

The Graciousness of the Buddha to Sentient Beings*

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Abstract

Graciousness is one of three noble graces of Buddha. He has compassion for all animals, not just humans. The teachings of some cults may have mercy upon mankind and wish humans to be free from suffering, or to go to heaven. It does not teach the value of sentient animal life. As a result they may teach doctrines that involve the sacrifice of animals. This academic article aims to analyze the great mercy of Buddha for sentient beasts which is depicted in the Tripitaka, other documents and related research. The study found that when the Buddha attained enlightenment (paṭhamabodhikāla). The beast he was involved was Phayāmucalindanāga. It was because he had the opportunity to make the beast good. Later, when the law (Vinaya) was constituted, it included several Sikkhāpadas (disciplinary rules) which he prescribes because of his kindness towards animals, such as, prohibiting monks digging or ordering others to dig in order to protect the creatures living in the soil, not to remove any water containing animals, water the grass or ground, not to kill and not to drink water where animals (larvae) are present. In addition, His commandments did not allow the eating of certain meats, eating 10 species was unreasonable. Although he allowed the eating of some meat, but under three conditions, namely, not seen, not heard, nor that the specific killing was committed in order to make an offering to monks. In the Kosambikhandaka vinayapiṭaka, there are stories of his compassion for elephants and monkeys. In the Sutra and the abhidhamma of the chapter of caturappamaññāpāṭha, He exhorted bhikkus to please be compassionate to all beings around them, to adopt spiritual contemplation to all the creatures. In his love of life, he suggests that all the animals are dismayed by criminal enterprises, and fear of death. The wise should not kill as an example to their own and not let others kill. Thus, Buddhism has been promoting kindness and prevents the extinction of any kinds of animal. Beasts have thus received this grace from the past to the present, because of Buddhānubhāva (the majestic power of the Buddha).

Keywords: Tripitaka, Graciousness, All Animals

Introduction

When and where ever humans encroach upon the Earth, they also encroach on each other, as well as expanding into the animal world by killing for food. Later, they not only kill for food, but still persecute or kill for fun through hunting for sport, fishing, cockfighting, etc. At present animals are killed to make medicine or to make jewelry; such as eating bear's paw to strengthen the body, removing the skins, animal bones and ivory to make jewelry, until some animal species become extinct. Later, the establishment of associations, or foundations in this country and abroad to protect and help endangered animals led to campaigns to stop using fur apparel, not to use ornaments made of ivory and horn and not to eat exotic meats. There are

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also legal penalties against cruelty to animals, particularly transnational trafficking of animals. Therefore, the persecution and needless killing of animals is slowly being lessened.

In the Buddhist scriptures, it is the law of the Buddha's teachings about the encroachment into the animal world, which appeared in the Vinayapiṭaka, Suttantapiṭaka and abhidhammapiṭaka. The Buddha who is infinitely merciful to animals in the three worlds. He prescribed many disciplines that reflect his compassion for animals and there are many Suttas that have show his kindness to sentient beings. In later periods; How do Buddhists in every country practice the Buddha's teaching for the benefit of animals? The authors therefore bring attention to this issue of the graciousness toward sentient beings with the objective being to study the great mercy of Buddha for sentient beings which appeared in the Tripitaka, and to guide and promote the protection of animals, based on Buddhism.

The great mercy of Buddha for sentient beings which is depicted in the Vinayapiṭaka

In the Vinayapiṭaka, there are stories about the events and many canons concerning animals. The first event was just after the Buddha attained enlightenment. He met and talked with a Brahman named "huhukajāti". Then he entered meditation, the rain did not stop for 7 days and then the serpent king (Nāga), named "Mucalinda", spread his cobra hood to protect The Lord Buddha from the rain. This story is related thus:⁵

Then the Lord, at the end of seven days, having emerged from that contemplation, approached the Mucalinda (tree) from the foot of the Goatherds' Banyan; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom.

Now at that time a great storm arose out of due season, for seven days there was rainy weather, cold winds and overcast skies. Then Mucalinda, the serpent king, having come forth from his own haunt, having encircled the Lord's body seven times with his coils, having spread a great hood over his head, stood saying: "Let no cold (annoy) the Lord, let no heat (annoy) the Lord, let not the touch of flies, mosquitoes, wind and heat or creeping things (annoy) the Lord."

