



# The Five Precepts: Criteria and the Promotion of Individual and Social Peace

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## Abstract

This is a qualitative research with two objectives, namely; 1) to study the criteria for the Five Precepts in the Buddhist scriptures and the operating norm for the Five Precepts Village project, 2) to develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. The findings show the criteria of the Five Precepts are important standard in terms of the practical observance of the *pañcasīla*. While the Forty-indicator norm for the implementation of the Five Precepts village is a key success of the project. The development of criteria for the Five Precepts is cautiously carried out in order to get two new criteria:- 1) a developed criterion for diagnosis the status of the Five Precepts, and 2) a developed criterion for diagnosis the penalty of violated Precepts. Lastly, the pattern of the criteria for the Five Precepts shows the fivefold peace; peace of life, asset, couple, data and information, and wisdom respectively.

*Key Words:* Five Precepts, Individual, Pañca sīla, Social Peace.

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## Introduction

The human world in modern times is covered by full of conflict, insecurity, and various kinds of mental disorders. This is a society that lack of moral and ethical norms. As a result, research projects related to the Five Precepts have been initiated, such as the “Research and Development on the Potential of Buddhist Organizations under the policy of the Five Precepts Village” run by Mahachulalongkornrajavidyalaya University in cooperation with Thai Health Promotion Foundation (Thai Health), is a research project focusing on social development activities, based on the Five Precepts. The purpose is for the future synergy among monks, local government organizations and government agencies to improve the quality of life and promote the Five Precepts as part of the Thai lifestyle.<sup>3</sup> There is a Five Precepts villages running project in Lampoon which have more than 400 villages aiming for the Five Precepts observance in each sub-districts and districts.<sup>4</sup> Etc. In addition, there are some projects which have been developed into a concrete practice as part of the reform and promotion of sustainable peace for Thai society. The villages that participating in the program must strictly follow the definition of the Five Precepts as defined. The term “observance of *sīla*” refers to the restraint of one’s own verbally and bodily actions to purity. Control of both verbally and bodily anger, cruelty and rudeness by taking the *pañcasīla* into the practice.<sup>5</sup> As a campaign message from the National Office of Buddhism in campaign for the observance of *pañcasīla* “(1) Not to harm anyone, (2) Not to deceive others, (3) Not to do sexual misconduct, (4) Not to tell a lie, (5) Not to involve with drugs”<sup>6</sup> In order to understand in the same direction.

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<sup>3</sup>Kom Chad Luek Online. “Somdej Wat Pak Nam Received a Research Report on the Five Precepts Village”. [Online]. Source: <http://www.komchadluek.net/detail/๒๐๑๔๐๘๐๖/๑๘๔๖๓๑๑.html> [April 24, 2558 B.E.].

<sup>4</sup>Phrarajapanyamoli, “**A Direction of Buddhist Researches**”, The 1<sup>st</sup> Exchange Forum Project for the Driving of Buddhadhamma Research Projects, Haribhunchai Research Institute, Coordinating Center for Research in Local Lumpoon, August 20, 2557 B.E.

<sup>5</sup>Somdejphramaha Rajamangalacara, **A Regulation of Supreme Sangha Council with the Implementation of the Five Precepts Village Project (draft)**, 2557 B.E. Promulgated on June 18, 2557 B.E. (Thai Version), p. 1. In National Office of Buddhism, **A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles “The Five Precepts Village 2557 B.E.”**, Mimeographed, 2557 B.E. (Thai Version), pp. 45-49.

<sup>6</sup>National Office of Buddhism, Buddhist Studies Fund, “**Planning for a Harmonious Reconciliation Project Using Buddhist Principles “The Five Precepts Village”**”, Memorandum. B.E. 0002/06833, August 7, 2557 B.E. (Thai Version).

