



DHAMMA LANGUAGE-HUMAN LANGUAGE IN PHRA BODHIÑĀNATHERA (AJAHN CHAH SUBHADDO)'S PERSPECTIVE

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Abstract

Background and Objective: The transmission of something from the sender to the receiver, when aimed at creating understanding, uses language as a means of communication. However, worldly language that people commonly use often causes misunderstanding, just as the attempt to understand truth through language points to something deeper than what the senses can perceive. This research article aims to analyze how to understand the truth by Dhamma language and human language theory from the perspective of Phra Bodhiñānathera (Chah Subhaddo). This interpretation is from "48 *Thamthasēnā*" and "Human Language, Dhamma Language by Buddhādāsa Bhikkhu" that are shown about understanding the truth by distinction between human language and Dhamma language, which depend on conventional truth (*Sammutisacca*) and ultimate truth (*Paramatthasacca*).

Methodology: The study used a qualitative research methodology, employing documentary research. The data scope by analyzing and interpreting from two books was 1) "48 *Thamthasēnā*" of Phra Bodhiñānathera (Chah Subhaddo), a *Moṛadoktham* volume 37, published by the disciples of Wat Nong Pa Pong, Wat Pa Kanthi Dhammaram (Branch 147), and the Galayanadhamma Club that was published in 2016, which collects all his teachings and important ideas, and 2) *Human Language Dhamma Language by Buddhādāsa Bhikkhu*, published in 1971. The aim was to show how to understand the truth by analyzing and interpreting these books.

Main Results: This analysis showed that the distinction between Dhamma language and human language from the perspective of Phra Bodhiñānathera (Ajahn Chah Subhaddo), a prominent figure in modern Theravada Buddhism. Ajahn Chah's teachings highlight the limitations of human language, which is tied to sensory experiences and social norms, and its potential to obscure deeper spiritual truths. In contrast, Dhamma language seeks to convey the ultimate truth (*Paramatthasacca*) beyond conventional language's capacity. The study explores key concepts from Ajahn Chah's *48 Thamthasēnā* and *Human Language Dhamma Language by Buddhādāsa Bhikkhu*, emphasizing the importance of experiential understanding in Buddhist practice. This paper provided insights into how language shapes our understanding of spiritual truths and promotes a practice-oriented



approach to Buddhist teachings, enhancing our comprehension of Ajahn Chah's linguistic and philosophical contributions.

Involvement to Buddhadhamma: This article is situated within the Application of Buddhism and the development of wisdom and morality, focusing on understanding the truth in everything by analyzing and interpreting it through the conventional truth (Sammutisacca) and ultimate truth (Paramatthasacca) theories, which are based on the Buddha's thought. A key part of Buddhist discussion is the difference between conventional truth (Sammutisacca) and ultimate truth (Paramatthasacca). The two types of truth in Buddhism are very important for understanding how language and reality relate to each other.

Conclusions: The study of this article contributes to analyze and interpret the truth from the literary works "48 *Thamthasenā*" of Phra Bodhiñānathera through the theories of the Dhamma language and human language by Buddhadāsa Bhikkhu which found that humans could perceive truth through language, and language could be assisted to understand the truth. Understanding the truth was divided into two types: Conventional truth (Sammutisacca), the truth according to the state of things, and ultimate truth (Paramatthasacca), the fundamental and absolute truth. These truths were related to important theories that were to interpret and find the truth. Human language is the language commonly used to denote things perceived through the senses, and Dhamma language is used by ordinary language to explain the truth, but the speaker must have thorough training in Dhamma. Both theories were explained and presented through the perspective of Phra Bodhiñānathera.

Keywords: Dhamma language, Human language, Sammutisacca, Paramatthasacca, Phra Bodhiñānathera

Introduction

Language played a central role in shaping meaning and mutual understanding within society. As Adivatthanasit (2008) noted, language functions as a medium of communication, but in complex societies, it develops equally complex structures that can obscure deeper truths. Phra Bodhiñānathera (Ajahn Chah) addressed this language's challenge by distinguishing between the theory of human language and Dhamma language. This distinction is crucial for grasping Buddhist teachings, particularly the difference between conventional truth (Sammutisacca) and ultimate truth (Paramatthasacca). While human language is tied to sensory experiences and social contexts, often hiding spiritual insights, Dhamma language provides a way to transcend words and connect with the essence of reality. His works, especially *48 Thamthasenā*, reveal the philosophical foundations of this approach and highlight how his thought about interpreting by using language shapes our perception of spiritual truth.

