

# PROCEEDINGS

## The 8<sup>th</sup> National and the 1<sup>st</sup> International Conferences 2022 (MCULPN - AC)

"Buddhism and New Global Trends : The Footprint of Khruba Sriwichai Towards Contemporary Civilization"



19-20 MARCH 2022

Lamphun Buddhist College, Mahachulalongkornrajavidyalaya University

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## Preface

Ven. Asst. Prof. Dr. Phrakru Sirisuttanuyut  
Director of Lamphun Buddhist College,  
Mahachulalongkornrajavidyalaya University

Lamphun, formerly Hariphunchai Kingdom, is the oldest province in the Upper Northern region, with a small territory. Since the reign of Queen Camadevi, the city has been a land where Buddhism is flourished. Even King Mangrai, the first king of Lanna, praised it as a city of relics surrounded by temples. The city has evolved and advanced in accordance with time and conditions, particularly in education, which has changed in response to the trends that people require to develop themselves through higher education.

Today is the celebration of the 25<sup>th</sup> anniversary of Lamphun Buddhist College, which was initiated by people in the community and the Sangha in B.E. 2540 with the goal of benefiting the community. The College offers opportunities and equality in secular and Dhamma education, with education organized according to Buddhist principles that emphasize the development of human life in order to live a happy life and be able to coexist with others in the society, as well as improving one's quality of life, and pursuing happiness and success on both professional and life degrees. The college is, therefore, a place that enhances a person's physical and mental status, and it is an institution founded by His Majesty King Chulalongkorn for the purpose of producing graduates with knowledge and morality.

The organization of the 8<sup>th</sup> National and the 1<sup>st</sup> International Conferences 2022/ B.E. 2565, with the topic “*Buddhism and New Global Trends: The Footprint of Khruba Sriwichai Towards Contemporary Civilization*” is organized by Lamphun Buddhist College in collaboration with Buddhist Research Institute of MCU. The conference seeks to disseminate academic works on Buddhism in which the body of knowledge on local wisdom, community identity, and modern science are integrated with the Buddhist innovation aimed at promoting learning, problem-solving, and development for a strong society.

On behalf of Lamphun Buddhist College, I would like to express my appreciation for the Sangha, administrators, teachers, experts, researchers, students, alumni, and conference attendees. Last but not least, I also would like to congratulate the researchers who have received the Outstanding Research and Researcher Award

## Welcome Speech

**By Phra Thepratnanayok,  
Lamphun Sangha Provincial Head**

Respected Most Ven. Prof. Dr. Phra Dhamvajrabundit, Rector of Mahachulalongkornrajavidyalaya University, Lamphun Governor, Administrators, Lecturers, Experts, Researchers, all venerables and attendees.

On behalf of Lamphun Sangha, I, as the advocate for the development of Lamphun Buddhist College of MCU and the co-host of this conference, would like to extend a warm greeting to all administrators, lecturers, experts, researchers, and attendees.

On the course of Lamphun Buddhist College development to its 25th anniversary; the higher education institution under MCU that was established in 1997, with the objectives of providing higher education in Buddhism and secular academics for monks, novices, and those in Lamphun and surrounding provinces, as well as instilling knowledge and morality to sacrifice oneself for Buddhism, society, and the nation.

Throughout the past 25 years, Lamphun Buddhist College has performed education, activities, and projects in response to the Sangha and communities, as well as producing graduates to serve the society who have always brought excellent reputation to the Sangha. As a result, the 8<sup>th</sup> national and 1<sup>st</sup> international conferences on "*Buddhism and New Global Trends: The Footprint of Khruba Sriwichai Towards Contemporary Civilization*" is yet another academic forum representing Buddhism's academic progress, which has introduced the faith by ancestors and local traditions to the sustainable development of communities and society in accordance with the Buddhist path.

Herein, I would like to express my admiration and support for Lamphun Buddhist College of MCU, as well as the conference attendees, and I would like to offer my willingness to promote the development of this educational institution so that it can continue to be a sanctuary for communities and society.

With respect and best wishes to you all.



## Welcome Speech

**By Mr. Worayut Naowarat, Lamphun Governor**

Respected Lamphun Sangha Provincial Head,  
Rector of Mahachulalongkornrajavidyalaya University, and all respected venerables,  
Greetings to Vice Rector for General Affairs, Administrators, Lecturers, Experts,  
Researchers, and all attendees.

It is a privilege for me as Lamphun Governor, and on behalf of all sectors in Lamphun province, to be invited by Lamphun Buddhist College of MCU to deliver the welcome speech to all venerables, administrators, lecturers, experts, researchers, and attendees.

From the inception until its 25 years anniversary, Lamphun Buddhist College has been recognized as the first and one of the institutions of higher education in Lamphun that has consistently produced graduates with moral principles to serve the society while also pushing academic works for the development of society and community. This can be seen in its research conduct, the organization of academic service projects for society integrated with teaching and learning, as well as the organization of the 8<sup>th</sup> national and 1<sup>st</sup> international conferences on "*Buddhism and New Global Trends: The Footprint of Khruba Sriwichai Towards Contemporary Civilization*", which is a significant scholarly endeavor for finding common ways for development in a contemporary society.

I would like to deliver my admiration and support for Lamphun Buddhist College of MCU, as well as the conference attendees, and I hope that everyone is impressed by the organizers' reception and that the conference will benefit and serve your attendance objectives.

With my best regards to you all. Thank you.

รายงานสืบจากการประชุมวิชาการระดับชาติ ครั้งที่ 8 และระดับนานาชาติ ครั้งที่ 1 เรื่อง “พระพุทธศาสนา กับ แนวโน้มโลกยุคใหม่ : วิกฤต  
บาศรีวิชัยสู่อารยธรรมร่วมสมัย” “Buddhism and New Global Trends : The Footprint of Khruba Sriwichai Towards  
Contemporary Civilization”



### Program

The 1<sup>st</sup> International and the 8<sup>th</sup> National Conferences Year 2022  
Theme: “Buddhism and New Global Trends: The Footprint of Khruba  
Sriwichai Towards Contemporary Civilization”

Date: 20 March 2022

Organized by

Lamphun Buddhist College of Mahachulalongkornrajavidyalaya  
University (MCU)

(Online and On-site Conference)

Sunday, 20 March 2022

#### Morning Session

08:00 – 09:00 hours	<ul style="list-style-type: none"><li>● Arrival of Administrators, Lecturers, Staff at Somdej Phramaharajamankalajarn Hall, Lamphun Buddhist College</li><li>● Online participants join the Zoom Meeting Room (ID: 905-356-3163   Passcode: 2565)</li></ul>
09:00 – 09:30 hours	Paying homage to the Triple Gem and Opening of the panel discussion by Ven. Asst. Prof. Dr. Phrakru Sirisuttanuyut, Director of Lamphun Buddhist College, MCU

<p>09:30 – 11:00 hours</p>	<p>Thai panel discussion on “The Footprint of Khruba Sriwichai Towards Contemporary Civilization” by the following scholars:</p> <ol style="list-style-type: none"> <li>1) Ven. Phra Palad Boonprakob Siriano , Abbot of Wat Mahawan Temple, Lamphun</li> <li>2) Dr. Pensupa Sukkata, Independent Scholar</li> <li>3) Dr. Chainarong Na Lamphun, Independent Scholar</li> <li>4) Dr. Suwipa Jampawan, Chiang Mai University</li> <li>5) Asst. Prof. Dr. Pailin Na Wanna, Lamphun Buddhist College, MCU</li> </ol> <p>Moderator: Asst. Prof. Dr. Kraisor Saenwong, Lamphun Buddhist College, MCU</p>
<p>11:00 – 12:00 hours</p>	<p>Luncheon</p>
<p>Afternoon Session</p>	
<p>13:00 – 14:00 hours</p>	<p>Keynote Speech on “The Footprint of Khruba Sriwichai Towards Contemporary Civilization” (English speech) by Prof. Dr. Volker Grabowsky, Head of Department of Thai Study, Asia-Africa Institute, University of Hamburg, Germany</p>
<p>14:00 – 16:00 hours</p>	<p>English panel discussion on “Buddhism and New Global Trends” by the following scholars:</p> <ol style="list-style-type: none"> <li>1) Most Ven. Prof. Dr. Khammai Dhammasami, Founder and Rector of Shan State Buddhist University, Myanmar</li> <li>2) Prof. Gabor Karsai, Rector of Dharma Gate Buddhist College, Hungary</li> </ol>

	<p>3) Dr. Upali M Sedere, Rector of Sri Lanka International Buddhist Academy (SIBA), Sri Lanka Q&amp;A session (20 minutes) Moderator: Asst. Prof. Dr. Phramaha Surasak Pachantaseno, Director of Language Institute, MCU</p>
16:00 – 16:30 hours	<p>Closing remark by Most Ven. Assoc. Prof. Dr. Phra Theppavaramethi, Vice Rector for Administration Affairs, MCU</p>

### Masters of Ceremony (MCs)

19<sup>th</sup> March 2022

- 1) Asst. Prof. Dr. Phrakru Kowit Arttawatee, Lamphun Buddhist College, MCU
- 2) Phrakrubadeeka Tippanagorn Chayapinandho, MCU, Chiang Mai Campus
- 3) Asst. Prof. Dr Kraisorn Saenwong, Lamphun Buddhist College, MCU

20<sup>th</sup> March 2022

- 1) Assoc. Prof. Dr. Samran Khansamrong, MCU, Chiang Mai Campus
- 2) Asst. Prof. Paradorn Sukkhaphan, Lamphun Buddhist College, MCU
- 3) Dr. Chanthanee Kantho, Lamphun Buddhist College, MCU

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- 3) Asst. Prof. Dr. Samart Boonrat (Tel. 089-290-9775)



## Institutions submitting entries



- Chiang Mai University
- Nakhon Sawan Rajabhat University
- Chiang Rai Rajabhat University
- Thaksin University
- Suan Dusit University
- Payap University
- Sripatum University
- Naresuan University
- Community Welfare Network in Phrae Province
- Mahidol University
- Chiangmai Neurological Hospital
- Mahamakut Buddhist University
- Suanboonyopatham Lamphun School
- Thai Health Promotion Foundation (Thai Health)
- Namdib Subdistrict Administration Organization
- Guaranteed Radio Station
- Mae Tha District Office
- Tak Provincial Cultural Office
- England
- French
- Germany
- China
- Indonesia

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(Oral Presentation)

## Discovery of Buddhism understanding of suffering A beginner's path

Mr. Laurent Garcia

French, English and Kendo Teacher

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### Abstract:

Everybody is having suffering in his life, these following guidelines will dive into a beginner approach: (1) Window to Buddhism (2) Path to Buddhism (3) Traveled in Thailand and New challenge (4) Reading about suffering (The Buddha's core teachings) (5) Reading about suffering (Christianity, the Bible core teachings) (6) Buddhism and Christianity interrelation

*When you think everything is someone else's fault, you will suffer a lot. When you realize that everything springs only from yourself, you will learn both peace and joy.*

*The 14th Dalai-Lama*

**Keywords:** Suffering, the causes of suffering.

### Introduction

Born in France in Versailles, Laurent then aged 7 years old, emigrated to New Caledonia with his family. His glassblower father gets a job at Nouméa. New Caledonia is a French island in the South Pacific, away of two hours flight from Brisbane in Australia. On this island there are Catholic, Protestant churches, a Muslim Mosque, and one Buddhist temple from the Vietnamese community.

Even if he has heard, seen programs on Buddhism, this religion is completely unknown to him, almost misunderstood. Yet very influenced by Catholicism, he will one day open up to Buddhism. It is during the experience of suffering at work that he will share with his mother, that the opportunity to open a window to Buddhism will arise. This will be the moment in his life to discover what Buddhism is.

Although if he understood what physical and mental suffering were, it was very difficult for him to find a way out, and like most of people, it was quite difficult for him to overcome suffering. By reading Buddhist books, he started to find a better understanding about what suffering is, what causes suffering, and how to reduce or cease sufferings.

## Window to Buddhism

Today in French society, by our traditions, 48% are baptized Catholic but only 5% practice this religion and go regularly to the places of worship. From early childhood through teenage years, we interact with the Catholic religion. For a non-practicing believer, the essential notions of Christianity are very present such as the following values:

- Faith, Hope and Charity.
- Choose the good and reject the bad.
- The difficulty in doing good, however, is that all men are sinners, from the point of view of Catholicism.
- Forgiveness.

At the age of 30, Laurent was working in an auto parts sales company. Everything was going well, until the day he started to have a meltdown. Jealousy, the wickedness of some of his colleagues deteriorated relations with his employer who began to harass him regularly. Unable to quit his job because he had responsibilities like everyone else, he began to suffer in silence. He did not understand, this situation, why people were hurting him for no reason and for what reasons. One day his mother gave him a book on Buddhism. His life was going to change completely. This book was a revelation for him. How to understand and learn a religion that was non-existent on this island, New Caledonia. The only way for him to learn more about Buddhism was to get more books to start walking in this new direction, the path of Buddhism.

## The path to Buddhism

Discovery of Buddhism through the books of the Dalai Lama and other writers.

The fundamental concepts of Buddhism can be simple or even complicated for a beginner. It should be kept in mind that for someone who has just discovered this religion, many terms used by Buddhists and by writers are often in the Pali language, such as: Karma, Dukha, Ariyasacca, Atta, Samsara, Bhava, etc....were complicated to understand at the first reading.

The first book he bought on Buddhism was so complicated that he stopped reading it after a few pages.

The second book on Buddhism was a real discovery and a real opportunity for him. When he arrived in the bookstore as if by chance, at the head of the gondola, there was:

### The Dalai Lama's Art of Happiness.

The reading of the Art of happiness taught him three things:

#### 1. You don't have to be religious, to be spiritual.

The Dalai Lama believes in basic spirituality, being compassionate, be a good person, and caring for one another.

*"So, let's think about what is really valuable in life, what gives our life meaning, and set our priorities accordingly. The purpose of our life must be positive. We are not born in the purpose of causing trouble, harming others. For our life to have value, I think we need to develop the basic good human qualities - warmth, kindness, compassion. Then our life takes on meaning and becomes more peaceful, happier."*

#### 14th Dalai-Lama

#### 2. The only constant thing is change.

Suffering is natural, it is part of life. Interestingly, Eastern cultures are more accepting of suffering than Western cultures.

Trying to avoid suffering is only a temporary solution. Even if we try to avoid suffering, we will end up suffering. It is better to adopt a mental attitude of accepting it instead of fearing it.



In addition to not accepting suffering, we tend to magnify the degree of suffering we experience. Our tendencies to overemphasize possessions and cling to negative events are the results. Instead, we should accept that change is constant and that resisting change will only lead to suffering when it happens. Thinking too much about past negative events will only bring back the pain you had at the first time.

The only constant thing is change. As contradictory as it may sound, it means we have to learn to let go.

### **3. Know your limits.**

The Dalai Lama has an excellent alternative view here. It says know your limits. Be honest with yourself and others about what you can and cannot do. If you accept that you don't know everything, then you can openly admit it and you won't feel ashamed.

Happiness is found through love, affection, closeness and compassion. Not only do humans have the capability of being happy, but also the Dalai Lama believes that each human naturally has a gentle quality within them.

The Dalai Lama tells us about suffering, that suffering is part of life. After reading books on Buddhism, listening to programs broadcast on television often with the Dalai Lama who was for Laurent the representative of this fascinating philosophy. Laurent begins to introspect and eventually begins to learn and understand that jealousy gives rise to harmful attitudes towards others, that you cannot change an individual's actions with this kind of behavior. So immediately ignoring these attacks on him he changed his mind set and focused on other more important things. Finally, he understood the notion of letting go.

But the real change in his life will really begin when he decided to visit Thailand.

## **Traveled in Thailand and New challenge**

After a captivating documentary on Thailand, Laurent decided with his small family to take a trip to the land of smiles.

Without even thinking about Buddhism, they arrived in this amazing country with a large Buddhist majority. Captivated from the first days, but not speaking the Thai language, they called on a guide who spoke French. These first two weeks they discovered the unavoidable temples of Bangkok, the temples of wat Pho, Wat Arun, Wat Phra Kaeo and Wat Benchamabopitr.

The warm welcome, the patience, the friendliness, the kindness and the smile of the Thais touched the hearts of our New Caledonians who visited Thailand for the first time. The Buddhist atmosphere was omnipresent. He had never felt so well-being since they were in Thailand. They decided to come again and then to return regularly on vacation to this country which they liked so much.

In 2010, he decided to come and live in Thailand, without knowing for how long. But for him it was a new experience in his life. A change at all levels. New language to learn, new tradition to understand, and of course have a concrete approach to Buddhism.

After the first books of the Dalai Lama, he discovered a book, which talks about reincarnation. Author Vicky Mackenzie, then a journalist, decided to do a retreat in Tibet to do meditation.

Among Christians the concept of rebirth does not exist. Only eternal life is possible. So, this experience described in Vicky's books opens a new look at the cycle of life based on these good and bad actions, the karma. reincarnation in fact, is the cycle of rebirths for those who do not reach nirvana.

Always enthusiastic to learn new Thai traditions and especially the principles of Buddhism, Laurent regularly visited temples in the Chiang Mai region with friends. He acquired new books to learn more about Buddhism. Learning the Thai language was one of his interests that he had and that needed to be improved. Communicate with others, understand traditions and be able to live more easily in Thailand.

## **Reading about suffering (The Buddha's core teachings)**

What is suffering, the causes of suffering and how to stop suffering.

### **The Four Noble Truth**

the Buddha's profound insight into Enlightenment has come to be known as the Four Noble Truths and the dependent Origination\*. when we talked about the four

noble truths, we mean suffering as the problem, craving as the cause of problem, the noble Eight-fold Path by means of middle way practice as the method of problem solving and the end result is Liberation or salvation. in other words, \*\*:

1. suffering exists
2. suffering arises from attachment or clinging to craving or desire.
3. when attachment to desire ceases, suffering ceases.
4. freedom from suffering is cultivated by practicing the noble Eightfold Path on the middle way.

The human's problem is suffering or dissatisfaction (unsatisfactoriness - according to Buddhadharmma Text). the causes or the origin of suffering is attachment to craving; craving for sensual pleasure, craving for existence and craving for non-existence or self- annihilation

### **What is suffering?**

suffering is the problem faced by human beings. According to Buddhist teachings on the law of three Existences, the four noble truths and Dependent Origination, we can classify suffering into three characteristics as follow; \*\*\*

1. Suffering due to being oppressed; i.e., the suffering of body and mind, caused by unpleasant of disagreeable objects.
2. The suffering due to impermanence, which is fear of changing status from positive to negative worldly conditions.
3. Suffering due to conflict, which is by clinging to the five Aggregates of Decay and death against the law of nature.

this whole mass of suffering is expressed in the form of sorrow, lamentation, pain, grief and despair. The rising and ceasing process of the whole mass of suffering has been explained under the cycle of dependent Origination which is regarded as The Core teaching of Buddhism.

\*Phra Dhammapitaka, op.cit. p.177

\*\* Claude Whitmyer, Mindfulness and Meaningful work 1994 p.9

\*\*\* Phra Dhammapitaka, Dictionary of Buddhism p.10

All suffering is caused by ignorance. People inflict pain on others in the selfish pursuit of their happiness or satisfaction.

**The 14th Dalai-Lama**

## The causes of suffering

the causes of suffering are called kilesa. kilesa or defilement means impurities or impairment of Mind. such as:

Greed, hatred, delusion, conceit, wrong View, uncertainty, sloth, restlessness, shamelessness and lack of moral dread.

To clarify Kilesa as causes of suffering we should understand the following four mental illness: defilement, ignorance, desires, attachment,

**Āsava**, in Pali means "influx, canker." It refers to the mental defilements of sensual pleasures, craving for existence, and ignorance, which perpetuate samsara, the beginningless cycle of rebirth, dukkha, and dying again.

**Avijjā**, in Pali means "ignorance". The concept refers to ignorance or misconceptions about the nature of metaphysical reality, in particular about the impermanence and anatta doctrines about reality.

**Tanha**, humans suffer because of cravings, or tanha in Pali, which can be translated as 'thirst'. Craving keeps humans attached to existence. It means humans are reincarnated again and again, or 'arise' again and again.

**Upādāna**, in Pali means an important Buddhist concept referring to "attachment, clinging, grasping".

## Path for the cessation of suffering

### The Middle way Practice

It is the Eightfold Path for the cessation of suffering

### Buddha's fundamental

Not to do evil

To Cultivate good (Samadhi) and

To purify the mind



## The threefold training

### A. Panna or Wisdom

1. Right view
2. Right thought

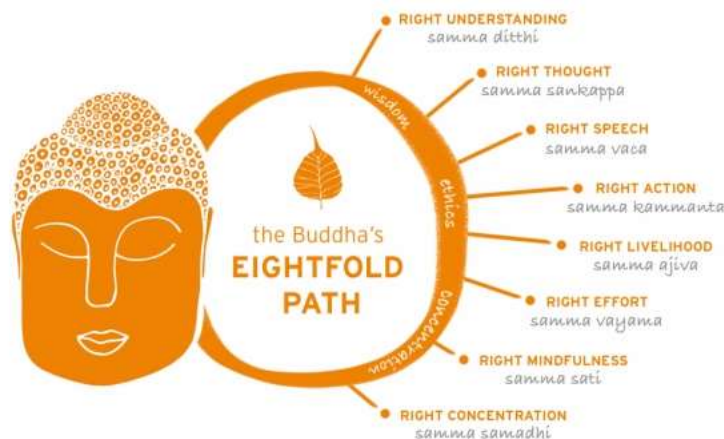
### B. Sila or Morality

1. Right speech
2. Right action
3. Right livelihood

### C. Samadhi or Meditation

1. Right effort
2. Right Mindfulness
3. Right concentration

The Fourth Noble truth charts the method for attaining the end of suffering, known to Buddhists as the Noble Eightfold Path. The steps of the Noble Eightfold Path are *Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration*.



The Noble Eightfold Path is one of the principal teachings of Buddhism, taught to lead to **Arhatship**. It is the path that leads to the cessation of suffering and leads to nirvana.

## Reading about suffering (Christianity, the Bible core teachings)

How are sufferings perceived from the Christian point of view, and how to detach oneself from it? We are going to expose some verses referring to suffering in the Bible.

The problem of suffering is challenging, and people often wonder how a kind, loving God can allow suffering. Responses to suffering are deeply personal and evoke strong emotions, but the Bible offers examples that reveal not only the mystery of human suffering but God’s eternal perspective.

### Five reasons for suffering.

**1. Fallen world:** Ever since Adam and Eve sinned, our relationships with God, each other, and creation have been broken. In this life, we may still go hungry, get sick, grieve, and ultimately die (Romans 8:18-22; Philippians 2:25-28).

### *Present suffering and future glory*

*18\_ I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. 19\_ The creation waits in eager expectation for the sons of God to be revealed. 20\_ The creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope 21\_ that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. 22\_ We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. (Romans 8:18-22)*

**2. Sin:** God may punish a person for sinful acts (Numbers 16:1-38; Joshua 7:1-26; Acts 5:1-11; 12:20-25). In both the Old and New Testaments, God allows suffering to come to people because of sinful choices (Jeremiah 2:19). But not all suffering comes from sin. Jesus said that suffering can be for God’s glory (John 9:1-7).

**3. Correction:** God is a good parent and wants his children to grow. He sometimes uses suffering to discipline us for our benefit (Hebrews 12:7-13).

**4. Testing:** (2 Timothy 3:12; 1 Peter 4:12-14; James 1:1-19). Suffering can build our faith so we can serve God better. Peter declared, “In his kindness God called you to share in his eternal glory by means of Christ Jesus. So, after you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation” (1 Peter 5:10). Through suffering, God molds us into people who honor his name and bless others.

**5. Persecution:** (John 15:18-26; 16:1-3; Acts 14:21-22; 2 Timothy 1:11-12). Following Christ involves suffering and trials. Paul sees suffering for Christ as a privilege: “I want to suffer with him [Christ], sharing in his death” (Philippians 1:29; 3:10).

### How to Face Suffering

Although the Bible offers at least five explanations for suffering, it gives no easy answer to why a particular person in a particular situation is suffering. Instead of telling us why we suffer, the Bible shows us how to face suffering.

The Cross defeats death’s ultimate power over believers. Although suffering is still with us, faith trusts that death will die when God establishes his new creation. The cross reminds us that God will never abandon us. We can therefore courageously face suffering and rise above it.

The church should help absorb our suffering. When we suffer, our brothers and sisters in the church community pray for us and love us. The church community may provide food, money, and other material support. Suffering wounds us, but we can become wounded healers, giving to others the love and care that we received.

Suffering can strengthen or damage character. When we suffer, our character may never be the same again. The result depends on our response. Some people grow bitter in suffering. Others, with the power of the Holy Spirit, grow stronger (2 Corinthians 4:16-17).

bible verse

16\_ *therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.* 17\_ *For all light and momentary troubles are achieving glory for that outweighs them all.* (2 Corinthians 4:16-17).

Suffering gives us an opportunity to show others faith, endurance, and God's work in our lives.

**We have Hope**

The Bible contains some bad news from God for every person born into the human race. First, the Bible declares that everyone is a sinner. God says,

*For all have sinned and fall short of the glory of God.* (Romans 3:23)

The second piece of bad news from God, revealed in the Bible, is that the penalty for sin is death. God says,

*For the wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord.* (Romans 6:23)

Because everyone has sinned, all have earned death, which is conscious suffering of eternal separation from God in hell. There is absolutely nothing a person can do to remove this divine penalty of death.

The Bible, however, contains some very good news from God to morally guilty sinners. First, the Bible says that Jesus Christ died in the sinner's place.

But God demonstrates His own love towards us, in that while we were yet sinners, Christ died for us (Romans 5:8)

All human sin has been paid for by God's Son, Jesus Christ, on the cross. Because of this, God the Father can give eternal life in Heaven as a no-strings-attached, free gift to anyone who will receive it by faith in His Son.

For the wages of sin is death, *but the gift of God is eternal life in Christ Jesus our Lord.* (Romans 6:23)

The righteous person may have many troubles, but the LORD delivers him from them all. (Psalm 34:19)

God will wipe away every tear from their eyes. There will be no more death or mourning, neither sorrow, nor crying, neither shall be any more pain; for the old order of things has passed way. (Revelation 21:4)

Only in heaven is there no pain, death or grief. This passage of scripture is often used at funerals because of the hope it provides to all believers.

## **Buddhism and Christianity interrelation.**

(Sankhata Dhamma) it refers to such things as matter, Body, Mind, Spirit, action and result of action, which having come into being cease to be. they are called natural phenomena of the world. They are illusory. they spring from ignorance. it is a very ignorance which is ceaselessly creating these illusions. Out of Illusion, these natural phenomena are ascribed the innumerable dual qualities of Good and Evil, happiness and suffering, man and woman, etc. but the essence of these phenomena is not thus (the dual qualities), and this is the state of their being and uncompounded (Asankhata-Dhamma) which is hidden in all the phenomena and cannot be seen in the ordinary way. and it is because of inability to see the essence that people grasp at the changing shadow as real and consequently suffer.

the law of nature is Asankhata in the sense of its being impersonal. It is active in everything, in every atom of everything perceptible to the Eyes, Ears, Nose, tongue, touch - receptors and mind, it is also found in every action and reaction of these things. this state of Asankhata Dhamma, both as something hidden in everything and as active in terms of the law of karma (or of nature) should be seen by means of religious practice.

to see it is it to see God. to see it is to slough of Illusion. to see it is to live with God or live without suffering. to live without suffering is to live in the kingdom of God. the long and short of it is, that the misconception of 'I' or "self". is destroyed and with is destruction suffering is destroyed, for, suffering results from the grasping of 'self'. but when it is put in terms of the language of common man it is called entering into the kingdom of God.

The word Dhamma is also used for the teaching of the Buddha. in this sense it is very much used in school textbooks and refers to all the recorded sayings of the Lord Buddha. the teaching of the Buddha deals with all the aspects of the dhamma which should be studied and followed to attain to the dhamma which implies God according to religious language, apart from these meanings there are still other meanings of the word dhamma much as in the Christian religion the God as many meanings, says as Son, Spirit, etc. However, those who practice and have realized the nature of these things will come to the one and the same thing in the end.

CHRISTIANITY AND BUDDHISM (By The Venerable BHIKKU BUDDHASA INDAPANNO)

Improvement in life to cease suffering and reach a heavenly place.

	Do Good	Cultivate Good	Understanding	Good thought	Good speech
Buddhism	yes	yes	yes	yes	yes
Christianism	yes	yes	yes	yes	yes

	Good action	live hood	Good effort	Mindfulness	Concentration
Buddhism	yes	yes	yes	yes	yes
Christianism	yes	yes	yes	no	no

	Charity Donation	Forgiveness	Faith in Buddha Faith in Jesus
Buddhism	yes	yes	yes
Christianism	yes	yes	yes

Buddhism	Nirvana
Christianism	Heaven

According to the Buddhist view, you go through a number of rebirths before being able to reach the Nirvana.

According to the Christian view, through baptized and faith in Jesus Christ you can be able to go to heaven.

## Conclusions

when we learn and take a new approach, new understanding of something that we did not see or did not understand, this will have the effect of changing our habits, and face the problems encountered, often resulting in a positive improvement in our thoughts and behavior towards ourselves and others.

The different paths followed by everyone according to their religion and spirituality are almost identical. keep in mind that we should improve ourselves, follow a healthy lifestyle, respect traditions and culture, follow the Middle practice, Buddhist teaching in daily life will help to cease suffering.

Following the eightfold paths is the way to end suffering, and bring to Nirvana. Put all effort everyday in our life to walk on this path, has got the benefits for everyone to be able to reach Nirvana and to have a better life in this world. The atmosphere many foreigners are feeling when they visit Thailand is one of this result. Walking without hurting anybody, caring for people, be compassionate, etc. have a positive impact on everybody, and to the young generation too. Teaching the children and teen by having good behavior is very important for the future generations.

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## VUCA World: Organizational Management Challenges

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### Abstract

The management of public and private organizations can analyze the changing situation in today's society. The evolution of public administration is an important factor in learning for administrators to integrate those knowledge sets with preparation for the changing situations in modern times. Although the phenomenon of VUCA World makes executives realize and confuse these situations depend on preparing or keeping with something that rise regularly by having a clear vision and management techniques that can be aware of changes in today's society. Amid the competition that is unpredicted these situations, executives will lead the organization to survival, therefore it is an important mission of the next executive.

### Introduction

When talking about a significant organization management from the past to the present, the science of public administration is the important knowledge set of organizational management that has changed according to the age or carried out in the evolution of public administration in the world. The situation of organizational management has emerged with new concepts and theories that try to play an important role in analysis and operations to achieve effective organizational management under the discourse "Modern organization Management" or "Change Management", which reflects the improvement and development of forms or factors

of organizational management (Sasima Suksawang, 2017). Due to the rapid changes in technology, competition, economic and business environment both internal and external organization. It has also been affected by the outbreak of the coronavirus disease 2019 causing significant impact on other organizations, these situations as known as “VUCA Worlds”. Which is the important issues for organizational leaders who have to understand and be prepared to cope with situations.

Therefore, the phenomenon of "VUCA World" that the world of organizational management has paid attention to and tried to find ways to cope with these situations. How much can the science of public administration as the study of management explain the present situation? How will the “VUCA World” situation affect the management of the organization?, and how will the role of organizational management today cope with the challenges of these situations? These issues are described in the next academic articles.

### **Modern Organization Management in Public Administration Perspective**

Another concept is “political economy”, political economy has gotten more and more attention from public administration today because political economy is a subject that mentions concrete rather than abstract to understand how to study political economy. Students will have to understand how economists study, namely when an economist wants to know what will in a situation, it starts with making a model first and the model made will resemble the situation that an economist would have to think. After that, economists conclude that under a circumstance there are many options for what people will do with the assumption that people are rational and thought most of their interests, the principle of certainty, the risk, uncertainty and choosing something more useful. Economists have relied on these principles to explain politics. and the administration by applying economic principles to describe public administration since Simon (1960, pp. 128-130), which uses the principle of "rational choice" followed by the use of budget principles called that PPBS--Planning Programming Budgeting System, until now known as “Theory of Public Choice” The theory mentions individual choice based on rationale concerning organization structure policy formulation and organizational behavior offers the behavior theory differs from

other concepts that have been described in sociology, psychology, and economics. There are two main aspects of the public choice theory:

1. It is an educational method that mainly focuses on the individual (Methodological individualism) which means each selector that is an important and main analytical unit of this theory. Individual values are more important than others which mainly apply for suitability test to be collective action.

