

Thematic Paper Title : A Study of The Development of
Phra Pramote Pāmojjo's Instructive Patterns

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ABSTRACT

This thematic paper is of 2 objectives namely:- to study the Pucchāvissajjanā (the question and the answer) in Buddhism and to study the development of Phra Pramote Pāmojjo's instructive patterns of question and answer.

From the study, the researcher found that the Pucchāvissajjanā (the question and answer) is the way of the Buddha's teaching the monks and the people since His time. It is the method of teaching mostly used and be most beneficial, because it made the listeners understand clearly and is the prototype to applied to every context and society.

Phra Pramote Pāmojjo's instructive patterns of question and answer is of two steps. The first one is the morning sermon teaching during 7:30 – 8:00 AM, and the second is the homeworks sent by the learners during 08:45-10:00 AM.

In the first step, the morning sermon, Phra Pramote Pāmojjo teaches about the principle of mediation and how to practises. The key word of the principle of mediation is “having the mindfulness on body and mind with concentrated and neutral mind to whatever is arising”. The first practice is to teach the learners how to have the mindfulness. When one already has the mindfulness, then he teaches one how to have mindfulness of mind. The mindfulness of mind is the base of the wisdom development. The principle of mindfulness of mind is of three steps (1) one must observe through the mind, that is to see that one must know the state of real mind at present (2) one must know how to observe the meaning of the right way of having the mindfulness of mind, and must know rightly at three times (2.1) do not trap the knowing which means that the Vipassanā will not trap what will arise, but must get the feeling before knowing

(2.2) during the mindfulness of mind, one should not slip to watch it, and one must observe and it relaxedly (2.3) after knowing it means which when any state arises, do not judge it and (3) one must constantly mindfulness which means that the mindfulness of mind must practised frequently.

When one knows the mindfulness of mind, one must have another three lessons (1) to learn on the Sīla-sikkhā in order to be the person with Sīla as normality (2) to learn on the Citta-Sikkhā in order to know which mind is of Kusala, and which mind is of Akusala. Kusala wisdom means the mind of the automatic mindfulness which is the mindfulness that arises by itself and become the concentrated mind (Sammāsamā-dhi) (3) to learn on the Paññā-Sikkhā, when the concentrated mind arises, the Three Characteristics will be seen. The goal of seeing the truth is the enlightenment by level, of Phra Sotāpanna, Phra Sakadāgāmi, Phra Anāgāmi, and Phra Arahanta.

From the above lessons, when the learners take them to practice, they will bring the doubtful content or practice to ask which is called homework sending. This is the second step of Phra Pramote Pāmojjo's instruction patterns. The words "homework sending" are widely used by the group of meditators in Suan Santi-dhamma. It is the tool to see how the learners or the meditators have some progress in practising. From the study, it is found that the way and method of teaching with the question and answer are the mostly favorite way, because it is the direct way by which the learners can observe by themselves, and the state of Dhamma or emotion that arises are to learn of Rūpa and Nāma or body and mind of themselves. The learners bring it to the experiment and to the practice and see the result which is observing the state of Dhamma that arises within themselves. This way will make the learners know how the development is in the better way.

In conclusion, the instructive pattern of question and answer has developed from the Buddha's method of teaching in accordance with the Buddhist doctrines as the guidelines. It is not different from the way of the Buddha's teaching. Phra Pramote Pāmojjo's endeavor is to pay the gratitude to the Buddha, to propagate Buddhism to lead the people to be out of the suffering and to find the happiness at the present, in the future and eventually to attain the enlightenment.