Then Mucalinda, the serpent king, at the end of those seven days, having known that the sky was clear and without a cloud, having unwound his coils from the Lord's body, having given up his own form and assumed a youth's form, stood in front of the Lord honouring the Lord with joined palms.

Then the Lord, having understood this matter, at that time uttered this (solemn) utterance:

"Happy his solitude who glad at heart
Hath *dharmā* learnt and doth the vision see!
Happy is that benignity towards
The world which on no creature worketh harm.
Happy the absence of all lust, th' ascent
Past and beyond the needs of sense-desires.
He who doth crush the great 'I am' conceit
This, truly this, is happiness supreme."

Told is the Talk at the Mucalinda. (Horner, 1996: 5-6)

This event shows the compassion of the serpent king, a special creature and his effects. He can transform himself into a human. The Lord had a chance to do charity towards the Nāga and protected him by this merit which is considered precious. This is an event that clearly

⁵ See more in the Pali text "athakho bhagavā sattāhassa accayena tamhā samādhimhāvutṭhahitvā..." cited in Syāmaratṭhassa tepitakam (pathamo bhāgo) (1995: 5-6).

demonstrated his compassion towards sentient beasts after his recent enlightenment.

In the Vinayapiṭaka, eating meat must to be not intended to be heard, not seen, does not doubt that he killed it for us to eat. Moreover, The Buddha also prescribed monks not to eat 10 types of meat, which is not appropriate. Or in Pali is called “akappiyamaṃsa” viz, human-flesh, elephant-flesh, horse-flesh, dog-flesh, snake-flesh, lion-flesh, tiger-flesh, panther-flesh, bear-flesh and hyena-flesh. In particular, the ban on eating snake-flesh. Those who pray to Buddha for the law prohibits the eating snake-flesh was The great serpent named “supassa”. The content of the mahāvagga that:⁶

Now at that time, because food was scarce people made use of snake-flesh; they gave snake-flesh to monks who were walking for almsfood, and the monks made use of the snake-flesh. The people... spread it about, saying:

“How can these recluses, sons of the Sakyans make use of snake-flesh? A snake is loathsome, disgusting.”

Then Supassa, the serpent-king, approached the Lord; having approached, having greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance Supassa, the serpent-king, spoke thus to the Lord:

“There are, Lord, serpents who are without faith, unbelieving, and these might do harm to monks even for a trifle. It were good, Lord, if the masters did not make use of snake-flesh.”

Then the Lord gladdened, rejoiced, roused, delighted Supassa, the serpent-king, with talk on *dhmma*; and Supassa, the serpent-gladdened...delighted by the Lord with talk on *dhmma*, having greeted the Lord, departed keeping his right side towards him. Then the Lord on this occasion having given reasoned talk, addressed the monks, saying:

“Monks, snake-flesh should not be made use of. Whoever should make use of it, there is an offence of wrong-doing.” (Horner, 1996: 299)

Normally, people rarely consume snake flesh. But however, it is up to the consumer group and they brought it to the monks Regular consumption of meat is not appropriate as it makes a strong odor. Nāga “supassa” said that the problem caused him to want to appeal to the Buddha, not only to man-eating snakes as well as their own. Benevolent Buddha did not want the snakes hurt and did not want the snake to feud with the monks. He stated do not eat snake meat to prevent you hurting each other.

In section of kosambīkhandhaka of the Vinayapiṭaka, There is a story of the Buddha had a kindly elephant appeared. By the story is that monks of Kosambī were divided. The Lord Buddha tried to prevent their quarrel but no one cared. So, he went on a retreat at the forest called “Pārileyya”. He met the elephant in this forest. The content appeared that:⁷

Then the Lord, having delighted, rejoiced, roused, gladdened the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila with talk on *dhmma*, rising from his seat, set out on tour for Pārileyya. Walking on trou in due course he arrived at Pārileyya. The Lord stayed there at Pārileyya in the Guarded Woodland Thicket at the root of the lovely sāl-tree. Then as the Lord was meditating in private a reasoning arose in his mind thus: “Formerly, beset by those monks of Kosambī, makers of strife, makers of quarrels, makers of disputes, makers of brawls, makers of legal questions in the Order. I did not live in comfort; but now that I am alone with no other, I am living in comfort removed from those monks, makers of strife... makers of legal questions in the Order.”

