

14 Observances In Theravada Buddhism

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ABSTRACT

The 14 observances in Theravada Buddhism constitute the monk's practice, outlining essential activities for individual and societal benefit. These observances command respect from observers, emphasizing principles of responsibility for the well-being of followers. The ultimate aim is liberation from the cycle of rebirth. Ākantukavatta addresses etiquette when monks enter other monasteries, emphasizing respect and appropriate behavior. Avasikavatta pertains to monastery etiquette, while Kamikawat involves practices for monks preparing to depart. Anumodanavatta guides monks in enjoying their current location with elders in the dining room, a customary practice in almsgiving. Aranyikavatta focuses on forest-dwelling, emphasizing the importance of learning directions to avoid getting lost. Senasanavatta pertains to practices in Senasana, and Chantakharavatta outlines practices in the firehouse for health. Vackkutivatta details toilet practices, and Upajjhayavatta guides interaction with the preceptor. Saddhivihārikavatta emphasizes customs between preceptors and disciples, and Antevasikavatta underscores the role of teachers in instilling good habits in their students.

Keywords: 14 observances, Theravada Buddhism constitute the monk's practice

I Introduction

Buddhism has endured over time, partly due to the commitment and practice of monks who adhere to the rules and guidelines outlined in the Vinaya by Lord Buddha. However, there are aspects of the Vinaya, as well as customs and traditions, that are often misunderstood and lack profound understanding. Some individuals may engage in superstitious practices or follow rituals without grasping their true purpose, leading to a misguided belief that purity and the ultimate goal can be attained solely through morality and ceremonial practices.

This misconception can result in the development of peculiar, otherworldly forms of practice outside the established framework of Dhamma and Vinaya in Buddhism. Some may adhere to precepts and regulations with hidden desires for wealth, status, and praise, diverting from the genuine purpose of Dhamma practice. Such deviations not only obscure the true objective but also hinder progress toward the crucial goal of Buddhist practice. In contemporary times, there is a tendency among monks to overlook minor offenses, which differs from the meticulous and discreet practices observed by monks in the past. Particularly in matters related to daily activities such as eating, sleeping, sitting, talking, and excreting, novice monks are advised to exercise diligence. Neglecting attention to these details can have a detrimental impact on the life of a monk, leading to the creation of sin and karma. For instance, during meals, monks are cautioned against biting or gnawing, as failing to adhere to such minor practices can contribute to a sense of misery and result in the accumulation of negative karma. Furthermore, walking and sitting meditation are emphasized as primary duties for novice monks, requiring regular and dedicated engagement. It is imperative to recognize and rectify any grammatical errors in the discourse to convey the intended message effectively. Vinaya is a set of rules and guidelines that the Lord Buddha laid down for monks to practice in maintaining themselves in the religion. The Lord Buddha elevated the Dhamma and Vinaya to his place as a teacher after he passed away. The Vinaya is very important to the well-being of monks from the time of the Buddha until the present.

Because Vinaya is a tool that monks use in their practice and the Sangkha use it to govern groups to prevent problems and solve various problems that happened to monks Both in personal and public matters Vinaya is still considered a principle that Inherit Buddhism sustainably [Phra Brahmakunaphon, 2015: 372] [1] The Vinaya Pitaka is the first section of the Tripitaka that describes the precepts or the discipline of monks and nuns. Including discipline, regulations, observances, manners, etiquette, traditions, and various religious practices. Even though it is the part that the Lord Buddha prescribed in the first place, called the Pātimokkha. Discipline is a method for training and controlling the behavior of individuals to live a good, prosperous life and controlling people to live together in peace and good order. and refers to a compilation of rules and regulations for regulating conduct so as not to degrade it and training it to behave in a more virtuous and beneficial manner. It is a tool for managing groups to live together. And the part that was added later is called Abhisamacara, which is a set of precepts outside the Patimokkha, which are disciplinary provisions related to regulations. Patterns of good conduct that the Buddha has prescribed for the orderliness, well-being, and beauty of the monks in Buddhism as well as the large family. There must be traditions and regulations to preserve the honor and nobility of the family.