From the principle of the abovementioned Five Precepts, there are still no criteria for each of the Five Precepts. This may cause ambiguity in practice and evaluation. In Buddhism, there are teachings on the Five Precepts, especially the factors in violation of the Precepts, namely, the criterion for diagnosis the status of the Five Precepts in determining whether each of these precepts is absent, tainted or well presence. This is a criterion that has a very deep sequence of steps. In case of the Precepts are absent, it must include all the factors in violation of the Precepts. For example, the first precept: to abstain from killing (*pānātipātā veramani*), the *sīla* will absent only when compose of five factors, namely: (1) The animal must be alive, (2) Knowing the animal is alive, (3) Intending to kill, (4) Having effort (5) The animal die with that effort. Except if one of them is missing, the *sīla* still presence but may be a tainted one.

The Five Precepts, however, are still lacking of a criterion for clarity and accuracy enough to be used in the daily lives of individuals in society as a means of diagnosing both the status and the penalty of infringement. Thus a study on “The Five Precepts: Criteria and the Promotion of Individual and Social Peace” as a criterion for the diagnosis of basic behavior for individuals and societies focuses on the implementation of research in both document and field studies in order to develop the Five Precepts criteria to an international scale for practical implementation. This is according to the policy of Five Precepts village in applying in daily life in order to achieve individual and social peace at the end.

## Objectives of the Research

1. To study the criteria for the Five Precepts in the Buddhist scriptures and the operating norm for the Five Precepts Village project,
2. To develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace.

## Scope of the Research

### Scope of the Content

**1. The Criteria for the Five Precepts in the Buddhist Scriptures and the Operating Norm for the Five Precepts Village Project:** The study focuses on Buddhist primary and secondary source. Specifically, the Five Precepts is classified as 1) a criterion for diagnosis the status of the Five Precepts, and 2) a criterion for diagnosis the penalty

of violated Precepts. The purpose is to obtain the basic knowledge of Buddhism from the Buddhist scriptures.

The norm for the implementation of the Five Precepts village project will study the historical background, objectives and evaluating norms employed in the project. Two case studies will also be examined:- 1) Wat Khao Lat Wanaram Five-Precept village, Huay Haeng Sub-District, Kang Khoi District, Saraburi Province; 2) Huay Tom Five-Precept village, Na Sai District, Lampoon Province. Together with the study of the integrated norm between the Five Precepts and morality by the Buddhist Research Institute (BRI) of MCU. Lastly, will study the norm for the implementation of the Five Precepts village project focusing on the forty key success indicators.

**2. Development of the Pattern of the Criteria for the Five Precepts for the Promotion of Individual and Social Peace:** Studying the meaning and level of peace; the importance of the criteria for the Five Precepts; reason and limitation in developing the criteria for the Five Precepts. The development of the criteria for the Five Precepts starts with review of an original edition of criterion for diagnosis the status of the Five Precepts, and an original edition of criterion for diagnosis the penalty of violated Precepts. Plus an analysis of the information obtained from in-depth interview and a focus group discussion. Then the new developed edition of the aforementioned criteria are presented. Lastly, a presentation of the pattern of the criteria for the Five Precepts for the promotion of individual and social peace.

### **Scope of Populations and Sampling Groups**

Group 1: Five Buddhist scholar monks and laymen for in-depth interviews. Determining the sample from the Buddhist Studies Institutes:- Mahidol University, Chulalongkorn University, National Institute of Development Administration (NIDA), Assumption University and Kasetsart University.

Group 2: Eleven qualified professionals for a focus group discussion (FGD) from Buddhist associations, Supreme Sangha Council, National Office of Buddhism, Buddhist educational organizations, senior Buddhist monks, monks, administrative monks including the director and the project promoter of Huay Tom Five-Precept village, Na Sai District, Lampoon Province.

Group 3: Five Buddhist scholar monks and laymen for an academic seminar from the project-driven administrative monks, Buddhist studies institutes, Mahachulalongkornrajavidyalaya University and Srinakharinwirot University.