Now a certain large bull-elephant was beset by elephants and cow-elephants, by elephant calves and sucklings; he ate grass already cropped by them, and they ate bundles of branches

⁶ See more in the Pali text “tena kho samayena manussā dubbhikkhe ahimaṃsaṃ paribhuñjanti...” cited in Syāmaratṭhassa tepītakam (dutiyo bhāgo) (1995: 74).

⁷ more in the Pali text “athakho bhagavā āyasmantañca anuruddham āyasmantañca nandiyam āyasmantañca kimpilam dhammiyā ...” cited in Syāmaratṭhassa tepītakam (dutiyo bhāgo) (1995: 341-342).

as he broke them off; and he drank muddied water and when he crossed over at a ford the cow-elephants went pushing against his body. Then it occurred to that large bull elephant: “Now I am living beset by elephants and cow-elephants.... I eat grass already cropped by them and they eat bundles of branches as I break them off; and I drink muddied water and when I cross over at a ford the cow-elephants go pushing against my body. Suppose I were to live alone secluded from the crowd?.”

Then that large bull-elephant, leaving the herd, approached Pārileyya, the Guarded Woodland Thicket, the lovely sāl-tree and the Lord; having approached, he set out by means of his trunk drinking water for the Lord and water for washing, And he kept the grass down. Then it occurred to that large bull-elephant: “Now formerly, beset by elephants and cow-elephants, by elephant calves and sucklings, I did not live in comfort; I ate grass already cropped by them and they ate bundles of branches as I broke them off; I drank muddied water and when I crossed over at a ford the cow-elephants went pushing against me; but now that I am alone with no other I am living in comfort removed from the elephants, the cow-elephants, the elephant calves and sucklings.”

Then the Lord, having understood his own seclusion and knowing by mind that bull-elephant’s reasoning of mind, at that time uttered this utterance:

“Herein agreeth mind with mind, of sage
and bull-elephant of plough-pole tusks,
since each delights in forest (solitude).”(Horner, 1996: 503-504)

The Buddha had mercy on the elephant⁸ by giving it the opportunity to nourish him and a place to offer water to him. It patrolled the grounds to protect the areas where he stayed. By virtue of this reward, In the Commentaries (Arthakathā) says that after this elephant dead, it has emerged as an angel heaven (Tāvatiṃsa). (See more in the Commentary: Burlingame, 1995: 179-183)

In mahāvibhaṅga pācittiyakaṇḍa of the Vinayapiṭaka, The Buddha had mercy on sentient beasts, even in the ground. And he'd been listening to the protests of the villagers. There is a story that the monks of Āḷavī wanted to repair the parsonage and had been digging clay plaster for their cubicles but inhabitant blamed them for the animals that died. Therefore, The Lord Buddha then prohibited monks digging on their own and not to use other people to dig for them also. If monks violated this it is treated as an offence requiring expiation (pācittiya)⁹. The content appeared that:¹⁰

... at Āḷavī in the chief shrine at Āḷavī. Now at that time the monks of Āḷavī, making repairs, dug the ground and had it dug. People looked down upon, criticised, spread it about, saying:

“How can these recluses, sons of the Sakyans, dig the ground and have it dug?

These recluses, sons of the Sakyans, are harming life that is one-facultied.”

Monks heard these people who looked down upon, criticised, spread it about. Those who were modest monks looked down upon, criticised, spread it about, saying:

“How can these monks of Āḷavī dig the ground and have it dug?”

“Is it true, as is said, that you, monks, dug the ground and had it dug?”

“It is true, lord,” they said.

The enlightened one, the lord, rebuked them, saying:

⁸ In the commentary has been named this elephant as the name of this forest that “the elephant Pārileyyaka” (Burlingame, 1995: 181.)

⁹One such name is a misdemeanor. Violates the little precepts as Priests misleading, slaughter animal, swimming and so on. If they do wrong as offence of pācittiya, they have to resolve by confessing one's misdemeanors by showing remorse in the Pali language for monks to each other. : (Phra Bhramagunabhorn (Prayudh Payutto), 2013: 138.)

¹⁰ See more in the Pali text “tena samayena buddho bhagavā ālviyaṃ viharate aggāḷave cetiye...” cited in Syāmaratṭhassa tepitakam (dutiyo bhāgo) (1995: 229).

“How can you, foolish men, dig the ground and have it dug? For, foolish men, people having consciousness as living beings are in the ground. It is not, foolish men, for pleasing those who are not (yet) pleased...

