

ENDNOTES

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The Methods of Dhamma Preaching in Lanna

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The paper aims to examine the development of traditional Lanna preaching styles and to investigate the factors influencing their development. Qualitative research was conducted, content analysis, the transcript from Dhamma preaching tape records as well as in-depth interviews were used as data collection methods.

The findings revealed that Dhamma preaching in Traditional Lanna style has a specific form. The preaching monk has to sit on a high throne, reading scriptures recorded on the palm leaf with a local rhythm. While the audience sit calmly and properly with two hands put together in a lotus shape. The audience behavior shows high respect towards the Dhamma which represents the Buddha verse. It is believed that listening to Dhamma not only brings great wisdom, increases faith to the Triple Gem among audience, but also brings significant merit and allows the audience to greatly spread this merit to their ancestors.

After the Lanna Kingdom was dissolved and became part of the northern region of Thailand in 1899, rules, regulations, as well as the education system in Lanna were reformed by the Central Thai. This resulted in the Lanna people becoming fluent in speaking, reading, writing and listening in Thai language. While Lanna language became less important and was never promoted since then. Hence the new generation of Lanna people especially monks were unable to read and write in the Lanna language. This is why today's scriptures are mostly adapted and recorded in Thai language and printed on the folded hard paper replicating the palm leaf style for more convenience. Furthermore, the impromptu rhetoric preaching style from a preaching monk from Central Thai also spread to Lanna.

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The significant characteristics of the impromptu rhetoric preaching style is the way a preaching monk sitting on a lower open seat with two hands holding the scripture at his chest level simply preaches without reading from the scripture. This preaching style is called the impromptu rhetoric preaching style or oral Dhamma preaching.

The venerable Phra Napeeseephisalkhun (Phramaha Kamping Gunākarō), the first Lanna monk who converted to Dhammayuthi order at Wat Bovorn Nivet Viharn was ordered by Samedj Phra Maha Samanachao Prince Vachirayanvaroros to reform the Lanna Buddhist Sangha. That reform was the first time the impromptu rhetoric preaching style was introduced. Later on in 1948, the venerable Phra Dhammakosajarn (Buddhadasa Bhikku) and the venerable Phrabrammamaggajarn (Paññanada Bihikku) came to preach Buddhists in Chiang Mai province. The way they preached was by standing in the public instead of sitting on a throne or on a seat. This led to three new different ways of preaching that Lanna Buddhist monks developed by harmonizing new and traditional Lanna ways together.

Three new preaching styles were developed as follows:

- 1. The impromptu rhetoric preaching style mixed with a Central Thai preaching monk style. Firstly preaching monks, it is called "The Trio Preaching". However, the expression and its story lines are delivered within the Lanna context.*
- 2. The impromptu rhetoric preaching mixed with traditional Lanna style.*
- 3. The speech-based preaching style.*

Factors influencing the development of Dhamma preaching in Lanna are as follows:

- 1. The social and cultural changes*
- 2. The educational and attitudinal changes among Lanna Buddhist monks*

- 3. The attitudinal change and change in needs of the Dhamma listeners in Lanna.*

The development of Dhamma preaching styles in Lanna led to the modern and up to date way of Dhamma preaching. This helps Lanna people gain more knowledge, understanding and become more interested in listening to Dhamma preaching. While the traditional Lanna preaching style remains only a part of the Buddhist ceremony.

1. The Development of New Pattern for Dhamma Teaching in Lanna Region

The result revealed that Buddhism has firmly established in the Lanna region since Queen Jāmmadevī (AD 1747). She ruled over Haripuchai or Lamphun province and Buddhism was first introduced in this region. Later, Buddhism has made a re-propagation twice until it became well-founded and as a center of Buddhist studies for the neighboring countries of Mekong Region viz. Keng Tung, Xishuang Banna and Luang Prabang, etc.