## Definition of the Terms Used in the Research

In this research, there are many terminology. The researcher thus defines the following:

**1. The Five Precepts** refer to the Buddhist basic training for restraint the body and verbal by abstaining from taking life, from taking what is not given, from fleshly lusts, from lying and from drinking spirituous liquors that cause indolence. Based on Theravada Buddhism and the Five Precepts village project.

**2. Criteria for the Five Precepts** refer to a standard rule in diagnosis the observance of the Five Precepts for an individual comprising of two criterion:- (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts.

**3. A Criterion for Diagnosis the Status of the Five Precepts** refers to the criterion used “factors in violation of the Precepts”, volition (*cetanā*) and attempt (*payoga*) for instance, to diagnose the status of the precepts. The results are (1) whole, (2) broken or (3) blemish.

**4. A Criterion for Diagnosis the Penalty of Violated Precepts** refers to the criterion used to diagnose the severity of the penalty or the demerit (*pāpa*) that would result from the violation of each of the five precepts. The results are (1) heavy demerit or (2) light demerit.

**5. The Operating Norm for the Five Precepts Village Project** refers to the norm for the implementation of the Five Precepts village project focusing on the forty success indicators.

**6. Peace** means the fivefold dimension of peace (*pañca santi*) gained from the observance of the Five Precepts of individuals. They are: peace of life, property, family, information and health.

**7. Promotion of Peace** means the self-taught learner understands the criteria of the Five Precepts according to Buddhist principles. And can be able to apply them to daily life for peace.

**8. Individual and Social** refer to the villagers, government organizations and private sectors in society who participated in the Five Precepts village project and those who did not participated.

**9. Buddhist Scriptures** refer to Theravada Buddhist scriptures, commentaries, sub-commentaries, etc. including textbooks, books, researches and articles based on Buddhism which describes the principles of the Five Precepts in Pali, Thai and English languages.

**10. The Five Precepts Villages** mean the Five-Precept village project according to the royal initiative of the most venerable Somdejphramaha Rajmaṅgalācāra. Including two case studies as follows: (1) Wat Khao Lat Wanaram Five-Precept village, Huay Haeng Sub-District, Kang Khoi District, Saraburi Province. (2) Huay Tom Five-Precept village, Na Sai District, Lampoon Province.

**11. Development of the criteria for the Five Precepts** refers to the Modification of wordings in (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts from the Buddhist scriptures, which are the prototype to be easy to understand, suitable for the era and can be used in the daily life.

**12. The Pattern of the Criteria for the Five Precepts** means the overall picture of the Five Precepts by integrating together the following six concepts: (1) The criterion for diagnosis the status of the Five Precepts, (2) The criterion for diagnosis the penalty of violated Precepts, (3) The operating norm for the Five Precepts village project, (4) The two case studies, Wat Khao Lat Wanaram Five-Precept village, Saraburi Province and Huay Tom Five-Precept village, Lampoon Province, (5) The integrated norm between the Five Precepts and morality by the Buddhist Research Institute (BRI) of MCU, and (6) The fivefold dimension of peace (*pañca santi*).

## Research Methodology

This research uses qualitative method. The research methodology can be divided in two ways.

### 1. Documentary Research

Studying the primary sources included the Tipiṭaka, Theravada Buddhist scriptures, commentaries, sub-commentaries. The secondary sources included textbooks, books and articles based on Buddhism which describes the principles of the Five Precepts especially the information from the relevant researches in order to examine the criteria for the Five Precepts. The following two criteria are studied:- (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts. On the issue of the operating norm for the Five Precepts village project, will study the secondary

sources included textbooks, books and articles based on Buddhism which describes the principles of the Five Precepts especially the information from the relevant researches. All data is collected at this stage from Pali, Thai and English languages. The results gained from the analysis in this stage will be used to answer the research questions in Objectives 1 and 2.