The 14 practices for monks are foundational principles that promote virtuous behavior, fostering faith and devotion among practitioners. Adherence to these practices not only cultivates beautiful manners but also establishes monks as trustworthy and respected figures, serving as a merit field for humanity and contributing to the stability of Buddhism. However, the present challenges within the monkhood suggest that these practices have been overlooked, particularly with regard to significant principles such as Upajjāvattara, Saddhivihārikavattrā, Achariyavattrā, and Antevāsikavattrā.

The Upajjāvattara principle involves the transmission of experience from elders to younger generations, a crucial aspect in passing down knowledge and maintaining a strong religious lineage. Similarly, the Achariyavattrā and Antevāsikavattrā principles emphasize the importance of practicing and embodying the teachings. Serious implementation of these principles can effectively contribute to the development of a virtuous religious lineage. In the current social context in Thailand, instances of misconduct and corruption among monks are becoming more prevalent. Such occurrences, especially when involving prominent figures, can erode the faith of believers who may not have matured faith or a comprehensive understanding of all aspects. The degradation of monk behavior can be categorized into personal conduct that is unsuitable for monks and deviations from the principles or interpretations of principles that stray from the Dhamma and Vinaya. Materialism has also infiltrated the monkhood, with some monks becoming obsessed with worldly possessions. In today's environment, where materialistic values are strong, psychological and spiritual aspects are often neglected. The core elements of Buddhism, including religious persons, objects, dharma, and ceremonies, face internal and external threats. Some individuals seeking ordination may not be genuinely interested in studying and following the Dhamma and Vinaya, relying instead on the belief and faith in the Triple Gem for personal gain. Moreover, instances of fake ordination further exacerbate the challenges faced by the Buddhist institution. Deceptive practices, coupled with media coverage, contribute to a crisis of faith among Buddhists. The complexity of these issues makes it challenging to find quick solutions, particularly when some monks are at the center of causing a crisis of faith among believers. Addressing these challenges requires a comprehensive approach that involves both self-reflection within the monkhood and collaborative efforts to uphold the principles of Buddhism.

The 14 observances in Theravada Buddhism serve as foundational principles that guide the conduct of Thai monks, promoting order and virtue in their adherence to these duties. These observances are of great significance for the well-being of the Thai nation, as Thai temples and monks play a central role in shaping the collective mindset and nurturing moral consciousness. The Thai temples and monks serve as essential agents in the education of individuals, encouraging them to lead virtuous lives with ethical conduct as a guiding principle for harmonious coexistence. Their knowledge and abilities are actively employed to propagate Buddhism to the public, contributing to societal well-being and happiness. By engaging in these activities, Thai monks not only fulfill their spiritual roles but also play a crucial part in the broader societal framework. The influence and teachings of Thai monks contribute to the enduring legacy of Buddhism, ensuring its continuity for generations to come. Through their efforts, the principles of Buddhism are passed down, promoting a cultural and ethical foundation that fosters a sense of community and morality within the Thai society.

II. 14 observances in Buddhism

The 14 observances in Theravada Buddhism constitute the monk's practice, representing activities that monks are expected to engage in. These practices serve the dual purpose of benefiting both the individual monk and society as a whole. Observing these practices not only garners respect from those who witness them but also adheres to principles of responsibility. They are designed for the well-being of those who embrace them, with the ultimate goal being to achieve maximum benefit, particularly liberation from the cycle of birth and death.

2.1 The Meaning of the 14 Observances in Theravada Buddhism

2.1.1 Visitation [Ākantukavatta] is a practice for monks who enter other monasteries. In the Vinaya Pitaka, it is stated that if a monk intends to visit another monastery, a specific practice is prescribed, emphasizing proper behavior. The visiting monk is instructed to enter the monastery mindfully by removing their shoes and carrying them with care. They should lower their umbrella, uncover their head, and neatly arrange their robe. The entry should be deliberate and unhurried. Upon entering, attention should be paid to the whereabouts of the regular monks in the monastery. The visiting monk should proceed to the designated meeting place, whether it's a hall, mandapa, or under a tree. Subsequently, they should place the alms bowl and robes appropriately, reserve a suitable seat, and then inquire about drinking water.

