

DESANĀHĀRA: CONCEPTUAL AREA FOR THE INTERPRETATION OF THE DOCTRINE IN BUDDHISM

**Phrajaroenphong Wichai, Dr., Phramahasathorn Boonchuya, Dr.,
Phramahaakanit Siripanño, Dr., Phramahasupawat Boonthong,
Mahachulalongkornrajavidlayala University, Thailand
Email: face_fac@hotmail.com**

Received: June 23, 2020; **Revised:** July 5, 2020; **Accepted:** December 22, 2020

Abstract

The article " Desanāhāra: Conceptual interpretation of the doctrine in Buddhism" aims to study the method of interpretation of the doctrine in important Buddhist scriptures. By adhering to the principles of Desanāhāra from the Nettipakorn script as a conceptual framework for interpretation, analysis / synthesis in this case study, the case study of the interpretation of the Buddha's words of Phramahakaccayna in Mathupindhika Sutta.

The results of the study were found that the conceptual framework of Buddhist interpretation based on the Desanāhāra principles which classified the principles into 6 categories. They are 1) Assāda, the Dharma that represents pleasant conditions, satisfying 2) Ādīnava the Dhamma shows unpleasant conditions that are not pleased, not satisfactory. 3) Nissaraṇa, the Dhamma shows the cause or state of overcoming the suffering, 4) Phala, the Dharma that shows benefits or advantage, 5) Upāya , the Dhamma that shows the ways to to cessation or extinction of suffering and 6) Āṇatti , the Dhamma that shows to encourage and persuade to practice the Dhamma in daily life

The interpretation of Buddhist expressions in Mathupindhika Sutta is a description of Buddha's words by Phramahakaccayana, a monk who is excellent at explaining the Dharma in a nutshell and is also the author of the Desanahara in the Nettipakorn Scripture. If it was asked why I choose to study the interpretation of Buddhist words in Mathupindhika Sutta, the reason this sutra, the Buddha spoke to monks as a short Dharma topic. Those monks listened and wondered. Therefore they went to see Phramahakaccayana to help explain that topic. That Buddhist text says "Monks in various aspects of Papañcasāññā inevitably dominates men. If things that a person would be pleased to accept, abide by, have no that reason, this is the ultimate Rakhanuxai of conscience, etc. These unwholesome deeds are extinguished without rest in that reason quoted".

The semantics from Buddhadhamma were interpreted along with Desanāhāra: 1) Feelings on the six organs of body were Assada, the pleasant phenomena. 2) The pleasant in the emotions coming from the six organs of body attached was Ādīnava, the spoiled penalty state. 3) The knowledge or

reorganization truly on the six organs of body, the resolution to causes of suffering extinction. 4) The person's mind was not taken over by *Papañcasaññā*, so it was the peaceful benefit result. 5) The procedure of recognition was the process leading to the end of suffer and 6) A person was not pleased and not grab the emotion, otherwise, his discipline controls his mind, it was *Ānatti* which encourage and persuade to practice the Dhamma.

Keyword: Desanāhāra/Interpretation /Buddhism

Introduction

Bihar (Magahi) language is an important tool in spreading the teachings of the Lord Buddha. Performance of the teachings of the Lord Buddha to different people in various places sometimes to those who have listened to the sermon from the Lord Buddha are in doubt Or by not understanding the Buddha's words in this view, "Buddhism is clearly divided into 2 types which are the type of text that its meaning to be defined, elucidated or interpreted (Neyutta) and the type of text that its meaning has been directly defined or the text that is clearly in the body (niratta)" (Phra Maha Somboon Wutthaikro, 2588) because the text in the Buddha is not clearly defined which was reason to those listeners approach educators to ask them to understand the Buddha's word to loosen their suspicions. The events mentioned above Considered as the origin of the interpretation of Buddhist terms. Or the teachings of the Lord Buddha in which Phra Arhat's disciples perform the interpretation explanation and expansion the Buddha's words to the listeners to have more knowledge and understanding in the dharma.