Studying language is, therefore, essential for uncovering reality. Phra Bodhiñānathera emphasized that everyday language can conceal deeper meanings, leading to misunderstandings when separated from the practice of Dhamma, as Phra Bodhiñānathera (2005) stated that just knowing the words is not enough to understand the deeper truths. For instance, the word



"Death" may evoke ordinary associations that distract from its profound spiritual significance. To address this, he advocated for careful translation and interpretation that bridges human and Dhamma language. Fieldwork and textual study are necessary to connect linguistic expression with lived practice, ensuring that both conventional and ultimate truths are understood in ways that enhance one's connection to reality.

Yet language itself presents challenges in expressing truth. Subtleties and limitations often hinder the communication of complex Buddhist ideas, making it difficult to convey experiential knowledge central to Dhamma teachings. Phra Bodhiñānathera's distinction between conventional and ultimate truth illustrates how regular definitions restrict comprehension of deeper spiritual insights. Overcoming these barriers requires translation methods that respect the complexity of Dhamma language while making it accessible to practitioners. True understanding, he argued, goes beyond words and demands engagement with experience, which calls for interpretation that encourages real practice rather than mere intellectual grasp.

Phra Bodhiñānathera remains a key figure in modern Theravada Buddhism, shaping how Buddhist philosophy is taught and practiced worldwide. His ability to balance the complexity of Dhamma language with the simplicity of daily speech allowed him to communicate profound truths to both novices and experienced monks. With teachings spread across more than 300 branch monasteries, he demonstrated that words alone are insufficient without lived experience. By distinguishing between human and Dhamma language, he showed that spiritual truth must be realized through both practice and study. His writings, including *48 Thamthasenā*, continue to guide practitioners toward a deeper bond with the Dhamma, revealing how language, when properly understood, can be a powerful tool for transformation.

Objective

This research article aims to analyze how to understand the truth by Dhamma language and human language theory from the perspective of Phra Bodhiñānathera (Chah Subhaddo).

Methodology

The research in this study was qualitative research, utilizing documentary research methodology. The data scope was from two books: 1) "*48 Thamthasenā*" of Phra Bodhiñānathera (Chah Subhaddo), a *Mōṛadoktham* volume 37, published by the disciples of Wat Nong Pa Pong, Wat Pa Kanthi Dhammaram (Branch 147), and the Galayanadhamma Club, published in 2016. The reason for using this work in the analysis was that this book compiled Ajahn Chah's teaching on various occasions and transcribed his spoken words into written form. The book contained 721 pages and could be regarded as a systematic collection of his teachings and 2) *Human Language* Dhamma Language by Ajahn Buddhādāsa, published in 1971. This work served as the original reference for the theory of human language and Dhamma language, providing a guideline for interpretation.

The data analysis process was important for turning insights from Phra Bodhiñānathera's writings into clear meanings, especially in grasping the nuances of Dhamma and human languages. By using qualitative analysis methods, the researcher analyzed the way of using language to



make the real meaning of "48 *Thamthasenā*" to explore themes that showed similarities and differences between conventional truth (*Sammutisacca*) and ultimate truth (*Paramatthasacca*). This examination not only looked for repeating language patterns but also needed careful attention to details that showed how Ajahn Chah's teachings promote learning through experience, moving beyond simple word meanings. Additionally, combining ideas from Buddhist studies with linguistic theory would deepen the analysis, making sure data interpretations were rooted in both historical context and modern significance. Ultimately, this careful data analysis approach encouraged a deeper connection with Buddhist teachings, opening up opportunities for more academic research and translation work.