Clarifying which container holds drinking water and which is for general use, the visiting monk is instructed to scoop water accordingly. When washing their feet, one hand should be used for water, while the other is employed for washing. Notably, the hand used for pouring water should not be used to wash the feet. Inquiring about shoe wipes, the monk is guided to wipe their shoes with a dry cloth first, followed by a wet cloth. After washing and wiping, the shoes should be wrung out and left to dry in a designated area [Vi. Ju. [Thai] 7/357/ 223].^[3]

Visitation [Ākantukavatta], as a monk's practice, primarily revolves around etiquette. It underscores the importance of showing respect for the visited place and behaving appropriately. This includes gestures like removing shoes, closing umbrellas, covering shoulders, and approaching resident monks with respect. The visiting monk is encouraged to inquire about accommodations, restroom facilities, water sources, personal use of water, and the general rules of the temple. Adhering to these guidelines ensures a harmonious and respectful interaction between monks in different monasteries.

2.1.2 Avasikavatta, In the Vinaya, it is stated: "Monks, in such instances, we will establish a practice for monks residing in monasteries. Those residing in monasteries must conduct themselves in accordance with the monastic principles." When a monk stationed in the monastery encounters an older visiting monk, a specific protocol is outlined. The resident monk is instructed to arrange seating, prepare water for washing feet, set up a shoe stand, and provide tiles for wiping feet. They are further directed to stand up and receive the alms bowl and robes, extend a warm welcome by offering drinking water, and, if possible, assist in wiping the visitor's shoes.

The procedure for wiping shoes involves using a dry cloth initially, followed by a wet cloth. The resident monk is advised to thoroughly wash and wipe the visitor's shoes, wring them out, and allow them to dry in a suitable location [Vi. Ju. [Thai] 7/358-360/ 225-226].^[2] Avasikavatta, therefore, signifies the responsibility of the abbot or resident monk to appropriately treat visiting monks. This applies regardless of whether the visitor is older, younger, or of the same age upon entering the temple. It necessitates a respectful demeanor, encompassing actions such as offering a seat, standing up to welcome, providing drinking water and bathing water, paying respects, and offering information about various facilities, such as bathrooms, toilets, almsgiving routes, and monastic rules.

2.1.3 Kamikavatta, In the Vinaya, Kamikavatta is detailed as follows: "Monks, we shall establish a practice for all monks preparing to travel. Monks preparing to travel must conduct themselves in accordance with monastic principles." When monks are getting ready to travel, they are instructed to gather wooden and clay utensils and close doors and windows. The directive is to appoint a designated monk to oversee these tasks, and once everything is arranged, the group of monks can depart. If there are no monks available, the responsibility can be assigned to novices. In their absence, the assignment should go to someone present at the temple. If no one is available at the temple, then the responsibility falls on the lay devotee [upasaka]. If none of these options are viable, the instruction is to elevate the beds using four stones in an open area. Beds, stools, and furniture can be stacked and covered with grass or leaves.

This practice is for monks preparing to travel, emphasizing the need for proper conduct [Vi. Ju. [Thai] 7/360-362/ 227-229].^[4] Kamikavatta outlines the duties of those planning to go elsewhere. Before embarking on their journey, they are advised to carefully pack household items such as beds, chairs, mats, pillows, blankets, etc. and secure the premises by closing doors and windows. The utensils should be either returned to other monks, novices, upasakas, or entrusted to temple personnel for safekeeping before commencing their travels.