## **2. Field Studies**

Field research is based on documentation, projects and related researches by recording of photos and voice. The tools for data collection include surveys, observations, in-depth interviews and focus group discussion. The data will then be input into the analysis process for the objectives of the research. Using theoretical frameworks involved in various fields according to the research methodology. Finally, there will be an academic seminar to certify the criteria for the Five Precepts that have been developed. And to certify the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. The field studies will use the following research tools and methods to collect research data:

### **2.1 In-depth Interview**

In-depth interviews were conducted to the five key informant group who are the Buddhist monks and laypeople, from the Buddhist Studies Institutes. This information will be used to answer the research questions in Objectives 1 and 2, especially in terms of the clarification of the Five Precepts criteria, the operational norm of the Five Precepts village project and the development of the criteria for the Five Precepts respectively.

### **2.2 Focus Group Discussion**

A focus group discussion was organized by using a purposive sampling method to the 11 qualified professionals selected from Buddhist associations, Supreme *Sangha* Council, National Office of Buddhism, Buddhist educational organizations, senior Buddhist monks, monks, administrative monks including the director and the project promoter of Huay Tom Five-Precept village, Na Sai District, Lampoon Province. This is a step where all defects of the criteria for the Five Precepts in Buddhist scriptures have been developed to be more complete and accurate. This information will be used to answer the research questions in Objectives 1 and 2, especially in terms of the development of the criteria for the Five Precepts.

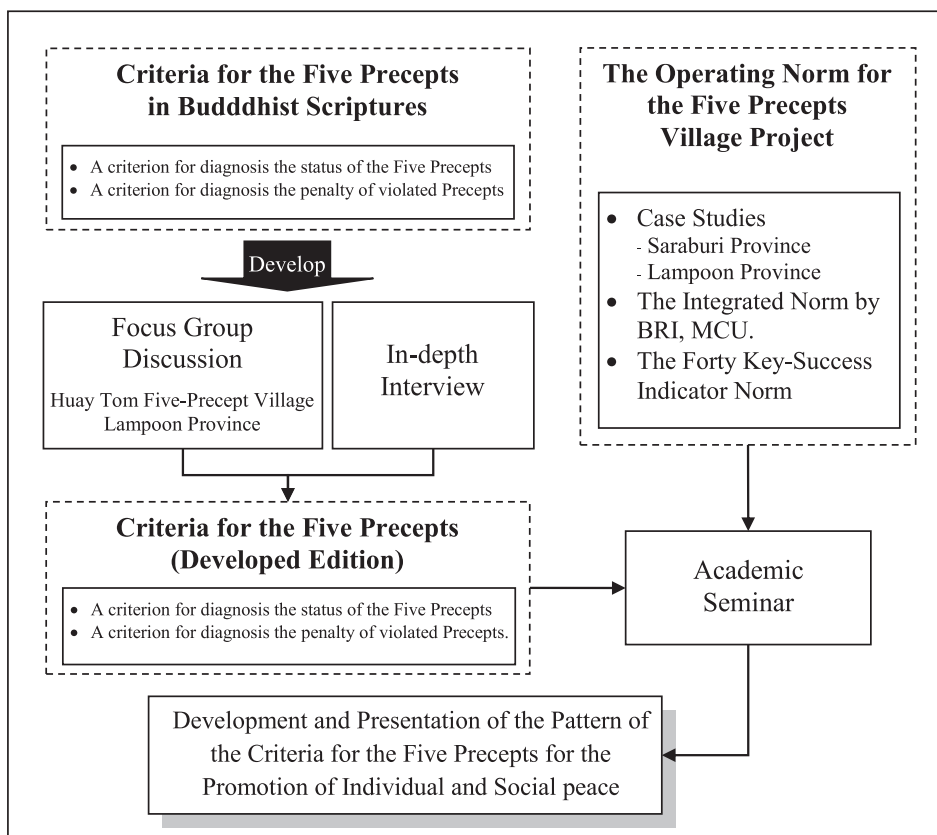
### 2.3 Academic Seminar

An academic seminar was arranged by invited five Buddhist scholar monks and laymen from the project-driven administrative monks, Buddhist studies institutes, Mahachulalongkornrajavidyalaya University and Srinakharinwirot University. This is to certify the developed edition of the criteria for Five Precepts and the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. Once the data has been revised, it will be used to answer the research questions in the 2<sup>nd</sup> Objective (to develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace), then summarize all the knowledge in the final version of the research.