There were many Buddhist monks in Buddhist era who has an outstanding role regarding the interpretation of Buddhist words. In this article, focusing on the specific interpretation of The Phramahakaccayna who have been praised by the Lord Buddha as a Buddhist expression that "Maha kaccayna is better than all of our monks who explains the meaning of Dharma in a nutshell "(Mahachulalongkornrajavidyalaya University, 2539), He is one of the disciples of Arhant who should be praised and glorified as model disciples of the interpretation of Buddhist teachings. As a result of his interpretation, which is apparent to the future generations of Buddhists to study as a means of interpretation Dharma principles in Buddhism as it appears in various sutras such as the Lohiccha Sutra, the Halittgani Sutra, the Kali Sutra, and the Sutra that the author is especially interested in studying in writing this article, the Mathupindhikha Sutra. (Mahachulalongkornrajavidyalaya University, 2539), In addition, he also composed important scriptures about explaining the principles in the Tripitaka. Which monks and later disciples have used to study as a way to interpret Buddhist principles, "Netthipakorn" and "Petthkopathes". These two books were considered as the principle or guideline for interpreting the Tipitaka

... they are manuals for complex interpretations and using advanced techniques "(Phra Maha Somboon Wuthikaro, 2549).

From the history and importance mentioned above it is the motivation for the author to study the interpretation of Buddhist terms according to Desanāhāra which is an important conceptual framework for the interpretation of Buddhist expressions. One suggested way in Nettipakorn book is "guidance books". The scriptures lead to the fulfillment of the Dharma, which is a book meaning on the path to knowledge and understanding of the Buddha's words. And it is a textbook on principles or methods to lead to the attainment of the Truth "(Phra Thammakittiwongthongdisurotech, 2550), In order to be briefly aware of the history of the Nettipakorn, Dhammakittiwong (Thongdee Suratechot) expressed his viewpoint that The Phramahakaccayna "He is a master of the Tipitaka with wide vision and has a concern about Buddhism that in the future people who will understand Pali Buddha's words thoroughly and clearly like the present would be hard to find. Therefore he wishes to leave the work in order to maintain the Buddha's sustainability by writing the book Named "Neti" and presented to the Lord Buddha for consideration and The Lord Buddha paid "Congratulations" on his work (Phra Thammakittiwong Thongdasurotech, 2550) For this reason, the Nettipakorn is the oldest interpretation of Buddha's words which was developed by the Arhant during the Buddha time and was the prototype of the interpretation of Buddha's words in the later periods (Phra Dhammakittiwongthongdisurotech, 2550).

In order to gain a clear understanding about the interpretation of the Buddhist terms based on the Desanāhāra, the author therefore studies the interpretation of Buddhist words according to the above principles through the interpretation of the Buddha's words In Mathupindhika Sutra as an example case. The reason for studying in accordance with the methods mentioned above is to see the method of applying interpretation (Desanāhāra principles) to be used by studying through the interpretation of the principle (Desanāhāra). The author hopes that the study of this method enables to making us understand how to apply the principles correctly according to the wishes of those who set the principles. The details of the study are as follows:

Desanāhāra: Principle Dhamma interpretation theory

Desanāhāra is the first interpretation of the Buddhist words. In the Nettipakorn Scripture, the word hara means a way (guideline) (Phra Kantanaraphiwong, 2550). Therefore, Desanāhāra may be translated as a way to reach the sermon of the Lord Buddha. Or as a guide for studying and understanding Buddha's words ", it is a principle or method of explaining sermon or Buddha's words to get rid of ignorance, doubt, misunderstanding "(Phra Thammakittiwongthong Surasote, 2550). Nettipakorn began to advise students of the teachings of the Lord Buddha to try to analyze the 6 elements

that appear in every teachings of Buddha in which to get the main ideas of the teachings correctly. The 6 issues that should be considered are (Phra Kantanaraphiwong, 2550)

1. Assâta, joyfulness and satisfy or dotage which cause of satisfy.
2. Blame, penalty of Assâta was all suffering.
3. Nissarana, cause of depart suffering or end of suffering.
4. Objective, the result from sermon that giving for listeners.
5. Stratagem, the practices to achieve suffering.
6. Persuasion, introduction to strain from evil and to do good.

The study of the Sutra in accordance with this approach will be useful for understanding the Buddha's words both in terms of scripture and practice, which can also classify this Buddha's words according to the Four Noble Truths principles, the heart of Buddhism and the teaching in Buddhism are as follows (Phra Kantanaraphiwong, 2550)

1. Assâta mean Samudâya (cause of Suffering).
2. Blame (Penalty) and objective mean Dukkhasac (the truth suffering).
3. Nissarana that cessation of suffering mean Nirodha (end of suffering)
4. Nissarana that cause (path) to get rid of suffering mean by stratagem and persuade mean Maggasac.