2.1.4 Anumodanavatta, it serves as a method for expressing gratitude, specifically allowing elder monks to convey thanks within the dining room. The Vinaya Pitaka initially prohibited the utterance of congratulations in this setting, leading to criticism and queries. Addressing this concern, the Lord Buddha granted permission for monks to express thanks in the cafeteria, specifying that this privilege is extended to elder monks [Wi. Ju. [Thai] 7/360-362/ 227-229].^[5] In the practice of Anumodanavatta, elder monks are entrusted with the task of conveying thanks on behalf of the assembly. If a desire arises for a younger monk to express gratitude, it is essential to seek permission from the elder monk first. Moreover, the protocol recommends having 4-5 senior monks present in the dining hall while others express their gratitude. In case of unexpected circumstances, like the need to leave for toilet, it is considered courteous to bid farewell to the nearby seated monk before departing.

2.1.5 Bhattakkavatta is a custom and etiquette in the cafeteria, as outlined in the Vinaya. Monks are instructed to behave appropriately in the monastery's dining area. When the time for the meal is announced, monks should dress neatly, covering the three body parts, wrapping around their waists, and using folded Sangha robes. They are advised to tuck in their robes, wash their bowls, and proceed calmly into the village, avoiding passing in front of elder monks. In the neighborhood or vicinity, monks are instructed to cover their bodies adequately, maintain good manners, cast their eyes downward, and avoid carrying their clothes around. Laughter and loud speech are discouraged, and monks are advised to speak softly. Walking around aimlessly, swinging arms, tilting the head, or covering the head are practices to be avoided. Monks should sit in a well-covered manner, exhibiting restraint and not pressing their knees together. Sitting arrangements should respect the seniority order, ensuring monks do not crowd elder monks and do not occupy the seats reserved for new monks. Sitting on top of the Sanghati is expressly prohibited [Vi. Ju. [Thai] 7/363-364/ 230-232].^[7] Bhattakkavatta, as a customary practice, emphasizes soft and neat conduct in the temple or when visiting someone's house. It includes walking in a seniority order, avoiding crowding, and adhering to all precepts. Additionally, monks are advised not to sit too close to the Thera, and if they wish to do so, they should seek permission beforehand.

2.1.6 Pindacharivatta is a practice for monks who go on alms rounds. The term refers to the practice of monks collecting alms. In the Vinaya, it is mentioned: "Monks, a monk who goes for alms as a habit should, at that time, neatly cover the three body parts, wrap around the waist, and drape the monk's robes folded over each other, securing them around the crotch. Wash the alms bowl and respectfully carry it into the house without hurry. Upon entering the house, take note of the entry and exit paths. Avoid entering or leaving hastily, maintaining an appropriate distance—neither too close nor too far. Do not stand for very long; avoid turning back too quickly. Observe if the person wishes to offer food by noticing their actions, such as stopping work, rising from their seat, or handling utensils. When offering food, open the monk's robe with the left hand, bow the alms bowl in with the right hand, and use both hands to support the alms bowl while receiving the food, without making eye contact with the giver" [Vi. Ju. [Thai] 7/365-366/ 233 -234].^[6] Almsgiving is a practice for monks entering to become ordained in Buddhism to collect alms. It is one of the duties of monks and novices. When receiving alms, novice monks must adhere to rules of behavior, such as dressing neatly, arranging the Sangkhathi cloth, covering it with a buttonhole, tucking it into the alms bowl, and holding the alms bowl within the robe. Proper entrance and exit paths should be established. Monks should maintain an appropriate distance from the giver, neither too close nor too far, and avoid direct eye contact. After receiving alms, monks should return to their seat, set water for washing feet, and use water for both washing and drinking.

2.1.7 Aranyikavatta is the practice of those living in the forest. According to the Vinaya, it is stated: "Monks who reside in the forest should rise early in the morning, wear an alms bag over the shoulder, drape the robe over the shoulder, put on shoes, and arrange wooden and clay utensils. Close the doors and windows of their dwelling. When it is time to collect alms, carefully remove the shoes and place them in a shoulder bag. Dress neatly to cover the three body parts, girdle around the waist, and secure the monk's robes folded over each other, tucking them into the crotch. Without haste, wash the alms bowl and respectfully carry it to the houses. Maintain proper decorum while moving around in the neighborhood, refraining from wandering aimlessly"

[Vi. Ju. [Thai] 7/367-368/ 235-236]. [8] Aranyikavatta involves specific actions that should be taken by those residing in the forest before receiving alms. These actions include storing appliances in the dwelling, securely closing doors and windows, and ensuring the availability of water for both use and drinking. Additionally, it emphasizes the importance of learning the different directions and understanding the movement of stars to prevent getting lost in the forest surroundings.