2. Rationality means making a decision that is a matter of being reasonable because the decision about the benefits that they will receive to choose one of the options that he or she deems lead to utility. It can be seen that the public choice theory differs from other theories, which deem the values or opinions are more important than individual opinions or the theory that deems the choice is irrational and confusing. The public choice theory has a way of interpreting and how to fix which can be used in public administration, especially in regards to how executives will act or how to make a decision political economy is still a new concept, especially in the field of public administration, but in government administration, managers need to consider efficiency, productivity and rational decision-making. The political economy must be a trend of public administration that is important in the future.

.Another concept of public administration today is the "organizational humanism" theory. This theory focuses on the relationship between people and organizations. In particular, the promoted organization has a democratic atmosphere to encourage people to have the opportunity to achieve self-actualization. Humanism believes that human beings should have the opportunity to become what we ought to be, for example; musicians should play music, a painter should paint and poets should write poems because such doing will help those people there is peace of mind. Furthermore, and there is the opportunity to do what we have the capability and wishes when this is the case, human beings will develop, including mental growth, keeping self-confidence and the ability to choose action. These qualities will help people to work happily causing there is high productivity. Therefore, organizational theory based on humanism has an objective to make an atmosphere and to encourage people in the organization there is interaction in characteristics of important technical democracy such as Sensitivity Training, group building or (T-groups), Grown Dynamics

Organization Development--OD. The most widely used in real training is techniques of humanism. However, the happiness of people is an important thing of increasing the productivity of organizational theory that relies on humanism which is also interested in having a form of organization that is provided to the happiness of people in the organization. Humanism deems a large organizational model with an inappropriate pattern for a constantly changing environment. Therefore, the organization should have an easily adaptable form of organization, such as flat organization, project organization or matrix organization, etc. These are all providing forms to achieve the satisfaction that has worked to the fullest potential because it is an organization that can be easily flexible, adaptable and ready to change all the time. Overall, there are two kinds of organizations: vertical organization and flat organization. This latter type of organization is an organization form that humanism deems to motivate workers for achieving their satisfaction.

The essence of this theory by the way is its emphasis on interpretive feelings, an individual's assessment of the organization. Humanism believes in educational organization, one should understand about the individual in the section mentioned above. Humanism is therefore different from the theory in behavioral sciences that should not pay attention to the entitled on "subjective" that should only focus on "objective" because the importance of each person's feelings is subjective which humanism deems that individual feelings there are important to understand the organization. Therefore, it can be seen Humanism-based organizational theory is a post-behavioral theory that is an emphasis on individual feelings which are subjective knowledge and such concepts have been applied to the concept of public administration in the new meaning as well.

Overall, the modern public administration or post- behaviorism focuses on identifying weaknesses of behavioral science and proposing a theory that focuses on socially relevant application, the importance of values and knowledge of each person by using the basis for theoretical, conceptual and practical analysis to seek justice in society which can be considered as a true moral foundation, perception responds to people's needs, participation of workers and citizens in decision-making processes, increasing public choice and administrative responsibility to make the project successful and effective.

To study of public administration should adhere to a new philosophy known as phenomenology that is regarded as inseparable facts and values rather than adhering to the philosophy of positivism which deems that facts and values are not the same thing and cannot be separated. Modern public administration therefore directly related to the real world, including that can be applied in practice under the principles of social justice by focusing on ensuring all citizens receive equal public service and operation. Governments must pay attention to the distribution of opportunities and income distribution and the development distribution to make social equality by taking into one who is disadvantaged or the main loser. So that the administrators of government must consider social changes that will interrupt the administration and make justice by allowing government officials and people who are stakeholders can take part in specifying public policies.

From the above mentioned, it can be seen that scholars' concept resulted in various ideas and activities of public administration there is a lot of change from the original. Thus, as a basis for the study of public administration would like to explain the meaning and function that have changed from the concept of modern public administration to make a basic understanding of such changes

### **What is VUCA World?**

VUCA World is the changing trend of the world that scientists and professional executives currently there is confusion and fear of what will happen unexpectedly. Dr. Pasu Decharin (2018) said that VUCA is not the name of games or the world in a new fantasy novel, but it's an abbreviation that stands for four words. The latter is found in more organizational and strategic contexts: Volatility (V), Uncertainty (U), Complexity (C), Ambiguity (A). If this term is found nowadays in the study of public administration or the context of organizational administration, it can be interpreted as the management or the current operating organization in the context or environment which changes all the time. There is the uncertainty of things, the complexity of various environmental factors and ambiguity, unclear of various factors. Sasima Suksawang (2017) explained further that, due to the current rapid changes in technology, competition, business environment, economy, both internal and external organization which make organizations significantly affected and these situations are known as

“VUCA Worlds”. This is an important issue for organizational leaders who need to understand and be prepared to cope with the situation.

VUCA is based on the USA military that describes the Post-Cold War military situation and latterly, there was expanded to use the field of more corporate administration. The next question should be asked, is our organization currently operating in a VUCA environment or the VUCA world? Let's consider these situations to analyze your organization.

Our organization operates in environment where there are changes all the time and rapidly which will be difficult to guess or predict the changes in advance both the dimension of change and time. The environmental changes are certain, but we cannot be guessed or predicted violence or change speed (Volatility).

Our organization operates in an unstable environment, lacking knowledge and clarity whether the environment will change or not In the end, there might not be any changes, but Uncertainty makes management unable to plan or Decide clearly what to do. The administrator lack exacting and clearing information to make decisions. (Uncertainty).

Our organization operates in an environment with various factors by having many factors are involved. You may have information or be able to forecast changes of various factors, but due to a large number of environmental factors are involved causing there is more information or factors to consider than that can be processed for decision-making (Complexity).

Our organization operates in an environment there is an ambiguous or unclear relationship of various factors in causing and effecting, such as when investing in new markets or countries we don't know of using a strategy that will have a positive or negative impact on our organization. We will find these situations in a new strategy that you will use, due to the lack of historical information that will help fundamental decision-making (Ambiguity).

This does not mean every organization or industry will be in the world of VUCA all fours. An industry or business may have just one of VUCA, and VUCA is not just for the military or the business. Various situations in the everyday life of each person may be the world of VUCA (the situation of our country in the past was some periods of VUCA).



Recognition of VUCA makes us aware, we can apply VUCA to be useful in driving people of organization out from comfort zones or existing comfort and that can be used as a tool to challenge questions of the organization. However, VUCA is not something that needs to be solved or eliminated, because most of these external environmental factors are beyond the control of the organization and which is something that exists in today's business world, but executives must learn to adjust their strategies and organizations to be consistent or stepped in the world of VUCA.

### **Organizational Administration among VUCA World**

Organizational administration among VUCA World of this article, it does not mean the theories and concepts or evolution of public administration in each age which cannot be applied or explained in the phenomenon of organizational administration in the present age, the body of knowledge in public administration is only an academic science of administration that will lead to learning of the current social and organizational context but the current world has focused on performance among the factors that cause change every moment. It can be said that there are no textbooks or theories in the world we can predict all of them, due to change of the administration country continually.

If looking at administration under public administration, Capra Fritjof (1987) is interested in the nature of human organizations in the field of business and organizational administration widely to respond to adaptation in changing conditions. Organizational changes have become a major issue in the literature on administration there are often seminars on the issue of “change administration”. At the same time, the world of administration is striving and competing for change, but they look at the situation of the administrator under enormous pressure because they have to work more hours. Meanwhile, many of them complain that there is no time for personal life and have very little satisfaction in life. Despite the increased material wealth and it also made them feel insulted by going this and that way with driving the global market and feel a lack of stability when faced with unpredictable volatility. He also looked at the change quickly; there is endless competition for resources and imposed structural and cultural changes uprooted with involved organizations. The result is the feeling of administration “No matter how hard they worked, things were beyond their control”.



The follow-up question is, how can we bring public administration or corporate administration to the VUCA challenge?

We have to start with the right attitude by thinking wrongdoing is a part of the job we cannot avoid making mistakes, but we can make it less. When making a mistake, look for solving instead of looking for the wrong person to blame and learn to ask the right questions to the right people. What is the correct question in this problem? Who should we ask?

To choose the appropriate leadership style for the situation we have the option to use the control and command or participation and inspiration, each method applies appropriately with the context both are good. Leaders need to be mindful of observing themselves when they are not good at any style, but it is necessary to apply that way and must be applied to the best.

At the same time, Sasima Suksawang (2017) gave suggestions on how to cope with the VUCA world for organizational leaders who must prepare in 4 aspects as follows:

1. Vision is the business or organizational leader must have a clear vision and up to date for being able to judge quickly and respond appropriately to rapidly changing situations viz.

- Communication with team and people in the organization, clear communication, everyone caught sight of the goal and the vision of the organization to be the same unity and knowing which direction to walk.

- Believe is to believe in yourself and others and support the growth mindset and new working styles in the same format as the vision and organizational strategy.

- Focus is the intention and confidence your team is capable and moving forward together with the organizational direction

2. Understanding is to understand the strengths and weaknesses of the organization, organizational capabilities and Strategies. Leaders need to engage with employees, customers and stakeholders to hear information and opinions that support new perspectives to cope with rapidly changing situations, viz.

- Curiosity is continuous learning, using open-ended questions or coach questions, open mind the stakeholder mind to get new information to develop new things in the organization.

- Empathy is to pay attention to the team to become conceited and participate continuously.

- Open mind is to open to new ideas to get creative ideas to develop continuously.

3. Clarify is in the age of the system, organizations that there are increasingly complex environment, many factors and complex decision making (Multiple key decision factors), enhancing clarity in policies and strategies is another important guideline to make the decisions of leaders up to date, viz.

- System Simplification (SIMPLIFY) is to simplify the system and focus on the main issues that are the core of the organization, don't waste time on systems or procedures that do not make value to the organization.

- Awareness: to use instinct and experience to work and make decisions.

- Systems thinking is to get a holistic view and then subdivided into different parts for clear vision.

4. Agility to change is the leader who is flexible and adaptable to a rapidly changing environment they will be able to cope with emergencies while maintaining the goals and vision of the organization, viz.

- Decision-making is to adapt to rapidly changing environments and make decisions with confidence.

- Innovation development is to learn the problems of customers, pay attention to people and develop innovations to solve those problems.

- Empower is networking work, collaboration, and supporting others to be able to do great work.

When the idea is in the right direction, let's take a look at some more techniques.

1. Intensive management in the book of Leadership in the era of economic uncertainty by Ram Charan, the author said "Leaders must use methods intensive management that is to be familiar with job details of operational level and don't forget to look at the outside world with knowledge and follow up all the time. You can't just sit in your office, read reports and take orders anymore. You need to have a good understanding of what is happening outside the company, understand the impact on your customers and work. You'll have to keep an eye on the plan and the progress

until almost a daily routine. You can't leave the perspective, looking ahead, and strategic thinking. Leaders must be involved in the work, appearance and communication every day." When following the work we prioritize.

2. More frequent prioritize that depends on the context of each industry. The principle is to make it more frequent for the work order that is in line with the environment change all the time and then communicate to the stakeholders in time.

3. Facilitating the flow of information, don't communicate "normally" because we are on The "New Normal" in the world of VUCA, therefore, we must always remind workers to be aware of the flow of important information. Whenever we have planned before doing, asking, "How should the information flow of this work be?" "How can we ensure that information reaches the recipient within a reasonable time?" "What might be wrong with the flow of this plan's data?"

4. Making reasonable decisions by accepting acceptable risks, making the appropriate decisions in the VUCA world means making decisions with limited information for a limited time. From the book: Work smarts: What CEOs say you need to know to get ahead by Betty Liu, quotes Martin Sorrell - CEO of WPP plc, "A bad decision on Monday is better than a great decision on Friday" and for acceptable risk tolerance means we realize that it might be missed causing us to be conscious and take action timely when a mistake occurs Instead of leisurely men in the past.

## Conclusion

Administration science in both public and private sectors that can analyze the changing situation in today's society The body of knowledge of public administration is an important learning factor for administrators who bring those knowledge sets in integrating with the preparation of the changing situations in today's age. Although the phenomenon of VUCA World makes administrators troubled and confused these situations depend on being prepared or coping with something that happens regularly by having a clear vision and management techniques that can see through the organization's change trick in today's society among the unpredictable competition in these situations. How can an administrator lead an organization to survive? Which is regarded as an important mission of the next executive.

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## The Analysis of Ecosystem in Buddhist Perspective

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### Abstract

Ecosystem in the Buddhist perspective is regarded that human beings and nature depends on each other relatively. Everything depends (relates closely) on each other. All creature and their environment around them, both living and non-living, depend on each other. To be harmonious with the nature, Buddhism puts focus on being harmonious with natural balance from the past to the present. Although the term “Ecosystem” does not exist directly in Pāli Canon, it is deeply considerably that elements in the same environment shares interrelation to each other. Thus, the Ecosystem in Buddhist perspective can be considered into two sense; namely broadest sense and narrow sense. For the broadest sense, the term “ecosystem” means everything around human being, including human beings himself, and for the narrow sense, it mean only for the environment around human beings, and the relation between human and such surroundings, for instance, food environment, clothes environment, habitat environment, herbal environment, people and societies. All of this is the ecosystem in Buddhist perspective which supports human being’s livings both physical, mental and intellectual for his happy and harmony well-being.

**Keyword:** Ecosystem, Buddhist Perspective, Natural Balance, Living and Non-living, Harmony

## Introduction

Ecology is a science that began and evolved from natural history in various fields that humans in the early days recorded through documentary and transferred as humans inherit from generation to generation. This includes the study of traces and natural phenomena and the evolution of plants and animals as well as the global changing conditions that scientists in various fields have been researched and experimented in the early days. The learning development in natures enables humans to live in the midst of the nature, and mostly it helps humans understand nature and use nature for their benefit more than other living things.

Today, our world is not the same, its ecosystems are facing various problems such as global warming, acid rain and the use of chemicals in agriculture, etc. These problems are due to the advances in science and technology. The greater the prosperity of science and technology, the more the human being far from nature. Although, humans try to control nature and, when facing problems, hope to solve them by modern technology, they mostly deal with most problems only in physical dimension, and overlook to solve them in spiritual dimension.

This is consistent with the view of Phra Brahmakunaphorn (P.A. Payutto) expressing that “In this modern world, humans have fallen under the values of globalization of a capitalist economy that focuses on industrial development competition trend which is material development under a mindset to conquest nature as a human achievement by using technology as a tool. When conquering nature, it will bring nature as a raw material for the industrial process, and human beings are happy from having what they consume, which is the idea of world domination.

However, if we view the concept of ecosystem by the Buddhist perspective, it found that human and nature are interdependent as Buddhism considers all thing are related to each other, living beings are related to their surrounding both living and non-living. In addition, Buddhist doctrine emphasizes that people have compassion for

nature and treat it as part of life as everything is interdependent. It is also considered that the proper relationship with the ecological environment can create a suitable environment for living (Patiruppadesa), such as the places that are full of natural environments with trees, grass, rivers, streams, fresh air and etc. all of these can promote human sensual joy through eyes, ears, nose, tongue, body and the mind. However, both Buddhism and ecology regard every beings including human beings are subject to the laws of nature. In the ecological principles, they instruct people to preserve nature and its environment, and Buddhism teaches people to be kind for nature and treat it as a part their life. In addition, Buddhist ecosystem still put focus on human development of the body, mind and wisdom for cleanness, calmness and the wise.

Therefore, the author is interested in Buddhist perspective on the ecological aspects in Buddhism, its values and importance affecting to human being both physically mentally and intellectually.

### **The Definition of Ecology**

The Thai word “Nives” means a place, a house, or a palace, while the word “Nivesviddhaya” comes from an English word “ecology” which means a study of the relationship between living things and their habitat and environment. In anthropology, it is the study of the adaptation of human culture to the environment. According to the etymology, this word originates from two Greek “Oikos” and “Logos”. The “Oikos” means "house or dwelling," and “logos” means "education." So the term “ecology” means the study of organisms in their homes. Ecology is often referred to the scientific study of the relationship of living beings in its environment with other organisms, and the relationship of livings in its same environment (Manat Suwan, 1996, 14).

Ngampit Satsanguan (Ngampit Satsanguan (1999, 36) said that ecology is a concept that emphasizes ecological harmony. There has been the creation of a new system that is based on the balanced relationship between man and man, and man and nature. Additionally, it aims to achieve the its highest goal that is ecological



sustainability, so the development in material should be parallelly developed with mental development. And the advancement of technology has both positive and negative effects, so it should be used with caution by adhering principles that natural resources are limited in quantity to match with the natural carrying capacity of the ecosystem, and that the ability to absorb pollution has a limit (Tolerant Limit). Therefore the conservation of nature and the environment is the great significance to the delivery the natural heritage to the next generation.

From the above definitions, the term ecology is the study of the relationship between living beings and their environments, both living and non-living in nature, which creates the closely relation system called an ecosystem.

### Ecology in Buddhism Meaning

Buddhism has been associated with ecosystems or natural environments from the past to the present. Starting from the birth of founder, Prince Siddhartha was born under the Sala tree at Lumpini Park. One day, King Suddhodana, the father of the prince went to the royal ploughing ceremony or Phra Nang Khal Rak Naakwan. He took his son and let him sit under the Jambolan plum tree. The young prince meditated on breathing in and out and attained the fourth absorption. That was the first time he met the peaceful mind. Later, when at 29 years old, Prince Siddhartha left the palace and announced as an ascetic on the bank of the Anomā River. Then he studied at the school of Alara Kalāma and Uddaka Rāmaputta, finally he found it was not the way to end suffering. So he went find the truth by himself at Uruvelā Senānikhom. On the bank of the Neranjarā River, he enlightened the truth to be the Buddha. After enlighten, he went to preach the first sermon for the five ascetics at Isipattana Maruekhathaiyawan or the Deer park Forest. And it was the 45 years of his dharma propagation to world and he passed away under a pair of Sala tree on the lunar month of Visakha Day (Phra Srikhamphirayan, 2011, 10). As the story told, the whole of the Buddha's life went on with the natural environment, he enlightened the truth among nature and lived in nature as well as passed away among natural environment.

Although, when talking about the ecosystem, the word “ ecosystem” or “environment” does not appears in the Pali Canon, when considering the nature of the environment or the surroundings of things, it is found that all things depend on each other as interrelationship. When this term is literally interpreted in Pāli Cannon (P.A. Payutto, 2005, 109), by the Buddhist scholar, there found many Pali words that describe the nature of the environment, such as the word “Parivāṛā”, which means environment, belongings, and combinations. The examples of this word are as, the second kathin robes and Kathin ceremony Supplies, in the Kathin Ceremony etc., moreover, it also refers to parks, trees, flowers, plants, and animals. This is also consistent with P. Longsombun’s statement (P. Somboon, n.d, 547) that “Parikhāra” or “Parivāra” means encirclement, encirclement, or environment. In addition, there are also 3 words that are closely used for the word in “environment” in the Pāli language: namely,

1. Arāma or “Monastery”: literally means “a pleasant place”, and free meaning refers to "garden". In the Buddha's time, it was very popular to offer garden as a dwelling place for the Buddha and monks, such as Veruwanāram Temple which is a garden that King Bimbisāra offered as a residence for the Lord Buddha and the monks or Phra Chetawanwanarām, the garden that Anāthapindika, the Rich, offered to the Buddha and the monks, disciples, etc.
2. Avāssa literally means "address", which is a broad meaning. But being narrowed in its scope, it means “a temple”. , this can collocate with the word “Bhikkhu” or “a monk” such as “Bikkhumavāso” refers to “the residence for monk or temple”. It is the definition in front that Bhikkhun Mawāso means that the residence of the monks is a temple. And by the definition in the Buddhist scripture “Abhidhanapadipika” composed by Ven Mokullānathera, this term means house, and is a synonym for the word “kāra”.
3. Vihara litterally means “an address” which similar to “Avassa” or temple, but according to the Vinaya, for example, in the Mahallaka Sikkhā chapter or the initial

and subsequent meetings of the Sangha (Sanghādisesas), it means “any single building in the compound of the temple”. And generally it looked like a brick and cement construction because it was built in the residence of the monks, so it was called a “vihara”, similar to the word “Wat” in Thai (Somdej Phra Thirayanmuni, 1985, 10).

Therefore, the word “environment in Buddhism” has two meanings, namely, a broad meaning and a narrow meaning. In a broader sense, it means everything that surrounds humans, including the human being and everything surround them or in other word, human being is the environment of the other things. In the narrow meaning, it refers to the environment and its relationship with human being in many dimensions such as a dwelling, a food, clothes, a source of medicine, a place to relax or even a place for training and development, etc. So, briefly speaking, ecosystem or environment means everything that surrounds each other in the same environment and, it is important for human to live in that ecosystem.

### **Types of Ecosystem Concepts in Buddhism**

An ecosystem consists of a group of organisms that live in the same environment. They depend on each other directly and indirectly, and at the same time also related to theirs environment. This creates the biodiversity for occupations such as food chains and cultural development. As humans are related to the environment like any other living thing in holistic relationship such as biological, psychological, sociological and cultural manners, which is called cultural ecology. This holistic relationship range from micro level (from human’s direct interactions between human in network to indirect increase of human relation in larger scale) to the macro level which is more complex and large between human relationships in the ecosystem (Odum, E. P. Barrett, G. W, 2005, 598). Therefore the researcher divides the ecosystems in Buddhism into two main categories, namely natural ecosystems and cultural ecosystems. They are;

## 1.Natural Ecosystem

In science, natural ecosystems are divided into two types: living beings and non-living thing which occurs naturally by change of matter and energy transfer between them. Broadly classified, they are terrestrial, freshwater, atmospheric or marine ecosystems. Therefore, with the various difference in physical environments, the biochemical diversities are created. Moreover, at present, there are more types of ecosystems, namely "techno ecosystem" which is the system derived from a result of human activities. Now, the researcher classified the ecosystem into 2 types; namely, Abiotic Natural Ecosystems and Biotic Natural Ecosystems, they are;

**Abiotic Natural Ecosystems** :In Science, Abiotic Natural Ecosystems is the ecosystem that include both inorganic substances such as carbon, nitrogen, and carbon dioxide, water, oxygen, and etc., and organic substances such as proteins, carbohydrates and humus, as well as the physical environment such as light, temperature, PH salinity and humidity, etc. while in Buddhism, non-living natural ecosystems are as air, rivers, canals, mountains, caves, rock niches, etc., as shown in the Tevijjā Sutra (D.I (Thai) 9/518/230) which is one discourse of the Buddha's teaching.

"A Brahmin village of the Kosol people named Monsaka resides at Amphawan near the bank of the Aciravatī River", as shown in the discourse to get rid of the five hindrances (Nivāraṇa) on the quiet and suitable places to take meditation, the atmospheres should be forests, stumps, mountains, crevices, caves, cemeteries, groves, open fields, haystacks, pebbles and stones, ocean waters, and oceans (S.I (Thai) 16/81/166).

In addition, the type of non-living natural environment in the viewpoint of Buddhism is well-known as "The Five Aspects of Natural Law" or "The Orderliness of Nature" on "Niyāma" in Pāli (S.II (Thai) 16/20/34; A.I (Thai) 20/137/385), which the Buddha addressed this definition of Niyāma in both the Saṃyutta Nikāya, in the Anguttara Nikāya,, (on the Independent origination).

However, according to the commentary definition, it was defined a little differently. It refers to "certainty", and is classified into 5 types as well. As it appears in

the Sumangla Vilāsiṇi scriptures, they are Utu Niyāma, Pīcha Niyāma, Chitta Niyāma, Karma Niyāma and Dharma Niyāma, respectively.

In addition, Phra Brahmakunaphorn (P.A. Payutto) (Phra Dhammapitaka , 2002,153) has explained about the nature law as the following that (1) Utu Niyāma is a natural law concerning material phenomena ,(2) Pīcha Niyāma is a physical organic order; biological laws,(3) Citta Niyāma is a natural law related to the works of the mind, (4) Karma Niyāma are natural laws about human work, and (5) Dhamma Niyāma are natural laws of cause and effect. When referring to the nonliving natural environment, Uttu Niyāma (the physical laws) are the laws of nature that cover the possibilities of phenomena in nature such as temperature, weather, and the environment regarding all non-living objects.

Therefore, showing the truth about natural laws according to Buddhism aims for people to understand about the natural law of objects, meteorology, which is all the combination of the five elements, namely earth, water, wind, fire and air. They all depends on many the factors that are not controlled by anyone. For instance, the occurrence of rain are created by many causes and factors, such as evaporation of water from the ground, cloud agglomeration, wind blowing, and cold impact. These causes and factor cause the rain to be fall. The other natural non-living environment includes the movement of the universe, gravity, earthquakes, lightning, and etc. In Buddhism, all these phenomenon do not occur alone, but arise dependently by many material elements, namely soil, water, wind, fire, and air, and they can change their form under the influence of the element temperature such as heat and cold. Therefore, this law is called Utu Niyāma (Utu in the Tipitaka means energy, season, heat and cold).

Buddhism states the first natural law that it is the natural certainty of temperature, heat, precipitation, and natural climatic conditions. This law deals with the evolution of nature in terms of both its progress and its decline. The example of the evolution are the past perfect environment is a good example of the evolution of nature, meanwhile the present environment is an example of a degenerative development for natural recession such as global warming caused by climate change, the rapid melting of the Arctic iceberg, drought from less rain, and rising of sea levels,

Global warming temperature rising which is known as global warming (Global Warming). These causes lead to the average temperature change of the Earth's atmosphere caused by greenhouse gases (Green House Gas). Recently, in 2014, at the Intergovernmental Panel on Climate Change IPCC, scientists concluded that global warming is caused by higher concentrations of greenhouse gases, which comes from human actions (National Research Council, 2010, 1) such as burning coal, including chemicals, various toxic substances that contain greenhouse gases that humans use to facilitate themselves. These gases will rise to gather in the Earth's atmosphere, acting as a reservoir for the sun's radiation, and it cannot be reflected back out of the earth. This causes the global temperature to rise increasingly.

These world-changing phenomena are naturally definite natural laws, as shown by Buddha Ghosāṅgāra, on the certainty of seasons as “In the countryside, in a particular time, the harvesting of flowers and fruits, etc., by cutting only once. The wind blows, the wind does not blow, the sun is strong, the sun is weak, it rains, it does not rain, the lotus blooms during the day and at night, and so on. It is a meteorology or Utu Niyāma (DA.2 (Pali) 13/56/101).” This statement illustrates the fluctuations in temperature caused by solar energy that affect the flowering and fruiting of plants, flowers and trees, wind, sunlight and rain in different seasons, it also include the day and night that determine the phenomena and behavior of nature.

It is worth noting that the commentator only spoke about the definition of temperature change, but did not mention the deterioration in temperature in any way. So, it can be said that temperature degradation is the most extreme degree of precipitation, weather and climate change under the law of meteorology (Uttu Niyāma).

In conclusion, the natural environment in Buddhism, both living and non-living is the environment that happens naturally and around us that we can feel and touch. This consists of non-living things such as mountains, rivers, soil, sky, minerals, rocks, soil, sand, climate, including forests, tree roots, mountains, gorges, cemeteries, forests, cemeteries, and open fields, straw and the ocean, etc. All are under the physical laws

which is the laws of nature that cover all norms of natural phenomena such as temperature, weather, environment, and all concerning all non-living objects.

## Ecosystem in Buddhism

In Buddhism, environment means both internal (the mind) and the external environment (body), this including the elements (Dātu), and sense fields (Ayatana), and the definition of (Niyāma) both the internal and external environment. Here are examples of the management in the physical environment as below:

### (1) Food Environment

The management in physical environmental, especially food management, is important. Because food can cause both benefit and harmful to body, so to maintain good health, one should be managed it wisely as follows.

#### a. Eating food in moderation, not too much, not too little

This means knowing how to consume it properly, known as “Phochanemanyuta” as appeared in one discourse. At that time, the Buddha knew that King Pasenadi Kosol has eaten too much and felt uncomfortable, so he address this verse “A man who is always conscious in having food is the one who has less pain, and uncomfortable, slowly grow old, and live longer” (S.II (Th) 15/124/145).

#### b. Eating food with awareness of its true and untrue value

This principle of consumption is that one should consume food with the knowledge of its true value, not for luxury. Therefore, food should be consumed in moderation so that the body can be healthy, if not, too much food can causes the digestive system problems. This can be seen in the chant to consider the aims of consumption food as follow.

“How does a monk know the moderation of consumption? That is, a Bhikkhu in this Dharma and Discipline considers carefully and then eats food, not for playing, not for infatuation, not for decoration. But only consumption for the existence of this



body, to get rid of body pain, to get rid of former painful feelings, and let new ones arise, to well-beings of body, and to joy the mind. Like this is the monk who knows the moderation of consumption (A.II (Th) 21/37/66).

c. Eating easily digestible food, such as porridge. As the story in part of the Yakumadhugrakanuchanna discourse (one of the Buddha's discourse), it states that "Rice porridge relieves hunger and thirst, facilitates the passage of wind in the belly, cleanses the intestines and support digestion. The Buddha said that porridge was a medicine (Vin 4 (Th), 5/282/89).

In summary, the management of the physical environment in terms of food sources focuses on managing food that is healthy for the body. And those who eat it must know the value of that food. Do not consume more than necessary, due to it may be harmful to the body. In addition, the food that should be eaten and easily digestible. The consumer must be aware of a balance in consumption, not so much consume that it can cause the scarcity for natural environment resources.

## **(2) Clothing Environment**

A monk's robes or garments are intended to conceal the body from embarrassment to the onlookers. Therefore, monks have to clean or wash robes, to boil and dye robes, as well as use them as the protection from hot and cold weather. The Buddha allowed 6 types of dye water, namely, dye from tree roots, from trees, from bark, from leaf, from flower, and from fruit juice. The Buddha knew the importance of cleanliness of clothing, so he recommended monks to dye the robe with preventing the musty smell and also suggested how to dye it as well as also suggested how to dry for prevention of the mold caused by sweat-soaked robes (Vin 4 (Th) 5/344/209).

In summary, the management of the physical environment in the field of clothing emphasis on cleanliness management and the use of natural dyes.

### (3) Residential Environment

In general, when referring to the residence of monks, people usually understand that it is a temple (Wat in Thai), but in fact there are 3 words that were originally used in the Pali language, namely:

1. Arama . It literally means “a pleasant place”, and freely means “a garden”. In Buddha's time, it was very popular for Buddhist to offer their garden as a dwelling place for the Buddha and monks, such as Weluwan Wanaram offered by King Bimbisara or Chetawanwanaram offered by Anathapindika (the millionaire).

2. Avassa. It literally means" an address" which is a broad meaning. But in the narrow meaning, it refers to the residence of the monks.

3. Vihara: it means a residence similar to an “Avassa”. Its normally refer a building built as a single for monks in the same compound. It is similar to a Thai word “Wat”. (Somdej Phra Thirayanmuni, 1985, 10)

### (4) Medical Environment

In medical treatment, humans rely on plants found in nature to cure diseases by applying plants and fruits. In Buddhism, the Buddha has allowed only eight types of fruit that monks to eat at night as a medicine (called Pāna, Juice). These are the fruit juices the Buddha allowed; (1) Ampapāna,, mango juice, (2) Jambupāna,, Jampa tree fruit juice, (3) Jojappāna,, banana juice with seeds, (4) Mojpāna, seedless banana juice, (5) Madhuk pāna,, tamarind juice, (6) Mudik pāna,, sandalwood juice or grape juice, (7) Saluk Pāna,, lotus rhizome juice, (8) Pha Rusakapāna,, lychee juice and all kinds of fruit juices except juice derived from boiled rice, all kinds of leaf juices except fermented vegetables juice, and all kinds of flower juice except fresh sugarcane juice (Vin 4 (Th) 2/239/396). Additionally, the Buddha also allowed these five medicine for monk (Vin 4 (Th) 5/260/44) , namely, ghee, clarified butter, oil, honey, sugarcane juice. (So the same as the layman, that they regarded all these natural product as medicine which is full of nutrients and not the roughage food.

In conclusion, management in medical environmental refers to the treatment by using natural medicines such as plants, juices from fruits, an astringent for medicinal

purposes, as well as dairy products such as milk, butter, sugarcane juice, honey and animal oils. All these can be used as a medicine in treatment. Additionally, in the Buddha's time, there were no chemical medicines as today, so when doing the treatment for patients, it needs medicine from nature to cure. Thus the treatment process depends on the natural herbs, and the use of herbs is permitted for only necessity.