According to the viewpoint of Dhammadikitti (Thongdee Surotech), Desanâhâra has been categorized into 6 categories, which consist of Assata 1 Athenawa 1 Nissarana 1 Phla 1 Upaya 1 Ayatati 1. These 6 principles are detailed as follows (Phra Dhammadikitti, 2550)

1. Assata is a state of joyfulness, happiness, satisfaction, good point, advantages, characteristics of merit. And conditions that cause happiness, which are Somnas (be happy), Itharom (gratification), Tanha (Lust), and Viplas (madness).

2. Athenawa is the penalty that is the disadvantage of losing things that are not happy, not satisfactory, such as suffering, sadness, and misery, in contrast to Assata.

3. Nissaran is the Dhamma as a guide to cessation from the suffering, or the Dhamma that has fallen out of the Athenawa, including Assata, namely, Ariyamukkha, and Nirvana.

4. Pala mean reason virtue the advantage for achievement which have the objective or the objective for sermon listening and practice according to listening with all result as get in this birth and next etc. including wisdom, manhood and the heaven treasure.

5. Upayu or stratagem then practices to achieve Nissarana or Pala as follow previous behavior that has for norm of excellent path and nirvana that mean precept carefulness and wisdom cultivation development.

6. Ayutti mean introduction solicitation direction motivation to follow then command monitoring mindfulness by mean of principle objective mean to joyful to convey for take teaching words to practice for Nissarana or Pala as namely to get profits and happiness that take place from practice.

From principle and the meaning of Desanāhāra as mention that mean point Desanāhāra, that mean interpret as consist way of “Vipaschavat” mean analyze thinking classification distribution (Pra brommakunaporn (P.A. payutto), 2546) or analyze thinking at this case mean Desanāhāra, it interprets Buddha’s words by mean of classification distribution of Dhamma principle 6 cases. This interpreting has the objective to make understanding for classification by classification distribution.

Decomposition Dhamma principle 6 cases according to Desanāhāra can explaining as follow,

1. Assâta mean one of Dhamma that shows happiness, satisfaction for example as Buddha said to farmer brahmin at Benares is that “If Kam (Kam in this case mean material Kam) that success well for all being who wanted. Those all being wanted should be glad indeed”. (Mahachulalongkornrajavidlayala, 2539) Material Kam were image sound smell flavor touch as satisfy... and happiness for all (these) called material Kam (Mahachulalongkornrajavidlayala, 2539) from this Buddha’s words point that material Kam regard to Assâta case that mean material Kam, it was be happiness and satisfaction.

2. Athenava mean the condition as penalty, unhappily and unsatisfied state, the opposite Assâta such as according to Buddha said that “If animal wanted Kam then satisfy and those Kams decline then those painful likely arrows placed” (Pra brommakunaporn (P.A. payutto), 2546) Kam it can make for interesting but when it was declined and cannot flow along as wishes of one-self so that one should get unsatisfied too (suffering). So that, from this Buddha’s words we can see that decline apart from our satisfaction, that mean condition for penalty.

3. Nissarana mean kind of Dhamma as cause of free from suffering or Dhamma was for condition to free from suffering, example for Buddha said that “Those who free from Kam similar person who walk avoided from snakehead. He who has mindfulness and free from passion as named Wisattika (Mean passion that spread to all emotion) for this world (Mahachulalongkornrajavidlayala, 2539) then from this Buddha’s words emphasize us that mindfulness to astrain Kam as cause of free from Kam and then still be show condition for as concern to each other mean apart free from passion.

4. Pala mean kind of Dhamma as show cause of effect or the advantage that can get from studying and practice with Buddhist principle or we can say that it shows “Understand thoroughly mean reason that can achieve”.

(Mahachulalongkornrajavidlayala, 2539) Example “Dhamma will protect those who careful Dhamma the Dhamma that person who do well for careful that will bring happiness for them. This is virtue in Dhamma that person act to good behavior then those who regular act for good behavior will go to heaven”. (Mahachulalongkornrajavidlayala, 2539) This Buddha’s words emphasize us that those who act to good behavior then they will get some reason mean happiness then will not go to hell.

5. Upaya mean Dhamma that show method for the way to practice free from suffering for example “Whenever disciple consider by wisdom that all our bodies were impermanent. Suffering...and non-self, that time they will bore in suffering, so that way take for pure”. Then this Buddha’s words emphasize us that See by wisdom means see with Vipassana wisdom. (Mahachulalongkornrajavidlayala, 2539) That were all our bodies were impermanent suffering and they were non-self. That was some policy to be free from suffering until pound the way free from suffering.