### Conceptual Framework

The conceptual framework in this research is built on the basis of the process, research methodology and output as follows.

**Chart 1 : Exhibiting a Conceptual Framework**





## Research Findings

The findings of the research can be summarized based on research's objectives as follows.

### 1. The Criteria for the Five Precepts in the Buddhist Scriptures and the Operating Norm for the Five Precepts Village Project

The criteria for the five precepts in the Buddhist scriptures are classified into two categories: 1) The criterion for diagnosis the status of the Five Precepts, and 2) The criterion for diagnosis the penalty of violated Precepts. In terms of studying the first category, evidences found in commentaries as venerable Bhaddanta Buddhaghosā Ācāriya and venerable Phra Sirimaṅgalā Ācāriya both expounded the elements for violation of each *pañca sīla*. They are beneficial for a person who are observing the Precepts to determine one's behaviors whether violated the Precepts or not. The Elements are called "*sambhāra*" are factors in violation of the Precepts. That is to say the Precepts will be broken only when every single factors are fully presence.<sup>7</sup> The term "factors in violation of the Precepts" is primarily used by the commentator (*atthakathā ācāriya*) but when presented in this research, "The criterion for diagnosis the status of the Five Precepts" will be called instead by remaining all details unchanged. It is a standard criterion for the person who are preserving *sīla* to check the status whether it is still whole. This will be beneficial to his or her both in terms of the present status of *sīla* and in terms of the future requesting for the new observance in the case that their precepts are already blemish or even broken.

Furthermore, the "penalties for the violation of the Five Precepts" are equally important, with the aim of raising awareness of penalties if they are negligently transgressed. As venerable Bhaddanta Buddhaghosā Ācāriya expounded in the Dispeller of Delusion (*Sammohavinodanī*), commentary to the Book of Analysis (*Vibhaṅga*) of Abhidhamma Pitaka. The penalties from transgression the first Precept (*pānātipāta*) are shown as follows.

Killing a small insect, such as ants are less penalty.

Killing such animals whose size are bigger, more penalty.

Killing an animal as bird species that are bigger, more penalty.

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<sup>7</sup>The Five Precepts come completely in It.A. (Pali) 299-304. Meanwhile; there are only four items then explained the other courses of action (*kammapada*) in M.A. (Pali) 1/276-7. Dhs.A. (Pali) 180-5; and later versions of the Buddhist scriptures as quoted, e.g. Maṅgala. (Pali) 1/210-9:- Phra Brahmamagunabhorn (P.A. Payutto). **Buddhadhamma Extended Edition**. 46<sup>th</sup> ed. Bangkok: Sahadhammika Printing Limited Company, 2559 B.E. (Thai Version), footnote no. 1432, p. 726.

Killing a reptile species, more penalty . . .

Killing an Arahant [*khīṇāsava*], extreme penalty.<sup>8</sup>

From the description, the Commentator explained the punishment of the transgression of the first Precept: *pānātipāta*. It depends on two factors: 1) Physical size, and 2) Beneficial. In addition, the victim was classified into two groups: the animals and human beings. The penalty for the violation will be more or less depending on: 1) The size of the physical body of such animals, and 2) The benefit of such human beings. As an example in everyday life, if one killed a small fly, one will get less penalty than killing an Arahant. He or she will get light demerit and can still had opportunity to make an excuse again. In contrast, if one killed an Arahant, one will get extreme penalty due seriously violated the victim who are beneficial to the world. Thus he or she may not stand the guilt because the offense is too serious to bear.