## (5) Human Environment

A person relate to each other in any organization or society in various ways such as in work place and in any position. In the Buddha time, the Buddha administrated the order of Sangha like the admiration of the modern organization. He divided the administration of the Sangha into 3 aspects as the following;

### 1. The main routine task

This is the work that is performed on the regular basis, and is divided into four types :( 1) Governance; It is a task to administrate all monk into order so as to be unite and manage effectively. (2) Education work; it is the encouragement and support monks to develop their own effectiveness by following the threefold training principles according the mental development process in Buddhism. (3) Religious propagation; It is propagation the Dhamma by promoting education and practice such as propagation work, missionary to the different places, visiting and introducing how to propagate, and (4) Public facility work (construction buildings in the temple, and assigning duty for Buddhist laypeople to take charge).

### 2. Depart mentation

By considering the nature of the work that takes place in the Sangha order, if there is any activity monastery and it share the same task, it is good to group each task. For example if the Shangha Order requires to do any activity, the order will assign a monk who is specialized in that field by vote in assembly (Somdej Phra Mahā Samonajao Krom Phraya Yachiranāvarorot, 2009, 53-72).

### 3. Specialization of work

This is the division of work for members in the organization to perform tasks, mainly according to personal aptitude and ability. In the Sangha organization, it corresponds to the nature of the ability for the position of "Ettakka" or "the best" (A.I (Th) 20/188-234/25-30. The Buddha himself appointed his disciples who has knowledge, abilities and virtues in any field. The Ettaka monk is the superior among all monks, such as Sarīputta was the most superior in terms of wisdom and was appointed to be the advisor in Dhamma for monk, and Phra Moggallāna was the most superior in term of power, and he was appointed to govern in the administration of the Sangha.

In summary, the management in people environments refers to the governance by leaders as the head of the group who governs and look after all the member as the Buddha behaves and regulate how to perform, especially for effective administrating in all sections. Thus the management in people environment mainly focus on the administration of monks within the temple, each monk is responsible for each tasks, and this promote the unity in coexistence together in the community.

### 6. Social environment

One way to live oneself in a good society is to associate with good people. The Pāli word "sevanā" or "association" refers to "snuggling" or "association", but such meaning is not clear enough because we do not know how much the relation between people called "snuggling", and how much relation called "association".

Before understanding this meaning, we need to understand the two behaviors of people associating with each other, namely, "being closely together" and "association".

For "being close together", it means walking near, standing near, sitting near, lying close, such as people working in the same department, being born in the same place, riding on the same train, etc., in Pāli language called "Pariyupasanā". While "Association" has a greater and deeper meaning, it means uniting the mind, melting

the soul or our own temperament and dignity with any man. This is different from the nature of being near.

Therefore, "association" is a transfer of temperament by souls and is the transmission of virtues from the ones we associate into ourselves, called "associating" or "addicting". So associating with the good people means transferring their good character both mental and physical qualities (Phra Brahmkunaphorn, 2005, 138-139), for example the righteous, the wise, the virtuous, having good bodily, verbal and mental behaviors into ourselves. This person called "Bandit" who normally behave with good virtues. Thus associating with this person, we can grow and flourish virtue in our mind as them. As the Buddha said the associating with the good people is the first process of learning that is very important as it is external factors that support and motivate the learning process (A.I (Th) 20/111/17).

Additionally, association with good people can support learning process in advance because of its qualification of good peoples known as "Kalyāna-mitt-dharma" or "the seven qualities of good friend" (St. Tor. (Thai) 23/37/14, and further explained in Phra Brahmkhunaphorn (P.A. Payutto, 2005, 204) as the following.

1) Piyo or being endearing, lovable

The one who has the warm and friendly characteristic to be associated with, to be asked and consulted with.

2) Guru or being estimable, respectable, or venerable

The one who is worth to respect, to be near, to be adhered as safely refuge due to his appropriate performs with to any one from different status.

3) Bhāvanīyo or being adorable, cultured, or emulable

The one who is worth to honor due to his true knowledge and wisdom. He can be the good instructor who always keep self-improving, be the idol for follow as the inspiration.

4) Vattā ca or being a counsellor

The one who know how to speak effectively, know how to explain, when and what to say, and is able to give advice as the good counsellor.

5) Vacanakkhamo or being a patient listener

The one who is ready to listen to advice, questions, offers and criticizes. He can patiently listen, not bored, not angry.

6) Gambhīraṅka katham katattā or Being able to deliver deep discourses or to treat profound subjects

This means the one who can explain profound words or complex matter in the easy way to underwear clearly.

7) No Catthāne Niyojaye or never exhorting groundlessly, not leading or spurring on to a useless end

The one who never pursue or advise friends to do anything that is disgraceful, or in vain.

In summary, social environmental management refer to the principles to live in good society with the good people. This society can promote knowledge and suggestions for one's self development to achieve the highest goal of Buddhism as the Buddha once advised his follower, Chulapanthaka, to finally attained enlightenment. In addition the instructor who can suggest wisdom or knowledge for practice need the qualities the seven qualities of good friend which is relevant requirements to live together, and to help support in mental, physical and emotional as well.

## Conclusion

Ecosystem is the concept the put emphasis on the balance of ecological harmony, it provide the fundamental creation of the relation between human beings and nature, and between man and man. The highest goal of ecology is the creation of the stability of its system. So developing of the ecosystem should go hand in hand with both material and spiritual prosperity. If the ecosystem is destroyed, men and animals could not maintain their live. Thus, the Buddhist doctrine, strongly teach human that one should has compassion for nature and treats it as a part of his life.

As known that ecosystem consists of every beings living in the same environment, they all depend directly and indirectly on each other, and they also have the relation with the natural environments they live in. These environments, in Buddhism, are both internal and external environments. For internal environment, it refers to the mental formations and the mind, while the external environments has

many kinds. The examples of external environments are as,(1)food environments; Buddhism puts focus on food management for the best of human health, and the consumers must be aware of the benefit of any food they eat, not too much consuming than their body need if not it can causes problem to theirs body, (2) clothe environment, Buddhism puts focus on cleanliness management and use natural dyes, (3) living environment, it must be comfortable in every dimensions both in traveling and both in living the in peaceful atmosphere, (4) medical environment, it refers to the treatment by herbs, for examples, various herbal plants, fruit juice, bitter plants applied for any wounds, the diary product ( milk, cheese, etc.), sugar cane, honey from nature. Additionally, oil made from animal can be mixed with the treatment for any disease. In the Buddha time, there was no chemical treatment for treatment as the present days, so curing the patients from sickness depended on from natural herbs. The Buddha himself only allowed his monks to apply all herbs when necessarily. He did not allow them to collect in store, and he also taught his follow to exercise for relaxing the body tension by walking meditation (5) people environment, it emphasis on ecclesiastic administration in the temple. There divides many sectors to suite each duty. This can support the harmony in living with the other people with peace, (6) the social environment, it means how to live happily with the others people in the same society, by one behaving in good manner, giving advises, useful information or knowledge with other for achievement of the highest goal in Buddhism. Thus, such a person must have the following virtues according to the principles of virtues, such as Piyo or being lovable or endearing; It means that he is kind and generous, making anyone who associate with him feel comfortable, warm, and pleased to be associated with. He also provide welcome with friendship, not let anyone feel lonely. This is the good friends according to this virtue. The second virtues is Guru or being estimable, respectable or venerable. A person must have the both worldly and religious wisdom, knowing what is right or wrong, good or bad , what should be done or not wholesome or unwholesome then living his life in the right way. These two virtues are relevant for harmonious living in society.

**Briefly speaking, the ecosystem in Buddhism is considered as the important factor which supports human cultivation in social, physical, mental, and intellectual development according to the Buddha's teaching to reach the**



highest goal of Buddhism, that is Nibbana, the condition of no sufferings or problems.

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## Won Buddhism and SDGs

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### Introduction

Have you ever looked into a mirror? Not at the images reflected, but at the mirror itself.

Have you looked into your original mind? The mind before any thought arises.

'Won' literally means a circle and this symbolizes our original mind or our true home. Its circular image is called Il Won Sang: Il means one, Won means circle, and Sang means image.

### Won Buddhism

Buddhism (佛教) is the pathway to enlightenment.

The word Won (圓) literally means 'circle' and symbolizes ultimate reality or our true nature.

Therefore, the name Won Buddhism means the path to the enlightenment to our true nature.

#### Master Sotasan Park, Chung-bin (1891-1943)

Master Sontason, after his enlightenment, observed the modern world where the human spirit had become weakened and enslaved by the rapidly developing material civilization.

He therefore established a communal life setting with the founding motto

“With this Great Un folding of material civilization, Let there be a Great Unfolding of spirituality.”

This was the beginning of Won Buddhism.

## The Great way

Won Buddhism, as a reformed Buddhism and as a new religion, transforms the traditional Buddhist teaching. It makes the Buddha dharma more practical, more relevant, and more suitable to contemporary society so that the many people in the secular world can utilize it to enrich their actual lives.

Won Buddhism, although embracing the Buddha’s teachings, revitalizes and modernizes traditional Buddha dharma in order to realize Sotae san’s ideal: ‘Buddha dharma is daily life and daily life is Buddha dharma.’ According to Sotae san, a living religion is one where spiritual practice is not separate from real life. To one student’s question, “What is the great way?” The Master replied, “ What all people can follow is the great way. What only a few can follow is the small way.”

## United Religions movement

### The goal of Won Buddhism

To lead all sentient beings to be free from suffering and distress. Won Buddhism embraces and accepts those of other faiths, and seeks to work together to create One World Community. With its open teaching, Won Buddhism has worked to realize a vision of a United Religions (UR), a counterpart of the United Nations (UN), because in these modern times all problems are fundamentally world problems and the cooperation of all religions and religious leaders is vital to build a lasting peace in the world.

*“The truth is one, the world is one, we are one family”*

Won Buddhism leads a movement for inter-religious dialogue and cooperation. Won Buddhists have participated in and promoted local, national, regional and international inter-religious dialogue since 1970 and have been actively engaged in the World Conference of Religions for Peace (WCRP), the World Fellowship of Buddhists (WFB), and the Asian Conference of Religions for Peace (ACRP).

## United Nations Charter Preamble

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

- to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind,

- to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small,
- to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained,
- to promote social progress and better standards of life in larger freedom.

- Won Buddhism has been accredited by the Department of Public Information of the United Nations as a Non-Governmental Organization (NGO) since 1992.

- WB is actively engaged in supporting human rights, gender equality, peace, education, cultural exchange, and environmental protection.

#### **The Future Interfaith Movement ~With Youth~**

- Research and experience the successful practice cases of world religions and spiritual leaders and share the practice cases and experiences
- Christian, Focolare, Chundokyo, Japanese Buddhists Youth Collaboration

รายงานสืบจากการประชุมวิชาการระดับชาติ ครั้งที่ 8 และระดับนานาชาติ ครั้งที่ 1 เรื่อง “พระพุทธศาสนา กับ แนวโน้มโลกยุคใหม่ : วิถีศู  
บาศรีวิชัยสู่อารยธรรมร่วมสมัย” “Buddhism and New Global Trends : The Footprint of Khruba Sriwichai Towards  
Contemporary Civilization”



(Poster Presentation)

## Creating a Culture of Mindfulness: From Religion to Workplace

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### Abstract

The purpose of the Buddha’s mindfulness is the end of suffering whereas secular mindfulness continues to expand to psychology, clinical, and organizational sciences. Studies to date present that mindfulness can benefit both spiritual and physical health. Many studies suggest that the mindful practice of paying attention to the present moments helps improve well-being, increasing positive emotions, and decreasing stress, anxiety, and depression. This article aims to provide the important concept to create and develop mindfulness as a culture in the organization. This study refers to existing literature to communicate an understanding of mindfulness. The article is started by presenting the history of mindfulness which has its root in early Eastern religion to its modern, secular presence in the workplace. This study applies traditional Buddhist principles and suggests creating a culture of mindfulness from 4C’s – Conductor, Communication, Collaboration, and Coaching from the foundation in the Buddha’s teaching. Creating a culture of mindfulness can bring positive changes in health, attitudes, and behaviors for people. A culture of mindfulness holds the power to help people and organizations connect together and cope with challenging times together. Mindfulness can lead people to be more aware of moral values which can be reflected in actions for goodness. Creating a mindfulness culture is very beneficially to individuals, organizations and society.

**Keywords:** Mindfulness, Buddhist, Religion, Organization, Workplace



## “Sati sabbattha patthiya”

### *Mindfulness is required everywhere*

-The Buddha

Nowadays, we face a crisis of varying kinds and to different extents. There are many unexpected events that have negative consequences for large numbers of people such as economic recession, technological disruption, political conflict, or epidemic. Recently, the COVID-19 outbreak was triggered in December 2019 and spread across the world rapidly. This has impacted social and economic problems that lead to stress, anxiety, and depression. To deal with adversity effectively in times of crisis, deeper attention, calm, and focus are vital. Mindful people are those who understand their reactions to stress and crisis, deal with and get through the difficulty and resilience. Mindfulness can reduce stress anxiety during times of crisis (Bearance, 2014).

In recent years, mindfulness research has grown rapidly in psychology, clinical, education, organizational sciences, and management. Many studies suggest that mindfulness affects many aspects of physical and psychological well-being. Mindfulness practice decreases stress and reduces suffering (Kabat-Zinn, 1990). Mindfulness provides a skill that helps in decreasing stress and anxiety and creates calmness to face adversity and recovery. Moreover, there is evidence that practicing mindfulness changes the brain for the better. A group of Harvard researchers concluded that those who practiced mindfulness-based stress reduction (MBSR) had increased in grey matter concentrations in brain regions involved in learning and memory processes, emotion regulation, self-referential processing, and perspective-taking (Holzel et al., 2011).

The goal of this article is to create and develop a concept of mindfulness culture in an organization. I begin by integrating the existing literature on mindfulness

from its root in early Eastern religion to its modern, secular presence in the workplace. Next, I present the case studies of companies that offer mindfulness programs to their workforce. Then, I suggest how to apply mindfulness as a culture in an organization from the foundation in the Buddha’s teaching.

## Definitions of Mindfulness

Mindfulness has been defined in various ways. Mindfulness is defined as “keeping one’s consciousness alive to the present reality (Hahn, 1976, p.11) Gunaratana (2011) refers to mindfulness as maintaining a moment-by-moment awareness of thoughts, feelings, bodily sensations, and environment. Mindfulness is paying attention in a particular way in the present moment and nonjudgmentally (Kabat-Zinn, 2005). Although definitions of mindfulness vary, they have three core factors as (1) Focusing on the here and now or giving full attention to the present, (2) Paying attention to both internal and external stimuli, and (3) Paying attention in an open and accepting way (Hyland, Lee, & Mills, 2015).

## The Eastern Origin of Mindfulness

Mindfulness or Sati has its roots in Buddhism which spans around 2,500 years in India with the Buddha, Siddhattha Gotama. Buddhism aims to understand the roots of suffering, undermine and dissolve these. The Buddha developed a crucial kind of meditation practice, the four foundations of mindfulness. These practices are observed and note various qualities of the body, feelings, mind-states, and reality-pattern. The important aspect of Buddhist mindfulness is on non-judgmental awareness of present experiences and thoughts (Phra Brahmopundit, 2017). In the Buddhist teaching, right mindfulness refers to memory, awareness, and attention, is one of the Eightfold Path which is a way leading out of unsatisfactory experience to a path where wisdom can be developed and self-awakening can occur (Nyanaponika, 1962; Kornfield, 2008; Bearance, 2014).

## The Western Application of Mindfulness

There has been a growing interest in the Buddhist practice of mindfulness for more than three decades. The literature on the application of mindfulness in western has been dominated by the two schools of thought, one developed by Jon Kabat-Zinn which approach eastern mindfulness and draws on Buddhist mindfulness practices.

In the late 1970s, Jon Kabat-Zinn, a professor of the University of Massachusetts Medical school, had established the Center of Mindfulness. He has started bringing Buddhist tradition mindfulness into the mainstream secular setting in western society. He has offered the mindfulness program “Mindfulness-based Stress Reduction (MBSR)” which can lead to the discovery of relaxation, calmness and insight within oneself to help participants reduce suffering (Kabat-Zinn, 2011; Bearance, 2014). The other school of thought was developed by Ellen Langer two decades later, which considered a western approach to mindfulness. Langer (1989) introduced mindfulness as cognitive flexibility and novelty which is distinct from the concept of Buddhist.

## Mindfulness at Work

In today’s work environment, we must be working with expectations, coping with demand fluctuation, balancing personal and professional objectives, and handling conflict in complex environments. Many companies are looking for different tools and methods to reduce employee stress. Mindfulness has positive impacts on human functioning (Brown, Ryan, & Creswell, 2007) and better workplace functioning (Glomb, Duffy, Bono, & Yang, 2011). Preliminary research has linked mindfulness to elements of a performance. Many studies provide evidence for the positive effects of mindfulness on the quality of relationships, teamwork, leadership, and foster workplace well-being (Good et al., 2016). Mindfulness has been introduced in the workplace such as Google, Aetna, Target, and General Mills, to reduce stress, improve focus, decision-making, and positive emotion of employees (Schaufenbuel, 2014).

## Practicing Mindfulness in the Workplace

In recent years, researchers have explored the benefit of mindfulness. As a result, mindfulness programs are increasingly applied in the work setting. Many organizations have started offering varying mindfulness courses and have recognized the mindfulness bring to their employees. Here are some examples of mindfulness programs in well-known companies (Schaufenbuel, 2014; Schaufenbuel, 2015);

### GOOGLE

Google has offered many mindfulness courses for their employees. The most popular mindfulness course is “Search Inside Yourself” which consists of 19 sessions and 3 parts including (1) Attention training - focus on developing the ability to bring one’s mind to a place that is calm and clear, (2) Self-knowledge development – focus on becoming more aware of one’s self, creating self-knowledge and self-awareness, and (3) Creating mental habits – focus on creating mental habits such as kindness and kindness comes naturally. Participants reported that this program helped them better handle stress and defuse emotions, they become calmer, more patient, and better able to listen.

### AETNA

Aetna, in collaboration with Duke University, EMindful, and the American Viniyoga institutes, developed two mindfulness programs including (1) The Viniyoga Stress reduction program – 12-week yoga-based program through yoga postures, breathing techniques, meditation, and mental skills, and (2) The Mindfulness at Work program – based on the principles of mindfulness meditation. The objective of programs is to help employees reduce stress and improve how to react to stress and work-life balance. Participants showed significant improvement in perceived stress levels, their bodies were better and improvement in various heart rate measurements.

## GENERAL MILLS

General Mills offers a four-day retreat for officers and senior managers, a two-day training program for new managers, and a two-hour class for seven weeks to all employees. There are also weekly meditation sessions, yoga classes, and a meditation room in every building. Participants have improved productivity, decision-making, and being better listeners.

## INTEL

Intel offers the Awake@Intel Mindfulness program. Participants report that the program helps them to decrease stress and feeling overwhelmed, increase overall happiness and well-being, have new ideas and creativity, the ability to focus, quality of relationships at work, and engagement in meetings, projects, and team efforts. Participants also learn how to quiet their minds and learn mindful listening.

## Creating an Organizational Culture of Mindfulness

Culture refers to the ideas, customs and social behavior of people or society. Organizational culture refers to “a set of common values, attitudes, beliefs and norms, some of which are explicit and some of which are not” (Brown, 2004, p. 4). Schein (2010) defined organizational culture as a pattern of shared basic assumptions that the group learned and to be taught to new members as the correct way to perceive, think, and feel concerning those problems. Organizational culture is the collection of written and unwritten values, expectations, and practices that guide and inform the actions of all team members. It is the proper way to behave within the organization. Organizational culture includes shared beliefs and values provided by leaders and communicated and emphasized through various methods, ultimately shaping employee perceptions, understanding, and behaviors of the workforce. Mindfulness is commonly known as a process of bringing attention to the present moment and being conscious of thoughts. Many studies found that practicing mindfulness at work has

many benefits, it can reduce absenteeism and turnover rate, improve cognitive functions, productivity, job satisfaction, communication skills, decision-making and enhance good relationships with customers (Schaufenbuel, 2014).

Creating mindfulness as a culture in the organization is not easy. It is vital to focus on mindfulness which consists of awareness and attention in the present moment which comes from within oneself. I suggest 4C’s to create a mindful culture in an organization. A **conductor** or leader is important to building mindful culture in an organization. Moreover, it is important to focus on mindfulness culture by sharing and **communicating** the action to **collaborative** teamwork. **Coaching** or training based on the principles of mindfulness should be applied across the organization to engage as many people as possible.

## Applying Buddhist Principle for Creating an Organizational Mindful Culture

### CONDUCTOR OR LEADER

The conductor can build organizational mindful culture by acting, directing, paying attention, allocating resources for support. Effective leadership is one of the greatest foundations to building a great culture in an organization. The leaders are key agents in the process of culture management (Schein, 2010; Trice & Beyer, 1993). There are different mechanisms that leaders can use for managing organizational culture, such as communicating a clear vision, allocating resources, designing organizational systems, and forming an organization’s philosophy (Simosi & Xenikou, 2010).

In tradition Buddhist principle, a leader must have three characteristics of management which have specified in Tuthiyapaphanikha sutta including (1) Chakkhumā –Vision or conceptual skill, (2) Vidhūro –Management or technical skill, and (3) Nissayasampanno - Relationship or human relation skill (Phra Dharmakosajarn, 2006).

## COMMUNICATION

Building the perception of mindfulness in the organization can be done through communication. The process of sustaining communication can foster an understanding of team members about mindfulness. Communication is the way in sharing information, building relationships, and building value so that it becomes a mindful culture. Welch & Jackson (2007) suggest that communication in organizations has four objectives including (1) Building relationships and commitment between employees, (2) Providing clear and complete information, (3) Creating awareness of team members, and (4) Providing a means for feedback to its members.

In traditional Buddhist principle, Desanavidhi 4 is the core factor of effective communication which can apply to management including (1) Santassana – elucidation and verification, (2) Samadhapada - incitement to take upon oneself and inspiration towards the Goal, (3) Samuttatechana – encouragement and filling with enthusiasm, and (4) Sampahangsana – exhilaration and filling with delight and joy environment (Phra Brahmagunabhorn, 2003).

## COLLABORATION

Collaboration in the organization is when the teamwork together through idea sharing to accomplish a common goal. This usually involves sharing ideas, dividing the work and bringing people together with a shared objective. Organizational culture can be found in shared relationships among colleagues, norms, relations, and sharing experiences (Teasley, 2017).

Collaboration can apply Sàràniyadhamma 6 in Buddhist principle. It is states of conciliation and virtues for fraternal living which must do openly and in privately including (1) Metta Kàyakamma – to be amiable in deed and willing to help each other, (2) Metta Vacikamma – to be amiable in word, inform and suggest with good wishes, (3) Metta Manokamma – to be amiable in thought, think of useful things, (4)



Sataranaphokee – to share any lawful gains with virtuous fellows, (5) Silasàmannatà – to keep without blemish the rules of conduct along with one’s fellows, (6) Ditthi-sàmannatà - to be endowed with right views along with one’s fellows.

This Sàràniyadhamma is making others keep one in mind, endearing, bringing respect which conducts to sympathy or solidarity for non-quarrel, concord, and unity of team members and organization (Phra Brahmaganabhorn, 2003).

### COACHING OR TRAINING

Mindfulness develops with meditation training. Mindfulness meditation is a form of mental skills training. Mindfulness meditation involves consciously attending to internal or external stimuli in a non-judgemental manner.

In the Buddhist tradition, the meditation practice has been developed by the Buddha, Satipathana 4 is the foundation of mindfulness (sati) including (1) Kaya or body, (2) Vedana or feelings, (3) Citta or mind-states, and (4) Dhamma or reality patterns. The Dhamma is the key mental and physical process according to the Buddha’s analysis of reality.

The 4C’s for creating mindful culture and Buddhist principle is presented in Figure 1.

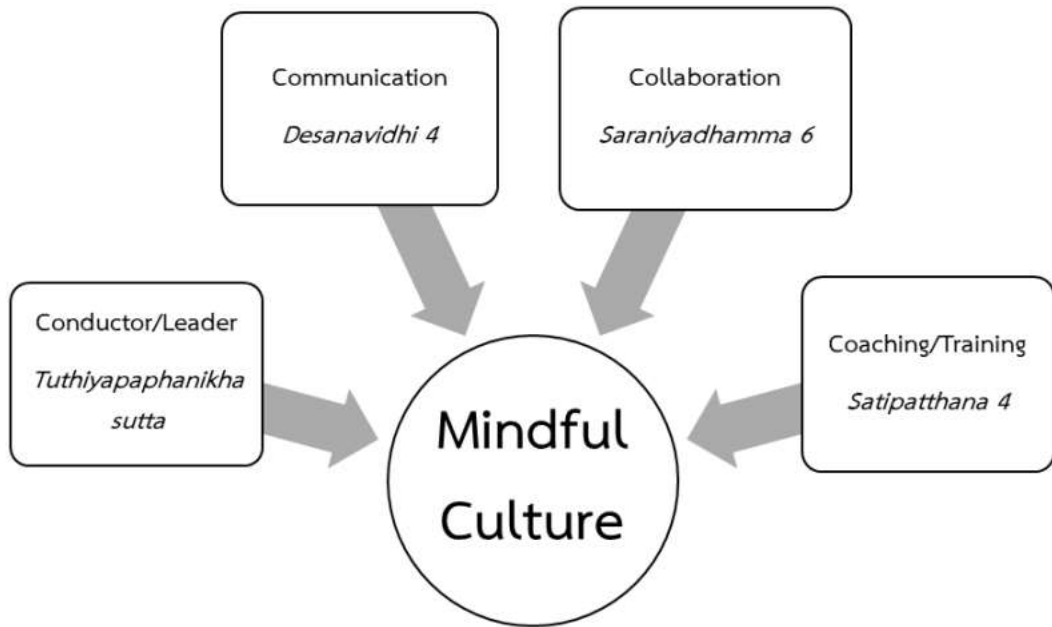


Figure 1. 4C's Organizational Mindful Culture

Creating a culture of mindfulness is critical to maintaining high levels of creativity of employees and productivity of an organization. By practicing mindfulness, employees can maintain higher levels of attentiveness and concentration. They will spend more time on task than usual. Mindfulness practices have been shown to enhance superior performance in self-regulation, learning from past experiences, decision-making, and resilience. Creating a mindfulness culture is very beneficially to individuals, organizations and society.

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## ABHIDHAMMA IN CONTEMPORARY THAILAND

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### INTRODUCTION

The Abhidhamma is generally thought of as a profound teaching whose content is complex and difficult to understand. In Thailand, the Abhidhamma section of the Pali curriculum is reserved for advanced students of Grades 8 to 9; the Abhidhamma is not included in the basic doctrinal studies curricula of Naktham (for the ordained) or of Thammasueksa (for lay people). Moreover, the books of the Abhidhammapitaka are rarely mentioned or discussed by the majority of monks. Yoneo Ishii sees this as reflecting a general aversion on the part of Thais to philosophical speculation.<sup>1</sup> This is not the full explanation, however, because other factors have also caused the Abhidhamma to receive less attention from the Thai Saṅgha. One of these is that, during the early 1900s, when monastic education was being reformed, the curriculum of doctrinal study was determined almost entirely by a single authority in charge of the Saṅgha's affairs; and the determinations of one sole person cannot be used to characterise the attitude of the nation as a whole. Parallel to doctrinal study in accordance with the Saṅgha's ecclesiastical curriculum, a new form of Abhidhamma study was introduced in the mid-twentieth century during a period of major reform by the Thai Saṅgha Order of both administration and monastic education. This attracted a great deal of attention from monks, and from lay people who were initially mainly interested in meditation practice. The introduction of this new form of Abhidhamma study has been the object of scholarly attention, as it coincided with the meditation movement of the first half of the twentieth century and caused Thai Buddhists to take a greater interest in doctrinal study and meditation. How this new form was introduced

in Thailand, how Thai Buddhists responded to it, and how the Abhidhamma is understood today, has never been fully examined. The present paper therefore aims at tracing the study of the Abhidhamma within the historical context of Thai monastic education and at exploring its use in both theory and practice. It is hoped this work will help us understand how Abhidhamma study developed in Thai ecclesiastical education, and observe more generally the evolution of attitudes towards the Abhidhammapiṭaka.

### ABHIDHAMMA AS AN INTEGRATION OF TEXTUAL STUDIES AND MEDITATION

Under the traditional Pali curriculum, Pali students of Grades 8 to 9 studied the Abhidhamma only on the basis of the Visuddhimagga and Abhidhammatthavibhāṇiṭikā, which merely outline the essentials of the Abhidhammapiṭaka. This was insufficient for a deep understanding of the Abhidhamma and the students’ primary aim was simply to get through the examination. We examine below the new form of Abhidhamma studies, introduced with the intention of integrating book-learning and meditation practice.

This new form of Abhidhamma study began through contacts with Burma in 1932, when Phra Phawanaphiram (Suk Pavaro<sup>2</sup>), from the vipassanā section of Wat Rakhankhositaram, met a learned Burmese man named Sai Saiksem, who was able to read and write the Thai language satisfactorily. He was knowledgeable about Abhidhamma. Phra Phawanaphiram, who was greatly interested in meditation and Abhidhamma, invited Ajahn Sai to teach Abhidhamma at his monastery. The Manotham School was built in the compound of Wat Rakhankhositaram for the purposes of Abhidhamma studies, and was officially opened in 1947.<sup>3</sup> Ajahn Sai acted as head teacher, establishing the Abhidhamma curriculum by the publication of two large volumes,<sup>4</sup> the Phra Aphithampitsadan (The Magnificence of the Abhidhamma), which briefly describes the content of the Abhidhamma and which contains questions and answers on the Abhidhammatthasaṅgaha in connection with its first five chapters; and a further volume continuing the topic, concluding with questions and answers on the sixth to ninth chapters. In the beginning, Abhidhamma study attracted many people, and there were numerous classes of graduates. Unfortunately, Ajahn Sai fell ill and died two years later,<sup>5</sup> leading some Abhidhamma students to seek Abhidhamma



knowledge from a Burmese monk named Bhattanta Vilasa, who was invited to teach vipassanā meditation at Wat Prok in Bangkok. The Abhidhamma study under Bhattanta Vilasa was informal, since most of his students were meditators, and Abhidhamma per se was rather studied as a way to enhance understanding of meditation training.<sup>6</sup>

After the demise of Ajahn Sai, the study of Abhidhamma was carried on at Wat Rakhangkhositaram, with Phra Phawanaphiram as head teacher, working together with Ajahn Naeb, Phra Thipparinya and Phra Chanbannakit (Kowit Patthasunthon), who had all been students of Ajahn Sai and Bhattanta Vilasa. The curriculum was based on the nine chapters of the Abhidhammatthasaṅgaha. However, in order to assist students, Phra Chanbannakit also compiled Abhidhamma books in Thai, called Manuals for Abhidhamma Study, Parts 1-8 (Khumue kan sueksa phra aphitham 1-8<sup>7</sup>), which were used as handbooks during the class. Abhidhamma study was attractive, especially to monks, nuns and lay Buddhists who were personally interested in meditation, so the study of Abhidhamma was introduced in temples where a meditation training course was available, such as Wat Mahathat and Wat Samphraya in Bangkok, and also in the Ayutthaya and Lopburi provinces, with the aim of supporting the understanding of meditation practice.

Even though the Abhidhamma had been introduced to Thailand through Burmese contacts since 1947, it was still limited to only a small group of people, and study was not systematically organised. In 1949, Somdet Phra Phuthajahn (Āsapha Mahāthera 19031989), while holding the ecclesiastical title of Phimonlatham, and who was at the time the Saṅgha Minister of the Interior and President of Mahachulalongkornrajavidyalaya Buddhist University Council, went to visit Burma. During his time in Burma, he noted the state of religious affairs there, and especially the widespread popularity of Abhidhamma Study compared with Saṅgha education in Thailand, which latter still placed emphasis only on the study of the Vinaya and Suttanta, and where study of the Abhidhamma was not widespread. During the period that Phimonlatham held the position of Saṅgha Minister of the Interior, religious studies and vipassanā practice in Burma was very stable, and Abhidhamma study and meditation practice worked together very well.

Accordingly, Phimonlatham, upon returning from his 1949 trip to Burma, immediately contacted the then Burmese government, asking them to send monks accomplished in Abhidhamma to promote the task of religious studies (ganthadhura) in Thailand. That same year, the Burmese government sent two monks, namely Phra Sattammachotika Thammachariya, an Abhidhamma scholar, to establish Abhidhamma study at Wat Rakhangkositaram, and Phra Techin Thammachariya to teach Abhidhamma at Wat Samphraya and Wat Mahathat.<sup>8</sup>

In order to promote meditation training among monks and laypeople alongside textual studies, Phimonlatham in 1951 established the Vipassanā Meditation Centre at Wat Mahathat.<sup>9</sup> This movement was believed to be inspired by seeing a religious revival in Burma and the support of meditation for monks and laypeople by the late Prime Minister U Nu.<sup>10</sup> Phimonlatham, in an attempt to reform and revitalise modern state Buddhism by integrating meditation training with book-learning, in 1952 sent Phramaha Chodok Yanasitthi,<sup>11</sup> a young monk with a Pali 9 degree, to study meditation in Burma. Having completed the meditation course, Chodok returned to Thailand together with two Burmese meditation masters, who were invited by Phimonlatham on behalf of the Thai government to spread the Burmese style of vipassanā meditation.