Traditionally, the propagation of Buddhism in Lanna region has used the scripture written on Lanna script on palm leaf, mainly expressed its content that the learned Buddhist man has composed and read with the enunciated local hymn. The Lanna Buddhists traditionally believed that the palm leaf manuscripts recorded only the Buddha's teachings and considered it as an object of worship. The palm leaf manuscripts must be treated in good manner such as not trampling over, should not be coughed at, and refraining from standing or walking while listening to the sermon. Moreover, the palm leaf manuscripts were handed down from Sri Lanka after the 5th Buddhist Rehearsal. After the 5th Buddhist Rehearsal was completed, the Doctrines and Discipline were written on the palm leaves and were considered as the first of the recordings of the Buddha's teachings. After Buddhism was introduced in the Lanna region, the way of writing the Buddha's teachings on the palm leaves had been the tradition of propagating Buddhism in the Lanna region.

In the old days, the Lanna Buddhists have favored to pay attention on the sermons in various occasions for their intellectual enrichment and to strengthen their faith in the Triple Gem. They believed that listening to the sermon is the way to collect the Pāramī or Perfection and devoting all the meritorious deeds to their ancestors. Therefore, the traditional Dhamma preaching is very important for conducting attitude, faith and worldview to the Lanna people and also developed the outstanding arts and culture.

Even though the traditional Dhamma preaching was focused on reading based on the idea of Buddhist philosophers in the past, it made the preacher focused on its content and without irony to others. However, the weaknesses of traditional Dhamma preaching are the preacher's lack of doctrinal skills and inability to create personal identity.

Later when the Lanna kingdom came the northern part of the Kingdom of Thailand, the pattern of Lanna Dhamma preaching has changed from reading the palm leaves to the impromptu rhetoric or oral preaching. There are two milestones that led to the evolution:

Political Reform

The Siamese government has made the political reform in the Lanna region. The central power was in Bangkok and the senior government officials were sent from Bangkok. While the Lanna Buddhist monastic order was also reformed by the Snagha or the monastic order from Bangkok, the Lanna society has rapidly changed not only the political but also the educational system. The policies were focused on the educational reform by encouraging the Lanna people to listen, speak and read the Thai Language fluently. This resulted to a young generation, such as Buddhist monks, who are not using the Lanna language. They attended to study Thai Language as the official language for their profession and communication.

Later in AD 1940, Field Marshal Plaek Phibunsongkhram has announced the policy called 'State Convention No. 9', which focused on Thai Language and civic duty. The Lanna people have abandoned their language and a

number of people who know the Lanna language steadily decreased. The Lanna Buddhist monks, unable to write and read the Lanna script and the palm leaves manuscript have changed its form to a folded brown cardboard printed with Thai script with Lanna pronunciations.

Regarding the impromptu rhetoric or oral preaching, it was reformed by Venerable Vajirañāna or King Rama IV and was first introduced to Chiang Mai province by a Dhammayut monk—Venerable Phra Napeeseephisalkhum (Phramaha Kamping Gunākaro). He has been favored by the princes of the north. Later the curriculum of Dhamma scholar has been taught systematically and the subject called 'Dhamma Essay' was considered as the basic of the impromptu rhetoric or oral preaching. The Buddhist monk who completed the advanced level of Dhamma scholar is able to perform the impromptu rhetoric or oral preaching.

After the high ecclesiastical officials in Bangkok did not support the study of Lanna language and traditional Dhamma preaching with the Lanna Buddhist monks who were promoted to be the ecclesiastical administrative officers, the Buddhist monks often performed the impromptu rhetoric or oral preaching to the regent from Bangkok and the Princes of the North or the Bangkokians who lived in Chiang Mai. Those monks have changed their attitude by encouraging the study of impromptu rhetoric or oral preaching to junior monks. This event became the major turning point of Lanna Buddhist Monastic Order.

II. The Period of Dhamma Proclamation of Buddhadasa Bhikku and Paññanada Bhikkhu in Chiang Mai Province.

In AD 1948 Chao Chuen Sirosos, the founder of Suan Buddhaddamma of Wat Umong, favored the style of Dhamma preaching of Buddhadasa Bhikku. He gave his Dhamma talk to the public by standing on the podium. Venerable Phra Dhammakosajarn (Buddhadasa Bhikku) and Venerable Phrabrammaggalajarn (Paññanada Bhikku) were invited by Chao Chuen Sirosos to preach Dhamma in Chiang Mai.

