhorted behavior is the right behavior (Lowe 1986:202).

The sole work on Thai hortatory discourse to date is Dissaya Supharatyothin's Mahidol University thesis A Study of Thai Hortatory Discourse (1989). Examining letters written by an elder sister to her younger siblings prescribing appropriate social manners, Supharatyothin writes on surface/notional structure and the mitigation of explicit command forms.

1.2 Methodology

This section will discuss the texts used in this study as well as the means by which they were analyzed.
1.2.1 Texts

This study is based on a corpus of six tape-recorded Phra Phayom sermons purchased in his temple and various markets across Thailand. Although dates are not specified for most of the sermons, references to current events indicate that all six sermons were originally presented during the past 2-3 years. The sermons are:

แก้ความงง
มุ่งมั่นสมบัติ ทรัพย์สมบัติ
“Solve Greed”
“Wealth of Personhood, Wealth of Possessions”

กิตติคุณ
ข้าวมันเงินทอง
“Stick with It” (Idiomatic)
“Taxi’s Favorite”

การมั่นคงภัยภิหาร
“Politics”

หน้าที่ของมนุษย์
“Duties of Human Beings”

These tapes were transcribed into standard Thai by native speakers. The transcripts were then checked by other native Thai speakers and/or the author himself to insure that every sentence, phrase, word, and vocalization was accurately represented.

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6 Hereafter referred to as “Wealth.”
7 Jones and Diller (1976) experienced difficulties when their language assistants conscientiously corrected grammatical and other “errors” in data taken from conversational Thai—making the spoken language conform to the same rules governing the written language. My language assistants were repeatedly urged to write exactly what Phra Phayom said—that corrections or omissions of “errors” and other phenomena appropriate only in spoken Thai would not be appreciated!

A vocalization is defined as any sound (not just sounds recognized as words) made by the speaker that communicates some sort of meaning to the hearer (Mongpin 1989:77). In idiomatic American English, vocalizations would include sounds like “uh-huh” (communicating agreement), “phew” (communicating tiredness or relief), and “oh” (communicating surprise). The importance of these vocalizations will become apparent later in this study.
1.2.2 Analysis

As the first step in this analysis, three of the sermons ("Solve Greed," "Wealth," and "Taxi's Favorite") were annotated on a personal computer using the Interlinear Text Processor (ITP) program. This provided the word-to-word Thai-English glosses and sentence-level free translations upon which the remainder of the analysis would be based.

The texts were subjected to a number of analytical processes. Charts were made of sentence length, sentence topic, paragraph type, and theme progression (see appendix E). Data obtained from the last of these proved useful in my efforts to statistically differentiate main, secondary, and tertiary themes (see chapter 3).

1.3 Overview of the Study

This study will begin in chapter two with descriptions of the surface structure of Phra Phayom's sermons. We will then move on in the next chapter to a discussion of mainline and the way it interacts with theme on the discourse level. Chapter four looks at mitigation in Thai with emphasis on the command forms utilized by Phra Phayom, while chapter five highlights some of Phra Phayom's most commonly used rhetorical devices, including jokes. Chapter six endeavors to "tie it all together" by tracing the flow of subject matter within a portion of the sermon "Solve Greed." Finally, chapter seven concludes and summarizes the thesis.

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8Written by Gary Simons, Summer Institute of Linguistics.
9These devices reflect the influence of the Levinsohn-Longacre Chart, the Thurman Chart, the Grimes span chart, etc. All of these were originally created to analyze narrative discourses, and had to be significantly altered to fit the hortatory genre.
1.4 Limitations of the Study

A thesis of this type poses numerous challenges and imposes, for reasons of time and study length, certain limitations on the researcher. The purpose of this section is, then, to state some of the obstacles encountered during the course of this study and the ways in which those obstacles have been dealt with.

The first and foremost of these is the nature of language itself in its various sociological, interpersonal, and pragmatic aspects. The diagram below, taken from Hatim and Mason's *Discourse and the Translator*, illustrates the complexity of a single speech act as related to communicative context:

![Diagram](image)

Figure 2. Speech Acts and the Communicative Context (Reproduced from Hatim and Mason (1990:58))
One implication of this diagram is that no communicative device is wholly accidental. Certain ways of speaking (idiolect, dialect, etc.) may be adopted to better effect the pragmatic intent of the author. Similarly, the "signs" involving word, text, discourse, and genre are influenced by both the intent of the author and the signs’ place in the culture in which the communicative act is taking place.

The whole field of linguistics attempts to somehow analyze such communicative exchanges in an effort to discover their underlying order. Nevertheless, the variables present in even a simple, five-minute conversation at a bus stop are so numerous and complexly arrayed that a comprehensive analysis would either have to outrightly limit its scope of investigation or take on an organizational scheme so vast that a lifetime would be required to fully sort things out. After all, a five minute bus stop conversation could be affected by anything from the weather to the conversants' appearance, health, background, occupation, or world view, to the set of all objects or events directly or peripherally present in the communicative arena.

How much more so, then, an hour-long sermon presented before a live audience by a highly-opinionated Thai Buddhist monk who, nonetheless, is much lauded for the rapport he carries with his listeners? The possibilities are mind-boggling.

We thus come to the first limitation of this thesis. As mentioned earlier (see 1.2.1), the "texts" for this study are transcriptions of tape recordings. The nature of such media prevents the analyst from having access to certain events going on during the course of a sermon which might have had some effect on the course of the oration. In this context, for example, the
movements of a noodle vendor on the outskirts of the temple grounds could cause Phra Phayom to say something dramatic or otherwise outside of the expected story line in order to draw the audience’s attention away from the potential distraction. Audience response is likewise hard to judge from a cassette tape; while laughter may help one gauge a joke’s effectiveness, there is no way of knowing whether or not individual members of the audience will change their behavior as a result of specific hortatory points.

A second challenge lay in the size of the texts studied. The shortest of these is approximately one-half hour long, the longest a full hour. The Thai transcriptions of these tapes often run ten to fifteen single-spaced typewritten pages, with the English translations often topping twenty pages.¹⁰

The size of the text involved and the constraints of time and space mandated that the primary discourse unit analyzed be the paragraph. Some aspects of sentence-level activity prompted by discourse features (e.g., the way in which the initial sentence of a paragraph might be affected by that which precedes it, as in head-tail reduplication) will occasionally be referred to, but no attempt to apply specific sentence forms to specific parts of the discourse will be made at this time.

Third is the fact that all Phra Phayom sermons are not created equal. Like everyone, he has "off days." Indeed, in "Stick with It" Phra Phayom makes indirect complaints about his busy schedule—getting up at 5:00 A.M., preaching 3-5 times, overseeing the various projects of his foundation and the

¹⁰Still, virtually all of the taped sermons which I have listened to seem to have been slightly edited at points. That is, a sound editor may have deleted a story or two from the master copy in an effort to fit the discourse onto a standard 60 minute cassette. Nevertheless, the "main line" of the sermon can easily be followed across such breaks. Choice of cuts may be indicative of sermon portions which the editor thought to be of less hortatory or entertainment value.
approximately 100 monks living at Wat Suan Kaew (temple), and not getting back to bed until 2:00 A.M. Similarly, at one point in "Wealth" he recounts what a great effort it often takes for him to get up on stage after stage, always smiling and active. When I interviewed him in February, 1992, Phra Phayom complained about not being as "hot and spicy" now as he was in years past (Kalayano 1992).

"Stick with It" seems to be an example of a sermon given on such an off day.\(^{11}\) Phra Phayom's voice seems a little tepid as he simply recounts various events of his life that show the benefits of being decisive. Audience response is minimal; there is a queer silence in the crowd that is atypical for a Phra Phayom assembly. Towards the middle of the sermon, Phra Phayom puts himself in his listeners' shoes and says, "Some of you are thinking, 'When is he going to stop preaching?' and are wondering whether you should risk embarrassment by getting up and walking out like others have already done." Not incidentally, some of the discourse features found in "better" sermons--an abundance of rhetorical questions and vivid vocalizations all bound together by a clearly defined mainline--are absent in "Stick with It."

Indeed, a Thai colleague reading the transcription found it so atypical of Phra

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\(^{11}\) This might also be reflected in the fact that this tape was packaged by itself in a cassette case with a standard, pre-printed cover insert with the title and date of the sermon roughly printed, as with a hand-stamp, on the cover. "Politics," another more subdued sermon, likewise appears in this format. It seems that such tapes are simply recorded and reproduced, with little editing, to serve as souvenirs for those who were present for the original sermon. I have never seen any of these types of recordings for sale outside of Wat Suan Kaew. Other titles, presumably of a more entertaining nature, are often packaged in boxes of 2 or 3 cassettes with covers that bear sermon-relevant posed pictures of Phra Phayom engaged in various activities. These cassettes are more discretely edited (usually with a pious introduction from a recording company manager explaining how he is not making any money from these cassettes, and inviting the listeners to go out and buy other Phra Phayom cassettes to give to their friends as gifts, etc.) and distributed to tape stores in open-air markets and sophisticated shopping malls all over Thailand.
Phayom's preaching style that she suggested the student transcriber had been less than careful--a hypothesis that was discarded when the author rechecked the transcription with the cassette tape.

Of the texts examined here, "Solve Greed" and "Wealth" seem to represent "good" or at least "typical" Phra Phayom sermons. For the purposes of this study, then, these two sermons have been adopted as the standard against which others are measured.

Finally, the very nature of the spoken, as opposed to the written, word brings a whole different light on questions of grammar, reference, cohesion, theme, etc. Nevertheless no attempt is made here to extract from or connect to Phra Phayom's sermons a comprehensive grammatical description of Thai spoken language. Similarly, it is beyond the scope of this thesis to thoroughly investigate vocal inflection, rate of delivery, and the use of silence (dramatic pauses, etc.); such information would be very helpful in grasping "the big picture," but must be left for future investigations.
CHAPTER TWO
SURFACE STRUCTURE

2.0 Introduction

As mentioned in chapter one, most of the work done in discourse analysis to date has dealt with the narrative genre. This is especially true where descriptions of surface structure are concerned.

This chapter, then, will begin by discussing conventional narrative structure. We will then examine Suppharatyothin's view of the structure of Thai hortatory discourse as based on her study of hortatory letters before considering the surface structure of Phra Phayom's sermons.

2.1 Surface Structure

All discourses have a surface structure, composed of actual physical phenomena (paragraphs, sentences, words, etc.). Certain patterns or relationships between such units emerge in accordance with the text's macrostructure. Groups of thus configured words, sentences, and paragraphs combine to create text-level surface structures.

Surface structure can vary greatly from genre to genre. A climactic narrative discourse, for example, generally traces a series of events that culminate in a distinct peak (climax).1 Pre-peak events may figure prominently in the story's development, and post-peak events may help

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1It is, however, possible to have narrative texts which do not contain peaks—episodic narratives. The peak generalization is generally true for folktales, myths, etc.
"untangle" things, but the entire discourse is essentially centered around the peak.

Other discourse genre necessarily entail different structural components. Linda Neeley states (1987:3):

A particular discourse or embedded discourse is not required to have all four types of constituents [introduction, points, peak (climax), conclusion] in order to be a well-formed discourse. For example, often expository or hortatory discourses have no real peak (climax), but simply go from point to point until the conclusion is reached.

Suppharatyothin's study of Thai hortatory discourse is a case in point. Analyzing hortatory letters written by an older sister to her younger siblings, Suppharatyothin finds the surface structure of Thai hortatory discourse to consist of an introduction, a nucleus of topical points, and a terminus, as shown in figure 3:

<table>
<thead>
<tr>
<th>SURFACE STRUCTURE</th>
<th>SURFACE FEATURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>NUCLEUS</td>
</tr>
<tr>
<td>Greeting word</td>
<td>Condition clause plus</td>
</tr>
<tr>
<td>Proper name</td>
<td>clause containing hortatory marker</td>
</tr>
<tr>
<td>Endearment term</td>
<td></td>
</tr>
</tbody>
</table>

Figure 3. Surface Features of Thai Hortatory Discourse
(Reproduced from Suppharatyothin (1989:20))

According to Suppharatyothin, the introduction encompasses an obligatory salutation and an optional "lead-in" (1989:18). The latter is an explanation of the author's reasons for writing--his or her motivation for
communicating that which is to follow. In Suppharathyothin's examples, the motivation generally involves something that the author has recently experienced, and as such is marked by temporal adverbs (1989:22).

The nucleus involves a series of topics. Each of these contain situational information leading up to an obligatory hortatory point—a command—sometimes followed by additional support information (1989:26).

Finally, Suppharathyothin's termini are similar to her introductions, only in reverse, consisting of "an optional expected result, an optional ending and an optional complementary closure" (1989:32).

The basic patterns of Thai hortatory surface structure as described by Suppharathyothin are similar to that which I have found in the sermons of Phra Phayom. I nevertheless prefer to divide her "introduction" slot into two distinct parts—salutation and stage. The latter can be further broken down into topic announcement, global conflict situation, and appeal to Buddhism, each of these individual parts being differentiated from one another in both form and function. For similar reasons, I divide her "conclusion" into conclusion and terminus, as seen in figure 4.
<table>
<thead>
<tr>
<th>SURFACE STRUCTURE</th>
<th>SALUTATION</th>
<th>STAGE</th>
<th>BODY</th>
<th>CONCLUSION</th>
<th>TERMINUS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Formulaic sentence(s)</td>
<td>Formulaic sentence or flow-in from salutation</td>
<td>Rhetorical questions often present</td>
<td>Buddha said,... Definition of Pali terms</td>
<td>Boundaries marked by Aw! Stories, commands (explicit and implicit), jokes, personal anecdotes, etc. Divisible into sections, subsections, paragraphs</td>
</tr>
<tr>
<td></td>
<td>Obligatory blessing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Optional audience specific phrase of address</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 4. Surface Structure of Phra Phayom's Sermons.
The remainder of this chapter will elaborate on these divisions and the criteria by which they were established.

2.2 Establishing Discourse Boundaries

Discourse theory holds that any given text of some length can be divided into discrete units. The author of a large novel might divide his work into parts and chapters, the latter capable of being further split into sections, paragraphs, sentences, clauses, etc. Cross-genre embedding may also occur, with, for example, expository, hortatory, or procedural discourses being found within a larger narrative text.

In her analysis of the Biblical book of Hebrews, Neeley outlines the following criteria for establishing embedded discourse boundaries (1987:6):

1) Change in genre [e.g., hortatory ---> narrative]
2) Transition introductions or conclusions
3) Use of relatively rare linguistic devices
4) Evidence of the unity of the preceding embedded discourse [i.e., its lexical and semantic cohesion]

Similarly, Chùwicha in her Cohesion in Thai describes surface features indicative of paragraph-level boundaries in Thai narrative discourse. These include the following phenomena (1986:103):

1) Change of participant in focus
2) Change of place setting
3) Change of time setting
4) Change of topic

When two or more of these criteria are present at a juncture of a discourse, a boundary division is almost inevitable.
Building on Neeley and Chuwicha, I divided "Solve Greed" and "Wealth" into paragraphs, sections, and megasections. Important additions to Neeley and Chuwicha's criteria include the use of ordinal numbers, the occurrence of rhetorical questions or jokes that would seem to shift or conclude topics, and the presence of expressive vocalizations. Change of agent orientation (the individual(s) to or about whom Phra Phayom is speaking) is substituted for Chuwicha's "change of participant in focus."

Figure 5 records paragraph and megasection (see 2.2.3) divisions for a portion of "Wealth," as well as the features which indicate those divisions. Change of agent orientation and change of topic are seen to be the most frequently used border markers, followed by vocalizations. Rhetorical questions, change of time, jokes (end of paragraph one-liners), use of the particle na"3 'you know,' change of location, amplification, and ordinal numbers are less frequently found border markers.3

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2See chapter 1, footnote 6. In the Thai context, vocalizations include words like 'aw2, 'a:2, 'um1, 'aj2, and mae. Nantawan Mongpin's *Cohesion in Thai Conversation* (1989) contains a thorough discussion of these and other Thai vocalizations.

3It should be noted that these boundary markers seem to differ in strength. For example, the Aωl vocalization has perhaps two or three times the strength of, for example, a change in agent orientation.
| CRITERIA         | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | USAGES |
|------------------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| Δ Agent orient.  |   | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 2  | 21 |
| Δ Topic          | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 17 |
| Vocalization     | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 9  | 9  |
| Δ Time           |   | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 1  | 9  |
| Rhet. quest.     | 1 |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 4  |
| Joke             |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 5  |
| “You Know”       |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 3  |
| Δ Location       |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 3  |
| Amplification    |   |   |   |   |   |   |   |   |   |   |   |   |   | 1  |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 2  |
| Ord. number      |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   | 1  |
| TOTAL USED       | 0 | 2 | 2 | 2 | 2 | 3 | 3 | 1 | 1 | 3  | 3  | 3  | 3  | 3  | 2  | 1  | 4  | 3  | 2  | 3  | 3  | 2  | 2  | 3  | 1  | 3  | 2  | 1  | 1  | 1  | 3  | 3  |

<table>
<thead>
<tr>
<th>Introduction</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Megasection Number</td>
<td>3</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 5. Partial Division of "Wealth of Personhood" by Paragraph, Megasection, and Boundary Criteria
2.2.1 Salutation

All of the sermons analyzed in this study begin with a formulaic salutation. This consists of an obligatory blessing and an optional audience-specific phrase of address.

(1) "Wealth" (¶ 1)\(^3\)

\[
\text{kʰɔː}^{4} \text{kʰwaːm} \text{ca}^{2} \text{rə:n} \text{naj} \text{tham} \text{coŋ} \text{mi: də}^{1} \\
\text{request Nom.}^{4} \text{progress in} \text{dhamma please have to}
\]

\[
\text{thə:n}^{2} \text{a}^{2} \text{thi}^{2} \text{ka:n} \text{kʰa}^{3} \text{na}^{3} \text{ca:n} \text{le}^{3} \text{nak}^{3} \text{sek}^{1} \text{sa}^{4} \text{thi}^{2} \text{mi:} \\
\text{you rector faculty and students that have}
\]

\[
\text{kʰwaːm} \text{son}^{4} \text{caj} \text{naj} \text{tham} \text{thuŋk}^{3} \text{thə:n}^{2} \\
\text{Nom. interest in dhamma every you}
\]

May progress in the dhamma be to you--rector, faculty, and students--all of you who are interested in the dhamma.

(2) "Solve Greed" (¶ 1)

\[
\text{kʰɔː}^{4} \text{kʰwaːm} \text{ca}^{2} \text{rə:n} \text{naj} \text{tham} \text{coŋ} \text{mi: də}^{1} \\
\text{request Nom. progress in dhamma please have to}
\]

\[
\text{thuŋk}^{3} \text{kʰon thi}^{2} \text{son}^{4} \text{caj} \text{naj} \text{ka:n thi}^{2} \text{ma: sa}^{1} \text{dap}^{1} \\
\text{every person that interested in Nom. that come hearken to}
\]

\[
\text{tr̥ap}^{1} \text{faŋ tham naj wan ni:}^{3} \\
\text{hear listen dhamma in day this}
\]

May progress in the dhamma be to every person who is interested in coming to listen and hearken to the dhamma today.

---

\(^3\)Paragraph numbers in this thesis refer to the English translations in appendix A. The appendix itself provides a cross-referencing method for the original Thai transcripts.

\(^4\)Nominalizer
These formulaic salutations are the type of statements that one would expect to hear from virtually any monk or other highly respected person. Phra Phayom's repetition of near synonyms such as *trap* /faj/ 'hear,' 'listen' is typical of Thai blessing formulae, as is the rather rapid rate of speech.⁵

Sociologically, the salutation immediately establishes or at least reinforces the fact that the speaker is a holy man, one who has enough authority and, by implication in the Thai world view, sufficient merit to be in a position to bless others.

### 2.2.2 Stage

Each of the sermons analyzed contain a distinct segment between the salutation and sermon body which serves to effectively "set the stage" for the rest of the sermon. The stage contains an optional topic announcement plus an obligatory global conflict situation and an obligatory appeal to Buddhist theology.

### 2.2.2.1 Topic Announcement

Topic announcements, when present, are very forthright, following a "Today I will talk about . . ." formula.

(3) "Wealth" (¶ 1)

<table>
<thead>
<tr>
<th>wan</th>
<th>ni:³ kə:² ca¹ dag² kla:ž₁ rəhp⁴ ruaz² sap³</th>
</tr>
</thead>
<tbody>
<tr>
<td>day</td>
<td>this part. will able to speak about story possession</td>
</tr>
</tbody>
</table>

---

⁵These features are even more pronounced in the terminus (2.2.5).
⁶Particle
Today I will talk about the topic of material wealth and wealth of personhood.

"Stick with It" (¶ 1)

In my speech to you today I will talk about the term wicikitscha in life.

When such explicit topic announcements are not present, Phra Phayom slowly moves from the salutation into the global conflict situation (see 2.2.2.2).

"Solve Greed" (¶ 1)

May progress in the dhamma be to every person who is interested in coming to listen and hearken to the dhamma today--dhamma principles that (they)
think to be of benefit to the conduct of life, an offering for the conduct of life--a life that is fresh, a life that draws out freshness.

(Phra Phayom then continues to talk about freshness in life--the things that can interfere with freshness and thus make life miserable.)

2.2.2.2 Global Conflict Situation

The sermons examined in this study next contain a global conflict situation--global in the sense that it is operative for the entire discourse. Over the course of one or more paragraphs, Phra Phayom states plainly that there is some sort of problem which poses a dilemma for people. Global conflict situations examined in these sermons include the following:

<table>
<thead>
<tr>
<th>Sermon Title</th>
<th>Summary of Conflict Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;Solve Greed&quot;</td>
<td>Our lives are not always as fresh and lively as we would like them to be.</td>
</tr>
<tr>
<td>&quot;Wealth&quot;</td>
<td>Is material wealth or wealth of personhood more important?</td>
</tr>
<tr>
<td>&quot;Politics&quot;</td>
<td>Our &quot;common lot&quot; is adversely affected through pollution, political corruption, and other social problems.</td>
</tr>
<tr>
<td>&quot;Stick with It&quot;</td>
<td>We often have trouble keeping everything together--grabbing this and losing that while being generally indecisive.</td>
</tr>
</tbody>
</table>

It is interesting to note that the actual wording or theme of the global conflict situation need not appear through the body of the sermon. In "Solve Greed," for example, the themes of freshness and liveliness are not mentioned again until the final sentences of the discourse. Still, a survey of native Thai speakers who had listened to the sermon found that liveliness

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7 Other conflict situations which belong at the paragraph or section level are brought up frequently through the rest of a sermon.
and freshness, along with the more frequently mentioned greed, constitute the themes of the oration.

The global conflict situation thus serves to justify the entirety of the sermon to come. The listeners are made aware of a problem which demands their attention. Without such a conflict situation the speaker would have no legitimate reason to speak; the listeners no compelling reason to listen.

With the global conflict situation, Phra Phayom introduces one of his most used speaking devices: the rhetorical question. From the very outset of the sermons attempts are made to gain a rapport with the audience, make them feel a part of the preaching process. Rhetorical questions may either be addressed directly to the audience (something done most frequently in the body of the sermon) or reflect questions, thoughts, etc. that Phra Phayom thinks might or should be going through the listeners’ minds.8

(6) "Solve Greed" (¶ 6)

\[
\begin{array}{llllllllll}
\text{man} & k\cdot & mi: & wa. & 'a'raj & ma: & thamhaj & khon & nia^3 \\
\text{they} & \text{part.} & \text{have} & \text{say} & \text{what} & \text{come} & \text{cause} & \text{people} & \text{this} \\
\text{maj}^2 & mi: & chi:wit^3 & chi:wa: & 'a'raj & pen & mu:n \\
\text{not} & \text{have} & \text{life} & \text{lively} & \text{what} & \text{is} & \text{primary} & \text{factor} \\
ra:k^2 & ma: & kat^l & kin & ra:k^2 & kh\cdot y^4 & chi:wit^3 & chi:wa: \\
\text{root} & \text{come} & \text{bite} & \text{eat} & \text{root} & \text{of} & \text{life} & \text{lively} \\
\end{array}
\]

Someone asks, "What comes and causes these people not to have lively life? What is the source, the root that comes and bites and eats the root of lively life?"

8 For further discussion of rhetorical questions see 5.1.1.
"Wealth" (¶ 2)

It is true that people like to say, "There is wealth and then there is merit; which one is better?"

2.2.2.3 Appeal to Buddhism

After a problem has been made explicit through the global conflict situation, Phra Phayom directs his listeners to the solutions outlined in Buddhist theology. This is a very vital part of the presentation, as it provides what Lowe (1986:199) following Grimes (1975:323) terms a "point of departure" for the rest of the text—the outworking of the Buddhist solution.

"Solve Greed" (¶ 7)

Well, there is a principle in the Buddhist religion. Buddha held that there are three roots of sadness. These three roots are called the Akusonlamun ('three root sins').
Buddhism does not teach us to throw away material wealth. It teaches, "Do not love it." It teaches, "Do not become enchanted with material wealth." And the Buddha added one more thing. He called it "Wealth of personhood." In the language of the temple it is called Ariyasap ("higher wealth").

Another important facet of the appeal to Buddhism is the introduction of key terms in the "language of the temple" or "language of the dhamma": the sacred Pali tongue. These terms will be repeated throughout the course of the sermon, and thus qualify as major themes (see chapter 3).

Like the conflict situation, the appeal to Buddhism provides a justification for the rest of the sermon. It legitimizes the speaker, showing the authority from which the statements to follow are drawn. The appeal to Buddhism also contains a sort of implicit command: "Listen up! Something important--something related to the Buddha--is coming."
2.2.3 Body

The largest section of the sermons analyzed is the body. The body itself can be divided into various layers, including section, subsection and paragraph, as shown below:

![Diagram of Megasection Organization](image.png)

Figure 6. Schema of Megasection Organization (Hypothetical)

Embedding may take place on any of these layers. For example, a section may contain an embedded narrative discourse whose outcome might function as a sort of mitigated command (see chapter 4). Similarly, subsubsections and subsubsubsections may be present. At one point in "Wealth," a lengthy embedded narrative is marked as a megasection of its own, while at other points similar narratives might be embedded as sections or subsections.

Determination of megasection boundaries lies with Neeley's third criteria: the use of relatively rare linguistic devices (Neeley 1987:6). In all of the sermons examined, the particle "aw" (hereafter romanized as Aw!) occurs infrequently, and virtually always seems to mark a division between previous material of secondary or tertiary pertinence to the sermon's overall theme and the introduction of either significantly new information or the next
logical step in an argument. In fact, in lining up all occurrences of *Aw!* a basic sermon outline appears, as shown in figure 7.

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9A note on *Aw!*: The exact meaning of this particle is somewhat hard to determine. A unique feature of spoken Thai, it can be written several different ways. Most of my language assistants rendered it either *ไฝ* (definitely misleading) or *ไฝ*. The latter spelling was followed in a Thai newspaper cartoon (*Pucatkan*, 7 January 1993, page 11) brought to my attention by William Hanna of Payap University. Neither Mary R. Haas’ *Thai-English Student’s Dictionary* (1964) nor So Sethaputra’s *New Model Thai-English Dictionary* (latest printing, 1990) contain relevant entries for these spellings of *Aw!*. The latter volume does, however, contain an entry for *ไฝ*, defined as “an exclamation of surprise” (Sethaputra, 1990:338).

Other instances of *Aw!* in Phra Phayom’s sermons are found in some cases of reported speech. In these, *Aw!* seems to express astonishment on the part of the quoted speaker, matching Sethaputra. Perhaps this “exclamation of surprise” has a different function on the discourse level.

10This will be discussed at greater length in chapter three.
| MEGASEC. #1 | Statements about the danger of greed as warned by the Buddha. | AW! | "For that reason, what could be done to make people live in the world in a manner that reduces their greed?" | Question as to whether it is possible to reduce greed. |
| MEGASEC. #2 | Observance of Buddhist principles will reduce greed. | AW! | "Now we can see that many people in Supanburi Province do not have lively life. Why is this?" | Stories related to airplane crash in Supanburi Province, as well as a gas truck explosion in Bangkok. |
| MEGASEC. #3 | Monks, too, must clean out greed or else there will be disorder in the temple. | AW! | "Thus, at this time, what are we in the process of needing to cut out [or our lives]? Greed." | Pollution of forests, more on the airplane crash in Supanburi, a son killing his father to get insurance money, etc. |
| MEGASEC. #4 | Everyone agrees that the people of Supanburi acted very badly | AW LA! | "At this time Thai society and we ourselves need to watch carefully lest we become victims of--Ay--being controlled by greed." | Story about a greedy merchant being afflicted by a greedy cow and a greedy thief. |
| MEGASEC. #5 | Moral of greedy merchant story: Greed meets greed. | AW! | "Are we agreed that we are beginning to see?" | Talk of the relationship between greed and success, story about being ignored by taxis, etc. |
| MEGASEC. #6 | Stories about greedy merit makers Phra Phayom's alleged fortune. | AW! | "It's strange when I think about it, but the more I give, the more I get." | Accounts of how donations at his temple have increased since he became less selfish. |
| MEGASEC. #7 | Strange, illegitimate beliefs about merit making held by villagers | AW! | "How does this all fit together? The next time you make merit, don't pray for a long time. Pray a little--to overcome greed." | Stories about the frustrations of receiving greed-motivated alms, examples of bizarre cases of cruelty to children |
| MEGASEC. #8 | Dhamma camp children stealing each other's underwear. | AW LA! | "We must clean up things every day." | Statements about making merit, transvestites, the evil of smoking. |
| MEGASEC. #9 | Modern life is too complex--much money is spent on unnecessary things like bottled beverages, comfortable beds, etc. | AW! | "Whatever the case, if we people release these three root sins and allow them to grow and flourish in our country...[we will have problems]" | Stories about his proposed anti-greed TV spots, addiction of Thai people to caffeine |

Figure 7. Megasection Divisions in "Solve Greed."
2.2.4 Conclusion

The conclusion of a Phra Phayom sermon serves to summarize the main points of the oration. Conclusions are marked by 'aw^2 la^3 (hereafter romanized as Aw la!) and may contain both implicit and explicit commands as well as references to the main theme(s) of the discourse.\(^{11}\)

(10) "Wealth" (¶ 154-56)

\[
\begin{align*}
\text{Aw} & \quad \text{la}^3 \\
\text{part.} & \quad \text{summary} \\
\text{all} & \quad \text{that} \\
\text{human} & \quad \text{wealth} \\
\text{part.} & \quad \text{is} \\
\text{device} & \quad \text{happiness} \\
\text{for} & \quad \text{human} \\
\text{wealth} & \quad \text{man} \\
\text{part.} & \quad \text{is} \\
\text{device} & \quad \text{happiness} \\
\text{human} & \quad \text{Buddhism} \\
\text{part.} & \quad \text{do not want} \\
\text{wealth} & \quad \text{much} \\
\text{this} & \quad \text{consume} \\
\text{only little} & \quad \text{use} \\
\text{pay} & \quad \text{excess} \\
\text{person other} & \quad \text{give help} \\
\text{other give} & \quad \text{person other}
\end{align*}
\]

\(^{11}\)Joseph R. Cooke defines la^3 as marking a "critical point now or already reached (Cooke 1989:83)."
Aw la! In summary, wealth of personhood is a thing that gives human beings happiness. [Material] wealth is also a thing that gives human beings happiness. But the Buddhist religion, well, doesn't say, 'Don't have material wealth,' but rather, 'Give away a lot.' So produce a lot but use only a little of your wealth. Don't spend a lot. Give the excess to other people—that kind of wealth is good. Nowadays there are only the type that do a little and want a lot....(final story about people who buy refrigerators on credit only to fill them with bottles of water and a few oranges).

(11) "Solve Greed" (¶ 237-39)
Aw la! Well, this is enough for today, you know. I wanted to tell you these things. We came to the temple to clean things up and lighten the load of the root sins. So let us then raise our faces, raise our eyes and do it. Although other people might not understand us, we will live like this until we finally reach the point of being people who are without greed, without hatred, without ignorance. At that time, well, we will have liveliness---both life and liveliness.

2.2.5 Terminus

The termini of Phra Phayom's sermons are similar in form to the salutations. Termini are marked by Aw la! and contain an obligatory blessing, an optional audience-specific reference, an obligatory back-reference to the main theme(s) of the discourse, and obligatory implicit and explicit commands.

(12) "Wealth" (¶ 157-59)

Aw la! now part. ask for bless give faculty

teacher professor student student that intend listen

come with good whole part. ask give every person
Aw la! Now, may blessings be upon the faculty, teachers, professors, and students who have given themselves to listening well throughout this time. May everyone get both material wealth and wealth of personhood. Material wealth gives convenience and comfortableness; wealth of personhood gives happiness, calmness, and coolness. May everyone get both convenient comfortableness and, added to that, happiness, calmness, and coolness throughout every day and night.

(13) "Solve Greed" (¶ 240-42)
Lonely receive karma receive hardship sort that happen to

with already that already come give see ask for give

progress in Nom. work give happiness in family

with fullness every you every person imp.

Aw la! May you have power in hearing the dhamma lectures and the making of merit every day. It will bear fruit and cause you to have strength of heart, power of heart, and a peace of heart that will drive away greed, greediness, anger, and lostness. Do not be oppressive and make life sad, lonely, a receptor of karma, a hardship of the type that we have already passed through. May progress in work, happiness in family and everything else be to you, every one of you!

Like salutations, termini are uttered in a rote manner—fast and without much vocal inflection.12

2.3 Conclusion

This chapter has discussed the surface structure of "typical" Phra Phayom sermons. We have seen that such orations consist of the following parts: salutation, stage, body, conclusion, terminus. The body, in turn, can be divided into megasections, sections, subsections, and paragraphs. Divisions between these are established through a number of devices including change in topic, time, agent orientation, and place; instances of dramatic rhetorical questions, jokes, or shifts of genre; and the use of

12It is interesting to note that the conclusion and terminus of some sermons studied were edited out. For example, the "Taxi's Favorite" sermon ends abruptly—traditional Thai music comes in in the middle of an illustration, and a moment later a new sermon is begun. This could reflect an editorial decision to the effect that the conclusion and terminus were expendable.
relatively rare particles or expressive vocalizations, the strongest of these being Aw!.
CHAPTER THREE
MAINLINE, THEME, AND SURFACE STRUCTURE

3.0 Introduction

The purpose of this chapter is to further analyze the structure of Phra Phayom's sermons with regard to theme, mainline, and surface structure. We will begin by establishing a theoretical definition of these terms as seen in the literature. Discussion will then turn to the ways those phenomena are marked or otherwise indicated in "typical" Phra Phayom sermons. Finally, the concept of theme as related to mainline will be discussed.

3.1 Mainline

The goal of a hortatory discourse is to, in some way, cause the listeners to behave in a certain manner (Lowe 1986:183, Longacre 1968:5, Suppharatyothin 1989:2). Everything in the discourse is geared toward that end. Nevertheless, most hortatory discourses will not merely give commands; there will almost inevitably be reasons for why the commands should be followed (e.g., they come from an authority source, they will help alleviate problems, the consequences of disobedience are undesirable, etc.) and examples of how the commands have or have not been followed by others.

In dealing with the actual generation of any text, Longacre states:
...for any language each type of text has a mainline of development and contains other materials which can be conceived of as encoding progressive degrees of departure from the mainline (1989a:414).

The mainline as Longacre defines it, is realized as storyline in narrative discourse, line of procedure in procedural discourse, line of exposition in expository discourse, and line of exhortation in hortatory discourse (1989a:414, 1989b:59, 121).

As mentioned by Longacre, above, surrounding this mainline are other materials which may or may not contribute to the progression of the discourse. For purposes of this thesis, these will be referred to as secondary and tertiary lines. Where Phra Phayom's sermons are concerned, secondary lines include stories, illustrations, lengthy anecdotes and the like which have some sort of direct relation to a main sermon theme. Tertiary lines will be defined as those parts of the discourse which do not seem to advance the mainline or any particular main theme; that seem, from a thematic point of view, nearly irrelevant to the greater portion of the text.

In narrative discourse, the mainline is considered to consist of a chronologically ordered sequence of events whose presence vitally advances the course of the story to a satisfactory outcome. Different languages mark mainline through various devices. English, for example, utilizes past tense verbs to indicate "on-line" material, while preterites and perfects carry out the same function in Biblical Hebrew (Longacre 1989b:61, 81). Less crucial story elements such as expectations, flash-backs, descriptions, etc., would be classified as "secondary information," and are often marked by irrealis.
With this in mind, Longacre asserts:

...within local spans of text an intersentential analysis can be carried out so that the sentences whose main verb(s)/clause(s) are of highest rank are structurally dominant in the local span and those of lower rank are structurally ancillary (1989a:415).

Thus, rankings of story material can be constructed that describe "bands," or levels, of crucial substance as illustrated in figure 8:

1. Primary storyline (S/Agent>S/Experience>S/Patient)
2. Secondary storyline
   3. Routine (script-predictable action sequences)
   4. Backgrounded actions/events
   5. Backgrounded activities (durative)
   6. Setting (exposition)
   7. Irreals (negatives and modals)
   8. Evaluations (author instructions)
   9. Cohesive and thematic

Figure 8. Etic Bands of Salience in Narrative
(Reproduced from Longacre 1989a:443)

Previous works on hortatory discourse have linked mainline to commands.¹ Robert Brichoux, in reference to his and Austin Hale's "Some Characteristics of Hortatory Strategy in Subanun" (1977) states:

In our previous paper, we assumed that the exhortations in a hortatory discourse form the backbone of that discourse. My recent study confirms this....the commands are the macro-structure of the discourse. (Brichoux 1984: 80-81)

Such an analysis would thus place reasons, motivations, illustrations, and the like on lower bands of salience, as does Longacre in his study of information structures in Hebrew hortatory discourse (figure 9):

¹This dates back to Longacre, 1968.
3.2 Theme

Before endeavoring to create such a hierarchy for Thai hortatory discourse as it relates to Phra Phayom's sermons, it is necessary to discuss the concept of theme. In defining theme, Jones states (1977:1):

'Theme' has to do with the most important, or main, ideas of a text...Theme is like a main thread running through a text which may be strong and obvious, or may be obscured by other threads or broken in pieces and scattered throughout various portions.

Theme is closely related to, but not synonymous with, mainline. While the mainline serves to move the discourse along, theme helps to bind the discourse together--hence its classification alongside cohesion in Longacre's narrative salience chart (figure 8).

Additional insight into theme, mainline, and macrostructure is provided by van Dijk in his 1977 Text and Context: Explorations in the Semantics and Pragmatics of Discourse. Building on the observation that
some people seem to have a natural talent for writing summaries, abstracts, and the like, van Dijk endeavors to create what he terms "macrorules" for systematically reducing texts to smaller, more concise forms. The macrorules stipulate the types of information which may be generalized, integrated into other information, or deleted altogether (van Dijk 1977:144-164). For example, the sentence "There was a ball, a doll, a toy-car...lying around" could be reduced to "There were toys lying around" if the specific toys mentioned in the original play no prominent role in the rest of the story (van Dijk 1977:145). The logical extension from this is that the most important macrostructures of a text, along with their respective mainlines and main themes, may be summarized as much smaller units—what Buruspat calls "macropropositions" (1991:15). Reduced texts could then be reconstructed, if necessary, by inference from their macropropositions without loss of significant information.²

3.3 Application to Phra Phayom's sermons

As mentioned in chapter two, the body of a typical Phra Phayom sermon can be divided as follows:

+ megasections
+ sections
± subsections
+ paragraphs
+ sentences

²Stylistically, of course, a reconstructed text would probably differ from the original. The only significant information lost, however, would be what van Dijk terms "accidental information"—information that does not advance the main line (1977:144).
This section will argue that megasections represent distinct steps in the oration and that, as such, they can be reduced to macropropositions.

3.3.1 Why Megasections?

A fundamental assumption made in this section is that much of that process which we call linguistic competence is related to generative processes within the human mind—not to mere memory of an enormous number of sentences which can be strung together at random. Van Dijk and others have suggested that psychological studies into the ways that humans remember and recall information may show intuitive macrorules to be operating in all of our heads; that is, we compact information, keeping the main points in a prominent position while integrating, generalizing, or deleting the rest. A similarity to the concept of macrostructures will immediately be noticed.

Though there are people with photographic memories, and though some specially trained individuals like ancient Greek and Celtic bards memorized entire epics, most human beings would confess to possessing less-than-perfect memory devices. We will often be able to remember the highlights or main points of a university lecture, classic novel, or television program, but very rarely could anyone perfectly reproduce something listened to, read, or seen. Neeley states:

When a reader is able to distinguish the backbone from support material, he is able to form a mental framework that enables him to comprehend the development of the discourse's theme and to recall the major points of the discourse later. Failure to make the distinction causes confusion of major and minor points, and often causes misinterpretation of illustrative or other supportive material because
its connection to the thematic point is missed, and causes inability to recall the development of the discourse (1987:4).

Similarly, very few politicians, corporate leaders, or teachers get in front of large crowds with their speeches completely memorized or written out. Rather, outlines are used--outlines that point to the main ideas of megasections (broad headings), sections (main points), subsections (subpoints), etc.

Phra Phayom points proudly to the fact that he has not read from the Buddhist scriptures or used even written outlines for his sermons for years. Rather, in the sermon "Taxi's Favorite," he ascribes his ability to speak for hours on end without any notes to the fact that the things he talks about are on his mind all the time.

Some non-Asians who speak Thai as a second language and have heard Phra Phayom preach have made comments like, "He's hard to follow." The reason for this is found in Neeley's quote, above: misinterpretation of major and minor points. In fact,

Since we do not perceive intuitively the principles of discourse organization in another language in which we are not bilingual, explicit analysis of these discourses is necessary (Neeley 1987:2).

The key to comprehending the organization of a Phra Phayom sermon lies in understanding the nature of his macrostructures.

3.3.2 Megasections and Mainlines

Chapter two pointed out that the body of a Phra Phayom sermon is composed of megasections marked by the particle Aw!. In such situations, Aw! serves as the indication of a new "point of departure," the next step in
the oration's progress. This is illustrated in figure 7 which summarizes the information preceding and following all Aw! sentences.

In looking at figure 7 and the general flow of Phra Phayom's sermons it becomes obvious that it is the particle Aw! that truly moves the discourse along. For this reason, I have elected to designate such Aw! sentences the backbone, the mainline of typical Phra Phayom sermons.