2.1.8 Senasanavatta is a practice related to residence and how to take care of it. In the Vinaya, it is stated: "Monks, if that is the case, then I will prescribe a Senasanavatta for monks, wherein monks must behave in a manner befitting their monastic lifestyle. No matter the type of accommodation, if the place is dirty, it should be cleaned. When cleaning the place, you must first remove the alms bowl and robes, placing them in an appropriate location. The sitting sheets, bed sheets, mattresses, and pillows should also be removed and arranged in a suitable place. Care should be taken when lifting the bed and stool to avoid scratching or affecting the door or door frame, and they should be set down in a proper place. The bed frame, potty, and backrest should be taken out and arranged appropriately. The floor rug should be returned to its original position by gently carrying it and placing it appropriately. If there is dirt in the temple, the ceiling should be swept first. Window frames and room corners should be wiped. In case the walls, coated with oil, or the floors, painted black, are moldy, a cloth moistened with water should be thoroughly wrung out, and the affected areas should be wiped. The bed and chairs should be dried in the sun. Wash, brush, and lift them carefully to avoid scuffing or affecting the door and door frame. The fur should be placed back in its original position. The mattress, pillows, sitting sheets, and bed sheets should be dried in the sun, cleaned, and patted. The wool should be returned to its original place. The potty and backrest should be dried in the sun, wiped, and rubbed. The fur should be put back in its original place [Vi. Ju. [Thai] 7/369-370/ 237-238]. [9] Residential care, Senasanavatta, emphasizes the necessity of keeping the residence clean at all times. If relocation becomes necessary, it should be approached with caution to avoid scratching surfaces. For old cubicles, doors and windows should be repaired. In the event of strong wind and rain, doors and windows must be closed completely.

2.1.9 Jantakharavatta is a practice observed in the firehouse, aimed at nurturing the body to alleviate ailments. The Vinaya states: "Monks, if that is the case, I will prescribe for all monks the practice of staying in the firehouse, whereby they must behave rightly in the firehouse. Monks who enter the firehouse first, if there is a lot of ash, should discard it. If the firebox is untidy, it should be swept. The same applies to the outside porch, the general area, and the doorway. If the fire hall is disorderly, it should be swept, ground down, the soil moistened, and water put in the trough. Upon entering the firebox, one should apply clay to the face, close the front and back, and then enter the firebox. It is important not to sit in a way that crowds elder monks or blocks the positions of new monks. Being mindful of senior monks in the firehouse is encouraged if possible. Upon leaving the firehouse, one should carry a stool from the firehouse, cover the front and back, and then depart. If possible, maintain a composed demeanor towards elder monks near the water. Bathing in front of elder monks, or above the water, should be avoided. When finished bathing and about to rise, yield the way. Monks who bathe later and leave the firehouse should ensure it is cleaned thoroughly, including the firebox and soil-soaking trough. Place candles in the firebox, extinguish the fire, close the door, and then depart. Monks, this is the practice in the firehouse for all monks, where all monks must behave properly in the firehouse" [Vi. Ju. [Thai] 7/371-372/ 239-240]. [10] Jantakharavat, as a practice in the firehouse, involves careful cleaning and water preparation while sitting. Monks are advised not to crowd the Thera, refrain from displacing younger monks from their positions, and appropriately massage and bathe elder monks.

2.1.10 Vajkutivatta - according to the Vinaya: Monks, if that is the case, we will prescribe rules for monks using toilets. They must behave correctly when using toilets.