The above discussion demonstrates that the interest in Abhidhamma first arose among those who practised meditation, but the study was neither widespread and nor systematic. Thus, with the support of Phimonlatham, who saw the importance of Abhidhamma and meditation, more systematic Abhidhamma study was officially introduced to Thailand. Phimonlatham himself was of the opinion that textual studies must go hand in hand with meditation training, stressing that “the essence of Buddhism...can only be found in meditation.”<sup>12</sup> He also believed that it had been a grave error that the initiators of the Saṅgha reform of 1902 had promoted textual study at the expense of meditation practice.<sup>13</sup> His ideas about book-learning and meditation were evidently different from those of his contemporary administrative monks, whether from the Thammayut or Mahanikai schools.<sup>14</sup> The introduction of the Burmese style of Abhidhamma study, together with a meditation training course, was regarded as an experimental basis for the integration of textual studies with meditation practice. As to why Phimonlatham should have chosen the Burmese style, it may be surmised, firstly,

that Phimonlatham had been very impressed by the religious revival in Burma with the support of the late Prime Minister U Nu, which showed that the tasks of textual studies and meditation practice were compatible. Secondly, both textual studies and meditation methods in Burma were more systematic than they were in Thailand at that time. Thirdly, it was Phimonlatham's wish to see the combination of book learning and meditation practice bring full benefits to Buddhism in general. The innovation of Phimonlatham may have reflected a situation of religious affairs where town monks regarded doctrinal studies as the main duty for the monks, whereas meditation training was seen as optional and not really necessary for the monks' life.

Phimonlatham saw that it would take a long time to change the attitude of the whole Saṅgha, so he began with those who already practised meditation, introducing them to Abhidhamma study, as a knowledge of Abhidhamma would support their understanding of meditation practice. The introduction of Abhidhamma study is thus to be regarded as an experiment to integrate the tasks of learning and mental development (bhāvanā). In addition, doctrinal study in Thailand at that time concentrated only on the Vinaya and Suttanta, the Abhidhamma only being studied by a small group of monks and lay people. The introduction of Abhidhamma study would cause doctrinal study in Thailand to cover all three piṭakas and lead to the stability and flourishing of Buddhism in Thailand. Among Theravāda countries at that time, Burma probably had the strongest base of doctrinal study and meditation training; thus, from Phimonlatham's point of view, scholar monks and meditation masters from Burma would be able to reform doctrinal study together with meditation training in Thailand.

## THE UNIVERSITY OF ABHIDHAMMA AND APHITHAMCHOTIKA COLLEGE

Following his arrival in Bangkok in 1949, Satthammachotika worked very hard, establishing the Aphithammahavidyalaya (Abhidhamma University) at Wat Rakhankhositaram. While teaching students Abhidhamma, he spent his spare time compiling fifteen Abhidhamma texts to be used as curricula. It is believed that Satthammachotika undertook this hard work as one way to cultivate perfection for achieving Buddhahood in the future. In the epilogue to his first book, "Paramatthachotika: A Curriculum of Chulaaphithammika-tri: Consciousness,

Mentalities, Material Factors and Nibbāna”, completed in 1956, Satthammachotika stated his determination in three sets of Pali verses<sup>15</sup>:

*iminā puññakammena buddho homi anāgate yattha yattha bhava jāto mā  
dalittho bhavāmi ’ham*  
*apattam yāva buddhattam paññādhikam bhavāmi ’ham jātisaraṇāṇiko  
va jeṭṭhaseṭṭho nirantaram*

(Through the power of this meritorious deed, may I become a Buddha in the future; in whichever becoming I am born, may I not be poor.

Until Buddhahood is reached, may I be one superior in insight: may I, as one successively recollecting (former) births, become senior, best.

May I respect one who is worthy of respect; may I honour one who is worthy of honour, may I salute one who is worthy of salutation, may I worship one who is worthy of worship).

From the first verse, we learn that Satthammachotika was determined to become a future Buddha, superior in insight. He regarded the compiling of Abhidhamma texts to be a great meritorious deed, since these works would be of tremendous benefit for beings in general. A story associated with Satthammachotika’s strong determination to become a future Buddha relates how he was missing the little finger of his right hand since, as one so determined to achieve Buddhahood, he had cut the finger off as an offering to the Buddha at a pagoda in Burma. There is, however, no evidence for this to be found in his works, and he himself never mentioned the matter to anybody. One of his contemporary students confirms that Satthammachotika certainly had lost his little finger for some reason, but no one knew exactly when and how.<sup>16</sup> Satthammachotika initially systematised Abhidhamma study and formulated its curriculum on the basis of the nine chapters of Abhidhammatthasaṅgaha and the Abhidhamma curricula used in Burma. He classified the studies into three levels, naming them cūla (beginner) majjhima (intermediate) and mahā (advanced), with each consisting of three grades, thereby making a total of nine grades.

To complete the entire course is designed to take seven and a half years, and students are given a certificate only when they gain the highest grade (ek) for each

level.<sup>17</sup> Sattammachotika composed all of the fifteen textbooks used for these nine grades in Thai with the help of his Thai students. They are mainly based on the Abhidhammatthasaṅgaha, Abhidhammapiṭaka, and their commentaries, sub-commentaries and other relevant texts (in Burmese script). The curricula are still in use, both at the Aphithammahavidyalaya at Wat Rakhangkhositaram and Aphithamchotika College, and their branches.

Sattammachotika hoped to enrich the study of Abhidhamma in Thailand and did his best to lay the foundation for same. The textbooks he composed were in the Thai language, thereby making Abhidhamma study more accessible for those who did not have any knowledge of Pali. The lack of any requirement for a knowledge of Pali may well have been a positive aspect of this new form of Abhidhamma study, since it could attract many lay people who were interested in learning the Buddhist teachings. Moreover, those monks who had no degree in Pali also saw in this new form of Abhidhamma study an opportunity to develop their knowledge of the Buddha's teachings, as did Abhidhamma students the possibility of their completing their entire course in a much shorter period of time. This was perhaps, one of the reasons why the new form of Abhidhamma study enjoyed such a good reception amongst those monks, novices and nuns who had previously found it difficult to pass the Pali examination, and especially those who lived in remote monasteries, who had little or no opportunity to attend the monastic education provided by the Saṅgha authority, due to the absence of any Pali tutors.

Sattammachotika Thammachariya had been teaching and conducting Abhidhamma Study at Aphithammahavidyalaya for sixteen years when in 1966, he suffered from high blood pressure and kidney disease and died at the age of fifty-three. Two years later, a group of his students set up the Sattammachotika Foundation<sup>18</sup> to honour him and commemorate his great work, whilst with the support of the abbot of Wat Mahathat, Aphithamchotika College was established in 1969 within the compound of the temple. A group of monks and lay people who administered the study had hoped to secure the patronage of the Supreme Patriarch and the blessings of the SanAbhidhamma study was initially under the patronage of the Supreme Patriarch of the Thai Saṅgha authorities as a whole. However, during the period concerned the Sangkharat no longer enjoyed the full authority that his predecessors

had once had in the early Bangkok period since, under the Saṅgha Act of 1941, the whole of the Saṅgha's affairs were now assigned to four administrative monks: (1) a Saṅgha Minister of the Interior, responsible for general affairs; (2) a Saṅgha Minister of Education, responsible for monastic education; (3) a Saṅgha Minister of Dissemination, responsible for the propagation of Buddhist teaching to the public; (4) a Saṅgha Minister of Public Service, responsible for the construction and maintenance of all temples throughout Thailand.<sup>19</sup>

The Minister of Education and his assistants, under whom monastic education was regulated, were happy to keep Pali and Naktham studies as the national curriculum for the ordained. The new form of Abhidhamma study initiated by Sattammachotika was at best seen simply as an extra subject for those who were personally interested in the subjects.

Following the introduction of Abhidhamma study, which formally started in 1949, all its learning programmes had taken place within the compound of those monasteries in which the abbots had agreed to support their fellow monks and novices in their studies. With the support of the head monks, Abhidhamma study prospered and expanded. However, as and when a monastery gained a new abbot who did not support the study, it tended to decline, with its students becoming almost extinct.

Following the establishment of Aphithamchotika College at Wat Mahathat in 1969, Burmese-style vipassanā meditation was resumed following its ephemeral recession when, in 1962, Phimonlatham was arrested for communist learning and sexual misconduct, and was forcibly stripped of his robes and ecclesiastical title,<sup>20</sup> including the position of abbot. This arrest led to Phimonlatham being held in prison from 1962 to 1966. In his Phachonman<sup>21</sup> (Encounter with the Devil), Phimonlatham recalls that the arrest had been provoked by his three creative religious activities: (1) his sending monks who had graduated from Mahachulalongkornrajavidyalaya University to study abroad; (2) his inviting the Abhidhamma scholar monks from Burma to teach the Abhidhammapiṭaka in Thailand; and (3) his establishing the Vipassanā Meditation Centre at Wat Mahathat, after which this style of meditation spread across the country.<sup>22</sup> Due to the growing numbers of monks and lay people who came to Wat Mahathat for the meditation training course, and to his popularity both in Bangkok and the countryside, Phimonlatham was accused of being a communist by those who



opposed his projects. For them, Phimonlatham’s movement was a threat to the nation’s security, which accusation took him to prison for five years.

During his absence, Abhidhamma study at Wat Rakhankhositaram and the meditation training course at Wat Mahathat fluctuated. Even though the military court cleared Phimonlatham in 1966, his position at Wat Mahathat was thereafter just that of an ordinary monk who did not have any administrative power. From 1966-1980, Phimonlatham noticed that Abhidhamma study that solely relies on the compound of the monastery is uncertain, in that, unless they enjoyed the support of the abbot, such learning activities would decline. In 1980, following the death of Phra Thampanyabodi (Sawat Kittisāra 1890-1980), Phimonlatham was re-appointed abbot of Wat Mahathat and President of the Council of Mahachulalongkornrajavidyalaya University for the second time. Feeling concerned for the stability of Abhidhamma study, and wishing to promote the prosperity of Abhidhamma in Thailand, Phimonlatham proposed, in the following year, that the Council of Mahachulalongkornrajavidyalaya University should accept Aphithamchotika College as part of the university and be given the name of “Aphithamchotika College, Mahachulalongkornrajavidyalaya University” under the direction of the Rector’s office.

At the present time, Aphithamchotika College is under the Bureau of Buddhism Promotion and Social Service, in accordance with MCU Acts B.E. 2541 (1998 A.D.), Article 9, Paragraph 2 and Article 19, No. 11 (3) Division of Office. Initially, Aphithamchotika College was established with six objectives as follows:

1. To educate Buddhists in the Abhidhammapiṭaka.
2. To maintain religious education in the Abhidhammapiṭaka.
3. To enlighten students in the ultimate truths which are supportive of the practice of calm and insight-meditation (samatha and vipassanā).
4. To provide students with the knowledge and ability to relate the Abhidhammapiṭaka to the Suttantapiṭaka and Vinayapiṭaka harmoniously.
5. To enable students to apply Abhidhamma to solve their day-to-day problems.
6. To enhance and stabilise the faith and the wisdom of students in the Buddhist teachings.<sup>23</sup>



Phimonlatham proposed that Aphithamchotika College should become part of Mahachulalongkornrajavidyalaya University, so as to ensure its stability, because the University fell under the authority of the Thai Saṅgha Order (Mahanikai), rather than the whim of a particular abbot.

Looking at its above six objectives, we may surmise that the first four objectives were derived from Phimonlatham’s wishes that the Abhidhammapiṭaka be studied alongside the Vinayapiṭaka and Suttantapiṭaka. In his view, monastic education in Thailand centred solely on the Vinaya and Suttanta, whereas the Abhidhamma was rarely touched by the monks. However, Phimonlatham was confident that, with the help of scholar monks who were masters of Abhidhammapiṭaka, the attitude of Thai monks concerning same could be changed. The fourth objective was thus designed to meet this purpose.

The last two objectives are believed to have been added later on, the first as a means of encouraging people to apply Buddhist teachings to their daily problems. The last objective is designed to balance faith and wisdom which are regarded as important principles leading to the improvement of religious pursuit. Knowledge of Abhidhamma might therefore be conducive to the development of their existing faith in Buddhism as well as enhance their wisdom, thereby bringing benefits to themselves and other people.

Nowadays, Aphithamchotika College offers both daily classes and weekend classes at the Aphithamchotika building within the compound of Wat Mahathat. The first session starts at 1.00 pm and finishes at 4.00 pm, and the second at 5.00 pm, finishing at 7.00 pm, while the learning activities of Abhidhamma Study in other branches are operated in accordance with local arrangements. Examinations take place twice a year, the first half-year one being for students of the first three grades, with latter half-year examinations for those of all nine grades.<sup>24</sup> Examination methods include both the writing of essays and formal interviews. Examination papers are usually prepared by the central office of the College, with proctors being sent to oversee the examinations at its different centres. When the examinations are over, all answer sheets are brought back to be checked and scored by appointed examiners, who are mainly Abhidhamma teachers at Aphithamchotika College. In addition, Aphithamchotika College has a radio programme, “The Essence of Abhidhamma

Piṭaka,” which is broadcast every Wednesday night. A further programme, “Abhidhamma for Quality of Life,” is broadcast every Saturday night.<sup>25</sup>

## ACTIVE CENTRES OF ABHIDHAMMA STUDY

The study of Abhidhamma, as initiated by Sathammachotika, rapidly spread to the countryside throughout the kingdom. About fifty-seven Abhidhamma schools<sup>26</sup> have been established at monasteries and nunneries, such that the College and its branches have been providing Abhidhamma study for over forty years. At the outset of the programme, fiftyseven centres were established. However, due to such factors as financial problems, administrative issues, management, or a scarcity of teachers and students, some of the centres, especially in the countryside, had to be closed. However, since 1990, a few have since been re-established, and a few new ones established. Altogether, there are now forty-one active centres. Of these, many are meditation centres open to all people, while others are exclusively monastic schools in which monks and nuns stay to study the Buddhist doctrines according to the Tipiṭaka. Some lay people occasionally come to join the classes, but the majority of students in the countryside are still monks and nuns, whereas, at Aphithamchotika College in Bangkok, there is a predominance of lay people. Of the number of students who passed the examinations in 2009, there were 240 monks, 106 novices, 136 nuns and 875 lay people.<sup>27</sup>

## ABHIDHAMMA DISTANCE LEARNING

Abhidhamma Distance Learning has recently been introduced and this provides an opportunity for study to those who are interested in Abhidhamma but do not have time to attend a class. Nowadays administered by Aphithamchotika College, it was initially conducted by the Phrasattham Propagation Foundation, which still finances it. Abhidhamma Distance Learning was established with three objectives in mind:<sup>28</sup>

1. To maintain the Buddhist teachings.
2. To uphold and support those who want to study Abhidhamma, especially those who have less time, those who cannot attend classes, or those living far away from Abhidhamma Study Centres.

3. To disseminate the Abhidhamma section of the Buddha’s teachings so that they can become known by the public at large. This will enable students to understand the issues of life and to know how to practice in order to achieve freedom from all dukkha.

The curriculum provides a basic summary of the Abhidhammatthasaṅgaha. Simple language is used and the content is kept from being too complicated for absolute beginners. This is so that the students can understand the content while studying on their own. If they do not understand any section of the contents, or if the questions are not clear, they have the opportunity to write a letter or make a phone call to consult Abhidhamma teachers and Abhidhamma graduate students who are voluntarily based at the office of the Phrasattham Propagation Foundation.

Abhidhamma Distance Learning is open to all and is free of charge, so applicants come from a variety of backgrounds. Once they have been registered as students, they receive a set of learning documents which contains a description of the contents of each section and an answer sheet. Further sets of learning documents are delivered to students after they have finished the preceding set and have returned the answer sheets by post to the office of Abhidhamma Distance Learning. Each section contains one to three lessons, depending on the length of its contents. Those who complete all ten sets of learning documents are given a “Certificate of Abhidhammatthasaṅgaha Distance Learning.”<sup>29</sup> This method answers the need of those who are interested in Abhidhamma, but who cannot find the time to attend a regular classes. It has a number of advantages: for example, the period of learning is not limited and the educational background of students is not really important. The only real requirement is a and ability to read and write the Thai language. Equally important is the fact that the entire course is free of charge.

## INFORMAL ABHIDHAMMA STUDY AND MEDITATION PRACTICE

A further point worthy of consideration here is the connection between Abhidhamma and meditation. According to the Dhammapada commentary, these two fall into different categories. The former belongs to the vocation of books (ganthadura), the latter to the vocation of meditation (vipassanādhura).<sup>30</sup> We learn that from the Ayutthaya to the early Bangkok period, there were basically two divisions in the

organisation of the Saṅgha: town-dwelling monks (gāmaṅgāsī) and forest-dwelling monks (araññavasī), each with different professions. The former were responsible for teaching, while the latter occupied themselves with meditation training (bhāvanā).<sup>31</sup>

As we have seen above, the monks and lay people who first came into contact with Abhidhamma Study were primarily interested in meditation practice. Why should Abhidhamma have been attractive to this group of people? Two thirds of them were female, whether they were ordained as white-clothed nuns or lay meditators. What inspired these women to study Abhidhamma and to integrate it with their meditation practice?

In order to explore this question, let us briefly consider the relevant factors and conditions during the late twentieth century. The new form of Abhidhamma Study was introduced into Thailand during the reformation of religious education in conformity with the secular world. The two systems were separate, with monks and novices studying religious teachings, especially Pali language, while lay people went to study worldly subjects at secular schools. The old form of monastic education was an activity restricted to monks and novices. Lay men who wished to obtain an education could become monks, but this opportunity was not open to women.<sup>32</sup> The new form of Abhidhamma Study is different, in that it does not require students to be ordained, nor to stay at a monastery. Little knowledge of Pali is required, and it is, moreover, open to monks, novices, nuns, lay men and women. Thus, when this form of Abhidhamma Study was officially introduced by Satthammachotika in 1949, it attracted all monks, nuns and lay Buddhists who were interested in personal meditation practice.

The study of Abhidhamma was introduced to temples where meditation practice was available, including Wat Mahathat and Wat Samphraya in Bangkok, and also in Ayutthya and Lopburi, with the aim of supporting the understanding of meditation practice. Abhidhamma Study as initiated by Satthammachotika rapidly spread. Buddhist monks and lay Buddhists found Abhidhamma supportive of their meditation practice and that it provided a deeper understanding of the doctrine. By the end of the twentieth century, about fifty-seven Abhidhamma schools had been established at monasteries and nunneries where meditation was already taught.<sup>33</sup> This number indicated a positive response from monks and nuns already engaged in meditation practice. Apart from the monasteries and nunneries where Abhidhamma

Study and meditation had been taught either by monks or nuns, lay people who were knowledgeable about Abhidhamma and meditation also established their own centres for the purpose of Abhidhamma Study and meditation training courses. Two prominent lay women who are regarded as Abhidhamma scholars and meditation masters should be mentioned here as examples.

Firstly, Naeb Mahaniranon (1897-1983) began meditation practice in her thirties under the guidance of Bhattanta Vilasa.<sup>34</sup> She was one of the students who studied Abhidhamma under Ajahn Sai and Bhattanta Vilasa in the early 1900s. Naeb’s main interests were Abhidhamma and vipassanā meditation. She became well-known for teaching Abhidhamma and meditation and spent her entire life doing same. As a result of Naeb’s initiation, “by the 1970s, she headed over twenty meditation centres throughout central as well as eastern Thailand.”<sup>35</sup> Some of these became centres of Abhidhamma study. After her death, in 1983 a group of her students established the Naeb Mahāniranon Foundation to honour her and continue her work by way of supporting Buddhism, and enlightening Buddhists through the task of study (ganthadhura) and the task of meditation practice (vipassanādhura).<sup>36</sup> Naeb’s students consider the study of Abhidhamma to be important, in that it will enable meditators to understand the profound mental states resulting from meditation experience. Thus, an understanding of Abhidhamma can be related to both Suttanta and Vinaya, for all Buddhist studies are conducive to the right path of practice leading to the fulfillment of the two tasks mentioned above. Talks and meditation classes usually take place at the Omnoi Vipassanā Meditation Centre in Samutsakhon province and at Wat Khaosanamchai in Hua Hin.<sup>37</sup>

Secondly, Suchin Borihanwannakhet (1926- ), one of Naeb’s students, began to study Abhidhamma at the Buddhist Association where Naeb and other contemporary friends ran Abhidhamma classes towards the end of 1953. Following this, she studied Buddhist teachings from the canonical texts and their commentaries through the facilities provided by monks who were Pali scholars at Mahamakut Buddhist University. After she had gained sufficient knowledge of Abhidhamma, Naeb assigned Suchin to deliver a public talk on Abhidhamma.<sup>38</sup> As regards Abhidhamma study, Ajahn Suchin and her colleagues do not use any particular textbooks—all relevant scriptures are

applicable, and their method of study is aimed at understanding Abhidhamma in daily life, so that people know how to deal with their problems appropriately.

Suchin has been teaching, not only Abhidhamma, but Buddhism in general through radio broadcasts and public talks by invitation. In the morning, the talks and Dhamma discussion always focus on Suttanta, the selected sutta being first narrated and expounded by Suchin, followed by questions during her subsequent talk. In the afternoon, talks and discussions focus on Paramatthatham.<sup>39</sup> On Sundays, the morning session begins with discussion of basic Abhidhamma, followed by discussion of Vinaya. In the afternoon, Suchin’s assistants lead the discussion of Abhidhamma commentaries, such as the Atthasālinī. The Sunday session usually finishes with a discussion of meditation practice led either by Suchin or her assistant.<sup>40</sup>

According to Suchin, Abhidhamma and vipassanā meditation should be made easy for today’s people to understand, since they should be put into practice in everyone’s daily life, both by the ordained and laity. For meditation practice, it is not necessary to embellish unnatural objects or isolate oneself from work and society. The teachings should lead a person to understand life as it really is.<sup>41</sup> The style of Suchin’s teachings is strictly based on the Tipiṭaka and its commentaries and this helps monks and lay people understand the Abhidhamma and vipassanā meditation correctly, in accordance therewith.

In addition to Naeb and Suchin, there are a number of other female Abhidhamma scholars and meditation masters playing an important role in Abhidhamma Study and meditation teaching. Some are ordained as white-clothed nuns, presenting Abhidhamma Study together with a meditation training course. In response to the question as to why women are more interested in Abhidhamma and meditation than men, there is as yet no research studying this issue. Statistics from a questionnaire conducted by Thanyamart Netnoi in 2002 show that most people (over 70% are female) who come to study Abhidhamma, are basically committed Buddhists. 73.05 % come to study because they appreciate the value of Abhidhamma, 68.04 % hope to apply Abhidhamma teachings in their advanced practice, and 59.08 % wish to apply the knowledge they have gained in daily life.<sup>42</sup>

However, considering the social context and other relevant conditions, my personal opinion is that, firstly, it is women who are devoted to Buddhism who are



initially interested to learn more about the Buddhist teachings. However, because of the lack of opportunity to enjoy a traditional monastic education, whereas Abhidhamma Study is open to all, women see it as a good opportunity to pursue their goal. They thus take Abhidhamma as their first step, before moving on to learn more about other teachings. Secondly, as we have seen above, students come to Abhidhamma when they are stuck in their meditation practice and cannot make progress. Their meditation masters often, therefore, advise them to study Abhidhamma in order to strengthen their understanding of meditation practice.

### THE ABHIDHAMMA AND FUNERARY RITES

The final point to be discussed here is the connection between the Abhidhamma and funerary rites. This will, perhaps, enhance our understanding of the trend in the use of the Abhidhamma in more recent periods. In the Theravāda tradition, recitation of certain Pali texts has been employed in a variety of ways, from daily chanting to particular rituals. For example, those that contain praise for the virtues of the Buddha, Dhamma and the Saṅgha, are used in morning and evening chanting. Other texts, extracted from the suttas, and which contain ethical lessons, can be used for protective chanting. Buddhist monks are occasionally invited by faithful Buddhist families to perform blessings during merit-making events, such as birthdays, comings-of-age, house-warmings, marriages, company-openings, shop-openings, and annual merit-making activities.

Such ceremonies are, however, optional. Some people may hold them to be unnecessary, whereas others may feel that they derive certain moral and spiritual support therefrom in leading a good and successful life. One ceremony that Buddhists rarely miss, however, is the funeral. It has become a traditional practice in a Buddhist community, no matter how religious or irreligious a person might be, to involve monks, if available, in funerary rites when a death occurs.

The form of Pali chanting at funerals in differs from country to country. In Sri Lanka, for instance, a chapter of four monks is usually invited to the funeral; after the cloth of the deceased (matakavattham) has been received, the monks twice chant, in sombre voice, the following stanza from the Mahāparinibbānasutta:



*aniccā vata saṁkhārā uppādavayadhammino, uppajjitvā nirujjhanti,  
tesaṁ vūpasamo sukho*<sup>43</sup>

(Impermanent are conditioned things! It is their nature to arise and fall; having risen, they cease—their stilling is ease).<sup>44</sup>

The ceremony then continues with the dedication of merit, in Pali, which everyone repeats after the abbot or a senior monk, followed by a blessing chanted by the monks. When all the chanting is over, the abbot begins the sermon with a quotation from the Pali scriptures as the theme of his talk. The talk usually concludes with the wish: “By the force of this merit may the next rebirths be good ones! May Nirvāna be attained,”<sup>45</sup> after which the monks to depart.

According to the Mahāparinibbānasutta, the above stanza was spoken by the Sakka, the king of the gods, in the Tāvātimsa heaven when the Buddha had attained Parinibbāna.<sup>46</sup> Sakka’s intention was to remind the gathering about impermanence and the significance of peace resulting from the complete cessation of all compounded things. The great demise of the Buddha reflects the law of nature and this event may help the Buddha’s disciples understand and accept death as part of the truth of life. At a funeral in Burma, monks chant only the Karaṇīyamettasutta,<sup>47</sup> the discourse on good will, followed by the stanza commencing *aniccā vata saṁkhārā*. Sri Lanka and Burma differ only in the sutta chanted, prior to the above-mentioned stanza, which is clearly used in order to remind the people attending the funeral of the reality of life and of the inevitability of death.

In Thailand, Laos and Cambodia, on the other hand, funerals usually commence with recitation of the Dhammasaṅgī’s *mātikā*, followed by short passages drawn from the seven books of the Abhidhamma, or the Aphitham chet kamphi, and stanzas from the Abhidhammatthasaṅgaha, before concluding with the stanza commencing *aniccā vata saṁkhārā*. In Thailand, the *mātikā* and the list of the twenty-four paccaya (conditions) of the Mahāpaṭṭhāna, beginning with hetupaccayo ārammaṇapaccayo...vigatapaccayo avigatapaccayo, are sometimes recited whereas the Abhidhamma chet kamphi is sometimes chanted at the funerals of monks or well-known people in the countryside. However, the recitation of the Abhidhamma chet kamphi is popular in Bangkok and in central Thailand, regardless of

the social status of the deceased. In a short version of the chanting, the *mātika* and the twenty-four *paccayas* are always chanted. The stanza commencing *aniccā vata saṁkhārā* is normally also recited when a piece, or set, of robes is placed before the monks or over the coffin for reflection at the culmination of the chanting and before the body is cremated on the funeral pyre, or in the crematorium. According to McDaniel, funerals in Thailand are perhaps the most common and frequent times for laypeople to hear Pali chanting in public<sup>48</sup> and this occasion usually brings large groups of laypeople into contact with the *Abhidhamma*, though they hardly understand its meaning. As such, it may be said that the *Abhidhamma* is one of the most commonly heard, yet least understood, texts.<sup>49</sup>

It is traditionally believed by Thai people that the passages extracted from the seven books of the *Abhidhamma* have been chanted at funerals ever since the Sukhothai period. However, there is no explicit evidence for this belief. Two Sukhothai stone inscriptions— the *Abhidhamma* inscription<sup>50</sup> and the *Mahathat Pagoda* inscription<sup>51</sup>—contain contents related to the *Abhidhamma* and similar to the Pali passages are recited by monks at funerals to this day, so it is possible that the above belief originates from this. However, in 1968, Charles Keys noted that there was a close connection between the *Abhidhamma*'s use at funerals in central Thailand and in the far north,<sup>52</sup> and the seven sections of the Pali passages of the *Aphitham chet kamphi* are believed to have been commonly chanted at funerals in Laos and Northern and Central Thailand for over 230 years,<sup>53</sup> thereby suggesting that the *Aphitham chet kamphi* has been well known in Thailand and Laos for a long time.

The seven books of *Abhidhamma* Pali texts and their commentaries provide no clue as to why they should be chanted at funerals. However, according to a recent study by Justin McDaniel, the text that brings us closest to understanding the connection between the *Abhidhamma* and the funeral is the *Aphitham chet kamphi ruam*.<sup>54</sup> In this text, the Pali terms are drawn from the *Abhidhamma* and broken down into syllables to be used in protective incantations and to connect the sounds of the words to particular parts of the body.<sup>55</sup> Thus, seven syllables representing the titles of the seven books of the *Abhidhamma* form a specific kind of bodily protection. For example, the syllable *saṅ* represents the *Dhammasaṅgaṇī* and is associated with protection of the eye, the syllable *vi* the *Vibhaṅga* and associated with protection of

the ear. Therefore, if a person is born, or dies, on a Sunday and chants or hears the Dhammasaṅgaṭī, he or she will be protected from “demerit accrued through the eyes [faculty of sight].<sup>56</sup> Moreover, he or she will then have a good rebirth in the heavenly realm.<sup>57</sup> This helps us to see the close connection between the Abhidhamma and the funerary rites. Thus, according to the Aphitham chet kamphi ruam, the Abhidhamma is chanted at a funeral for two purposes; first, to protect the body at the time of death; and second, to ensure a favourable rebirth.

Another group of syllables associated with the funeral is derived from the initial syllables of the four major subjects of the Abhidhamma: ci for citta (consciousness), ce for cetasika (mental factors), rū for rūpa (material form) and ni for nibbāna. These four subjects are also known as the “four ultimate truths” as outlined in the Abhidhammatthasaṅgaha. At the beginning of the funerary ritual, and before the body is placed in the coffin, the monk, or a layperson who knows the funerary customs, will write four syllables ci, ce, rū and ni on a small piece of paper and then place it in the corpse’s mouth to guide the dead person to a good rebirth.<sup>58</sup> According to Wells, the piece of paper with four syllables is also put into the mouth of a patient who is near to death, as this will help direct the patient’s last thought to the Buddha and the precepts, since the fruit of this meritorious act will bring good to the deceased in their new existence.<sup>59</sup> However, this funerary custom is little known and not commonly practised although quite often a coin is put inside the corpse’s mouth in the belief that the dead person can take it for his or her use in the next existence.

In addition to the above, there are some other accounts associated with the chanting of the Abhidhamma at funerals. Firstly, there is the story that the Buddha who, in order to show his gratitude to his late mother, who had since been born as a deity in the Tusita world, preached the entire Abhidhamma to the gathering of deities headed by his mother in the Tāvātimsa. Secondly, chanting the essence of Abhidhamma, which analyses the person into the five khandhas (aggregates), the twelve āyatanas (bases) and so on, thus helps reduce attachment to the dead person, thereby alleviating sorrow and grief on the part of the deceased’s relatives. Thirdly, the Abhidhamma, being a higher teaching whose essence is deep and profound, and associated with the four ultimate truths of citta (consciousness), cetasika (mental factors), rūpa (material form) and nibbāna should, when chanted at a funeral, produce

a lot of merit which will bring benefits to the deceased and relatives alike. Fourthly, given the belief, found in the Majjhimanikāya commentary,<sup>60</sup> that when the three Piṭakas disappear at the expiration of the Sāsana, the first to do so will be the Abhidhammapiṭaka, the chanting of the Abhidhamma at a funeral is perhaps a means of maintaining their continued existence.

To sum up, the Abhidhamma is obviously useful, not only for conveying Buddhist philosophy and psychology, but also for ritual transformation. Even though chanting the Abhidhamma at a funeral may not produce much insight for the audience, this rite at least provides them with an opportunity to generate meritorious deeds on the part of those hearing it. Properly handled, moreover, funerals provide a good occasion for explaining the Buddha’s teachings to laypeople, since it is often only at such times that such people congregate. Death thus becomes not only a time of loss, but also a time for learning.