This decision is not totally without precedent in the literature. It has been shown that other languages also use particles to indicate prominence. Brichoux (1984:99) found the particle ki to be a marker "whose occurrence highlights the theme of the discourse" in Subanun hortatory discourse. Similarly, Neeley (1987:26) claims that the Koine Greek used in the Biblical book of Hebrews (an essentially hortatory discourse) indicates backbone by one of the following particles: oun, diatuto, hothen, ara, and dio.

The argument for Aw! marking backbone is strengthened by native speaker intuition as related to the functions of summary and paraphrase. A group of college students agreed to listen to "Wealth" and "Solve Greed." They did not know at the time that they would be asked to summarize either of those sermons, nor had they been told to be "on the lookout" for Aw! or any other discourse structures. Nevertheless, their responses closely follow those of the macrostructure outline:

(14) Student summary of "Solve Greed"

We, when we have life, must throw away our greed and greediness in order to have lively life--meaning that we have happiness in living in society. Having only greed and greediness will trouble society. There will only be killing all the time. When we throw away greed we will have hearts that are holy and know how to help others. The
givers will have happiness, and will get good things in return--more than they give.

(15) Student summary of "Solve Greed"

Humans are greedy, but it is up to individuals how they deal with it. We should not be selfish and we should give and receive so that our lives will be happy. Because if you know how to give something to others you will not be greedy.

(16) Student summary of "Wealth"³

We people should have both material wealth and wealth of personhood. Wealth of personhood involves belief in dealing with unwholesome thoughts and the religious commandments, various truths being the source. These will lead to good actions. And material wealth comprises rings, money, gems, gold, and what not. We people desire to have a lot of wealth and it causes us to have unwholesome thoughts and to lose our wealth of personhood. Thus, we should get rid of unwholesome thoughts and try to increase our wealth of personhood more and more. If we have wealth of personhood we will not have to seek a lot of material wealth. It will cause us to have many possessions. For example, Phra Phayom has thrown away his unwholesome thoughts and possessions in his search for wealth of personhood. But now people have given him much in the way of material wealth. He will help many people in the future and be happy himself.

In making this assessment, I am not wholly rejecting the idea that mainline in hortatory discourse is marked by commands. Indeed, were one to look at the megasection outline from the standpoint of mitigation, one could find some sort of implicit command at virtually every megasection break. This is demonstrated in figure 10: ⁴

³Although an Aw! chart for “Wealth” is not included in this thesis, the student’s efforts closely parallel the sermon’s Aw! - designated mainline.
⁴For further discussion of mitigation, see chapter four.
| MEGASEC. #1 | "For that reason, what could be done to make people live in the world in a manner that reduces their greed?" | Do something to reduce the greed in your life! | Generic "people" represents mitigation from "you." Rhetorical question=declaration. |
| MEGASEC. #2 | "Now we can see that many people in Supanburi Province do not have lively life. Why is this?" | Do not be like the people of Supanburi! | Negative evaluation of Supanburi people makes emulation undesirable. |
| MEGASEC. #3 | "Thus, at this time, what are we in the process of needing to cut out [of our lives]? Greed." | Cut greed out of your life! | "We" represents mitigation from "you." Rhetorical question=declaration. |
| MEGASEC. #4 | "At this time Thai society and we ourselves need to watch carefully lest we become victims of--Ay--being controlled by greed." (Explicit Command) | Agree with me! | "We" represents mitigation from "you." Rhetorical Question=declaration |
| MEGASEC. #5 | "Are we agreed that we are beginning to see?" | Give more! | Positive evaluation of Phra Phayom's actions makes emulation desirable. |
| MEGASEC. #6 | "It's strange when I think about it, but the more I give, the more I get." | | |
| MEGASEC. #7 | "How does this all fit together? The next time you make merit, don't pray for a long time. Pray a little--to overcome greed." (Explicit Command) | Clean yourself up every day! "We" represents mitigation from "you." | |
| MEGASEC. #8 | "We must clean up things every day." | Do not release the three root sins! "We people" represents mitigation from "you." | Conditional clause. |
| MEGASEC. #9 | "Whatever the case, if we people release these three root sins and allow them to grow and flourish in our country...[we will have problems]" | | |

Figure 10. Mitigated Commands at Megasection Boundaries in "Solve Greed."
The problem, however, in saying that every explicit or implicit command is mainline arises from the sheer length of Phra Phayom's sermons. After all, "Solve Greed" contains 242 distinct paragraphs, while the hortatory texts studied for the aforementioned articles in *Studies in Philippine Linguistics* range in length from 18 to 70 sentences! Too, some of Phra Phayom's harshest command forms (see chapter 4) are found in areas of the sermons which seem dramatically non-related to the main theme(s). A carefully edited, macropropositioned version of his sermons would probably conform to the exhortation=mainline rule, but it would naturally prove difficult to reconstruct from such an arrangement the substance of the sermon itself—all the "accidental information" (van Dijk 1977:144). After all, these sermons are intended to communicate with and change the behavior of ordinary Thai people, and the support information utilized within each macrostructure seems to be arranged more by associational than propositional logic (see chapter 6).

Secondary information in Phra Phayom's sermons serves to illustrate or otherwise support the mainline. Secondary information encompasses stories, personal anecdotes, declarations, rhetorical questions, explanations, and even commands that have a direct relationship to the major theme(s) of the discourse.

Tertiary information is here defined as information which does not have any clear relationship to the major theme(s) of the discourse. For example, in talking about "lostness"—one of the three root sins (a major theme) mentioned in the sermon "Solve Greed," Phra Phayom digresses from talking about transvestites to criticizing a female gun-for-hire to giving a
lengthy diatribe against cigarettes. The cigarette sermonette contains virtually zero information that is relevant to the main themes of the larger discourse. When Phra Phayom finishes saying everything he wants to say about cigarettes, he gives a hearty *Aw!* and begins talking about the root sins again.

Such tertiary wanderings are frequent, and often precede a megasection boundary—a fact which lends more support to the claim that *Aw!* keeps the discourse moving in the way it is intended to go.

Nevertheless, there remains the question of how secondary and tertiary information could be distinguished quantitatively. How could a determination between secondary and tertiary material be made in a non-subjective manner?

The answer lies with the concept of theme. As mentioned above, theme acts as a cohesive force throughout a discourse, holding the whole together. Theme is contained in but by no means confined by a text's mainline. In fact, in the context of Phra Phayom's sermons, theme extends considerably beyond the mainline to that vast expanse of secondary information which supports the mainline.

Still, any given text can contain more than one theme. Indeed, a monothematic text would be the exception rather than the rule. Incidental themes are woven in and around a handful of main themes—themes which occur throughout the discourse and thus serve to both advance the mainline and give cohesion to the discourse as a whole.

How, then, can one theme be deemed important, another less so? In the context of Phra Phayom's sermons, two criteria are applicable: distance
between the first and last occurrences of the theme, and the number of times that theme occurs in the interim.

3.3.3 Theme as a Function of Frequency and Distribution

A fundamental assumption made in this section is that the frequency with which a theme is mentioned in a text will serve as a guide to the importance of that theme relative to other themes and the discourse as a whole. It follows, then, that a formula could be devised to determine this relative strength.

In approaching this question we will once again take a detailed look at the sermon "Solve Greed."

As mentioned in the introduction (see 1.4), the fundamental unit analyzed in this study is the paragraph. As mentioned in chapter two (see 2.2), this study has involved dividing entire Phra Phayom sermons into their respective discourse units—megassections, sections, paragraphs, etc.—in an endeavor to better comprehend the overall nature of the texts.

In seeking the themes of "Solve Greed," I went through each paragraph of the sermon listing the words which appeared explicitly or through ellipsis in the subject and object slots of each sentence. In some cases, other parts of speech (adjectives, adverbs, verbs) that had a particular prominence were also included. This yielded some 238 paragraph-level themes. This listing was then graphed out on the span chart shown in appendix E.⁵

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⁵This chart shows when each theme was initially introduced ('new information'), all occurrences of that theme throughout the remainder of the discourse, and the total number of times that a theme is mentioned. Certain rhetorical devices such as the particle naːjang, rhetorical questions, etc. were also listed (see chapter 5).
While such a chart gives a visual idea of how relevant a certain theme would appear to be to "Solve Greed," it does not sufficiently disclose any quantitative material on how a theme like Buddhism, mentioned six times over the course of 223 paragraphs, might be of greater relevance than one like cigarettes, mentioned twenty-two times but over the course of only forty-six paragraphs.

In an effort to statistically ascertain a more precise measure of thematic relevance, the following formula was devised and applied to the sixty-seven themes which occur more than four times in "Solve Greed":

\[ f = \frac{n}{N}r \]

Where
- \( f \) = frequency
- \( n \) = number of actual occurrences
- \( N \) = number of possible occurrences (total number of paragraphs in the discourse)
- \( r \) = range of occurrences (number of paragraphs between first, last occurrence)

Application of this formula provided theme rankings as shown in table 1 for "Solve Greed."

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6 As mentioned above, there are a total of 238 paragraph level themes in "Solve Greed." The majority of these occur one to three times, and are thus of questionable significance--van Dijk's "accidental information." Their exclusion from these calculations helps to offset the possibility that a very minor theme occurring only in, say, the first and last paragraphs of the sermon be perceived as a high-ranking theme. The content of the themes mentioned more than four times seemed to be of greater relevance to the discourse as a whole.
<table>
<thead>
<tr>
<th>THEME</th>
<th>n</th>
<th>r</th>
<th>f</th>
<th>THEME</th>
<th>n</th>
<th>r</th>
<th>f</th>
</tr>
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<td>...</td>
<td>78</td>
<td>233</td>
<td>75</td>
<td>cigarettes</td>
<td>22</td>
<td>46</td>
<td>4.2</td>
</tr>
<tr>
<td>greed/greediness/selfish</td>
<td>48</td>
<td>232</td>
<td>46</td>
<td>give out</td>
<td>18</td>
<td>56</td>
<td>4.2</td>
</tr>
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<td>42</td>
<td>219</td>
<td>38</td>
<td>other’s possessions</td>
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<td>203</td>
<td>4.2</td>
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<td>27</td>
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<td>4</td>
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<td>26</td>
<td>work</td>
<td>7</td>
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<td>216</td>
<td>25</td>
<td>airplane crash</td>
<td>6</td>
<td>128</td>
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<td>22</td>
<td>220</td>
<td>20</td>
<td>accident</td>
<td>4</td>
<td>182</td>
<td>3</td>
</tr>
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<td>now</td>
<td>22</td>
<td>198</td>
<td>18</td>
<td>rotten</td>
<td>6</td>
<td>117</td>
<td>2.9</td>
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<td>kill/death</td>
<td>19</td>
<td>217</td>
<td>17</td>
<td>collect</td>
<td>4</td>
<td>155</td>
<td>2.6</td>
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<td>24</td>
<td>171</td>
<td>17</td>
<td>grandmother/old woman</td>
<td>4</td>
<td>133</td>
<td>2.2</td>
</tr>
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<td>generous/helpful/merciful</td>
<td>17</td>
<td>214</td>
<td>15</td>
<td>suffering</td>
<td>11</td>
<td>44</td>
<td>2</td>
</tr>
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<td>child/siblings</td>
<td>21</td>
<td>161</td>
<td>14</td>
<td>lossness</td>
<td>7</td>
<td>66</td>
<td>1.9</td>
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<tr>
<td>monks</td>
<td>17</td>
<td>199</td>
<td>14</td>
<td>sometimes</td>
<td>5</td>
<td>82</td>
<td>1.7</td>
</tr>
<tr>
<td>make merit</td>
<td>14</td>
<td>190</td>
<td>11</td>
<td>preaching</td>
<td>5</td>
<td>77</td>
<td>1.6</td>
</tr>
<tr>
<td>life</td>
<td>11</td>
<td>242</td>
<td>11</td>
<td>corpse</td>
<td>7</td>
<td>55</td>
<td>1.6</td>
</tr>
<tr>
<td>root sin(s)</td>
<td>11</td>
<td>242</td>
<td>11</td>
<td>heart</td>
<td>4</td>
<td>79</td>
<td>1.3</td>
</tr>
<tr>
<td>wife/woman/mother</td>
<td>14</td>
<td>190</td>
<td>11</td>
<td>teach</td>
<td>4</td>
<td>79</td>
<td>1.3</td>
</tr>
<tr>
<td>anger/hate/cruel</td>
<td>10</td>
<td>232</td>
<td>9.6</td>
<td>strength</td>
<td>4</td>
<td>81</td>
<td>1.3</td>
</tr>
<tr>
<td>father/husband/man</td>
<td>12</td>
<td>188</td>
<td>9.3</td>
<td>Supan people</td>
<td>7</td>
<td>37</td>
<td>1.1</td>
</tr>
<tr>
<td>good</td>
<td>10</td>
<td>223</td>
<td>9.2</td>
<td>freshness</td>
<td>6</td>
<td>41</td>
<td>1</td>
</tr>
<tr>
<td>(make) offerings</td>
<td>17</td>
<td>120</td>
<td>8.4</td>
<td>pray</td>
<td>4</td>
<td>57</td>
<td>0.9</td>
</tr>
<tr>
<td>cut&amp;clear</td>
<td>10</td>
<td>201</td>
<td>8.3</td>
<td>addicted</td>
<td>5</td>
<td>39</td>
<td>0.8</td>
</tr>
<tr>
<td>dhamma</td>
<td>8</td>
<td>239</td>
<td>7.9</td>
<td>think about</td>
<td>8</td>
<td>21</td>
<td>0.7</td>
</tr>
<tr>
<td>news/newspapers</td>
<td>9</td>
<td>161</td>
<td>6</td>
<td>control</td>
<td>4</td>
<td>42</td>
<td>0.7</td>
</tr>
<tr>
<td>Thai people/society/Thailand</td>
<td>7</td>
<td>194</td>
<td>5.6</td>
<td>oppress</td>
<td>4</td>
<td>42</td>
<td>0.7</td>
</tr>
<tr>
<td>fighting</td>
<td>8</td>
<td>166</td>
<td>5.5</td>
<td>disorder</td>
<td>5</td>
<td>24</td>
<td>0.5</td>
</tr>
<tr>
<td>Buddhism/Buddhists/Buddha</td>
<td>6</td>
<td>223</td>
<td>5.5</td>
<td>bad/evil</td>
<td>4</td>
<td>31</td>
<td>0.5</td>
</tr>
<tr>
<td>progress</td>
<td>5</td>
<td>241</td>
<td>5</td>
<td>spot</td>
<td>4</td>
<td>12</td>
<td>0.2</td>
</tr>
<tr>
<td>today</td>
<td>5</td>
<td>236</td>
<td>4.9</td>
<td>every day</td>
<td>4</td>
<td>12</td>
<td>0.2</td>
</tr>
<tr>
<td>believe</td>
<td>8</td>
<td>145</td>
<td>4.8</td>
<td>sadness</td>
<td>5</td>
<td>7</td>
<td>0.1</td>
</tr>
<tr>
<td>some people</td>
<td>8</td>
<td>145</td>
<td>4.8</td>
<td>accept</td>
<td>6</td>
<td>4</td>
<td>0.1</td>
</tr>
<tr>
<td>taxi</td>
<td>6</td>
<td>191</td>
<td>4.7</td>
<td>transvestites</td>
<td>6</td>
<td>4</td>
<td>0.1</td>
</tr>
<tr>
<td>unwholesome thought</td>
<td>5</td>
<td>221</td>
<td>4.6</td>
<td>tapes</td>
<td>4</td>
<td>6</td>
<td>0.1</td>
</tr>
<tr>
<td>strange/unbelievable/mystery</td>
<td>10</td>
<td>104</td>
<td>4.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1. Theme Rankings for “Solve Greed”
The thematic information shown here can be further divided in terms of band. It is numerically obvious that "greed" and the closely related "wealth" are the main themes of this sermon (Phra Phayom's self-references being used more in autobiographical illustrations). It is nevertheless interesting to note the nature of the themes which are found in what might be termed mid-range frequency. Themes like root sins, offerings, dhamma, Buddhism, belief, unwholesome thoughts, and merit making all are related to that pool of assumed common knowledge or collective consciousness of Thai Buddhism. There is no need to tell people that they should make merit, or that they should do this or that if they make merit, but rather that they should do such and such when they make merit. Similarly, the prominence of "monks" in the illustrative material; there is no need to explain what a monk is or how he should behave--it is assumed common knowledge. The numerous examples involving family members in various problematic situations build on traditional Thai social values and recent news reports familiar to the audience.

This assumed common knowledge forms the canvas which Phra Phayom paints on. It gives authority to his declarations, linking them with the higher power of Buddhism. It makes the sermon relevant to those beliefs and practices which have been instilled in the listeners since birth, linking Buddhist doctrine to everyday situations.

Other mid-range themes include terms like death, anger/hate/cruelty, cut and clean, etc. These are related to the mainline in that they reflect various consequences or required responses to greed.
As shown in table 1, some low-range themes are mentioned more often than some mid-range themes. Nevertheless, the fact that their range is limited makes them fall short in the calculations performed above. They are often unrelated to the mainline, having been entered through the digressions which lead Phra Phayom into tertiary material.

3.4 Conclusion

This chapter has asserted that mainline (being defined as that set of elements that move a discourse forward) in Phra Phayom’s sermons is composed of a series of mitigated commands marked by Aw! or Aw la! Each occurrence of Aw! also provides a distinct "point of departure" dividing previous material and the next major point of the oration. Additional information in the discourse can be classified as secondary or tertiary material.

Attention has also been given to the relationship between theme and mainline. It has been stated that thematic relevance can be understood in terms of frequency as related to density. In the immediate context, high, middle, and low range thèmes for "Solve Greed" were demonstrated.
CHAPTER FOUR
MITIGATION

4.0 Introduction

The point of a hortatory discourse is to somehow affect a change in the behavior of the listeners. To that end, certain commands are made, or certain modes of conduct praised or condemned.

All languages have various levels of command forms. Blunt, direct forms include phrases like "I forbid you to..." "You absolutely must..." and "Go do it right now...." In English, lighter, more polite forms include phrases like, "I really wish that you wouldn't do that," which really means, "Stop that," or the more vague "I'm really hungry," which could mean, "Get me something to eat." The pragmatic intent is the same; the relative force is different.

Mitigation refers to this process of making a seemingly harsh or otherwise overt command softer. Factors affecting mitigation include sociolinguistic concerns (age, sex, experience, education of all involved in the discourse) and the degree of seriousness of the matter at hand (as perceived by the speaker). The speaker applies mitigation as he/she believes will best achieve the command's fulfillment. There is a certain sort of efficiency to this; most speakers will generally choose that form which has a strength approximately equal to that required to elicit the desired response from the hearers. To use too much force would be undesirable, inefficient.1

1Indeed, Brichoux found that, among leaders of the Subanun people of the Philippines, "the more effective leader uses the more mitigated style" (1984:93).
This chapter, then, will discuss several ways in which a command can be mitigated. We will then examine a select number of mitigated and unmitigated Thai command forms in an effort to determine the relative strength of each form. Finally, Phra Phayom's use of mitigation will be discussed, giving special attention to the role of indirect commands.

4.1 Levels of Mitigation

Hope M. Hurlbut's study of hortatory discourse in Eastern Kadazan (Malaysia) divides commands into three basic categories: explicit, implicit, and hidden (Hurlbut 1984:123). Explicit commands directly order the listener to do something, utilizing words like "must," "have to," etc. Implicit commands are often realized through conditional sentences and evaluations, while hidden commands contain unstated propositions which the listener is expected to "fill in."

These three command categories can be further divided according to person orientation—who the speaker or author is directing his command towards. According to Hurlbut, a command directed toward an inclusive "we" is weaker than a command directed toward an exclusive "you."

The interaction of command category and person orientation can be represented as shown in figure 11.
<table>
<thead>
<tr>
<th></th>
<th>EXPLICIT</th>
<th>IMPLICIT</th>
<th>HIDDEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>SECOND PERSON</td>
<td>1 (You must get ready)</td>
<td>4 (If you look for friends, you will not be lonely.)</td>
<td>7 (Presumed realization—e.g., I sure hope you didn't get me anything expensive for my birthday.)</td>
</tr>
<tr>
<td>FIRST PERSON</td>
<td>2 (Let's really avoid that)</td>
<td>5 (If we mix with people like that who are drunkards, then of course we will follow them.)</td>
<td>8 (I'm hungry.)</td>
</tr>
<tr>
<td>THIRD PERSON</td>
<td>3 (This is all because each person who follows the Lord Jesus avoids drinking beer.)</td>
<td>6 (Even though they have trouble like that, they do not repent.)</td>
<td>9 (And as for eating, those white people follow certain times to eat, sometimes 12 o'clock noon.)</td>
</tr>
</tbody>
</table>

Figure 11. Command Types for Eastern Kadazan (Reproduced from Hurlbut (1984:123))

Each of these levels could be further divided. Consider the differing strengths of the following second person, explicit commands in idiomatic American English:

(17) You must go now.  
(18) You have to go now.  
(19) Get going!  
(20) You have got to go now.  
(21) You need to go now.  
(22) You had better go now.  
(23) You should go now.

Examples 17–20 would be unconditionally classified as commands while 21–23 represent more mitigated forms—suggestions. All try to
influence behavior in some way, and are therefore hortatory in nature; they
differ only in strength.

4.2 Mitigation in Thai

As mentioned earlier, mitigation is affected by numerous factors. It is
also often very situation-specific; that is, the same words that are seen as a
strong command in one situation might be seen as mere suggestions in
another situation. Vocal inflection and non-verbal communication also will
inevitably effect the pragmatic impact of a command.

It is nevertheless reasonable to suppose that an examination of a
number of different command forms used in the same situation would
provide a ranking of command strength. This ranking would reflect native-
speaker intuition—that is, the way in which a native speaker reacts to each
form would indicate certain things about the strength of that form in a given
situation.

In an effort to determine the relative strengths of Thai command forms,
students at Yonok College, Lampang, Thailand, were surveyed. The survey
was designed to test explicit command forms, including suggestions.  

4.2.1 Survey Tool

The survey tool for this experiment consisted of a list of various Thai
command forms (including suggestions) assembled as a classroom exercise
by advanced English students in my ENGL 308 Translation I class at Yonok
College. The test group of twenty-one ENGL 102 English II freshmen

2 Suppharatyothon (1989:36,42) contains several mitigation ranking charts dealing with those
explicit command forms herein referred to as strong commands.
students were asked to rank each word or phrase on the list on a scale of 1 (weak) to 10 (strong) relative to the other words on the list. The sociological setting was stated as being that of a $pu^2$ $ja^4$ 'social superior' speaking to a $pu^2$ $nax^3$ 'social inferior.' The root verb for all of the phrases was $ham$ 'make, do.'

The list itself, while not exhaustive, encompasses words ranging from very strong, explicit commands to polite suggestions. In some cases, the command element is conveyed by a positive or negative evaluation of some course of action, rather than a straight-forward order.

### 4.2.2 Survey Results

Evaluation of student response yielded rankings of the various positive and negative command forms, as shown in figures 12 and 13.

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3 The actual wording of the survey asked the students to give high points to command forms which they felt could not be disobeyed, and lower points to the forms which seemed somewhat more flexible. The data was analyzed both in raw and adjusted forms, the latter consisting of a linearly ordered sequence (for example, if a student had rankings of 10, 7, and 6, the adjusted form would be 10, 9, and 8). No statistical significant differences were found between raw and adjusted forms.
<table>
<thead>
<tr>
<th>Score</th>
<th>Word/Phrase</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>190</td>
<td>təg²</td>
<td>tʰam  'must do'</td>
</tr>
<tr>
<td>180</td>
<td>cog</td>
<td>tʰam (+imperative particle) 'do'</td>
</tr>
<tr>
<td>157</td>
<td>tʰa²</td>
<td>tʰam ləːw³ miː praːl joːt⁴ 'if [you] do it, there will be benefit'</td>
</tr>
<tr>
<td>148</td>
<td></td>
<td>tʰam siŋ¹ niː³ diː: 'it would be good to do this'</td>
</tr>
<tr>
<td>148</td>
<td>ka³ru³naː</td>
<td>tʰam 'kindly do'</td>
</tr>
<tr>
<td>141</td>
<td>kʰuan</td>
<td>tʰam 'should do'</td>
</tr>
<tr>
<td>137</td>
<td>proːt¹</td>
<td>tʰam 'please do'</td>
</tr>
<tr>
<td>136</td>
<td>cog</td>
<td>tʰam tʰə¹ 'must do' (+polite particle)</td>
</tr>
<tr>
<td>136</td>
<td></td>
<td>tʰam 'do it'</td>
</tr>
<tr>
<td>130</td>
<td></td>
<td>tʰam diː kwaː¹ 'it would be better to do it'</td>
</tr>
<tr>
<td>123</td>
<td>som⁴kʰuan</td>
<td>tʰam 'should do'</td>
</tr>
<tr>
<td>119</td>
<td>chuaj²</td>
<td>tʰam noːj¹ tʰə² 'help do' (+polite particle)</td>
</tr>
<tr>
<td>117</td>
<td>tʰammaj⁵ tʰug⁴ maj²</td>
<td>tʰam 'why not do?'</td>
</tr>
<tr>
<td>111</td>
<td></td>
<td>tʰam siː³ 'do it' (+polite particle)</td>
</tr>
<tr>
<td>107</td>
<td>naː² ca³l</td>
<td>tʰam 'certainly should do'</td>
</tr>
<tr>
<td>98</td>
<td></td>
<td>tʰam 'do it' (+polite particle)</td>
</tr>
<tr>
<td>96</td>
<td>chaːn</td>
<td>tʰam '[you] are invited to do'</td>
</tr>
<tr>
<td>95</td>
<td>log</td>
<td>tʰam 'try doing it'</td>
</tr>
</tbody>
</table>

Figure 12. Mitigation of Thai Positive Commands (Descending Order)
Score=points received out of a possible 190 total
<table>
<thead>
<tr>
<th>Score</th>
<th>Word/phrase</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>190</td>
<td>ha:m²</td>
<td>th'am</td>
</tr>
<tr>
<td>177</td>
<td>ja:¹</td>
<td>th'am</td>
</tr>
<tr>
<td>175</td>
<td>jut¹</td>
<td>th'am</td>
</tr>
<tr>
<td>173</td>
<td>maj²</td>
<td>th'am</td>
</tr>
<tr>
<td>165</td>
<td>maj²</td>
<td>th'am</td>
</tr>
<tr>
<td>161</td>
<td>maj²</td>
<td>th'am</td>
</tr>
<tr>
<td>150</td>
<td>maj²</td>
<td>th'am</td>
</tr>
<tr>
<td>149</td>
<td>maj²</td>
<td>th'am maj² daj²</td>
</tr>
<tr>
<td>139</td>
<td>jut¹</td>
<td>th'am si¹¹</td>
</tr>
<tr>
<td>132</td>
<td>ja:¹</td>
<td>th'am si¹¹</td>
</tr>
<tr>
<td>119</td>
<td>maj²</td>
<td>th'am sig¹ ni:³ maj² di:</td>
</tr>
<tr>
<td>117</td>
<td>maj² cam pen th:i:² ca:¹ tøg²</td>
<td>th'am</td>
</tr>
<tr>
<td>107</td>
<td>ja:¹</td>
<td>th'am di: kwa:¹</td>
</tr>
<tr>
<td>101</td>
<td>maj²</td>
<td>th'am maj³ th'am</td>
</tr>
<tr>
<td>99</td>
<td>maj²</td>
<td>th'am di: kwa:¹</td>
</tr>
<tr>
<td>99</td>
<td>th:a:²</td>
<td>th'am ke:w³ maj² mi: pra³jo:¹</td>
</tr>
</tbody>
</table>

Figure 13. Mitigation of Thai Negative Commands (Descending Order)
Score=points received out of a possible 190 total
The scores listed for each form on figures 12 and 13 indicate a sort of banding. Where positive forms are concerned, \textit{t:ny}^2 \textit{tham} and \textit{coy} \textit{tham} rank far above other commands, while \textit{pro:t}^1 \textit{tham}, \textit{coy} \textit{tham} \textit{th:ço}, and \textit{tham} show no statistically significant differences in strength. Similarly, \textit{ha:m}^2 \textit{tham} ranks above any other negative command form, while \textit{ja:}^1 \textit{tham} and \textit{jut}^1 \textit{tham} are near equals.

As shown in figure 12, the particles \textit{th:ço} and \textit{si:}^3 serve to mitigate several high-ranked positive forms (\textit{coy tham th:ço}, \textit{tham si:}^3, \textit{tham th:ço}). Similarly, in figure 13, \textit{si:}^1 mitigates some high-ranked negative forms (\textit{jut}^1 \textit{tham si:}^1, \textit{ja:}^1 \textit{tham si:}^1). The distribution of \textit{th:ço}, \textit{si:}^3, and \textit{si:}^1 in normal usage, however, is limited to the commands with which they are identified above.

It is especially interesting to note the relative power of positive and negative evaluatory statements. Among the positive commands, the conditional \textit{tha:}^2 \textit{tham læ:w}^3 \textit{mi: pra'jo:t}^1 'If [you] do it, there will be benefit [for you]' ranks very high, while \textit{tha:}^2 \textit{tham læ:w}^3 \textit{maj}^2 \textit{mi: pra'jo:t}^1 'If [you] do it, there will be no benefit [for you]' ranks at the bottom of the negative list. Similarly, \textit{tham siy}^1 \textit{ni:}^3 \textit{di:} 'It would be good to do this' is quite powerful relative to other positive forms, while \textit{maj}^2 \textit{tham di:} \textit{kwa:}^1 'It would not be good to do this' ranks quite low among other negative forms.

4.2.3 Mitigation by Shift of Person Orientation

The survey also contained a section testing mitigation by shift of person orientation. Students were given sentences containing first person
(1p.), second person (2p.), and third person (3p.) pronominal subjects in the frame *tcp*2 *tham* and asked to rank on a scale of one to three the relative "effectiveness" of each sentence. The results are interesting, with no conclusive statistical differentiation between the first and second person forms:

<table>
<thead>
<tr>
<th></th>
<th>1p.</th>
<th>2p.</th>
<th>3p.</th>
</tr>
</thead>
<tbody>
<tr>
<td>most effective</td>
<td>11</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>less effective</td>
<td>7</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>least effective</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Total Participants</td>
<td>21</td>
<td>21</td>
<td>21</td>
</tr>
</tbody>
</table>

Table 2. Subject Orientation and Command Strength

This lack of conclusive evidence one way or another led me to attempt a second survey. Students were asked to rank on scales of one to five both the strength and probable effectiveness of a group of hortatory sentences were they spoken by the college president during a student assembly. The results show that commands with second person pronouns are considered stronger than their first person counterparts, but that the overall effectiveness of each of those forms is roughly equal. Essentially, then, the weaker form has as much of an effect as the stronger, while people's sense of command strength make the weaker form more desirable in certain mitigational situations.

```
\begin{verbatim}
<table>
<thead>
<tr>
<th>Command</th>
<th>Strength</th>
<th>Effectiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>khun</em></td>
<td>'you'</td>
<td>77</td>
</tr>
<tr>
<td><em>nak</em>3 <em>sk</em>1 *sa:*4</td>
<td>'students'</td>
<td>68</td>
</tr>
<tr>
<td><em>raw</em></td>
<td>'we'</td>
<td>69</td>
</tr>
</tbody>
</table>
\end{verbatim}
```

Table 3. Strength and Effectiveness of Select Command Forms in the Frame *tcp*2 *chuaj*2 *jo:nok*3 "must help Yonok."
4.3 Command Forms and Mitigation in Phra Phayom's Sermons

The purpose of this section is to briefly discuss the type of command forms utilized in Phra Phayom's sermons. In doing so, it should first be pointed out that the array of external factors which could cause an otherwise ordinary sentence to be interpreted as a command are many. Thus, I will limit myself to discussion of those forms which appear explicitly in the transcripts—the sort of general commands made during the course of a normal Phra Phayom sermon.

Of all the command forms shown in figures 12 and 13, only those shown on table 4 are found in "Solve Greed." These, in turn, are divided into direct commands (commands directed at the audience), indirect commands (commands that are not directed at the audience—quotations, for example), and non-commands (occasions when a command form is not used as a command). It is interesting to note that positive commands far outnumber negative commands, some of the most harsh of the latter never even being used in the course of the sermon. Similarly, \textit{chuaj}², \textit{thā}, and \textit{laŋ} forms which rank relatively low among positive command forms—are among the handful of explicit commands used in "Solve Greed."
<table>
<thead>
<tr>
<th>Word/phrase</th>
<th>Direct</th>
<th>Indirect</th>
<th>Non-command</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>toŋ₂</td>
<td>10</td>
<td>5</td>
<td>18</td>
<td>33</td>
</tr>
<tr>
<td>ja₁</td>
<td>7</td>
<td>5</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>chuaj₂</td>
<td>7</td>
<td>0</td>
<td>24</td>
<td>31</td>
</tr>
<tr>
<td>— thə̀</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>loŋ</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>coŋ</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>maj₂ kʰuən</td>
<td>0</td>
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<tr>
<td>kʰuən</td>
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<tr>
<td>maj₂ thəŋ</td>
<td>0</td>
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<td>1</td>
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</tr>
</tbody>
</table>

Table 4. Direct, indirect, and non-command usages of surveyed command forms in 'Solve Greed.'

It is also interesting to note the places in which these commands occur. All of the instances of toŋ₂ and ja₁ "Solve Greed" are recorded in figure 14. More than half of the direct occurrences of both words are found in connection with material unrelated to any main themes of the sermon as a whole. The use of "we" as the preferred object of direct commands indicates mitigation by shift of person orientation from 'you' (see 4.2.3).
$tag^2$

**Direct**

"Aw la! At this time Thai society and we ourselves need to watch carefully so that we do not allow ourselves to become victims of --Ayy--being controlled by greed. . . . (77). $tag^2$ and ja:$^1$

Thus you have to decide to do good, you know (91).

"We have to both give and receive, you know. We have to have both giving and receiving (126). $tag^2$ (two occurrences)

It is not enough to spread just a little mercy around; you must do it as I've just said (224). $tag^2$

"Nowadays we must help many people like this (239). $tag^2$

"Aw la! Our group must clean things out every day (254). $tag^2$

We have to believe that every kind of oppression breaks dhamma commandments (280). [Therefore smoking is bad.] $tag^2$

Now then, whatever the case, we, well, must help together. Do not let them smoke, become addicted, and become all terribly decrepit (283). $tag^2$, ja:$^1$ and chua$^2$

Thus, what can be done to help cure the habits of -. -Ayy-- the 'Foolish is Cool' [smokers] group? We have to join together to help and fight on and on (307-308). $tag^2$ and chua$^2$

**Indirect**

"Aw! Thus at this time, what are Thai people in the process of having to cut out (42)? $tag^2$ (two occurrences)

Nowadays I have to be willing to pay--pay and even waste money (225). [for people coming to his temple without money] $tag^2$

*She did not know that we need to help the poor (199). $tag^2$ and chua$^2$

*So is this the root of sadness? Do we have to cut it out (247)? $tag^2$

ja:$^1$

**Direct**

Really, as I said before, don't go punish the people of Supanburi alone (57). ja:$^1$

Laymen, if you don't have a naughty, drooling child don't be proud of your kid (136)! ja:$^1$

"Aw! - this here--how to sum it all up? --The next time you make merit don't pray for a long time, o.k. (158)? ja:$^1$

Don't make the monk stand and wait as his legs shiver and the mosquitoes bite -- since he can't slap them (160). ja:$^1$

Don't oppress and make life sad, lonely, a receptor of karma, a hardship of the type that we have already passed through (331). (In terminus) ja:$^1$

**Indirect**

*I ask that in the next life he not be a greedy person. Let him not be a greedy or selfish person in any way (95). (Prayer quoted) ja:$^1$ (two occurrences)

*[A child's mother and uncle] taught him one thing: 'Don't be greedy. Don't take other's things and make them yours. Don't be ignorant and greedy. Don't gaze after the things of others in the hope of getting them for yourself' (187-188). ja:$^1$ (three occurrences)

*denotes commands directly related to main themes of the discourse

---

Figure 14. Occurrences of Explicit Command Forms in "Solve Greed."
4.4 Hortatory Realization

How, then, is Phra Phayom's goal of positively affecting audience behavior realized? How can his sermons be labelled "hortatory speech" if, in the course of an hour-long oration, he uses only a handful of commands—many or most of which are not related to any of the sermon's main themes?

The answers to these questions can perhaps be found in the results of the survey cited above. The fact that positive conditional ("If you do it, you will benefit") and evaluatory ("It would be good to do this") statements seem to have a great deal of strength leads me to conclude that the hortatory realization of Phra Phayom's sermons is intimately linked to his use of documentary (embedded narrative) material—material which act as large scale, implicit conditional or evaluatory statements.

As discussed in chapter six of this thesis, nearly 50% of the paragraphs of a typical Phra Phayom sermon are dedicated to such storytelling. These stories, many of which are true, well-publicized news items, illustrate with great clarity the benefits of heeding Phra Phayom's points, as do the short, declaratory judgements/morals generally found preceding and following the stories. After all, who would want to be ridiculed in all the newspapers (as were the people of Supanburi mentioned in "Solve Greed"), mocked as being stupid (as are smokers in "Wealth"), or socially condemned as one committing the ultimate crime of killing one's own parents for insurance money (as are several individuals in "Solve Greed")? Why not be a good person like Phra Phayom, one who has sacrificed all personal possessions in order to help those in need and has, in the process, become a well-known, meritorious, much-admired public figure (this since
many of the positive stories in Phra Phayom's sermons are autobiographical?"

The power of these stories in getting Phra Phayom's hortatory point across is shown in the way many Thai people react to them. For example, one of my language assistants said that he felt extremely embarrassed when Phra Phayom talked about smoking in "Solve Greed" (indeed, Phra Phayom's jokes about the benefits of smoking—not needing to get hair cuts since nicotine slowly kills hair, not needing to have a guard dog to bark at robbers since smokers cough (bark) all night, etc.—seem to do more good for some people than abstract medical lectures about cancer, etc.). These feelings made the language assistant make (or at least state) a resolution to kick the habit.

In the real world, it is stories, events, occurrences that motivate response. A thirteen year old girl cannot find work and decides to commit suicide. The media picks up on the story and Phra Phayom hears of it. Thus, Phra Phayom decides to set up a job-training program for the down and out. An event, a story, results in action.

Storytelling allows people to vicariously live through an event. An excellent storyteller will be able to subtly, sometimes unconsciously, work on his or her audience's thoughts and emotions to the point that formal commands are unnecessary, clear-cut delineations of the pros and cons of a certain course of action redundant. So it is that Phra Phayom's stories both capture audience interest and serve his hortatory goals.
4.5 Conclusion

This chapter has examined the concept of mitigation and its various manifestations in Thai. In examining Phra Phayom's sermons, it becomes evident that explicit command forms are used sparingly, and that the most straight-forward commands are frequently found in tertiary (off the mainline) material. This lack of explicit commands, however, does not mean that Phra Phayom's sermons are not hortatory in nature, that they do not try to change the behavior of the listeners. In fact, the numerous stories told by Phra Phayom during the course of a given sermon function as mitigated commands. Certain types of behavior are endorsed while others are wholeheartedly condemned. Thus, Phra Phayom's hortatory goals are realized less by explicit commands than through the evaluatory nature of his illustrations.
CHAPTER FIVE
PHRA PHAYOM'S RHETORICAL DEVICES

5.0 Introduction

A great deal of Phra Phayom's fame rests on his speaking ability. He adeptly weaves together jokes, current events, and Buddhist doctrine in a way that both gets his points across and keeps his audience listening.

The purpose of this chapter, then, is to examine some of the rhetorical techniques used by Phra Phayom. Attention will be given to surface-level devices that might occur anywhere in the course of a sermon, and will include audience-involvement devices, jokes, and collocational lists. All of these relate to the way in which Phra Phayom packages his message.

5.1 Audience-Involvement Devices

From the outset of virtually any sermon Phra Phayom attempts to get his audience involved in the preaching process. Appeals for audience approval and mental participation are numerous and frequent. The two devices utilized in this are rhetorical questions and the particle na³.

5.1.1 Rhetorical Questions

As mentioned in chapter three, rhetorical questions begin to be used during the global conflict situation of a typical Phra Phayom discourse. This is true of all the sermons examined in this study. Again, these rhetorical questions may be addressed directly to the audience or be framed as
quotations that might be going through people’s heads. Typical global conflict situation rhetorical questions follow:

(24) “Solve Greed” (¶ 6)

\[\text{man kɔ:2 mi: wa:2 t:\text{ar}:raj ma: thamhaj2 kʰon nia:3} \]

they have say what come cause people this

\[\text{maj2 mi: chi:wit3 chi:wa: t:\text{ar}:raj pen m:\text{un}} \]

not have life lively what is primary factor

\[\text{ra:k2 ma: kat1 kin ra:k2 kʰo:y4 chi:wit3 chi:wa:} \]

root come bite eat root of life lively

Someone asks, “What comes and causes these people not to have lively life? What is the source, the root that comes and bites and eats the root of lively life?”

(25) “Wealth” (¶ 2)

\[\text{kɔ:2 pen kʰo:y4 thi:2 ciŋ lɑ:w3 kʰon chə:p2 t:\text{a}:y2 hua:4 kʰo:2} \]

part. is of that truly already people like make topic

\[\text{kan wa:2 “mi: sap3 kap1 mi: kʰunna:3 tham} \]

together say “Have possession with have merit

\[\text{t:\text{a}:n naj4 di: kwa:1 kan”} \]

unit which good than together"

It is true that people like to say, “There is wealth and then there is merit; which one is better?”

The pattern of rhetorical questions continues throughout the discourse. In the sermon “Solve Greed,” for example, rhetorical questions are found in 51 of 242 paragraphs. By way of comparison, the word “Solve Greed,” the unmistakable theme of the discourse (see chapter 3), is found in 48 paragraphs.

Rhetorical questions often contain high-ranked information. This is
due in part to the fact that rhetorical questions can be technically defined as declarations (Larson 1984:234). The question form demands an agreeable answer from the audience (in their minds, if not with their mouths). Being thus 'put on the spot' makes the listener more liable to agree with the speaker.

Phra Phayom uses rhetorical questions to both introduce new topics, advance the story line within already-introduced topics, and summarize completed topics. Out of the ten Awa!-based megasection divisions in "Greed," three contain rhetorical questions:

(26) "Greed" (¶ 21)

Aw! time this we see that person that
we:la: ni:3 raw hin4 wa:2 khon thi:2
Supanburi that district Danchang many person
panbu1ri: thi:2 amp:ho da:n1 cha:y3 la:j4 khon
not slowly have life lively this because what
maj2 kh6:j2 mi: chi:wi:3 chi:wa: ni:3 pr:ra3 a1raj

Aw! Nowadays we can see that many people in Supanburi do not have lively life. Why is this? [...because of the greed among them]

(27) "Solve Greed" (¶ 33)

Aw! thus time this what in the process of have to cut
we:la: ni:3 a1raj kamlay toy2 th2a:y4

Aw! Thus, at this time, what are we in the process of having to cut out? [...greed]

(28) "Solve Greed" (¶ 60)

Aw! agree that we this begin look
tok1jog wa:2 raw nia3 re:m2 many

Aw!
hen⁴  maj⁴  see  (question part.)