Results and Discussion

This section presents the key findings from analyzing 2 works, "48 *Thamthasenā*" of Phra Bodhiñānathera (Chah Subhaddo) and *Human Language Dhamma Language* by Ajahn Buddhādāsa. The study explored how to understand the truth.

The truth (Buddhism)

"Buddhism is What the Statement" "Knowing What is What" refers to, according to the entirety of the Pali Canon. This is because the fundamental teachings of the Buddha in the Pali Canon all serve to indicate "What is What" (Buddhadāsa Bhikkhu, 2004). Learning according to the teachings of Buddhism means knowing what is what. Once we truly understand what something is, we can then practice correctly. Therefore, understanding "What is What" is known as the truth.

The truth in Buddhism is divided into two levels. As explained by Ngamchitcharoen (2018), to understand the concept of reality from the perspective of Theravada Buddhism, we must begin with the theory of two truths: Conventional truth (*Sammutisacca*) and ultimate truth (*Paramatthasacca*). Reality has multiple meanings or levels. At one level, we may say that something is real, but at another level, we may not be able to say it is real. This is similar to what we encounter in dreams. We cannot entirely say "It is Not Real" in all contexts because we can say "It is Real" in the sense of "Real Within the Dream" or "Real in the External World." Understanding these two truths will allow for accurate and clear comprehension of the concept of reality in Theravada Buddhism without confusion.

The term *Sacca* generally means truth, which is the belief that corresponds with facts or aligns with reality. The truth of all things exists at multiple levels or types, which can be divided into two main types:

1. *Sammuttisacca* (Conventional Truth) is a truth based on another truth that is more fundamental or has a greater degree of reality. In other words, it is a truth that can be reduced to another truth. This can be further divided into two types:

- 1.1 This truth comes from human roles, relationships, or the combination of other elements. For example, a "Teacher" arises from the role of teaching others. "Husband" and "Wife" come from the relationship between a man and a woman who are married. What we call "Human"



comes from the combination of elements known as the "Five Aggregates" or "Form and Name." These can be considered as having a degree of reality, but they can still be reduced to more fundamental truths. In this context, "Teacher," "Husband," and "Wife" can be reduced to human, while human can be reduced to the "Five Aggregates" or "Form and Name."

1.2 Humans create truth that is based on something, such as the truth of "Honor" or "Dignity." These are concepts that humans define as characteristics of statuses or conditions. For instance, we consider the status of being a minister as honorable. In reality, "Honor" has no independent existence; it is merely derived from the values of society, which attach to that status. Thus, the truth of "Honor" is something constructed by humans and is based on the political role of a minister.

Therefore, Conventional truth refers to a level of truth commonly understood and defined by the values of society that correspond to existing things but may not go beyond superficial understanding or mere terminology. It is not the ultimate truth. As Tankaew (2002) stated, lower-level truth or the truth as perceived by the world, also called "Worldly Truth or Lokiyasacca," is the term used to refer to things by people in the world so they can communicate and understand each other in daily life. For example, humans, animals, trees, and other things are named for mutual understanding but do not represent an absolute truth. They are only conventions created by people in the world to call things by certain names.

2. Paramatthasacca (Ultimate Truth) is the fundamental truth. It cannot be further reduced because things that possess this level of truth are not made from other components. For example, the term "Khandha" (The Five Aggregates) cannot be reduced to anything else. Rūpa (Form) is composed of the four great elements (Earth, Water, Fire, and Air), which are the basic components of matter or physical objects. Vedanā (Feeling), saññā (Perception), saṅkhāra (Mental Formations), and viññāṇa (Consciousness) are abstract phenomena that are not created from other components. The reason we summarize Vedanā, saññā, and saṅkhāra together with viññāṇa under "Rūpa and Nāma" is because the three mental aggregates are behaviors or functions of consciousness, not separate things. Therefore, the five aggregates or "Rūpa-Nāma" are the level of ultimate truth because they cannot be reduced to other things. Besides, Nibbāna (Nirvana) is a term used to describe the state of liberation or the extinguishing of defilements and the aggregates. It has no self or components to be further reduced. Nibbāna, as the ultimate truth, does not imply a thing that exists apart from the five aggregates, and Nibbāna is eternal.

