

Thesis Title : An Analytical Study of the Existences of Deities in Theravada Buddhist Philosophy

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ABSTRACT

This thesis is of 3 objectives, namely :- To study of the existences of deities in Theravada Buddhist Philosophy (2) To study the Kind of deities and the virtues based by the deities in Buddhist philosophy , and , (3) To analytically study the existences of deities in Theravada Buddhist Philosophy .

From the research it is found that the deities are the worldly being born and live under the rules of Karmmas ,but they have the status of living higher than the human being but the Buddhist philosophy is of the view that the deities in Buddhism originally came from the human being but the human being have more opportunity than the deities .For example the human being can attain the Dhamma more easily than the deities because the human being are of the upper states for attaining the Dhamma . Besides from the analytical study ,it is found that the view point or the belief in the deities in Buddhism and in the Theravada Buddhist philosophy developed from the belief that the deities Brahminism are respected by the Brahminism, but the belief in the deities in Buddhism has been developed by way of interpretation or by presenting The fact about the deities from the original belief that the deities are the aims of life and are the creator of all the things in the world. Thus, this fact case the deities to be of importance for the human being in the point of worshipping to case the deities to be pleased with them. So, The Hindus prayed the Mantras to ask for blessing from the Gods to help them to be happy and rich in

their lives. Such the relationship is in the pattern of depending on the deities powers. Regarding the deities in Theravada Buddhist philosophy, there is a teaching that the Deities are not the highest ones and are not the high targets of the human being. Moreover, the deities in Buddhism are regarded as not the formers of all the things in the world, but they are the friends in the world, and are under the rules of Kamma (Action). Besides, according to the principles of the Theravada Buddhist philosophy, it can be said that everything is under the rules of action: to do goodness and to receive goodness. So, the deities are under the rules of action and the truth mentioning about the general characteristics: Aniccam Dukkham and Anatta. The human being and the deities can not go away from the above mentioned states.

From the research it is found that the origins of the deities in Theravada Buddhist philosophy are from Opapatika which arises quickly with the power of action done in the past life. Thus, the deity can be divided into 3 types, namely: (1) Upattideva (2) Samantideva (3) Visudhideva.

From the analytical study about the existing of the deities, it is found that the deities appearing in the Buddhist scripture and in the commentaries such as the 4 beginning action:- in the morning, the Buddha went for alms begging, in the evening the Buddha preached the doctrine in the midnight, the Buddha answered the question and asked by the deities and in the early morning the Buddha checked the being habits.

Besides, there were the date in the scripture mentioning that the deities recited the 5 Namos and the Brahmins invited the Buddha to preach the Dhammas to them. As above mentioned it is found that there are truly the deities and in Brahminism there was a way of inviting the deities for requesting for the blessing. From the belief, when there is a ceremony, there will be a request for the blessing up to now.