Monks who use the toilet should signal from outside, and even those sitting inside should respond. Before entering, hang your robe on the robe rail or on the sash; there's no need to hurry. Do not go in too quickly, and do not let go of the cloth. Stand on the potty and then remove the cloth. While defecating, avoid sighing loudly or chewing toothpicks. Ensure that you do not defecate outside the fecal trough or urinate outside the urinal. Refrain from spitting saliva into the urinal and avoid using hard wood to clean. Do not leave cleaning sticks in the shooting hole. For defecation, stand on the toilet and then cover the cloth; do not come out too early. When finished, stand on the toilet and then remove the cloth, making sure not to make a loud noise. Ensure there is no water left in the bucket and cover it with a cloth. If a monk makes a mess in the toilet, they

must wash it thoroughly. If the toilet basket is full, it should be emptied away. Sweep the toilet if it is dirty, as well as the outside porch and the surrounding messy areas. If there is no water in the toilet bowl, fill water for the other monks. This is the practice in the restroom for all monks, where proper behavior is expected [Vi. Ju. [Thai] 7/373-374/ 241-243]. [11] Vaccakudivatta provides guidelines for monks entering the toilet for defecation and urination, emphasizing proper cleaning after use. Enter the restroom in an orderly manner, drape the robe outside, and avoid pushing or pulling hard. Ensure cleanliness, and if necessary, fill the toilet with water.

2.1.11 Upajjayavatta - The Vinaya prescribes the practice for disciples in treating their preceptors, emphasizing the need to serve and seek permission wherever they go. The right way to behave towards the preceptor is outlined as follows:

A disciple should rise early in the morning, remove their shoes, drape their robe over one shoulder, and offer a toothbrush along with water for washing the preceptor's face. They should also prepare the seat and, if available, wash the container and offer porridge. After the preceptor has finished eating, the disciple should offer water, receive the container, and handle it carefully, avoiding any scuffing. They must then wash and store the container. When the preceptor gets up, the disciple should lift and clean the seat, ensuring cleanliness if the place is messy [Vi. Ju. [Thai] 7/375-376/ 244-250]. [12] Upajjāyavatta is the practice of a disciple [saddhivārika] towards the preceptor, involving various acts of service. This includes offering water for washing the face and rinsing the mouth, helping with robes, washing clothes and alms bowls, cleaning the hut, and carrying bags during travels. Disciples are instructed not to walk too closely or too far, avoid interrupting the preceptor while speaking, and always seek permission before any action. They are tasked with protecting the preceptor from mistakes and caring for them, especially during times of illness.

2.1.12 Saddhivihārikavatta - The Vinaya prescribes the observances for preceptors towards their students, emphasizing correct behavior in all Saddhivārika situations. The proper conduct for preceptors in Saddhivārika is outlined as follows: The preceptor should support and assist the disciple or Saddhivārika. This involves Uddesaparipucchā, a round of questioning, where the preceptor interrogates and elaborates on the meaning of the Buddha's words or the principles of the teachings. A sermon is the advice, teaching, and warning, along with anusana [instruction in Buddhism], are crucial aspects of this interaction [Vi. Ju. [Thai] 7/377-378/ 250-256]. [13] Saddhivihārikavatta encompasses the principles the preceptor should uphold towards the disciple. This includes providing support in terms of Dhamma and Vinaya, regularly engaging in training and teaching, and supplying necessary equipment. Additionally, if the disciple falls ill, the preceptor should treat them similarly to how the preceptor would be treated in such circumstances.

2.1.13 Achariyavatta, as described in the Vinaya, outlines the rules of conduct for students in their interactions with teachers. The appropriate behavior for disciples towards their teachers is as follows: Disciples should rise early, remove their shoes, and drape their robes over one shoulder. If there is rice porridge, they are to wash the container and offer it. After the teacher finishes eating, disciples should offer water, carefully receive the container, handle it to avoid any damage, and then wash and store it. When the teacher rises, disciples should pick up the seat and, if the area is untidy, sweep it clean. If the teacher intends to enter the village, disciples should provide a robe. Upon receiving the robe, offer a waist girdle and a folded Sanghati. Wash the bowl and offer it along with water. Additionally, disciples should offer items such as sticks for cleaning teeth, water for washing the face, and a seat [Wi. Ju. [Thai] 7/379-380/ 256-260]. Achariyavatta is a set of customs emphasizing that students should treat their teachers with respect and sincerity. The Vinaya provides detailed guidance on how disciples should be attentive in taking care of various activities related to their teachers.