And thus, monks, this rule of training should be set forth:

Whatever monk should dig the ground or have it dug, there is an offence of expiation (pācittiya).” (Horner, 1997: 223)

Due to the strict faith of non encroachment on animal life in that period, it would be influenced by the reliability of Jainism, because this religion was a contemporary one.¹¹ Normally, the Buddhist commandments refrain from hurting animals already. And the precept or this canon apply to both monks and laymen. But to refrain from digging the Lord commanded only the priests. He shows that he cares about the feelings of the people.

In the second Sikkhāpada (precept) of sappānakavagga of pācittiyakaṇḍa, It is the story of the six monks who caused disorder(chabbhaggī). They liked to consume water with the animals (larvae). A group of modest monks went to rebuke them. When the Buddha knew this story, He said to the six monks that it was an action that made people lose faith. So, His commandment forbids monks to consume water with the animals. Otherwise, it is considered an offence of expiation(pācittiya).¹²

... at Sāvattthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the group of six monks knowingly made use of¹³ water that contained living things. Those who were modest monks... spread it about saying:

“How can this group of six monks knowingly make use of water that contains living things?”...

“Is it true, as is said, that you, monks, knowingly made use of water that contained living things?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, knowingly make use of water that contains living things? It is not, foolish men, for pleasing those who are not (yet) pleased...

And thus, monks, this rule of training should be set forth:

Whatever monk should knowingly make use of water that contains living things, there is an offence of expiation.” (Horner, 1997: 3)

The Buddha cared about something delicate. Not only to protect the persecuted animals in the water but also want to protect the health of his disciples because water containing animals that consume contaminated with diseases.

The great mercy of Buddha for sentient beasts which is depicted in the Suttantapiṭaka

In the suttas, it has historically been associated with the Buddha's compassion towards animals presented examples such as the story that:

In the Kūtadantasutta, dīghanikāya, there is a story of Kūtadanta-Brahman of village of brahmanjānumatka. Kūtadanta-Brahman has prepared a sacrificial ceremony by arranging the killing 700 cattle, 700 calves, 700 female calves, 700 goats and 700 sheep. When Kūtadanta-Brahman met The Buddha, The Buddha tells the story in the past tense to Kūtadanta-Brahman that in the period of the king mahāvijitarāja, The king consulted with a priest about

¹¹ See detail more in Sathien Pandharangsi (1973)

¹² See more in the Pali text “tena kho pana samayena buddho bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme...” cited in Syāmaratthassa tepitakam (dutiyo bhāgo) (1995: 414)

¹³ use of water = Paribhuñjati (pali.) means drinking, bathing, washing and sprinkling. See rules for filtering drinking water at Vinaya. II., 118.

the sacrifice but the priest suggested him that First, he should suppress crime in the city by not killing. The priest recommended this method of economic good, such as giving food and money to the people so that everyone is well cared for. The king followed the advice of the priest and it produced good results. When he solved the economic problem, he called the priest to inquire again about the sacrifice. The priest suggested a sacrifice by not killing cattle, goats, sheep, chickens, pigs and other animals. But instead a sacrifice with ghee, oil, butter, milk, honey and sugar only. While the Buddha finished narrating this story in the past tense, he proposed that Kūtadanta-Brahman free each of the 700 animals and let them be independent. And he proposed he should give alms, build temples, reach the threefold refuge, accept the five precepts, be ordained and so on. When Kūtadanta-Brahman listened, then he unleashed all the animals and he got the eye of dharma. He attained an intuitive grasp of the dharma (The sotāpanna). (Muller, 1995: 173-185)

In the cūlagopālakasutta of majjhimanikāya mūlapannāsaka, The Buddha preached by using a simple metaphor for the listener to understand easily, such as he gives an example where cows are animals that live attached to the Indians, from the past to the present. He described the cowman of Magadh unwise. During the winter rainy season (autumn), the cowman took the cattle to cross the River Ganges to a region of Videha without considering that there is a strong current of water. Because of the torrent of water, the cattle drowned. On the other hand, the cowman is wise to take the cows to riverside of the River Ganges. First, an ox who is the leader crosses, followed by oxen who were trained, cows, young cattle and calves respectively. All cattle crossed the river to the opposite bank (northern region of Videha) safely. He preached the dharma to show the metaphor that the Arhant can be compared to an ox who leads all the cattle across to the opposite bank. And the others who followed can be compared to practitioners who achieved enlightenment. (Horner, 1995: 277-279)