Based on the concept of Paramatthasacca, when we talk about things such as humans, these things are real in one meaning, but they do not exist independently from the five aggregates or as eternal and unchanging entities.

This theory refers to the truth of existent things, which may appear in terms of human thoughts and understanding through language or the entities themselves. Ultimately, the deepest truth is Paramatthasacca, which relates to the five aggregates and Nibbāna as previously mentioned.

The Paramatthasacca can be compared to what is referred to as "The Ultimate Truth" or "Lokuttara," as it is a truth that ordinary humans have not yet attained or fully comprehended.



This level of truth cannot be known by perception but requires thorough and wise consideration (Yonisomanasikāra) until knowledge arises within the mind. (Tankaew, 2002) The understanding at this level leads to non-attachment, unlike Sammuttisacca, which involves knowing that something exists, or has been created, but ultimately not clinging to it. As Buddhādāsa Bhikkhu (2004) stated, the highest principle of Buddhism rejects attachment to all things, both those that are lovable and despicable, which ordinary people are infatuated with. It even rejects attachment to good and evil. One is not deluded by either goodness or badness, thus freeing the mind from all things and purifying it from all coverings.

The purpose of studying the truth of Buddhism is to understand and practice it correctly. In this way, the truth at the level of Paramatthasacca allows us to understand reality profoundly, changing our perspective on the world and leading to non-attachment. This is a deeper understanding of the truth of the world.

Human Language

"Human Language is The Worldly Language, But It is the Language of a Person Who Does Not Know Dhamma." "Human Language Follows Material Ways, As Felt by Ordinary People, and Relies on Material Things as Its Basis, Not on Dhamma. Thus, It Speaks Only of Material Things, Speaks Only of The World, and Speaks of Things Seen with The Eyes of Ordinary People" (Buddhadāsa Bhikkhu, 1971). In the book *Dhamma Language-Human Language*, the definition of human language is explained in several places. From the two quotes before is one of many places where he said. Basically, the two terms, human language and Dhamma language, are different, but I will first discuss human language.

In modern terms, one might say it is the language of physics, which relies on material things, a physical way of speaking, following the methods of physics. The language of physics is the worldly language, the human language that is commonly spoken based on material things. (Buddhadāsa Bhikkhu, 1971).

As referenced above, Buddhādāsa Bhikkhu categorizes language into two levels. The first level, which will be discussed initially, is "Human Language." This language level refers to the language that describes the state of the world in material terms, or what can be perceived by the senses. According to Buddhādāsa Bhikkhu, this language focuses on physics, emphasizing material objects in nature. It parallels the science of physics, which studies natural phenomena that humans can perceive, using sensory perception as a means of investigation.

From above, it is found that language plays an important role in revealing reality, or that "Truth Resides in Language." Language serves as a tool for achieving a shared understanding of truth and for relating it to external phenomena, as confirmed through sensory perception. In this respect, such truth can be accepted as real or as something that truly exists, in accordance with the concept of human language, as Jackson (2013) stated, "If Readers Knew from Their Experiences with Physical Objects Through Their Five Senses, They Would Interpret the Sutta in Terms of Human Language."



Besides, Phra Bodhiñānathera (Chah Subhaddo) (2016) explained the nature of impermanence by using human language, which he stated, "Sometimes A Fruit Tree, Such as A Mango Tree, Has Already Produced Blossoms, But When the Wind Blows, The Blossoms Fall While They are Still Flowers. In Some Clusters, Small Fruits have Already Formed, Yet the Wind Blows Them Off, and They Fall Away as Well. Human Beings are the Same. Some Die While Still in The Womb; Some are Born and Live for Only Two Days Before Dying; Some Die When They Have Just Reached Youth. When One Reflects on People and on Fruit, One Sees Impermanence."

From Ajahn Chah's style of language use, it is evident that he employs worldly language, or human language, to explain truth through things that actually exist, and the truths he describes appear in accordance with conditions as perceived by the senses.