2.1.14 Antevasikavatta

In the Vinaya, Antevasikavatta is presented as a practice dictating the conduct teachers should adopt when instructing monks, emphasizing the importance of supporting their students. The proper behavior for teachers towards their disciples is outlined as follows: Teacher should conduct themselves in a manner that is pleasing to their students, behaving well and supporting and assisting disciples with devotion, thorough guidance, teachings, and instruction. If the teacher possesses alms bowls while the disciples do not, the master should offer them to the disciples or make efforts to ensure the disciples receive them. The same principle applies to robes—if the teacher has robes and the disciples do not, the teacher should present robes to the disciples. During meals, disciples should handle utensils carefully to avoid damage, washing and storing them properly. As disciples rise, teachers should pick up their seats, and if the area is untidy, they should

sweep it up [Vi. Ju.]Thai] 7/381-382/ 261-267]. [14] Practicing Antevasikavatta is considered beneficial for students. A teacher who imparts instructions on what monks should do must do so correctly, supporting the disciples akin to Saddhiviharika. The master who imparts such teachings must govern and take care of the disciples. This reciprocal duty between teachers and disciples is a guarantee that children who become ordained in Buddhism will indeed receive education aligned with the Threefold Principles. The purpose of these mutual responsibilities is to bring about mutual benefit by reducing the disciple's egotism and fostering reverence for and dedication to the Master.

III. Benefits of the 14 observances in Buddhism

3.1 Benefits to Individuals

Adhering to the 14 observances purifies the precepts of monks, fostering a methodical way of life within the Sangha community. It enables one to become a worthy heir in accordance with the principles of Buddhism, embodying qualities such as Upajjāyavatta, Achariyavatta, Saddhivihārikavatta, and Antevasikavatta.

3.2 Benefits to the Organization

The diligent observance of the 14 practices by monks contributes to the stability of Buddhism. Monks fulfilling their 14 duties exhibit behavior befitting their role, serving as a source of devotion and faith. This disciplined approach fosters a cohesive and admirable community of monks, instilling faith and ensuring the endurance of Buddhism over time.

4. New Explicit Knowledge

The observance of the 14 duties in Theravada Buddhism receives confidence from society as a crucial element in fortifying the stability of Buddhism. According to the teachings of Lord Buddha, "The Dharmavinaya will be your great teacher once he passes away." The Vinaya, laid down by the Buddha for monks, serves as a foundation for proper behavior, customs, and conduct befitting monks. The strict adherence to the 14 observances by monks, both in the past and present, generates goodness for both themselves and others. It serves as a means of awakening the mind to awareness, stimulating the mind and emotions towards virtuous actions. This pursuit of truth in monastic life aims to reach the ultimate path of all things - entering the stream of nirvana. The commitment to these observances is not only a practice of discipline but also a profound journey towards spiritual enlightenment and the realization of profound truths.

14 Duties	Types	causing comfort	Currently, there are still people who follow it.
Upajjāyavatta.	practice	Pukkolasappaya	Currently, there are still monks and novices who diligently observe these practices. This is evident in two scenarios: 1. When an individual intends to be ordained and commits to residing and practicing asceticism in the same temple as the preceptor, they can fully engage in offering service to the preceptor. 2. On the other hand, if someone is ordained as a monk and plans to return to practice asceticism in the temple in their hometown, they may face limitations in fully practicing the upajjāyavatta.
Saddhivihārikavatta	practice	Pukkolasappaya	Presently, there are still monks and novices who adhere closely to this practice. This commitment is evident in the manner in which the preceptor treats their students, supported by the principles of Dhammavinaya. Regularly, they engage in training and teaching in