6. Ayutti means Dhamma that act for introduce persuade to practice according to morality, example “Scholar on this world whenever they still be effort then should be avoided from all evils look like person who get well seeing avoid from rough road too”. This Buddha’s words show for persuade to avoid from all evils.

In conclusion, therefore, the classify Dhamma that classify Dhamma to be 6 cases then consist of 1) Dhamma that show for interesting and satisfy. 2) Dhamma as that penalty no interesting unsatisfy. 3) Dhamma as show condition or without suffering. 4) Dhamma as show for cause or advantage. 5) Dhamma shows policy to end of suffering and. 6) Dhamma shows for introduce persuade to Dhamma practice.

Phramahakaccayna : Interpretation in Mathupiñdhika Sutta

Studying the way according to interpret Buddha’s words and Desanāhāra, in this case ,the writer emphasizes to study by concern with Buddha’s words interpretation of Phramahakaccayna who presents Desanāhāra principle in Netipakorn scripture by study from sutta as Phramahakaccayna take to concern with Buddha’s words according to appear in “Mathupiñdhika Sutta” then get comprehension that when Buddha stay overnight at Nicotharam Kapilavatthu area Sakka state by short sermon for group of disciple is that “Monks in the apart of Papanjasanya (Mahachulalongkornrajavidlayala, 2539) why will overwhelming men. If there were things for interesting should be accept should be not hold and respected. Therefore, this case was extreme of Rakanusai Ect, those evils will extinguish by nothing any cases, then said by Buddha move to house. There were monks have doubt in sermon that mention then he persuades them to visit Phramahakaccayna to help for this explaining. Phramahakaccayna has said the topic of sermon at that mention for disciples as

follow “Knowledge which comes through vision because of eye and sentiment with all three-connection cause of sympathize occur. Those who connect all emotional then understand. They were considered touching up all emotional of Phramahakaccayna that overwhelming people by the way having seen for the past future and present”. (Mahachulalongkornrajavidlayala, 2539) then, for listening, smelling, tasting, physical and mental spirit at the same explaining .

The subsalting topic of Phramahakaccayna that mention should be considered according to Desanāhāra of Buddha’s words show that Phramahakaccayna has said with Ateenava means penalty. Therefore, this case means penalty and the consider thinking from eyes ears noses physicals and minds that cause of put them to be covered with memory as consist of passion endure pride (Papanjasanya) and then when it was coved success must be late or can summary that Papanjasanya (Delay remembering) means penalty case. Therefore, set up thinking emotion from eyes ears noses physicals and minds, they cause of penalty cases.

In the same case Phramahakaccayna had said for Nissarana Dhamma mean word for cause or without suffering according to the substance “When disciples have not physical and vision emotional, they won’t have sense, they won’t have compassion, they won’t have convention, they won’t have concerns, and then they won’t have not for set all covering case of Phramahakaccayna”. (Mahachulalongkornrajavidlayala, 2539) The doctrine at set for without suffering in this case was condition without vision, physical, and organ of vision, then when complete three of them by mean without contact suffering memory and concern. They won’t flow along by Dhamma process of Papanjasanya mean penalty case won’t have not or any covering any case of Papanjasanya.

There were some understand conditions mean “Without vision” or some for understand idioms mean “No eyes” that word can classify to many aspects, example we can interpret that blind but for writer’s idea was not meaning about that indeed, but it means condition as joyless of vision or have not anything, although, no vision but some senses still be regularly, then when classify these condition the first mean without vision mean no eyes this part for mind working. The second all those we can see that mean physical working we still be seeing all things as could say that we can see thing in without things. The words have no eyes as mention that cause of without covering of Papanjasanya which cause or suffering.

To make understand word that without more vision according to Buddha’s words had said in Kassapasutta as follow meaning “Mara ask for that respected Smana, Vision (eye) belong to us physical and senses belong to us were contract consciousness (eyesight) belong to us they cannot escape. Buddha said that, evil Mara the vision physical senses mean contract consciousness belong to you indeed, but if any place has not vision physical senses mean

contract vision that were not your ways". (Mahachulalongkornrajavidlayala, 2539) So, we can know if no vision that mean without covering mean without suffering, according to Phra Galuthayee said in this case "Sister when vision occur Buddhist saint were set happy and suffering the when without vision they won't set. (Mahachulalongkornrajavidlayala, 2539).