However, the key factors behind the success of the large-scale implementation of the *Pañca Sīla* Village Project at the national level are the criteria consisting of forty indicators of success.<sup>9</sup> It focuses on evaluating of the project which covers two dimensional indicators: 1) Strategic dimension, and 2) Activities dimension. They determine the success of the project as part of a strategic plan to drive the project toward its goal. It is so important to define clearly the common goal and objects before the start of the project. Success in defining and implementing creative activities. It must be paid attention to the same in the subsequent series as the details of the activities that are useful and able to respond to them in order to achieve that goal as well.

## **2. Development of the Pattern of the Criteria for the Five Precepts for the Promotion of Individual and Social Peace.**

The development of the criteria for the Five Precepts refers to the analysis and modification of the wordings as originally appeared in the Buddhist scriptures suitable for the era. The revised criteria show the body of knowledge that can be practically used in the daily life. As a result, the following table indicate the Criteria that combine together the two criterion:

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<sup>8</sup>Abhi.Vi.A. (MCU). 78/776/508.

<sup>9</sup>Committee of Driving a Harmonious Reconciliation Project Using Buddhist Principles “The Five Precepts Village”. **A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles “The Five Precepts Village” 3<sup>rd</sup> Phase (Long Term)**. Bangkok: The Printing Office of a Harmonious Reconciliation Project Using Buddhist Principles “The Five Precepts Village, 2557 B.E.

Table 1 : Showing the Criteria for the Five Precepts (Developed Edition)

Penalty of Violated Precepts																								
1 <sup>st</sup> Precept: <i>Pāṇātipātā</i>				2 <sup>nd</sup> Precept: <i>Adinnādāna</i>				3 <sup>rd</sup> Precept: <i>Kāmesumicchācāra</i>				4 <sup>th</sup> Precept: <i>Musāvāda</i>				5 <sup>th</sup> Precept: <i>Surāmerayamajjapamādatthāna</i>								
“Heavy demerit if taking life of a big animal or a person who has many benefits”				“Heavy demerit if taking what is not given from an owner who has many benefits”				“Heavy demerit if fleshly lusts with a person who has many benefits”				“Heavy demerit if lying to gain high valuable assets”				“Heavy demerit if drinking or taking spirituous liquors caused loss of mindfulness to do evil”								
1. Benefit	2. Body size	3. Volition ( <i>cetanā</i> )	4. Attempt ( <i>payoga</i> )	1. Value	2. Moral of the owner	3. Volition ( <i>cetanā</i> )	4. Attempt ( <i>payoga</i> )	1. Moral of the victim	2. Volition ( <i>cetanā</i> )	3. Attempt ( <i>payoga</i> )	1. False story	2. Volition ( <i>cetanā</i> )	3. Attempt ( <i>payoga</i> )	4. Damage incurred	1. Amount of intoxicant consumed	2. Volition ( <i>cetanā</i> )	3. Attempt ( <i>payoga</i> )	4. Lose mindfulness to do evil						
○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light	○ Heavy	○ Light					
Status of the Five Precepts																								
Category	Criterion																							
	Object				(2) Living organism (Human beings or animals)				(2) Belongings				(2) A person who should not be transgressed				(2) False story				(2) Spirituous liquors and drugs			
Knowing	(1) Knowing that thing has life				(1) Knowing that belongings has owner				(1) Knowing that belongings has owner				-				-				-			
	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%					
Volition	(3) Volition to kill				(3) Volition to steal				(3) Volition to steal				(1) Volition to transgress				(1) Volition to lie				(1) Volition to drink or take			
	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%					
Attempt	(4) Attempt to kill				(4) Attempt to steal				(4) Attempt to steal				(3) Attempt to transgress				(3) Attempt to lie				(3) Attempt to drink or take			
	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%					
Accomplishment	(5) That thing died				(5) Own that belongings				(5) Own that belongings				(4) Having sexual intercourse				(4) People believed in that lie				(4) Drink or take into the body			
	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%	○ 20%					
Result ➡	Whole (0%)				Broken (100%)				Blemish (20-80%)				Whole (0%)				Broken (100%)				Blemish (25-75%)			
	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○					
Result ➡	Whole (0%)				Broken (100%)				Blemish (20-80%)				Whole (0%)				Broken (100%)				Blemish (25-75%)			
	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○	○					