			accordance with Dhammavinaya, and also provide necessary equipment and appliances.
Achariyavatta	practice	Pukkolasappaya	Currently, there are still monks and novices who diligently adhere to this practice. This dedication is observable in the mutual respect accorded to each other in accordance with Dharmavinaya. This adherence contributes to the collective beauty of the group of monks, fostering love and unity. The group's harmonious living is further facilitated when members demonstrate respect for each other through adherence to Dhamma and discipline, resulting in smooth governance.
Antevasikavatta	practice	Pukkolasappaya	Currently, there are still monks and novices who adhere strictly to this practice. This commitment is evident among monks residing with a teacher or a monk who is not their own preceptor. Upon completing five years of ordination, a monk is considered free from certain duties.
Pindacharivatta	Lifestyle	Kojarasappaya	Currently, there are still monks and novices who rigorously adhere to this practice. This commitment is observable in the disciplined manner in which they receive alms and consume food.
Aranyikavatta	Lifestyle	Iriyapathasappaya	Currently, there are not many monks living in the forest. However, those who regularly stay in the forest still adhere to this practice without fail.
Anumothanavatta	Lifestyle	Passasappaya	Presenting thanksgiving at places of eating is typically done on special occasions, such as during meditation retreats, Dhamma examinations, and similar events.
Phattakkhavatta	Lifestyle	Pukkolasappaya	Currently, there are still monks and novices who strictly adhere to this practice. This commitment is evident in their neat attire, orderly walking based on seniority, avoiding crowding, and meticulous observance of all the precepts. They also demonstrate respect by not sitting in close proximity to the Thera, seeking permission before taking a seat.
Senasanavatta	health care	Avasasappaya	Currently, there are still monks and novices who strictly adhere to this practice. This commitment is apparent in the meticulous care of their residence, with continuous cleaning efforts to ensure the living quarters remain tidy at all times.
Jantakharavatta	health care	Utusappaya	In the present era, alternative medicine is flourishing, with its treatments often perceived as more effective than traditional physical therapy. As a result, the

			prevalence of the latter is becoming increasingly rare.
Vajkutivatta	Health care	Avasasappaya	Currently, there are still monks and novices who strictly adhere to this practice. It is observed that they follow a specific schedule for using the toilet for defecation and urination, and afterward, they engage in cleaning the toilet. They enter the toilet in an orderly manner, following the sequence of arrival.
Ākantukavatta	Hospitality	บุคคลที่ไปมา	Currently, there are still monks and novices who rigorously adhere to the practice, as evident in the conduct of monks entering other monasteries. They demonstrate proper manners, show respect for the place, and behave appropriately.
Avasikavatta	Hospitality	Avasasappaya	In the present day, there are monks and novices who diligently uphold this practice. This is evident in the behavior of the abbot who treats visitors with respect based on seniority, arranges suitable accommodations for them, and ensures that their living quarters are peaceful, clean, safe, and conducive to meditation.
Khamakavatta	Hospitality	Avasasappaya	In today's context, there are monks and novices who adhere strictly to the rules, as seen in their preparations when traveling elsewhere. Before departing, they actively participate in cleaning and maintaining the facilities, ensuring that they leave the space tidy and without burden for the host.

Figure 1 New explicit knowledge

5. Conclusion

The 14 observances in Theravada Buddhism encompass a range of duties, customs, traditions, and behaviors that monks are expected to follow. Despite having different names such as Khanthakawat or Mahawat, they share common content, consisting of essential practices beneficial to those who adhere to them. These observances, comprising etiquette, customs, and practices within monastic society, are categorized into three main groups. Firstly, there are "routines," which involve duties that monks should perform, particularly towards preceptors and teachers. Secondly, "conduct" encompasses etiquette in various aspects, such as eating manners and sleeping habits. Lastly, "method of observance" outlines correct patterns to be followed, including dressing, using and storing alms bowls, and folding and storing robes. "Vatta" represents a custom followed by monks to maintain uniformity and consistency, symbolizing status and unity that instill faith in those who witness it. The practice of monks aligns with Buddhist principles, emphasizing responsibility and the performance of duties, ultimately aiming for the well-being of those who follow these conditions of life. The overarching goal is to benefit both oneself and others.

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