In Nanattayanites Case that mention to practice and set the truth vision according to substance "Set that it has vision because of ignorance...set that they have vision occur that mean doesn't have" (Mahachulalongkornrajavidlayala, 2539) the from this case we found that Buddha will point out to practice and set that have and doesn't have vision "when doesn't have vision happy and suffering as internal will not occur because of contract factor too" (Mahachulalongkornrajavidlayala, 2539).

From In addition meaning at Phramahakaccayna explain short Buddha words as mention example "If something makes them happy accept then they will hold without those things". (Mahachulalongkornrajavidlayala, 2539) There was one case for consider that word "Things" the writer found that Phramahakaccayna has explained word "Things" he points to vision emotional (Physical) ears (Listening emotional) noses (Smell emotional) tongue (Taste emotional) Physical (Contract emotional) and metal emotional (Meditation). Phramahakaccayna still be explaining according to human creating of 6 kinds that cause of covering people easy by Papanjasanya.

The conclusion, the topic interpreting in Mathupiñḍhika Sutta of Phramahakaccayna that emphasize for Dhamma principle according to emphasize Desanāhāra 2 cases mean, 1) Ateenava mean the condition as penalty unhappily and unsatisfied and 2) Nissarana mean kind of Dhamma as cause of free from suffering or Dhamma was for condition to free from suffering according to some detail mention. However, some maybe interfere in others Desanāhāra that is mention to Upaya mean Dhamma that show method for the way to practice free from suffering for example as concern with Nissarana that is "Whenever no vision and impossible that they were covered because of Papanjasanya" (Mahachulalongkornrajavidlayala, 2539) then from this meaning that show method policy (Upaya) by cover regular set as without (Chakkhu) vision.

From the same this in addition mean "When without vision that impossible of covering of Papanjasanya". (Mahachulalongkornrajavidlayala, 2539) Therefore, mention of Desanāhāra Para mean result Dhamma or the advantage should have accepted from practice and according to moral principles, that is no to be hold vision result that was not covering because of Papanjasanya and still be emphasize for Desanāhāra as follow Anutti means Dhamma that act for introduce persuade to practice according to without vision existing covering.

The interpretation Buddha's words in Mathupiñḍhika Sutta by Desanāhāra

From some sort of Dhamma in Mathupiñḍhika Sutta that Buddha preach for disciples, that is “Disciples all cases of Papanjasanya why would cover them’ if person joyful achieve they will hold nothing because of this case was extreme of Rakanusai etc., then those evils will extinguish indeed” (Mahachulalongkornrajavidlayala, 2539) so, from the Buddha's words as preach short topic the can classify to be another's kinds of Desanāhāra as follow:

5.1 Assâta

Assâta mean one of Dhamma that show be happy satisfy then appear as that is “The person will be joyful achieve and hold” this condition means emotional that appear for eyes ears noses tongue physical and mind all these 6 emotional mean people joyful achieve they will hold, so that, this case of Dhamma for happy satisfy (Assâta) mean all these 6 emotional that mean vision emotion be happy satisfy then they must be passed emotion as improve for good suffering ten can regard to happy and joyful.

5.2 Ateenava

Ateenava mean the condition as penalty and have meaning appear that “All points of Papanjasanya how will cover persons “Mean all covering cause of Papanjasanya (Mahachulalongkornrajavidlayala, 2539) as consist of passion cause late then consider that “How will cover persons”. The word how cause should compare with topic of Phramahakaccayna. So, the writer means process according to emotional occur by eyes ears noses tongue physical and mind then it causes of factor or important variable of Papanjasanya. According to Phramahakaccayna had explain that “Concerning emotion thinking cause of Papanjasanya will cover persons in all physical that with know from eyes al together from pass future and present...” So, Papanjasanya that occur with 6 Concerning emotion thinking. It will be penalty case, then in this case mean conclude all emotion as appear by eyes ears noses tongue physical and mind too, if all 6 emotional were set for setting for good suffering, then those emotion will not be happy unsatisfied for them.

5.3 Nissarana

Nissarana mean kind of Dhamma as cause of free from suffering, and appear according to substance as mention that “Those evils extinguish as all cases” this information refers to Dhamma as cause of without suffering as concern with substance “in all cases”. So that, from this information writer intends the meaning for apathetic then do not abide the emotional an appear by eyes ears noses tongue physical and mind as the Dhamma cause of without from suffering as follow for apathetic and then do not abide in 6 emotional, then they will be not cover by Papanjasanya as mention. There were matters as conduct to Dhamma in addition without from suffering by the words “Those all evils will turn off by without any things”.