In the khandhaparittajātaka of khuddakanikāya, It is said that a monk was chopping firewood, a snake slithered out and bit his toe. This monk died. The Buddha mention this issue, He taught that the monks have to be compassionate to the four clans of the king serpents then snakes will not attack. Then he told the story of the reign of the king brahmadatta who dominated the region of Varanasi. The Bodhisattva (the previous lives of the Buddha) was born in a Brahmin family. He was ordained, practiced meditation until he discovered contemplation (Dhyāna). He was compassionate and taught the ascetics to be compassionate unto the four king serpents by saying of gāthā that:

“Virūpakka snakes I love, Erāpatha snakes I love, Chabbyāputta snakes I love, Kaṇhāgotamas I love.” (Cowell, 1995: 101-102)

These examples of the Suttas are presented briefly. They show that the Buddha understood Indian lifestyles and understood the nature of the sentient animals. Even though the Buddha was born into the family of a king, he could still understand every story of the villagers, such as cattle husbandry.

The great mercy of Buddha for sentient beasts which is depicted in the Abhidhammapiṭaka

In Vibhaṅga of the Abhidhammapiṭaka, The Buddha mentioned the Caturappamaññā (The four Appamaññā). The Priests have loving-kindness, compassion, sympathetic joy and equanimity which is spread to all the beings, in all directions unlimited, all above and all below unlimited, no retribution, no harmless and so on. (Mahamakut Buddhist Foundation, 2003: 391-398)

“Appamaññā” (measureless state) or People known as the four Brahmavihāras (sublime attitudes), but the four Brahmavihāras have the limited boundary such as compassionate to those we love. While the Appamaññā means infinite spreading of loving-kindness, compassion, sympathetic joy and equanimity, not only to those who we love, but also spread

from the Brahmaloaka to the beasts. The Tripiṭaka states that those who practice and follow the Appamaññā or the four Brahmavihāras until they achieve the contemplation (dhyāna), when they are die, they will be born into the Brahmaloaka.

Moreover, In Abhidhammatthasaṅgaha also mentions the mind is good or merit, there are all the eight minds. viz:

1. Accompanied by pleasant feeling, with wisdom, unprompted (somanassa-sahagataṃ, ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ).

2. Accompanied by pleasant feeling, with wisdom, prompted (somanassa-sahagataṃ, ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ).

This citta is weak, it arises by being dependent on inducement.

3. Accompanied by pleasant feeling, without wisdom, unprompted (somanassa-sahagataṃ, ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ).

This type, which arises without paññā, has strength, it arises without inducement.

4. Accompanied by pleasant feeling, without wisdom, prompted (somanassa-sahagataṃ ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ).

This type, which arises without paññā is weak, it arises by being dependent on inducement.

5. Accompanied by indifferent feeling, with wisdom, unprompted (upekkhā-sahagataṃ, ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ).

6. Accompanied by indifferent feeling, with wisdom, prompted (upekkhā-sahagataṃ, ñāṇa-sampayuttaṃ, asaṅkhārikam ekaṃ).

7. Accompanied by indifferent feeling, without wisdom, unprompted (upekkhā-sahagataṃ, ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ).

8. Accompanied by indifferent feeling, without wisdom, prompted (upekkhā-sahagataṃ, ñāṇa-vippayuttaṃ, asaṅkhārikam ekaṃ). (Boriharnwanaket, 2005: 406)

The person has mental attitude consisting of mercy, is delighted greatly, consists of a better understanding in that compassion. He has kindness by himself, nobody persuades him. This is the 1st charity's mind. While the 2nd charity's mind same the 1st charity's mind but the difference is the 2nd charity's mind has the compassion because the others convince or prompt him to create the kindness. The 3rd charity's mind consists of very gladness, nobody persuades or stimulate, the kindness happens instinctively and doesn't consist of knowledge such as the child is clemency, even though he lacks knowledge of the benefits of benevolence, but he can have compassion for animals or humans. The 4th charity's mind consists of very gladness, of compassion, has no understanding or knowledge, is persuaded or motivated to be benevolent. The 5th-8th charity's mind similar to the 1st-4th charity's mind, but they are different to consist of equanimity which means there is weakened compassion.

How to promote wildlife protection in the present

As the land of Buddhism, Thailand has established the Thai Society for the Prevention of Cruelty to Animals in order to defend against accusations that there is cruelty to animals and neglect of animal welfare in this country. The complaints were spread worldwide. Thailand was defamed, condemned and boycotted. Species of wildlife became extinct because of human action and environmental conditions.