## CONCLUSION

For over half a century, the systematic study of Abhidhamma has been introduced to Thailand through contact with Burma. In the beginning, the new system stimulated both monks and lay people who were basically interested in doctrinal studies and meditation practice. Since this form of Abhidhamma Study is not officially accepted by the Saṅgha Supreme Council (Mahatherasamakhom<sup>61</sup>) as a part of Saṅgha education, unlike Pali and Dhamma studies, it may be seen as optional rather than compulsory. As such, students who wish to know more have to pursue such interests on their own, with the result that the study is limited to a select group of people.

According to the Statistical Report on Religious Affairs in Thailand for 1999, the study of Abhidhamma provided by the Aphithamchotika College of Mahachulalongkornrajavidyalaya University, is grouped in with special education for the purpose of social service. The class is open to all, be it monks, novice monks, nuns or lay Buddhists.<sup>62</sup> According to Thanyamart Netnoi, most people who come to study Abhidhamma are basically committed Buddhists. 73.05% come to study because they appreciate the value of Abhidhamma, 68.04% hope to apply Abhidhamma teachings in their advanced practice and 59.08% wish to apply the knowledge they have gained

in daily life.<sup>63</sup> In the countryside, young monks, novices, and nuns are encouraged to study Abhidhamma, either to maintain the teachings, or to support their meditation practice. However, due to the expansion of government-provided education, fewer and fewer young boys become novices to study Buddhist doctrines in monasteries. Accordingly, many centres have closed for lack of students. This affects not only Abhidhamma study, but also the Pali and Dhamma Divisions. Religious education in Thailand experiences the same problem at the commencement of courses: there are a good number of students initially joining the class, but they then drop out when going to higher levels. Taking into consideration the number of registered students and the period of study, the percentage of students who complete the highest grade is very low.

In 2003, Mahachulalongkornrajavidyalaya University recognised the Matchimaaphithammika-ek (grade 6) as equivalent to high school level (for entering Buddhist universities only) and the Maha-aphithammika-ek (grade 9) as equivalent to Bachelor of Arts level,<sup>64</sup> and thus making the holder eligible to study Master degrees at either Mahachula or Mahamakut Buddhist Universities. This is so as to provide an opportunity to Abhidhamma graduates to further their studies at higher levels. This, however, attracts only a few monks, novices, nuns and lay Buddhists.

At present, more and more lay people are turning to study Abhidhamma. In the main, they are not studying Abhidhamma to upgrade their degrees, but to maintain the teachings and apply them in daily life and meditation practice. By way of contrast, monks and novices are more likely to be interested in studying vocational subjects either at Buddhist universities or general universities, where they are accepted to study various majors. Accordingly, Abhidhamma Study is tending to decline among the ordained, but to grow among lay Buddhists, especially in Bangkok. The centres of Abhidhamma Study in the countryside experience a shortage of students and teachers, obliging many of them to close. The informal study of Abhidhamma mainly attracts Buddhists who are individually interested in doctrinal studies and meditation; however, this form of Abhidhamma Study tends to grow slowly.

Since the introduction of the Abhidhamma by Burmese monks in 1947, interest in the study of the Abhidhammapitaka has been stimulated by lay Buddhists. They have become more involved in monastic education and meditation practice. Informal

study of Abhidhamma is usually provided by Foundations, and is available both in Bangkok and in the provinces. Propagation of Abhidhamma in Thailand is conducted through a variety of media, including radio broadcasting, Dhamma magazines, public talks, distance learning, and the Internet.

The overall view is that the Abhidhamma contains the essential philosophical and psychological tenets of the Buddha’s teachings. In practical terms, however, the Abhidhamma is also being used for such purposes as guiding meditation, improving one’s understanding of life, and in funerary rites. The study of Abhidhamma in Thailand will continue to grow and there is no need for curriculum changes. Nevertheless, modern technology needs to be employed within its teaching methods. This can enhance the classes and make them more interesting and attractive. Most importantly, the study of Abhidhamma must be supportive of meditation practice and of practical use in daily life, assisting students to deal with their problems and learn to live life more meaningfully.

## ENDNOTES

<sup>1</sup>Yoneo Ishii. Saṅgha, State, and Society: Thai Buddhism in History, Peter Hawkes (trans.), Monographs of the Centre for Southeast Asian Studies, Kyoto University. 1986 Hawaii: The University of Hawaii Press, p. 94.

<sup>2</sup> No date.

<sup>3</sup> Jotphimai, M. kan sueksa phra aphitham nai mueang thai [The Study of Abhidhamma in Thailand], in Prawat kan phoeiphae phra aphitham [History of the Dissemination of Abhidhamma] 2000 Bangkok: Winyan Press p. 49.

<sup>4</sup> Department of Religious Affairs. Phrawat phra putthasatsana haeng krung rattanakosin songroipi pa nueng [The History of Buddhism in 200 years of Rattanakosin Dynasty Part I]. 1981 Bangkok: Ministry of Education, p. 314.

<sup>5</sup> Jotphimai, M. Kan sueksa phra aphitham nai mueang thai, [The Study of Abhidhamma in Thailand], p. 50.

<sup>6</sup> From a personal conversation with Phra Khruthammathon Sumon Nandiko in which he confirmed that it was Phra Bhattanta Vilasa who invited Ajahn Sai to teach



Abhidhamma at Wat Rakhankhositaram when Phra Phawanaphiram was interested in studying Abhidhamma.

<sup>7</sup> Department of Religious Affairs, Phrawat phra putthasatsana haeng krung rattanakosin songroipi pak nueng [The History of Buddhism in 200 years of Rattanakosin Dynasty Part I]. 1981 Bangkok: Ministry of Education, p. 314.

<sup>8</sup> Jotphimai, M. Kan sueksa phra aphitham nai mueang thai, [The Study of Abhidhamma in Thailand], p. 50.

<sup>9</sup> Tiyanich, K. Forest Recollections: Wandering Monks in Twentieth-century Thailand. 1997 Bangkok: O.S. Printing House, p. 227.

<sup>10</sup> Ibid, p. 227.

<sup>11</sup> His final ecclesiastical title was Phra Thammathiraratmahamuni.

<sup>12</sup> Stephen Carr. An Ambassador of Buddhism to the West as quoted by Kamala Tiyanich in Forest Recollections: Wandering Monks in Twentieth Century Thailand, p. 227.

<sup>13</sup> Tiyanich, K. Forest Recollections: Wandering Monks in Twentieth-century Thailand, 1997 Bangkok: O.S. Printing House, p. 227.

<sup>14</sup> The two schools of Theravāda Buddhism in Thailand.

<sup>15</sup> Phra Satthammachotika Thammachariya. Paramatthajotika, Laksut chula-aphithammikatri, cit, cetasi, rup, nipphan [A Curriculum of Chula-aphithammika-tri, consciousness, mentalities, material factors and nibbāna], 1980 Bangkok: Phatthanakit Press, pp. 169-70.

<sup>16</sup> Personal conversation with Phra Khru Thammathon Sumon Nandiko, Former Director of Aphithamchotika College (1987-1992), 11 June, 2008.

<sup>17</sup> The certificate of Matchima-aphithammamika-ek is recognised as equivalent to high school Grade 6 (Matthayom 6) whereas the highest grade is recognised as equivalent to a Bachelor’s Degree (by Mahachulalongkornrajavidyalaya University).

<sup>18</sup> Jotphimai, M. Kan sueksa phra aphitham nai mueang thai, [The Study of Abhidhamma in Thailand], p. 53.



- <sup>19</sup> Udomsri, S. Kan pok krong khana song thai [The Administration of Thai Saṅgha], no date Bangkok: Mahachulalongkornrajavidyalaya University Press, p. 188.
- <sup>20</sup> Tiyavanich, K. Forest Recollections: Wondering Monks in Twentieth Century Thailand, p. 229.
- <sup>21</sup> The book composed by Pimonlatham himself, describing his hard years during 1962-1966.
- <sup>22</sup> Pimonlatham. Pachonman [The Encounter with devil], 1987, Bangkok: Panthit Press, p. 45.
- <sup>23</sup> Aphithamchotika College, Mahachulalongkornrajavidyalaya University, Aphithambanthit run sisip hok thap song ha ha song, [Abhidhamma Graduates Class 46/2552 B.E], published for free distribution on the occasion of graduation ceremony of Abhidhamma Graduates Class 46/2009, 2010. Bangkok: Prayunsanthai Publishing, p. 76.
- <sup>24</sup> Students in grades 4-9 have exams once a year.
- <sup>25</sup> Aphithamchotika College, Mahachulalongkornrajavidyalaya University, 2010 Aphithambanthit run sisip hok thap song ha ha song, [Abhidhamma Graduates Class 46/2552 B.E], published for free distribution on the occasion of graduation ceremony of Abhidhamma Graduates Class 46/2009, Bangkok: Prayunsanthai Publishing, p. 80.
- <sup>26</sup> Jotphimai, M. Kan sueksa phra abhidham nai mueang thai, [The Study of Abhidhamma in Thailand], p. 53.
- <sup>27</sup> Aphithamchotika College, Mahachulalongkornrajavidyalaya University, 2010. Aphithambanthit run sisip hok thap song ha ha song, [Abhidhamma Graduates Class 46/2552 B.E], published for free distribution on the occasion of graduation ceremony of Abhidhamma Graduates Class 46/2009, Bangkok: Prayunsanthai Publishing, p. 122.
- <sup>28</sup> Ibid, p. 118.
- <sup>29</sup> Aphithamchotika College, Mahachulalongkornrajavidyalaya University, Aphithambanthit run sisip hok thap song ha ha song, [Abhidhamma Graduates Class 46/2552 B.E], published for free distribution on the occasion of graduation ceremony

of Abhidhamma Graduates Class 46/2009, 2010 Bangkok: Prayunsanthai Publishing, p. 78.

<sup>30</sup> Burlingame, E.W. Buddhist Legends (The Dhammapada Commentary), trans. 1995 Wiltshire: Antony Rowe Ltd, p. 149.

<sup>31</sup> Department of Religious Affairs. Prawat kan sueksa khong khanasong, [History of the Saṅgha's Education], 1983 Bangkok: Ministry of Education, p. 14.

<sup>32</sup> Tiyavanich, K. Forest Recollections: Wondering Monks in Twentieth Century Thailand, p. 280.

<sup>33</sup> Jotphimai, M. Kan sueksa phra abhidham nai mueang thai, [The Study of Abhidhamma in Thailand], p. 53.

<sup>34</sup> Tiyavanich, K. Forest Recollections: Wondering Monks in Twentieth Century Thailand, p. 284.

<sup>35</sup> Ibid, p.284.

<sup>36</sup> <http://www.naeb.8m.com/index.htm> (accessed on 12/06/08).

<sup>37</sup> <http://larndham.net/index.php?showtopic=12208> (accessed on 12/06/08).

<sup>38</sup> <http://dhammahome.com/front/webboard/show.php?id=358>(accessed on 22/03/09).

<sup>39</sup> <http://www.dhammahome.com/front/news/show.php?id=478> (accessed on 12/06/08).

<sup>40</sup> Ibid.

<sup>41</sup> <http://dhammahome.com/front/webboard/show.php?id=358>(accessed on 22/03/09).

<sup>42</sup> Thanyamart, N. Teachers' and Students' Opinions About the Conditions of Instruction Management at Aphidhamma Curriculum of Aphidhamma Schools in Central Region, 2002 p. 164.

<sup>43</sup> D II 157.

<sup>44</sup> Gethin, R., Sayings of the Buddha: New Translations from the Pāli Nikāyas, 2008 Oxford: Oxford University Press, p. 90.

- <sup>45</sup> Langer, R., *Buddhist Rituals of Death and Rebirth: Contemporary Sri Lanka Practice and Its Origins*, 2009 London: Routledge Taylor & Francis Group, p. 64.
- <sup>46</sup> Rhys Davids, T.W. & C.A.F., *The Dīghanikaya, (Dialogues of the Buddha Part II)*, trans. 1995 Oxford: Pāli Text Society, p. 175-6.
- <sup>47</sup> Sn 143-152.
- <sup>48</sup> McDaniel, J.T. *Gathering Leaves & Lifting Words: Histories of Buddhist Monastic Education in Laos and Thailand*, 2008 Seattle: University of Washington Press, p. 236.
- <sup>49</sup> *Ibid*, p. 236.
- <sup>50</sup> The Fine Arts Department. *Jaruek Samai Sukhothai [Rock Inscription in Sukhothai]*, 1983 Bangkok: Pappim Press, pp. 285-69.
- <sup>51</sup> The Fine Arts Department. *Jaruek nai prathet thai lem ha akson khom, akson tham lae akson thai phutthasatawat thi sip kao-yisip si, [Inscriptions in Thailand Volume V, Khom script, tham script and Thai script]*, 1985 Bangkok: Pappim Press, p. 55.
- <sup>52</sup> Charles Keyes & Phrakhru Anusaranasankiarti. “Funerary Rites and the Buddhist Meaning of Death: An Interpretive Text from Northern Thailand”, in *Journal of the Siam Society* 68 no.1 (1980): p. 8 and 13 as quoted by McDaniel, J.T. in *Gathering Leaves & Lifting Words: Histories of Buddhist Monastic Education in Laos and Thailand*, p. 236.
- <sup>53</sup> *Ibid*, p. 236.
- <sup>54</sup> *Ibid*, p. 236.
- <sup>55</sup> *Ibid*, p. 236.
- <sup>56</sup> Donald Swearer. “A Summary of the Seven Books of the Aphidhamma,” in *Buddhism in Practice*, ed. Donald Lopez (Princeton, N.J.: Princeton University Press, 1996), p. 340 as quoted by J.T. McDaniel, in *Gathering Leaves & Lifting Words: Histories of Buddhist Monastic Education in Laos and Thailand*, p. 237.
- <sup>57</sup> McDaniel, J.T. *Gathering Leaves & Lifting Words: Histories of Buddhist Monastic Education in Laos and Thailand*, 2008, p. 237
- <sup>58</sup> *Ibid*, p. 238.

<sup>59</sup> Wells, K.E. Thai Buddhism: Its Rites and Activities. 1960 Bangkok: The Police Printing Press p. 211.

<sup>60</sup> Sv 898 =Vbh-a 432: paṭṭhamam abhidhammapiṭakam nassati.

<sup>61</sup> Highest Organisation of Thai Saṅgha Administration.

<sup>62</sup> Samanak ngan kanakammakan kansueksa haeng chat [The Office of the National Education Committee] Rai gnan sathiti dan satsana khong prathet thai, [Statistical Report on Religious Affairs in Thailand, 1999], 1999 Bangkok: Bangkokblog Press, p. 53.

<sup>63</sup> Netnoi, T. Teachers’ and Students’ Opinions about the Conditions of Instruction Management at Abhidhamma Curriculum of Abhidhamma School in the Central Region, p. 164.

<sup>64</sup> Aphithamchotika College, Mahachulalongkornrajavidyalaya University, 2010. Aphithambanthit run sisip hok thap song ha ha song, [Abhidhamma Graduates Class 46/2552 B.E], published for free distribution on the occasion of graduation ceremony of Abhidhamma Graduates’ Class 46/2009, Bangkok: Prayunsanthai Publishing, p. 38.

## Buddhist Practice on Death and Bereavement

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### Introduction

From the Buddhist point of view, life is impermanent, after we were born into this world, we may live for ten years, a hundred years or even longer than that and finally we will die. Some may die at young age, some at middle age and some at old age, death is, therefore, an inevitable event that everyone has to face. Most people normally think of death as the end of everything. According to Buddhism, our life does not begin only at the moment of birth; death too, does not imply the end of the end of everything. When death happens, it is natural for relatives and friends to experience grief and bereavement. In this short paper, based on the Buddhist teaching and culture, I will try to respond to the following questions regarding practice on death and bereavement: what is life? What is death? How can we care for the dying person? What is the Buddhist ritual on death? How can we deal with bereavement?

### What is life?

Buddhism is not interested in how life begins, but rather focuses on how to live a good and moral life in this present life. To the question what life is, Buddhism regards life as an existence in a dynamic state of flux which includes both human beings and non-human beings who are caught up in the infinite cycle of birth, growth, decay and death. If life means the structure of human body, Buddhism defines life as the combination of five aggregates five aggregates (khandhas), namely body or form, feelings, perceptions, mental formations or thought process, and consciousness. All

forms of life fall under the three universal characteristic of existence: impermanence (aniccam), suffering (dukkham) and not-self (anatta). Thus when there is birth, there will be death and during our lifetime, we will experience both happiness and unhappiness according to relevant conditions. In brief, the Buddha's teachings are about suffering and how to end suffering in our life.

## What is death?

As mentioned early, according to Buddhism death is not the end of everything, there are three types of death:

1. The end of life: No matter how long we live, once the life that we obtained from our past karma is finished, we will die. This is like a lamp. When the fuel is consumed, the light will go out. If the "karmic fuel" for our life is for one hundred years, then, at the end of one hundred years, we will die, and there are no alternatives!

2. The exhaustion of merit: We need daily necessities such as food, clothing, and shelter in order to live. Some of us may die before we reach old age because of the exhaustion of our merits. We may die of hunger or cold.

3. Death at a time when one should not die: Some of us may die because of wars, floods, fires, accidents, sickness, lack of care or nutrition, or over-work. This type of death is different to the other two types mentioned above.

With regards to death, a practicing Buddhist should remember two points:

1. Whether we are young or old, we may die at any time. Although humans have an average life span, exhaustion of merits or unforeseen circumstances for any individual may cause us to die at any time. Life is impermanent. So we should be diligent in practicing the Buddha's teachings, and not wait until the next life, or life thereafter!

2. Do not think or misunderstand that life is determined by our past karma only. In fact, the major influence comes from our actions in the current life. If we always

commit wrong deeds, do not take care of ourselves, and are lazy, then consequently we may become poor and may die of starvation while young or middle aged. But death as such does not necessarily imply the end of one's actual life process.

### **How do we care for a dying person?**

According to Buddhism, the cultivation of a peaceful mind at the moment of death will lead to a beneficial next life and a negative state of mind will contribute to a harmful one. When we realize that a person is going to die, it is very important to guide him or her to a peaceful death. If the monk or a group of monks are available, they will be invited to perform the Buddhist chanting or reminding the dying of any meritorious deeds he/she has performed. If the dying person is conscious enough, the monk may guide the dying person to meditation by being aware of their breath. If the monks cannot be there, relatives or friends or even nurses should take this role by helping the dying person to remind of the good deeds or even to perform a Buddhist chanting for him or her. Buddhist chanting, reminding of meritorious deeds and meditation are to calm the dying person, if he or she is calm, the mind is pure and freed from fear and worries. The atmosphere around the dying is to be peaceful. It is very important to make the dying person feel that he or she is not alone. Relatives and friends may comfort the dying or help to relieve him or her of all anxiety. In some situation, friends or relatives may take this opportunity to ask for forgiveness from the dying or vice versa. Everyone is discouraged from crying near the deathbed as this will create the negative atmosphere entailing worries and anxiety to the dying. Therefore, helping our dear one to die peacefully is the best thing we can do.

### **What is the Buddhist ritual on death?**

For Buddhist people, Buddhist rite and rituals are always related to major events in their life, for in stance birth, marriage, business opening and death. When a member in the Buddhist community dies, if the death is natural or there is no suspicious cause of death, the body will be washed, dressed. The next procedure is bathing ceremony. The body will be laid on the bed with one hand emerging from the covering sheet. Relatives and friends will pour water over the hand of the dead



person. This practice has two purposes, first this will give an opportunity to friends and relatives to ask for forgiveness from the deceased, second, it is to reflect the truth of life that although we have accumulated a lot of wealth and money, but at the end we have leave everything behind.

Traditionally, three parts of the body: the neck, the legs and the hands will be tied together with white string. This practice has philosophical meaning behind intended to teach the people who are still alive. The white string tied at the neck signifies an attachment to children, the string tied at two hands implies an attachment to wife or beloved people and the string tied at two legs refers to an attachment to wealth. Anyone who can free themselves from these three kinds of attachment will be able to break the cycle of birth and death.

When the body is placed into the coffin, monks will be invited to perform the Abhidhamma chanting. The body can be kept at the deceased's house or at the chamber within the monastery's ground. The service may last three days or longer than that depending on the preference and financial circumstance of the family and friends. The service usually takes place in the evening which is convenient for everyone to attend the service. The ceremony will begin with paying homage to the Buddha, Dhamma and Sangha, requesting five precepts, then four monks will perform chanting for about 30 minutes. During the break the monk may give a short Dhamma talk. The service will finish with offering a set of robes and a set of gift to the monks, then relatives and friends pour water of dedication, the practice is intended to dedicate merit to the deceased.

General Buddhists would like the body to be cremated. However only in some ethic community, they may prefer to bury the body. Cremation ceremony is an opportunity for family members and friends to make contribution and pay final respect to the deceased. After the cremation, the ashes may be enshrined in the pagoda, scattered into the river or the sea. Buddhists believe that our body consists of four elements: earth, water, air and fire, when the person dies, his or her body will return to the four elements again. The memorial service may be held to commemorate seven days, fifty days, one hundred days and yearly anniversary. This is, however, optional.

The practice of memorial service is believed to benefit the departed person in their next life.

### How can we deal with bereavement?

The Buddhist funerary service is intended to teach relatives and friends of the deceased about the truth of life. It is natural to grieve the loss of family members and others we know because we think that from now on we will be without their presence and will miss them as a part of our lives. The death of the beloved one is terribly painful event, as time goes on and the people we know pass away along the journey of life. The death of beloved people will remind us of our own inevitable ends in waiting and everything is a blip of transience and impermanence. At a certain moment, the world seems suddenly so empty and the sense of desperation appears to be eternity. The greater the element of grief and personal loss one tends to feel sorry for oneself.

From the Buddhist culture, funerary service gives the monks an opportunity to teach lay people about the certainty of life, so that relatives and friends can relieve their grief and bereavement. Here are some suggestions to deal with bereavement for relatives or friends who cannot cope with loss of beloved people:

1. Thinking that when we come into this world, we come alone unless those who were born twin.
2. Thinking that we later on met and developed affection towards those people.
3. Taking the loss of beloved people as an opportunity to reflect on our life.
4. Accepting that combination and separation are common for all.
5. Accepting that when there is birth, death is expected.
6. Thinking that our beloved one has gone well, nothing to be worried.
7. Thinking of the disadvantages of grief and bereavement, maintaining bereavement in ourselves only drag us down and painful feeling will only hurt us if we still maintain it.
8. Keeping only good memories about the beloved people who passed away.

9. Slowly let go an emotional attachment to the beloved people and free the mind from worries and anxiety.

## Conclusion

When death is imminent, nothing is more important than peaceful death. Whatever success one earns in this life, however, it does not guarantee a peaceful death. Only the appropriate quality of mind can enable one to die peacefully, thus spiritual care is the best thing we can do for the dying. The Buddhist rite and ritual have the main purposes to reflect on the teaching of life and death. To deal with bereavement successfully, we need to learn and accept the loss of beloved people with true understanding, open our mind to the world the way things are, not the way we want them to be.

## The development of political foundations for local government in Thailand

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### Abstract

Politics and local government in Thailand are important as a training school and building a democratic foundation. Throughout the past 80 years, various institutions have tried their best to enhance readiness and capacity to develop people to be more competent. Understanding of local political activities to national politics is closely related. However, the current management of local governments has served in accordance with the framework specified in every constitution, namely developing public participation as much as possible. It also builds a knowledge base for equal participation in official activities, equality and freedom of thought without any command or influence, and can train people to become leaders who sacrifice themselves for the benefit of the people in their area along with the development of respect for the rights of others without conflict between them, which means that the unity continues in the Thai countryside.

**Keywords:** People's Development. Political and administrative activities. Local government organizations.

### Introduction

In a democratic regime, sovereignty is the supreme power in governing the country, including executive power, legislative, and Judiciary. These three powers belong to the people, but when the number of people is more, they can't be used directly sovereignty. Therefore, it is necessary to delegate sovereignty to the

representatives to exercise powers. Sovereignty is represented through various organizations, including the Council of Ministers, the National Assembly, and the courts through the electoral process of Members of Parliament, senators, local council members, local administrators, three forms of governance: 1) consolidated governance (Centralization) is the organization of governance that centralizes the power of governance. Employees / officers are appointed, withdraw and command from the central to operate in accordance with the policy set by the central government, such as ministries, bureaus, departments, etc. 2) Dividing powers is the organization of governance caused by the constraints of the consolidation of powers in matters of delay and inadequacy of all localities at the same time. Therefore, administration decision making in some matters has the staff of the central government stationed to perform duties in the region, namely provinces and districts, and 3) decentralized governance is a government that uses a method of raising a local status to be a juristic person and allowing the locality to operate independently (Autonomy) by the central government will not intervene in any command other than supervision in accordance with the objectives within the scope of the Local Establishment Law (Office of the Election Commission, 2019 : 2) that aims to allow the area to play a role in self-management in accordance with the autonomy framework under which local governments are empowered.

Some activities, the government allows local government to execute to meet the needs of local people, with officials that the local people elected to operate directly and independently in administration. It can be said that local government administration is operated according to the principle of decentralization, it is a delegation of power, empower the people to rule among themselves so that the people can be creative and know how to cooperate in solving the problem according to the principle of "Joining ideas together, Join to solve the problem" is to alleviate the burden of the central government and also benefit the happiness of the people; because local people know the problems and needs better than others. The current local administrative organization has the following forms: The general form of localization is Provincial Administrative Organization (PAO), municipalities at different levels, and Subdistrict Administrative Organizations. (SAO) and a special form of locality, including Bangkok and Pattaya City (Office of the Election Commission, 2019 : 3). For

this reason, there is an objective framework of local governance. In general, countries that provide local governance often have similar objectives or goals: 1. to satisfy and reduce conflicts 2. to provide services to the people as quickly as possible 3. to provide effective and correct services according to the needs or goals of the people 4. for the local government to alleviate the burden of the central government; and 5. to make the local government an institution that provides education and democratic governance to the people (Surachai Chenprakhon, 2011). Even though there is a tendency to conflict between them, as an initiative, it may be necessary to develop local politicians and people to be able to better understand the context of political and administrative activities that can lead to people's development activities to enter into the mode of the next politician career.

### **The concept of politics and local government in Thailand**

The Constitution of the Kingdom of Thailand B.E. 1997, 2007 and 2017 states that under the state must provide independence to the local area according to the principle of self-government according to the will of the local people and supervision of local government organizations have to do as necessary as provided by law but must be for the protection of the interests of local people or the interests of the country as a whole, which will affect the essence of the principle of self-government according to the will of the local people or other than those provided by law with basic concepts of the local government (Advisory Office, Department of Health, online). Therefore, it can be concluded that it is a system of decentralization of government to local to provide public services thoroughly meet the needs of the people and appropriate to the conditions of each locality by giving the local people participated fully to be a process of providing learning in a democratic system to people at the local level. The central government must not have power over the local administration, but has a role in governance and provide assistance and must be independent in decision-making, policy and management for the development of their own locality to some extent.

From the concept of local government in order to support the government's objectives willing to maintain the security and well-being of the people based on the

principle of decentralization and to comply with democratic principles by the people participating in self-government, the importance of local governance can therefore be summarized (Chuwong Chayabutr, 1996: 29) as follows:

1. Local government is the foundation of democratic governance because local government is an institution for teaching politics and government to the people.

2. Local government makes local people know self-government that is the heart of democratic governance.

3. Local governance is to alleviate the burden of the government, which is the main principle of decentralization. Local government exists for the purpose of alleviating the burden of the government.

4. Local government can meet the needs and goal of the locality exactly and effectively because localities are different in terms of geography, resources, people, needs, and different problems.

5. Local government will be a source of creating political leadership and management of the country in the future. Leaders of local governments learn from political experiences, election, the support of the local people which are a good basis for their political future, and also practice local administrative skills.

6. Local governance is consistent with the concept of self-reliant rural development, local governance based on decentralization principles that cause rural development self-reliant both politically, economically, and socially.

It can be concluded that the concept of politics and local government is aimed at the hope that people in that area can properly express their political liberties, which can lead to the reduction of their dependence on the government as much as possible and development will be able to respond to the needs with concrete goals. It can also enable people to learn to compete in a democratic way and learn to create a collective process and create awareness of the participation of people as much as possible in response to their own needs and their own space.

### **The development of political foundations for local government in Thailand**

The development of the political foundations of local government in Thailand is a subview of a large system in learning activities and local democratic ways that



should occur according to the people's potential. However, over the past 80 years, local governments have become institutions that Thai society realized and despaired at the same time because it did not meet the intent of the Constitution, even though the stated principles met the requirements. But, with the influence of national politics linked to the interests and sound bases of local politics, the shape of local government politics is more distorted by the mechanisms of the individual than the system that should be formed for the purpose of establishing local institutions. Will Thai society and related parties be able to create real values and trends? There are several issues related to the following:

The first point is the development of public participation. The flow of political participation has been raised to create a framework for cooperation in the area since the Constitution of 1997 onwards, which is considered the best constitution. But still, it is not long enough to create a liberal process according to the main intention. And although the flow of people's participation in political activities did not last long and received a wide resonance in the flow of truth that people wanted to participate more because they saw that participation in politics in various ways contributes to the process of improving the quality of life. That means during that time, the power of participation is tangible. But it was just a dream that soon an event that disappointingly weakened the power of participation to become a force of conflict throughout the present. Assign roles to local communities that make dreams come true and shape realities with empirical results of public participation by creating steps through the development of systems and greater participation potential from planning development, implementation of planned activities, local performance appraisal and improvement, and activities development allowing people to participate in activities at any time.

Second point is building a knowledge base for equal participation in political activities, equality and freedom of thought reflecting cooperation in helping in all areas that do not infringe on the rights of others. The building of such knowledge base may be achieved through more democratic project activities through the investment of public relations budget that can generate knowledge all over the rural areas, which are still very limited. If in an urban society, there may not be much need to do because access to political knowledge is easier than the outer areas. But, however, politically-

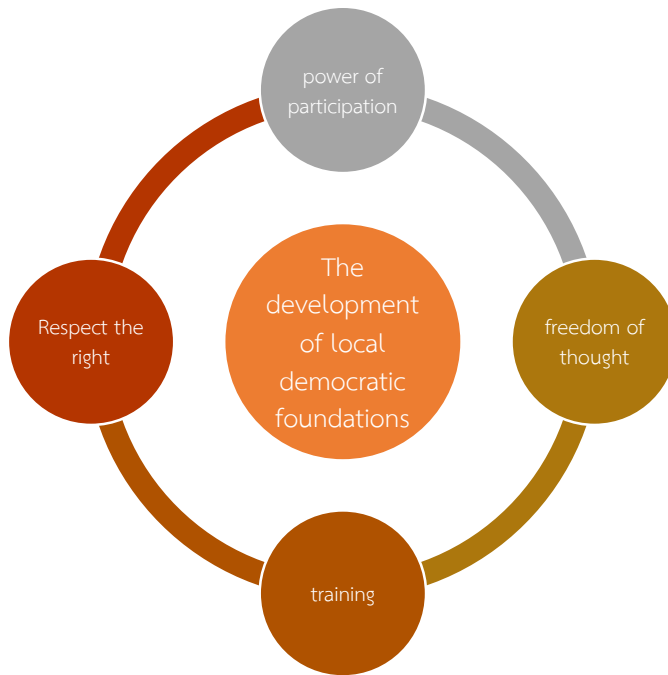
related agencies have already organized their activities. But it is not enough to produce the understanding that shown from the continued of neglection of the exercise of political rights. Political understanding is important, various research results reveal that people lack knowledge and understanding of correct political activities. Until, this becomes a local political activity that has always led to conflicts. Therefore, government organizations, agencies and local government organizations may need to increase the role and frequency of building knowledge and understanding through various community processes or seminars that occur more in that communities. That will be able to create a learning system that uses equal rights, equality, and respect for the rights of others.

Third point is training people to become selfless leaders. In the past, many institutions at different levels held workshops, cognitive training, and other training that is enough for people to be able to know their rights. But it does not reach the stage to participate in political activities as a candidate, enabling citizens who come into full-fledged corporate executives or politicians to spend money on politics. The people therefore concluded that applying for election is an activity of people who only have money. The rest is only choose the candidate even if that person use money to buy votes or fraudulent selection. People choose those people. It may be seen that developing people to become political leaders may be difficult, but with any democratic way, it is just the aim of everyone being the leader of their own rights. It is very useful but to be more embedded with local political ideology through instilling in the values of selflessness no matter who the individual may be. At the local level, the politicians will be familiar with each other, enabling them to know their background. They know their past working behavior very well. Therefore, the sacrifice value may have to be raised in political work if people choose candidate who truly work for people or train people to become selfless even if they are not official leaders. The city has started from children and youth in the area through organizing projects and volunteer activities. Volunteer development projects, etc., are believed to be able to dissolve, cultivate and popularize the new generation of leaders to make more sacrifices.