Another of his descriptions, "The Buddha Declared That He Would Not Be Born Again in Any Realm of Existence." He taught us not to be born again, because birth is suffering. Suffering arises because one is born, and contemplating and clearly seeing the nature of birth is therefore essential, for it is birth that gives rise to all forms of suffering. However, this does not mean that birth refers to the physical body being born, when one is delivered in a hospital, "That is What is Conventionally Called Birth" (Phra Bodhiñānathera (Chah Subhaddo), 2016).

When considered from the perspective of human language, birth in Ajahn Chah's view refers to physical birth: Going to a hospital and being delivered is regarded as birth. In this sense, birth as understood in human language can be comprehended in this way. In reality, however, birth is not limited to a hospital; Being born at home, in a pavilion, or even in a taxi is also considered birth. As defined in legal terms, once a child is delivered and has breathed, it is counted as a birth as well.

Truth resides in language and serves as a tool for achieving mutual understanding of reality. The articulation of truth according to phenomena as they arise within familiar environments functions to preserve factual accuracy. In one sense, this implies that if worldly language were not real, comprehension would be impossible. Ajahn Chah acknowledges the necessity of such language, for in disseminating the Dhamma, although he realizes the profound truth that resists articulation, he must nevertheless endeavor to convey the ultimate reality to those he encounters through the language of the world. This affirms worldly matters in a straightforward manner. Hence, human language operates as a medium that enables comprehension of truth at the level of sensory perception and everyday life.

Dhamma Language

In addition to human language or the language spoken by ordinary people, there is another type of language known as the Dhamma language. Dhamma language is also spoken by humans, but it is derived from seeing and understanding the true nature of Dhamma. It is different from human language. "This is Called Dhamma language" (Buddhadāsa Bhikkhu, 1971).

The language used in the Dhamma is similar to ordinary language. However, if there is no clear distinction between the two concepts, ordinary people might not see the difference and might not pay attention to Dhamma language at all, as human language can convey meaning just the same.



This might lead to the misunderstanding that the Dhamma language is not meant for people and is only for monks. However, Dhamma language can be understood by all people; It is important to emphasize once again that the speaker must truly understand or be clear about the Dhamma. In other words, they must have realized or seen the true Dhamma to communicate the truth accurately.

Dhamma language is about the abstract and the unseen that is not related to material objects. One must have the wisdom to perceive these abstract concepts in order to speak and give their meanings properly. Therefore, it is spoken only among those who have understood the Dhamma. This is the Dhamma language, an abstract language that transcends material objects (Buddhadāsa Bhikkhu, 1971).

Further explanation of Dhamma language from the perspective of Buddhadāsa Bhikkhu (1971) states that, "The Language That the Opposite to Physics is Metaphysics," which goes beyond the scope of Physics. It has its own way of speaking, known as the Metaphysical way of speaking. Therefore, "It Can Be Briefly Said That There Are the Language of Physics and The Language That Transcends to Physics." This point can be understood through a branch of philosophy known as Metaphysics.

To understand metaphysical language, it is necessary to rely on the use of words whose meanings may not be entirely clear but are sufficient for comparison and comprehension. The reason for using the term "Comparison" is that such words are abstract nouns, for which providing explanations through direct or completely precise language is difficult to achieve.

Some matters are difficult to understand if the person explaining has not personally experienced them. An example of this is the story that Ajahn Chah cited from Zen Buddhism in his teaching on the "Two Aspects of Truth," which concerns contemplation of the mind or the cultivation of concentration in order to perceive reality as it truly is. He explained it as follows:

One day, Zen monks were sitting together in a meeting. A flag planted outside was fluttering back and forth. Two monks began to question why the flag was moving. One said it was because of the wind; The other said it was because of the flag itself. Each argued while clinging to his own view. The teacher then concluded that both were mistaken, because in reality there is neither a flag nor wind (Phra Bodhiñānathera (Chah Subhaddo), 2016).