The society was established on January 31, 1994 with the support of businessmen and scholars in animal welfare and environment. In 1997, the society was admitted as a member of Royal Society for the Prevention of Cruelty to Animals of England. On October 16, 1997, the society was registered as non-governmental organization in prevention of environment and nature conservation according to article 7 of National Natural Quality Promotion and Conservation 1992. (Charitable Organization Foundation, 2016)

Objectives of the organization

1. To initiate the values of animal life and to implant loving-kindness towards animals among children and youths,
2. To educate and distribute right understanding of animal culture,
3. To campaign and monitor the cruelty to animals and to find peaceful solutions,
4. To cooperate with state and private agencies locally and internationally,
5. To set up specific units to handle work timely and effectively,
6. To support and carry out services for the welfare of animals, and
7. To preserve and protect the natural resources and environment of the nation.

At present, there is the international declaration for World Animal Protection Thailand to give help to animals with loving-kindness and compassion as follows:

Problems:

1. The cruelty to animals and animals confronted with suffering are international problems,
2. Animals are living creatures and they feel suffering, and
3. Animals need protection and prevention of cruelty urgently.

Solutions:

1. The international declaration on animal welfare shall emphasize the commitment on the prevention of animals that can inspire change at the national, regional and global level respectively,
2. The industry concerning animal products shall be convinced to participate in animal cruelty prevention. (Thai Giving, 2016)

There are several non-profit organizations in the east and the west helping and conserving animals. The most well-known one is World Wide Fund for Nature (WWF) which is an international environmental and conservation organization. This organization emphasizes the reduction and eradication of environmental destruction and, at the same time, supports co-living of humans and nature and the use of alternative energy. At present, it places a focus on forest, ocean and shore eco-systems, endangered species and chemical pollution threats WWF is the largest non-governmental organization in the world and supported by more than 5 countries. WWF was recognized as the foundation in 2010 and 57% of its fund came from people, 17% from government and 11% from financial institutions.

WWF was established on September 11, 1961 in Morges of Switzerland. The head office in Thailand is located on Phaholyothin Road Soi 5 and it has branch offices in other cities to manage and run activities in environment conservation, encouraging people in environment conservation and other knowledge. The organization logo is a giant panda originated from a panda named Chi Chi in London Zoo.

World Wide Fund for Nature, Thailand

WWF Thailand was established in January 1995 as a research office and was later developed as natural resource conservation project, and then as the project office in 1999. It was attached to the Indo-China Office (Cambodia, Laos and Vietnam) in 2005 under the name “WWF Greater Mekong” with the aim to extend cooperation and work scope in conservation to cover the whole region. The 4 eco-regions specified in WWF Global 200 consist of the Tanaosi-Thong Chai Range, dry evergreen forest in lower Mekong, Mekong basin and Andaman Sea. The conservation covers critical species, critical places and ecological footprints.

Conclusion

Loving-kindness and compassion are in need among humans and animals. Buddhism is a religion of peace. The Gotama Buddha taught about loving-kindness and compassion and he himself did behave as the perfect model. Peace cannot occur with the existence of violence. The loving-kindness and compassion that the Lord Buddha had towards the serpent king, the

prohibition of monks in pouring the water containing micro-organisms on grass and the prohibition of monks from digging the earth reveal the loving-kindness and compassion towards micro-organisms. Some may question why Buddhist laymen are not prohibited from digging the earth. The reason is that lay-people have to earn their living. A strict practice can impact on their way of life. But instead, they should have sympathy and empathy to one another. The monks who devote their lives for Nirvana have to follow the stricter practice. In a Sutta, there is a teaching to avoid a sacrifice with animals because that is the violence towards life. At present, there are several organizations for the prevention and protection of cruelty to animals. The aims of those organizations are relevant to the Buddhist teaching on loving-kindness and compassion. Loving-kindness and compassion are not only beneficial to humans and animals but also to the one who has it himself.

Suggestion

Compassion is one of the three virtues of the Buddha. They are Wisdom, Purity and Compassion. The compassion of the Buddha is for everyone in the world, not just limited to Buddhists. Those interested in this topic can further study the compassion of the Buddha towards his relatives, human beings, on vegetarian food consumption of Mahayana Buddhists and so on

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