The last point is developing respect for the rights of others. The democratic foundation, regardless of national and local politics, must be concerned with civil rights

because it is guaranteed by the provisions of every statute that everyone has. Equal rights regardless of race, religion, sex, education, social status, skin color, etc., being a Thai person are all equally protected. Still, developing equality may not be easy because Thai social system is a feudal society where traditional governance blocks the rigid class system, causing the rights of Thai people to be repeatedly deprived. Therefore, the development of people's rights may require increasing the learning system through the education system, such as Civics subjects, Thai Politics, and Governance. It is believed that this knowledge will help solve the old problems that Thai people are still trapped in to become believers in a democratic way, even though there is a class system. And the development of more individuality to support the refusal of assistance according to the existing social system will create dignity and equality. When such behavior occurs, it will reflect on the understanding of the rights of oneself and others. It will reduce the infringement of the rights of others because one does not infringe on each other's rights.

Therefore, the development of political foundations and local government in Thailand, although it seems difficult, can create new values. In addition, the analysis has many issues that have not yet been discussed, which must be analyzed further. However, the issues presented are merely to point out a solution to the problem that the government and related agencies have not yet been able to find a solution or have not tried to find it. This will inevitably send the process of creating political currents and local governance by developing participation for the people, building a knowledge base for equal participation in political activities, equality and freedom of thought, training people to become selfless leaders, and the development of respect for the rights of others. These can change the fate of the community or not must be left to the people in that area, according to this plan.



Picture 1 shows the development of political foundations and local government in Thailand.

### Conclusion and recommendations

Articles entitled “The development of political foundations for local government in Thailand” is focused on the people’s power group at the local level according to the character of rural Thai society that is still very far from politics. Due to limitations in many contexts and factors, Thai society has politicians who are rich in money. All values are centered on the word “If you want to play politics, you must have enough money. If you don't have money and you're not ready to pay Should not play politics”, whether at the local or national level. Therefore, this value makes people who have sacrifices, no matter knowledgeable and virtuous, cannot play in politics that is full of unclean things and mixed with the interests and power of one's and his comrades. As a Thai person, when hearing these words, it is questioned whether Thai society will not be able to transcend these ideas and values? Or will we wait for the Thai society to become an unethical society for a long time? Therefore, erasing all

ideas is through the creation of systematic bargaining power through the development of participation among the people, building a knowledge base for equal participation in political activities, equality and freedom of thought, training people to become selfless leaders, and developing respect for the rights of others.

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## Teachers in social studies in the situation of the coronavirus-2019 (COVID-19) epidemic

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### Abstract

The condition of a social studies teachers are not different from the other teachers. They still have the same spirit of knowledge, able to maintain themselves as a good friend and raise their own code of conduct. They have knowledge and understanding of society around them, regardless of the situation in which the corona virus - 2019 (COVID-19) epidemic occurs, are ready to transmit and communicate in new ways to readiness for smart life to students along with the science and art of living a normal life. They are able to collaborate creatively with others and the community. They also have to develop the language skills, technology learning, and numerical data accurately, and the integration of various sciences together in a balanced way to develop children and youth of the nation for being a good citizen.

**Keywords:** Teachers in social studies, coronavirus-2019.

### Introduction

The word “teacher” has a very broad meaning. But if you look at the Pali root, the word "Khru or "Kuru" in Sanskrit language means "a person who teaches a disciple or one who should be respected" There are many meanings of the word “teacher”, for example, “teacher” is the one who teaches and educates students in order to students gain knowledge and progress in that field through knowledge transfer. Person who teaches morals, ethics, inherits culture, traditions, and various wisdoms. They organize learning activities to enable learners to develop their thinking, listening, speaking, reading and writing skills, as an organizer of experiences to create learning for

learners in both modern sciences and proper lifestyle. This is for students developed to be a perfect human being with a conscience of good and bad, knowing the sins and penalties, knowing the benefits, and harms (Faculty of Education Surat Thani Rajabhat University, 2019 : 2-4) Therefore, social studies teachers are teachers in one field that are not different by implications of other knowledge that have to perform their duties as complete as possible. Association of Social Studies Teachers of Thailand has conducted a social studies teacher assessment form to award prizes to outstanding social teachers in each year, for example: 1. Individual qualities such as etiquette, morals, character, sacrifice, personality and human relations, and being modern and up-to-date with current events, etc. 2. Performance on Social Studies Teaching such as teaching skill, academic affair and profession, student governance (Association of Social Studies Teachers of Thailand, 2014). Therefore, the goal of the curriculum is the most important goal in Learning management in social studies, religion and culture with 5 areas covered: 1) religion, morality, ethics 2) civic duty, culture and life in society 3) economics 4) history and 5) geography, which has standards that cover the goals of the curriculum (Kanok Chanthong, 2017 : 228)

Especially, during the coronavirus disease 2019 (COVID-19) epidemic situation, social studies teachers are very important because they are related to relationships, communication, living safely in the midst of an increasingly crisis situation. Social studies teachers have to adapt to keeping up with the news and self-improvement, ready to release knowledge data sets to children and youth through teaching tools and reduce the spread of coronavirus disease 2019 (COVID-19) in the future.

### **Teachers in social studies in the situation of the coronavirus-2019 (COVID-19) epidemic**

The coronavirus disease 2019 (COVID-19) epidemic situation is a concern for the general public to live a completely different life, known as the new normal. Of course, such issues mean change to the system of living in a society that is different from teaching in a room to teaching an online room, from having met in society became a meeting online, from having activities together becoming apart, etc. These things have become a new normal that separates humans from each other into smaller groups, which social studies teachers must learn and understand in real situations and make



their students' dreams come true. The readiness and safe living have standards of teaching that are not different from the usual. Therefore, being a social studies teacher may have to increase more than teachers in other fields because these are in the realm of social studies that can complemented, as follows:

Firstly, readiness to transmit and communicate in new ways, both fully online, in academic strength that is not different from the previous situation. This may require self-development in learning media, creating media, using application for teaching proficiently and systematically penetrating target groups. Therefore, self-development in various areas will increase confidence to different knowledge transfer, create more students' interest, by studying the psychology of teaching online to learners.

Secondly, the development of science and art of living in addition to the previous knowledge. It may not be enough to meet the rapidly changing current situation, making it possible for everyone to access knowledge in all over the world, whether it is a teacher or a learner. If social studies teachers do not initiate creative ideas that are different from online media in the world, redundant and uninteresting will occur. Teachers require constant self-discovery of new ideas, attending online training sessions, reading more books, follow more news, more social analysis, create more works. In addition, in the life style of social teachers, they must look at the value of art and life that can be a good role model for students.

Third, collaborating with others and the community creatively. Although the coronavirus disease 2019 (COVID-19) epidemic situation has become an obstacle to community collaboration, as a social studies teacher who can extend his/her ideas to society by introducing ideas and creating more social innovations through the work, both the dialogue, the creative media book, writing articles, and others to expand the base of ideas that can work to help society in a variety of ways. They can also draw on common ideas to develop their work through online networks through various channels.

Fourth, self-development in language skills, technology, learning, and numerical data which such issues are important as teachers and learners in themselves continuously for further self-improvement. Most social studies teachers, even if they are not good at languages, technology or numbers, but by themselves who have developed their potential in the pursuit of knowledge, can develop themselves to be

able to be proficient in other areas. There are frequent numerous online language training activities including the selection of books and materials for language self-training will allow you to become more familiar with different languages. The more it is about technology, the more you have to develop yourself through the use of programs and knowing how to create new teaching materials. A variety of formats will help make teaching not boring. In addition, the issue of mathematics may be very difficult for social studies teachers, but they are not too poor to learn, they only need to be more confident in their own efforts than usual.

Lastly, the integration of various sciences together in a balanced way to develop children and youth of the nation to be suitable for good citizenship. Being a social studies teacher is a good sign that he/she will study and study a broad range of societies that cover human activities or all human-related aspects, enabling them to have a good understanding of the human sciences. They also have to learn many other related sciences such as science, geography, history, technology and information, etc., which believe that all sciences can be integrated to be used to disseminate and create recommendations for living in accordance with that society that can build oneself to become a good citizen for society in future.

### **Conclusion and recommendations**

The article entitled “Teachers in Social Studies in the Situation of the Coronavirus Disease – 2019 (Covid-19) epidemic” is one of the works that understand and encourage social studies teachers, both the old and the new generation, who need to adjust themselves to new normal. Especially the older teachers may have to adapt much more than the new teachers because being in the same environment causes the same transmission or not being different in the style of the teachers that have been conveyed to make them have to learn a lot. More self-development, more self-training, and analyze the social well-being that can help to suggest more social problems are needed. The new teachers, may be less adaptable, however, the characteristics may move so fast that they forget the readiness of the learners. This creates gaps in understanding of the identity of different learners, for example, some learners may not have a signal of participation, how to help learners, etc. It is not only social studies teachers that have to change, learners also have to adjust as well. But, if learners have

any problems, will teachers be able to use their full potential to help students or not? This is something that social studies teachers need to look at their role without any limitations.

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## CBR KM : The concept of research knowledge management for local research teams Lamphun Buddhist College

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### Main Idea

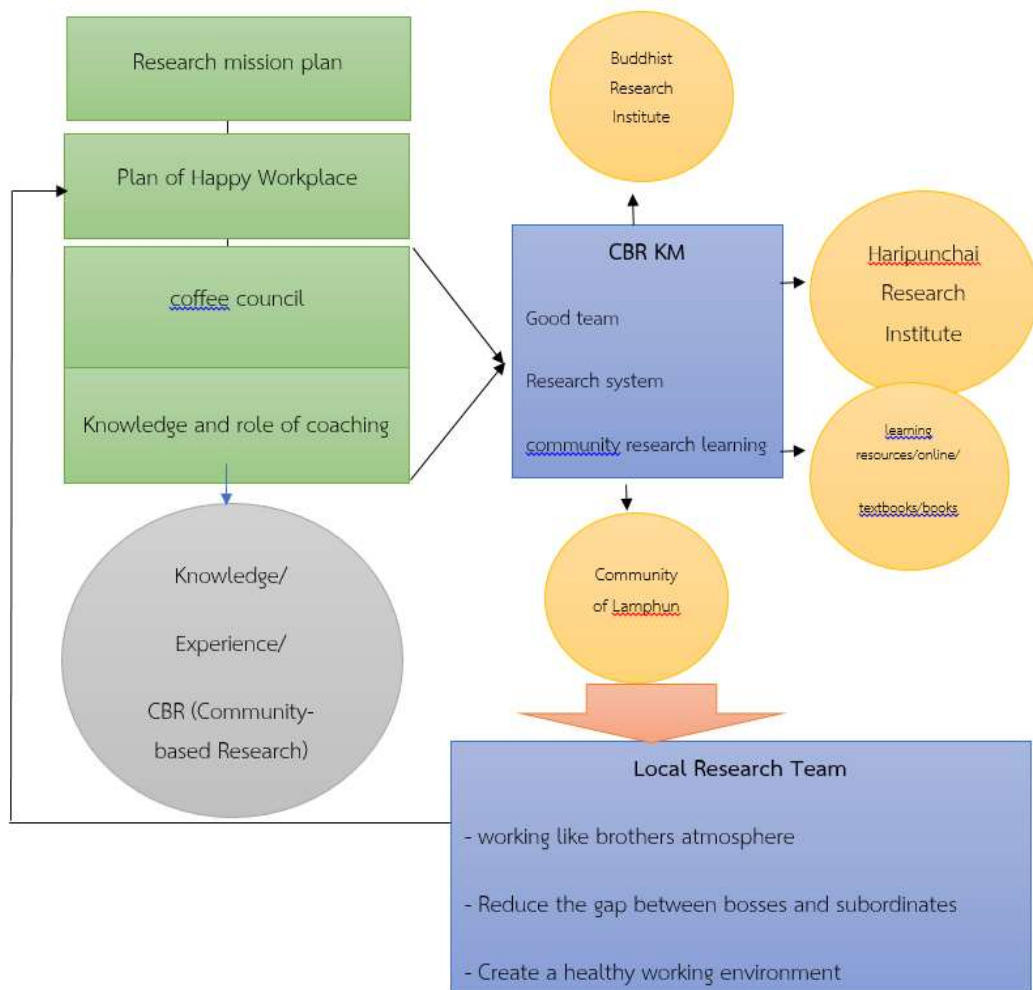
Mahachulalongkornrajavidyalaya University has a research mission. They are sent for mission examinations to agencies in both the central and provincial jurisdictions as same as general higher education institutions that take into account in developing the country through the research process, which is the main factor of national development, especially local research. It also known as CBR (Community-based Research), it is very important to learning the community and local as the main base. Communities or localities will be developed to create a community change process depends on the process by qualified researchers. Through working with community participation, Lamphun Buddhist College has adjusted the role and potential of the institution to be ready to change research from basic knowledge research to more applied research in community to solve targeted problems, and to find problems issues in the community under teamwork. Lamphun Buddhist College had to create a process to support the change in the context as well; build research expert, build a research system, create community-based research learning and which is the origin of creating change for the community through a mentoring system through organizational cultural activities called Lamphun Buddhist College Coffee Council

### Creating and transferring knowledge

Lamphun Buddhist College has been put forward the organization of happiness as the main culture of work, where coffee council events are held every month with

the main objective of exchanging and talking with colleagues in a friendly way in every situation. The story by assigning personnel to be mentors in each issue through selecting those who have outstanding performance in the role of personnel in local research. Also known as CBR (Community-based Research) through working with the Haripunchai Research Institute, Lamphun Province comes to guarantee the attitude. This makes it possible to transfer knowledge to colleagues in a concrete manner that has made Lamphun Buddhist College become a source of researcher spirit and expertise for local or community research successfully with more support budgets from external agencies each year.

### CBR KM roles and systems



## Goal of CBR KM, Lamphun Buddhist College Research Team

- 1) Building a local research team that have a working like brothers atmosphere
- 2) Building a local research team that can bridge the relationship gap between bosses and subordinates.
- 3) Building a local research team that promotes better health
- 4) Building a local research team that engages personnel and engages the organization

## CBR KM process, Lamphun College Research Team (75km



**Stock up** means accumulating research knowledge for local research teams, which increases the level of assignment of expertise, increases skills and develops capacity for research work for local as well as following up on new knowledge, both academic knowledge and new technologies for the ability to bring knowledge, new technologies or technologies are adapted to local research to strengthen research teams.

**Search** means seeking research knowledge for the local research team, which the research team has researched to find knowledge and can create new knowledge through thinking, study, practice and self-experiment mainly through the role of a coach who can advise to develop a clear research problem, research project design, collect and analyze data, operational design, progress reporting, operation, synthesize of lessons, summarize and write full report allowing research teams to learn the steps like local research experts.

**System** means creating a research system for local, with the beginning of the concept of developing a happy organization that aims to create the value of the research team for the locality with the following goals: building a strong research team, creating quality jobs, and building learning teams for long-term success and stability through an easily accessible knowledge set, exchanging knowledge through the coach's experience, and the development of a simple training set by themselves that create motivation and confidence in research work for the locality of the Lamphun Buddhist College Research Team

**Send to** means to deliver research to the locality, starting from the importance of Phrakhru Sirisuttanuyut, Asst. Prof. Dr. Director of Lamphun Buddhist College determine a plan to create a culture of happy workplace that includes activities at the Coffee Council as a point of connection for knowledge by Asst. Prof. Dr. Samart Boonrat, the main coach, to exchange the knowledge with the research team.

**Succeed to** means continuing research for the locality. Due to the continuous development of human resource planning at Lamphun Buddhist College, the research team for locality began to change the person, therefore, it had to create new personnel to serve as a strong successor to the research team for the locality through the organizational culture of happiness, that can continue to develop knowledge for local research.

**Study** means Sikkha, learning research for locality that causes changes at a higher level, especially the ability of local research teams with important characteristics such as the ability to seek knowledge, the ability to create knowledge, the ability to store knowledge, and the ability to transfer knowledge and use it to the local area in Lamphun with confidence.



**Strengtheners** means building a team to strengthen research for the locality. This is the final result that Lamphun Buddhist College has a strong desire for, under the plan to create a culture of happy workplace through a team system with a brotherly working atmosphere, reduce the relationship gap between boss and subordinate, enhance good health and personnel are involved, binding the organization.

**Table of Relationship Analysis of CBR KM Process, Lamphun Buddhist College Research Team (7SkM)**

Strengtheners team (7SkM)	CBR KM			
	create talent	Create a research system	create learning	make change
Stock up	The team has accumulated knowledge in CBR research	Set the boundaries of knowledge under the plan.	do it yourself	Change people, communities and knowledge
Search	The potential to create new knowledge	step by step thinking of the CBR	education and training	practice trial
System	Coach role	hold the organization of happiness	Research Practice Set	motivation and confidence
Send to	Executives promote potential	coffee council activities	knowledge exchange	access to information knowledge
Succeed to	change person	Human Resources Planning	corporate culture of happiness	Expanding knowledge for local research

Study	Research team learning behavior	Learning Research Team System	CBR learning values	love for change
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## Conclude

The idea of building and developing a local research team with enthusiasm, motivation and confidence to seek funding through the CBR (Community-based Research) local research process through a mentoring system in the Coffee Council. It creates a team-based research culture and the ability to learn CBR (Community-based Research) for local research that can fully adapt one's role to become a community researcher, support the capability and potential of local research teams that transform the role of educating to create knowledge, create a community research system and create change in the community in accordance with the quality development of a well-organized organizational culture. A more brotherly working atmosphere for local research teams can reduce the relationship gap between bosses and subordinates, helping to create a system to promote better health and participation of personnel and binding to the organization.

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## Education in China since 1949

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### Abstract

This article explores the trajectory of educational changes since the founding of China in the context of globalization and social and economic transformation. It addresses three research questions: what educational changes occurred in China, how the political dynamics of educational changes interplayed with each other, How to understand the development of education in China. Through a critical review of educational policies and a discussion of theories and empirical studies, this article provides insight into alternative interpretation of educational changes in China.

**Keywords :** China, Educational change,

### Introduction

Since the founding of the People’s Republic of China (China) in 1949, Chinese society has undergone tumultuous changes in its socio-economic, political, and cultural realms. Led by the Chinese Communist Party (CCP), the Chinese people were plunged into national experiments the scale of which were unmatched by previous ones in the written history of humankind. Among these experiments, observers of contemporary China could easily point out the bold Great Leap Forward campaign to march towards communism in 1958-60, the social upheaval of the Great Proletariat Cultural Revolution during the ten year period of 1966-1976, and the gigantic economic transition from a

centrally-planned economy towards a market-oriented socialist economy in the post-1978 period. These experiments in national development were characterized by big policy changes and controversies; they were also associated with impressive successes and heart-wrenching human locations.

Educational policies in China over the past seven decades have also been characterized by bold moves, major shifts and reversals. Educational change is inextricably linked to changes in the larger society. Some observers may point out the substantial gain in literacy of the great masses of people, the large expansion of the education system, and the nurturing of some world-class scientists and engineers. Others may instead lament the education loss resulting from the major disruption in educating a generation of Chinese during the period of the Great Proletariat Cultural Revolution. But it is undeniable that China’s educational development compares favorably with countries with similar level of economic development.

Since 1979, when China was officially opened to the outside world, the country has undergone a profound political, economic and cultural transformation. In the past decade especially, global attention to China as a ‘rising power’ intensified dramatically, because of the country’s exceptional political system and bumpy ride of economic revolutions and slowdown. The development of education in China is a significant example of such transformation. It is seen by the Chinese themselves as the means to the nation’s rapid modernization, economic growth and social welfare. The development of the educational system in China has again attracted international attention, explained by its resilient record in international assessment league tables, in improving access to basic education, in reducing adult illiteracy rates, and in its burgeoning position in the world market for education.

Over the last decade, China has also played an increasingly important role in the internationalization of higher education. The latest statistics from UNESCO (2016) show that the total number of Chinese students abroad had reached 712157. In 2013, among the 3 million international students enrolled in OECD countries, 23 per cent were from China (OECD, 2016). At the same time, the country has been successful in competing for its own share of the intellectual capital of internationally global students. In February 2016, it was noted that China had hosted 213347 international students, equivalent to 2 per cent of the global population of mobile students. This

placed it in the top ten of destination countries in the international market for higher education (UNESCO, 2016).

China’s drive to reconnect with the world through education, and higher education especially, should be understood in the context of the country’s long-term commitment to research and development (R&D) and, by extension, science and technology innovation. Education is ‘an impetus for developing science and technology, and subsequently accelerating growth in productivity’ (Gu, 2001, 71). China doubled its expenditure on R&D between 2008 and 2012, equivalent to 1.98 per cent of gross domestic product (GDP) and is now a major driver of global research and development (OECD, 2014). In 2012, the Chinese government’s expenditure on education reached 4 per cent of GDP; an important step towards accomplishing the National Plan for Medium and Long-term Educational Reform and Development (Ministry of Education, 2010). The gross enrolment ratios for bachelor’s degree programmes have also increased more than ten times over the past four decades (UNESCO UIS, 2014). China’s higher education has moved from being an exclusively ‘élite’ system to one of ‘massification’ (Trow, 2006). The China Scholarship Council (CSC), founded in 1996, is another example of the Chinese government’s commitment to support and nurture senior Chinese talents, promote research and training partnerships with overseas institutions, and thus meet the nation’s demand for high-quality human resources necessary for sustained and sustainable development in the world’s knowledge economy. The period since 1979 was one in which there was a dramatic transition from the egalitarianism of the Maoist years that followed People’s Liberation in 1949. This saw a move by which education policy was integrated with public policy, according to a managerial rather than a political ideology, albeit still under the control and direction of the Chinese Communist Party (Morgan and Li, 2015).

## Six Phases of Educational Reform in China

### Education Reform Before 1978

Historically, from the founding of the People's Republic of China in 1949 to 1978, China's educational reform can be divided into three phases.

The years from 1949 to 1957 were the beginning of China's vast experiment with a centrally planned economy. In the newly established People's Republic of China, the state took control of all educational institutions, changing their ownership from private to public, establishing a school system consisting of full-time schools, cadres' schools,' and spare-time schools, and opening all the schools to workers and farmers. Educational reform was a huge enterprise. Among its other aims was to train working-class cadres, adjust higher educational institutions to fit the needs of constructing a new socialist country, and establish unified secondary school and university entrance examinations. To accelerate their society's transformation, Chinese leaders undertook to learn and adopt the former Soviet Union's educational model, introducing the former Soviet Union's teaching syllabus and textbooks and managing educational institutions according to the former Soviet Union's educational theories. The former Soviet Union's education model consolidated the state's administrative power over education. Many changes flowed from the move away from Church influence and the moral goals that religion introduces. The objective of education was to train society's members to master all knowledge of natural science, social science and the science of thinking; the key point of education was to teach and to train students with high marks. In the 1950s China almost indiscriminately copied this educational model.

In the second phase of educational reform. from 1958 to 1965, Mao Zedong decided to abandon the former Soviet Union's educational model and to establish an educational system with Chinese characteristics. Mao Zedong concluded that China's huge populations of uneducated workers, both rural and urban, would be held back unless education served proletarian politics and integrated with productive labor. The principle of educational reform was to respect the huge demand for uninterrupted labor that China's rebuilding called for, and yet accelerate the ability of all Chinese workers to modernize their methods and build sophisticated tools. Whereas the Soviet system had singled out gifted learners in order to vault the federation's scientific achievements over those of other nations, Mao's model was one of mass progress or none at all. In fact, the greater a person's academic ability, the greater their self-sacrifice was expected to be. This could not be done without a strong commitment to group norms. Accordingly, educational reforms in this phase included strengthening political and ideological education in all the educational institutions, adding productive labor

classes as formal courses in all the educational institutions, engaging educational institutions in running factories and farms, and having factories and farms run schools and colleges. The reforms also emphasized the Communist Party's leadership in education and the immersion of educational professionals within the masses. The number of higher educational institutions and secondary vocational schools increased dramatically through these reforms.

The third phase of educational reforms under Mao's leadership was the period of the so-called "Cultural Revolution" from 1966 to 1976. During this phase, the educational programs of the previous 17 years were dismissed as capitalist education. Teachers, students and former graduates were regarded as capitalist intellectuals. Therefore, workers, farmers and soldiers entered and were stationed in educational institutions to seize leadership. Criticizing capitalism became a crucial task of education. Teachers and students were sent to factories, the countryside, and military camps to learn from workers, farmers and soldiers.

During the "Cultural Revolution", all educational institutions were at a standstill. The unified secondary school and university entrance examinations were canceled. Students, who were selected from among workers, farmers and soldiers, entered universities, managed them and restructured them. Faculty members were selected from those whose family backgrounds were workers, farmers, and soldiers. It was expected that students would learn only from social movements and from productive labor. China's education sustained a great loss during the "Cultural Revolution."

### **Education Reform After 1978**

There are three particularly notable phases of educational reform since China initiated its open policy in 1978. The first phase was efficiency-oriented (1978–1980s). The state rebuilt the education system from the ruins caused by the Cultural Revolution and enacted the Compulsory Education Law (National People's Congress of China, 1986) which required every child to complete nine years of formal schooling (six years for primary and three years for junior and secondary schools). The Chinese government promoted economic transformation and gradually established the socialist market economy mechanism. Education was generally viewed as an impetus to



develop the economy. The policy ‘let a few become rich first’, advocated by Deng Xiaopeng, the architect of the Chinese reform and development, positioned elite education as a priority. Some key schools and selective schools, with additional resources, were built for elite students. The concepts of ‘efficiency’, ‘effectiveness’ and ‘competition’ appeared in educational policies or official documents (Deng, 1994; Ministry of Education, 2002).

The second phase was equality-oriented (1990s to early 2000s). It focused on ensuring access to basic education and the right to education for every child. The government assumed primary responsibility for compulsory education. Key schools were abolished and became instead an integral part of the compulsory education. The priorities were to overcome the disparity in education between urban and rural areas, among the developed Eastern region and the less developed Inland and Western regions, and among groups from different socio-economic status (SES) backgrounds. The authorities formulated policies and implemented strategies in order to ensure an equitable distribution of educational resources, improve the quality education of in schools and address the needs of disadvantaged and vulnerable groups such as low SES students, female students, students with disabilities and ethnic minorities (Ministry of Education, 2008; Yuan, 2005).

The third phase is innovation-oriented (early 2000s to present date). A shift of the strategy, from ‘Made in China’ to ‘Innovation in China’ reflected China’s response to the challenge of globalization and transition to a knowledge economy. Although China’s focus on efficiency and equality had yielded remarkable achievements in the first and second phases, the prosperity of a nation in the knowledge economy era will increasingly be defined by the discovery and application of innovative ideas. A new ‘innovation-driven, transformation-oriented’ policy aims to achieve a fundamental shift in the educational system. It focuses on innovation, creativity and research, and sustainable development (Chinese Communist Party, 2012). There has been a shift from examination-oriented education to quality-oriented education in educational policy and practice, an increasing emphasis on developing students’ creativity, innovation, problem-solving and lifelong learning capabilities, and a focus on diversity, choice, flexibility and autonomy (Ministry of Education, 2008).

The landscape of China’s educational development outlined above indicates that the education system has been geared toward economic development and social stability guided by the ambitious national goal of Modernization. The strong link between education and economic and social development in China resulted in gains and losses, as manifested in the uniquely ‘Chinese-style’ changes in education.

### Challenges Facing China's Education Reform

However, although China’s effort to reform its education system has achieved remarkable success, there remain strong educational, cultural, and social justice challenges to be met. Sustained efforts are necessary if equal access to quality education at local, regional and national levels is to be achieved. Ensuring educational equity in terms of access and quality has been one of the most pronounced and persistent challenges facing Chinese policy makers. This is largely because the benefits of economic growth have not been shared equitably or distributed fairly among different administrative regions or between urban and rural areas. For some decades now, the distribution of financial resources from the central government has favored the more developed coastal and eastern areas. This has meant that schools, colleges, and universities in the poorer provinces or regions, especially in the west and north of China, encounter greater financial and human resource problems which affect the extent and quality of educational provision.

Higher education is an example. The national key universities, which are of high status, are in socio-economically more advanced regions. Their students are more likely to have the opportunity of better-quality higher education and better career opportunities, than students in other parts of the country. Despite the government’s initiatives to support talented students in such socio-economically disadvantaged areas, the now ubiquitous tuition fees mean that going to university is an unachievable dream for many. In a similar way, Chinese international student mobility, with its potential personal and professional benefits, despite the growth in absolute numbers, is reserved for a select few, about 2 per cent of the equivalent student populations (UNESCO, 2016).

Access to higher education and to career opportunities has been and still is inherently unequal at individual, institutional and regional levels. The unprecedented internal migration from rural to urban areas in recent years has also put tremendous strain on education system planning for school education. In 2004, one-fifth of the 120 million migrant workers had less than a primary education (UNESCO, 2016). The challenge to improve equitable schooling is intensified by the Ministry of Education's unsuccessful attempts to consolidate the provision of education in rural and remote areas. The most commonly cited problems are increased dropouts, overcrowding in town schools, increased burden on teachers and higher financial pressures on the rural poor (UNESCO, 2016).

One of the Chinese government's most profound change strategies for increasing equity and quality is decentralization. This reform focus has led to substantive structural change in education systems, by which control is released by the state to provincial and local governments and more autonomy is given to universities. The promulgation of the national '211 plan', designed to provide structural and financial support for regional and local collaborative research and innovation centres, is a recent example of official determination to embed this reform within a system of mass higher education.

However, the problem facing the policy reformers in the Chinese Communist Party and State is that structural change efforts alone are unlikely to succeed. Historical evidence and current research show that they need to be accompanied by ideological and cultural changes at central, regional and local levels if autonomy is to take root. This is especially so in China because, fundamentally, such structural change towards decentralization challenges the Confucian basis upon which the Chinese education system was founded and which survived the Maoist challenge of the Cultural Revolution. This promotes respect for centralized political and intellectual authority. The question, as Gu (2001) asks, is how to achieve the modernization of the Chinese education system in ways which ensure that Chinese culture and traditions can be 'used to the fullest advantage', providing a basis for, rather than barriers to, the balanced and equitable development of Chinese education.

## Conclusions

Educational changes in China have unique Chinese characteristics. The term ‘Chinese style’ is neutral, embracing the experiences of both successes and failures. There is a need to examine it dialectically and connect the educational changes to the larger socio-economic landscape. It is challenging to identify particular factors which lead to the educational transformation in China. They are in fact intertwined and present as a paradox. The term ‘organized anarchy’ perhaps encapsulates how the political dynamics work in practice. There are two prominent threads of the global–local and decentralized–centralized continuum throughout the whole process of educational changes. The two dimensions are much like two sides of the same coin and unfold the internal and external logic of the political dynamics of educational changes. The analyses of three features of educational changes will, it is believed, enrich our understanding of political dynamics in China.

## Government-dominated educational change

The fact that education in China is not neutral but, rather, is fundamentally political in nature highlights the importance of dealing with the relationship between education and the state. A crucial requirement is to address the role of the state in educational changes in the context of globalization. Although the power of the modern state is being challenged by international or multinational entities, it does not necessarily mean a weakened or decentralized state. Research evidence in South American countries shows the success or failure of the decentralization and weakness of the state are both positive and negative effects of the process of decentralization (Hanson, 2006). The key issue therefore is not to enhance or reduce the role of the state, but to identify which aspects need to be enhanced or weakened in practice.

The educational reform in China has been characterized by decentralized centralism. During the process of restructuring, the role of the government has shown signs of some changes, in which some powers of the government are decentralized, while others are re- centralized. The government remains powerful in leading educational changes and takes an active role in meeting the challenges. Educational

transformation is thus government-dominated within the context of re-building the state and globalization.

### **Incremental-coherent educational change**

Naisbitt and Naisbitt conducted an in-depth study of the fundamental changes in China’s social, political and economic life. They identified eight pillars as the foundation and drivers of China’s new society: ‘emancipation of mind’; ‘balancing top-down and bottom-up’; ‘framing the forest and letting the trees grow’; ‘crossing the river by feeling the stones’; ‘artistic and intellectual ferment’; ‘joining the world’; ‘freedom and fairness’; and ‘from Olympic medals to Nobel prizes’ (Naisbitt and Naisbitt, 2010). These authors argued that the expression ‘crossing the river by feeling the stones’ mirrors the pattern of the reform in China.