Aw! Are we agreed that we are beginning to see? [...in order to be successful we must cut out greed]

Rhetorical questions are also found before and after declarations and narratives (documentary material):

(29) "Solve Greed" (¶ 32)

tham⁴  phra³  yok³  la³  phra³  ko²  kep¹  rok³
if monk greedy part. monk part. keep disorder

wat³  maj⁴  temple ques. part.

(Declaration that monks, too, need to watch out for greed) If a monk was greedy, keeping things for himself, would it cause disorder in the temple?

(30) "Solve Greed" (¶ 49)

khon  nay²  pʰeːj⁴  jaːj¹  ni³  diː  maj³
person sit gaze manner this good question part.

nay²  pʰeːj⁴  mua²raj  maː²  ca¹  taːj  som⁴  bat¹
sit gaze when mother will die wealth

'an  ni³  ca¹  daj²  pen  khɔːj⁴  raw
part. this will able to become of we

Are people who sit and gaze like this good? They gaze and think, 'When will mother die? Then her wealth will be mine.' (Story about a son killing his father to get insurance money.)

Rhetorical questions are not found in the salutation, conclusion, or terminus of Phra Phayom's sermons.
5.1.2 The Particle *na*³

A second, even more frequently used audience-involvement device is Phra Phayom's use of the tag *na*³, the sociolinguistic equivalent of the idiomatic American English tag 'you know' or 'right?' This particle is found in 65 of the 242 paragraphs of the sermon 'Solve Greed'—only Phra Phayom self-references occur with greater frequency—and endeavors to garner some sort of audience response.

One of the most important responses sought by *na*³ is agreement. Using a rhetorical device familiar to Socrates and Dale Carnegie alike, Phra Phayom tries to get the audience to say "yes" over and over again—even to declarations which otherwise might be questionable or offensive.

(31) "Solve Greed" (¶ 63)

\[ khraj tji² ma: na²lthi³thi₄yok³ ma: na³ \]

Whoever comes to pray comes in greed, you know.

(32) "Wealth" (¶ 83)

\[ yan³ yaj yaj phra³ ni³ ko² di: kwa¹ jo: na³ \]

thus what what monk this part. good more many part.

(Section defending the monkhood as a whole against a handful of much-publicized scandals) Thus, in any event, monks are much better, you know. (2:43)

The second use of *na*³ involves what Joseph R. Cooke (1989:125) terms "Action-inducement utterances." These are "utterances of various kinds in which the speaker is prompting the addressee to perform, or not
perform some particular action. They include commands, instructions or warnings, requests, and invitations."

(33)  "Solve Greed" (¶ 63)

\[
\begin{align*}
\text{ni}^2 \quad \text{yok}^3 \quad \text{nak}^1 \quad \text{yi}^1 \quad \text{bo}^3 \text{ri}^3 \text{ca}^1 \text{kl}^1 \quad 300 \quad \text{ca}^1 \quad \text{raw} \quad \text{tay}^2 \\
\text{this} \quad \text{greed} \quad \text{heavy} \quad \text{again} \quad \text{donate} \quad 300 \quad \text{will want} \quad \text{raise} \\
10 \quad \text{la}^3 \text{m}^3 \quad \text{lay}^4 \quad \text{nu}^1 \quad \text{raw} \quad \text{wi}^3 \text{ma}^1 \text{n} \quad \text{kh}^1 \text{a}^3 \quad \text{kamraj} \\
10 \quad \text{million} \quad \text{million} \quad \text{one} \quad \text{want} \quad \text{paradise} \quad \text{price} \quad \text{profit} \\
\text{ko}^1 \text{n} \quad \text{khuan} \quad \text{nia}^3 \quad \text{pan}^3 \quad \text{tay}^2 \quad \text{tay}^2 \text{ca}^1 \text{j} \quad \text{haj}^2 \quad \text{di}: \\
\text{exceed} \quad \text{should} \quad \text{this} \quad \text{thus} \quad \text{have to} \quad \text{intend} \quad \text{give} \quad \text{good} \\
\text{na}^3 \\
\text{you know}
\end{align*}
\]

This is heavy greed again. Donate 300 baht and want 10 million baht and paradise in return. There is too much profit here! Thus you have to decide to do good, you know.

(34)  "Solve Greed" (¶ 141)

\[
\begin{align*}
to: n \quad \text{ni}^3 \quad \text{ja}^1 \quad \text{haj}^2 \quad \text{raw} \quad \text{nia}^3 \quad \text{sa}^1 \text{na}^1 \text{sa}^1 \text{nun}^4 \\
time \quad \text{this} \quad \text{want} \quad \text{give} \quad \text{l} \quad \text{this} \quad \text{support} \\
\mu: nla^3 \text{ni}^3 \text{thi}^3 \quad \text{ju}^1 \quad \mu: \text{nna}^3 \text{ni}^3 \text{thi}^3 \quad \text{nu}^1 \quad \text{na}^3 \\
\text{foundation} \quad \text{in} \quad \text{foundation} \quad \text{one} \quad \text{part.}
\end{align*}
\]

Now I want us to support a certain foundation, you know.

(35)  "Solve Greed" (¶ 86)

\[
\begin{align*}
\text{man} \quad \text{tay}^2 \quad \text{tha}^3 \quad \text{haj}^2 \quad \text{th}^3 \text{ay}^3 \quad \text{rap}^3 \quad \text{na}^3 \\
\text{it} \quad \text{must} \quad \text{both} \quad \text{give} \quad \text{both} \quad \text{receive} \quad \text{part.}
\end{align*}
\]

We have to both give and receive, you know.
Similarly, *na*[^3] can mark or bring into prominence the reason why a certain command should be obeyed.

(36) "Solve Greed" (¶ 65)

\[
\begin{align*}
\text{cha:} & \, \text{w} \quad \text{phut}[^3] & \quad \text{na}[^3] & \quad \text{thi}[^3] \, \text{thai}[^4] & \quad \text{khaw}[^3] & \quad \text{ni}[^3] & \quad \text{di}[^2] & \quad \text{thi}[^2] \, \text{sut}[^1] \\
\text{people} & \quad \text{Buddha} & \quad \text{part} & \quad \text{pray} & \quad \text{extent} & \quad \text{this} & \quad \text{good} & \quad \text{rank} & \quad \text{most} \\
\text{thi}[^3] \, \text{thai}[^4] & \quad \text{haj}[^2] & \quad \text{cha}[^3] \, \text{na}[^3] & \quad \text{khawam} & \quad \text{yok}[^3] \\
\text{pray} & \quad \text{give} & \quad \text{win} & \quad \text{Nom.} & \quad \text{greed}
\end{align*}
\]

Since we are Buddhists, you know—praying this much is the best. Pray to have victory over greed.

Since *na*[^3] is generally seeking some sort of confirmation or affirmation from the listeners, it is also used to give the audience the feeling that they are involved in the preaching process—that there is a high degree of interaction, however nonverbal, between Phra Phayom and his listeners. This particle will almost invariably be used when Phra Phayom refers to recent events, thereby appealing to another pool of common knowledge.

(37) "Solve Greed" (¶ 24)

\[
\begin{align*}
\text{thi}[^2] & \quad \text{khraw} & \quad \text{kawn}[^1] & \quad \text{ni}[^3] & \quad \text{khaw} \, \text{l} & \quad \text{wa}[^2] & \quad \text{rot}[^3] & \quad \text{kaes} \\
\text{Ay} & \quad \text{this} & \quad \text{before} & \quad \text{this} & \quad \text{news} & \quad \text{that} & \quad \text{vehicle} & \quad \text{gas} \\
\text{man} & \quad \text{kawm}[^2] & \quad \text{la}[^3] \, \text{w} & \quad \text{khon} & \quad \text{taj} & \quad \text{joo} & \quad \text{na}[^3] \\
\text{it} & \quad \text{turn} & \quad \text{over} & \quad \text{then} & \quad \text{person} & \quad \text{die} & \quad \text{many} & \quad \text{part.}
\end{align*}
\]

Ay—before this there was the news about the gas truck that exploded. Many people died, you know.
"Solve Greed" (¶ 143)

ni₃₃ thᵊː₂ ma₂₃ kʰaːw¹ rew rew ni₃ joːm duː
   this that when news fast fast this laypeople look

læːwⁿ naː² thᵊvᵊrɛːt² maŋ⁴ ni₃ taj laːwⁿ na⁎₃
then should pity ques. part. this die already part.

phɔːj⁶ taj ma₂₃ 2 wan ni₃
just die when 2 day these

And then there is this even more recent news, you laypeople. Isn't it pitiful? This [child] has already died, you know—died just two days ago.

Phra Phayom also uses na⁎₃ in his personal documentaries, giving the listener the same sort of "feel" that would be found in an ordinary conversation between two neighbors.

"Solve Greed" (¶ 76)

paj naŋ⁴ kʰɔːj na⁎₃ phr⁴ miː thᵊk³
go sit wait part. because nowadays have every

thᵊjaw² loːj
trip at all

(Story about airplane travel and people who make merit in airports)
[I] go and wait there [in the airport], you know. Because nowadays they are there every time. Every trip they come up to me and make offerings.

5.2 Jokes

The first words that seem to come into the minds of many if not most Thai people when they hear the name "Phra Phayom" are along the lines of "He's funny" or "He gives funny examples." A great deal of Phra Phayom's reputation seems to be based on his ability to make people laugh. This has earned him both praise and criticism; the venerable Phu Tha That, when asked his opinion of his former student, stated:
The good things about Phra Phayom definitely outweigh the bad, but I'd like to advise, remind him that he should be complete—not only making his sermons funny, but also remembering to teach the truth. Don't let the truth be outweighed by the funny stories (Umontian 1991: 232).

Nevertheless, Phra Phayom's jokes and humorous stories often are distinctly double-edged. Very rarely is a Phra Phayom joke made for laughter's sake alone; indeed, some his most severe criticisms of individuals within or Thai society as a whole are clothed in humor.

The purpose of this section, then, is to examine the use of jokes in the sermons "Wealth" and "Solve Greed" in an effort to comprehend their hortatory and rhetorical usage and value. ¹

5.2.1 Irony of Situation

One type of joke used frequently by Phra Phayom (as well as by a number of Thai comedians the author has heard) involves irony of situation. These jokes find humor in social situations in which something definitely abnormal or ill-mannered takes place. In the example below, an air hostess is initially seen as virtually violating Phra Phayom's celibacy (monks are never allowed to come into any sort of physical contact with women):

(40)  "Solve Greed" (¶ 74)

Every single time I go in an airplane the air hostess works to please me. When we take off--instantly she gets newspapers and gives me two or three

¹ No effort to analyze Thai humor in the abstract will be made here; the fact that these are jokes at all rests on the judgement of my native Thai language assistants, as well as the audience responses audible on the tapes involved.

Due to limited space, the Thai phonemic transcriptions of these jokes do not accompany their free translations.
to read. She knows that I like to read newspapers. Take off--in a moment she gets drinks and cool cloths and comes to wipe off my face. [Laughter] I mean, she gives me a cloth to wipe my face off with.

Similarly, after a diatribe against the "water merit" teachings of one General Sena, Phra Phayom makes a joke that could only be understood against the backdrop of normal Thai concepts of merit and karma:  

(41)  "Solve Greed" (¶ 113)

In reality, we listen to the monks chant "Yatawriahabribati," which translates as "Whoever can accumulate merit will be successful in everything." Not "Whoever makes water merit will get to drink water; whoever makes ceramic tile merit will get to eat ceramic tiles. [Laughter] Donate a mat and then come nibble at it." [Laughter] Merit that is narrow brings fruit that is narrow.

5.2.2 People in Moha

A good number of the humorous stories told by Phra Phayom deal with what are here kindly referred to as people in moha -- ignoramouses. The obvious hortatory value of these stories lies in the negative evaluations of certain types of behavior. In denigrating people concerned exclusively with material wealth, for example, Phra Phayom declares:

(42)  "Wealth" (¶ 5)

Some of these people sit and worry exceedingly about this material wealth. When they get it, they put it in a safe. Then they come and sit and worry about the safe. Someone tells them, "Come and listen to the monk." They reply, "I can't go--I have to sit and worry about the safe." When these people die their spirits can't go and live in their safes!

2 General Sena is alleged to have been clinically dead for three days before suddenly resurrecting--much to the astonishment of the relatives gathered for the funeral. In a widely read book, he describes a tour of heaven and hell given to him by an angel. Sena felt thirsty the whole time, and was told that this was because he had failed to make sufficient "water merit" while alive.
Similarly, in a passage emphasizing the importance of belief or faith, Phra Phayom simultaneously assaults stupid people and the party going crowd:

(43) "Wealth" (¶ 21-22)

Some people drive four to six hours to hear me preach. Ask them, "What motivated you to come?" "Belief." Ay--some people answer very stupidly. "The car made me come." [Laughter] You know--but if the owner of that vehicle didn't believe, it wouldn't force them to come. Do cars force people to enter bars, brothels, theaters?

Members of the audience are by no means excluded from Phra Phayom's jabs. In a sermon given to college students, he pokes fun at lazy girls:

(44) "Wealth" (¶ 34)

It is to the point where some of these girls . . . . can say this. They say, "Studying is a headache--it would be better to just get a husband." These people are lost . . . . They study with dryness of heart.

5.2.3 Embarrassing Moments in the Life of Phra Phayom

Phra Phayom does not spare himself when a good sermon illustration is at stake. Urging students to really value and pursue a good education, he relates an unfortunate hotel incident:

(45) "Wealth" (¶ 96)

At this time I am trying to study English because of a terrible experience. Before this I went to Europe--went to England. I couldn't read English. I was going to go to the rest room, but couldn't read the signs. I rushed into someone else's bedroom. I didn't know which room was which. I considered my not being kicked out an act of merit. . . .

I've just started with "A-B-C-D." "B-O-Y boy." At least I will be able to read some signs.
5.2.4 Humor on the Offensive

Phra Phayom's humor is not limited to the relatively short "pinches" shown above; it can also be a strong weapon. In defending the monkhood against media attacks focused on a few corrupt monks, Phra Phayom mixes humor and strong accusations in comparing the morality of monks and "villagers" (a term used here to represent all non-monks):

(46) "Wealth" (¶ 67-68, 72, 81-83)

Then are there monks who knock people over and stab them with forks? Look!—Lady loan sharks have to use commando units for protection. And they will kill those who don't pay back the right amount, you know. They are much worse than monks.

Monks are still much more respectable. How many people are killed by monks in a year? How many cases are there of monks raking entire temples with M-16 fire? Hardly any. Only once in a long, long time would you hear anything like that, you know. . . .

As for promiscuity, sinning against one's husband or wife—which group has more cases of venereal disease—monks or villagers? How many of the students at this college get [illegal] abortions every year? . . .

And more so with drinking alcohol and becoming drunk—who is more evil? The fifth principle: in one year, how many cases of alcohol are consumed by monks? How many truckfuls do villagers drink? They are always having parties, such as when someone is transferred to a different place. If a civil servant is transferred, they take him out for a drink. When a monk moves to a different temple, no one ever takes him out for a drink—not even one! Thus, in whatever it may be, these monks are much better, you know. Monks are still respectable.

In an unusually strong few paragraphs, Phra Phayom blasts the technological obsession of the West, makes some harsh jabs at government officials, and calls people back to Buddhism:

(47) "Wealth" (¶ 142-150)

[The Westerners] went to the moon and then the man who took the spacecraft up to the moon came back and died of what? He died of
alcoholism. They could take him out to the moon, but they couldn’t take the very evil unwholesome thoughts away or take the alcohol out of his mouth.

Thus if the Westerners used just a little of their thinking in this area of getting rid of unwholesome thoughts...they should build a technological machine.

Nowadays they build this machine and that machine. In America the faucets are all controlled by computers. Put your hands under it—you don’t have to turn the faucet on—just poke your hands under it and the water flows. When you remove your hands, it stops. It’s already to this point. You don’t have to open doors. Some cars have remote controls. You can be outside and just press a button and the air conditioning will turn on. The inside of the car will be nice and cool when you are ready to get in. They are clever at—Ay—science. They are really, really clever, you know. But they don’t have the wisdom to help unwholesome thoughts be abated.

They should build a technological machine—a machine to suck out unwholesome thoughts. Take a really bad child and have him go into the unwholesome thought sucking machine. Phap phap phap phap —“That’s it—your son is fine.” There’s a man who drinks and is a playboy. His wife takes him into the sucking machine—phap phap phap phap —“That’s it—your husband will be good from now on.”

If they were able to do it, I (Rev.) would sell the temple and buy one. Then I would be the first monk to get into it and be sucked. Once the sucking is finished the unwholesome thoughts that I used to have, the passion that I used to have toward the opposite sex, well, it would be like a dog seeing ripe rice in the field—seeing something but not being able to do anything about it and thus not care. It would give a feeling of peace, not having anything to make us hot hearted, you know.

If the Westerners could do it, I (Rev.) would fall at their feet and kowtow three times. I would sing the praises of the Westerners!

But they can’t do this. Thus, we have to continually obey our lord Buddha. He has wisdom that leads to the real happiness of the individual and the real peace for the people of the world.

If they could make a machine and were selling them for 5 billion baht each, I would be glad to buy one. Then I would have the government employees sucked out first—and of those, the police would be sucked out first.

This sort of alternation between humor and strong accusations seems typical of all Phra Phayom sermons. This mixing enables Phra Phayom to phu:t² troy, 'speak straight' (another of his most-cited characteristics) while not totally offending or disheartening his audience. The jokes themselves seem to release pressure, however briefly, sometimes thus making way for more strong words.

In speaking about expensive beds, caffeinated beverages, and other
unnecessary things that modern people spend money on, Phra Phayom starts strong, puts in a quick joke, then continues with a somewhat unsavory comparison:

(48) "Solve Greed" (¶ 234-236)

These people—laypeople, do you believe me? Lipo and Kratingdang cannot be found in other countries; foreigners don’t drink them.\(^3\) Only Thai people get addicted to these things. If a Thai person went and lived abroad for a long time he wouldn’t drink those kind of things any more.

So we agree that Thai people have fallen into slavery—into the slavery of putting caffeine into almost everything. In the future you will see that restaurants will have to put caffeine in the food. "Caffeinated rice soup." [laughter] People will come and say, "We have to eat at this shop because other ones aren’t any good."

This makes me think of times past—back when I was really, really small, you know. You know? They—Ay—back then raised pigeons, you know. How would we raise them such that they would eat at our house but not at the houses of other people? We took yellow marijuana seeds and put them in the cages. Uy! When the birds ate the marijuana and became addicted they wouldn’t go back to their own houses to eat, but would stay with us all the time! So we caught them.

5.3 Collocational Lists

The final rhetorical device examined in this chapter is Phra Phayom’s usage of collocational lists—that is, series of words similar in meaning. Primarily used as descriptive agents, such lists are found frequently in Phra Phayom’s sermons. The words in these lists are generally spoken rather quickly; the collocations would be well known to all Thais, and the entire lists themselves reducible in point of fact to one or two words. Thus these collocative lists would seem to emphasize a certain point, description, or attribute while displaying a certain amount of linguistic competence or

\(^3\)Caffeinated “power drinks” frequently drunk by laborers and truck drivers to keep awake and active.
(49) "Wealth" (¶ 3)

\[
\begin{align*}
\text{sap}^3 & \quad \text{thi}^2 & \quad \text{khluan} & \quad \text{thi}^2 & \quad \text{daj}^2 & \quad \text{ko}^2 & \quad \text{daj}^2 & \quad \text{kæ}: & \quad \text{kæ}:w^3 \\
\text{wealth} & \quad \text{that} & \quad \text{move} & \quad \text{that} & \quad \text{can} & \quad \text{part.} & \quad \text{can} & \quad \text{extent} & \quad \text{gem} \\
\text{wæ:n}^4 & \quad \text{ga:n} & \quad \text{thɔŋ} & \quad \text{cha:i}^3 & \quad \text{ma}^3 & \quad \text{wua} & \quad \text{khwaj} & \quad \text{ring} & \quad \text{silver} & \quad \text{gold} & \quad \text{elephant} & \quad \text{horse} & \quad \text{cow} & \quad \text{buffalo} \\
\text{khruanpra'dap}^1 & \quad \text{pʰe:t}^3 & \quad \text{nin chinta:} & \quad \text{jewelery} & \quad \text{diamond} & \quad \text{precious stones} \\
\end{align*}
\]

The wealth that can be moved, for example, includes gems, rings, silver, gold, elephants, horses, cows, buffalo, ornaments, diamonds, and precious stones.

(50) "Solve Greed" (¶ 3)

\[
\begin{align*}
\text{thæ}^3 & \quad \text{raw mi:} & \quad \text{chi:wi}^3 & \quad \text{pa:w}^1 & \quad \text{maj}^2 & \quad \text{mi:} & \quad \text{chi:}^4 & \text{wa:} & \quad \text{nia}^3 \\
\text{if} & \quad \text{we} & \quad \text{have} & \quad \text{life} & \quad \text{example} & \quad \text{not} & \quad \text{have} & \quad \text{lively} & \quad \text{this} \\
\text{khw}: & \quad \text{mi:} & \quad \text{chi:}^4 & \text{wi}^3 & \quad \text{pa:w}^1 & \quad \text{se}^{2} & \text{ra}^{3} & \text{sɔ}^{3} & \quad \text{tʰuk}^3 & \quad \text{ra}^{3} & \text{tʰom} \\
\text{that} & \quad \text{is} & \quad \text{have} & \quad \text{life} & \quad \text{example} & \quad \text{grieve} & \quad \text{suffer} & \quad \text{sad} \\
\text{tramcaj} & \quad \text{bɔ:p}^1 & \text{cam}^3 & \quad \text{so}^{1} & \text{ka}: & \quad \text{pa}^{1} & \text{ni}^{3} & \text{tɛ:wa}^{3} & \quad \text{ram}^{2} & \text{haj} & \quad \text{ti} & \quad \text{tɔk} \\
\text{pining} & \quad \text{hurt} & \quad \text{sad} & \quad \text{mourning} & \quad \text{cry} & \quad \text{hit} & \quad \text{chest} \\
\text{chok}^3 & \quad \text{tua} & \quad \text{khə:k}^1 & \quad \text{hua}^4 & \quad \text{ram}^{2} & \text{haj}^2 & \quad \text{ju}^{1} & \quad \text{tə}^{3} & \text{raj} & \quad \text{nia}^3 \\
\text{punch} & \quad \text{body} & \quad \text{hit} & \quad \text{head} & \quad \text{cry} & \quad \text{live} & \quad \text{what} & \quad \text{this} \\
\end{align*}
\]

If we have life but not liveliness—-that is, have a life that has grief, suffering, sadness, pining, hurt, sadness, mourning, crying, beating the chest, punching the body, hitting the head, crying—living something like this here.

(51) "Solve Greed" (¶ 11)

\[
\begin{align*}
\text{thaj} & \quad \text{lo:k}^2 & \quad \text{ni:}^3 & \quad \text{wa}^2 & \quad \text{thæ}^2 & \quad \text{khon} & \quad \text{thu:a}^2 & \quad \text{lo:k}^2 & \quad \text{ni:}^3 \\
\text{all} & \quad \text{world} & \quad \text{this} & \quad \text{say} & \quad \text{if} & \quad \text{person} & \quad \text{everywhere} & \quad \text{world} & \quad \text{this} \\
\text{ju}^{1} & \quad \text{kan} & \quad \text{pa:w}^1 & \quad \text{maj}^2 & \quad \text{hen}^{4} & \text{ka}^{1} & \text{tua} & \quad \text{rua}^{2} & \text{fu}^{3} & \quad \text{phu}^{4} & \text{phæ:} \\
\text{live} & \quad \text{together} & \quad \text{example} & \quad \text{not} & \quad \text{selfish} & \quad \text{generous} & \quad \text{generous} \\
\end{align*}
\]
All the world says that if people everywhere in this world lived together in a way that was not selfish—generous, giving, good-hearted, helpful, generous, helping together, giving to the poor, be generous, giving, sharing . . . (would human beings be more fresh now?)

5.4 Conclusion

This chapter has examined several rhetorical devices used in the sermons of Phra Phayom. These include rhetorical questions, the particle na⁶, jokes, and collocational lists. It has been demonstrated that all of these serve to improve the overall appeal of Phra Phayom's orations, making the audience feel a part of all that is going on while entertaining them with sometimes hard-hitting humor coming from a highly competent speaker.
CHAPTER SIX
MEGASECTION ANATOMY

6.0 Introduction

In previous chapters, we have examined the structural nature of Phra Phayom's sermons, the role of theme and backbone, and mitigation. This chapter, then, will endeavor to tie all these together, presenting a clearer picture of how a Phra Phayom oration "works."

As mentioned earlier, megasections can be divided into smaller discourse units: sections, subsections, and paragraphs. Sections are composed of a group of thematically related paragraphs. Additional embedded groups of paragraphs that amplify, reiterate, illustrate, expand upon, or otherwise contribute to sections are termed subsections.

Megasections tend to be shorter towards the beginning of a Phra Phayom sermon than they are towards the end. This perhaps reflects the greater degree of conciseness found in the more formulaic introduction and stage divisions. As a sermon goes on, Phra Phayom seems to exercise a greater deal of freedom to improvise and otherwise talk about whatever happens to be on his mind at any given moment, occasionally needing to get things "back on track" with a resounding Aw!.
6.1 Types of Information within Megasections

Individual paragraphs within a megasection can be classified by a variety of different means. For the purposes of this section, we will look at paragraph content type as a means of classification.

The following content types of paragraphs are observed in Phra Phayom's sermons:

<table>
<thead>
<tr>
<th>Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Documentary</td>
<td>Real life or fictional stories.</td>
</tr>
<tr>
<td>Personal Documentary</td>
<td>Real life stories in which the speaker was involved.</td>
</tr>
<tr>
<td>Personal Comment</td>
<td>Thoughts or opinions explicitly linked to the speaker.</td>
</tr>
<tr>
<td>Declaration</td>
<td>Judgements declared without explicit linkage to the speaker.</td>
</tr>
<tr>
<td>Rhetorical Questions</td>
<td>Paragraphs consisting of a series of rhetorical questions.</td>
</tr>
<tr>
<td>Buddhist doctrine</td>
<td>Paragraphs containing explicit references to Buddhism, the Buddha himself, or the Buddha's teachings.</td>
</tr>
<tr>
<td>Definition</td>
<td>Paragraphs which explain key terms.</td>
</tr>
<tr>
<td>Commands</td>
<td>Paragraphs which contain explicit hortatory material.</td>
</tr>
</tbody>
</table>

Paragraphs about Buddhist doctrine are rarely found in sermon bodies, occurring mostly in sermon introductions and conclusions.\(^1\) Similarly, definition paragraphs are rarely found outside of the introduction.

Rhetorical question paragraphs are spread unevenly throughout the megasections, while declaration paragraphs are generally found immediately before or after a documentary span. Command paragraphs are

---

\(^1\)In fact, were it not for the mid-range themes (chapter three) involving merit making, monks, temples, etc., one would have no idea that many portions of Phra Phayom's sermons had anything to do with Buddhism at all.
relatively rare and, as mentioned earlier, often make explicit commands not directly related to the main theme of the discourse.

As shown in figure 15, below, documentary and personal documentary paragraph types are far and away the most frequent content type, combining to occupy nearly 55% of the paragraphs of the body. They would probably take up more than 55% of the body's actual speaking time, inasmuch as some of these documentary paragraphs are quite long--some more than ten sentences--while other content types such as rhetorical question and command paragraphs rarely exceed four sentences.

![Bar chart showing paragraph content types](chart.png)

Figure 15. Percentage of Select Paragraph Content Types in Megasections #1-9 of "Solve Greed."

6.2 Megasection Breakdown

In this section, I will break down two megasections--numbers six and seven of "Solve Greed"-- into their component parts. These megasections are typical of those found in Phra Phayom's sermons, and the flow of theme
and mainline divergence in them strengthens the structural and thematic arguments presented in earlier chapters.

It is important to first know something of the general nature of these two megasections. Megasection six begins talking about how giving a lot leads to receiving a lot and, in fact, contains only one paragraph which has the high-ranking theme 'greed/selfishness' in it. Rather, megasection six deals mostly with positive ways to overcome greed, mentioning themes like 'generosity,' 'offerings,' 'temples,' and 'monks' more times than any previous megasection.

Megasection seven is the longest megasection in "Solve Greed." 'Greed/selfishness' returns to the scene as a major megasection theme, dwarfed by only 'wealth, money'--the most frequent theme in the megasection.

Figure 16 contains propositional summaries of each paragraph and is marked in terms of thematic spans. That is, groups of paragraphs which have common themes (in conjunction with other features as indication of coherence) are divided into subsections, sections, and megasections. A section boundary will be considered to continue until there are distinct indications of a new section being formed. Subsections and subsubsections may progressively diverge from the section's theme since they are often entered through thematic digressions.
88. AW--It's strange when I think about it, but the more I give, the more I get.
89. I never thought the offerings at this temple would get so big

90. Here monks don't take turns receiving offerings for themselves

"Receiving" 91. At other temples, they resell offerings time after time

92a. Here we open all offerings

92b. Monks are accountable for everything they use.

"OFFERINGS"

93. I give excess to poor temples

"distributing" 94. Places I've gone to by pick-up truck

95. I go to poor provinces, not Chiang Mai or Bangkok

96. In some temples offerings are stacked up everywhere, unused

97. I have thought about this since the beginning.

"Result"

98. Dr. Somkiet made big offering for his active child

99. Don't be proud of inactive children! [explicit command]

"IT KEEPS COMING"

100. It's unbelievable, but the more I do, the more I get

101. I thought we'd be out of money by now, but people give generously

102. Social welfare gave 20 million

103. I've decided to buy some more land

104. Now we will open an accelerated job training program

"TRAINING"

105. We need a giving person to head the program

106. There is a tendency to share that must be tapped

107. Recently I gave out many bamboo banks to help people share

108. I told people to put a bath a day in the banks.

"BAMBOO BANKS"

109a. But some people are very bad.

109b. One man took a bank and proudly complained about monks throwing away offerings

110. But sometimes its not the monks that are throwing away and sometimes they get too much, especially water

111. Laypeople have strange beliefs about 'water merit' because of General Senna.

112. Laypeople give too much water and it soaks the monk's food

113. They have mistaken beliefs about General Senna.

114. No monks chant that if you give water, you won't be thirsty--this merit is too narrow.
115. AW! How does this fit together? -- Pray just a little, to defeat greed
116. Pray a little--don't make monks wait shivering
117. Now here comes another thing that isn't as bad as greed.
118a. Democracy is not flourishing today
118b. This is because the people are greedy
119. We cannot go on not even trying to defeat greed. [implied command]
120a. I tried not accepting money
120b. It was suffering because I had received before
121. I turned down 100,000
122. The next year, received but gave all away
123. This even more suffering--unnatural
124. Working for free easier than working and then giving away salary
125. Now I am comfortable
126. In future have project for orphans
127. If someone is diligent, he will do well.
128. I will test with 4 rooms.
129. It gets rid of greed.
130. Wherever I go I talk about this project and even monks want to donate to help.
131. It's astonishing, the monks who donate sacrificially to help.
132. At least one other person is not greedy.
133. Now I am pleased with the Meo children living at this temple because they always return lost money.
134. There are still some ungreedy people among us.
135. The boy Chumphon who found baht 11 million and returned it because his mom and uncle taught him not to steal or be selfish
136. Some children are taught to be robbers.
137. Now greed is really ugly
138. I have seen many cases people who are too greedy.
139. Old, well off woman trampled during rush for charity products from foundation
140. Merchant who wanted to buy all of the temple's cheap food for the poor
141. Greedy monks, laypeople, and politicians are all rotten
142. Voters are rotten because they vote out of greed--sell their votes

143. Now I want us to support the Children's Foundation for suffering children
144. If you see an abused child, report it [EXPLICIT COMMAND]
145. Merit child cared for, then abused, by prison warden.
146. Fighting father poured acid on 3 year old
147. I don't know what is happening--this kind of cruelty is normal.
148. People in airplane crash had suffered already--people shouldn't have gone and taken their things
149. People shouldn't take things of accident victims.
150. People like painful sports like professional wrestling and it is cruel
151. Teach your kids to help crickets that fall in the toilet
152. We should teach them to be helpful
un-cruel
153. They shouldn't flush and flush till gone--it is cruel
154. Some people never think of helping things in the toilet.
155. I help crickets because I am not cruel, but even doing this is not enough
155a. Just now someone has come without a taxi fare

156. Now I can't bear to read the newspapers because it is all rotten, as are some of the people who come here.
157. A woman fights with husband and comes here but doesn't
"EMPLOYMENT PROJECT"

158. After I read that news, I couldn't bear all the rottenness—the news of the 13 year old girl who killed herself because she could not find a job.

159. So I made a public relations push that people in hardship could come here and I would pay the taxi fare.

160. And they come here to work.

161. If they want to go back, o.k.

162. One man couldn't go back or he would be killed—so I gave him 500 B. to go south.

163. Now we must help people like this [EXPLICIT COMMAND].

163a. Now people kill each other over minor things—even children killing fathers and vice-versa.

"KILLING"

164. Every day there are stories of cruelty, like the movie about a mother-in-laws tormenting their daughter-in-laws.

165. A crazy layman called to ask if it was a big sin to kill just one person.

166. So we must cut and clean out the root sins.

167. Now the worst thing about Thai people is their greed.

168. If we clean out things, the root sins will not be born.

169. At temple, people still steal bags.

"WORST PROBLEM"

170. At dhamma camps, children steal from each other.

171. This generation is abnormally greedy.

172. AW! AW LA! Our group must clean things out every day.

Figure 16. Span Chart of Megassections Six and Seven of "Solve Greed."
The analysis presented in figure 16 shows several points of interest. As mentioned earlier (see 2.2), change of time is used as a highly dependable indicator of paragraph boundaries. Similarly, where sections and subsections are concerned, we can clearly observe that time markers are used extensively and seemingly pivotally where section boundaries are concerned. The words diaw⁴ ni⁴ and to:n ni⁴, both meaning 'now,' seem to be powerful markers in this respect, acting like lower level Awl's.

Another seemingly high-powered section marker is the first person singular pronoun 'a:ta⁻¹ma:'. Only a monk can refer to himself with this term. Thus, when used, it brings with it definite connotations of authority and power.² Due to the nature of Thai ellipsis, 'a:ta⁻¹ma: generally will remain in the subject slot until another subject is explicitly stipulated and thus often marks a personal documentary or personal comment.

It is also interesting to note the parallelisms with which Phra Phayom's documentaries (embedded narratives) are often introduced. In 110-112, for example, divergence is made from talk of water merit to General Senna, back to water merit, and then back again to General Senna. Similarly, in 156-159 a topic (not wanting to read the newspapers because of having read one particularly pitiful story) is temporarily interrupted by a personal documentary (the story of a woman showing up penniless at Phra Phayom's temple because of a fight with her husband); the story resumes afterwards, with much the same wording as it was introduced with. I have observed this type of introduction--interruption--continuation formula in

²In the English translations found in appendix A, 'a:ta⁻¹ma:' is rendered "I (Rev.)"
operation in a number of Phra Phayom's short, real-life embedded narratives.

Tertiary information, as discussed earlier (see chapter 3), is clearly illustrated in the series 90-91. Here, the digression follows an associational path from large donors, to Dr. Somkiat's donation, to Dr. Somkiat's active/naughty child, to active/naughty children in general.

The nature of these digressions, and of the overall flow of each megasection as a whole, would seem to indicate associational, rather than logical, sermon organization. The megasection boundaries themselves are sedentary, being intimately linked to text macrostructures. Much of the material within each megasection, however, seems to be generated from or inspired by the immediately preceding material; a word or phrase at the end of one paragraph might bring to mind a series of associated images that, in turn, are used in guiding the development of new paragraphs.

6.3 Conclusion

This chapter has examined the content and mechanics of the megasections which comprise the body of Phra Phayom’s sermons. It has been shown that more than 55% of an average sermon body is spent storytelling, those stories being derived from recent news items and Phra Phayom’s own experiences. Next, the flow of a typical macrosection was demonstrated through the use of a span chart. It was observed that the organization of these macrosections seems to follow associational rather than propositional logic.
CHAPTER SEVEN
CONCLUSION

This thesis has studied the sermons of Phra Phayom Kalayano in an attempt to explore the discourse structures present behind those renowned orations. This chapter, then, will summarize the findings and conclusions of the thesis.

It has been found that the sermons of Phra Phayom follow a predictable surface structure composed of the following units: salutation, stage, body, conclusion, and terminus. All of these save the body are well-organized and somewhat formulaic in nature.

The body of Phra Phayom's sermons is organized loosely around a series of mainline points marked by the particle Aw! These Aw! statements serve to create new points of departure for the megasection that is to follow. In so doing, Aw! keeps the sermons "on track," often bringing things back to the mainline after digression into material that is of little relevance to the main theme(s) of a sermon.

The megasections themselves show evidence of associational, rather than logical, sequencing. That is, the content of paragraph C is more influenced by the content of paragraph B than by any sort of global argument. The basic theme of the Aw! designated mainline material will often be lost after only a few paragraphs, as associations between one story and another are formed in Phra Phayom's active mind. Indeed, it is not unusual to find
entire sermonettes on matters not related to the mainline embedded within megasections.

While the *Aw!* statements themselves can be viewed as mitigated commands, much of the hortatory impact of Phra Phayom's sermons lies with his illustrations. As demonstrated in chapter 6, more than 50% of a typical Phra Phayom sermon is given over to storytelling--accounts of (generally) real events that show the validity of what Phra Phayom is saying. Since all of Phra Phayom's stories--even those which are humorous--have some sort of moral, they can be viewed as mitigated commands. Explicit commands of a "Do this! Don't do that!" nature are rare in Phra Phayom's sermons, often being found in material that is not related to the main theme(s) of the discourse; Phra Phayom's harshest words are clothed in stories and jokes.

Phra Phayom's stories and declarations receive enhancement through the rapport he cultivates with his audiences. Through rhetorical questions and the tag *na*³ 'you know' Phra Phayom makes his listeners feel that they are a part of the preaching process, that their response is both important and required.

It is thus the packaging of all these different and sometimes seemingly contradictory features--formulaic organization and "stream of consciousness" storytelling, the authority of a monk and the humor of a comedian, the theory of the dhamma and the reality of current events--that give Phra Phayom his unique style and remarkable popularity. That this formula works is obvious enough: his tape cassettes sell as well as those of many Thai pop stars, donations have poured into his various foundations and projects, and some 100 monks have come to Wat Suan Kaew to learn from him.
In the final analysis, then, Phra Phayom's hortatory speech is distinctly Thai, subtly Buddhist, and best understood as the effort of one man to make a difference in his world.
APPENDIX A

FREE TRANSLATIONS AND THAI TRANSCRIPTS OF
"SOLVE GREED" AND "WEALTH"
"SOLVE GREED"

1. May progress in the dhamma be to every person who is interested in coming to listen and hearken to the dhamma today—dhamma principles that those who have come think to be of benefit, an offering for the conduct of life—a life that is fresh, a life that draws out freshness.

2. Life is a following after the drawing out of freshness—like a tree that draws in and does not die but rather remains fresh. The life that has this drawing wants to live in the way which we call, "Lively life."

3. If someone lives in such a way that they have life but not liveliness—meaning that they do not have freshness, contentment, pride, gladness—such a life is called an imbalanced life.

[5] Take for example the times when we come and grieve over something at which we have failed, or when we have made some sort of a big mistake. Then people will say that we have life but not liveliness—they will treat us as people who do not have lively life. If we have life, we must come and sit in sadness, sit in suffering—sit with a broken heart, and not have this life—but it will get better.

4. I don't know—are my words coming out too strongly?

5. If we have a life without liveliness—that is, have a life that has grief, suffering, sadness, pining, hurting, sadness, mourning, crying, beating one's chest, punching one's body, hitting one's head, crying—living something like this here.

6. Someone asks, "What comes and causes these people not to have lively life? What is the source, the root that comes and bites and eats the root of lively life?" [10]

---

¹Numbers in brackets refer to the line numbers in the original Thai transcripts.
7. Well, there is a principle in the Buddhist religion. The Buddha held that there are three roots of sadness. These three roots are called the three root sins (Akusonlamun). Dhamma language calls it the three root sins.

8. "A" means 'not' and "kuson" means 'cutting and cleaning out.' People who don't know how to cut off the unwholesome thoughts that cause dark sadness are called people who have the three root sins. These root sins can be translated as the three causes of this dark sadness.

9. The first cause is called the root sin of greed. Hatred, anger, feuding, black-heartedness, cruelty--these are root sins. This being lost in ignorance is a root sin. Thus these root sins are things that give sadness or that come and cut away the freshness of life.

[15]

10. If a life is born that is not controlled by greed, that is not controlled by selfishness--such a life is fresh.

11. Have you ever closed your eyes and thought about it? All the world says that if people everywhere in this here world would live together in a way that was not selfish--generous, giving, good-hearted, helpful, full of generosity, helping one another, giving to the poor, being generous, giving, sharing together--would we human beings be much more fresh than we are now?

12. Nowadays, people die every day because people--they have many root sins. They are controlled by greed, and they kill people who interfere with their goals and what not. If this was not the case, would more people be alive today than there really are? Can siblings who once crawled together come and snatch wealth from one another? [20] Could they even kill each other?

13. A husband and wife agree to live their lives in union, but then kill each other over some very little matter--there are many, many, many couples--many cases of this.
14. And it gets worse than that; badness so big, badness that is enlarged to the point that parents kill their own children and children kill their own parents to get insurance money. A child kills his father to get insurance money. A husband kills his wife to get insurance money. A wife kills her husband and gets his insurance money--does this happen??

15. Why is a victim's life cut off? Most of the time, it is because of greed. Greed is the number one root sin that causes the deaths of many people.

16. The lord Buddha said that greed is destructive to all dhamma teachings and offerings. This means that greed is dangerous. Greed causes things which are dangerous to dhamma merits to happen. [25]

17. We people--if we are greedy and we come to listen to the dhamma will we, in fact, progress in the dhamma? If someone's greed is strong, already very strong, will he progress in the dhamma?