This teaching approach differs from that of the Buddhist traditions commonly practiced in our country. Therefore, the example given by Ajahn Chah helps to illustrate how difficult concepts can be explained more clearly. In this regard, distinguishing what is what, what is real and what is not, requires examining the root cause. From the example, it is found that the teacher ultimately replied that there is nothing at all, because this ultimate truth is what resolves the problem. If one assumes the existence of a flag, there must be wind; If one assumes the existence of wind, there must be a flag. In this way, the issue can never be brought to an end. This arises from the conceptual construction of "Wind" or "Flag," which therefore must be cut off or let go, resulting in the realization that there is nothing at all.

As he concluded, "In Emptiness, The Reaper Cannot Keep Up; Birth, Aging, Illness, and Death Cannot Keep Up. Thus, The Matter Comes to An End" (Phra Bodhiñānathera (Chah Subhaddo), 2016).



Dhamma language may seem difficult to understand because it consists of abstract terms used for explanation, or even explanations of abstract nouns through various words or meanings. Nevertheless, it is not something that is too difficult to comprehend.

The language that further facilitates the realization of truth is the Dhamma language. Yet, in this sense, Dhamma language is not something extraordinary or beyond the limits of human perception. It remains a language spoken by human beings, similar to ordinary language, but it possesses a distinctive quality insofar as the speaker must have undergone a process of understanding and realization of the Dhamma. Ajahn Chah therefore emphasizes the use of worldly language and draws upon elements from the environment to explain, thereby fostering comprehension of Dhamma language. This is achieved through the use of metaphor and analogy, enabling those unfamiliar with the Dhamma to grasp its meaning. Nevertheless, access to this language necessarily requires both an understanding of language itself and a profound engagement with the Dhamma.

Discussion

This study suggests that language plays a crucial role in the process of understanding truth. However, comprehending truth through language is complex, as it develops in relation to social contexts, and the structures of language in use appear insufficient for attaining deeper levels of understanding. Nevertheless, linguistic knowledge and competence remain essential for adaptation and self-development in the pursuit of truth. Across all times and eras, what human beings ultimately seek to know in its fullest sense is truth (Adivatthanasit, 2008); (Lynch, 2005).

Interpretation of Ajahn Chah's works can be regarded as a valuable aid in understanding truth through language. Although Ajahn Chah repeatedly emphasizes that deeper realization of truth cannot be achieved solely by means of linguistic expression (Phra Bodhiñānathera, 2005), analytical engagement with his writings, which compile teachings from diverse contexts, serves to enrich and deepen comprehension of truth. However, the interpretation of Ajahn Chah's works does not constitute the creation of new definitions but remains grounded in Buddhist teachings. It aligns with Buddhist philosophical interpretations that regard truth as a dynamic process of dependent arising rather than as a fixed abstraction (Kenaphoom et al., 2024). This interpretive approach facilitates understanding of the practical transition from *Sammuttisacca* to *Paramatthasacca*, as articulated within Theravāda epistemology (Tankaew, 2002); (Ngamchitcharoen, 2018).

Therefore, the approach to understanding truth is grounded in interpretation and analysis based on this foundation, through two key theoretical frameworks: Dhamma language and human language. Considering truth through these two perspectives enables a distinction between understanding mediated by language and understanding that transcends linguistic limits. In summary, human language facilitates comprehension at the level of sensory perception, whereas Dhamma language enables comprehension at a level beyond the senses. Following this interpretive orientation cultivates the capacity to apprehend truth in a systematic manner.

This study provides a framework for approaching the understanding of truth; However, it is limited to a textual interpretation. From the theory of Dhamma language, genuine



comprehension of truth through this method requires deep training or meditative practice, without which truth cannot be fully apprehended. Such experiential engagement would enrich the study with insights derived from practice. Nevertheless, this work serves as an initial stage of inquiry, offering a cautious interpretive approach toward understanding truth.

Originality and Body of Knowledge

This finding contributes a new way to analyze the truth. Basically, the understanding of truth in the perspective of Buddhism is divided into two types: *Sammuttisacca* (Conventional Truth), which refers to the roles we assume, and *Paramatthasacca* (Ultimate or Fundamental Truth), which is regarded as superior because it cannot be reduced further. Buddhism perceives and affirms truth in the world at two levels of cognition and comprehension: The conventional truth, which is constructed to serve the role of mutual communication, and the ultimate truth, which is considered more genuine, more fundamental, and which enables liberation from the conventions that are otherwise held.