This also represents the pattern of educational change in China. Incremental changes, rather than radical changes, take place. The educational changes follow this path, epitomised in the process of ‘plan–pilot–implement–reflect–revise’. The transformation concentrates not only on certain unique aspects of education, but also on the systematic and coherent promotion of mutual reinforcement and interaction within the government and between governments and communities. The ultimate purpose of the educational changes is to contribute to economic development, social cohesion and the holistic development of students. Given the complexity and dynamics of educational change processes, all contributing factors should be considered.

### **Balance in educational change**

A critical review of the educational changes over the past 70 years indicates that Chinese policy makers have adopted a balanced and ‘moderate’ approach, aiming to keep a balance between globalization and localization, centralization and decentralization, top-down and bottom-up, equity-oriented and quality-oriented approaches. They tend to choose a balanced position along the dynamic continuum, which reveals the Chinese philosophy of the golden mean, ‘not going to extreme’, and the traditional culture of Yin–Yang. However, the term ‘balance’ has a profound

meaning in the context of educational transformation. It reflects China’s ambition in addressing education quality, equality and social justice, reducing urban/ rural and regional disparities. Educational change is not an event, but a process involving complex political dynamics of numerous systems, institutions, levels and activities.

In conclusion, through a discussion of educational policies and studies, we have attempted to provide an insight into alterative interpretations of educational changes in China and to shed light on educational transformation in different cultural contexts.

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## Implementation of Buddhist Political Science-based Righteousness to Reduce Governor’s Bias

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### Abstract

Political science was either something about a science that was distinctly categorized by the state sovereignty or science on politics, government or political activities, and allocation of beneficial and valuable things for the society. The benefit allocation was the most important thing because any conflict might occur in the society if justice or fairness were unavailable. So, a good governor should maintain ethics. That was, he/she was diligent to make merits, shameful of evil things, honest, truthful, equitable, etc. Another ethical core of Buddhist political science, implemented for government, was righteousness or the supremacy of the Dhamma. Because its important main purpose was supremacy of principles, truth, righteousness, virtue, and reasons for good things. As regards, any business was done with the respect of principles, regularities, and rules. With a clear vision of righteousness, the governor could accomplish his/her organization.

**Keywords :** Righteousness, Bias, Buddhist Political Science,

## 1. Introduction

Under the democracy, each person participating in any democratic activity might independently afford any decision-making criterion: either self-dependence or the supremacy of self (Attādhīpateyya in Pali), the public opinion or the supremacy of the world (Lokādhīpateyya in Pali) or righteousness of the supremacy of the Dhamma (Dhammādhīpateyya in Pali). In Buddhist political science, the principle of righteousness was initially considered as the criterion of decision-making for everyone under the regime. So, when a person had to decide to do something for the public interests, to govern for the nation, to do for merit, and to do for social fairness, etc., decision-making, based upon the virtuous criteria, led to justice in the society, including various organizations. That was to say, if there were justice or fairness within the organization, the organization's fair employment practices were experienced by the personnel themselves, considering from their experiences until their good feelings on the organization occurred. As a result, such feelings were effective to their performance effectiveness. Therefore, fairness or equity was regarded as an important factor involved with the employee's operational efficiency. The level of employee morale, more or less, was dependent upon the employee perception of the organizational equality and non-discrimination in fairness employee practices without any bias.

In general, the absence of biases had resorted to advantages in various aspects. For example, distributive justice demonstrated the employee's recognition on obtained justice of the performance output or payment allocation. However, it had also a negative impact since the personnel's performance or work quality might decrease. The employee's withdrawal behavior was distinctively seen from less coordination with other persons, stealing and stress. The procedural justice was referred to the employee's awareness of fair procedures, mechanisms or processes used for payment distribution. Those procedures in the organization were the decision-making process, the dispute resolving process and the allocation process. The interactional justice, resulting from the interpersonal treatment, was the employee's perception of fair practices by other people, etc. What had been said was derived from the Buddhist principle of righteousness as the standard of judgment.

## 2. Purposes of Buddhist Political Science

In government or administration, the purpose of Buddhist Political Science was to study. It was government for peace, based upon the Buddha's regulations, either teachings or principles, which were divided into two parts: orders and teachings. The orders or commands (Vinaya in Pali) meant regulations or rules for Buddhist monks that were mandatory; the teachings or the moral principles (Dhamma in Pali) were referred to what the Buddha enlightened by himself and taught his disciples. Sumalee Boonrueang et al (2564: 234) said that, according to political scientists like Plato and Aristotle, politics and government were on seeking justice and living a good life. In addition, a man was seen by nature as a social animal because human beings associated and lived together in society; therefore, all of them had to learn and bear themselves under the society's order for social peace. To reach such a purpose, Political Science had to be studied as a tool for self-domination and social assistance. Buddhist Political Science was, according to Phrachonlayanamuni (2562: 45), involved with the Buddhists' lifestyle, regarded as an origin or a foundation to determine customs, traditions, and cultures in the society. So, Buddhism and politics were simultaneously related to each other, and they could not be separated from each other. The teachings in Buddhism were closely related to the country's social, economic and political aspects. Thus, the successful political action should be depended upon the Buddhist principles as the guidance for political operation. At the same time, Dhamma (the Buddha's teachings) and Vinaya (Precepts for Buddhist monks) in Buddhism (Churee Saichanchiem, 2558: 393-394) were much worthy for government, both self-governance, group administration and national sovereignty or the entire society. However, the main purpose of Buddhist Political Science was to strengthen people to monitor, train, improve, respect, and control their own internal important thing, the mind. As a result, they were confident and responsible for themselves. It was called self-governance. In terms of group administration, the leader or the ruler had to understand the nature and demands of other persons. In Buddhism, the government of the country or the whole society had to be operated under the Buddhist principle of Lokapāla-dhamma (the protection of the world): moral shame or shamefulfulness (Hiri in Pali) and moral fear or fearfulfulness (Ottappa in Pali). In general,

Thai society was under an influence of Buddhism on administration and government, especially those from the Jataka scriptures like Ten Royal Virtues (Dasabidharājadhamma), Five Powers (Bala in Pali) and abstention from biases (Agati in Pali). All said above were directly described to belong to the king, the ruler or the leader. In terms of Political Science, Buddhist Political Science was the principle of physical and mental administration for the leader, including people in general. For anyone following the Buddhist principles, their way of life carried on the right way and afforded personal and social interests. Buddhism and political science were, according to Aphinan Chantaneer (2561 : 290), very important because the political institutions had to rely on religion, especially Buddhism focusing on the physical, verbal and mental practices, in order to govern the people under stability, peace and sustainability. As said, religion was regarded as a mental anchor for the people in the nation. In Buddhism, there were three good conducts (Succarita in Pali): (1) good conduct in act (Kāyasuccarita in Pali), (2) good conduct in speech (Vacīsuccarita in Pali), and (3) good conduct in thought (Manosuccarita in Pali). Because the objective of government or administration was to make the society in peace, justice, and harmony. Good citizenship in society was a significant factor for social stability, progress and happiness. In the past, the country's administration was intimately involved with religion, especially Buddhism, because of mutual dependency. So, religion was only a single ideal as an important tool for maintaining the state's legitimacy and leading to the people's acceptance of the leader or ruler. Buddhism in terms of Dhamma (the Buddha's teaching) and Vinaya (Commands or precepts for monks) was worthy for government: self-government, government of the people, and government of the country or the entire society. That was to say, Buddhism focused to encourage the people to examine, train, improve, esteem, control and direct what was an internal thing, their mind, until they were confident and responsible for themselves. It was called self-government. When they understood the nature or the demand of other people and know how to utilize the benevolence together with the force, it was called the government of the group of people, and government of the country or the whole society.

It was noted that the process of politics and government was significant because it was the way to use the political power in order to specify rules, regulations and laws for the society; therefore, politics was a process and a procedure leading to

the decision-making of the people. It was taken to integrate into the government's administration. Naturally, human beings lived together in a group, and they were called social animals. Because of living and associating together, some certain conditions or rules were specifically defined. If not, any unexpected disorder or problem might occur. On the other hand, politics and government were the condition and consequences arising from human beings, inevitably related to the way of human life, due to certain rules and regulations from the political institutions. For example, the legislature who was responsible for legislation was derived from the government in the formation of public policies, etc.

### 3. Paradigm of Righteousness

Righteousness (Dhammadhipateyya in Pali) was the supremacy of the Dhamma or righteousness, which was referred to any action based upon accuracy, reality, appropriateness, moderation, etc. In the Pali Canon of Tipitaka (Department of Religion, 2525: 165), the Buddha said that the Dhamma for a monk was to be endowed with an effort to do ceaselessly, mindfulness without derangement, the physical appeasement without restlessness, and the mental concentration. Thus, Dhamma should be made the supremacy by abandoning three unwholesome roots, developing three wholesome roots, abandoning corrupted things, performing uncorrupted things, and purifying themselves. That was called righteousness or supremacy of the Dhamma. According to Phramaha Boonlert Indapañño et al (2559: 13), the essence of righteousness was not the regime, but the government formation based upon Buddhism, which was engaged in validity and legality in government. Righteousness was the system of justice or decision-making in accordance with various political systems, stressed on rightness, integrity, reasonable principles, reality, accuracy, goodness, fairness, and justification in administration. In addition, it might be the attitude of the administrator or the ruler who attended to administer with uprightness and righteousness. It was in accordance with the research of Suraphon Srivittaya (2558: 77), which was said that righteousness was derived from the Buddhist principle on how to utilize what was called the power. The Buddha proclaimed the principle of dominant influence or supremacy in three aspects: (1) Attādhīpateyya or self-dependence, (2) Lokādhīpateyya or supremacy of the world or public opinion, and (3) Dhammādhīpateyya or righteousness. Therefore,

righteousness was regarded as the principle of uprightness, reality, goodness, and reasonability. It meant an action, oriented to what was studied, investigation of fact, hearing of public opinions, consideration with intelligence, and penetration into insight with ingenuousness, legitimacy, and happiness. According to Suriya Raksamueang (2561: 152), righteousness was another significant principle in Buddhism, of which several scholars often said with a wide range of viewpoints on both Buddhism and politics and government because it had been one of the Buddha's teachings on government since the Buddha's period and it also works at present. If the principle of righteousness were analytically studied and appropriately applied, it would lead to righteousness-oriented democracy, regarded as a perfect democratic system or an ideal regime. Righteousness (Wichai Tansiri, 2561: 41) was to create the national virtuous citizen and live their democratic way of life in the endowment of reasonability, morality, and knowledge of political science in behaviorism. It was so-called the political culture that consisted of the way of political social life (values, ideology, practices), which was oriented to liberality, equality, and justice, including the process of decision-making related to the principle of reasonability and majority. On the other hand, righteousness was to make a person a gentleman in the political society, not a ruffian or a social evildoer who was like a mogul or a very influential person in politics. Equal to other people, a gentleman in the political society was a person paying respect to the country's laws . The significance of righteousness (Phra Brahmaganaphorn (P. A. Payutto), 2549: 63 – 65) towards the country's democracy was explained that, in democracy, the power of decision-making was dependent upon the people; with decision-making power, the people had to make a good decision, based on righteousness. Such a decision was regarded on righteousness. In order to encourage the people to utilize righteousness as a criterion or a standard of decision-making, two aspects; system and people, were improved in convergence. (1) The system setting was involved with the mechanical setting to ensure that decision-making was on righteousness with balance and without domination, etc. It was not easy because the rules and regularities had to be initially set or specified in the constitution, but there was still a problem, a fault, a gap, and a distortion. So, a good mechanism should be set and controlled for a better result. Finally, virtues, including righteousness in practice were dependent on the supremacy of the Dhamma in human minds, especially in the mind of people who generated



them. (2) The person aspect was related to the study to develop people to be qualified persons with the right intention or attitude to make a virtue-based decision. It was called righteousness on decision-making. If people were without education and development, they without knowledge and wisdom were unstable, unsteady, capricious along with the worldly wave, easily induced or deluded. The orientation to the public opinions was called the supremacy of the world. Conversely, when people did something for the sake of their benefits, stuck to their views, or focused on their own selves, it was called self-dominance. In general, the decision-making of unlearned persons was often based on the supremacy of self or the supremacy of the world. In the contradiction, if they were well educated, they were well qualified, good in both wisdom and intention. (1) With good wisdom, a person was aware of and literate about information and situations, rational, reasonable, sensible and differentiate in what was true, right, useful, or useless, etc. (2) With good intention, a person was well-thought, well-intended, well-communicated and well-performed to assist the others, starting from his intention to complete the duty.

It was noticed that the paradigm of righteousness was the Buddhist important teaching, which required the ruler to utilize that principle for fair decision-making without leaning to a particular side. The government leading to legitimacy and satisfying the followers had to be dependent upon the leader who performed his work under reasonability in reality. He had to try his best to govern, manage, administrate, or lead the followers with his capability of intelligence. Therefore, righteousness was a process of fair decision-making, typical administration, just government. It was referred to the government system of legitimacy, fairness, and righteousness, it was also pointed to the ruler, endowed with morality, righteousness, moral-mindedness, and unbiasedness for successful government.

#### 4. Impact of Biases

The bias was an abstract thing arisen in the human mind and it made the human mind oriented to the wrong way; therefore, the bias was regarded as an important problem in all human societies because the bias was counted for the root of conflict. In general, there was no harmony wherever the bias appeared. The bias directly affected the entire society and led to particularism and sectarianism, which was very



worse for the ruler. If the influential leader felt biased toward his followers, a bad consequence would be inevitably arisen and deteriorated the organization. Phra Brahmaganabhorn (P. A. Payutto, 2537: 43) said that, when working, the ruler or governor should be without four biases, behaviors without virtues: partiality or prejudice caused by love or desire (Chandāgati in Pali), prejudice caused by hatred or enmity (Dosaāgati in Pali), prejudice caused by delusion or stupidity (Mohaāgati in Pali), and prejudice caused by fear (Bhayaāgati in Pali). According to Wanchana Rakpongpaiboon (2561: 11 – 12), there were four effects of bias: (1) The bias decreased the person's performance of work and decision-making. (2) The bias led to problems or conflicts in relationships and the organizational climate. (3) The bias led to deviation or aberration of work performance measurement. (4) The bias deteriorated the person's learning capability and problem-solving preparation. According to behavioral economics (Kowit Charnvittayapong, 2563: 179), there were three types of bias: (1) The individual bias was referred to the deviation of decision-making from appropriate reasons in a certain situation due to the individual failure. For instance, it was a misunderstanding of the conjunction effect or the Dunning-Kruger effect. (2) The social bias occurred when the individual made a mistake in decision-making because of intervention from other persons or situations. On the other hand, it was the system justification when the individual's decision-making was failed from his belief that the existing condition was best under the current social environment or it had fewer opportunities to be improved; therefore, nothing was done to change. Either it was the authority bias when the individual was oriented to believe in well-dressed or good-looking people with good jobs, duties, or positions rather than other persons. (3) The memory error-based bias was derived from the malfunction of an individual's brain or memory. For example, human beings often paid attention to the peak time or the ending of a certain story rather than other periods. Besides, human beings usually believed what they understood easier rather than the difficult thing. It was resulted from the level-of-processing effect. For instance, the belief in 'Round Earth' was denied by ancient people because they did not describe how round the Earth was. The bias (Wimutaphorn Boriboonlarpphalin et al, 2562: 214) was regarded as a huge problem for all members of Thai society because the bias was the root of several conflicts whenever there was an assembly of more than two persons. The bias was an abstract

arising in human minds, usually oriented to the wrong direction. Theoretically, the bias was often brought together with an attitude, which was involved with a thought, a belief or a feeling effective to an individual's perception of what happened in the society. An individual's perception could be demonstrated in various formations, influencing the entire society, like sectarianism, particularism, partisanship, biasedness, rupture, disunion, etc. In Thai society, there were several bias-oriented problems: (1) a bias because of differentiation disapproval, (2) a bias because of contradiction on the perception of political interest power, and (3) a bias because of unfairness. The problem of bias and disapproval of different thoughts and behaviors was derived from different levels of perception. That was to say, because people were different in terms of their ideas and behaviors, having accumulated from the study, education, perception, beliefs, basic experiences for a long time, public problem hearing and sympathy at different levels of human minds was reflected in their perception or disapproval, based on their pleasure or displeasure. The bias-oriented disapproval was from ignorance, misunderstanding, and disregard in the human mind, and it gave rise to disunion in Thai society because both sides thought differently.

It was noteworthy that biasedness affected not only rulers but also all members of an organization. So, an influential person or a ruler had to cling to righteousness, carefully penetrating with insight. He should be straight-minded, righteous, unbiased because of love or despise, intelligent in contemplation, and virtuous in practice. In addition, he had to be inattentive, calm, not to intervene in others inappropriately, and demonstrate his behavior and mental expression rationally.

## 5. Summary

Unbiasedness was the functional process of a human mind, based on his wisdom. The human mind worked the best because it was not affected or influenced by human unstable feelings or biases. As a result, a person knew or understood anything as it was in reality, without any bias or any hidden motivation; he was a person without defilement predominance. According to righteous government (Dhammāḍipateyya), there were three key issues to be discussed in summary:

5.1 A good effect on the organization: The leader was good at the management of personnel in the organization. He was intelligent at duty performance, recruitment,

selection, settlement and appointment. Based on fairness and transparency without biasedness of love and hate, the personnel development was involved with the construction of personnel morale and encouragement, the organizational climate, personnel retention, and staffing management.

5.2 A good effect on the operation: The leader understood personnel management: personnel recruitment and development, good organizational climate, and fair performance assessment. With the principle of righteousness, the leader was able to create the follower's morale and encouragement. As a result, the employees could perform their assigned work, examine their operation in terms of a certain standard or control themselves, and work systematically under specified regulations.

5.3 A good effect on the mind: Righteousness made the employee's justice-loving mind not concentrate on interests, but to operate many things without any bias. They appreciated the principle of fairness or paid respect to social rules; therefore, they with stable minds brought good effects for the organization, the work and the colleagues.

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## The Social Paradigm For The Elderly In Buddhist Way

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### Abstract

The social paradigms is a concept of looking at social phenomena which relate to the social dynamics that tend to be unpredictable. The various situations changes affect people's way of life in society; even the elderly were also affected. Thus, understanding social changes is essential for the elderly to live happily in a community with physical, emotional, social, and intellectual wealth. This article aims to present the social paradigms and the four development principles in Buddhism (Bhāvanā 4) as the applied concepts for the elderly to view social phenomena or social paradigms by using the abstract principle to consider the concrete phenomenon to develop holistic health.

**Keywords:** social paradigm, the elderly, Buddhist principles

### Introduction

The concepts are essential to learning. The learner's conception in that content is vital for learning a new concept that is connected. Able to apply the knowledge gained to solve problems in other matters. The concept refers to a person resulting from learning or observing objects, events, or relationships that are different or the same. Summarizing things together and being able to differentiate them from each other. (McCown and Group, 1992: 338)

The concepts tell us the attributes of things, whether they be objects, events, or processes that enable us to separate them from the rest and, at the same time, associate them with groups of things of the same type. There are two types of concepts we can refer to. Mental Construct is a concept that depends on the specific learning experience of the individual. This influences how people think about things around them, and Public Entity is the meaning of words that will be found in dictionaries, encyclopedias, and books, where these meanings will be shared in groups of people who speak the same language (Goodwin and Klausmeier, 1995: 303). Enhancing the concept of learning to be effective is seeing, touching, and learning from real places, real experience, and real people who will create a sustainable picture, so are the elderly. There is still a need to understand the ways of aging since the beginning of preparation before becoming an older adult being downright elderly and living in harmony with society. Importantly, Thai culture faces an aging society with an increasing proportion of the elderly population structure, approximately 10-20 years in the future. A completely aging society. By that time, the aging population will multiply. When the development happens so fast, the population is entering old age. The elderly population must accelerate awareness by preparing for and dealing with changes that occur both physically and mentally. When the elderly in society have knowledge, abilities, and potential, they are ready to help drive the economy and culture so that they can act more efficiently (Jutarat Sangthong, 2017: 6)

## Social concepts and paradigms

A paradigm is defined as a conceptual framework or worldview that is different. Depending on the individual scientific community, paradigm derives from the Greek para (beside) and deigma (example), and in its original sense means model, pattern, or illustration. (example) that is accepted, which implies that as an example for reproduction (Kuhn, T.S., 1970).

A social paradigm is defined as "concepts, values, perceptions, and practices that a community has or acts in common with. Which creates a vision of reality which

is the basis of the self-organization of that community" (Capra, 1986: 3). The paradigm is a thought process, perception, way of thinking, and reflection to be meaningful or valuable to humanity. It is a basic model of thinking or perspective on how we look at the world and life. Which contains the content of the truth or the essence of things or the relationship of things which is the metaphysical dimension including the epistemological dimension of the method or method of knowing the truth or the essence as well as the nature of the relationship of all things by such a thought pattern or viewpoint? It determines the system of values and practices of the relationship between humans, society, and the nature of a community.

### **The dynamics of social paradigms**

The paradigm shift process is a naturally occurring process. Like any other natural system, it is an open system. Interactions with the external environment at all times make the paradigm change dynamics continuously. A new paradigm will arise when the old paradigm can no longer be used to solve problems or answer questions for humans in a community to exist for a certain period.

The paradigm, as an open system in nature, is fundamentally chaotic. They tend to set up their methods all the time. In the form of self-organization, a self-organizing system is a paradigm that will naturally expand over time. While establishing itself as an orderly and stable system for a period, In the process of changing the paradigm shift, there are interaction processes that affect change, that is, the positive interaction cycle. A positive (self-reinforcing / amplified) feedback loop accelerates the increasing complexity of disorderly paradigm systems. (Exponential) (Ray, P.H. & Anderson, S.R., 2000). That paradigm in the sense that this natural system, Therefore, paradigm-shifting is a process that must occur. Time or era and the surrounding context have changed whether human beings want it or not in the form of Buddhist philosophical concepts, Tathata, or "it is what it is," and Conditionality, or the current of causal factors, has no starting point, no end. This is a natural fact; the movement changes (impermanence) according to the constant stream of factors that support it. The paradigm as part of the wholeness in the direction of nature in the universe there will be an inseparable connection from other parts of nature at the same time.



Paradigm analysis It is therefore necessary to understand the interconnected relationship between paradigms. With the inevitable surrounding context (Pranang Tangjai, 2002)

## The elderly and the social paradigm of health

The United Nations has defined Any country with a population aged 60 years or over whose proportion is more than 10.0% or is 65 years or more that is more than 7.0% of the whole country's population, and it is considered that the government has entered an aging society and will become an completely aging society (aged society) when the proportion of the population geriatric 60 years and over increases to 20.0% and aged 65 years and over increases to 14.0% (Surapong Malee, 2018: 5)

Entering society has important implications for the country's development to join a 4.0 community. This factor will be a crucial resistance to long-term economic growth. Because the reduced labor force can affect the macro-economic level. Suppose the productivity and efficiency of existing labor cannot be improved. In that case, the relationship between an aging society and household consumption spending depends mainly on the individual's income. In countries with an aging society, there is a risk of experiencing savings and lower domestic investment because the retired or retired population spends on savings. As a result, the country's level of household savings and investment is affected. These factors inevitably cause social health problems in the elderly. It is the coexistence in the family, in the community, at work, in society globally, which includes good social services and peace, etc. (Samart Jai Tia, 2019: 186 - 187). Social health consists of 3 aspects: (Phra Paisan Visalo, 2009: Online)

1) Physical aspects include having a clean natural environment, no toxic contamination in air, water, and food, free from natural threats. Having sufficient natural resources to lead a good life, people have food, clothing, housing, health, energy, and income that contributes to everyday life.

2) Psychologically, for example, people are virtuous. Honesty has mercy on each other, has a fresh mind, is bright, and has faith in religion. It is popular in art and culture. Having a sense of responsibility to the public and having good values have knowledge and understanding of life and the world can solve problems in mind able to create good things for themselves, society, and the world

3) Social aspects, for example, people are generous and support each other. No exploitation respect for each other's rights. Free from crime, family, community, and society are harmonious. People are actively involved in building community and society.

In addition, the view of health, focusing only on disease or non-morbidity, is too narrow, or is it just a "visual disease"? Health should have a broader meaning than physical illness. The definition of health in the National Health Act states that "Health is a state of complete physical, mental, social, and spiritual wellbeing." It is not merely the absence of illness or disease. Suppose it covers the long and happy life of everyone as well. This paradigm, therefore, views health as a whole way of life. The definition of health has evolved and evolved in terms of health. As for the coverage of health dimensions, the purpose of health covered only three dimensions: the physical, mental, and social dimensions. A comprehensive definition of the four dimensions is given in the later phases, namely, the increase in spiritual dimensions of intelligence. The term spiritual dimension is used (Spiritual Wellbeing), while Thailand uses the Wisdom Wellbeing dimension. Which four will still be controversial? And has not been widely accepted. Even today, the World Health Organization still uses a definition that covers the 3D dimension of health, but some countries use the 4D by increasing the spiritual dimension (Spiritual Wellbeing), such as New Zealand and using the definitions of health covering all four dimensions, the details of health in all four dimensions are as follows (Pen Sukmak, MPA: 1 - 3)

(1) Physical Wellbeing means the body that is perfect, strong, active, with strength, free from disease, not disabled, having sufficient economy of necessary factors, no accident, and has an environment that promotes health.

(2) Mental wellbeing refers to a mind that is happy, cheerful, active, uninterrupted, compassionate, mindful, focused, and wise and reduces selfishness.

(3) Social wellbeing means living together well, having a warm family, strong community, society is fair equality, brotherhood, peace, civil society, sound service system. It has a service system that is a social enterprise.

(4) Spiritual or Wisdom Wellbeing is the state of health that arises when doing good deeds or the mind comes into contact with high things such as sacrifice, compassion, access to the Triple Gem, and access to god.

Therefore, the social paradigm of the elderly is a "social view" of the elderly who focus on living in society happily. The issue of "wellbeing" inevitably has dimensions that encompass physical, emotional, social, and intellectual aspects, all of which are essentially the components of individual society. The number of older adults in Thai society is increasing, and some are older adults who are disadvantaged or a person with little social space. Social learning or a new social paradigm shift is, therefore, it is an essential process that the elderly need to be developed. Especially in terms of wellness, it seems to be a term that is often applied to creating a happy society. But in fact, a wellness society will be an abstract society rather than a concrete one. This is because a paradisiacal view of society is limited to those who view society themselves as having a fundamental knowledge base. Therefore, the social paradigm of the elderly focusing on enhancing the health of the elderly is essential to emphasize the elderly to see the new society as a vital necessity to live in society happily and create good health in their own lives. According to Buddhist principles, it was born as a self-development, which are the four principles of meditation, namely body, morality, mind, and wisdom.

## Social paradigms of the elderly according to Buddhism

Doctrines in Buddhism have praised the elderly as filial piety, those who know long nights, meaning they are knowledgeable. Been through many events compared the elderly as a treasury of wisdom. He is a precious person. Buddhism views aging as suffering, and human beings can get out of old age by living according to Buddhist principles. However, the suffering of the elderly is both physical and mental anguish. Taking care of the elderly must take care of both the body and the mind to balance (Samart Jai-Tia, 2019: 189).

Improving the health of the elderly is important because it was a group of people whose bodies began to wit needs to be developed to have more potential both physically, mentally, and socially by relying on the Buddhist Dharma Principle, which is the Fourth Meditation Principle, which is the principle of self-improvement into the practice to enhance the health of the elderly to return to strength and potential for a stable existence and strong immunity to support an effective aging society in the future (Chonlada Khamsamrit, 2017: 62).

Bhāvanā means growth, realization, training, and development. There are four things (Phra Dhammapitaka (P.A.) Payutto, 1997: 70).

1. Kayabhavan, physical development, physical development, physical training to know how to deal with the five organic things and gracefully treat them, without causing any harm, allowing merit to flourish let the unwholesome dharma disappear developing a relationship with the physical environment.

2. Silabhavan, the practice of precepts, behavior development, precepts training to be set in a discipline not encroaches or cause damage to coexist well with others support each other.

3. Cittabhavan, mental development, mental training to be strong Growing up with all the virtues such as being compassionate, diligent, patient, concentrated, refreshing, joyful, bright, etc.

4. Paññàbhavan, Wisdom Growth, Wisdom Development, Wisdom Training to know and understand things as they are; to be fully aware, to see the world and life according to its conditions able to make the mind free make oneself pure from defilements and free from suffering Solve problems that arise with intelligence.

To align with Buddhist principles, the elderly need a paradigm shift (opinions, attitudes) about their health care. By applying the four guides of meditation as an essential tool for improving one's health, creating a new paradigm is one of the processes in caring for the holistic health of the elderly that covers physical, mental, social, and intellectual dimensions to live happily with others in society. This paradigm has four principles of prayer as an answer to the development and adjustment of the paradigm as follows (Phra Phuchissa Panyapachoto, 2019, p. 58).

(1) Kàya-bhāvanā is the enhancement of physical wellbeing. It is for the elderly to consider and make themselves robust good health. It is a process of strengthening, preventing, and preparing. The enrichment process is knowledge building or educating about health Self-care for the elderly to have good health.

(2) Sila-bhāvanā is to enhance social wellbeing. It is to build a relationship between the elderly and society. Starting from the elderly, there must be rules to follow, create good behavior by observing the five precepts, not encroaching or causing trouble damage to others able to coexist with others and can support each other well and is also a good role model for the family and the society until becoming a way of community that has only goodness with teachings of Buddhism.

(3) Citta-bhāvanā is strengthening mental health in 2 levels, which is the level of encouragement. Building a Positive Attitude for the elderly and the level of cognitive morality building for the elderly development for the elderly to have good mental health, that is, no stress a joyful mind Participate in recreational activities, and the elderly can live in society happily.

(4) Paññà-bhāvanā is the enhancement of spiritual wellbeing. To enable the elderly to be able to learn both worldly and dharma concurrently, that is, to use

the process of Kàya-bhāvanā, Sila-bhāvanā, and Citta-bhāvanā as the base of learning in the part of Paññā-bhāvanā, which is to focus on making people the elderly have a mind that is in a state of happiness and understanding of life. Teach them to live a life of value and change their perspective on self and society. This good thinking will be a way to build sound wisdom.

## Conclusion

A paradigm is a process of analyzing thought, way of thinking, practice, and way of life to be revisited to match the era and the situation that is going on and that will happen in the future, which is a view of any condition that occurs in a particular society.

The social paradigm it's a way of looking at the society in which you live. Including looking at the social dynamics that change with the times, and when it comes to looking at culture, it's also regarded as looking at coexistence in society. To live together in a happy society, there must be a way of life of complete health. Health consists of 4 dimensions: body, mind, community, and wisdom. Thai culture has become an aging society with the statistics of the elderly increasing, and there are problems with the health of the elderly as well. The especially the matter of being in society most of the elderly have problems living with their families and communities, causing issues that the elderly consider, (old paradigm) oneself is a burden on children and society. It causes mental depression and does not want to live, so it is necessary to adjust the way of thinking (new paradigm) that the elderly must be developed to be incomplete health with all four dimensions. Interestingly, the four dimensions of health follow the Buddhist Dharma principle, which is the 4 Bhāvanā, namely Kàya-bhāvanā, Sila-bhāvanā, Citta-bhāvanā, and Paññā-bhāvanā. This is the fertility of the elderly to live happily with their children and grandchildren in the family and the community.

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## Digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 Coronavirus Epidemic Situation

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### Abstract

This research report has the following objectives: to study digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation, to study obstacles and problems in digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation, and to suggest development guidelines in digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation. The sample used in this study totaling 30. 20 of them were in-depth interviewed. And focus group 15 by the method of conquering research, defining the qualitative research methodology. The results of the research were as follows: The digital public finance system is the highest in quality and efficient and able to reduce the tax sale by 90% for citizens and commercial traders to alleviate the economic impact of the 2019 coronavirus epidemic situation, to achieve their goals and to suggest development guidelines in digital fiscal system of Suthep Subdistrict Municipality. There should be training and knowledge in accordance with the vocational support program to the people to increase their income through digital technology to alleviate the economic impact of the 2019 coronavirus epidemic situation and in accordance with the local development plan B.E.2561-2565 of Suthep Subdistrict Municipality Chiang Mai Province.

**Keywords:** Digital fiscal system; Alleviate the economic impact; the 2019 Coronavirus; epidemic situation; Digital Technology Platform Online.