18. Would bringing a greedy person into a temple cause the temple to progress? No, it will cause greed to enter the temple. Would the temple progress?--Oh--If a greedy person came in, he would cause all the temple's things to disappear. He would come and hide away everything belonging to the temple. His greed would finish everything off.

19. Aw!--for that reason, what could be done to make people live in the world in a manner that reduces their greed?

20. There is a principle in the Buddhist Religion that says people should be diligent to make merit, do good deeds, keep religious commandments and listen to the dhamma. Could this reduce greed somewhat? Yes, it could.

21. Aw!--Nowadays we can see that many people in Supanburi Province, Danchang District, do not have lively life. [30] Why is this? Not because of the airplane crash, but because of the evil that flashed up.
22. Now, you know, the newspapers--virtually every column--are criticizing them as what kind of vile people?

23. In fact, it is not only the people of Supan who have this problem. Ay--it is not only the people of Supan who are greedy like this, that's for sure.

24. Ay--before this there was the news about the gas truck that exploded. Many people died, you know. Why?--do you know or not? I don't know if it is true or not, but the people in the area rumored that the people came to pick up things from the truck. [35] Then it exploded, as did all the houses one after another, and many people died. Some died because they were picking up other people's things.

25. Would you have gone to pick things up?

26. Nowadays there is a lot of greed. If the truck had not turned over they would have spread oil on the road to make it turn over. People travelling in out-of-the way places late at night often die because of greed.

27. These days the three root sins are creating disorder. We must cut and clear them out well.

28. Now what is the most disorderly thing in society? Greed is causing a lot of disorder--greed and selfishness are getting out of control.

29. Then our group that comes to the temple--do we cut and clean ourselves out or not? [40] What do you hope to cut out by giving offerings to monks? Are you giving things to monks in order to get something for yourself?

30. --Err. If a monk is greedy, that monk would be useless. He would create disorder in the temple. Really, he would.

31. Today people have come and given offerings to the monks here. Then tonight I will get in a car and take those offerings to monks in other provinces. Call me a monk who doesn't make disorder.
32. Monks have to cut and clean. But if a monk is greedy, and the monk keeps things for himself, will there be disorder in the temple? There will be disorder in the temple.

33. Aw--Thus at this time, what are Thai people in the process of having to cut out? What do Thai people have to use all their strength to cut out together?

34. Greed. Greed is causing many things to be disorderly.

35. Do people who cut down trees leave trash in the forests? [45]

36. In reality, both the people who died and the people who took their things were greedy. The people who died were greedy, too. They brought a lot of rings and watches because of greed. The police said that eventually people turned in 42 watches and a bunch of diamond rings--because the villagers cursed those who had taken things from the corpses.

37. "A vulture spoke to its child"--Prayoon Kayawan or maybe Chai Rachwat² wrote this--"A vulture spoke to its child and said, 'Child you were born at a bad time. There were a bunch of corpses, and we went to go gorge on them. [50] But we were too late--groups of people got there first and took everything.'" [Aside]--What are you laughing at?--"So the mother vulture told the three baby vultures in the nest."

38. Um--Ay--that writer is a craftsman at writing very sarcastically. If it was us--Uy!--If we had taken things and then read the newspaper and found something like this--Uy! Suppose that we were contemptuous vultures going as a throng to tear apart a corpse. Mae!

39. Some of these people are evil to the point that they would strip off a corpse’s clothes and take them away.

40. In the past, people didn’t want things belonging to a corpse. They were afraid that a spirit would come and demand the article’s return!

41. But other papers wrote well, you know. Ay--one of them wrote very, very well. It had a conversation: "Hey--where are you from." [55] The other person says, "I’m from Supan."

²Popular newspaper columnists.
"You come from Supan--there seems to be a howling dog following you all the time." Ay--he asks, "Why is that?" "Aw!--you are wearing a ghost's clothes"--clothes belonging to the victims of the airplane crash. Put on a corpse's clothes and a dog will howl behind you all the time.

42. Mae!--taking such things decays their hearts. Laypeople--are you not concerned about freshness? If not, others will cut you up like they cut up [the people of Supanburi]. Thus we would destroy ourselves.

43. Because of this sarcasm, we have to clean up ourselves before they do it for us.

44. Now the people of Supan are the object of sarcasm because they had not cleaned up things beforehand--cleaned up things and become people who are good hearted, warm, merciful, giving.

45. Really, as I said before, don't go punish the people of Supan alone.

46. Here--I'm not sure if this is the same or not, but I'm going to say it, you know. Suppose you were sitting here listening to my preaching and an airplane crashed behind the temple. [60] People say, "There is gold all over the place." Would Phra Phayom be preaching at trees or not?

47. People say, "There's an accident in front of the temple. Gold has been scattered all over the place--there is still a lot that hasn't been picked up yet." Perhaps there wouldn't be many people left.

48. We people here at this time--the language of the dhamma utilizes another concept. When we have root sins it means that greed and greediness live in our hearts. Greed and greediness that live in our heart and soul. They command our eyes, command our heart, command our brain, give birth to unwholesome thoughts of one type or another. The language of the dhamma calls it "aphichatsamalopa". "Aphichatsamalopa" translates as the gazing after of greed--wanting to get the possessions of another person. Aiming to get
other person's things. Gaze and take, gaze and keep, grab, snatch, make something become ours. Gazing at someone else's things to make them ours. This is called "aphichatsamalopa"--greatest greed.

49. Are people who sit and gaze like this good? They gaze and think, "When will mother die. Then her wealth will become mine."

50. There are people like this, you know. Some people, you know, curse their mothers to die quickly so that they can get her wealth. This is called "aphichatsamalopa." This greatest greed increases--they get worse and worse to the point of cursing their mother to die very quickly in order to get her possessions.

51. Last year at Amphur Taklee--can you remember? At Lopburi-Err-I mean Nakorn Sawan. A father had bought cremation insurance. Then his son lured him behind the house and strangled him there. But they caught him. Then he, well, confessed to killing his father because he wanted to get his father's cremation insurance money. Mae! [70]

52. Talking about --Ay--these greedy people. It's mysterious, you know. Greed causes peoples eyes and ears to become dim, deceitful.

53. It's like--Ay--someone who would try to grab a necklace even if the police, well, were standing nearby, you know. Ay--Greedy people--Err!--They grab anything they can get--even with the police standing nearby. The police arrest that person. The police arrest--Ay!--the greedy people.

54. People ask, "Didn't you see that the police were right there," you know. Ay--that person says, "I saw only gold." That person saw only gold--he didn't see the police. [Laughter]

55. Greed and greediness--they use the word "aphichat." That translates as not knowing, not seeing the reality of a situation to the point that one will take other people's things to
become his own. [75] In reality—Ay!—he is in love with other people’s things.

56. They didn’t think a bit about the fact that people who died would have had to have relatives, have children—and that most of the children would be studying. Most of the people who died in this airplane accident were travelling because of their children’s’ education. Their children had gone to study abroad—they wanted their children to know this and that and generally increase in knowledge. The fathers had sought out institutions for their children. Um—but they didn’t reach their destination; they landed in Supan and died first.

57. The Supan group had bad luck in that they were motivated by greed. Uaay!—but they were scolded by everyone, you know. Military generals, the deputy prime ministers—from the least to the greatest. Everyone got into the act. They all agreed that it was terrible—they all agreed. [80]

58. Aw la!—At this time Thai society and we ourselves need to watch carefully so that we don’t become victims of—Ay—being controlled by greed, being controlled by disorder. Chop and cut out this greed. It is as though we were living in a forest. What kind of forest? One inhabited by the uncontrollableness of greed, greediness, and selfishness.

59. I’ve told you a story before—a good story. A vendor merchant was going to take his buffalo cart out to sell things. He had one cow which was not feeling very well. That cow told another cow, “Hey, cow friend. would you please come and help me pull this thing—divide the burden between us. I’m not feeling very good. Ay—that animal was selfish. [85] It said, “That’s your back, not mine. I’ve already got enough.” The first cow pulled on and on. Ay—it was getting worse and worse and then it just died. When it died, the millionaire vendor merchant removed the dead body from the buffalo cart. He then put the second cow into the yoke—Ay—that cow that had been selfish. It was very, very heavy. The cow pulled for a while then said, “Uaay!—Master millionaire—Err—please lighten this load! It is really really heavy. I
can't go any more. I'm staying here." Apparently the millionaire was greedy. The selfish man said, "No!-get going--How could you--Err--talk about unloading my things? How could you take my things and just throw them away? Keep going." Ay--the cow pulled for a long time and then died. [90] When it died, this millionaire owner of the goods was regretful, and sat there keeping watch over his things. At last it became dark, and a robber came along. Ay--the robber was greedy and killed the millionaire dead. Then he took everything and went away. Greed meets greed.

60. Aw!--Are we agreed that we are beginning to see?

61. Now, if we are developed--development translates as causing something to progress. What do we need to do to cause progress? We should cut and clean out greed. Greed, greediness, selfishness.

62. Why do you come to make merit and offerings to priests? After this, decide to make merit every time in order to cut and clean out greed, greediness, selfishness.

63. Not--Mae!--making an offering to a monk and praying, "For my next life may I live in paradise level 3 or level 7." This is heavy greed again. Donate 300 baht and want 10 million baht and paradise in return. [95] There is too much profit here! Thus you have to decide to do good, you know. Whoever comes to pray like this comes in greed, you know.

64. Mae! Sometimes I go begging and annoy laymen, you know. One day I went to this one house. Ooy--I stood there with my legs shivering. I didn't know what to do--the owner prayed for an incredibly long time. I guessed that he was greedy--he asked to get this, get that, get that over there, get that over yonder. I don't know how many things he wanted. I stood there for a long time with my bowl open. A fly flew in but I didn't have to blow it away because the owner didn't put anything in. The man just sat there praying--buzz, buzz, buzz, buzz. I was thinking that he was making merit just to increase his material possessions. Really, you should pray just a little when you make merit by giving food to monks. Ask that in
your next life you will not be a greedy person. "Let me not be a greedy or selfish person in any way. May I have the power and the grandeur in this life to completely solve my frugality, miserliness, being a selfish person, my selfishness." [100] This is enough for a prayer.

65. Since we are Buddhists, you know--praying this much is the best. Pray to have victory over greed.

66. Uaay!--a mosquito was biting and I couldn't slap it. Mae!--it itched and itched. Ay--this praying for a long, long time.

67. Nowadays when some people put food in my bowl I have a feeling that it is out of greed and that all is rotten. They give monks whatever they themselves like to eat. if they like to eat spicy food, they give the monk spicy food. The monk's mouth gets burned, his stomach aches, and he is constipated.

68. Back then I never thought that I would be working for social welfare, helping unemployed people. [105] And now (my) life has changed a lot.

69. In the past I was selfish. Ooj--back when I was ordained and started preaching it was terrible. Wherever I went no one welcomed me. No one welcomed me-- it was hard wherever I went.

70. I would try to wave down taxis--six of them would pass and just kept going.

71. Nowadays they still pass me, but then they turn around and come back. They say, "I think I remember you from somewhere. My child said,'Yeah, it's him' so I turned back."

72. Nia-- Now wherever I go people take good care of me.

73. One day I was sitting on a train from the South. Uaay--some layman bought a soft drink and gave it to me. I was dizzy and didn't know whose drink I was drinking. I still think of it as a fruit of my having eliminated greed--having generosity, generousness, mercifulness, doing a favor. [110]
74. Every single time I go in an airplane the air hostess works to please me. When we take off—instantly she gets newspapers and gives me two or three to read. She knows that I like to read newspapers. Take off— in a moment she gets drinks and cool cloths and comes to wipe off my face. [Laughter] I mean, she gives me a cloth to wipe my face off with. She gets drinks and whatever else and comes to give it to me. Every trip is like this.

75. But nowadays it is strange. I go sit in line to confirm tickets and check in at Don Muang Airport. When I finish confirming and checking I sit and wait for a moment -- 20 or 30 minutes. While I'm waiting there always have to be 5 or 6 passengers who come up and offer little necessities to me. [115]

76. Finally nowadays I sometimes want to go when it is still very dark-- leave at 4:00 A.M. and sit there for a long time. Go and be a merit bridge for them. [laughter]

77. Go and wait there, you know. [laughter] Because nowadays they are there every time. Every trip they come up and make offerings. I have tapes and books to give out.

78. Now when I give out tapes and books some laymen complain, you know. "He gives out too much."

79. Now my heart thinks that I want to give. Whoever wants to come and make merit, I give them something.

80. Some people are astonishingly greedy. They make 10 baht worth of merit and take three tapes. Really.

81. When I went-- the time I went with Mr. Prachoap Campathong--I had tapes to give out to anyone who offered something to me. Whoever came-- I gave to them. Some people didn't have anything to offer, so they went and bought a soft drink and gave it to me--then took 2 cassettes. [120] [laughter] This here. But I gave them out.

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3A prominent businessman.
82. Now my giving is really worth looking at. In one year—you laypeople think about this. Sometimes I give out four cassettes, like this.

83. Nowadays the kids who sell flower leis in the streets of Bangkok sell two cassettes for 100 baht.

84. Some people come and make 100 baht of merit, and I give cassettes to them. Some people give 50 baht and take cassettes. Some people give 20 and still ask for cassettes.

85. Mae! I don’t know how to scold them. Well, I don’t scold them. In one year I give out 200,000-300,000 baht worth of tapes.

86. Some people think “Phra Phayom is rich, Phra Phayom is rich.” They compare me with their own bad characteristics. Some people think, “I’ll take it if I can get it but I won’t pay for it.” [125]

87. We people here, if we “Give no take, take no give”—that’s not good. We have to both give and receive, you know. We have to have both giving and receiving.

88. Aw! -- I come and think that now --err--is strange. Because I’m doing more. Because now it is strange, you know. “The more you give the more you get; the more you give the more you get.”

89. Do you here believe that the more you give the more you get? I never thought that the offerings at this temple would be this big. In the past I never thought about it.

90. Nowadays when someone comes to make offerings to the monks at this temple--this temple does not have monks alternating turns to personally receive wrapped offerings. We open all offerings immediately.

91. Not like some temples. At some temples--this laywoman buys something, offers it, and instantly the temple committee takes the wrapped offering in front of the temple and

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4 A practice in which monks would trade off being the recipients of offerings made--this one gets all the offerings Tuesday, that one Wednesday, etc.
resells it. [130] Someone else comes and buys it—it's a busy mess. Old women line up and buy used offerings, donate them, etc. This goes on until the offerings are covered with fly dung—then they are thrown out since they can't be sold any more.

92. But here the moment something is donated it is opened. The monk who receives—Aw!—a bar of soap must then use that bar of soap for seven days, you know. If it's all used up in three days he has to give an account of himself, you know. All that's eaten, scrubbed, rubbed, given away you know.

93. And the remainder of the donations if used to help, is given to the construction committee, who receive it you know. And then—like tonight, I will leave at 2:00 A.M. to go preach at Buriram tomorrow morning. When I go to other provinces—go to the Esarn region—if I have 100 or 200 boxes of Ovaltine I will take them to give to poor temples—3 or 2 boxes per temple. [135]

94. I once went on two trips. That day I went first to Chaiyabhum by pick-up truck, and for the second trip I went to Nakornratchasima. This time I will go to Buriram. After that I will go to Mahasarakhan, then go to Roi Et.

95. I choose to go to very poor provinces. I would absolutely not go to places like Chiang Mai or Hat Yai because they already have enough in their various temples. Or in Bangkok there is enough.

96. Some temples are like very popular—look at them, you know. There are boxes of laundry detergent and Ovaltine\(^5\) stacked up all around the monks' huts. This is especially true at temples that have a lot of funerals. Ooy— they have lots.

97. I have thought about this since the beginning. When I started this, OhHo— lots of people came to give. [140] That day Dr. Somkiat Onwimol came and gave a huge offering—his child was one year old. This was his son that had been born through science—a test tube

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\(^5\)Typical offerings.
baby. I think that that child is intelligent and will have a good head like his father because as soon as he got to the temple the kid was running around and behaving naughtily--hiding here and there.

98. They say that naughty kids have good heads, you know. When he was just sitting there saliva drooled out of his mouth.

99. Laypeople-- if you don't have a naughty, drooling child don't be proud of your kid!! He probably won't make it in life.

100. This here-- at this time it's really unbelievable-- the more given the more received. The more I give people the more they come and give to me.

101. If I buy something to do this or that, people who agree with the project come and help an extraordinary amount--more than I had predicted. [145] For example, I estimated that it would take two years to raise 20 million baht for a project. What happened is unbelievable: in nine months we have already received 16 million baht. It hasn't been one year yet!

102. The Director General of the Public Welfare Department came and asked the National Budget Office to give up to 20 million baht so that we can build a place for people whose houses have burned down or who have encountered other hardships. Then they gave another 11 million.

103. So I've decided to buy another four rai of land. Not that I have bought it yet, but that I think they will help with that, too. [soft laughter] You know.

104. Now people with semi-skilled occupations are coming to help a lot. [150] In a few days we will open an accelerated curriculum. That is, a program for people who do not have any training. They will be able to come and learn to build--use bricks, mortar, paint.

105. Technical schools such as Pathum Technic will come and help. We really need a good principal for the school who will renounce all and give it to the poor--one who is generous, has generosity, shares with others.
106. Then in a moment there will be a tendency toward sharing. There are still people who tend to think that they would like to help people. Are there many of these people? I thought in the rest that some people hesitate to accept, thinking, "After they help me, what will they make me do?" right?

107. Like now, I give out bamboo coin banks. Uaay! --many people have accepted them. They snatch them up. I've given out 10,000 bamboo coin banks this year. Ten thousand banks. Ten thousand banks. Of these, 2000 banks have been returned. This is enough, since each bank contains 500 baht-- so how much money would be in 1000 banks?

108. I said, "Take this bank and go put it in your house. [155] Get up in the morning and say, "I want to help my fellow countrymen' and clean up one baht's worth of greed--plink." This will be better than going and making offerings to those counterfeit monks and counterfeit nuns who come collecting, you know.

109. Or worse than this, you know. Would you laypeople believe it? There was a person who had come and taken a bamboo coin bank already. He was very proud. He said, "Sir, my feelings in regard to making food offerings to monks have been destroyed. The monk takes the offering in his bowl and then picks and chooses and throws some of it out on the side of the road." [160] And he went on saying that this and that were not good.

110. Sometimes it is not the monk who picks and chooses and then throws things out. Some days there is too much. For example, sometimes there are too many bottles of water. Thus the monk throws some away.

111. Some laypeople believe that story about General Sena and this thing about making water merit to avoid being thirsty in the afterlife.6

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6General Sena claims to have been dead for three days before suddenly resuscitating during his own funeral. Upon his resurrection, Sena wrote a widely read book describing how an angel took him through heaven and hell. Sena felt very thirsty throughout the tour, a fact the angel ascribed to his failure to make much "water merit" while alive.
112. So now all the laypeople put in lots of water. It's hard on the monks nowadays. They go out with their bowls, people put water in them and in a moment the bowls are full. It's even worse when people don't give bottled water but rather plastic bags of water. It's dangerous! Sometimes one layperson puts in a bag of water, then another layperson puts in some sweets that have toothpicks in them. Pop--in a minute the water is all over the bowl. The monk gets back to the temple and stirs the food around in the midst of all the water.

113. They believe this because of General Sena. They say that he was very thirsty in the otherworld before his resurrection.

114. In reality we listen to the monks chant "yatawriahabrabrihbrati," which translates as "whoever can accumulate merit will be successful in everything." [160] Not "Whoever makes water merit will get to drink water; whoever makes ceramic tile merit will get to eat ceramic tiles." [laughter] Give a mat and then nibble at the mat! [laughter] Merit that is narrow brings fruit that is narrow.

115. Aw!-- this here-- how to sum it all up?-- The next time you make merit don't pray for a long time, o.k.? Pray just a little bit. Ask, "May I have victory over greed, greediness, selfishness. May I have power in making offerings to clean up greed and selfishness."

116. This much is good enough. Pray to this extent. Don't make the monk stand and wait as his legs shiver and the mosquitos bite--since he can't slap them. He opens his bowl for a long time and nothing is put in. [170]

117. Now we come to another apparition. Which apparition is it, huh? It is not as bad as the apparition of greed, you know, as the lord Buddha spoke about greed.

118. I preached about this during these last two days. This morning did anyone listen? The preaching about democracy? Thai democracy is not yet in bloom nowadays-- I ask you truly--is it because of greed or not? Citizens are greedy. Ay--politicians hire people to vote for them. They are greedy. Thus those who get into the government are greedy. This here--
the greedy public forms a government, so the government is greedy. If you have a greedy
government, it affects the entire country.

119. We here--we cannot conduct ourselves like this. We cannot not try to get rid of, not
try to reduce, not try to have victory in this matter.

120. I myself have spent some years in experimentation, you know. I've already told you
about this--how I sometimes would not accept any money at all for one year. Such as the
year 2527--I didn't accept any at all. Uaay--it was a lot of torment because I had received it
in the past. [laughter]

121. Thus, when I didn't accept it--Oh--I was really irritable at times. One day I was
praying—not having received anything for a month—a millionaire layperson from Petchburi
came to donate 100,000 baht. Uum. It appeared that I had two hearts—good to take it, good
not to take it. Accept it and I would break my vow, not accept it and it would be a great pity.
But I set my heart not to accept it. [180]

122. And the second year I did it again—2528, 2529, 2529 was the hardest year in that I
accepted money but did not take it myself; I gave it all away. After I got it I would go give it to
the Great December Seventh Foundation—donate it all in the palace.

123. Ay—getting it and keeping it is comfortable and natural, but getting it and not keeping
it—giving it away—is torment. Is not getting it easier? It's easiest. If we work for a month and
then give our entire salary to someone else—that's difficult.

124. "I will work this month and not require any salary"—that is easier. It appears that that
is torment, but we are tormented by unwholesome thoughts wherever we go.

125. Now I feel comfortable, you know. [185] If you don't believe it, ask the laypeople who
live here. When I come back from preaching, I give my bag to the laypeople to have them
help count the money. Then I take my [empty] bag back.
126. Now I am in the process of a project for orphans. Orphans from the Public Welfare Department will come stay with me. This here. If they stay with me for 5 years, 10 years, you know, I should put a down payment on a townhouse and have them stay in the rooms. I don't know [how exactly it would be done.] I would have them work at something-- this or that. They could pick up things and keep things orderly. The children from the Public Welfare Department are good and disciplined, many of them.

127. If a person is diligent he will study well, work well, and go well. [190]

128. I think I will begin with a test--try it out with four rooms, you know. That would be good, you know.

129. This gets rid of my greed, makes it go away.

130. Wherever I go, I talk about this project. Monks come and donate because I am a real example for them-- I speak sincerely. [195]

131. Now its astonishing, you know-- that monks would donate. Like a monk who came running up me and said, "I really appreciate you! I never thought of that--never thought of doing things like this." He reached into his bag and took out 10 baht--after that he only had 20 baht left, not enough for the taxi fare, but he went ahead and gave money to me.

132. Err--At least there is--one other person who is not greedy, you know. We give to others in this way, not doing so out of greed. The more this is true the better.

133. Now I am very pleased with Meo children, you know. I am very pleased with Meo children. Three or four of them live here. [200] Whenever they see a coin fall-- I don't know how many times this has happened--they never take it for themselves; they run to return it.

134. We still see some examples of people who are not greedy, you know.

135. Recently did you laypeople read about the child Chumporn? He picked up some money that a contractor had lost--got 11 million baht. This child is 13--that's his age. He lives at Thachae. He said that his mother and uncle had taught him, "Don't"...--his mother lives
with her older brother, so he is the kid's uncle. They taught him one thing: "Don't be greedy. Don't take others' things and make them yours. Don't be ignorant and greedy. Don't gaze after the things of others in the hope of getting them for yourself."

136. We sometimes don't teach these types of things to our children, you know. Sometimes people teach their kids to be robbers. [205] As the child is carried around on the parent's shoulder he sees an old Chinese woman walking along with a load of cucumbers. The kid snatches one from her and puts it in his pocket. When they get home, the father says, "Ha!-- you're a good kid. You know how to get along in life, and you won't starve when you grow up." He teaches the child to know greed, to take advantage of other people.

137. Now--uuy--Greed is ugly. Sometimes greed is ugly.

138. I have seen many cases of people who are too greedy.

139. Sometimes it is really exceedingly despicable when it is like that old woman who I talked about before. Have you ever heard of the Puttalaysi Foundation that donates things for poor people? It's pitiful. The niece of that woman lived in Thatian District. The foundation was distributing free goods to the poor, and in all the snatching and fighting the old woman was trampled to death. Earlier in the day her niece had asked, "Why are you going to go to that giveaway? I give you 400 baht a month, and your other eight or nine younger relatives are well off and support you comfortably. [210] Let the poor people fight over the freebies."

The old woman said, "Don't forbid me! I've been going to these things for a long time." So she got trampled on.

140. A few days ago we had a bazaar in front of the temple. It was done by the construction committee, and we were selling cheap goods to the poor--a bag of rice for one baht, chunks of soap for two baht. Mae! An old Chinese woman from I don't know where came up and said, "You don't need to sell any more--I'll buy it all." "Ho--don't be so greedy," I said--she was very greedy--"this is for the poor." She said, "Why don't you sell it to me? I
have the money to buy it." Ha--she grumbled a lot and left. She didn't understand that we need to help the poor. [215]

141. Now everything is rotten. If a monk is greedy, he is rotten. If a layperson is greedy, he is rotten. If a politician is greedy, he is rotten. Ay-voters are also rotten if they vote out of greed, because they are greedy. Vote because they are given 100-200 baht. Some people don't even get that much; the politicians give him a mere 60 baht, and he still votes from them. Even 100 baht. In all this they still go out of their way to elect greedy people. The people who are so elected will get their money back [through corruption].

142. This here, laypeople. Now I want us to support a certain foundation, you know. It is Dr. Prawet Wasi's Children's Foundation, and it is in the process of being of great benefit to the Kingdom of Thailand. [220] This is because they go around the country looking for where children who are victims of torment, punishment, and bad karma are located. So if you laypeople see any children who seem to be abnormally distressed, you know, please tell the foundation about them.

143. A woman in prison became pregnant and gave birth to a baby in the prison. The warden asked her if he could take care of the child as a "merit child." After he had cared for the merit child for a while the warden, well, got married. After he got married, well, this child, well, was neglected. [225] Like the news we received to the effect that they had beat him until he was full of wounds then sent him out to eat from the trash piles. It was all because of the new marriage and the birth of the warden and his wife's own child. When they got a child of their own they forgot the foster child, the merit child. They beat his head--Ooy-- and he was skinny and emaciated. The police who saw it were astonished--they couldn't believe that something like this would happen.

144. And then there is this even more recent news, you laypeople. Isn't it pitiful? This one has already died, you know--died just two days ago. At first he didn't die, you know. It was
because they were fighting together—his father was fighting with another father. The other father, not knowing what to do, grabbed the child and poured acid over him. Ooy—he poured it on a three year old child. But he didn’t die, at first, you know. The doctors helped him in time. But he was only able to live for another five days. Now he is dead. Ay—this man was fighting with the father of this child. Then he brought acid and poured it on the child. He couldn’t beat the father, so he poured acid on the child. [230]

145. I look around and I don’t know what is happening. This type of cruelty is normal.

146. The people in the airplane crash suffered much. Those people shouldn’t have come and snatched and grabbed their things.

147. People are involved in road accidents and have terrible injuries—people shouldn’t go and make things worse for them.

148. This age is mysterious.

149. Now people like to watch painful sports, you know. They like to watch all-star wrestling and whatever else is cruel, you know. They like to watch extremely cruel movies—whatever is cruel will do, you know. All that they have seen accumulates and then—Uay—all that cruelty is very heavy. [235]

150. Thus I say to you laypeople, when anyone has a small child, you know—if you find a cricket in the toilet say, "Come here, child, take a look at this." (Child): "Err—what fell in?" If the child pushes it up out of the toilet, his mother would—Uay—say "Good work, child. Saving other lives will save yours, you know." I like to see children doing this type of thing regularly—showing warmth and mercy.

151. If we teach our children the same way, I believe that the child will have helpful habits.

152. But if we call our child to look at a cricket in the toilet and he comes and tries to flush it down and, if that doesn’t work, pour in scoopsfuls of tap water to get rid of the cricket—that child will be a cruel person.
153. Some people see things fall into the toilet and never think of helping. [240]

154. I sometimes nudge crickets up. Many times it stands up a little and in an instant I've given a little bit of help. It is an addicting habit! We will thus feel that we aren't cruel. It is not enough to spread just a little mercy around; you must do it as I've just said--helping those without enough money for a taxi fare, etc.

155. Now I don't read newspapers any more. I can't bear it. Go ahead and announce it, you know. Everything is always so destructive. Since I read that news, I can't bear reading newspapers. Nowadays I have to be willing to pay--pay and even waste money. Sometimes things come up in an effort to hoodwink us. [245]

156. Sometimes there is a woman who fights with her husband and then runs here. Ooy--she is in torment, she doesn't want to go home again. What should be done? Aw--when she talks about it for a minute she feels fine and goes home. The taxi is waiting--[woman's voice]

"I had a fight with my husband and then ran and hopped in the taxi..." I end up having to pay 150 baht.

157. Huu! From the time I read that news until now I've paid a lot--people come continually. The news about a 13 year old girl who had finished school at Nonsung District, Nakornsima Province. She came out from there and found that her mother and father were off working construction at Thapra. It appears that she wanted to get some money to help her dad, help her mom. [250] She also was going to help her two younger siblings finish their education. It appears that she went to gas stations--8 or so of them. Well, none of them hired her. Then she went to check out some restaurants; she hoped to be a waitress. She wanted to be a waitress, you know, but none of the restaurants hired her. When none of them would hire her she didn't know what to do. Finally she decided to hang herself--Ay--in the workers quarters. So pitiful!
158. After that I did some thinking. I made a big p.r. effort, you know. Did you laypeople see it on television--channel 7? They said that they would help give me some p.r., to get my words out quickly. I said that anyone who had fallen into suffering, difficulty, or hard times--even if they didn’t have enough for the taxi fare--should come and stay here. I decided to pay taxis up to 150 for bringing people here. This was valid for anyone living in Bangkok--anyone who could wave down a taxi. Anyone who didn’t have food could get in a taxi and come. Agree to work here and I would pay the taxi 150 baht. [255] If it was more than that, people would come from Chiang Rai and things would get really busy! People would come from Sungaikolok and that would really be it!

159. This is what I said. After that, you know, people started coming, you know. People who were really, really poor hired taxis and came. They didn’t have taxi fares or any kind of fares--I paid. But they had to agree to work here for three days.

160. I hold that -- aw la! -- when someone is finished here and wants to go home, I will send him.

161. I sent one person to Pattani. It seems that that man had been working in another province, then come home to find that his wife had been unfaithful. Her new lover would have killed him but he, well, escaped and came to live here. He said that he had been home for just a moment and they had tried to kill him. Thus he wanted to go as far south as possible. I gave him 500 baht. If he didn’t stay away he would have been killed.

162. Nowadays we must help people like this. There are many problems. [260]

163. People kill each other over little things to the point that--Oy!--they kill their own children, kill their own fathers.

164. Wait a moment and you’ll see--there are always stories like this. Cases like this occur every day, we see them all the time. There is a lack of generosity, a lack of generous mercy and humaneness. It makes other people suffer, punishes them. People like that movie, Evil
Mother-in-Laws against Evil Daughter-in-Laws. This year they like to joke about mother-in-laws being in jeopardy of their daughter-in-laws' poisons. These kind of people have unhappy lives. They sit around all day trying to think of ways to make the other's life more difficult.

165. Two days ago a layman called to ask about entering this temple. Oy--he telephoned often, wanting to visit. "I will kill just one person, Is it much sin?" Why would he want to enter the temple? Another would telephone me and annoy me every day. When I answered the phone he would howl like a dog. I don't know why people would act like this. I guess that their lives are unhappy, and that they thus like to make trouble for other people; this is the root of the root sins which we have to clean out.

166. So it this the root of sadness? Do we need to cut it out? Now we must clean out the grass and --ay!--make things tidy. Pile up the trash--ay--do this and that.

167. The most detestable type of pollution afflicting Thai people is their excessive greed and selfishness. They go out and are controlled by feuding, revenge, jealousy, and envy. This comes from the innate, ordinary disorder of the world. [270]

168. If we clean things out, the root sins will not be born. When the root sins are not born, there will be goodness; every day will be one of merit. Err--some people don't increase their meritorious deeds that come and clean out greed and ugliness such that they are not greedy, not showing greed toward anyone, not looking enviously on the possessions of others.

169. At this temple, laypeople sometimes misplace their bags. Even then there are greedy people who run off with them. The laypeople search for their lost bags but can't find them.

170. The children who come to the dhamma camps here are the worssts. Every time the kids come to a camp things disappear, kids taking things from each other. What is with them? These kids come to the camp and things disappear every time. It's so boring! Skirts even disappear. Underwear even disappear. What is with them?
171. I don't know about this generation. Ayy—they are abnormally greedy. Ay—why would they steal underwear? Aw! [275]

172. Aw la! Our group must clean things out every day.

173. Today you have come to the temple. You have come to hear the dhamma and make merit. What is your point in doing this?

174. Um.

175. The last root sin is anger or lostness. We people are going crazy because we see right as wrong. We see an ordinary wheel and think that it's a lotus blossom.

176. Now the lostness of people is mysterious. Things are happening that never happened before.

177. Now kids are coming to live here, you know, and many monks have had to leave. What is it? What's going on. People nowadays—they're not men or women--Ay--transvestites. Ay--What is going? They're increasing everyday. [280]

178. Um. Two days ago I sent away two kids--novices.

179. Nowadays children are strange. At about age 10 they begin acting like transvestites. Ua—they like to sleep close together and flirt.

180. Two days ago they had to leave. They were going to be ordained. Ay--those transvestites flirt with the temple children who are transvestites.

181. Ho!--A few days ago--one was nudging me with his elbows. I went to Chiang Mai. One of them was there--he was 40 or 50 years old. He came and said, [feminine voice] "Hello-so glad you came," and he did this with his legs. Mae!

182. He was pitiful, pitiful, you know. "Ooochy-goochy." Arrive there and see him! Pitiful.

183. These days are strange ones. Ay--What is going on with these men? [285]

184. They pierce their ears and wear necklaces. As Abbot Panha said, they look like women. Was that a man?--No!
Then today, did you laypeople see the news or not? A woman, you know, drove up on a motorcycle and shot someone. It's in today's news--take a look. A woman as a hitman, driving up on a motorcycle and shooting someone. Ay--a man drove and the woman shot.

Ho--look at this. They were both cruel, both did the wrong thing, both are lost, both are greedy.

Ay--Ay--these three here are really, really serious.

Nowadays these people are doing more and more things that they shouldn't do. It's like I said two days ago in regard to quitting smoking. [290] At the time that I told you that, would you have believed that they would make cigarettes of this size? In these last two days a tobacco factory said that they would make shorter cigarettes--half as short as the cigarettes they smoke nowadays.

Why is this? It's because nowadays they are fighting, not allowing people to smoke in busses. More and more places are not allowing smoking.

People walk into a meeting room. While in that room they mustn't smoke--in the room they don't have to smoke. While they are just standing around people will smoke. They smoke just a little before a bus comes and they have to throw away the remainder. When he throws it away, Ho--there is still quite a bit left.

Then they look at this and Ayy--say "Why?" Nowadays there is a lot left to smoke. Is it because the cigarettes don't taste good or what? No. [295]

Take for example a meeting that goes on in an air-conditioned room. Ay--they have a ten minute break and spend the first seven of it in the restroom. They spend the rest of the time smoking. Even another seven minutes wouldn't be enough to finish a whole cigarette, so they end up having to throw most of it away again. If they stay out of the meeting until they finish that cigarette--Ay--the door would creak as they opened it, and they would be afraid to enter the room at all.
193. So now they are going to make shorter cigarettes. They'll smoke short cigarettes where the time is short. When they wait for a bus they'll smoke the short ones, and when they get home, well, smoke the long ones.

194. Huh! It shows that these humans agree to Ay--do something that is not necessary at all. In reality, people shouldn't get involved. It's just responding to unwholesome desires. This isn't a story of victory at all. [300]

195. When I speak like this--Oh-ho--some people respond that I speak strongly, you know. They say, "You were too harsh in that interview about that singer," or something like this.

196. They say that I shouldn't do some of these things. What if a famous singer broke this circle and said, "It doesn't matter. I'm going to smoke--it's my right. Get out of here."

197. Nowadays, you know, I say "Amen" to Bird, you know. Now, you know. That day he gave a great concert late at night, and he announced that he would quit smoking. So Bird helps to alleviate a little of the evil, you know. But what if Bird had taken a lead in encouraging smoking?

198. They say, "Smoking is a severe mistake, but how does it break dhamma commandments?" [305]

199. We have to believe that every kind of oppression breaks dhamma commandments. Injuring oneself--committing suicide is called Anntrijakan. Then is this smoking of cigarettes equal to committing suicide? Does it injure the body?

200. And people who are nearby have even more troubles. They say that it is really hard for a woman to have a husband who smokes cigarettes. Just his inhaling doesn't finish the matter--he then exhales for his wife to breathe in all his smoke. It causes the cancer rate among these wives to be abnormally high.
201. Now then, whatever the case, we, well, must help together. Let's help. Don't let them smoke, become addicted, and become all terribly decrepit. Fighting together can help a lot.

[310]

202. I myself try to do things that will help these people not be lost, not become addicted, not fumble up their lives. Whatever it may be--I try to do it all, try to get people to loose their lostness and thick-headedness. I try everything.

203. There are many thick-headed people. Seven or eight people go sit around one bottle for three hours. The bottle--well, it doesn't have feet to escape on. The people sit around it and just stay like that, you know.

204. I've already said that when a fish is caught on a hook it still moves. It's mouth gets broken and torn, but it still struggles for release. Ay--these people are hooked, but they don't move around. They hold it in their mouths and live with abandon. Mae!

205. Talking about this makes me think of an example two days ago when I went to meet the district head of Khon Kaen. He said, "You don't tell the truth when you talk about how cigarettes fall out of people's mouths. Have you seen me?" [315] His teeth were a little decayed. He quickly took out a cigarette and stuffed it in his mouth. Then he opened his mouth for me to see: it didn't fall out, you know. Mae!

206. We people--he understood that he had a thing to come and give a monk a hard time about. He was a District Head, you know. But he was good, you know. He made merit, you know. That day he made 300 baht worth of merit. He was only pretending to give me a hard time--he opened his mouth and it didn't fall out. Ay--I didn't know what to say.

207. But injuring one's own body like this is called self-oppression. It also troubles people nearby. And it's even worse when it's at a temple.

208. Would you believe it, laypeople? Two days ago, right here beside the water. There was a company which brought more than 200 people here. [320] There were people who hid
and smoked cigarettes—just like that—two people. A monk saw one man and went to give him a warning. The warning made the man angry, furious. He stomped his feet and said, "Hey, what kind of a place is this? Not allowed to smoke? What is this? What kind of a kingdom is this?" Oh-ho!—he was saying this and that—blah blah blah bla bla. When the man finished his tantrum, the monk sent some of the temple children to go clean up the ashes. When the children had cleaned things up the man returned. He was really angry again. A second man had come with him, and the two began to smoke away—smoke, smoke, smoke. Then they tossed away the ashes. The monk, well, had the children go tidy things up again. The two men walked away snoopishly—clip clop clip clop.

209. People don't have to come here. Ooy—it's a free sort of thing.

210. Umm—look at this: these people seem to be addicted to something, you know.

211. Now they say that General Suchinda has quit smoking. [325] Oh—he was really an incredible smoker, you know. Five or six packs a day. If he is really going to quit, though, he will be able to.

212. It's regretful that they are now saying—Ohho—that cigarettes are selling well, you know. After the fight over it.

213. They say that cigarettes are selling well, but not because a lot more people are smoking them. Really they are selling well because now smokers are forbidden to smoke in many places. Thus they are constantly smoking a little bit, throwing the rest away, then lighting up again. The desire has not been lost.

214. Take, for example, people smoking while waiting for a bus. [330] An air-conditioned bus pulls up, and they have to throw away their cigarettes. When they get off, they want another. This causes cigarette sales to increase, since people aren't finishing their cigarettes.
215. In the future they are going to come out with cigarettes--in the future, they are going
to have packs that are only this long. They are this short, you know. Finish one and grab
another. This is very wasteful because one after another must be smoked.

216. These people shouldn't be this way. You here laypeople--did our mothers say to us,
"Child--suck milk"? "Child--suck on a cigarette, o.k."? With children, you know. Were we
trained in smoking since childhood? Never. It is an acquired addiction gained while growing
up, and is thus true, true lostness.

217. The lord Buddha taught that people who do wrong, commit sins, are oppressed by
their own karma. Then other people are oppressed because of their mistakes.

218. This sort of lostness says, "It is cool to smoke cigarettes." They are lost together in
saying that this is cool. In reality, is it foolish or cool? It wastes money, makes the liver and
intestines inflamed--it this cool or foolish? But there are foolish people who see foolishness as
cool. [335]

219. Thus, what can be done to help cure the habits of Ay--the 'foolish is cool' group? We
have to join together to help and fight on and on.

220. Now, you know, we can see that the government is beginning to act in a truthful
manner. This government is better than all the others that came before it.

221. Those in the past--Mae! For example, those demon drinks that contain caffeine.
They never told the people, you know. There were only advertisements, "Power up!"

222. I ask you truthfully, you know. We people work 8 hours a day, and make enough
money to get by. Ay--"Drink this and you can work 12 hours."

223. You laypeople, way back when did your grandfather and grandmother work harder
than we do now? [340] Did they have drinks like this? Then where did their strength come
from? Rain water has strength. In the past, they drank rain water and had strength.
224. Nowadays--maybe it is because these people live too far away from the soil. They say that the elements of soil and iron don't have much spark or energy to them.

225. Now what do they have to make? New kinds of beds and sheets. They have magnets inside to give people energy--I've heard this is true. And people sleep like that. But these beds are only for the rich--they sell for 9000 baht. A mattress to sleep on sells for 9000 baht.

226. Aw!--Whatever the case, if we people release these three root sins and allow them to grow and flourish in our country [we will have problems].