Both focused on the true Dhamma of the Buddha and rejected the doctrines outside Buddhism and they became famous in a short span of time. The people of Chiang Mai who were able to listen to their Dhamma talks were divided in two parties. The first group agreed with them while the second group did not. The first group was composed of sophisticated people and the elites while the other group disagreed about overthrowing of the local tradition. Because they did not hold the Dhamma manuscript, they did not recite the salutation to the Buddha and because of that they were considered as not preaching Dhamma. It was just only the expression of the idea of the speakers and looked like the oration of the holy.

While the Chiang Mai people was divided into two parties, there were some northern monks who made a combination between the traditional Dhamma preaching and the impromptu rhetoric preaching in order to make a compromise between the old and new styles. The traditional Dhamma preaching will be summarized before being performed before the audience.

There were some monks who made a summarization after the traditional Dhamma preaching was finished. The impromptu rhetoric preaching was performed by inserting the content of each Buddhist Scriptures and it made a reputation to the preachers. The political reformation in the Lanna region in AD 1899 and the coming of Venerable Phra Dhammakosajarn (Buddhadasa Bhikku) and Venerable Phrabrammamaggalajarn (Paññanada Bhikku) in AD 1948 signaled the new style of Dhamma propagation. The Buddhist monks changed their attitude of communicating Dhamma to the modern day people.

III. The New Pattern of Dhamma Preaching in the Lanna Region

Venerable Phrakru Sophonboonyaphron (Boonthong Suwarno) of Wat Sophanaram, Don Kaeo, Sub District, Mea Rim District, Chiang Mai Province, the outstanding Dhamma preacher has a contemporary life with Venerable Buddhadasa Bhikku and Venerable Paññanada Bhikkhu. He was favored by the Lanna people and was popularly known as Tu

Chao Thong, Tu Jok, Tu Choo Chok. His Dhamma talks were recorded in cassettes and sold out for 20 volumes as ‘Dhamma Applied’. Now we can sum up the pattern of Dhamma preaching which was influenced from the impromptu rhetoric Dhamma preaching and Dhamma lecturing into three patterns as follows:

The Development of Impromptu Rhetoric Dhamma Preaching

The Dhamma preaching is considered as a pattern of Buddhist propagation, which a monk performs the teachings of the Buddha and probably called a ‘solo sermon’, ‘mono pulpit’ or ‘a sermon delivered on one pulpit’. The ways to perform the Dhamma preaching as mentioned above can be described as follows: one monk sits on the pulpit holding the Dhamma manuscript on his hand between the chest, giving an impromptu rhetoric Dhamma preaching. He has to recite the salutation or ‘Namo’ to the Buddha which is considered as the technique of Dhamma preaching that can be found in central Thailand. This pattern has been applied by Venerble Phrakru Sophonboonyaphorn as he inserted the Lanna sense of humor and mainly used Lanna dialect.

The Development of Impromptu Rhetoric Dhamma Preaching from the Traditional Lanna Dhamma Preaching

Venerble Phrakru Sophonboonyaphorn was trained and experienced in the traditional Lanna Dhamma preaching, especially in the Vessantara Jātaka (a sermon on the ten previous lives fo the Buddha). He applied the technique of impromptu rhetoric and Dhamma lecturing for the appropriate era with a combination between the traditional and impromptu rhetoric and its fundamental Dhamma preaching.

The Development of the Impromptu Rhetoric Gained from the Dhamma Lecturing

Dhamma lecturing is considered as a form of the Dhamma propagation, it is focused on speaking to the public by standing on the

podium, not a ritual, not sitting on a pulpit, without reciting the salutation and holding a manuscript with a friendly atmosphere. Venerable Phrakru Sophonboonyaphorn often talked and listened to the Dhamma lecture from Venerable Buddhadasa Bhikku and Venerable Paññanada Bhikku.

He was able to apply the style of Dhamma from both venerables. The Dhamma lecture of Venerable Phrakru Sophonboonyaphorn can be defined as the introduction of its content and summarization. It is similar to public speaking which shows Lanna identity by inserting Lanna sense of humor and Lanna social circumstances.