From the table showing the Criteria for the Five Precepts (Developed Edition), the big table consists of two sub-tables indicated with a black-colored background stripe which representing from top to bottom the two criteria: 1) The criterion for diagnosis the penalty of violated Precepts, and 2) the criterion for diagnosis the status of the Five Precepts.

The horizontal line represents the five categories of factors in violation of the Precepts. They are object, knowing, volition, attempt and accomplishment respectively. The results of the diagnosis from each criteria also be shown in this area too. In one hand, the result of the criterion for diagnosis the penalty of violated precepts are as “Heavy” or “Light” mean heavy demerit and light demerit in order. In the other hand, the result of the criterion for diagnosis the status of the Five Precepts are as “Whole”, “Broken” or “Blemish” with percentage of 0%, 100% and 20 to 80% [for the former two precepts] or 25-75% [for the latter three precepts] respectively.

While the vertical lines show the items of the Five Precepts from the first precept: *Pāṇātipātā* to the fifth precept: *Surāmerayamajjapamādaṭṭhāna*.

Then the description of the penalty for each violation of the Five Precepts are placed at the bottom of each of the Precept headlines. The sub-bars in each of the Precepts represent the elements used in determining of the penalty.

The mentioned criterion for diagnosis the status of the Five Precepts is easy to use to judge any event that either has happened or has not happened yet. For the first case, if one did anything with doubtfulness that his or her Precepts may blemish or even broken, then one can promptly use the Criterion to diagnose the status of the precepts. For the latter case, he or she can also use this Criterion as a reminder to maintain the state of the Precepts as pure and perfect as needed at all times.

The Pattern of the Criteria for the Five Precepts for the promotion of individual and social peace initiates from regulating and supervising the implementation of the project in order to achieve the objectives of the project that have been established. For this matter, there are two norms, namely: 1) The Forty key-success indicator norm for implementation of the project, 2) The twelve indicator norm for activities promoting the development of life according to the Five Precepts. These norms serve as a tool to control the whole process of operation in overall picture. While the criteria for the Five Precepts (The criterion for diagnosis the status of the Five Precepts and the criterion for diagnosis the penalty of violated Precepts) are for a person who are observing the Precepts at the individual level. As for the social level, there are great numbers of villages participated in the Five Precept village project. In additions, other integrated Buddhist activities help driving society for happiness.

Therefore, the above mentioned factors form the fivefold dimension of peace (*pañca santi*). They are peace of life, peace of property, peace of family, peace of information and peace of health. The peace that not only comes to the life of a person who observe *sīla* but also to the life of the persons who live in that society.

## General Suggestions

Administrators or the policy makers in the Five Precepts village project should consider and push for the addition of the requirements and penalties for violators of the Five Precepts that can be linked to the law in some certain cases as appropriate. For example, sexual harassment to another's wife or husband, or in the case of a monk drinking or ingesting alcoholic drink, as well as taking drugs behaviors other than punishment according to the disciplines prescribed. It must also be considered a legal penalty to get real results.

## Suggestions for Further Studies

1. Development of the Five Precepts Model for an Application in the Five Precepts Village Project: A Case Study of Huay Tom Five-Precept village, Na Sai District, Lampoon Province.
2. A Study of the Achievement of the Five Precept Village Project.
3. A Comparative Study between the Buddhist Five Precepts and the Principles of Law.

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