227. This government has developed, but it has not cut and cleaned out this matter. But this government seems to be good. [345]

228. Have you people been thinking about the auto accidents I've been talking about?

229. I really should make a spot, you know. A television spot. [sportscaster's voice]: "A car flips over--Oy!--people are running to grab things." I will speak slowly for you laypeople, you know. I will make it into a spot, you know. [sportscaster's voice]: "The car has turned over--Oy--Uaay--a gold necklace flies out. People throng around it." I will speak slowly to you laypeople: "People who gaze after the belongings of other people--are they demons or what?" I'll say just a little bit.

230. Then the people in the wrong will say, "Goodness gracious, I didn't realize what I was doing--it's like I lost consciousness." The spot will say something like this. Really, it certainly should be broadcast as a spot, you know. People could thus eliminate their greed.

231. Then we'll have one where someone says [enraged voice]: "I'm going to kill him--I'm angry at him, and I've got to kill him." [350] Wait for a minute as he runs to get a knife and is all ready to kill the other man. Then I will say, "Anger is foolish, madness is insane; it is better to not get angry, so that you will not be foolish or insane." Err--it's good, you know.
232. When a man scoops out a cigarette to smoke I'll say, "Layman, do you think that it's
good to burn your lungs out?"

233. Really, it's quite suitable, you know. Let the monk make a spot!

234. These people—laypeople, do you believe me? Lipo and Kratingdang\textsuperscript{7} cannot be
found in other countries; foreigners don't drink them. Only Thai people get addicted to these
things. If a Thai person went and lived abroad for a long time he wouldn't drink those kind of
things any more.

235. So we agree that Thai people have fallen into slavery—into the slavery of putting
caffeine into almost everything. In the future you will see that restaurants will have to put
caffeine in the food. "Caffeinated soupy rice." [laughter] People will come and say, "We have
to eat at this shop because other ones aren't any good." [355]

236. This makes me think of times past—back when I was really, really small, you know.
You know? They—Ay—back then raised pigeons, you know. How would we raise them such
that they would eat at our house but not at the houses of other people? We took yellow
marijuana seeds and put them in the cages. Uy! When the birds ate the marijuana and
became addicted they wouldn't go back to their own houses to eat, but would say with us all
the time! So we caught them.

237. Aw la! Well, this is enough for today, you know. I wanted to tell you these things.

238. We came to the temple to clean things up and lighten the hold of the root sins. So let
us then raise our faces, raise our eyes and do it.

239. Although other people might not understand us, we will live like this until we finally
reach the point of being people who are without greed, without ugliness, without ignorance.
At that time, well, we will have livelihood—both life and livelihood. [360]

\textsuperscript{7}Brand names of highly-caffeinated "power drinks."
240. Aw la! May you have power in hearing the dhamma lectures and the making of merit every day. It will bear fruit and cause you to have strength of heart, power of heart, and a peace of heart that will drive away greed, greediness, anger, and lostness.

241. Don't oppress and make life sad, lonely, a receptor of karma, a hardship of the type that we have already passed through.

242. May progress in work, happiness in family and everything else be to you, every one of you!
แค่ความงัก

ขอความจริงในธรรมจริยานี้มีแต่ทุกคนที่สนใจในการที่มาชักเคราพิจารณาไม่ว่ามี หลักธรรมที่คิดว่าเป็นประโยชน์ก็ถือเป็นการดำเนินชีวิต ในการทำให้ชีวิตอยู่อย่างสงค์ชื่น หรือต้องใจอย่างสงค์ชื่น ชีวิตก็คือการมีการสืบค้นและศึกษาความสงค์ชื่น เช่น คนไม่ได้มีอำนาจต่อไปตามมันที่คิดขึ้น นั่นชีวิตที่มีความสืบค้นอาจอยู่อย่างมีชีวิตที่เราเรียกเกี่ยวกับมีชีวิตชีวา ถ้าอยู่เป็นแบบมีชีวิตแต่ไม่มีชีวิต คือมันไม่ได้ความสงค์ชื่นอิ่มทับ

อาทิตย์ปิดเมื่อ 6 เช้าเรียกว่าชีวิตไม่สมบูรณ์ เช่นเราเรายังไม่สร้างข้อความอะไรที่เราหลับหรอก เราสูญเสีย เราอะไรเนื้อจะเรียกว่ามีชีวิตแต่ไม่มีชีวิต เช่นเกิดเหตุเจ็บภัยคนไม่มีชีวิตชีวา ถ้ามีชีวิตแล้วต้องมาจ้างจนเสร้าลื้อฟู นั่งเสียออกเสียใจ ไม่มีชีวิตเนื้อ เห็นที่จติกว่า ไม่ทราบว่าพุดคำนี้ออกมาจะแหวกไปไหม ว่าถ้ามีชีวิตแบบไม่มีชีวิตแล้ว คือมีชีวิตแบบสร้างสรรค์ทุกๆทางทั้งหมด ในนั้น ใครๆ ใครๆ แต่ไม่ใช่ชีวิตชีวานี้ มีความผูกมัดแท้จริงหรือ؟ มีความผูกมัดเหมือนคนที่มีชีวิตชีวา อะไรเป็นทุกสรรพสมุทรคันรักของชีวิตชีวานี้มันมีหลักในพุทธศาสตร์เนื้อ ท่านถือว่ามีเราเจ้าของความสรรพสมุทรมุนีสามารถเรียกว่า อุคหสุนทร 3 ทางธรรมเรียกว่าอุคหสุนทร 3 ที่เกิน뜩ไม่ผู้ทุสุน แปลว่า ตัดทาง การไม่รู้จักตัดทางกิเลสเหตุหร่อยังสะรมองเนื้อจึงเรียกว่าเป็นคนมีอุคหสุนทร อุคหสุนทร นี้หรือก็แปลว่ามันมีเหตุที่ทำให้ความสรรพสมุทรประกาศ ประกาศที่หนึ่งเรียกว่าพระอุคหสุนทร โทษ โทษ โทษ โทษ ยาดุยชาติศีล นี้อุคหสุนทร ไม่โทษเหล่านี้เป็นอุคหสุนทร ที่แปลว่าเรื่องสร้างสรรค์หรือว่าเป็นตัวมากพอต้องความสรรพติชีวิต ชีวิตถ้าชีวิตเดิมไปอย่างจิต ไม่พอใจจิต ไม่เห็นแก่ตัวจัด ชีวิตนี้เกิดขึ้น ต้องกลับเป็นอุคหสุนทร �ว่าโลกนี้กลับมาอยู่ในถูกกับกัน เที่ยวเพื่อเพื่อนเพื่อน ใจย้อมอยู่ มันนี้ใจขว้างหูใช้จุลิน เที่ยวเพื่อเพื่อนเพื่อน มันุษย์นี้จะสะดวกกว่ามันอีกเยอะไหม เที่ยว ๆ กลับก็ต้องมีชีวิตกว่านี้อีกเยอะไหม เที่ยว ๆ กลับก็ต้องมีชีวิตกว่านี้อีกเยอะไหม เที่ยว ๆ กลับก็ต้องมีชีวิตกว่านี้อีกเยอะไหม เที่ยว ๆ

ที่มีก็ต้องมากกว่านี้มันก็มีอยู่ไม่น้อยไหม สามสิ่งหลักก็ลงไปใจต่างจะอยู่ร่วมกันกัน แต่ก็ก้นกันในเรื่องอะไรก็ได้ หยุดอย่าง เยอะแยะ หลายอยู่ หลายราย และมันร้ายไปกว่านั้นก็มีมัจจุราช

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ขนาดวาร้ยายื่นขอคุณพ่อ แม่ย่าลูกเอาประภัณฑ์ ลูกพ่อเอาประภัณฑ์ของพ่อ ตัวผ่านเอาประภัณฑ์ของเมีย เหมือนลูกเอาประภัณฑ์มีไหม? ชีวิตคนลูกคัดกรองเพราะอะไร ส่วนใหญ่ความสุข ความโลก อุทยานนอกที่หนึ่งทำให้คนเห็นศัลย์วิจัยอะไร เพราะพวกเจ้าคัดกรองใจโลก ถ้ามีเงิน ปรับเปลี่ยนความโลกเป็นอันตราย ความโลกมานำซึ่งทำให้เกิดอันตรายต่อธรรมชาติหลาย คนเราถ่ายความโลกแล้วให้มันฟื้นธรรมแล้วมันจะเจริญในธรรมชาติ ถ้ามีทางแล้วเนื่องมันจะเจริญในธรรมชาติ ให้คนโลกเจ้าวัตถุนี้มันจะทำให้รักเจริญในธรรมชาติ  misdic บนที่มีคนขอรักไปหมดเหล่า มันก็มาหมดจันทร์ไปหมด เริ่มต้นไปยัง

เอ้า เพราะอะไรนั้นทำยังไงให้คนเห็นมันอยู่ในโลกอย่างสงบมีความกลาง นั้นก็มีหักในพูธสะพานให้คนเห็นมันอยู่ในโลกอย่างสงบมีความกลาง นั้นก็มีหักในพูธสะพาน

เอ้า เพราะมันเห็นไม่เกิดในคนที่สุวรรณรูบั้ยที่อยู่ด้านหน้าคนเห็นไม่ค่อยมีชีวิตชีวาให้เพราะอะไร ทำไม เพราะคนตอบสนับ แต่มันเพราะมันเป็นความชั่วคราว คนนี้หน้าห้างสี่แยกเจ้าต้องมีคนที่ถูกต้องบน ศูนย์กลางที่ ใครก็ไม่ให้เจ้าคนสุวรรณรูบั้ย ใจต้องอย่างนี้ไม่ใช่คนสุวรรณรูบั้ยอย่างเดียวหรือ ใครควรก่อนนี้ควรเกิดมันคว้า เลวคนตายดีจะเหมือน เพราะอะไรรู้หรือเปล่า เหมือนกันจะไม่รู้ เด็กคนนั้นหน้าห้างสี่แยกเป็นคนเหล่า ที่พวกนั้นไม่รู้ไปแบ่งมากันและกล่องคนจะต้องแล้วถ้าไม่รู้

บ้าน เลยพ่อมันเป็นกิจกรรมคัดพอดังกล่าว บ้านนั้นๆ ค่อยไปบ้านไม้ ตายไปด้วยหลักพ่อคุณ ไปเก็บของเจ้า ใหม่ ไปเก็บของเจ้าคนไม่เก็บไปแบบนี้ เลยพ่อนี้มันเสียเจ้าไม่รู้ (ช่วง) ถ้า มันก็อย่านั้น พี่ป้อมไว้ไร้ประสาทเจ้าอย่างว่า คนเลยดีกับบนบาน เรื่อยเดินทางไปที่เสียดุๆ เนื่องมันทำเนียรความลงต่ำเร็วเท่านั้น เลยแพร่ทอดกู้ภูมิ ภูมิตัวนี้ไปแล้วบางอะไรที่มีนั่นๆ เนื่อง เราสามารถดัดให้มันใส่ดีมั้ย งี เวลาที่ดีสมรถเรื่อยจะโรคที่สุด ความคงความโลกความเสียแก่ก้านสังกัดมาไหม? เลยพวกเราที่มา

วัสดุกันนี้ มาทางหรือเปล่า ความสงบพวกต้องการอะไร น้ำของอะไรรวดรวดพวกต้องการอะไรของต่ำเร็ว เท่านั้น เลยเกิดขึ้นถูกภูมิภูมิตัวนี้ไปแล้วบางว่าพวกที่ไม่ให้โรค

เพราะถ้าเห็นฉันนั้น เลยนี่จะทำก็ดีต้องוציא ค่อยทำอะไรกี่โรคดีกล่อง ทางใต้ ต้องง่ายๆ มันอยู่ในพวกที่เก้าวันนี้ ความคงความกล้าสังกัดมาเลยที่ มันตรงป้ำจะไปแท้แซงอะไรต่ออะไรที่ เขาคาย เขาวันนี้ ที่รู้มันก็กลัวกลายหายก็ดีที่กลี่แล้วนั้น ได้คนตายก็จะนั้น บ้านไปทำไม่เห็น สร้อย
มหาวิทยาลัยมหาวิทยาลัยที่มีการพัฒนาการศึกษาที่ดี จนถึงปัจจุบัน ได้มีการพัฒนาการศึกษาที่ดีขึ้นเรื่อยๆ ดังนั้น ถ้าจะพิจารณาจัดการศึกษาที่ดีขึ้นเรื่อยๆ ที่จะนิยม นี่จะเป็นสิ่งที่ดีสำหรับผู้ที่มีความสามารถพิเศษ แต่ถ้าจะพิจารณาจัดการศึกษาที่ดีขึ้นเรื่อยๆ ได้ที่นี่ก็ถือว่าเป็นการศึกษาที่ดี แต่ถ้าจะพิจารณาจัดการศึกษาที่ดีในแต่ละภาค นี่จะเป็นสิ่งที่ดีสำหรับผู้ที่มีความสามารถพิเศษ แต่ถ้าจะพิจารณาจัดการศึกษาที่ดีในแต่ละภาค
ชุดภาพ.priv อย่างที่ว่าได้คนหนึ่งมีกระฉีกสร้อย ค้างคาวกับอยู่ตรงนั้น ได้ตกแต่งอย่าให้เรา กระฉีกไว้โดยอย่างไร ก็ตัวจะอยู่อยู่ตรงนั้น ตัวจริงไม่ได้ผลหรือจะถูกอยู่ตรงนั้น ตรงนั้น ได้ตกแต่งอย่ากินที่ต้องหน้ากัน นั่น เห็นแต่ใจไม่เห็นต่าง (หัวเราะ)

ความลักษณะ ความโดยทั่วไป เจาซึ่งใช้คำว่าศิลป์ มันเป็นที่รู้ไม่รู้ไม่เห็นความความเป็นจริง แต่ที่จะวางอยู่ที่เหมาะสมสุด ซึ่งไม่อาจจ่อยอดคนต่ำก็คือเส้น ผูกตุม ผูกเข้ากับเรื่องที่เกี่ยวกับสิ่งที่เราต้องการนี้ รู้จัก ๆ ซึ่งไป พอถึงความไปหนังสือเรื่องที่ศึกษาคนให้ ยิ่ง แล้วก็ไม่ใช่ ไปลงสูตรแล้วก่อน พวกหุ่นรถเกียร์ไปอยู่ในต่าง ๆ ที่เราต้องการนี้ที่เราต้องการนี้ แต่กว่ากัน

เน้นน้อยกว่า ตั้งแต่ พบ บทตัดตอนนี้มาก ตั้งแต่ทุกคน ผู้หลักผู้ใหญ่ ใคร ๆ ที่ได้รับไปเรื่องนี้ตั้งนั้น คงลง

แล้วก็ยืน คงإخوان

เอาล่าสุดนี้สังคมไทยและคุ้มราอะไร เรายืนคอยคอยคอยควรว่าอย่างไรเป็นคนถูกใจความงามตัด

ตกดิน ด้วยเจ้าหน้าหน้า ความกัดปวดเพราะที่ถูกต้องไม่ไปกระแทกอะไร รักษามาลข้อใบความที่แน่เกิดตัว

เคยเล่ามานานที่ให้พึ่งผ่านนี้ที่นี่แล้ว เรื่องนั้นเห็นจะ พวกควานนี้ได้นั่งเกรงกลัวเรามาตลอดไม่นาน จากนั้นไว้ไป คนที่นิ่งนั่นนั้นคนไม่ค่อยต่อ

ตายนั้นจึงไม่ค่อยต่อตัว พวกนั้นเห็นผมก็ต้องกลัว พอถึงไว้แล้วสิ่งก็เพราะสิ่ง พอทำไปอย่างนี้ก็เพราะสิ่ง

คนไม่ค่อยต่อตัว พวกนั้นเห็นผมก็ต้องกลัว พอทำไปอย่างนี้ก็เพราะสิ่ง พอทำไปอย่างนี้ก็เพราะสิ่ง

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แม่ บางที่ไปวิจัยตากาญจนบุรี วันนี้ไปดูบ้าน ให้ อินนา ที่เอาต้นพลู มีรู้อะไรฐานอะไรในบ้านเป็นบ้าน ซึ่งมีน้ำผักไก่ให้ดื่ม ได้ถ้า ได้ไปไหน ไปอะไร ไม่รู้จะเอาที่อย่าง เปิดปากว่าบ้านนี้ แม่สวัสดีนิ ให้เจ้าไปอยู่นั่งเป็นเวลา ไม่ได้ สิ่งที่แม่ อินนาที่ถูกว่าแม่ที่อยู่อะไรของนั้นมา ที่แม่ที่ที่มีกินนี้เรื่องความสุขที่เคยความเป็นกันเดียวกัน เท่านั้น แม่แก่ แม่หน่อยแล้วอีกฐาน ข้าวต้มน้อยอริยฐาน เธียริกไม่ได้ แม่ แก่คนคน ให้เมื่อถึงฐานนั้นคน เติมบ้างหางคนไปสู่เรื่องที่จะต้องจากนั้นเสียดั้ง มันจะกินอะไรแม่กินหางอย่างนี้ แทบภูมิ นิยมของคนคนกินความพระศรี พระเจ้าเสื้อดีคอร์น อ้ายที่ล่ามาก

แล้วตอนนี้ไม่ได้กินพระศรีที่จะจะนำท่านส่งสมเด็จพระเจ้าภยศบดี รัชทายาทที่ที่สลาจานให้ไฟนั้น ร้อยที่สุด ทำที่ที่สลาจานไฟ ไหม้ ช่วยเพื่อให้ก็ถือเรื่องมาก อะไรแม่ไม่มีอยู่ในความคิดเลย ไม่เคยกิน แต่ตอนหลังนี้มากที่เป็นนี้ชีวิต เป็นอยู่บนเมืองเลย เมื่อตอนนี้เรื่องที่เก่าแล้ว ได้ยิน สมัครที่มาใหม่ ๆ นี้นะ อะไรไปไหนใครไม่ต้องรับ ไม่มีใครต้องรับ ไปไหนคงอยู่ได้ ไทยคน 50 คนแล้วไม่รู้จะ ข้ามแยกหมด เทียบวันนี้ มันข้ามไปไป เทียบวันนี้ยังคงต้องสมเด็จรับ ช่วงที่ได้แค่กลับกลับกลับ แน่นอกนักบางว่าไปเลยกลับขึ้นไปที่ไปไหนคนแห่งเจ้า วันนี้นี้เรื่องที่กินทำทางได้ อยู่ในยามเจ้าอิ่มท้องให้ดื่ม ขาของไม่รู้จะซื้อมากใครออก บางที่ว่ามันเป็นผลที่เราต้องกลับ มันไม่ใช่อย่างอร่อยและ เยื่อหุ้นเสีย ไปไม่เสร็จในขณะที่ที่มีเลย แอร์เป็น เสียงเลอะ พอขึ้นไป มันจะมีเสียงดีดีมากให้อ่าน 2-3 จะบ้า รู้ว่าเราซื้อย่านหนังสือพิมพ์ ขึ้นไปเดี๋ยวนี้ ที่บ้าน ที่คนยังเข้าหน้าไม่มาให้ ข้ามเจ้าหน้า ไม่ใช่มาเข้าหน้าไม่ ที่บ้าน ที่อะไรไม่ต้องมั่นที่จะทำ แต่ เติมให้นี้เปล่า เราไปนั่งหลังคนเสียดั้ง เข้าอินค์ที่กินเมื่อ พอแม่รู้ว่าเข้าเรื่อง ถึงนั้นประเด็น หนังถ่าย 20-30 นาที กว่าเรื่องปีนี้จะป่าท่านนั้น จะค่อนวันนี้ป้ายจัดมาเวลา 5-6 คนที่ที่อยู่เลย จนเติมวันข้าง บางที่ก็จะอยากไปแต่ไม่ได้ เลย อยู่ 4 ไปนั่งคอมาน ๆ ไปเป็นสภาพพนม ให้เจ้าไปนั่งคอมาน เพราะ เทียบอีกที่ที่อยู่ ที่ที่พักแรมเยอะมาที่เริ่ม แม่ที่มีที่ มันหนังสือแจก เติมนี้ทำอะไรเจ้า หนังสือแจกในปีเก่าให้ แม่ ทานเจ้ามากไป

เดี๋ยวนี้เป็นไม่รู้ว่ามันนักเองจะให้ ใครมาที่ที่มีเจ้า บางคนก็จะมาดูตาม ท่าน 10 นาที เอา ตั้งความว่า คนอื่นคนๆไปที่กัน คุณประจวบ จ้าท่าของ นั้นก็มีที่ไปแจก ใครมาบินบินพร้อมที่เจ้าบางคนก็ต้องแจ้ง ให้มันไปซื้อหน้า เยี่ยมเดี๋ยวนี้ ได้เลยที่ตั้งของมันนี้
แต่ก็แจกไปถึงวันนี้เจ้าหน้าที่เลย ปีหนึ่งเสนอเนื้อเรื่อง วิทยาศาสตร์สัมพันธ์ เดี๋ยวเรื่องเด็กเข้าเรียนมาเลย์ไปจาก
ตามนั้น
กรุงเทพฯ มีข่าวส่งมันร้อนยิ่งเกิดขึ้น บางคนทำศักย์เกิดขึ้นไป บางคนถึงกับถูกจับเลย แนะนองต้องรักกันไม่ว่าจะอะไรนะ
ถ้าไม่รักก็จะไม่ แยกย้ายไปหมดกินอิสระกัน ถ้าไม่ อะไรพวกนั้นก็เรื่อยๆกับ give no take take no give มันก็ไม่ได้เหมือนกันนะ มันต้องทิ้งให้กันรับนะ มันต้องมีที่ให้รับเลย เราจะมีคุณค่าอย่างเดียวนี้ เรื่อย
แม้ที่เราอยู่ที่อะไร เราจะต้องยืนยันให้มันไม่เชื่อมโยง เรียบง่ายๆมาด้วยกัน ที่นั่นเขียวหรือเป็นดาบ ยังไงก็ยังได้ออกมากที่
ไม่มีสัญญาณที่รั้วเนื่องมันจะสะอาด-publishs เมื่อก่อนไม่เกิดคิดกัน เดี๋ยวนี้พอใครมาสังงานที่รั้วดังนี้ ตัดนั้น
จะไม่มีการรีบไปแขวนแล้ว จะมีการกระทำเดียว ไม่ใช่เหมือนบางรั้ว บางรั้วต้องอย่างเป็นรูปอยู่อยู่สูงนั้นซึ่ง
กวินิป คือการกระทำการรั้วไปแขวนหน้า เดี๋ยวพวกของคนนั้นมาซิข์ บางกันที่กันไม่ซึ่ง
กันนั้น ข้าพเจ้าจะยืนยันถึงไม่ได้ใช้ แต่ถ้าพวกอยู่เป็นมันสั้นเลย พวกครั้งที่รับถ้าเอาแอปเปิ้ลไปใช้ก่อต้นสิ่งาน
และต้องใช้ให้เจ็ดวันนี้ ถ้าสามารถมัดต้องสงบกันมาหน่อย ทั้งกัน ทั้งทัก ทั้งสื่อให้มันไว แต่แล้เห็นนี้
ก็แล้วมาก่อนตั้งเป็นที่ให้คนกระทำการกระทำการมาเรียนไป
แล้วก็เนื้ออย่างกันเนื้อ เดี๋ยวให้เนื้อออกมาอาจจะไปเท่านั้นบุรีรัม พวกนี้เข้าพอไปต่างจังหวัดไปภาค
อีก ถ้าออกมาถูกทำการอย่างประชาน ใครสักคน จะเอาไปให้คนรั้วที่ยาจอน รั้วละ 2-3 กระจกถี่ไป ไป
มาของที่แย่งวันนี้ นั้นันไปปิโตรฟังซิชชุเนกิ สองเท่า แล้วก็ไปในธรรมดา ควรจะเอาไปบุรีรัม ต่อไปจะไป
มหาสารคาม ไปร้อยเอ็ด เริ่มไปจึงยังพร้อม ๆ ถ้าอย่างเช่นใหม่ ขาดหาย พวกนี้ไม่เอาไปเดี๋ยวขาด เพราะ
เจ้าก็มีอยู่แล้วกวันจะต่าง ๆ เราก็ไม่รู้เท่าที่รู้ ไม่รู้ ไปได้แล้ว ใครสักคน
นั้งเพื่อปฏิบัติเก็บมาก่อน ยังวิเศษมีสิทธิ์เฉพาะอย่าง ๆ เนื่อง อยู่ ! เนื่องเลย ออกมาถูกได้ถึงแต่กับ พอเริ่ม
ที่มา โอ๊ย ! คนเฉพาะกันใหม่ วันนั้น คร.สมเกียรติ อ่องวิริยะ มาบายส์สังกัดอัฏติใหม่ ๆ ยุคนี้
ควรจะทำผู้นี้ ที่ส่งไปดูจากคนใด
ที่ทำแบบวิทยาศาสตร์ สงสัยถูกจะเป็นภูฏันต์ที่ได้เหมือนข่าง เราก็ไม่รู้วัดวัดซึ่งมันใหม่ไม่มั้นนี้ เก้าว่าเด็กข่าน ๆ
นั้นก็เดิม ถ้าเป็นน้ำน้ำ.bold นั้นเลย ไหมถูกนั้นน้ำสายยิด ไม่ซ่อนอยู่ก็ยิ่งไม่ไปไม่รอง เนื่องก็เลยพวกมันทำ
ตอนนี้ไม่เผื่อธุรกิจทำอะไรอะไรเลย เนี่ย

ตอนนี้ถูกสื่อต่อกันให้เข้ามามันเกิดปกติที่เร้ากันไว้ เช่น ออกมาจะว่าสองปีนี่จะหมดไม่มั้นหมด

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ขาตีบหัวลำนี้ ปรากฏไม่สามารถเล่น พอแก๊งเดือนได้สืบกล้านแล้ว พอได้สืบกล้านนี้ถึงก็ปี
ท่านอยู่ดีกรมประชาระหว่างกระบวนงานสานักงานพยาบาลพระพุทธเจ้าจะให้สิ้นสุดทัน และจะให้ที่สร้างที่
พักไหนใหม่ ตนเองก็จะได้ ให้มาอธิบายถึงกล้านแล้วมัดสินใจซื้อต่ออีกสิ่ง ไม่ได้ใจเรา แต่คิดว่า
เจ้าจุย และตอนนี้มีความรู้ชาติอาชีพ อาชีกำลังมีมามาข่าวใหญ่ นี้อีกไม่ได้รับจะเป็นหลักสูตรจะรัก
คือ vamos ที่ไม่มีความรู้ไม่รู้ถึงก่ออิทธิพลครูเป็นข่าวไม่ ข้างหลัง ข้างปู อาจารย์จากเทศนำ เข้า เทคนิคปูนนีเจ้า
จะมีเขาวัน ก่อนจะถึงโรงเรียนลงไปขอว่าจะเป็นผู้ใช้สื่อสารจะมี เข้าเพื่อเลื่อน แม้พัน เดียว
มันก็ยังเราร่วม หน้าก็ยังมีแนวคิดที่จะให้ ช่วยกันมีอินเรืออะไร?

อีกมาติดว่าที่แล้วเน้นด้ายขึ้นเจ้าไม่มีใจในที่นี้นั้นเองว่า ใช้เจ้าแล้วจะเอาของเอาไปทำอะไรใช
ไหม อย่างตอนนี้เจอกะบะบกอคิวเจ้าไปเรือ อยู่! วันก็ย่อเลยเจ่องกันเลย ของอันนี้จะเป็นหน้ากระ
บอก เนี่ยได้กล้าที่สำคัญพักงาบบกอคิวแล้ว เพราะกระบอกก่อนหัวอยู่ เหล่าพันกระบอกเป็นเรื่องทำอะไร
อีกมากว่าอ่านกระบอกไปเนื้อไปอย่างหนึ่งเมื่อถึง กลางถึงคนบ้าเลย วันนี้ขึ้นมาอีกนิยายจากข้างเดียวรวม
ขาตีบความเห็นผ่านกับสายการหาย พยายันต่อกองไป คิดว่าไปให้พระปล่อย ชัดเจนที่แย้มเรื่องอันฉน
หรือว่าที่เจ้ากันนั้น ตอนนี้ใหม่ขึ้นใหม่มีกำหนดอากระบอกไปแล้วจึงยิ่งมีกล่าเลย เข้าถือก็ ท่านนั้น
เสียความรู้สึกให้ขาดพระไปแล้ว พระปล่อยเอาไปที่ให้เจ้าทาง คือของที่ไม่ครับจะครับอะไร บางที่ไม่ใช
พระที่พุ่งที่ไปเลือก บางที่บางมันมากกันไป โดยเฉพาะข้าวข้าว บางที่ที่เลยมันเยอะไป พระปล่อยไปหลังข้อ
พันแกล่เป็นเวลาที่แย้ม บอกกันว่าไม่ได้ที่ที่ตัวยันข้าว เลือกข้าว ควรจะไปเลยให้นั้นกันพันแกล่ พระปล่อย
ตอนนี้เป็นที่แย้มเป็นเวลาเดียวกับในทรงของลำนี้ ที่เจ้ากันนั้นไม่ให้เจ้าให้สูญเสีย อันนี้ บางที่ปล่อยไป
ก่อน โดยอธิบายฐานนี้สำเร็จขึ้นจะมีกล่าด้วยกันยิ่งขึ้น กลับมาอธิบายพระพุทธเจ้าข้าวข้าว
เมื่อ! ไปเชื่อพันแกล่อาจนั้นเข้าพันแกล่ยิ่งมีการก่อนว่าข้าวข้าว ที่เจ้าเรายังเห็นว่ามีเรียกราวุป
ราชรัฐปุริปนิรัน ซึ่งแปลว่าอันมุกพฤติศาสตร์ไม่ขึ้นแล้ว ปรากฏบางสิ่งโดยอย่างไม่ได้ ไม่ใช่ใครที่มุกนี่ให้กินนี่
ใครทำบุญกระเบื้องกันกระเบื้อง ความเสียจากเที่ยวไป มันบุญอะไรเก็บจ้างจะให้ผลดี แล้วเนี่ย! ราย
รวมแล้วบังใจ ๆ เราที่มุกนี่เรอกลับไปอย่างธิฐานนานานะ ธิฐานนั้นเดี๋ย ขอให้ชอบความมี ความทรง
หนึ่ง ความเห็นแก่เดี๋ยว ที่จำเข่ากระแทกนี้เพื่ออิงกันความทรงหนึ่ง ความเห็นแก่เดี๋ยว ขอให้ยันยาวันยืด
ตรงคงอยู่ต่อความเห็นคนเห็นแก่เดี๋ยว เท่านี้มันก็คิดแล้ว ธิฐานนั้นนี้ยังให้พระอันเคยจากสัน ยุ่งกัน
ปีติไม่ได้ เรียกกระดับนานไม่ได้ผลกัน
ตอนนี้มากกันหนึ่ง เกิดได้วิเศษย์ไม่รับเท่ากับตัวเอง นะ พระพุทธเจ้าที่คุณตรัสว่าความนั้น
ณอย่างที่มาทรงเห็นถึงการนั้น เนื่องจากที่จะฝังสิ่งที่เท่านี้ร้องประชาธิปไตย ที่ประชาธิปไตยย์มันไม่ผง
ขานทุกข์นั้น อาจร่วมมันเพราะความเลิ้กหรือผ่านกัน ประชาชนก็ยัง ถือมันเท่ากับรับค่า ไปจ้างคนอื่นมาลง
เสียเองแล้วลง พ่อแม่เนื้อเพลิดเพลินไม่ได้ หรือไม่พยาบาลท่าลำ ไม่พยาบาลแสบ ไม่พยาบาล
ynamics

อัตถมาะนี้นี้บางปีเคยเห็นเคย ที่เคยแตกให้ฟังคำ เกิดไม่รับเงินเลยหนึ่งปีเป็นเนื้อ เข้า ปี 27 เนื้อ
ไม่รับเลย อุ่นนั้นramaไม่เอา เพราะเราจะย่อมรับนี้ไม่รับแล้วเลยยิ่ง!! มีอยู่เห็นได้เห็นกันนี้ บางขั้วที่
ร้านนี้ที่รีบหองไม่รับไปได้ค่อนหนั่งนี้เนื้อ โสมศรีรูจิเพราะรู้ว่าความคิดแสบหนัง อีก!! ปรากฏว่า
จิตต้องจดของใจรู้ว่าไม่รับ รับแล้วเสียสัจจะ ไม่รับรูมันก็เสียความกลัวเหลือเกิน แต่เราคิดใจไม่รับแล้ว ปี
สองที่ท่าอีก ปี 28 29 29 ทำหนักกว่ากันนี้อีก รับแต่ไม่อมาให้คนเดิน ฉันรับก็แล้วก็ไปให้ผู้คน 5 ขั้น
รำยเหรอขี้รักในทองแดงไป โดยรับกล้วยเนื้อนี้มันก็ขายย์แกรมรู้ชาตัง แต่รับแล้วไม่อมาให้เจ้าเนื้อ อุ่นห์อาจ
มาน ไม่รับเลยยังง่ายกว่านี้หา? เหมือนเราไปทำงานเรียนเดือนยกให้คนอีหม่เดิน ยก!! ทำงานเงิน
เดือนนี้ไม่รับเลยยังง่ายกว่านี้ ปรากฏว่าฉันหน้าแรกเดินกล้วย แต่เกิดเราก็ทำงานกี่เดือน ทำงานไป ทำงานมา
บทนี้อาเมาะรู้ 대해서บันที่ ไม่เชื่อถามโยกันที่เข้าผู้คนนี้ พระพุทธมักปีเรียนอย่างไรก็อย่าง เอาช่วยกันนี้ยืนดูจะ
ได้อย่างเดิมถือเอาไป

นี่กำลังจะทำโครงการต่อไปว่าสุกๆก้าวจากระหว่างเราซึ่งเราจะมายูกับอาเมาเนื้อ
ถ่ายกกันนี ปี 10 ปีนี้ เราจะถามตัวเราจะเอาให้มันคนจะหงส่ง  จะหงส่ง ไม่รู้จะเอาให้คนทำงานอะไรจะ
ไร่ต่อเนื่อง อย่างฉันที่มันทำแม่ก็ทำอะไรกันดีนี้ เครื่องประชุมสำเร็จทำกับนี้ เช่นหยาบคน ล้านไหนขอนน้ำ
ดี เช่นนี้ ช่วยงานดี ทำงานทำเกษตร นี้ เราจะนี้ตลอดตลอดซึ่งมาซึ่งเลย ลองรีสนี้หงส่ง ให้โยกย่อมข้ามไป
ก่อน ตัวต่อไปนี้เราจะเห็นจะทำดูถูก ไปเรียง ๆ แล้วมันที่ดีนี้ ทำก็สำเร็จความเห็นเก่าตัวของเราไปเรียง ๆ
เรียง ๆ ไปเรียง ๆ แล้วมันดีนี้

งานกระทบต่อเนื้อเปลี่ยนหลากหลายอย่างหนึ่ง อาเมาไปที่ไหนเนื้อบางที่ไปชุดอะไรชิ้นโครงการนี้ พระ
ยังร่วมบริการเลย เพราะกำรถี่เรามีค้าอย่างจริง ๆ แล้ว เราพร้อมออกมาด้วยความจริงใจ จริงใจเนื้อ เคียงนี้จะ
สิ้นสุดห้องคนจบนหมดระยะห่างที่ ปริมาณนี้จริงจ้า เดินเข้ามา หลังห้องหลวงท่านก็ ทำนายขอแบบนี้ก่อน หมายถึง งบไม่เกิดคืออย่างนี้ที่ทำไว้เลย ให้นะ 10 บาท ถ้าออกมายอมเย็น คูณมีจ่ายคงอีก 20 ตาราง เดิมมันไม่พอ ขนาดไม่พอท่านจะทำยังทำให้ ยังทำให้อาดามีกว่าอย่างน้อยเราเป็นคนไม่ลงขัน คนนี้ไม่ลงขันใด่เย็นเลย เค็ก แม้ว่าอยู่ที่ 3-4 คนนะ มันจงจะตกหลุมนี้ไม่รู้ก็กรีดกันมันไม่เคยเอาเลย วิมานกินทุกสิ่ง แต่ก็ไม่ลงนี้ มันก็ให้เห็นเหมือนกันนะ เมื่อเร็ว ๆ นี้ไปได้ย่านักเต็มจุนพร้อม ? ที่เก็บเงินดังของผู้รับหน้ากากสร้างได้ ทั้งหมด 11 ต้น เต็มคนนี้ 13 ปีแล้ว นี่อยู่ที่ไหน จะบอแยกกับยิ่งพวกขอนนักท่านว่าอย่า แม่เก่าไป อยู่กับข้าพเจ้าก็ดูง ค้าสอนนึกเรื่องเดี๋ยวอย่างยิ่งถ้าของใครมาเป็นของตน ก็ขอสอนอย่าให้มีวิชา ที่นี่ โลก อย่างไรจะฝังสิ่งเสียของผู้ใดมาเป็นของตน ถึงตรงนี้เราระดับที่ไม่ต้องได้สอนตัวน่านะ ?
บางที่สุดก็บางกว่าสอนลูกให้เป็นใคร เอสใช้นั้นข้อค เล่นเบื้องเบนไม่ได้เหงาข้างหน้า เด็กมันก็ต้องเอา มาให้กระเบื่อง พวกมันมีชำน vbกัน อีก มีคิ่วตัดกันเดิมเล็ก ใครซื้อไม่ตลาด สอนลูกให้รู้จักบอก เอา เปรียบคนอื่น แล้วแดดนี้ ถูกตกเกิดสู้ ! บางที่กันนี่เกิด ปลูกพืชที่ตลาด ๆ หลอนคนที่ถูก ถ้าใคร นำกลับคน บางที่มันหลอกเกิดไปอย่างนักแก้ที่กล้าให้ฟังก่อน ที่ว่าแค่ฉลาดได้มูลนิธิอะไร พุ่งของถึงแรกจะมัน ไม่سؤال พละอยู่ท่านคืนนะ คนเกินคนนี้ที่คานเครื่องใดโดยเฉพาะ ให้หลานบอกว่า ยังไปเทะไม่ นี้ถูกให้บอกคนละ 400 ต่อเดือนต่างคนนี้ละ คือ 8-9 คน ลูกหลานเราที่มีกันมีไร ให้ลูก หลานคนจุน คนจุดไปใบพื้น ปรับจากนั้น บอก มิตรอย่างที่นี่อยู่หลุด ถูกเกิดซึ่ง ! เลือกไปให้จากหน่วย เลย วันก่อนนี้ที่ข้าพเจ้าที่หน้ารัสสวัดกี่หลอมคน ที่ไปรับบรรมนิกะสร้างแล้วนี้มาหาพวกข้าพเจ้าสาระก่อนมา ผู้อกคนละช่องอ แรก อาชีพมาจากไม่ถือ.ButterKnife ดีไม่ต้องจ่ายหมดอัน ดิ่งหมดหมดเลย ไท บอกคิ่วถึงกันคนเข้า เค็กให้อีหมื่นอีไม่ยาก เขาทำไม่ใจขายดีมีเงินนะ อิ่มหรือผู้เลยว่าไม่ขายให้เรา ทำไม่ใจ ขายให้เรา เค็กออกไปปลายอยู่ แก่เรารู้ว่าจะต้องการช่วยกัน

เนื่องราวเนื้อี่อะไรที่คนมีสัญญานะ พระคงก็เสียเนี่ย ? โอมก็เสีย นักการเมืองก็ยังเสีย ไอจินไป เสียได้ดังนักการเมืองก็เสียก้องก้อเสีย เพราะเรา เราจะมา 20 บาท 100 บาท บางคนไม่ได้มาก เท่าไหร่เลย เค็กไป 50 บาท มันก็ยังคง 100 บาท ถ้าบังเกิด อัจฉรดสักทีเลือกคนก็จะไปให้ เค็กก็ต้อง ตักตวงเต็มที่ นี่ไม่เคยค่อนข้างไปเราเนี้ยสนับสนุนมูลนิธิอยู่มูลนิธิหนึ่งนี้ คือมูลนิธิซึ่งของทุ่มหมดประกอบ เวที มีสิ่ง เนี่ย เป็นมูลนิธิที่กำลังมีประโยชน์ค่อนเคียงดินไหมนะ เพราะเราจะจะไปสิ่งสู้ได้แก่ถูกทาร
มาตรการของผู้อื่น แล้วทายข้อมูลว่าสุกฮานาน ใครมีทรัพย์สินสุกฮานานมีแบบมีผลต่อคืนได้ ข้อมูลของผู้อื่น หน่อย ผู้ที่มีทรัพย์สินสิ้นสุดภนแล้วตั้งท้อง แล้วเกิดออกสู่ในทุก พ่อออกสู่ในทุก ผู้ที่มีทรัพย์สินมีที่อยู่ในตัว ข้อกฎหมายที่อยู่ในตัว ผู้ที่มีทรัพย์สิน แล้วพอแต่ งานกับผู้อื่น ถ้าเกิดเห็นที่ลูกปล่อยปลอดเลย แล้วยังได้ช่วยว่าดีจะชนะไม่มีเป็นรู้เป็นรอบ แล้วปล่อยให้ไป เก็บของได้ เพราะว่าแต่งงานใหม่ ได้ก็ดี คุณผู้หญิง และคนที่ดีก็คงต้องพยายาม พอได้ทุกช่องทาง และดีกันอย่างต่อเนื่องต่อสุกฮานานแต่เกิดสู่ในตัว รติช่องทางดีสู่ในตัวไม่ได้เข้าซื้อทางการณ์เกิดขึ้น เช่นที่เมื่อนานๆ ๆ ที่โดดเด่น แล้วน้าทุกคนนี้ ตายแล้วนะ เพียงตอน 2 วันนี้ ที่เราที่ไม่ต้องไป ฟื้นตัวทำเวลาที่ พอทำงาน เขาที่ พอต่อทำเวลาที่ แล้วมันไม่รู้จะทำยังไงได้ มันเลยจับสุกฮานานกรุณา อย่า ! กรอกให้เด็ก 3 ขวบ แล้วไม่ต้องมีขอจ่ายข้าวัน แต่ก่อนได้ 4 วันก่อนนะ ตอนนี้ตั้งเวลา โอ้ที่ผู้ชายคนหนึ่งมันทำเวลา กับพอของเด็กคนนี้ แล้วมันเกิดการถูกกระทำสุกฮานาน มันทำกับต่อไม่ได้มันถูกกระทำสุกฮานาน