In addition, there were many northern monks who can perform the impromptu rhetoric Dhamma preaching like Venerable Phrabuddavajanavaraphorn (Jan Kusalo), Venerable Phradhammasithajarn (Nuu Thavaro), Venerable Phrasidhammanides (Kamon Jotimanto), Venerable Phrasrisinsunthornvathi (Silp Sikhasalo) and Venerable Phrakruanusornsilakan (Anan Dhammadaro) and so on.

At present, the traditional Dhamma preaching still plays an important role in the Lanna region. Most of Dhamma audiences listen to the sermon in order to gain *the meritorious thought* and not for *Intellectual*. The preacher reads his manuscript of only two pages: an introduction and conclusion. The traditional Dhamma preaching usually performed in various ceremonies are: Death Ceremony, House Warming Ceremony, and Longevity Ritual.

1. Factors affecting the development of Lanna Traditional Dhamma Teaching to the Impromptu Rhetoric Dhamma Preaching are as follows:

a. Social and Cultural Changes

After the Lanna Kingdom was dominated by the Kingdom of Thailand, all the traditions were changed and became less important.

b. Changes in education and the attitude of the Lanna Buddhist monks

- (a) The traditional Lanna Dhamma preaching became less important because the northern monks received the way of Dhamma preaching from central Thailand.
- (b) The need of Dhamma propagation in Lanna social context. The Lanna Buddhist monks desired to propagate Dhamma with the methods of impromptu rhetoric and Dhamma lecturing and explaining of the Lanna world outlook based on Buddhism.

2. Changing Attitudes and Needs of the Audience

The modern Lanna people do not understand the meaning of Dhamma that appeared in the manuscript so they do not pay much attention during sermons. The traditional Lanna Dhamma preaching contained the ancient dialect, idioms, and does not comply with the requirements and conditions of society. The Lanna people were interested in listening to the impromptu rhetoric Dhamma preaching and Dhamma lecturing because of modernity.

Even though the Lanna Dhamma preaching has changed its form but the most important is that propagation of the teachings of the Buddha focusing on the benefit of the people to understand the essence of Buddhism and to observe practices to be free from suffering.

If the preachers still maintain the purposes, they would understand and perform their Dhamma preaching to the people with the appropriate methods and situations. They must uphold the Buddha's method of Dhamma preaching as guideline. If they can do this, any methods of Dhamma preaching will be a success and gain the highest benefits.

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Sufism: Religious Change in the Medieval Deccan (India)

Jagadeesh Kivudanavar

Introduction

The Medieval Deccan was ruled by the Bahmani Dynasty and their clans of Shahi Sultans. At the same time, the south was ruled by the Vijayanagara Dynasties. These two followed different religions and cultures. But the Deccan was naturally in the influence of the Islamic culture. The *Haridas* movement in the Vijayanagara and the Sufi movement in the Bahmani-Shahi Kingdoms occurred at a common point of time in the history, had a common content and served a common purpose. Their forms however were different though Hinduism and Islam were contributing a lot to the mystical aspects of Sufism. The *Bhakti* movement also gained respect due to the popularity of mysticism spreading through India. The *Bhakti* movement was a regional revival of Hinduism linking language, geography, and cultural identities through devotional deity worship. This concept of *Bhakti* appeared in the *Bhagavad-Gita* and the first sects emerged from south India from the seventh century A.D. Its practices and theological concepts were very similar to Sufism. *Bhakti* devotees linked *Pooja* with songs on gods, saints and theories of life; they would meet often to sing and worship. The *Bhaktis* developed mystical philosophies similar to those advocated by Sufi saints. For example, the *Bhaktis* believed that there is a special reality beneath the illusion of life; this reality needs to be recognized to escape the cycle of reincarnation. Moreover, liberation from earth (*moksha*) is the ultimate goal in Hinduism. These teachings run nearly parallel to Sufi concepts. Their aim was to purify the society by eradicating the religious and social prejudices and wrong practices.

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