5.4 Pala

Pala mean kind of Dhamma as show cause of effect or the advantage that an appear according to this substance “This word was the extreme of Rakanusai” that means passion as concern with lust. Phrabrommakunaporn (P. A. Payutto) has given the meaning of this word means sexual desire impression or still be in sexual emotion. (Phrabrommakunaporn (P. A. Payutto), 2554) Thus, the extreme of Rakanusai in this case means departing away from sexual desire as impression in emotional as appear by eyes ears noses tongue physical and mind which cause of an apathetic and then do not abide in 6 emotional then look for the opposite part, the word as the extreme of Rakanusai could be said that it was Nissarana mean Dhamma as show condition for without from suffering too, because of Nissarana was cause for result from the practice according to within moral principles.

5.5 Upaya

Upaya mean Dhamma that show method for the way to practice free from suffering that an appear as mention as follow “Do not have been at all”. This matter refers from word that “How will it cover cause” that can explain the word why means the process as occur for emotional that appear by eyes ears noses tongue physical and mind and cause of Papanjasanya. Though, the word “Those do not have been thus”. The word not have been the writer means an apathetic the do not abide in emotional as appear by eyes ears noses tongue physical and mind. That was policy method (Upaya) as set by without for all covering cause of Papanjasanya or it was the policy to guide from suffering.

5.6 Ayutti

Ayutti means Dhamma that act for introduce persuade to practice according to morality, even though, this Dhamma was not mention for recommendation to practice by directly but listeners could to know by significant and recommendation for an apathetic and then do not abide in emotional as appear by eyes ears noses tongue physical and mind.

Concussion

The interpret Buddha’s words emphasize according to Desanāhāra. It was the principle that explaining Buddha’s words be mean classify to be 6 categories as follow, 1) Dhamma as preaches for happy and satisfy condition, 2) Dhamma as preaches for penalty and unhappy unsatisfied condition, 3) Dhamma as preaches for cause or without suffering condition, 4) Dhamma as preaches for result or advantage, 5) Dhamma as preaches for policy to extinguish from suffering, and 6) Dhamma as preaches for to guideline and introduce to practice then the classifying Dhamma principle to be categories, it could be regarded the beginning to process to study Buddha’s principle teaching. Therefore, to be bring to know words teaching principle and then focusing the purpose to practice by correctly. That means, they have to know with those method (Kinds

of Dhamma) the how to know practice and then how to get result. Though, there was principle of Desanāhāra reflect result for studying and practices. Buddhism al both for studying and practices the conclude the advantage for interesting to study and propagation for Buddhism. Then they bring for using for direction and expanding Dhamma principle by correctly. On the other hand, the writer considers that Phramahakaccayna had created the important tools for interpret Buddhist scripture that mean Desanāhāra principle to give an inheritance for next generation as they could to study practice and then propagate Buddhism to remain and lasting.

References

A. Primary Sources

Mahachulalongkornrajavidlayala .**Ti-pitaka the issue by Mahachulalongkornrajavidlayala.**Bangkok:Mahachulalongkornrajavidlayala publisher, 2539.

B. Secondary Sources

(1) General books

Phra Dhammakittuwong (Thondee Suratecho). **The Buddhist Proverb Interpret.** 2nd Printed Bangkok: Leangchian Publisher, 2550.

Phrabrommakunaporn (P. A. Payutto). **Buddhist Dictionary for vocabulary.** 11th Printed. Bangkok: Mahachulalongkornrajavidlayala publisher, 2546.

_____. **Buddhist Dictionary for vocabulary.** 17th Printed. Bangkok: Dhammasapa Buddhist publisher, 2554.

(2) Translation Books

Phramahakaccayna .Netipakorn. Translated by Phrakanthasarapiwong, Bangkok: Limited Partnership Thai delivery Publishing, 2050.

(3) Article

The Gradual Path as a Hermeneutical Approach of the Dhamma, in Buddhist Hermeneutics, “**Interpret Principle** in Netipakorn and Petakopates” By PhramahaSomboonWutthikarô,OnlineSourceswww.mcu.ac.th/site/article content_desc.phparticle_id=455 &articlegroup_id=102 (30 August 2558).