ช่วงนี้อายุครอบงำไม่รู้ว่ามันเกิดอะไรขึ้น ความโทษที่เห็นมันนั้นอย่างธรรมดา ตกปลั้กเครื่องญิ้น ดีก็ทุกจิตใจมันก็ไม่รู้จะเข้าไปย่อยสลายความ ร้วงกระดูกว่าอาการสาหัสต่อขึ้นจนกว่า นี้มันไม่เคยจะไปข้างเดิม แต่ทุกคนที่ท่านก็ให้คือเห็น ถูกที่แล้วที่มันแพร่หลายที่สุด ก็คือเราที่จะช่วยกิจการประกันภัยบังบัญชา มีบางที่ นี้มันชอบออกเดินกัน ให้ความที่เห็น ๆ จะ มันชอบออกมาหุ้นเพิ่ม ๆ อะไรที่เห็น ๆ บางเวลาทะลุมิติ แล้วที่สุดมันเพิ่มหนักเดินไป รังชูตรงด่านใจมันใคร่ใคร่ติดต่อกับ ๆ มัน ถ้าออกว่าจอแบบกระชากมันตกไป ในองค์กรต่อขึ้น เรียกทุกแนวคิด ถูกเอาไว้ไม่มีติดต่อกับ เราเป็นเนื้อแรกถ้า อยู่  đấy! ถูกเอาข้อวิจิตจำต่อวิจิตเจาะพื้นฐานที่เราทัน ที่ทางบ้าน ๆ อยู่มีอะไรเจาะต้นแบบในขั้น เนื้อถ้าเราจะเห็นถึงผ้าห่มไว้ ถ้านี่มันจะได้เป็นตัวที่รู้สึกว่าสุกฮานานที่จะทำ เราจะรู้ว่ามันตกในองค์กรต่อขึ้นฉัน เลย ชัดเจนที่ จุด ชัดเจนไม่ถูกอักขรุงส่วนมากอย่างนั้น มันก็เพิ่มเจ้าไปเร็ว ๆ บางที่นี้บางคนที่เจออะไรในองค์กรต่อ สร้างไม่เคยติดต่อ ฉันมีบางที่มีบางที่ที่ทำหน่อยนะ เช่นมันนี้เป็นเดี่ยว จัดมันสระสกัด อย่างนี้ถึง เป็นนัยเสียดีิดไป เราจะให้ไม่เป็นกินโทษเพิ่มแม่เด็กอย่างเดียวก็ไม่พลาดต่อ มันดังที่เห็นอย่าง เมื่อถึงนี้มันไปไม่มีใจตกถังกระจะไปต่ออะไร

เด็กนี้อาจไม่สามารถสื่อสารกับลูกไม่ได้ทาง ประกาศออกไปนะ มันมันก็เคลื่อนที่ด้วย เหมือนกัน ตอนนี้ตั้งแต่ตื่นขึ้นมาช่วยไม่ได้ทาง เคยวัยนี้ต้องยอมเสียเงินเก็บเงิน บางที่มันมันแล้วมันก่อกдо แน่นอน มันเกิดขึ้น โอ้ เท่าเด็กกับว่าร่วมมัน รั่วมา โอ้! ทุกๆกลับบ้านไม่ผ่านกลับบ้าน มันยังไง จะ
ทำยังไงดี เล่า พอชุดไปพุงามาเดื่อข้าพเจ้าสบายใจกลับ แต่ถ้าคุณอยากได้อาจเริ่มต้นกับการฟังกุศผลเสีย เลยต้องจ่ายไป

ก็! ดังกล่าวแต่ผ่านที่ว่าฉันเหล่านี้มาถึงสี่ทำพยาบาลผู้มี ผู้มีมันกันเรื่อยๆ จางกับว่าเร็วก่อนได้ 13 ปีที่
เริ่มงาน จึงทำที่ออกผู์ตรวจกำาลัง แล้วก็มีนักเรียนที่มี ผ่านเกิดการก่อนสิ้นสุด 2 คน ปรากฏว่าผ่านไป peace มัน 6 ปีมีสิ
ใจนี้ เล่าไม่มีเรียนเรียยน แล้วก็ไปทำผ่านการจะมีผู้สร้างสรรค์ฝ่าฝ่า ยาให้ไปอยู่ผู้เรียนผ่านนี้ ที่ไม่รู้จัก
ไม่รู้เรียน มันก็ถึงไม่รู้ทำให้เกิดตัดสินใจยุติปฏิกิริยาโดยระดับที่ไม่ทราบว่าควร
cิดใหม่ก็รักษาสมัครพันไปไม่ทางที่ไปaways ไปไม่ไกลทำให้ การทำสิ่งซึ่งไม่มีเงิน ไม่มีก้าวกระโดดไม่มีอะไรบอกให้เหมือนมา อาจ
มาก็จะไม่เกิน 150 บาท กลับเกินนี้แล้วมันเหมือนมากลับเข้าช่องที่กุศ
เกิด! กีล่อนกว่าเนื้อคือไปนี้ระทึกมากนะ บางที่ที่แน่นๆ เข้ามาที่นี่ ไม่มีก้าวกระโดดเร็วก็ถือ
ให้แต่ละอยู่ท่างานที่ที่ 3 วัน เราดีอย่างเอาอย่างจะกลับย่านที่ก็ส่งไปสิ่งที่สถานนิ้ว คงอยู่ที่นี้ปรากฏว่า
ไปทางค้างซึ่งเห็นคิดกลับมารายเล็กๆจะม่ามา แต่ก็มีอยู่ผู้นี้แล้วก็จะมันไปให้สุดเลย แยกออกพอ
เหมาะสมก็ทำผ่านกันเลย เหมือนไปอยู่ได้สุดเลยแล้วปรากฏว่ามากไม่ 700 แต่ก็ไปไม่คุ้มอยู่ผ่าน

เนื่องดังนี้จึงจะจ่ายเป็นนี้ปัญหาผ่านมันเองจะที่จะต้องผ่านกันอยู่กับตัวเรื่องกีล่อนใหญ่ๆ ที่จะปล่อย
ไว้ได้ก็จะผ่านกันไป นั่นแล้วว่าผ่านผ่านสิ่งนี้มันอย่างไม่รู้จักชื่อคนคน ได้! จะนั่งๆอยู่ผ่านกันอย่างนี้
เสี่ยง ๆ ครอบดูไม่ถ้ามันไม่รักษาเนื้อคือผ่านกันแบบนี้ ผันผู์ทุกัน นั่น ๆ ให้ดูอยู่ผู้เรียน ความโพยาเพิ่ม
ความไว้ใจ ความไม่อยากมองยิ่ง ความเป็นคนให้พุกพิษพัน อยู่กันอย่างที่ต่างกันไม่ให้ร่ำแจ
ผู้ แม่ฝ่าใช้รักษาดังกล่าวให้มันมีข้อเสนอใดใจมีความหมายถูกต้องได้สารพัดพันอยู่กันไม่เป็นสุข นั่งทาง
เรื่อยกลับกลับผ่านผ่าน นี้ไม่ผ่าน 2 วันไม่ถึงทำพิษพันข้ามบานบตรนี้ว่า ได้! ทำตามข้ามทำไหม?
ได้! มันทำพิษพันมากับเห็นข้ามบานบตรนี้ว่า ได้! ทำตามข้ามทำไหม?
แล้วผู้นี้ก็เป็นผู้ข้ามบานบตรเรื่องให้คนอื่นคิดคือของเพื่อนทุกข์นี้ ซึ่งเรื่องกว่าเราทำงานอยู่กุศผลิตที่เราต้องอย่างกันไหม?
เวลานี้ทางผู้นี้ทำให้นี้ผ่านได้พิษพัน ท่าจะก่อนจะไม่ได้อย่างนี้อย่างนี้ เวลานี้พาชนะก็เสียบกันกลับของคน
ไทยที่สุด คือ จงแจ็ค โคลัม เพื่อนแก่นวด สามพระยา ผ่านไปเร็ว ผ่าน มั่นคงผ่านบาน ผ่านพระยาจักรีผ่านเป็นของพระ
จักรี ช่วยกันดังอันนี้แล้วยกุศผลิตไม่เกิด มันพอถูกผลิตไม่เกิดนี้กันดี นี่ ทุกคนนี้มีกุศผล่อย ผ่านไม่มี
ทุกสมุทรจำนวน 老太太 รถไฟ ไม่ได้ รถไฟของใคร ไม่พักรถเรือทัวร์สินข้อมหาที่ผ่านเมื่อเท่าที่รั่วแน่น重要ที่ประมาณ จนกระทั่งนักเรียนกลายเป็นเจ้าของรถไฟทุกคน พวกเขามั่นใจว่า อะไรนี้ เหมือนเด็กเจ้าที่มีของรถจักรยานที่จะ น่าเยี่ยมที่สุด กระโปร่งว่ายาย แสงเงาใหญ่จ่าย ยี่ห้ออะไรกันไม่รู้ถูกนี้ เธอ งด缎ปกติ โอ้การแข่งในนี้มันจะลากห้า ไม่มา ? เธอ !

เฉพาะพวกเราก็ต้องไปอัญถูกัน นี่รั่วแน่นมารั่วถึงธรรมทายขุนศรีท่านเพื่ออะไรกัน อีก ! อุคสุนธุ์ และ จ้อมสุนี้สุทธิ ไหม หรือ ดังนี้ ! คนเราทุกคนนี้มันท่าอะไรเพื่อนท่านนี้ เพราะมันหลักหลัง เห็นถึงการเป็นต่อคุณ เราถึงความทรงของคนนี้ประโยชน์ของเรามันไม่เคยพบเคยเห็นมาจ่าย เดินวันนี้ก็มันกันที่คุณที่นี้ เพราะเรามันได้กินไปเยอะเลย มันจะเป็นอะไรก็ไม่เป็น คุณถึงนี้ผู้หญิงกินไม่ใช่ ผู้ชายกินไม่แข็ง ได้กิน

ได้อะไรนี้แม้จะเยอะเท่าทุกัน อีก !! เมื่อ 2 ร้านนี้ได้เค้าออกไป 2 คน ขนาดคน เค้าเดินวันนี้ก็แปลก อยู่ 10 ว่าจะชนะท้าต่างเป็นคู่แล้ว ซึ่ง ! ชอบไปนั่งเป็นตักให้เท่านั้น เลยนี้กีเลย์ 2 ร้านนี้ดองใส่ไปเลย จะ มองจะขาดไม่ได้คุณที่นี้ให้เขา คุณแม่ก็จะกับคุณเด็กกัน ไชย ร้านก่อนนี้จะเอาออกข้างของตะวันที่ยังไม่ ไปที่ช่างใหม่จูจักรีสัมบัติ เล่นนี้อย่างถูก อยู่ วรศีลี คันใจจังเลยทานมา เขาเอาออกเจ้าช้างให้ด้วย แทน เนื่อง เอาสกัดเอ้าจูจักรี ทุ่งนาทะ ทุ่งนาทะ ซึ่งต่อมา มากับนั่นเฝ้าแล้วมันเป็นยังทุ่งนาทะแล้ว เวลาฉันเปลี่ยนผู้ชายกันเป็นผู้ชายกันไม่ใช่ มันจะ เลยนี้ให้แม้จะจ้างหรือเปล่า ?

ผู้หญิงจะข้ามมา มองเธอจึงจะยัง วันนี้ข้าวซึ่งผู้หญิงเป็นเมื่อปีนี้ข้ามมองเธอจึงจะยัง ให้ผู้ชายยัง ใจ ไฟ ! นี่มันชั้นใหญ่ตั้งใบไม่ลูก ห่างทาง ที่พื้นนี้ ไม่ได้ 3 ตัวนี้มันหนักจริง ๆ แล้ว เดี๋ยวนี้คนนี้เดิน ท่าอะไรในสิ่งที่ไม่ควรว่าทีเยอะ !

อย่างเมื่อ 2 ร้านนี้ชุดไปเรื่องเล็กน้อย ต้องนั่นที่สอบแล้วช้อหรือเปล่าถ้าจะทำบุหรี่วัน哪นี้ เนื่อง 2 ร้านนี้ก็เรียงงานมาอับดับจะทำบุหรี่วันนี้แล้วนั้น สินเครื่องหนังของรถถูกกันเดี๋ยนี้ เพราะอะไร เพราะว่า เดี๋ยวนี้เรียงทางก็ไม่ให้ผู้หญิงว่าวันนี้เคล็ดก็ไม่ให้ขึ้น สูบบุหรี่ไม่ให้ขึ้น เข้าทางประชุมเวลาเข้าทางประชุม อยู่ในท้องก็ไม่ต้องสูบบุหรี่ ที่นั่นมันกี่สิ่งต้องจะสูบบุหรี่ บุหรี่ไปได้หน่อยเดี่ยวรวมแล้ว มันก็ต้องท้องบนบุหรี่ พ่อสุนทร ไฟ ! มันก็ถึงต้องเค้าสิ่งที่นี้ เขาเกิดมา เถื่อย ทำอะไร เต็มนี้มันเกิดสูบบุหรี่จะว่าบุหรี่ มันไม่ร่อยหรือใจก็ไม่ใช่ เข้ากังขาประชุม อ่า ได้มันเล่ากับนั่น เบอร์จรดมันแต่ 10 นาที ลืมเข้าห้องน้ำ
ห้องที่วานิช 5 นาที คือจะสูบอีก 5 นาทีไม่เกิน ไม่เสร็จสิ้นที่ต้องนั่งอีก เมื่อถึงก็ต้องออกไปนั่งพัก ข้าวหน้าก่อน ค่อนเสร็จก็จะทำทุ่มร่างต้นทีละ ที่มีระยะสั้นจะต้องสูบทุกครั้งที่สูบ แต่ถ้ามีคนที่มาขอที่นั่ง ก็ต้องทำงานให้เสร็จสิ้น แล้วจึงมาขอที่นั่ง เพื่อที่จะให้ทุกคนมีที่นั่ง ให้ทุกคนมีที่นั่งได้ โดยทั่วไปถ้ามีพี่น้องคนๆ นั้น การนั่งพักก่อนแล้วจึงเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ ถ้าจะทำงานให้เสร็จสิ้น ให้พักก่อนที่จะเริ่มกิจกรรม คะ
ไม่มีข้อมูล

ตอนนี้เราร่าง ผู้อาสาจินตนา เล่าเรื่อง ไอ้! ที่จริงได้รู้อยู่ด้วยเนื้อ วันนี้ คุณ 5-6 ของ 6 ของ
เคย 5 ของ เพื่อจะเล่าเรื่อง ๆ ก็เลือกได้ เล่าตามคนนี้ด้วย ไอ้! มุขล่าลวงจากสิ่งเหล่านี้
กราฟร่างมากเนื่อง เหล่าปกครองดีที่จะไม่ใช้คนสนิทจากดีเพราะไม่ได้รู้คนแยกต่างรัฐที่
พอที่จะเรียกว่าดีพอไหมล่ะ ที่มีอยู่ไม่ผ่านทายบอก เข้า ซึ่งสิ่งมีประโยชน์ พอสูญได้หมดเลยราวๆ ถ้า รอบ
เมื่อมา ถึงเล่าเรื่อง พอซึ่งไปสูญ ลงสู่ยากลับแล้ว ถึงลวงจร แสดงว่าจะให้รู้มากขึ้น แต่ไม่เหมือนความ ต่อ
ไปนี้จะเล่าเรื่องอุทยาน ต่อไปนี้จะมีเรื่องสั้นแค่เนื้อ หนูมากันคิดจะแบบ เสิร์ฟเข้าไปอีก เสิร์ฟ
เวลาบ้านอีก อะไรไม่รู้หลายคนอย่าง ไม่มีเล่าคนบ่น โอบ medial เราสอนมีสุญเสียต่อมสมุทร ดูบุหรี่ยิ่งลงนะ
ที่พยาบาลต่างเด็กนี้ไม่เลย เนื่องโดยชั้นมากิตติคุณหลงเหลา ๆ เพราะเราเจ้าเคราะห์ เราสามารถ ปาก
โรสิติ ไม้ หนึ่งที่ทำคิดทำอาหาร ผม เป็นคนคนที่เป็นคนคนที่เป็นคนคนที่เป็นคนคนที่เป็นคนคนที่เป็นคน
เรานั่นะ เวลาไหนจะสุดบาท เวลาที่จะทำจะไม่ได้ เข้าไปอยู่ในเรื่อง เสิร์ฟในให้ได้ไม่ได้พอเรื่องนี้ มันใจหรือได้?
แต่แล้ว มันก็ยังไม่ได้เพียงไม่ได้ไม่ได้ เข้าไปอย่างก็ยังก็ไม่ได้ไม่ได้ไม่ได้ไม่ได้ ถึงต้องจ่ายกัน
ราวกระจังไปเรื่อย ๆ

ตอนนี้จะเล่าเรื่องเนื่อง เวลาเรื่องเราจริง อย่างจุ้นคือกาวจุดสิ้นสุดที่แล้วมาที่หมด ที่แล้วตามเนื้อ
ที่จะเรื่องต่างที่ใครให้เราทราบรู้เลยนะ มีแท้ใจคนเพิ่มหลังงาน ถามจริงคน
เราร่าง 8 ชั่วโมง ย้อ แล้วพอได้กินไข่แป้งเจียวไปมันทำได้ 12 ชั่วโมง หรือเปล่าเนื่อง ให้สมัยรุ่นปัจจุบัน
อย่างเราร่างนักกาวพวกเรายังไม่? เกมเมอร์ต้องมีมันใหม่? แล้วสิ่งงานค้าขายไอ้ นักผีก็
มีฟังงาน สมัยก่อนคือมันคนก็มีฟังงาน เพื่อซึ่งอาจเป็นเพราะคนนี้ยินดีหางคืนมากไป เก้าว่าเด็กิน ขาด
เหล็กไม่ก่ออย่างสิ้นเสียก็มีฟังงาน ต้องทำให้เด็กนอน ไปยังที่โบกอะไรก็ได้ มีแม่หลอกอยู่ข้างใน ไม่รู้
จริงหรือเปล่า กินออกนกอย่างนี้เท่า รวมกันนี้จะตั้งค่า 9,000 เด็กนอน เหนื่อยก่อนเนื่อง 9,000 เอะ ยัง
ใจ ๆ ถ้าคนจะอย่างเปล่าจะได้ออกสุขสมุทร 3 อย่างนี้ของกรมในประเทศ รัฐบาลเมื่อพันบาทแก่ไม่ต้องกลัวเรื่องที่
อีกต่อไปนี้เกี่ยวกับ สิ่งที่เคย สิ่งที่จะแต้ม ต่อไปจะออกมาเรื่องอะไรเนื่อง จะค้องเร็มได้กินกันเมื่ออาท
มาร่วมทำบันทึกของ nắng สะเตอร์ที่ศรีเมืองครื้งแล้ว ได้พบว่าช่วงเวลาครื้งนี้มามาจะมีการส่องโค้งไม้ พอครื้งได้อยู่! ถ้าจะถูกต้องมานะ ควรจัดกัน พระราลงยิ่ง! อันที่ใด

เพื่อทรัพย์สินผู้อื่นเป็นจริง เป็นอะไรก็ได้ไปดีดี อยู่ พระคุณแล้วเพื่องดกิจหน้าที่สิ่ง อันหนึ่ง 2 มาที่

อย่างนี้! ว่าที่จะจึงกล่าวถึงข้อสนธิที่ ขณะจะมีต่างหาก เล่ห์กรียนจะข่มขู่พระยุทธังสัมถังมันให้ได้

อยู่ดู วิจารณ์ได้ไปดี พระเออกะศิโภโค ไม่ใครคือบ้า ไม่ใครคือกั้นจะได้ไม่ยังไป ยัง แต่ก็ยัง

คืน พบวันกรกิจสุรทัยธัญ คีมคิดแล้วหรือมาจากต้องแข็ง ความจริงมันจะให้พระสักปรี พวกนี้จะ

แล้วขึ้นใหม่? ถ้ามาไปต่างประเทศ ลี้พิภ กระตุ้นขึ้น ไม่มีผู้ต่างประเทศ คนต่างประเทศ

ไม่ก็ คีมคิดแก้ไขที่คิดไปจากนี้ ถ้ากังวลไทยที่ไปอยู่ที่นั้นน่าน ๆ ถ้าไม่ก็ คงจะขึ้นใหญ่ที่คือเป็นทัณฑ์ เป็น

ทางคืนทาง biênเป็นทุกข์เรื่อง ต่อไปโดยถูกรว่ารับอีกทีคือให้ถูกทางขึ้น จังหวัดคืนทางขึ้น (ข้า ข้า) ร้านนี้คือ

คีมนามีที่คือกันร้านเนื่องกันร้านอันไม่ร้อย มากก็ตังบนนี้ข้ามมาก กันมากเล็ก ๆ นะ แต่ก็ให้ถูกนี่เป็น

รีบร้อยกันนะ นี่เรารับถึงยังใส่ก็ให้คีมรับบ้านอันมันเมยอยู่บ้านเรา คึกเคี้ยวเขาใส่คู่นี้ดังนี้หลัง อยู่

! ผู้มันกับข้ามคิดคืนไม่ไปกินบ้านมันมีกินบ้านเราเรียบร้อย เราก็จับมันแล้วก็ เอาละวันนี้คือกันนี่จะ

ก็อยากจะบอกไว้เนี่ย เพราะให้กันมายังกันให้อยุทธ์หญาบน่ายเย็บไป แล้วก็ตั้งต้นหัวใจกับไปเลย ใคร

เกินไม่ขึ้นซีรีมีชีวิตใจเราที่จะได้ไป จนกระทำในที่สุดให้มันสิ้นหวั่นเป็นคนไม่มีโทษ ไม่มีโทษ ไม

มีโทษ ตอนนี้ชีวิตก็จะมีชีวิต มีหลักชีวิตซื่อ เอาละ นี้ถ้าให้อยู่อ่านการฟังธรรมบรรยาย การทำบุญสุน

ทานที่ลองทั้งวันนี้ จะส่งผลให้มีค่าที่คิด มีอานาจจิต มีคิดคณานิยมที่จะรับได้กว่าคง ความรัก ความ

อรรถ ความหลัง อย่าเข้ามามีเป็นคนที่ให้ชีวิตตรีสร้างตนเองของเรา รับธรรม รับป่าตหลายที่ประสบกัน

แล้วที่แล้วมาให้เห็น ขอให้ก้วหน้าใน runnable ให้ผ่านสู่พวกขยี้ขยี้โดยล่วงทั้งทุกทาน ทุกทาน เหยื่อ.
"Material Wealth and Wealth of Personhood"

1. May progress in the dhamma be to you, rector, faculty, and students who have interest in the dhamma, all of you. Today I will speak on the topic "material wealth and wealth of personhood"----which one gives more happiness and peace to our lives. Ay! Material wealth and wealth of personhood--what's this?

2. It's true that people like to say, "There is wealth and there is merit"--which one is better? [5] In reality the two must go together. The Buddha did not teach us to throw away material wealth. He taught, "Don't love it." He taught, "Don't get enchanted with material wealth." He added one more thing. He called it "wealth of personhood." In the language of the temple it's called "Higher wealth."

3. Ay!--this material wealth is of two kinds. There is that which we seek, meaning transportable wealth and intransportable wealth, the wealth which is moveable and the wealth which cannot be moved. Moveable wealth, for example, is gems, rings, money, gold, elephants, horses, cows, buffalo, jewelry, diamonds, and precious stones. [10] The type of wealth which cannot be moved is one's house and land. This wealth is called "a thing that gives happiness." Whoever has gems, rings, silver, gold, elephants, horses, cows, buffalo, houses, diamonds, precious gems--he has happiness.

4. Our group comes together to study many things so that we can have things that give happiness, you know. But we don't know if we we get happiness or not. Will there be work for us to do after we graduate or not? Still some of us are confused. And even if we do find work, if we don't have wealth of personhood, we might still make mistakes, experience disappointments, and not receive any more material wealth.
5. Ay!—Material wealth—sometimes we have found it already. Sometimes we sit and worry about robbery, fires, floods. [15] Some of these people sit and worry exceedingly about this material wealth. When they get it, they put it in a safe. Then they come and sit and worry about the safe. (Someone) tells them, "Come and listen to the monks." They reply "I can't go—I have to sit and worry about the safe." This group dies. This group's spirits can't go live in their safes any more! They are worried about their safes, you know!

6. Aw! Being enchanted by material wealth will destroy wealth of personhood. Not long ago we heard some news, didn't we? In Korat a female teacher invested in hiring (someone) to kill her older brother—her own blood kin—because she wanted the life insurance money—only this one thing. [20] This just here because we are excessively enchanted with seeking material wealth. And we don’t know when enough is enough.

7. Aye—Humans don’t know what is adequate—and this material wealth they seek more, want more. Give someone two mountains of gold and it still isn’t enough for one person—one alone. Make every drop of rain be five baht coins and it still won’t be enough. There would have to be more. People would say that it should be raining 100 baht bills. If it really rained 100 baht bills, people would want there to be purple rain—rain 500 baht bills—every drop. [25]

8. Everyone wants to be rich, so they are easily deceived by usurers who promise better rates for investment—up to 20% of the principal—than normal banks. In the end, they not only don’t get any interest, but they lose even the principal.

9. It's like a man who plants durian. He sees that his durian tree has many flowers, but rather than pruning the excess flowers he hopes for a bumper crop. In the end, he gets nothing since an unpruned durian tree will die before the fruit is ripe.

10. Aw! Now don’t play around with the words "wealth of personhood." This is very important. Some people don’t have any property. But if they have wealth of personhood, they have a chance at being happy.
11. I (Rev.) myself have given up all my material property such that I have only my own body. But I have wealth of personhood. Some times when I go places I don't have to pay the transportation cost. [30] On airplanes I don't have to pay. I go abroad and get a free seat, you know. I don't have material wealth, but I go by the power of wealth of personhood.

12. I want to you to remember this. The day will come when you won't be able to pay with material wealth because you won't have it. You will only have this wealth of personhood.

13. There are seven commandments--do you know what they translate as? We call these "Higher Wealth," which means something that can give us happiness--the seven commandments are like this. [35]

14. Higher wealth means the wonderful merit that is in our hearts and makes us have the things which makes happiness. You can keep it within yourself. If you have it, you will be able to wait yourself out of self-respect. Those that live near to you can wait you as well. They will say that we have wealth of personhood, you know.

15. There are seven kinds of this, you know. Write some of this down! The monk's stuff--you don't want to take lecture notes, do you? [Laughter]--Aw!--why?--Aw!

16. The first one talks about belief being a thing that leads wealth of personhood. Because this belief, you know, has spoken words that are nice, beautiful--this really lives in those spoken words, you know.

17. They say, "Belief is the mother of many dhamma merits." This mother is certainly able to care for many children--five or ten of them. [40] When belief is born in the heart of one, it is able to give birth to all the other dhamma merits--five more, ten more, however many.

18. If you ask, "Can belief give birth to effort?"-- It can!--if a person has belief, effort, endurance, and patience.

19. Aw sii--look, it all follows. If we have perseverance, make an effort, we will graduate. Then we will be able to return home--or maybe stay and get work somewhere else.
20. Because we believe, you know. Sometimes our goal seems far away, but if we believe we still can go with strength of belief.

21. Some of these people--I [Rev.] go lecture far, far away--out of my province. I go lecture, go to America. Some people sitting in the plane come along to listen. Others come by car, driving four, six hours. Ask them, "What motivated you to come?" "Belief."

22. Ay--some people answer very stupidly, "The car made me come." [45] [Laughter] You know--but if the owner of that vehicle didn't believe. A car couldn't force someone to come. Do cars forces people to enter bars, enter brothels, cinemas?

23. And one more meaning. The saying, "Belief is the principle of many dhamma merits."

24. You know of a certainty that when rain falls the grass grows. [50] We people are the same. If we have belief, growth will follow, you know.

25. If we live with our father and our mother, believe our father and mother, live with our father and mother like that we will have gladness of heart.

26. But if we do not believe our father, mother--whoever is without belief is like summer rain [rain of drought=no real rain]. It is like they live in a dry field with hearts that are dry.

27. Such people may live with their father and mother--but they don't believe them. They are not fresh when they come to school--don't believe teachers or professors. [55] It is sticky dryness, you know. About teachers they say, "I'm grown up already--why should I have to come and wai\(^1\) the teachers?"

28. Oh hoy!--Regardless of how old we are, we always have teachers. It's not only children who need to wai. When we're grown up--just this here--we must come and wai a lot to be an example for the children.

29. Even teachers are the same--before they are waied by students, teachers should remember to wai their own teachers, you know. [Laughter]

\(^1\)To show respect for a teacher with pressed hands in a prayer-like fashion.
30. Before you go to sleep do you wai five times? Wai the Buddha, the dhamma, the monks, wai your father, wai your mother, wai your teachers and professors.

31. Ah!—we have students and we have teachers, you know.

32. Ah!—When we believe this, we are able to get along with anyone. We will have gladness of heart when we wai our teachers.

33. Oh—some of these kids— they are bad. [60] They don't believe teachers or professors. They come to school with dryness of heart.

34. It's to the point where some of these girls have no belief and can actually say this: "Studying is a headache—it would be better to just get a husband."

35. These people are lost. They study with dryness of heart, you know.

36. Ah!—Thus this belief—what sort of potential and effectiveness does it give rise to? We believe in our college. We believe in our college institution. [65] This— they call the assembly to do something and we expend effort and want to work together. If one person doesn't believe it makes everything rotten.

37. Oh—would those in this institution behave like that? When the administration calls for some activity do some people not cooperate? If we don't listen to the instructions, the results will not be good for us. Thus, we have to do as we are told.

38. I [Rev.] myself freely make my way—working for the Buddhist religion. Since my ordination I have gone out and propagated the faith.

39. Before I left for America this last trip, I went out to many outlying provinces. And then I had the opportunity to go to America and so I went. It was most exhausting! Sometimes I went to preach in restaurants run by Thai people. They don't have any time. They have to struggle for a living. During their little bit of free time they had me come and preach after they closed shop at after 11:00 P.M. They cleaned up the shop until midnight. I preached until 2:00 A.M., getting back to the temple at 3:00 A.M. [70] But belief leads me to take the
teachings of the Lord Buddha proclaim them. This gives me energy, and I never go to sleep in defeat.

40. Before going to America, Thailand —Ohh— it was most exhausting. I went on a preaching tour to upcountry provinces.

41. I want to send this to the Interior Minister—Sometimes when I go to preach in front of government provincial offices I have many problems. The provincial governors don't come to meet or welcome me. I have to beg for everything— I want to tell this to the Interior Minister. I can't get a public address system. Whatever it is, they don't want to give it. But do I not preach? I still preach because I honor the teaching of the Lord Buddha that says I must go preach. [75] Because of belief I go out to these places rather than just sitting in my own temple. Otherwise someone would say that I am the type of monk who

42. -sits in the early morning
43. -sleeps in the late morning
44. -rests at midday
45. -sleeps [royal word] in the evening
46. -watches television at night
47. -makes noodles at midnight

48. I myself believe— it helps me a lot, you know. Therefore let's take care of the temple. Have belief in our father, mother, teacher, professors, the Buddha, monks, older people and the elders of our country. [80] There are two causes for this belief:

49. Suffering is a cause that produces belief.

50. Looking at and considering the outstanding features of our educational institution, of teachers, of professors, of fathers, of mothers, of older persons, of the elders of our country, of the Buddha, of monks—this will instruct our hearts to give rise to belief. [85]
51. **Suffering gives the maximum rise to this belief.** If we have no suffering, we are afraid of things that have to do with suffering. If we don't have belief, we will not worry about the future—like whether we will be unemployed because we didn't want to study hard. The point is that we have to believe in the institution at which we are studying.

52. **When I [Rev.] was ordained it was because of suffering—fear of suffering.** And this gave rise to belief. Ordained as a religious monk. Because in the past this ordained one came into contact with unwholesome thoughts—it was tough. Oh—it was torment to the heart. Even now that toughness is still there. But I have a teaching that stems it. In the past it was wholly passion, wholly ugly, a wholly ignorant delusion—Oh woe—the body caused it all till things built up and forced my heart. In the past, when I was a little boy, things were good. [90] Then I came to the age of 17-18. When my glands produced sex hormones it forced something to happen—caused lust to happen. Oh—it was torment. Like they say, I was always looking at girls' skirts but never their faces.

53. **In the time before I [Rev.] was ordained I liked this one woman.** She sold grocery items. Oh!—back then I worked construction—really hard work. The work was as a carpenter. At night I lay down but could not sleep—I wanted to see her face. I couldn't go to her house—her elder sibling was rather fierce. I had to go buy matches from her—one box at a time. [95] So I could see her face. I would buy four boxes a night, you know. Oh—my heart was being forced.

54. **When I had been ordained I sat and meditated.** I came and sat in the assembly hall. I sat and looked into the candle flame. My heart brought forth calmness. At first I said that I would be ordained for three months; we had agreed on a wedding date already. She waited for seven years. But after that her heart started to cool off.

55. **Ohh!—being like this is peaceful.** This girl here was beautiful, but even if she was a hundred times more beautiful than this she would not be able to break my celibacy! (Audience laughter) Because I believe the teachings of Buddha.
56. Ooh!--before I was ordained I had anger. I [Rev.] was aggressive. Oh woe--the head carpenter swindled me of 500 baht. I went and hid under a bridge for three days to ambush him. But he never came. [100] Oh woe--the bridge was made of many ties--when people walked over it, both females and males alike, dirt--it fell down onto my head. Ohh!!--I gave in. But when I encountered the teaching of the Lord Buddha--he said, "Anger is foolish--being mad is crazy." Really it was foolish, it was really, really crazy. This is what I [Rev.] was like before I was ordained, you know.

57. When I went to an upcountry province I--Hey! stop making all that noise--you won't be able to hear me.

58. I went to lecture in Kamphaengphet Province back then, you know. They were having a festival to honor monks. They invited the singer Thuan. [105] Tens of thousands of people came--paying 20-30 baht each. Then Thuan didn't show up. Everyone waited around until midnight. Then they got angry, and started stripping off their shoes and throwing them on the stage. After wasting 20 baht each on admission, they went and wasted their shoes! When they were going back home, their feet were pierced by thorns, and they suffered the whole time.

59. If someone has unwholesome thoughts already, not having the dhamma in their hearts, they will suffer all the time.

60. Those who are sitting here are they same--I don't want to point at anyone in particular since people would say that it is bad manners.

61. If you see that you have unwholesome thoughts or suffering all the time, try this, you know. Try to look at things from this point of view.

62. Some people say to respect and believe in the Buddha, the dhamma, and the monkhood. [110] Some people argue, "I'm not interested; I believe only in the Buddha and the dhamma. I don't trust the monks--they are really bad. Like this one and that one..."
63. Then I appeal to those teachers college students who like to go do research on these lottery-playing monks--ay--and don't want to look at those monks who are good. There are many good monks.

64. Consider all those muckraking newspaper stories. They don't try to look on the good side of things. This shows rottenness of heart.

65. Let's compare some things right now. "I don't wai monks, they are very bad and very degenerate." We will only talk about the five commandments, you know. Who is more degenerated--villagers or monks? Do you see?

66. Take the item of killing. Nowadays, who is more degenerated? Someone goes and shoots up a family of six. Oooy. I [Rev.] once went to a seminar for prisoners at Chiang Rai. One of their mothers had sold a field for 300 baht. He wanted to take that money to go drinking. His mother refused to give it to him, so he knocked her over, beat her, and then shot her in the mouth. She died, you know, with her hands upheld begging her child for life. Still he just shot her.

67. Then are there monks who knock people over and stab them with forks? Look!--Lady loan sharks have to use commando units for protection. And they will kill those who don't pay back the right amount, you know. They are much worse than monks.

68. Monks are still much more respectable. How many people are killed by monks in a year? How many cases are there of monks raking entire temples with M-16 fire? Hardly any. Only once in a long, long time would you hear anything like that, you know.

69. And as to the second commandment, who is more evil? As for stealing, who is more degenerate--monks or villagers? With villagers, you have to chain down toilet scoops!

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2 The term "villagers" as used in this section refers to all people who are not monks.
3 Most of the toilets found in rural areas of Thailand are "flushed" by scooping water from a nearby bucket and dumping it directly into the bowl.
70. We have a lot of pomelo trees at my [Rev.] temple. Monks go out of their way to reserve certain ones, writing their names on them. The villagers still take them.

71. Thus, in any event, a monk is worthy of belief if we look for the good in him, you know.

72. And even more so with the third commandment—who is more degenerated? As for promiscuity, sinning against one’s husband or wife—which group has more cases of venereal disease—monks or villagers? How many students at this college get abortions every year? Like that case at Hat Yai University or Songkla University or somewhere like that when a student died from having an abortion, you know. Look at this! It’s pitiful. [125]

73. Then they come and scold monks for this and that. Very rarely will there be any cases of monks behaving lewdly.

74. There was one case two months ago, but we really can’t go punish the monk for it. That monk was doing a merit walk from Buriram to Bangkok. He pitched his umbrella far from the outskirts of Bangkok. Ay—a woman from a Patpong bar wanted to charm him. Mae!—So she went and displayed her charms to the monk under his umbrella. Liberties were taken and the girl got pregnant. She then went to the police and said, “This monks raped me.”

75. Why did she get so close to him? She should have known better.

76. In any event, as for villagers—they—they are still much more evil than the monk in this story. [130] Only one in a long, long time will there be a case of a monk doing wrong like this.

77. I went to lecture at Tunson. Really, 10,000 people came. I was talking about shameless women who try to steal other people’s husbands. Suddenly a woman in the audience stood up, clapped her hands and pointed at some other women. “You—you are the one the monk is talking about,” she said. So both the monk and these people in the audience were cursing those women—they all bowed their heads in shame—many were guilty.

78. Thus, in any event, well, monks are more respectable. [135] This is especially true where lying is concerned. Nowadays they are crazy—they hoodwink and lure monks to do bad things. They walk up behind monks and take crude oil and wipe it all over the monk’s robe.
Then they say, "Oh, uncle--your backside is all detestable and black. Go wash in the restroom--I'll look after your bag." Then they run off with the bag.

79. Sometimes a fresh-looking young couple will come up to a monk and invite him to their wedding. "We're getting married, and need to borrow some plates, bowls, trays, etc. for the reception. We would like you to come and have breakfast with us, too. We will take these now, and pick you up later." He waits till noon and no one comes. All the temple's dishes are gone, and the monk gets no breakfast.

80. Whose handiwork is this? [140] The handiwork of the villagers or the handiwork of the monks? The villagers are much worse, you know--try to look on the good side of things.

81. And more so with drinking alcohol and becoming drunk--who is more evil? The fifth principle: in one year, how many cases of alcohol are consumed by monks? How many truckfuls do villagers drink?

82. They are always having parties, such as when someone is transferred to a different place. If a civil servant is transferred, they take him out for a drink.

83. When a monk moves to a different temple, no one ever takes him out for a drink--not even one! Thus, in whatever it may be, these monks are much better, you know. Believe it! Monks are still respectable.

84. So try to look at the good side of things--that way our hearts will have belief.

85. Some of these bad people have really rotten hearts. If someone doesn't believe, whatever rots is totally lost. But belief does not teach us to fumble things up. The lord Buddha taught to practically apply wisdom and pondering in looking into things, to look at the good side of things--to see our institution as a good place, to live in a profitable way. [145]

86. Admire belief and put it away inside of you. Then we will be able to have benefits. It teaches us to do this, but does not teach us to get totally enchanted in things--even in becoming enchanted with one certain monk.
87. An enchanted belief is totally boring. People believe for an instant and then fumble things up.

88. I went to lecture in a different province. An old person aged 40 or 50 who was a sales woman cam to me and said, "I have an exceeding amount of belief in you. Do you have some good things? I am a saleswoman, and I want to get some things that sell well, you know." I said, "No. I [Rev.] am not a magic monk, I'm a teaching monk." She said, "Do you have any holy water that you could sprinkle on me?" I said, "No. I didn't get ordained to be employed as a bath-giver, you know."

89. Someone of that age wanting a bathing monk, you know. [150]

90. Aw La!--How many principle have I mentioned already? Is this a college?--some say three, some four, some five.

91. I am lecturing about both the commands of belief and conscience. This--principle number five--is called phusaja which translates as 'ear.'

92. A learned man tries to listen and read.

93. I (Rev.)--some people, well, ask, "What degree did Phra Phayom finish?" I say, "None. I finished fourth grade."

94. But I believe that knowledge does not reside within the four walls of a classroom. I, well, tried to find things for my ears to listen to.

95. Nowadays people don't want to listen. Those that go abroad are the same, you know. Ay--this group of Thai people who go live abroad--when a monk says something they respond, "I see I know I see I know." The monk knows that they don't want to listen. [155]

96. At this time I am trying to study English because of a terrible experience. Before this I went to Europe--went to England. I couldn't read English. I was going to go to the rest room, but couldn't read the signs. I rushed into somebody else's bedroom. I didn't know which room was which. I considered my not being kicked out an act of merit.
97. Really, you know, having the ear of a learned man is like having a possession. Having knowledge is really, really like having a possession.

98. A woman was sitting selling bananas. She was there for a long time, and nothing happened. She was selling them for 20 baht a bunch. [160] One day a Westerner came along. The woman couldn't say anything--she couldn't do anything and didn't know what this Westerner wanted. The Westerner got annoyed. He scooped out a 10 baht bill, gave it to her, then grabbed a bunch of bananas. The woman was very surprised and didn't know what to do. She said, "This--this--this--one bunch takes two ten baht notes." Ay--the Westerner, he was confused. He lifted two fingers and thought that ten baht, you know, bought two bunches. So he grabbed another bunch. The woman was going to say, "la-wen-tii," but she couldn't get it out right.

99. Now I don't have much free time, but they have set up a teacher to come teach at the temple. Aw la--study at five A.M. -- have to go wake up the teacher. "Get up teacher." Aw!--the teacher came to teach me a little so I could get along a little in English. But it was really hard on him.

100. The last time I went to America they invited me to preach on television. When a Westerner in New York invited me to do this, I had to decline.

101. I've just started with "A-B-C-D." "B-O-Y boy." [165] Sometimes I just want to say, "Goodbye."

102. Aw!--I tried to advance my education, but I couldn't do it. [170] Because having to turn down that invitation--Mae!--was really disappointing. I could have been on television in America, you know. But I can't speak English.

103. Thus our group must try to study. Now the world is getting smaller.

104. I (Rev.) myself never thought that I would have an opportunity to go to America--go to America with them. But--err--nowadays communication is easy. An airplane, you know--thirty hours and you are there, you know. This here--
105. AW!—Thus, try to make your ears listen carefully to everything. Then your listening will become a sort of gift for you, giving you the mental material to do things.

106. Nowadays people don't want to listen. They say that Thai people don't read much. These Westerners, you know—wherever they go they sit and read books. Thai people—wherever they just sit they talk together all the time. They meet and its, "Oh-hoo! Oh-hoo!—that one is prettier, that one is fatter.”