However, this article presents another way to make it clear to understand the truth, which, based on the works of Phra Bodhiñānathera, is an interpretive approach through the theory of human language and Dhamma language that are connected to the principles of seeking truth as previously discussed. This serves as a guideline for everyone to consider and trace the truth. In terms of human language, it relates to the level of sensory perception, or worldly truth that we commonly experience, resulting in a superficial understanding of truth. Yet, to comprehend truth at a higher level, one must engage in practice and cultivate deeper experiences beyond ordinary sensory perception, which enables a more profound understanding of ultimate truth (Dhamma language) as shown in Figure 1.

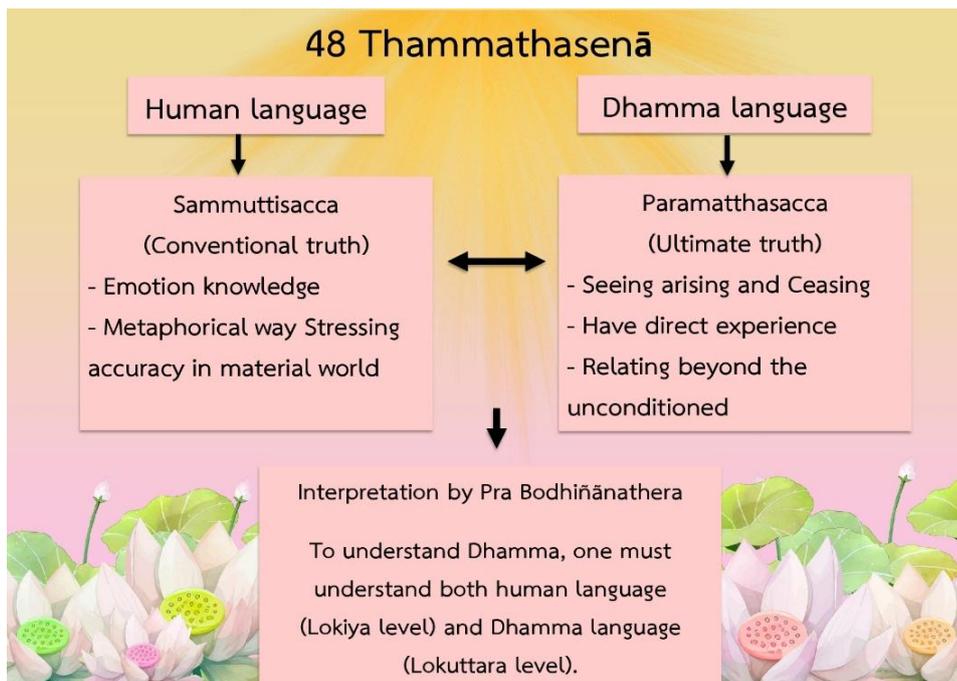


Figure 1 A Conceptual Foundation of the Truth by the Two Languages



Conclusions and Recommendations

This study advances an interpretive approach to the works of Ajahn Chah as a means of accessing truth, demonstrating that his writings consistently seek to cultivate an understanding of truth grounded in the Buddhist framework of *Sammuttisacca* (Conventional Truth) and *Paramatthasacca* (Ultimate Truth). The process of attaining truth is situated within a fundamental path that requires not only intellectual comprehension of doctrinal principles but also sustained practice informed by a pragmatic orientation. The principal scholarly contribution of this research lies in its classification and analysis of truth through two interpretive frameworks "Dhamma Language and Human Language" which serve to guide reflection and facilitate deeper engagement with truth. Nevertheless, the study is limited by its reliance on documentary analysis and the absence of fieldwork; Incorporating empirical methods, such as in-depth interviews with prominent monks on linguistic interpretations of truth, or collecting perspectives from practitioners of Ajahn Chah's teachings, would enrich the interpretive dimension. Furthermore, systematic categorization of vocabulary according to the theories of human and Dhamma language would enhance the clarity and concreteness of the findings.

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