107. That "Ohhoo!, Oh-hoo!" talk is not appropriate. Thai people never sit and study or read about something that is important.

108. I (Rev.) myself have found many good books—they could be piled up higher than my head. When I went to America I found many interesting books—there are some really good books in America. The various temples could combine their collections so people could have a place to come and read.

109. Sometimes we aren't impressed the first time we read a book. We have to read it two or three times before we really understand how the climax is reached. [175]

110. We have to bear things that other people bear with difficulty. When people give us bad things like alcohol or cigarettes we have to refrain. It is difficult to think in one's heart that it has to be like this. I (Rev.) myself was never addicted to cigarettes or alcohol—even before I was ordained. Coffee, tea—I never brew or boil them. And I am able to live very comfortably. One glass of plain water goes down comfortably, you know. [180]

111. Nowadays we are addicted to that over there—Ay--addicted to this. After becoming addicted we never think about quitting. We don't intend to get tied up, but in our feelings we take it in. Once we have been pulled in, we can't shake it off. Ay--things that shouldn't be brought into us are taken in—the demon is attached.

112. Ay—heroin, paint thinner—all these. I (Rev.) say that it is the most foolish type of life. They take thinner that is used with paint. They take it and inhale it—waste their brains, you know. And when they can't study, people send them off to be ordained, you know. They are
really, really brain damaged. Send them to learn meditation—"Please have them learn just a little bit and they will be able to be calm." Then they will be "capsule saints."  

113. Mae!—then this—when I (Rev.) speak, some people say, "This Phra Phayom—Mae!—he compares alcohol with excrement that a dog would eat—his comparisons are painful. It shouldn't be like this and that, you know. [185] And he won't stop making these kinds of comparisons."

114. I (Rev.) have even more powerful words than this to make comparisons with, you know. Really, really.

115. Some people say, "If you give alcohol to a dog, it will drink it. Then, if you take alcohol and give it to Phra Phayom to drink, will he drink it?" They come back again and again and try to make me say, "What the heck," and drink it.

116. They come back and argue, "I can't quit now. I've already invested too much in this vice."

117. AW!—Nowadays I have to preach and incite quarrels about cigarettes. These cigarettes—the only people who really can't stop are those who already smoke five packs a day. Actually, though, this would help their family and their general stake in life. If they smoke five packs a day, a thief wouldn't break into their house and, secondly, dogs would certainly not bite them. Third, their hair won't grow. [190] If they smoke 5 packs a day, thieves would hear them coughing all night and think that they were still awake. So the smoker would not need a guard dog, since he himself is always barking.

118. This group of students—if someone starts smoking during their first year, things will get worse the second year, you know. In reality, they don't have their own incomes yet; their mothers give them everything to come study. And mothers never tell their children, "Hey!

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4Idiomatic expression referring to heroin shaped into capsule form and the new-found religiosity of near brain-dead drug addicts who enter (or are placed into) the monkhood.
Take 30 baht and go buy some cigarettes to play with your lungs, you know." This never happens.

119. In reality, this group of students who are addicted to these cigarettes are foolish—plain and simple. They don't have their own incomes yet, and are already addicted. They should have shaken off this wastefulness before they became addicted.

120. Aw! In summary, the final principle. The lord Buddha covered up the last principle. Ay--this final principle goes back to the first one. This is because of the fact that if one has wisdom, one has correct belief. (If) one has wisdom, they will be able to keep religious commandments. If one has wisdom, it will make the fear of falling into sin and evil very clear. If one has wisdom, they will certainly like to read and listen to only good, beautiful things. If one has wisdom, they can shake off things that are evil.

121. The Buddhist religion has two levels of this wisdom. Today I (Rev.) will talk about the lower of these—the first level. [200] This involves what they call "having knowledge of the life cycle." We have to study the various aspects of our life cycle. Then we can go on to the wisdom of deeper levels.

122. When we come to the four-fold path, wisdom translates as knowledge of suffering, the cause of suffering, and the extinguishment of suffering—the way to extinguish suffering. Wisdom as higher wealth translates as knowledge of what should be done first and what should be done later.

123. Now people--Ay--the things that should be done later are done first. For example, someone is told to study the dhamma, but they respond, "I have to wait until I'm very old." [205] Why will they come in when they are old? It will only cause disorder in the temple. Get old and then be ordained as a nun. Wear the white cloth and have nothing. It is the type of white cloth that they use to cover corpses who just lie there and wait to have merit run over them. Pray or listen to the dhamma for a little bit and then they are tired. Why go do it?
124. I (Rev.) don’t preach to old people. When old people do come to the temple, I preach a lot and it makes them tired to death. Instead of going out to proclaim and spread the Buddhist religion, I put them in coffins. Their dying is uncontrollable.

125. If I do go preach to a group like this, it is only once in a long while—and then only to those who will live for a long time yet. [210] Whatever, I take this knowledge and spread it around.

126. If our age group is already evil, our country will be destroyed in the future. But if this age group is good—Ay—older group will all die before long. [215]

127. Let our age group help together to overhaul things. So that we can become the prime minister, the ministers of our age group, you know. Go all out!

128. I [Rev.], you know, go all out—really, really. I preach until I have chest pains and can preach no more. Sometimes they invite me to go to five events. Aw!—I’m almost not willing to go anywhere. Sometimes I’m really exhausted when I go, but when it’s time for me to get up and speak I have to smile. I have to keep on going. I sleep while I’m waiting. I [Rev.] sometimes don’t get any sleep for nine days. But whenever I go to speak somewhere I don’t seem depressed or down; I only have the characteristics of an active person, you know. You have to speak vigorously. Don’t go speak down and depressed. Do it with sincerity. If you study, don’t study in a depressed way. If you teach, don’t teach in a down and depressed way. Teach with vigor.

129. Thus, wisdom translates as knowledge of what should be done first and what should be done later. And wisdom must be used in order to bring high happiness for oneself and high peace for society. [220]

130. They say that you use however much wisdom you have. It is called using wisdom for oneself and bringing high peace to society.

131. The Westerners truly have wisdom, but what have they built? In saying this I’m afraid that my life will not be safe. America is richer than Thailand. They make weapons to sell—
don't want to say this not because I'm afraid of dying but because I should save my life to do profitable things in the future. Mae!--really, really, you know--If the Westerners used wisdom in this the path in which what should be done first is really done first, you know.

132. This world is really, really disorderly, you know. It's not disorderly because people have lost their weapons, but because they have lost the dhamma and the religion that would cause the unwholesome thoughts to abate. This is the principle cause of this every day disorder.

133. Someone should build something that could get rid of unwholesome thoughts and not go inventing things in order to get rid of other human beings. [225] I ask you truly--has anyone here seen the movie about nuclear destruction? Why did they build it? Then they say that whoever presses the button first--it would be all over. Really, you know, it's not at all necessary.

134. Now they are in the process of building a new one. When this kind explodes, buildings, you know, will not be destroyed. Glass would not be broken, but all the people would die. They make ones that don't destroy material things but cause people to die out.

135. Look at this! Should this be done first? I ask the students.

136. I [Rev.] once went to a museum of science. There they had the Apollo 12 space capsule which had gone to the moon. [230]

137. Nowadays they can plant trees in the air--they don't have to have soil to plant them in. I ask why they even had to think of doing that. They say that they will do it in order to go plant things on the moon.

138. I ask truly, between taking these really evil unwholesome thoughts, you know. Taking the really evil, unwholesome thoughts out of our hearts, and taking ourselves from here to the moon--of these two, what should be done first? Which one? We who are Buddhists should take the really evil, unwholesome thoughts out first. Because these are what causes disorder to happen.
139. The police and the villagers don't get along. What provokes them to do this? The unwholesome thoughts of the police and the unwholesome thoughts of the villagers. Do you see it?

140. And why do students and teachers not get along? [235] They can't get along because of these unwholesome thoughts.

141. We should take the evil out first.

142. They went to the moon and then the man who took the spacecraft up to the moon came back and died of what? He died of alcoholism. They could take him out to the moon, but they couldn't take the very evil unwholesome thoughts away or take the alcohol out of his mouth.

143. Thus if the Westerners used just a little of their thinking in this area of getting rid of unwholesome thoughts--they should build a technological machine.

144. Nowadays they build this machine and that machine. In America the faucets are all controlled by computers. Put your hands under it--you don't have to turn the faucet on--just poke your hands under it and the water flows. When you remove your hands, it stops. It's already to this point. You don't have to open doors. [240] Some cars have remote controls. You can be outside and just press a button and the air conditioning will turn on. The inside of the car will be nice and cool when you are ready to get in.

145. They are clever at--Ay--science. They are really, really clever, you know. But they don't have the wisdom to help unwholesome thoughts be abated.

146. They should build a technological machine--a machine to suck out unwholesome thoughts. Take a really bad child and have him go into the unwholesome thought sucking machine. Phap phap phap phap--"That's it, your son is fine." There's a man who drinks and is a playboy. His wife takes him into the sucking machine--phap phap phap phap--"That's it--your husband will be good from now on."
147. If they are able to do it, I (Rev.) would sell the temple and buy one. [245] Then I would be the first monk to get into it and be sucked. Once the sucking is finished the unwholesome thoughts that I used to have, the passion that I used to have toward the opposite sex, well---I would be like a dog seeing ripe rice in a field.\(^5\) It would give a feeling of peace, not having anything to make us hot hearted, you know.

148. If the Westerners could do it, I (Rev.) would fall at their feet and kowtow three times. I would sing the praises of the Westerners!

149. But they can't do this. Thus, we have to continually obey our lord Buddha. He has wisdom that leads to the real happiness of the individual and the real peace for the people of the world by giving people a way to get rid of unwholesome thoughts through meditation commands. [250] This is what the Buddha showed us, you know.

150. If they could make a machine and were selling them for 5 billion baht each, I would be glad to buy one. Then I would have the government employees sucked out first---and of those, the police would be sucked out first. I guarantee that if the police went in--\emph{phap phap phap phap}--they would come out and bravely say, "Sleep in peace, people. I will protect you."

151. Now the people can't get along with the police. The people break laws. They lack the dhamma commandments and like to do wrong. Accordingly, the police catch them. Then they have unwholesome thoughts. "You give me a little, and I'll arrest you regularly." Give me a lot and I'll only give you a few problems." [255]

152. They live in this sort of confusion because they lack wisdom--knowledge of what should be done first and what should be done later. What should be done? What does not have to be done?

\(^5\)Idiomatic expression which, in this context, means that Phra Phayom would not act on his sexual desire anyway since he is a monk.
153. Between study and love, which one should come first? Your mouths say, "study." I ask you truly--are you tuning in yet? Have you ever written a note or two? Have you ever made an appointment to go see a movie late at night? Then go do--Ay--a thing that doesn't have to be done and a thing that should be done at a later time--go ahead and do it? Let's be careful! If we are interested in things like this and are going to live in lust and not graduate--such a person is disappointing, you know. If you butter both sides of a piece of bread it will be all wet and soggy, and you won't be able to eat it. Let's tell them to take the two together. It will join with the unwholesome thoughts and be there all the time. Afraid the unwholesome thoughts will make you sad? You have to try to conserve things and have it all go together.

154. Aw la. In summary, wealth of personhood is a thing that gives human beings happiness. Wealth of possessions is a thing that gives human beings happiness. But the Buddhist religion, well, doesn't say, "Don't have wealth of possessions." Rather, it teaches to us to produce a lot and use a little. Then give the excess to other people--that kind of material wealth is good.

155. Now we have only the type who do a little and want a lot. They don't do anything but want it all. It's a cause of excessively high tastes.

156. If they don't have money they go rent a refrigerator--go make a down payment and then pay by installments. Then they rarely have anything to put in the refrigerator. They have it for 1-7 days. After that, they don't have anything left in the refrigerator--only water and oranges rolling around.

157. Aw la! Now, may blessings be upon the faculty, teachers, professors, and undergraduate students who intended to listen well throughout.

158. May everyone get both material wealth and wealth of personhood--they give convenience and comfortableness. Wealth of humanity gives happiness, calmness, and coolness.
159. May everyone get both convenient comfortableness and, added to that, happiness, calmness, and coolness throughout every day and night.
มนุษย์สมบัติ

ขอความเรียนในธรรมจะมีแต่ ท่านอธิการ คุณอาจารย์ และนักศึกษา ที่มีความสนใจในธรรมทุกทาน
วันนี้จะได้กล่าวถึงเรื่อง "ทรัพย์สมบัติ" กับ "มนุษย์สมบัติ" อันไหนสร้างความสุขสงบใจให้กับชีวิตของเรา
มากกว่ากัน

เออ ทรัพย์สมบัติกับมนุษย์สมบัติ เมื่อ ที่เป็นของที่จิ้งแล้วคนชอบด้วยข้อกันว่า "มีทรัพย์กับมี
ทุกธรรม อันไหนศักดิ์ว่ากัน" ที่จริงแล้วต้องไปด้วยกัน เพราะทุกศาสนาไม่สอนให้ที่จริงทรัพย์สมบัติ แต่ว่าไม่
สอนว่า อย่ามั่วนมา ท่านก็สอนว่าอย่ามั่วนมาในทรัพย์สมบัติ ให้มีจิตก้องอย่างหนึ่งซึ่งเสริมให้ เจ้ารียก
"มนุษย์สมบัติ" เรียกกาฬว่า "จริงทรัพย์" ทรัพย์สมบัตินี้มีอยู่ ๒ อย่าง ที่เราสร้างหา คือ สิ่งทรัพย์
และ อัตถทรัพย์ทรัพย์ที่เหลือที่ได้ กับทรัพย์ที่เคลื่อนที่ไม่ได้

ทรัพย์ที่เคลื่อนที่ได้ก็ได้แก่ เก้าหาเงินทาง ช่าง ม้า วัว ควอ ครองประจำ เพาะซื้อหยด

ทรัพย์ที่เคลื่อนที่ไม่ได้ ก็ได้แก่ บ้านข้าง ที่ดิน

ที่นี้ ทรัพย์นี้ยัง อันเป็น เรา "เครื่องปริศมิไร่" ใครมี เก้าหาเงินทาง ช่าง ม้า วัว ควอ บ้าน เขํ้า
เพาะซื้อหยด ที่ดิน จึงพวกท่านจะเรียนกันเห็นกันนี้ ก็เพื่อจะได้เครื่องปริศมิไร่ นะ แต่ไม่รู้ว่าจะ
ปริศมิไร่ก็ปริศมิไร่ ? มีงานให้ทำหรือเปล่า ? ก็อย่างสังเกตกันอยู่นะ หรือว่าบางทีทำงานทำได้แล้ว ถ้าไม่มีมนุษย์
สมบัติ ก็ยังมีการคิดพาตลาด เชียะไอ้ไม่ได้ทรัพย์สมบัติคิดด้วยนะ ให้ทรัพย์สมบัติ เมื่อ บางที่หาผลลัพธ์
บางที่ผลลัพธ์ของการ ปลาบัง ฝ่ายไหน บางที่ได้ บางคนนี้มันจะทำลงหนึ่งกันกันทรัพย์สมบัตินี้ ทานแล้วมาส่ง
ให้เจ้า แล้วก็มานั่งท่องแก้ว บอกไปไปไม่ไปฟังพระเทศน์บ้างหรือ ? บอกว่า ไปไม่ได้ ต้องมาดูยังจ้าก็
พวกที่ตายแล้ว พวกที่ยังมีญาตไม่ให้ไปไหน คัดอยู่ไหนก็ยังเป็นเพื่อน นั่นผังดีนะ

อีก ทรัพย์สมบัติลักษณะแทบแน่นอน มันจะเสียมนุษย์สมบัติ อย่างเมื่อไม่แน่นอนนี้ เราได้อยู่ขาวไงไหม
? ที่จริง ครูผู้สอนคนหนึ่งล่างก็ยังจะทำที่จะร่วมศักดิ์ศีลของตัวเอง เพื่อจะเอาเงินประกันชีวิตเพียงสัก
เดียว นี้แหละ เพราะว่า เราไม่ว่าแต่จะหาทรัพย์สมบัติก็จะเกินไป มันก็ไม่ได้ มันก็ไม่พอพอรถ ให้เจ้า
มนุษย์ ได้จ้างทรัพย์สมบัตินี้วะ ยังคงยังอยากได้ ให้ถูกจากคำเป็นทองค่าว่า ๒ แท่ง ก็ยังไม่พอกับความ
ต้องการของคนเพียงคนเดียว ให้คนเห็นกล่าวเป็นหรืออยู่ท่ามกลาง ทุกเมื่อ มันก็ยังไม่พอ ถ้ามีก็ต้องเจ็บ มัน
น่าจะร่างมาที่เราโดย ถ้ามันยักยนต์กล่าวให้เราจารจึง ๆ มันก็คงสิ้นสุดไปสิ่งก็ไม่ได้ เพราะมันจะต้องกล่าวไปในที่
สิ่งทุกเมื่อนะ นี่แหละมันจึงเสียท่าแม่เขมรอน" (24) เพราะมันจะได้ร้ายยิ่งดีนั้น นะ ! มันหวังจะกล่าว
เก็บไป มันเลยเสียดัน เข้าออก ใครปลูกทุกเริ่ السورية มันก็ออกกล่าวก็เข้าให้คัดออกทั้งบาง นี้เลยแสดงด้วย
หมอผ่านละ สมควรนำมันนะ มันบอกย่าแต่ทรัพย์สมบัติ

เอ้า ด่านนี้ อายุท่านจะสิ้นกับการ "มูลนิธิสมบัติ" นี้ สำคัญมาก บางคนไม่มี สิ่งนี้ประกาศตัว ไม่มี
ทรัพย์สมบัติก็คดด้วย แต่ถ้ามีมูลนิธิสมบัติ มางหนึ่งมีให้ความสุขได้ อาจมีเองนี้ มาถือหลักนี้ จากที่
สมบัติ ทรัพย์สมบัติมีช่วยหมด เหลือแค่ตัว เว้ามีมูลนิธิสมบัติ บางทีหรือก็มีคนไปไหนแต่อะไร ถ้าจะไม่
ต้องออก ค่าเครื่องก็ไม่ต้องออก ไปเมื่อออกก็ไม่ฟรีนะ ไม่มีมูลนิธิสมบัติได้ไปด้วยอานาจมูลนิธิสม
บัติ

ฉัน ก็อยากจะฝากให้ช่วยรับไว้บ้าง ร้านนี้มีบางทรัพย์สมบัติก็ได้หรือไม่ พร้อมไม่มี จะมีใต้
แต่มูลนิธิสมบัติ เน็ะ มี ณ ประกาศ ชื่อไปควรจะได้รู้ไหม?

เราจะเรียกว่า "อินทรทรัพย์" แปลว่าเครื่องปีนกลึงได้เหมือนกัน ณ ประกาศ อินทรทรัพย์ แปลว่า ทุกธรรมที่ประ
เสถียร ที่เกิดขึ้นในหัวใจของคนเราจะเปลี่ยนใจ ถ้ามีใครไว้วางใจได้ ใครที่อยู่ ใกล้ตัวเอง มันก็ปีนกลึงก็จะ
ไกวิเศษเราได้อย่างสนิทใจ เนี่ย เขาดีกว่า เราไม่มีมูลนิธิสมบัติ นะ มีอยู่อย่างนี้ เครื่องจัดจ้างซื้อ ที่อยู่พอ
ละกี่ไม่น้อยก็ละกี่เครื่องรับไว้บ้างนะ? (24) เขา ท่านไม่ เขา?

ขอ 1 ว่าด้วย พระราชทาน มากว่าเครื่องนั้นมูลนิธิสมบัติ เพราะว่า พระราชทานนี้ก็มีคุณค่าที่ใครจะทราบ
พร้อมเป็นความจริงอยู่ในคำพูดนั้นนั่น ค่า "พระราชดำ" เป็นมารดาของทุกธรรมที่มีหลาย "แม่" หรือ มารดา

เมื่อ คนหนึ่งสมารถออกอดุลก็ได้ หางวน บุดัน ได้มีผู้ พระราชลงไปแล้วในหัวใจของเขา ถ้าสามารถกิด
คลอดคุณธรรมขึ้นอื่น ๆ ได้อีก หัวใจ บุดัน ด้านนั้น ถ้าถามว่า พระราชเกิดความทุกข์ ชาวได้ไหม? ได้
สิ ถ้าก่อนมีพระราช ความขวบขวาย ตลอด ความสบาย เอาสิ มันต่างยอด ถ้าเราที่พายขวบขวาย
ชาวจะรับผิด แต่ดับบันก็จะถึงก็ไม่กลับ เพราะอยากจะทำกับ เนื่องพระราชราชา นะ บางทีก็เลยสึก
ถ้าพระราชทาน มันก็ไปได้ด้วย благพระราชทาน บางทีเกี่ยว ถามอะไรปฏิบัติโลก ๆ คำถามว่า ไป

อีกเวลา บางคนมันนั้นเครื่องยังไม่สำเร็จไม่เท่า มีเวลาราชาพ 4 ชั่วโมง 6 ชั่วโมง บัดมี ถามว่า อะไรเหล็กดินไหว?
"พระราชทาน" ให้บางคนนั้นคงไม่ใช่ ๆ ว่า
"วาระคืนมา" (อา) ... นะ แต่ล่าส์ของรองมีไม่เสียหาย ผู้คนไม่คิดไปพราก ผู้คนคิดเข้าบ้าน เข้าข้างโรงหน้า โรงละคร ไป

และอีกความหมายหนึ่ง เช่นว่า "ศรีราชาเป็นที่ตั้งทุบของกุมารที่หลุด" นะ แน่น ๆ พอในปุณณ์

มาเบื้อง หญิงนี้ ใส่ใจ ดอก หญิงดอก พิชองดอก ข้าวใกล้ขั้นนี้ คนเราถึงเมื่อถึงกัน ถ้ามีศรีราชาอย่างอื่นก็

นอกหลายก่อน นะ

ยั้นถ้ารายยุ่งกับท่านผู้ซึ่งเรา ศรีราชาเพิ่มเต็มแล้ว ก็อยู่กับท่านผู้ซึ่งเรานั้น เริ่มจากตัวใหญ่ แต่ถ้าไม่

ศรีราชาเพิ่ม ถ้าคนไหนขาดศรีราชาเหมือนกับเพิ่มแล้ว แล้วก็ไปอยู่ในทางหน้าแล้ว จิตใจมันแห้งแห้งอยู่

กับผู้บกพร่องก็ไม่เสียหาย เที่ยวเที่ยว มาโรงเรียนก็ไม่เสียหายครูอาจารย์ มันก็เที่ยวเที่ยว นะ? บอกให้

ไว้วางใจ "โดยเดี๋ยวทำความมาไว้?" ใช่เลย แต่แต่คนนี้ต้องมีกิจ หน้าไม่ใช่คำว่าในเวลานี้แต่เฉพาะเวลา ยิ่ง

ใครนั้นและจะต้องมาให้มาเราก็จะได้เป็นตัวอย่างแล้วก็ แม้แต่ครูก็เหมือนกัน ก่อนที่ลูกศิษย์จะไหว ถ้าควร

นักให้ไว้วางใจของตัวเองอาจ (อา) ..... นะ

ก่อนยอมเก็บไว้ แล้วรีบหรือเปล่า? ไหว พระทุร พระธรรมะ พระสงฆ์ ให้ออกไป ให้เก็บไว้

โรงเรียนอาจารย์ ยิ่ง เรื่องมีศักย์ มีครูนะ เร้า? พอศรีราชาแล้วเนื่อง มันทำให้เราอยู่กับใครชูมานะ

ให้ไว้ครูก็ไว้อย่างชุ่มชื้นหัวใจ ไอดีก็มันเนื่องมันเสียว มันไม่เสียหายครูอาจารย์ มันก็โรงเรียนอย่าง

เหล่าสิ่งหัวใจ จันท์ได้ติดต่อคนนี้เนื่องไม่เสียหาย พูตอบต่างได้ "เรียนไปก็โปรดมีผู้ติดใจว่า " คนเรา

คงถ้าไม่มีศรีราชาฝนอย่างเหล่าสิ่งหัวใจ นะ?

เอ่า ศรีราชาเนื่อง ยิ่งทำให้เกิดศักยภาพ สมรรถภาพ ประทีปภาพ อะไรเราต้องศรีราชาหายพิบัติ

ของเรานะ ศรีราชา สถาบัน วิทยาลัย ของเรานะ ถ้าเข้านะไม่ให้ประจุท่องอะไรก็ เราก็ข้าวหวานอยาก

ช่วยเหลือ ทั้งชนนี้ไม่เสียหายแล้ว ไอดีจ้าสหายบันทิปปนี้อย่างนั้นแหละ เรียกจะให้ทั้งกิจกรรมอะไรก็

ไม่ให้ความร่ำรื่นไม่เสียหายมันก็ไม่มีผลก็ จะนั้นคนเราต้องทำ อาคมเอง ศรีราชา หลักคันให้ทำ

งานพระพุทธศาสนา ที่บ้านมา ได้ออกไปแผนฟ้า ลงที่ที่ไปแปลงฟ้า นี่ บรรยายตามเจ้าตระหนัก ๆ ไป

เถ้าไคร้ ก็ไป ไคย เห็นหน่อยขื้นทุ่ง บางทีก็ไปที่สนามร้านอาหาร ให้คนไทยที่ต้องร้านอาหารอยู่ใน

เวลานั้นไม่เข้าข้างที่มาทางกัน เหลือเกินให้พระทุ่เธอเทศน์หลังจากปิดร้าน ณ ทุ่งว่าจะเก็บบรรจุซื้อ ณ

ที่นั้น เราเทนสะสร้างกิจสัง กลับสิ่งสำคัญก็ และมันก็มีศรีราชาที่จะนั้นเอาทางของพระพุทธเจ้าไปแปลงฟ้า

เถ้าไคร้เราเริ่มศักยภาพ สมรรถภาพ ไม่มานั้นพวกเรา ก่อนที่จะไปแปลงฟ้าที่เถ้าไคร้ เมื่อใจไทยยิ่ง
เห็นคือเห็น โปรดรายงานตามที่จังหวัด ขณะนี้ทำการเรียนรู้ว่าการกระทำที่ผิดโทษ ว่า จะไปยังร้าน
ธนาคารกลางส่ง ผู้ข้อ บางกอก ผู้ยืน ! ไม่ต้องรับ ไม่ต้องเงิน แทนจะไปตามที่คุณท่าน ขอที่ไม่ได้
เครื่องขยับเสื้อได้ อะไรก็ไม่ต้องจ่าย เพราะฉันยังต้องทำสิ่งที่ส่งต่อของศรีธุล
เจ้า ที่เราจะคิดเงินไปแพร่ ถ้าความศรีธุลรายนี้จะทำให้เราไม่ไปยื่นทำแผนผังผู้ที่จะต้องคนเข้ามาต่างเร่
เข้าเอน เหลือบ กลางร้านพักผ่อน กลางกินจ้าง
ต่อมีหรีธุล ศึกษาภุษ์ (ยา)
ด้วยเหตุนี้ ศรีธุลเข้าได้มากนัก จะตั้งนี้ให้เรานี้พบบัตรมรรคบัตร ให้มันมีศรีธุล ไป พอแม่
ครูอาจย้าย พระเจ้าพระสงฆ์ คนเก่าคนน่า บ้าง

ที่นี้ศรีธุลเมื่อันเกิดขึ้น ๒ อย่าง คือ

๑. ทุกข์ เป็นเหตุให้เกิด ศรีธุล

๒. การไม่กระทำผ่านความเดินน้ำ ของสายบ้าน ของกรุ

บางคราว ขอให้ฉัน คนเก่า คนน่า พระเจ้า พระสงฆ์ เรา ที่จะสังเข็ญใจของเร
ให้เกิด ศรีธุล เฉน ตัวทุกข์ ทำให้เกิดศรีธุลตัวที่สุด ถ้าหากคนเราไม่มีทุกข์ มันก็ไม่ย้ายทำเรื่องตับ
ทุกข์ เราไม่กลัวเรื่องนี้นะว่า ซึ่งหน้าเราทำงานไม่คื  เพราะความรู้ไม่มี เราที่ไม่ย้าย เรากลั้นทุกข์
ไขไม่ ? เราจะศรีธุลสายบ้านที่เราเข้ามา ออกมา ที่จะบอกผูกเพราะเป็นทุกข์ กลั้นทุกข์มีนะที่จะทำให้เกิด
ศรีธุลเวชในพระพุทธศาสนา เพราะเมื่อก่อนว่าจะถูกเก็บสมัยถูกกล่าว ได้ยิน มันมีเกี่ยว
ลูกค้าอยู่ แต่เราถ้ามีธรรมที่จะประยุกต์ไว้ เมื่อก่อนทั้ง ท้าย ก็มี ใครให้สิ่งเหล่านี้ เทะ
สำหรับความบันักท้ายให้ เมื่อสอนเลย ๆ นี้ก็ยังดี พอไหมอายุ ๗๓ — ๗๘ เหมือนก่อนจนถึงไม่เห็นศรีธุลพัน
ใหญ่เกิด ท้าย ให้เกิด ใช้มันมาก เข้าถ้าว่า “ไม่เข้าหน้าใครให้เกิดเนื้อผักถูกกัด” นี้มันจริง ๆ นะ

อารมณ์ของบ้านวันนี้ ไปขอผู้ใหญ่ของคุณที่มี น้าขายของข้า ดู ถ้าจะทำก่อน ศรีธุล เที่ยบ
เท่าใด ทำงานก่อนสร้างแข็งไม่ แทนที่จะหลังจะจะ มันก็ต้องไม่หลับ อยากที่หน้ามัน ไปที่บ้านมันก็ไม่
ให้พ้นมันขึ้น ต้องไปขึ้นไม่ใช่ที่หลังจน เพื่อจะให้เห็นหน้า คืนนี้ข้อ ๘ กล่องละ ดู มันก็บันท้ายใจ
พอหวั่นแล้วมาสร้างฐาน มากมายอยู่ในเบียร์ น้ำส่งเส้นต่ำใจมันเกิดขึ้น ที่เราอาจจะว่าจะ ๓ เดือน
ณคุณยาถ้าไม่ใจอ่อน มันก็จะตั้งตัว ๓ ปี แต่monkeyมาเองไม่ต้องมันเริ่มถาม ว่า เลย อยู่อย่างนี้มันจะต้อง
เขี้ยวให้เคยบ่ายเกิน สร้างก็ต้องอย่าทำ ที่ไม่มีทางยืดเพราะแข็งข้อของเราได้ (ด้) เพราะจึงมีฝีทราย
ตามเส้นเล็กน้อย โยะ ! ตอนนี้ยังมีที่มีความใคร่ ออกมาเจริญก้าว ไอ้ช่างไม่หัวหน้ามันไป ๔๐๐
บาท ไปดีคิดมันอยู่ใต้สะพาน ๓ วัน มันไม่มา ไอ้สะพานเป็นชีวิต ๆ คนเดินผ่านไปมาถึงผู้เจริญ จึงคิดมันร่วง
มาถูกหัว ไอ้ เคยเคย แต่พอมาเจริญก้าวของพระหรูหร่า ท่านบอกว่า “ใครก็มีใบ ไม่ต้องตัด” จริง
เลยมัน ไม่ มันนำ จริง ๆ

อ่านมา ก่อนที่จะมาบวชที่นี่ ตอนนี้ไปที่ไหนหรอก อย่าทำเกิน เทียบกับ
ไปบรรยายที่จังหวัดแห่งแพร่ ตอนนั้นเริ่มเรียนหนังพระเล่นเพลง เล่นซ้อม
ชุด ศรีวุฒิพร ไปปรากฏว่า ตนมันไปตุ่มเป็นตุ่มเสียเงินและย่อมศึกษาไปตุ่ม แล้วถูกลมมา คอฉันทม
ไม่หัวค่อยจะมัวใจไปในท่านผิด เสื้อเงินแต่ตุ่มก็ยิ่งสบายเยี่ยม ปวดท้องป้า
หันมันครอดอดีมี กิ่งสันต์แล้วไม่มีธรรมชาติอยู่ในหัวใจแล้วทุกข์ครอด ที่นั้น ๆ อุ่นใจเหมือน
กัน ไม่ อยากจะข้ามหน้าดีกว่าจะหาว่าเสี่ยงยา者 ถ้าต้องมีกิ่งสันต์หรือทุกข์ทานนั้น พยาบาลมา ผ่า
สนามแห่งนี้ บางคนบอกให้ฆ่าต้องเพราะพระหรู พระธรรม พระสงฆ์ ไม่มีหายแล้วมี ถือแห่งพระหรู พระ
ธรรมพระสงฆ์ไม่ไปอย่างรุ่นอย่างนี้ เลวกะจรอิจฉาคนนักษาวิทยาลัยควบขอบขึ้นไปจะยุ่งพระเล่นหน้าที่นั้น
เท่านี้

ไอ้ที่สี ๆ ไม่อยากดู เข่าเท่าที่สี ๆ ให้เธอ เอาไปวิริยาภิบัติหนังสือคีรีทื่อเป็นเรื่องและ เขาไม่หาย
ถามไม่ยอมในแข่ง อย่างนี้ถึงก็เสียดังเคย เราค่อยทับกันจึงเรียกว่า ไม่ไหวพระหรูมาก เสียผัก เรา
เอาเครื่องกล้อง ชาวบ้านกับพระไตรเมสสอนมากกว่ากัน เท่านี้ไหม ? เอาขึ้นหน้ากัน เสียย์นี้ใครเสียต่ำกว่ากัน
ยิ่งเสียโอกาส ผ่า ๖ สา ไอ้ ถามมาไปบรรยายไทยที่เข้าอย่าง แม่นฆ่าอย่างได้มากยิ่ง มันจะเอาเสียจึง
ร้อยไปกินเหล้า แม่ไม่ยอมคบครัว แล้วยายบอกว่ากราบผ่าน แม่นฆ่าอย่างก็หลังเหมือนขวิด อุ้มมือถือคือใช้หัวชนะบนใดปืนภัณ
เท่านี้ ? เสียบประมาณเท่าใด ? จะผ่ากันเสียก่อนพระอักษร จะทำกำไรหว่างถ้าอักษร ปีหนึ่งมีผ่า
กันขึ้นกี่ศพ ? พระวิจารณ์ถึงสีใบหน้า แดงสีมีจัดติราย ไม่ก็อยู่พระมรรค  ๆ จะมีขั้นตอนใหม่ ๆ?

อย่างเป็ศกุนช์ของ ใครข้ามกัน ลักขณา พระกับชาวบ้านใครสอนกว่ากัน ชาวบ้านเห็นหนึ่งแม้แต่
ขันในส่วนยังคงต้องไม่ใช้ ที่รักข้ามมามีลิ่ม ถูกต้องเข้าคิวสไลด์ ๆ “ลูกนี้พระอะไรแล้ว” ยินยั่งอย่าอีก จะนั้น
เรื่องนี้มีความเกี่ยวพรวดตั้งถึง จันทร์ด้วยก็ยังมีแสงพระจันทร์ม่องใส่เมื่อ ยิ่งเป็นศิลปะกออกมา ใครที่ม์สร้างกันเรื่องคิดคิดเสียใจ พระเป็นลิการกษัตริย์บ้านเป็นลิการบ้านกษัตริย์นั้น นักศึกษาวิทยาลัยกรุงเทพ ตึกออกมาเป็นปลายเท่าไหร่ นะ พระ หาฝั่งนี้หรือสะบาย จะไถ

125 คุณได้อ่ย แล้วถามว่าพระอย่างรุ่นอย่างไร นาๆ พระตัวจะมีวิจาระขยั่วนิยามีนี้ มีบางผลเดือนก่อนนั้น จะไปไถพระก็ไม่ได้ ที่พระแยกต้นธุรกิจมากภูมิรัฐ์ มายับกั้นแหน่ ๆ ท่องจากคนธุรกิจเท่าไร ให้ผู้พิจารณาใน ماركพัฒน์ ที่มันบอกจะได้เส้นสิ่ง แทน ถ้าไปให้พระจำหน่ายในมัก ที่เกิดความเหลือ ทองซึ่งมาแจ้งความเพราะไม่ได้มีหน้า ที่จะเส้นเจ้าไปในแต่ละทำกันไหม มันนั้นจะรู้ว่าเจาะใครเฉพาะ

ส่วนชาวบ้านถ้าใจ ๆ ได้อ่ย องค์พวกพระในเรื่องนี้อย่างนั้น ๆ จะมีมาก

130 ข่าวดี อาการรุ่ง ๆ นะ วันนั้นไปปรับบทที่ห่างแยะ คนเป็นหนึ่งกันจริง ๆ เกิดเร็วจริง บอกว่าใช่ที่นั้นก็มาก ๆ คงมีหน้าด้านไปยังพระเจ้าบ้านเจ้าแม่แห่ง เมื่อผู้ใหญ่ถือคนนั้นถือดี ยิ่งคนนั้นถือดี ทรงอย่างนี้ เยี่ยง подобะกันที่มีมาก ๆ คงมีหน้าด้านไปยังพระเจ้าบ้าน ผู้ใหญ่ถือนี่มันลูกซึ่งยกยอดกันขาด ๆ แล้วมันซื้อ มี หน้า พระว่า แจ้งพุทธ “พระว่า” กลับ ๆ กับมันเจ้าพวกค่วนค่ำผ่านวันนั้นพระช่วยค่ำด้วย ได้คนนี้บ้ำหินม์หน้า เจาะที่สิ่งนี่? เลย

135 ข่าวดี ๆ พระก็และอะไรอีกนะ ยังเป็นขอใหญ่หลอกลวง เคยวันนั้นนับ บ้านหลอกพระอย่างร้ายกัน มันเดินไปจอห์สแอลพระ เอานั้นเจ้ามีภิกษุ ๆ กบ

จริงพระแล้วบอกว่า “ขอโทษที่พึ่งแม้ผลจี้ข้างหลังหลัง ๆ ไปลงในห้องนี้ คําช่วยดี” แล้วมันเอามไป

เผย บางที่มันแรกผู้ใหญ่ซึ่งข้าว หน้าคําทะเยยสมัยค่ำเพื่อจะแต่งงาน ขออภิญญา ขออภิญญา ขออภิญญา

ขออภิญญาคับนี้ผลดั้ง ๆ เที่ยวเบี่ยงนี้มาบอกให้ก่อน ให้รับ ขออภิญญาจัยไม่มารับ ด้วยงานวัดเกลื่อง แสงอย่าง

140 อย่างหลอักษ์ที่จุ่นนี้ ที่มีใครที่มีขอชาวบ้านหรือภิกษุพระ ของ ข้าวว่าเอามาเกินกว่ามองให้เกิดเหตุ

ยังเป็นกินแดงมาทำให้ว่าก้องกัน ข้าวห้า ปีนี้พระคิดนี้หลักก็ยัง ชาวบ้านคิดก็ยังน้อย จัดงานอะไร

ใหญ่ยิ่งขึ้นไป ข้าร่างเข้าบ้านเจ้าบ้านบอกถึงเห็นหลอก ถ้าบ้านเกือบสิ้นเหล้า พระบี้วัดไม่เคยเสียพระที่

145 ขจิตจะช้าว่าอะไรนี่? เขื่อนเหตุ บ้านเจ้าบ้าน บ้านบ้านบ้านแผ่นเกิด จิตใจจะเข้ามีเจ้าบ้าน แล้ว

บางค่ำนี้ชัดจะมีเพิ่มไปแล้ว ไม่เสริมบ้านก็ให้กี่หน้า แต่เจ้าบ้านก็ไม่ได้สนใจให้แรง พระเจ้าเจ้าก็ยัง

ให้สิ่มประยุกต์ความปัญญา ใครควรภูดิ ให้มองในแผ่น สถานบันยั้ก็ยัง อย่างมีประโยชน์ก็ยังอยู่ แต่เจ้าบ้าน
ข้าหนืนไว้บ้าง แล้วเราจะได้ประโยชน์ แต่ถ้าให้ แต่ที่ไม่ได้สอนให้มาเลย สร้างทางยากก็เปลี่ยนกันบางคนก็สร้างถูกรวมแบบรวมมา อาจไม่ขยับต่างจังหวัด คนเก่าๆสิ้นฐานเล็ก เป็นแม่ค้ามีธี ”ด่าน

คันนี้สร้างไว้ตั้งแต่เด็กมาได้ของที่จ้างของที่มี จะไม่มีพวกที่

อาจมาได้เป็นเพราะเหตุเป็นเพราะ “ถ้าไม่มีอะไรช่วยคนนั้นค่อยๆ” ถ้าไม่เอา ไม่ได้ความเป็นเจ้า

อนานนี้ ใครจะนั่นมาใช้เพราะนี้ นะ?

เอ่าที่นี้ก็จังเลยนี้? มากก้นกิจหน้าเข้า สามัคคี สิ้นสิ้น สร้างเรา ศิล ศิลโภคปะ บรรยายถูกกันนี้จ้อ

ทำ เรากว่า พุทธสังวา แปลว่า ทุก ”พุทธศักรา พยาบาลให้ใจ ให้ถ้านอน อาจมาแน่น บางคนเจ้าที่มวลจะ

พร้อมเรียนจนปฐมฤทธิ์อะไร? บอก แปล จบ ป.๔ แต่เราถือว่าความรู้ไม่ได้อยู่ในห้องเรียนเลย เราที่เรา

หมายเหตุ พูดก็มีสิ่ง เดี๋ยวนี้ฉันจะทำค้าไม่ออกไปที่สิ่ง ไปเมืองนอกเหมือนกันนะ ให้พวกคนไทยที่ไปอยู่ที่

ไหน พอเราพุทธะอะไร โซ่ ๆ ใจอะไร ๆ รู้แล้ว ๆ ไม่ยอมกระทำ

ที่ตอนนี้พยาบาลเรียนภาษาอังกฤษ เพราะว่าถ่่ไปมากกว่าที่แล้วไปอยู่โรงพยาบาล ไปยังกุฎ อ่านภาษาอัง

กุฎไม่ได้ แล้วจ่าส่วนย่อไปออกพรรคไปห้องนอนเขา ไม่รู้อะไรเป็นห้องอะไรไม่คิดออกมาทีพูดยุ่นแล้ว

จริง ๆ จริง ๆ น่ะ มีดู ทุกสิ่งเหตุผลมีมาร์ค ริวิวเพาะบันทึกหรืออย่าง ๆ ผู้หญิงคนเหนือเขาด้วยห้องมา

ถึงที่ไม่อะไร หรือ ๒๐ บท รันหนึ่งถ้อยเริ่มขึ้น พูดไม่เป็น ไม่รู้จะเอาอย่าง แต่ก็รักษาทุกครั้งแรก

๑๐ ให้แต่ก่ำยักกล่วมอาหารนั้น แม่ทั้งเด็กไม่รู้จะทำอย่างไรก็เลย นี่ที่นี่ที่พยาบาล ๑๐ สอง

ใน

ใช้เครื่องมือ? มันบอดนี่นั้น มันบอดว่า ศึกษาหนังสือหรี จะบอก เห็นนี้ก็กุฎไม่ถูก นี่ออกมาไม่มี

เวลา ถ้ามีเวลา จริงที่มีเวลาเวลาให้กรุณาสอนที่รัก เราจะเรียนกันดีหาก สงสัยครุฑเถิด ”เกิดจัพวกที่เข้าส์” ถ้า

ครูสอนสบายหน่อยนี้จะให้มันได้บ้าง แต่เรา เจ้าก็ไม่ไป อย่างเช่นกันที่ไปยังท้องที่ทั่วถึง

เร็ว เรียนเสร็จมันครั้งที่อย่างที่ พูดไปได้ถ้าเรียนเร็ว เล่ม ๑ ศิล ได้แต่ ๑ ไอ วาย บอก เรียนไปบางทีที่ก่อทำ

จะ เขียกข้าน้ำบาง ถ้าก่ำยักกล่วมไปเรียนนะ นี่น่ะ แต่ที่นี่ก็ยังไม่ได้ เพราะบัณฑิต แม่ เลยทำเหลือก็

เกิน ออกไปทั่วในมอเตอร์บน พุทธะ

ถูกเลยไม่ได้ ตั้งพวกที่จะพยาบาลเรียน ตอนนี้ก็แบบแล้ว ออกมาเองก็ไม่ได้เท่าเกิดจะได้ไป

เมื่อถึงมอเตอร์กับค่า เลยแต่ภูมิที่นี่นั้นติดกันกับเครื่องยนต์ ๕ ยัง ๑๐ กว่าช้าไม่ถึงแล้ว นะเนี้ย
อ้าว! จะนั้นหัวสมอที่ให้หนึ่งเป็นคนที่พยาบาลรับฟังได้ แล้วมันจะเป็นพยาสรรค์ ได้มีวัตถุคือ เลี้ยงสื่อคนนี้ไม่ยอมจะหัว จนบอกไหนยันหน้าหนักมีน้อย แล้วที่จะไปนั้นที่ไหนท่านั้นท่านหน้าหนัก กัน ไทยนี้ไม่เหมือนกันดุสตี้จ่อกอกอะไร ๆ สนใจคือเลย ถ้าสุนัขแล้วไม่ได้ไม่ได้ร้อง ได้แล้วยังไง ๆ มัน เลอะมันไม่ก็จะนั้นสึกษาอย่างไรจะต้องอะไร ถามมากนี้ หนังสือค่อนทางค้นหาไม่รู้ที่จะมาหว่า ไป อมังรักังจึงนี้ ผมยังมันอย่างมันจริง ๆ หนังสือต่าง ๆ ไปอยู่อารมณ์ยุนตามที่รู้ต่าง ๆ ไปร่วม ๆ ไปนั้นอย่าง ใส่ซึ่งใจ บางเรื่องอาจสอนเสร็จสิ้น สามที่มีะ มันไม่ซึ่งใจ จ้างหมายมันไม่ได้ ถ้าไปได้ดินฟ้าอากาศสบายต่ำ ถอดกันเลี้ยงสีคราดเมอร์ นะ?

เนื้อ ข้อที่ ทัก จากร่าส่งอะไรไม่ได้ส่งหล่าส่งผู้ใหญ่ก็ต้องสอดคล้อง เราจะต้องเป็นคนที่ต้องคละ

ในสิ่งที่ซ่อนนั้นเราได้ยาก เราต้องทนในสิ่งที่ค่อนข้างทนได้ยาก เราจะต้องเรียนในสิ่งที่ยันเย็นได้ยาก มักใหญ่ใจ

คงอย่างนี้ ถามมันเหลานั้น บุญ ไม่ได้ แม้แต่บัตร บัตร หน้า มีไม่เคยที่ ไม่เคยค้น แต่เล็กน้อย

ได้สบาย ๆ มีน้าปลำ ๆ เลี้ยงเดียวที่กลับมา เพื่อรับนี้เราคิดจะไม่นั้นก็คิด ไปถึงก็คิด แล้วไม่ก็คิดที่จะละ

ไม่มีจะมาครอบในความรู้สึกเสมอ ซึ่งเข้าไม่มีสอดคล้องเลย ไข่สิ่งที่ไม่ควรถูกเข้ามา ก้ะทังคิดได้

อย่าง ฟินเนอร์นี้ ถามว่าผู้คนไปที่สุด เข้ากับเจ้าไว้ที่สิ่ง มันแฝงมาดูกได้สิ่งอย่างนี้ เรียนไม่ได้อา

ไปส่งให้บ้าน เราจ่าใจจริง ๆ ให้ที่จะมันต่ำ_deep ของมันจะเข้าถึง ผู้นั้นจะได้จะบ่ม มันจะได้เป็นถ่าน

แค่ผู้ดีก็เสีย แม่มันได้มายุ่งขึ้นมา มันก็กว่าเพราะมันนี้เป็นเหตุผลหลักกันเข้าให้มากมาย เปรียบ

เรียนเข้าแบ่งไม่ม่ายำอย่างนี้จ่อกกว่า ฉันนี้ไปเป็นเหตุบอกอย่างนี้มันยังไม่ภัยหลัน ถามมันค้านแรง ๆ จะ

เปรียบมันกว่าผู้นี้อีกจริง ๆ บางหน้า เหล่า นี่ให้มากมายก็เกิดไม่ เล็กกลิ้ง ซึ่งให้เพราะมันกิจกัน

ใหญ่ มันก็ขยับกลับมาอีกด้วย แฟนที่เราข่าว การจะเปรียบ อะไรเสีย คล้ายไปเลย กลับเลี้ยง บางที่ทาน

ละแอกไม่ได้ผิดพบหน้ามากแล้ว อ้าว มันเห็นนี้ค่อนที่คนนี้ส่งเลย บุญนี้ล่าไวก็ไม่ได้ให้หันสูบ

ให้ได้วันนี้ ทำชอง จะได้ข้าวบ้านข้าวของได้ ถ้าสูบ ทำชอง แล้วจะไม่เพาะมา สองที่ไม่ก็คิด สามที่

ไม่หลอก

ถ้าสูบให้ ทำชอง ไม่เพาะเพาะบ้านบริโภคไถ่ที่สิ้น จอมจะเข้ามาผ่านแทนมากมายที่กว้างจน

พักภักดีคสำนักที่เกิดเหมือนกัน ถ้าเริ่ดอย่างไม่ย่อมครั้งแล้วรื้อภูษิ

ปิดที่ ปิด สิ่งที่สูงใหญ่เหมือนกัน จริง ๆ นะ เริ่ดเดือนกินไม่ได้ แม้ให้ส่งมันเรียนไม่เก็บบอกสูบกว่า

เสียมากกว่า 30 บางที่ไม่ขู่บุญผ่านหลักแลนละกันจะไม่เกย
เอาถึงใจ ๆ พวกที่มาเรียน ๆ กันนี้ใครคิดบุญหรือว่าหลั่งน้ำตา ยังไม่ได้เรียนเลยเลยดีแล้ว แทนที่จะสละเสียก่อน เลิกลา ไม่มีจ่าจะ เล่า สรุปจ่าสุขท้าย พระพุทธเจ้าทำทานเองสุขท้ายทุกคนไว้ ได้ข้อสุขท้ายนี้มันข้องใจไปถึงข้อแรก เพราะว่าถ้ามีปัญญาถังกวางชา ถูก ถ้ามีปัญญาถังย่อมากก็ต้องได้ ถ้ามีปัญญาถังกางหาความautos ข้า กลับมา ยังขัดใจใหญ่ ถ้ามีปัญญาถังกินเนื้อแน่น ชอบอาน ชอบฟัง แต่เรื่องที่คิดมี ปัญญามาแต่ละคืนมาความข้อออกไป ปัญญาถังมีในพระพุทธศาสนา สมองยั้งยินดีจะทำขอตระหนัก

ปัญญาระดับแรก เอาใจก่อน ๆ รอบรู้ในกองสังฆชาชีวปัญญาในระดับสึก ใช้กระสิกษา เข้าก่อน ๆ ปัญญา แปลว่า รอบรู้ในกองสังฆชาชีวปัญญาในระดับสึก แปลว่า รอบรู้ทุกเหตุที่เกิด ทุกข์ความดับทุกข์ พุทธที่ทำให้เกิดความดับทุกข์ แต่ปัญญาในอริยทัพพ ท่านแปลใน "วิภายน์" ว่า รอบรู้อะไรควรทำก่อน อะไรควรทำหลัง ค่อนข้างจะสื่ออะไรที่ควรทำหลังดังมาออกไปทาก่อน เข้า ให้ศักดิ์ธรรมมีอน บอกค่อยรอบให้เก่า ๆ ในเมื่มันแก่แล้วจะเขามาทำไม่ได้กระทำ แก่แล้วไปพรางหน้าหนาหนา หนุ่มขาว ถ้าไม่มีอะไร เป็นผ้าขาวห่อพันคนรอบขุนนับ.setdefault จะสามารถจะพิจารณาก็ไม่ทำอะไรไม่ได้ นี้เป็นจริง ถามมาถึงไปเท่านั้นกับคนเก่าไม่เอา เหนือคนเก่าที่รักนี้ คนแก่มาเท่านั้นนับ.setdefault เพราะว่าคนแก่จะทำข้นแล้วไม่ถึงแก่นานมาก ใกล้จะเดินทางสายเปลี่ยนแล้วไม่ถึงแก่นานมาก เท่านั้นถ้าเท่านั้นที่จะเอาความรู้ไปช่วยเพื่อพระพุทธศาสนาต่อไป แต่หัดศึกษาอาจดำยังไม่กู้

เท่านั้นกับพวกนี้ หน้าหมอก เพราะมีมันอยู่ยุ้นอันร้าน ยังใจ ๆ นำความรู้ไปช่วยขยายต่อไปแล้วจะได้กินความช้าไว้ ถ้ารุ่นนี้ข้าแต่บ้านเมืองก็พักต่อไปอีก ล้าพวกนี้ ใจพวกแก่ ๆ นี้ตามหมดแล้วรุ่นเราข้างกับปรานนิษฐะก็มีใต้เป็นนายก เป็นรูปสมคิดรุ่นเรา เอาเดี่ยวก่อนที่ถึงทำท่านคิดที่จริง ๆ ที่เท่านั้นถ้ากับไปให้คน บางที่เขามีนิดไป ท่าน เอ้า แพ้ไม่หายแล้ว ไปบางที่เหนือที่สุด แต่ถ้าเราขึ้นชุดค้องอิ่มท้าไว้ ไม่ใช่กับบางที่อีกนี่ เก้ากี่ ถ้ามีไม่ได้คนขึ้นมาพุทธศาสนาถูก ต้องทุกอย่างนี้เลย ไม่ใช่ ได้อาลัยมา หักคิ้ว สังข์ไปไม่หาย ต้องมาทักอยู่บอก ได้คนฟังที่จะบอก ท่านไปไม่รอดคือจะหลับ ถูกสับขนก่อนละenic

จะนั้น ออกมาไปพุทธที่ไหน ไม่มีสกัดแหล่งเลย ๆ สนองก่อนสนองยุ้น ๆ สนองก่อนกระชับตรงจัง ปัญญา แปลว่า รอบรู้อะไรควรทำก่อน อะไรควรทำหลัง ปัญญาพระพุทธเจ้ากับปัญญาแห่งไม่เหมือนกัน รู้ว่าที่พุทธคิด แต่เราปัญญาที่จะทำอะไรควรทำก่อน อะไรควรทำหลัง และปัญญาถังเป็นไปเพื่อน้ำสันสิ้นสุดมาได้รับดี นั้นศึกษาให้สังฆ เรียกว่า ปัญญาศึกษาไว้ใช้ทำอะไร เรียกว่าล้ำปัญญาให้คนเท่านั้น
และนำมาสู่ความไม่สัมพันธ์ทั้งนั้น ซึ่งมีปัญญาจริง ๆ แต่มันสร้างอะไร ๆ ดูไหลไปแล้วก็กล่าวว่าซิวจะไม่ปล่อยกัน

ทรัพยากรมีที่อะไร ทรัพย์สินกว่ายวิทยา ท่าจะจารณาไม่ยากทุกข์ ไม่ใช่ตามตั้งแต่การเก็บซิวไว้
ที่ประโยชน์ต่อไป แน่น จริง ๆ นะ สร้างมันให้ปัญญาไปในทางนี้ ที่ว่าจะทรัพย์ที่ก่อนที่จริง ๆ จะ
โรคที่มันรุ้งเรือง ๆ นาวุฒิเกิดขึ้นโลกบ้าง มันสร้างที่ไม่แล้วมันอย่างไหร่?
ทุกปีเดือนจะ เรื่อง ๆ นะ มันไม่ได้เข้าเป็นเลขของ มันก้าวจะสร้างมาใหม่ ลงสิ่งมาอีกหนึ่งยานบน
เรื่องไม่เสียหาย กระยะไม่แตก แต่คนดูเรื่อง มันทำอย่างไรให้สิ่งทรัพยากร แต่คนดูและสบาย ดูต่ำ
อันนี้ควรทำก่อนใหม่เนี้ย ถามนึกคิด ถามมาไปถูกฟังกันวิทยาศาสตร์ ไปอยู่เวลานะตอน ๒๒ ที่ขึ้น

โลกพระจันทร์ เข้าออก_optimizer ไปดู ๆ เล่าที่ไปลู่ส่วนหนึ่งมันสร้างนะ เดี๋ยวนี้มันปลูกคืนไม่ตกอาจ
ถึงไม่ต้องมีปุ๊ก ถามว่าทำไมต้องคิดท่าน มันบอก ๆ เพื่อจะเอาไปปลูกในโลกพระจันทร์ ถามจริง ๆ
ระหว่างออกัลเลกซ์ส์ ๆ สองอย่างนะ เกิดก็ออกมาใกล้เรา กินเอาตัว repar ไปโลกพระจันทร์ สองอย่างนี้
อันไหนควรทำก่อน เราไม่พวกพุทธเจ้านะ น่าจะเรากลั่นตัว ๆ ออกก่อน เพราะว่าอะไรไม่มันเกิดรุ่นขึ้นมา

d้วยถ้าสาบอกในถูกกัน จะอะไรบ้างในขึ้นมาเกิด ก็เวลาด้วยกัน ก็กลั่นชาบันบาน เหมือน?

เพราะฉะนั้น ถูกใช้ ครูบาอาจารย์ มันเกิดจากเกิดทั้งนั้น น่าจะเอาเกิดออกก่อน มันมีเอาโลกพระ
จันทร์ เล่าที่พี่อาภิปรายวิทยาไปโลกพระจันทร์ กลับมาเป็นอะไรอย่า? เป็นโลกเขาออกอดXS ต่างมาก มัน
เอาตัวออกไปโลกพระจันทร์ได้ เคารพเอาเกิดขึ้น ๆ เข้าลงตัวออกจากลงมันไม่ได้ จึงกล่าวถึงมันใช้ความ
คิดมันในเรื่องมาทำกลั่นเกิดกำเนิดนี้ มันจะสร้างเครื่องเทคโนโลยี เติบเทียมร้านเครื่องอะไร ต่ออะไรสิใน

การอภิปราย กิจกรรมให้ระบบคอมพิวเตอร์หมด จะดังจะไม่ต้องเปิดก็เลย เพื่อให้มีเป็นไปถูกใจพ่อ
หมอ หมอโทษ หมอโทษเดิมแล้วไม่ต้องเปิดต่อกระตุ้นก็ไม่ ระบบคอมพิวเตอร์มันรื้อภูญฑ์ออก มัน
มีวิธีอยู่ในจินตนาการ กด ฟัง คิดฟัง คิดเอาใจใจ แต่ป้ายเป็นป้าย ประตูเปิดผนึก ใช้
อย่างแฝงเพราะแตกเครื่อง ๆ ที่ ctica ควรจะเปิดได้มีลงไห่! มันก็จะ เรื่องอภิปรายครั้นที่ นั้น
และความมันไม่ได้ปัญญาจะขับเคลื่อนมันน่าจะสร้างเครื่องเทคโนโลยีสักเครื่อง ไว้คุกเกิดลูก ๆ ไป
เน่าเครื่องสุดเกิด พวกๆๆ ออกมาเรียบร้อย ฟอกินเหลาหัว เหมือนเน่าเครื่องลูก ฟอกิน ๆ ๆ ออกมาเรียบร้อย
ร้อย ถ้ามั่นทำได้อาทมจะจับวัตถุมาสักเก็บของหนึ่ง แล้วจะเจ้าธุเก็บเป็นองค์แรก คุยเรื่องแล้ว กิเลสที่เคยมีมากที่เคยมี เขาเคยเห็นผู้คนที่หมอกหมาเห็นเจ้าไปถึงก็คงจะ สบายใจ ไม่ต้องพวกเกรง แต่ก็ให้มันร้อนร้อนใจ จริง ๆ นะ ถ้ามั่นผลิตได้ ถามว่าจะกระดับนั่งเข้ากับที่ เลวจะร้อง "ฝรั่งสาระเก่ากัจจายน์" ที่มันทำไม่ได้จะหาองค์ทรัพย์พวกเจ้าของราวองค์ไป

พระองค์มีปัญหาพื้นฐานคุณของพระองค์จริง ๆ แล้วก็เพื่อสังคมโทษของโลกจริง ๆ ที่มาข้าวแข็งแนวท่ากิเลส คุยก็เคยออกด้วยศิลป์ สมบัติ ปัญญาที่พระองค์ทรงงามตรง จริง ๆ นะถ้ามั่นทำได้หรือละ ทำหันล้า ถ้ามันอยู่ที่ราษฎร์ข้าเขตและมากกว่ารายราษฎร์เป็นชุดแรก โดยเฉพาะกระดับดูดกลืนพื้นใจจริง ๆ นะ ! รับรองพวกตัวเองเจ้าแท้จริงผู้ ๆ ออกมาเห็นประทับร่างอย่างซื่อสัตย์ "หลับใหลขอโลหิตว่าจะ คุ้มกับใจ" เรื่องโภคิติไม่มีข้อแม้วะ ประชาชนที่จะถูกกระตุ้น ที่จะตัวเองเจ้ากับประชาชนเจ้ากันไม่ได้ประ ประชาชนก็จะไว้ใจกรรม ชอบที่คล้ายขาด มีสองสิ่งลับแล้วมีกิเลส เยี่ยมให้เจ้าน้อยจับมือ เองให้เจ้า

มากับน้อย มันกลับยุ่งยิ่งนั้น

เพราะที่มันสืบปัญญาถูก ยอมรู้จะใครทำก่อน อะไรควรทำลัง อะไรควรทำอะไรอะไรไม่ ต้องทำระหว่าง เรื่อง กัน รัก อันไหนควรทำก่อน ปากกี้ เหมือน ถามจริง ๆ คิดจะไปแล้วหรืออย่างนี้ เคย เขียนจดหมายบ้างไหม ? เคยมีไปอ่านหนังสือศึกษาบ้างไหมเนี่ย ? แล้วไปทำให้สิ่งที่ไม่ต้องทำ และสิ่งที่ควรทำ ที่หล่ออยู่ไปทันแล้ว ระวังอย่าทำไม่ใส่ใจเรื่องนี้ เลยมันจะเวียนไป เรื่องไม่ผิด แล้วก็กลายเป็นคนเสียหายมาก จะให้เจ้าบุญทางเลขบุคคลหนึ่งมีประโยชน์และรู้ไม่ได้ เขียนหรือ แม้นเจ้าว่าทางอย่างน้อยหรือกันไป จะ

ต้องกับกิเลสอยู่เรียบ กลับกิเลสจะเห็นร่างช่วยบุคคลงาน ย่อมจะมันไปด้วยกัน

เอาที่จะสูญรศวกว่า มุนญ์หมู่มัน ก็คือ เครื่องปิดปั้น สำหรับมุนญ์หมู่มัน ก็เป็นเครื่องปิดปั้น สำ หรับมุนญ์ แต่พระพุทธศาสนาไม่ได้มีก่อน vastly อย่างอาทิทธุณย์มัน เพท่อกลับพร้อมกัน ให้ผลติดใหม่ ได้ ทรัพย์สมบัตินี้ บริโภคแท้จริง ใช้จ่ายแท้จริง แล้วหากก็รู้จักซื้อสูงขึ้นใหม่ที่ใหม่ ทำให้มาก ทำให้มากทางให้ มาก ตัววิธีซุ่มสิตแล้วมีกินอยู่ใช้จ่ายแท้จริงแล้วเกิดเหตุจำกัดให้ผู้อื่น ทรัพย์สมบัติอย่างนี้ก็คือ ที่นี้มี แตกประเภท ท่าน้อยออกมากไม่ถึง ไม่ท่าน่ะจะเอาทั้งหมด รายได้กระทั่งยุ่งสูง เรื่องที่ไม่มี ไปเข้าผู้ริเริ่ม ไป ความ ไปโอนส่วนมะ ของที่ไม่ลงมือจะมีให้ผู้เป็นจำกันจะมีก็แค่หนึ่งที่ 1 ฝัง ณ เท่านั้น แต่จากนั้นก็ไม่มีเหตุ หลัก

แต่นั้นกับสัมภาระกันว่า
เอาละ บัดนี้ ก็ขอโทษพระให้ คณะรุ อาจารย์ นพสิต นักศึกษา ที่ตั้งใจเพิ่งมาด้วยดีตลอด ถึงจะได้
ทุกคนได้ทั้ง ทั้งบัณฑิต และ บัณฑิตย์มัธยม ทั้งบัณฑิต มัธยม เป็นความสะดวก สบาย มัธยมเป็นความ
สุขสบายนั้น ขอให้ทุกคนได้ทั้งความสะดวกสบาย และก้าวกระโดดความสุขสบายนั้นมันตลอดไปทุกทีว่าวารีกิจ เรา
เทอญ...
APPENDIX B

SURVEY INSTRUMENTS USED FOR ASSESSING MITIGATION IN THAI
แบบสอบถาม
ขอความร่วมมือนักศึกษา ให้ข้อมูลแบบสอบถาม เพื่อเป็นข้อมูลในการทำวิทยานิพนธ์ของ คณ

ค้ารับแบบ จะมีกำหนดต่อไปนี้ให้นักศึกษาได้รับแบบสอบถามเป็นภาษาสากลตามที่กำหนดในการใช้แบบ พนัก
ใหญ่จะใช้บุคคลลับหน่อย หรือ ผู้ที่มีการต่อก่อน ค่าเหล่านี้เป็นค่าที่มีความหมายในการที่จะบอกและให้กระ).
ทำให้ได้ผลที่ดีที่สุด =R จึงตอบแบบสอบถามเสียใจให้เหมาะสมตามความคิดเห็น
ของท่าน จับคะแนนกระดาษให้คั่นแต่ ๑ - ๑๐ คะแนน ค่าเหล่านี้ถ้าผูกข้อความผู้ให้ความรู้สึกว่า "เป็นการจับกวน หรือ ไม่สามารถหลีกเลี่ยงการกระทำ หรือ ไม่สามารถปฏิเสธได้ " ให้ถือคะแนนเต็ม ๑๐.
คะแนน แต่ถ้าก่อนสามารถหลีกเลี่ยง หรือ ถูกกลั้นได้ ให้ถือคะแนนน้อยได้ตามลำดับ ( ที่เครื่องหมายวงกลมระดับคะแนนที่เลือก )

PART I ให้คะแนนค่าเหล่านี้

1. จงทำ 10 9 8 7 6 5 4 3 2 1
2. ควรทำ 10 9 8 7 6 5 4 3 2 1
3. ไม่ควรทำ 10 9 8 7 6 5 4 3 2 1
4. ทำ 10 9 8 7 6 5 4 3 2 1
5. ไม่ควรที่จะ 10 9 8 7 6 5 4 3 2 1
6. ต้องทำ 10 9 8 7 6 5 4 3 2 1
7. ทำอดๆ 10 9 8 7 6 5 4 3 2 1
8. น่าจะทำ 10 9 8 7 6 5 4 3 2 1
9. ต้องทำ 10 9 8 7 6 5 4 3 2 1
10. ทำดี 10 9 8 7 6 5 4 3 2 1
11. กรุณาทำ 10 9 8 7 6 5 4 3 2 1
12. จงทำอดๆ 10 9 8 7 6 5 4 3 2 1
13. ไม่ควรทำ 10 9 8 7 6 5 4 3 2 1
14. ไม่ควรทำอดๆ 10 9 8 7 6 5 4 3 2 1
15. ทำดีกว่า 10 9 8 7 6 5 4 3 2 1
16. ไม่ควรที่จะทำ 10 9 8 7 6 5 4 3 2 1
17. ถ้าทำแล้วมีประโยชน์ 10 9 8 7 6 5 4 3 2 1
18. ทำดียิ่ง 10 9 8 7 6 5 4 3 2 1
PART II ให้ถือคะแนนเต็ม ๓๐ คะแนนในคำที่ให้มาตั้งต่อไปนี้ ที่ห่างเพียงว่าไม่สามารถคิดฝันได้ และบางคำสามารถยืดหยุ่นได้ ให้ถือคะแนนตามลำดับความ ลำดับจากมากไปหาน้อย

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PART III ให้พิจารณาคำพูดเชิงชี้ว่าให้กระท่าสิ่งที่สิ่งใด ตั้งต่อไปนี้ ท่านคิดว่าคำพูดใดสามารถ เชิงชี้ว่าให้หูบับกระท่าตามคำพูดเชิงชี้ว่าได้ผลสิ่งที่สุด เรียงลำดับจากมากไปหาน้อย

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<td>&quot;เขาต้องที่น่า&quot;</td>
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SURVEY #2
Help A. Kirk with his Thesis!

Directions: Imagine that President Nirund is talking at a student assembly (you are a student). He uses the three sentences shown below. Please tell which sentences you feel would be "strong" and which sentences you feel would be "effective" by giving them points--5 points is very strong/effective, 1 point is very weak/ineffective.

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<th>Effectiveness ได้ผลแค่ไหน</th>
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<tr>
<td>เราต้องข่วยปุก</td>
<td>5 4 3 2 1</td>
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</table>

[Note: Directions explained to the survey participants in both English and Thai. All surveyed had also participated in the first survey and were therefore familiar with the survey objectives and methodology.]
APPENDIX C

AUTHOR INTERVIEW WITH PHRA PHAYOM

FEBRUARY 28, 1992  WAT SUAN KAEW, NONTABURI
Interview Transcript (Translation)

Kirk Person: At first I was going to come to find out about your history, but when I arrived I saw that there was already a book about that. I was very happy about that—but if I tried to read the book it would take many months since I read so slowly.

Phra Phayom: You can read Thai?

KP I can a little bit—but very slowly. Could you summarize a little about where you were born, where you were ordained, and any other experiences?

PP I was born not far from this temple—Non[taburi] Province—about 5 kilometers from here. I was ordained at age 20—I've been a monk for 22 or 23 years.

KP You were ordained at this temple?

PP No—outside of here, close to my home, near my birthplace. So I was ordained there and stayed at that temple for three years, and studied nakhtham and nakthamaik—I studied religion to nakthamaik, and then went to live at Suan Mok with Put Tha That.

KP This Put Tha That is famous.

PP I lived there for seven years.

KP Seven years—you were his pupil. After that you came to this temple.

PP I've been here for 10, 12 years.

KP I don't know—in the past when monks preached they used only the Pali language, right?

PP Right. It made the villagers unable to understand. It was like an Indian person coming to preach to a Thai person. They had no clue.

KP Then when did someone begin to preach in Thai?
Well, I myself started it--well, there was before me, Father Put Tha That and Father Banya Nan That. These two monks began it in the past, but they didn't play around with the villagers to the extent that we have done. I've come down the lowest. It was the right time for such a thing. Children can listen to it--the kids like it. And my cassettes sell just as well as musical cassettes--sell very well, by boxes, big boxes.

Yeah--I bought these already.

Your first sermon--where was it?

At the temple I was ordained at--I just read the Scriptures at that very first time--using the Scriptures to read, holding the Scriptures.

It was in the Pali language?

In Pali. Then I came to Suan Mok, and it was at Suan Mok that I began...

Began to use Thai?

...began not to hold the Scriptures. But I knew a lot--I'd already studied it and already knew a lot. And I began to use Thai.

At first, Thai people accepted...

It took some time for people to see the good in it. But the day came after about five years when people accepted it--after five years they began to accept it.

How do you feel about your preaching technique--then and now. Has it changed?

It's changed.

How has it changed?

Back then I was strong, hot, zesty and little spicy. But now it has calmed down.

Why is that?

Maybe its because I was young then--a teenager. I was a teenager then, but now I'm very old. But now things are cooling off a bit. I've started to understand who I should be strong with and who I should be light with.
KP Maybe the two groups won’t accept the same thing.

PP At first the drunks were angry.

KP And if you are preaching and see that someone isn’t interested or about to fall asleep, what do you do?

PP That doesn’t happen—-it doesn’t. Only a few people go to sleep. I put in lots of interesting information as well as jokes.

KP But usually you will have one thing or sentence that you want them to remember, right?

PP Right. When I speak there must be one very good, very heavy word to make them listen—-listen with their hearts.

KP But usually Thai people don’t speak straight like Phra Phayom, right?

PP Right. They aren’t brave enough to speak this straight. [sigh/laugh] They’re afraid people will hate them. But I’m not afraid. Some people speak straight but don’t have any sense of style, but I speak straight and make people like it, so it can be enjoyed. I accuse strongly. Take farang1 for example—-I’d say, “These farang, the farang that come to Thailand, are of two types. There are farang who are always aimlessly roaming. Farang who never absorb anything—who go, go, go. They don’t want to learn anything, they just want to go, go, go. Along with another group of farang who come to study, who are interested. There are two groups.” I say things like this.

KP Sometimes one group of farang makes the other group lose face. Some people think that all farang are the same.

PP That’s the way it is. But when I’m angry and am going to accuse someone, I’m never afraid. Back then I was never afraid.

KP And now?

1A Thai term used in reference to caucasian foreigners.
PP Now I've calmed down a bit but I'm not afraid. Back then I was never afraid--I just
spoke down a bit but I'm not afraid. But I don't want to have a lot of enemies.
KP Back then you had a lot of enemies?
PP Lots! I had lots.
KP Enemies that were...
PP But its extremes on both sides. Those who like it like it a lot. They give me big
cheers.
KP And how did other monks feel about you at first?
PP There was a group that didn't like it and a group that liked it--two groups.
KP And those who didn't like it--why didn't they like it?
PP They didn't like it because they accused me of speaking too strongly, being too
tough. Some people said that I was funny, a clown. It was like this. But I sometimes I've tried
and had too much content.
KP Back then when you joked around you were still teaching dhamma all the same, right?
PP I taught it! I taught a lot of it.
KP Just as much as now?
PP Yes! But it was stronger.

[Visitors walk up--brief interruption to discuss purpose of visit, progress at the temple,
available vegetarian foods, etc.]
KP You have more than 100 monks here, and with regard to the people with no vocation
who come here, how are they?
PP Unemployed people, people who were burned out, old people who were thrown out
by their children and nephews--they come here.
KP About how many of them are there?
PP 100.
KP When did you start that?

PP Three years ago.

KP I'd heard that the temple will pay a taxi to bring them here.

PP 300 baht.

KP Well, this morning I ran into a taxi driver who wanted 400 baht, and I told him no way.

PP Really it's 200 baht.

KP Yeah, I tried to come for 200. And as for your future life, what is your highest, your most important goal?

PP To be a good-news monk. Be a helper, be strong. Be a helping monk who is strong--wants the truth--doesn't just ditch work.

KP So you don't want to go off and live in the forest. Now suppose that another 50 or 100 years have passed. What do you want those people to think of when they remember you?

PP Something about not wanting them to be selfish. I don't want them to be worried about themselves, selfish to the point that they forget cooperation.

KP And maybe this isn't, well, is this in Buddhism or not?

PP It's there--not being selfish, we need to help everyone. We need to be unselfish and help society more.

KP So this is the highest goal in your life?

PP Uh huh. And after that is strength. The monks who study here must be strong and work together--be the slaves of the Lord Buddha. Slaves who serve the Lord Buddha.

KP Is this about making merit?

PP What?

KP If a monk comes to work here, is he also making merit?

PP He's also making merit. And it destroys selfishness--drives it out.
KP Meaning that if we help society...

PP We will forget selfishness. And when everyone isn't selfish we will live together and have the greatest happiness in the world. The world will cool off. There will be no wars.

KP And you believe that maybe in the future there will be a day when everyone...

PP ...is not selfish. I think that way.

KP Will it be a long time?

PP It will be long. It takes a long time for people to improve, and just a moment for them to degenerate. But in the future, whoever is selfish will be cursed.

KP What does that mean?

PP Be looked down on, be criticized.

KP Make other people not like them?

PP Uh-huh. Hate them. Because of the media--the newspapers, television, the t.v.

KP But we have to make the owners of the newspapers and the television [stations] agree with us.

PP But now it's beginning to happen. They are beginning to lift up good people.

KP As for the upcoming election of a new government, what do you think? What is your hope?

PP I think that if the buying of votes is reduced, good people will get in. This is going to be the best time.

KP Really?

PP I want to get an unselfish party in with the power of citizens who won't look at the money offers of the rich parties. It would be a good party who could solve the problems of today best. But if the old group gets in--the old group--it will be a mess. There would be confusion and then the soldiers would have a revolution.

KP Yes--I'm afraid of that.
PP  As for the soldier's [last] revolution--I certainly see their point. I see their point because that government was corrupt.

KP  But humans are. With regard to the people who come to be ordained here, how do you teach them preaching technique?

PP  I teach them.

KP  How?

PP  I teach them how to speak. Now we have many monks who are beginning to be able to preach well. They help me a lot!

KP  Do you have a book to give them?

PP  Yes. I give them tape cassettes to listen to.

KP  Phra Phayom tape cassettes?

PP  Uh-huh.

KP  And you have them...

PP  ...listen and then if there is something they don't understand have them ask.

KP  I also heard that you have many [pre-college] students come here for dhamma camps--many students come to stay here.

PP  Every year we have thousands come to study.

KP  And now you are in the process of expanding the temple?

PP  The number of people who come is increasing greatly. People come here every day--every day.

KP  Are you tired?

PP  Totally exhausted.

KP  You once went to America to preach, right? How did you feel about it? Could you compare the two societies--don't be nice on my account.
That country has progressed a lot, but the people still are selfish, still cruel. There is still murder. Even Thai monks have been killed.

[Pause]

Do you have any advice to give me?

That depends on what you ask.

Yes--I'm thinking on my feet. This place is really comfortable.

Now, with regard to the south where the Buddhists and the Muslims have problems to the point where it seems like they can't live together. What would you recommend them to do?

[Interruption--people coming to ask about the hospital under construction near the temple.]

As I was saying...I thought about this and had a big program here--"Different Points of View." It was on channel 11. We got Buddhists, Christians, and Muslims together here to explain things--it was a full house.

Really? How was it?

Good. People liked it. I told them, "Buddhists, Islamics, Christians--if we're not stupid, we can live together." If stupid Buddhists are involved, a Buddhist husband and a Buddhist wife will fight together. A Muslim will fight with a Muslim. But if they are intelligent, a Buddhist husband can still live with a Muslim wife--no problem. No problem. So we had this program on channel 11 and people liked it.

[Quick interruption as next callers arrive.]

Back to this. We have to try--try our best. We have to have work together like Rev. Phu Tha. That said.... Try to get humans to enter into the heart of the Buddhist religion, or whatever religion they are from and try to make all religions able to live together in peace. This is what we were trying to do when we arranged this program here--we had Muslims, Buddhists, Christians share together. I myself go to mosques several times a year. And I can
enter into Christian congregations as well. As far as different religions are concerned, I have never had any hatred. It's all because of some stupid people and groups. People who use religion and are imperfect, not pious. They are imperfect, not pious.

O.K.--This is enough, o.k.?

KP Sure. Could I ask you to sign a book?

PP Yes.

KP And I'll come back to see you after my thesis is finished.

PP Good.

KP Thank you very much.

PP You are welcome.
APPENDIX D

BIOGRAPHICAL NOTES ON PHRA PHAYOM
A complete understanding of Phra Phayom’s sermons demands some degree of knowledge about his life—the context of many of his presentations. This appendix highlights and summarizes certain aspects of his past as presented in his biography (written by Payrote Umontian) and as recounted to me in our February interview.

Phra Phayom started life in an entirely ordinary way. His parents were farmers, barely eking out a living from their few acres in Nontaburi Province. Only five of Phra Phayom’s ten siblings survived infancy, a typical scenario for the rural poor in times gone by. Phra Phayom is not certain of his own birthdate—knowing only that it was on a Monday in April of 1948; there were no hospitals within many miles of his parents’ village, so his home birth went unrecorded.

Phra Phayom’s grandfather was well-versed in Khmer magic. By reciting certain chants several times a day and at all mealtimes, he gained invulnerability from knives or bullets; Phra Phayom himself recalls seeing a group of policemen trying to open fire on his grandfather, to no avail. Grandfather made his living by extortion, getting everything he wanted from other people in the understanding that he would otherwise simply steal the items of concern. He met his end when a group of Mon villagers, angry at having been cheated in a business deal and knowing grandfather’s immunity to other weapons, simply beat him to a pulp with wooden clubs.

Grandmother sternly warned Phra Phayom not to get mixed up in grandfather’s magical concerns. She was also a great storyteller, and Phra Phayom still fondly remembers her many tales.

While all this was going on, Phra Phayom’s mother endeavored to act as a good Thai mother should. She was a penny-pincher, working hard and saving secretly to improve her children’s future. She also had a great deal of patience—an attribute highly praiseworthy in the
Thai context—silently enduring her husband's alcoholism and physical abuse. She died in childbirth when Phra Phayom was ten years old.

Mother's death naturally traumatized the family. Phra Phayom was ordained after her funeral in order to make merit for her soul. This was his first ordination and lasted for about one week (as is customary for male family members when a close relative dies).

Thereafter Phra Phayom continued to go to school—he would only reach the fourth grade—while picking up odd jobs to earn a little money. Meanwhile, conditions at home deteriorated and before long, Phra Phayom and his siblings were standing around the bed of a father dying of alcoholism. Phra Phayom then vowed to enter the monkhood for a thee month period, a promise not carried out until he was twenty years old. Not incidentally, his father's life and death would make Phra Phayom an ardent teetotaller.

In the meantime, he began working on a construction site. His biography praises him as a skilled carpenter, one whose hard work and honesty earned him the respect of everyone—especially women. Indeed, he fell madly in love with one particular girl who worked at a grocery store and they were all set to be married as soon as he completed his three-month monkhood.

Once ordained, however, Phra Phayom's outlook began to change. He became increasingly interested in what Buddhism had to offer, and was particularly inspired by the writings of Phu Tha That. His initial application to study at Phu Tha That's Suan Mok Temple was denied, however, until Phra Phayom could complete nakthamaik -- the third degree of Buddhist training. This set Phra Phayom on an intensive course in Buddhist studies. Indeed, Phra Phayom would often study while sitting in a boat; if he fell asleep, he would fall into the water. Meanwhile, his fiance continued to visit the temple almost daily to make merit; she would wait seven years before finally giving up on him.

Phra Phayom's eventual entrance into Wat Suan Mok would be a pivotal point in his
life. Phu Tha That was in some ways a revolutionary, taking it upon himself to practically
demonstrate and explain dhamma principles. Toward that end, Wat Suan Mok had been
constructed as a sort of microcosm of the Buddhist world. Phu Tha That was one of the first
Thai monks to preach in standard Thai (rather than simply recite ancient Pali scriptures),
although his orations were still aimed at a fairly well-educated crowd.

Phra Phayom himself had started adding a few of his own thoughts to Pali
recitations during the second year of his ordination. His biography claims a generally good
response from his audiences. During his third year (the time he entered Wat Suan Mok),
Phra Phayom began trying to emulate Phu Tha That's measured, steady speaking style,
something that Phra Phayom would later abandon as being unsuited to his more sanguine
temperament. While still living at Wat Suan Mok, Phra Phayom began travelling from village
to village discovering by trial and error his own preaching style, one which would go far
beyond Phu Tha That's in communicating with all levels of Thai society.

After seven years at Wat Suan Mok, Phra Phayom and a group of other monks
decided to build a similar temple elsewhere in the country. Eventually they became
established near Phra Phayom's home village in Nontaburi.

Meanwhile, Phra Phayom's preaching was gaining attention. School teachers
invited him to talk to students, while radio stations invited him to preach on the air. A sermon
given in Korat entitled "Dhamma in Life" was recorded and immediately became a best-
seller. His fame reached a peak in 1980, a time when he was preaching several sermons a
day, competing with rock stars on the recording charts, and fainting frequently from stress
and exhaustion.

This success brought criticism. Some senior monks felt that Phra Phayom's
methods were somewhat sacrilegious, while monks of a less fundamentalist bent objected
to Phra Phayom's criticism of animistic practices in the temples (selling of magical amulets,
etc.). His penchant for "speaking straight" made enemies in high places—in both private and public sectors—and he began receiving death threats. Invitations to preach on television decreased. Indeed, in 1983 it was rumored that Phra Phayom would never preach again as he retreated to Wat Suan Kaew to spend time in study and contemplation.

Before long, however, Phra Phayom was back—and with a distinct social agenda. A foundation was set up at Wat Suan Kaew to provide housing, food, and job training for the destitute as Phra Phayom announced on television that anyone in Bangkok who was well enough to hail a taxi (Phra Phayom would pay the fare) could come live and work at Wat Suan Kaew. Dhamma camps in which groups of high school students would come live and study at Wat Suan Kaew for a week or more were organized, with monks trained by Phra Phayom handling much of the teaching/preaching duties. The Thai government even began providing him with taxpayer money to help establish a project for orphans and people whose homes had been destroyed by fire.

Phra Phayom is now in his early forties and, by his own admission, not as "hot and spicy" as he once was. His overall goal in life is to convince people to abandon selfishness and help society. It is towards this end that he preaches, works, and lives.
APPENDIX E

SPAN CHART SHOWING PARAGRAPH-LEVEL THEMES IN "SOLVE GREED"
Binder's Note: Appendix E is contained in a pocket attached to the back cover of the thesis.
BIBLIOGRAPHY


Campbell, Stuart and Chuan Shaweevongs. 1957. The fundamentals of the Thai language. Bangkok: Marketing Media Associates Co., Ltd.