## Introduction

From the National Economic and Social Development Plan No 12. (2560-2564), Thailand continues to changing environmental conditions resulting from internal and external risks, economic liberalization challenges new technology into the aging society and sever natural disasters, sever epidemics called the alleviate the economic impact of the 2019 coronavirus epidemic Situation. First time in Thailand 2562-2564 being and there in still a 2019 Virus Outbreak. It is not possible to know whether there will be a period of elimination from the 2019 coronavirus epidemic. And coupled with the economic situation and together with the economic situation, production quality problems, competitiveness quality of education, social inequality as well as results in the development of the country. During the 12<sup>th</sup> development plan therefore need to make important planning, embracing and applying the Sufficiency Economic Philosophy as the center, of the development with participation, supporting and promoting the idea of reforming development toward stability and together in a happy society. Therefore, the local government organization development strategy must have a relationship between the local development plan of Chiang Mai Province has Set a development direction that is consistent with other development plans, including the 20-year national strategy plan. The provincial development plan, taking into account the powers and duties to develop one 'own locality in relation to strategies issues, consists of 6 strategies; 1) Strategies for Stability 2) Strategies to build competitiveness, especially to raise income, increase happiness, reduce inequality of people in the country 3) strategy to enhance human resource potential 4) Strategies opportunities social equality, guaranteeing quality welfare services, socially and economic fairness 5) Strategies for building growth on quality of life, environmentally friendly and socially and economically balanced, sustainable 6) In terms of balancing and developing the government sector management system, there are important development goals to adjust the government sector that adheres to good governance. Government the Rule of Law Administrative justice is effective by developing a plan the aims to focus on a stable, competitive, sustainable economy. And energy in one of the five objectives, the overall goal is one of the five requirements : a strong and competitive economy service economy and digital can use digital technology innovation to create value for products

and services including production and service systems from the original incomes base with higher value from the target the objectives that have been discussed using the development strategy framework no.12 of 10 one of the strategies are strategies for developing science and technology research and innovation, invest in research, develop and improve the environment, of science development to lead the Thailand 4.0 model. Develop a new economy by innovation, value-base economy focus on the digital technology group, the internet technology group that connects and controls devices. Artificial intelligence AI. and Embedded Technology such as financial technology (Fintech) Intelligent online Devices (IOT) EDTECH Technology, e-Market Place, E-Commerce, so as mentioned above. Therefore, the researchers would like to do research to study digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation. This research is a qualitative research methodology research. The sample used in this study totaling 35 20 of them were in-depth interview and focus group 15 populations used in research, executive and practitioners in the treasury in division and the revenue acceleration division of the Digital Fiscal System of Suthep Subdistrict Municipality and computer scholars.

Research tools, the researchers used a structured inter used a structured interview form to collect data gated form education.

Theory and concept William V. Holloway, Local Government has its own treasury administration. And the local development plan of the Suthep Subdistrict Municipality and the local government Strategy and the concept of the Digital Fiscal System Treasury of the Suthep Subdistrict Municipality, and the local finance concept the concept of digital taxation through digital collection, the concept of local government, the concept of tax efficiency to be used as a conceptual framework for research. An in-depth interview was erected to cover the research objectives divided in to two sets of research objective 1) Interview with executing in Suthep Subdistrict Municipality, divided into 2 parts, Part 1) Interview about personal data, gender, positions of Administration and instructor in Suthep Subdistrict Municipality Part 2) It is an interview form about the digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation in all 3 aspects 1) Digital finance system 2) Obstacles in the digital finance system 3) Propose

guideline for developing digital finance systems. Data collection was in-depth interviews with a sample group of 20 people with administrators and practitioners in Suthep Subdistrict Municipality and 15 people, community leaders and people in the district and (focus group)

Data analysis and presentation, data to obtain information from the collection by means of analysis content and context. The collection by means of analysis content and context. The research data grouping based on the subject matter of the interview, a content analysis in the performed.

The results of the research found that 1) interview executives and practitioners in digital finance system the process of digital finance administration of Suthep Subdistrict Municipality is the fiscal administration of the three departments of the finance department 1) The digital treasury management department is very fast and efficient according to the development plan of the local treasury 2) The Revenue Development Department has a policy to reduce the rate of tax collection for people who operate commercial businesses Property registration tax map data service, tax reduction rate is reduced by 90% during the coronavirus disease 2019 epidemic from 2019 to 2021 and is currently a very good result to mitigate the impact Economically efficient according to the objectives and goals policy of the Suthep Subdistrict Municipality Development plan.

From the study problems and guidelines for solving the digital fiscal system in the matter of using the budget according to the annual plan in the training program or additional vocational training to increase people's income, should be assuaged in a platform, online by bringing innovations in Digital Technology to integrate management with various project in order to continue, during the outbreak of the coronavirus 2019 until now and should be promoted forever.

Summary and Discussion 1) Digital Finances System from interviews with executive, practitioner Providing important information, We found that, We would like to have training to develop knowledge in digital systems in the treasury department and revenue development. Department provide tax maps and property registrations to increase knowledge in digital technology. This increases the efficiency of the fiscal system in terms of tax abatement accordance with efficient tax election research of the world Bank 1991 by improving the digital fiscal system to increase the efficiency of

the tax collection process by using a computer system in tax collection. There is continuous internal development training and adopt modern tax audit process develop a modern management and reporting system that is consistent with the concept of Poonsri Nangwanchee et al. Factors contributing to the efficiency of the taxation system of the fiscal system say that administrative personnel should be trained in accounting and economic and be ethical. 2) Revenue development department from interview with executives, practitioner of Suthep Subdistrict Municipality From the qualitative analysis information of executives, practitioner was obtained, People and business operators in the area of Suthep Subdistrict Municipality There should be a database of taxpayers. Must be organized at all times. Due to the fact that taxpayers information is subject to change, the tax collector has to continually review the survey which is consistent with the concept of the office of Local Administration and the office of the National Economic and Board (2000), page 92. In the efficiency of tax collection, the tax collector must pay attention to the appraisal and service to the taxpayer as well and must be inspected all the time and in line with the research of Wasana Jungpanich (2018) The factor of fiscal management by factor of knowledge and ability to collect taxes should provide training to improve tax collection found, Factors affecting the efficiency of the hospital's fiscal management are knowledge and competency factors. Knowledge skills training management skill trading will enable the staff to perform the treasury operation. Efficient management 3) Property tax mapping department from interviews with executives, practitioners have found that there should be cuts to train officers to practice and apply. The principle of equality principles of justice consistent with Adam Smit's concept are a good criterion for collecting tax currently will create justice or equality among all tax payers is the cornerstone of a good system consistent with tax. The research of Thanattha Rojanatraku (2020) study found that the service of the clerk to the people who came to receive the local tax collection service at Tak Luang Subdistrict : Administration Organization by the aspect of giving Service Equality is at the aspect of giving service equality is at the highest level.

From the interviews from Focus Group of 15 people, it was found that 1) The digital fiscal system has brought digital technology to be used in business management to increase production efficiency, design to enhance quality, create added value for

products and services that connect to external markets in line with the concept of economic development according to the sufficiency economy philosophy and the potential development strategy for entrepreneurs and public enterprises to raise the standard of public products. In the Suthep Subdistrict Municipality, according to local goals, tourism and community enterprises are developed to be ready to support the ASEAN economic community and the future according to the economic development strategy. Sufficiency Economic and also in accordance with the development plan of the Suthep Subdistrict Municipality, the development guidelines to strengthen the community has the power to negotiate the procurement of the bits to crush the production costs. As well as seeking marketing opportunities both in Thailand and abroad. Collorated in a networked manner cooperation between the public and private sectors and in consistent with the research, Nappadon Canwarueng (2019) studied the state of fiscal management of local government organizations in Phuket results found that the equilibrium or surplus fiscal condition that affects the implementation of potentially improper policies does not fully benefit local development due to the inadequate use of financial resources. Effectively, there is a problem with the administrative organization’s fiscal management.

2) Revenue Development Department from the interview, focus group. The Key informants found that the management of the drought was very effective and that the potential for taxation and tax rate improvements was huge especially during the epidemic of coronavirus 2019 until now has mitigated the economic impact inconsistent with the study of Wittaya Chinapong (2020). A study of the potential of management of sub-district organizations in the three southern border provinces. It was found that the treasury management’s potential was at moderate level and the tax rate adjustment was the least and it was consistent with the concept of local finance of Anek Permanent morals by being effective. And there must be an initiative to adjust the local tax rate so that the people will be happy.

3) Tax mapping and property registration department from the focus group currently, it has been found there is a system of document filing that tax and property registrations need to be systematically collected in order to facilitate their use as a tax collection too in the search for clues. Present lost substances. This makes it possible to collect income efficiently in line with the concept of the Ministry of Interior used as



a tool to collect income and manage it as local treasury administration. Has achieved the objectives of tax collection goals and is inconsistent with the study of Sasiwat Phudontee on the development of tax collection of Bang Bua Thong Municipality. Raise awareness of taxpayers Management of tax collection. There is a problem in public relations to the public with no more knowledge and understanding of taxation.

Propose a way to develop a digital finance system Training should be organized to provide knowledge in the form of enhancement project for people and commercial entrepreneurs to increase their income through digital technology online platform for people continuously forever. To alleviate the economic impact of the 2019-2021 coronavirus epidemic situation in 2019-2021 and being in accordance with the 2018-2022 year plan, local development plan of Suthep Subdistrict Municipality, Muang District, Chiang Mai Province

### **The Research Objectives**

1. to study digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation,
2. to study obstacles and problems in digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation, and
3. to suggest development guidelines in digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation.

### **Literature Review**

Concepts and related research concepts with

- 1) William V. Holloway; Local government have it own treasury administration.
- 2) The local development plan of the Suthep Subdistrict Municipality and the local government Strategy “Digital Technology”
- 3) The Digital taxation through digital collection of the Suthep Subdistrict Municipality efficiency, effectiveness, cost saving, fast service

4) The office of local administration and the office of the national Economic and Board (2000) page 92 “In The efficiency of tax collection, the tax collector must pay attention to the appraisal and service to the taxpayer as well and must be in specter all time”

5) Adam Smith’s concept “are a good criterion for collecting taxes currently will create justices or equality all taxpayers is the cornerstone of a good system”

6) The Sufficiency Economy Philosophy. The development guidelines to strength the community has the power to negotiate the procurment of the bits to crush the production cost. As well as seeking marketing both in Thailand and abroad

7) Anek Permant morals by being effective and there must be an initiative to adjust the local tax rate so what the people will be happy”

8) The concept of the ministry of interior used as a tool to collect income and manage it as local treasury administration has achieved the objectives of tax collection goals”

9) The concept of Poonsri Nangwancheep et al. “Factor contributing to the efficiency of the taxation system of the fiscal system say that administration personnel should be trained in accounting and economics, be ethical”

10) Research the world bank (1991) “by improving the digital fiscal system to increase the efficiency of the tax collection process by using a computer system in tax collection. There is continuous internal development training and adopt modern tax audit process develop modern.

11) Wasana Jungpanich (2018) The factor of fiscal management by factor of knowledge and ability to collect taxes should proving training to improve tax collection found, Factors affecting the efficiency

12) Thanattha Rojanatrakul (2020) study found that the service of the clerk to the people who came to receive the local tax collection service at Tak Luang Subdistrict Administration Organization by the aspect of giving services equality is at the aspect of giving service equality is at highest level.

13) Noppodon Chanwarvang (2019) studied the state of fiscal management of local government organization in Phuket results found that the equilibrium or surplus fiscal condition that affects the implementation of potentially improper policies does not fully benefit local development due to the inadequate use of financial resource.

Effectively the resource is a problem with administrative organizations fiscal management.

14) Witaya Chinapong (2020) A study of the potential of management of subdistrict organizations in the three southern border provinces. It was found that the treasury management's potential was at moderate level and tax rate adjustment was the bast.

15) Sasiwarat Phudontee Study the development of tax collection of Bang Bua thong Municipality. Raise awareness of taxpayer's management of tax collection. There is a problem in public relations to the public with no more knowledge and understanding of taxation.

## Research methodology

This Research by qualitative research, focus group with this research has the following objectives: to study digital fiscal system the economic impact of the 2019 coronavirus epidemic situation, with 1) A total of 30 structured in-depth interviews, have an interview from executives and practitioners of 15 people. 2) Group discussion of 15 people from community leaders and people of Suthep Subdistrict Municipality area 3) Data from interviews and discussion groups, the researchers grouped the key in formation according to the issue, and then analyzed the descriptive data, analyzing the content.

## Research findings

With In-depth interviews from executives and practitioners of 15 people and focus group 15 people from leader community and people in area Suthep Sub district municipality Chiang Mai found that administration of Suthep Subdistrict Municipality is the fiscal administration of the three departments of the finance department 1) The digital treasury management department is very fast and efficient according to the development plan of the local treasury 2) The Revenue Development Department has a policy to reduce the rate of tax collection for people who operate commercial businesses Property registration tax map data service, tax reduction rate is reduced by 90% during the coronavirus disease 2019 epidemic from 2019 to 2021 and is currently a very good result to mitigate the impact Economically efficient according

to the objectives and goals policy of the Suthep Subdistrict Municipality Development plan.

From the study problems and guidelines for solving the digital fiscal system in the matter of using the budget according to the annual plan in the training program or additional vocational training to increase people’s income, should be assuaged in a platform, online by bringing innovations in Digital Technology to integrate management with various project in order to continue, during the outbreak of the coronavirus 2019 until now and should be promoted forever.

## Discussion

Theoretical contributions by able to apply knowledge of digital technology to improve problems and obstacles with vocational project training increase income for the people and commercial entrepreneurs in area Suthep Subdistrict Municipality and the area can help the economic conditions in the community to alleviate the economic impact of the 2019 coronavirus epidemic situation, by providing additional vocational training through digital systems using platform online technology for people and leader in community in accordance with the abdominal development plan to the quality, efficiency, and standards in terms of the digital fiscal system to alleviate the economic impact of the 2019 coronavirus epidemic situation.

The impact is positive and there are advantages to effective management and efficiency, standard management by an additional training program to promote increase income for people and commercial entrepreneurs so they have savings and investments initiate a pilot business as a model for the Suthep Subdistrict municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation and can call this new business that startups model in Suthep Subdistrict Municipality in Chiang Mai, Thailand 4.0 new economic development model, vision stable, rich, sustainable.

## Conclusion

Digital fiscal system of Suthep Subdistrict Municipality to alleviate the Economic impact of the 2019 coronavirus epidemic situation, and to study obstacles and

problems digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation, to suggest development guidelines digital fiscal system of Suthep Subdistrict Municipality to alleviate the economic impact of the 2019 coronavirus epidemic situation. The sample used in this study totaling 30 people and 20 of them were in-depth interviewed. And focus group 15, by the method of conquering research, defining the qualitative research methodology. Data from interviews and focus group, the researcher grouped the information according to the issue and then analyzed the descriptive data, analyzing the content, Research findings with In-depth interviews, an interview from executives, practitioner of 20 people and focus group form leader in community, 15 people in area Suthep Subdistrict Municipality Chiang Mai found that there is problem and obstacles. There is no additional vocational training program during the 2019 coronavirus outbreak in order to earn more of people. And discussion theoretical contributions by able to apply knowledge of digital technology to improve problems and obstacles with vocational project training increase income for the people and commercial entrepreneurs in area Suthep Subdistrict Municipality by the way vocational project baring can help the economic conditions in the community to alleviate the economic impact of the 2019 coronavirus epidemic situation by providing additional vocational training through digital system on line platform technology, Innovation for people and leader in community to accordance, with the abdominal development plan to the quality, efficiency and standards in terms of the digital fiscal system to alleviate the economics of the 2019 coronavirus epidemic situation. Then, forward discussion managerial implications, The impact is positive and there are advantages to effective management and efficiency, standard, Management by and additional training program to promote increase income for people and commercial entrepreneurs so they have saving and investments initiate a pilot business as a model for the Suthep Subdistrict Municipality to alleviate the economic impact of 2019 coronavirus epidemic situation to can call this new business that “Startups Model” in Suthep Subdistrict Municipality in Chiang Mai Thailand 4.0 New economic development model, Vision stable, rich, Sustainable, So, the researcher would like us to offer opinions about limitations and directions of future research, limitation by policy, strategy, projects and activities, on the management to laid to the operation that is a model for the continuous

development of digital fiscal services that are more effective and another important thing is directions future research. There should be a research study on fiscal system effectiveness comparison between provincial administration organization and other forms of local government that consist of general forms were Bangkok Metropolis and Pattaya Municipality.

Suthep Subdistrict Municipality by policy, vision, mission, strategy, projects and activities, On the management to lead the operation that is a model for the continuous development of digital fiscal services that are more effective.

There should be a research study on Fiscal System Effectiveness Comparison between Provincial Administrative Organizations and other forms of local government that consist of general forms were Bangkok Metropolis and Pattaya Municipality.

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## Tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization

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### Abstract

This research aims to study tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization, the obstacles and problems of tax collection through the digital system taxation of Chiang Mai Provincial Administrative Organization, and to propose guidelines for the development of tax collection through the digital system taxation of Chiang Mai Provincial Administrative Organization. This qualitative research conducted by collecting data from the study of documents and in-depth interview. Key information providers include a group of executives and operators of the Chiang Mai Provincial Administrative Organization 15 people, Petroleum gas, hotel, tobacco leaves entrepreneurs 15 participants, and a small group discussion of 15 participants. Content analysis and descriptive presentations were conducted.

The results showed that tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization successful reach the objectives, according to the objectives in 3 aspects 1) For the taxpayer who self-pays at the Chiang Mai Provincial Administrative Organization, there are 3 steps, each process takes 1 minute, totaling 3 minutes. The submitter receives the tax payment receipt immediately. 2) Tax payment through bank service. Evidence of taxpayers depositing fees into the Chiang Mai Provincial Administrative Organization account ready to send the form for Chiang Mai Provincial Administrative Organization officials to check and issue a receipt to send back to the operator by post. 3) File tax payment via the Internet online (TAX Online) and pay via ATM of Krung

Thai Bank. Krung Thai Bank will bring the information to the Chiang Mai Provincial Administrative Organization. A receipt will be issued and sent to the operator by post. In which payment via (TAX Online) is the number 1 most paid service, followed by bank payment. and submit payment by oneself.

Obstacles and problems found in the Platform that is a website. The speed of the online tax collection system through the website has decreased because the database is increasing each year. Development guidelines should increase the size of the machine to be large to support the growing data and helps to stabilize the access to the tax payment system via the Internet, the website is stable, optimize the efficiency as much as possible. Providing tax collection services through digital system for excellence of Chiang Mai Provincial Administrative Organization and according to the vision "City of life and Prosperity"

**Keywords:** Taxation, Digital tax collection, tax online, taxpayer, The Platform

## Introduction

In the past Thailand's fiscal system is centralized. In other words, the proportion of government expenditures, or the majority of the public, are federal expenditures. And almost all revenue collection is collected by the federal government. As for local organizations in various forms such as municipalities, sanitation, provincial administrative organizations Subdistrict Administrative Organization Bangkok and Pattaya City. Despite having the power to collect certain types of taxes, their income is limited and not enough to cover the cost. In their local developments need to rely on subsidies or subsidized by the government. And when the 1997 Constitution was promulgated on October 11, 2011 - forced the government to decentralize fiscal powers to local administrative organizations, section 334 of the constitution. It has forced the government to enact laws, plans and procedures to decentralize powers to local administrative organizations within. Subsequently, the government introduced the law by parliamentary consideration and announced it as a law on November 17, 1999, titled "Act Determining Plans and Decentralization Procedures 2542 (1999) by the process of decentralization to local administrative organizations in various forms came to power in the work and taxation of citizens in order to develop more of their local

taking into account the readiness of the local administrative organization and the organization of the allocation and decentralization of powers of the federal government; and there is a determination of the tax and duty allocation of the Provincial Administrative Organization under Section 24, which will determine that the Provincial Administrative Organization may have income from taxes, fees, income tax and value added tax under the Revenue Code section 23 paragraph 4 and section 25 paragraph 6; and Specific business tax according to the Revenue Code, Section 23, paragraph 5, so the aforementioned causes problems, so there is a decentralization of fiscal powers to large local administrative organizations. that are more important in fiscal and political administration. It can be seen that at present, the Chiang Mai Provincial Administrative Organization has collected taxes for the most efficient tax collection. and to be fair to taxpayers by bringing sermons or karma to integrate with the digital tax collection administration of the Chiang Mai Provincial Administrative Organization. Good management from the results Innovative use of information technology to increase efficiency in the development and collection of income, providing convenience and speed 24 hours a day. Therefore, the researcher is interested in studying and conducting research on tax collection through the digital system of the Chiang Mai Provincial Administrative Organization.

## Literature Review

1) Adam Smith's concept of good taxation was presented in 1776 in the book An Inward Into the Nature And causes of the Wealth of Nations. There are four canons of taxation which are 1. Principles of fairness and equality 2. Principles of certainty 3. Principles of equity and 4. Principles of efficiency.

2) The concept of electronic commerce of the European Union (European Commission). Electronic commercial enterprises that rely on the processing of voice character transmissions, electronic animation merchandising, and electronic services, electronic data delivery, electronic money transfer, Electronic stock trading, Network service principles through the Internet network and emerging activities until now such as E shop, E mall, Telex, Fax, Electronic Mail of E-mail, (Electronic Data Interchange or EDI, (Electronic Fund Transfer or EFT, Internet)

3) The concepts in the taxation of Professor Krirkkiat Phiphat Sereetham. It is something that the government has forced to collect from the people and use it for the benefit of the society as a whole. Modern concept makes people feel that paying taxes is the duty of the people. Taxpayers do not receive direct benefits.

4) The concept of tax collection through digital system of Chiang Mai Provincial Administrative Organization. Finance and Revenue Collection Division Line official Revenue Acceleration and Collection Department via email; Revenue Acceleration and Collection Department, via fax or by mail as it is for online tax payments. and depositing money into the bank and submitting the payment by yourself to entrepreneurs in Chiang Mai area such as hotel, Petroleum, tobacco leaves entrepreneurs.

### Related research

1) Tax collection administration of the Revenue Department Tax Management by Sasikan Jutupa (2020) Tax collection administration of the Revenue Department found that it is a new tax collection management approach. Collection management by Thai risk management principles in accordance with the operational time frame. Due to the old taxation, The Revenue Department must conduct an audit after taxpayers file a return. Long verification periods are required with the problem of backlog and acceleration of many outstanding tax debts. But the new tax collection administration by risk management principles, it is the principle of tax administration that the Revenue Department will choose to use tools that are suitable for taxpayers' behavior. This is a project that allows entrepreneurs who voluntarily become good taxpayers to make an agreement. The Revenue Department will use tools to promote tax knowledge, supervision tax return and timely consulting. There are support networks, for example, the Quality Accounting Office will have new TAs and qualified CPAs to provide tax advisory services and tax inspection before filing tax returns. This will make the tax filing as accurate as possible. New taxation administration policies are needed to support the AFTA and AEC Free Trade Area System in 2015 in order to deal with problems or conditions of international trade that make it an advantage or disadvantage, exhausted or minimal and to develop the organization to become the leading tax collection agency in the region.

2) Problems in collecting value added tax from electronic commerce, A study of the case of trading in shaped goods via the Internet by Wichuda Narasub in 2014 found that the laws under the Revenue Code are not yet comprehensive and unclear, causing commercial operators to many electronic systems have been properly entered into the VAT collection system, contrary to the principle of tax efficiency.

3) Siriporn Seesawang et al. 2015, factors affecting the efficiency of tax collection, found that overall, it was at a high level called in order of taxation expenses, followed by taxpayers. The satisfaction of tax collection was achieved as the target.

4) Weeraphon Kaenchan 2020, a study of the efficiency of tax collection of participating officials of local administrative organizations in Mae Chan District, Chiang Rai Province found that most of the female population had a moderate level of the understanding of tax matters.

5) Factors affecting the efficiency of tax collection of municipalities in Mueang Samut Prakan District conducted by Wiyada Desanga (2011), found that tax collection was at a high level, the people voluntarily cooperated and paid the tax within the specified period of time.

6) Noppadon Chanrawuang et al. (2019), studying the problem of fiscal management in Phuket, found that the balance or surplus of fiscal services affects the implementation of fiscal policies appropriately.

7) Chuchit Chaitaweeep (2018) research on local fiscal administration, found that sources of income, political influence, the potential of tax collectors, and the use of tax collection tools according to economic, social, and cultural conditions are collected for maximum benefit.

8) Nathaphong Khraikrue and colleagues (2015) studied the opinions of personnel in administrative organizations. It was found that the opinions of personnel and problems in fiscal management of administrative organizations were at a moderate level.

9) Rungpailin Boonla and her team of research studies on tax collection, found that the factor of tax collection was at a high level. Service, knowledge of tax collection, Tax payment, location, tax map and information technology have strong correlation and influence on the efficiency of taxation.

10) Wasana Jungpanich (2018), studied factors in terms of management efficiency, financial and fiscal management efficiency, and factors in overall hospital fiscal management were at a high level.

### **Research methodology**

This research studied tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization. Qualitative Research was established by using the In-Depth Interior interview form and focus groups discussion. The total number of samples consisted of 45 interviewees that were 15 executives and practitioners, 15 petroleum, hotel, tobacco leaf traders, and 15 people discussing groups of community leaders and people. The data was collected and analyze the content by data grouping according to the essence of the interview issue, then analyze the content.

### **Research findings**

The research found that tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization is very efficient, convenient, fast, time-saving and cost-effective. It saved paperwork and effective in management.

Tax collection through digital system taxation of Chiang Mai Provincial Administrative Organization can be divided into 3 channels 1) For the taxpayer who self-pays at the Chiang Mai Provincial Administrative Organization, there are 3 steps, each process takes 1 minute, totaling 3 minutes. The submitter receives the tax payment receipt immediately. 2) Tax payment through bank service. Evidence of taxpayers depositing fees into the Chiang Mai Provincial Administrative Organization account ready to send the form for Chiang Mai Provincial Administrative Organization officials to check and issue a receipt to send back to the operator by post. 3) File tax

payment via the Internet online (TAX Online) and pay via ATM of Krung Thai Bank. Krung Thai Bank will bring the information to the Chiang Mai Provincial Administrative Organization. A receipt will be issued and sent to the operator by post. In which payment via (TAX Online) is the number 1 most paid service, followed by bank payment. and submit payment by oneself.

The obstacles and problems found in the Platform that is a website. The speed of the online tax collection system through the website has decreased because the database is increasing each year. Development guidelines is to increase the size of the machine to be large to support the growing data and helps to stabilize the access to the tax payment system via the Internet, the website is stable, optimize the efficiency as much as possible.

## Discussion

There should be training to educate taxpayers to understand the digital payment system taxation in order to be able to apply and access digital technology more easily. Management impact on research Tax collection through the digital system taxation of the Chiang Mai Provincial Administrative Organization is the most efficient way, achieving effective goals, resulting in the achievement of the Treasury Organization. The tax accelerating department creates a pattern. Being a model in the 4.0 digital era, being a pilot model of tax collection through digital systems has also led to other agencies to come to study tax collection through digital system taxation and can be developed with other organizations.

## Conclusion

From the background and importance of the past to present problems, in 1999 was announced as a law, the Act stipulating plans and procedures for decentralizing power to local government organizations in various forms, to have the power to collect taxes for the people to develop their locality more. At present, Chiang Mai Provincial Administrative Organization has the most efficient tax collection and to be fair to taxpayers by integrating technology or innovation Digital Tax Administration. By the



way, this qualitative research was conducted and used the interview form and discussion groups, executives, and practitioners of the Chiang Mai Provincial Administrative Organization and group discussion from community leaders and people, and interviews with petroleum operators, hotels, tobacco leaves entrepreneurs. Content grouping the information according to the main subject matter of the interview. After analyzing the content data, it was found that the digital tax collection system of the Chiang Mai Provincial Administrative Organization is the most effective. But with the establishment of digital technology devices, when there are many taxpayers to use them through digital systems causing the instability of the internet system. The server device is not capable enough to store data. Therefore, the proposed approach is to develop a large server that will make the tax filing through the digital system more efficient and more quality to support the development of ASEAN Economic Community in the present and in the future that is stable, prosperous and sustainable, and can also lead knowledge of digital technology in digital taxation connecting the network of organizations and departments effectively., It is also a pilot model in the 4.0 digital era, collecting taxes via digital system for government and private organizations to study and visit for further development.

Policy research recommendations, The Chiang Mai Provincial Administrative Organization has set the vision, mission, strategy, project direction, budget and activities on digital management of the Chiang Mai Provincial Administrative Organization in order to lead to concrete actions in the development of tax collection services through the system enabling continuous digital more productive.

### **Suggestions for next research**

There should be a research study on the effectiveness of digital tax collection comparison between provincial and local government organizations, that consists of a general form, namely, Sub-District Municipality Administrative Organization and a special provincial administrative organization, namely Pattaya City and Bangkok.

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## Selling Dhamma Virtually: A Critical Analysis

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### Background

The pandemic COVID-19 has made a lot of activities in the community become virtual based. This condition also causes many religious activities to be carried out online too. The ease of doing activities online has led to the emergence of various innovative activities in the Buddhist community as well. Of course this is a positive thing because now the Dhamma can be delivered from one particular place and reaches a large number of people, even though it is hindered by the quite long distance, wide spread islands, different countries, and even different continents.

But unfortunately, amidst the convenience of technology, there is also a group of people who take advantage of the situation to do various kinds of fund raising in the name of religious activities. Various kinds of religious activities are now packaged into activities that have tariffs and prices. This makes religious activities lose their essence. The reason is because people are now busier looking at the price of the fund package and who the speakers are in the online events. This phenomenon, of course, invites anxiety to become a material for contemplation, “Is in this era of digital advancement, the Dhamma teaching of the Buddha must also be packaged in various price rates”? Where is the true value of the Dhamma itself so that the Dhamma does not lose its original meaning in teaching mankind to eradicate the kilesas?

### Selling Dhamma Virtually

The rise of virtually-based religious activities makes the need for funds in organizing events also different. Prior to the COVID-19 pandemic, religious events were

held face-to-face and usually needed much budget, such as the budget for consumption and the budget for activities for infrastructure. However, after the COVID-19 pandemic many religious events became virtually-based, and the need for funds in organizing an activity changed. The budget needed is usually only a budget for buying internet quota and some also provide a fee for the honorarium of the speakers and a small budget for consumption for the committee who manage the virtual event. This has a positive impact because with low-cost activities it can be reached by many people from various parts of the world.

The ease of carrying out virtually-based religious activities, which can be carried out at a small cost and can reach a very wide community, has sparked another idea to use this activity to raise funds for various activities. These various fundraising activities are carried out by making posters containing some information and also the number of the fund holding account. This poster can be widely distributed everywhere at no significant cost. Such a convenience makes people more interested and addicted to raising funds by creating various events contained in various posters and distributing them virtually.

### **Temple Building Development Package**

Various fund packages created through various posters have become increasingly diverse, ranging from temple building development activities to religious ritual activities. In relation to the building development package, several types of fund packages have been created using various Buddhist terms and using tools in the form of Buddhist symbols to make various fund packages attractive. This can be exemplified by the package for building the ground floor of a building, opening various funding packages, for example by adding a pillar that is built into a Dasa Paramita pillar. Or making the area of the wall that is built into a Hastha Ariya Marga wall and so on. Even more than that, now there are also a lot of fund packages offered by various Buddhist communities using Buddha statues as medium for fundraising. Small images of the Buddhas are offered at a lower price than the larger one.

### **Patidana Package**

In addition to various temple building development packages, another interesting package for sale is the pattidana package. Pattidana which was originally in the form of delegating services to the ancestors, for the present context has also been used as an easy and inexpensive medium to fun raisings. Various packages that are sold in the Pattidana activity such as candle packages, catupaccaya packages and flower wreath packages. All of them are offered at different prices. The higher price of the fund package makes the package be made more attractive and bigger than the cheaper fund package. To be more convincing to the donators, the names of the ancestors of the donotors are affixed on the packages. During the Pattidana activity, the activity will be broadcasted live through various online applications and donotors can witness that the names of their ancestors have been affixed to the various fund packages that they have funded.

### **Fangshen Package**

The activity of releasing animals or known as fangshen in the Buddhist community in Indonesia has also recently become viral on various social media. Fangshen activities that should be based on compassion for sentient beings have started to become a commodity and fundraising medium. The posters are so well made to attract donotors under the pretext of releasing these animals. The animals that will be released in fangshen activities are purchased from the market. Usually these animals are birds or various types of fish. Then the devotees are invited to perform a puja ritual and then release birds or release various types of river fish. This activity is also documented and reported on various social media. Of course, with the hope that in the future more people will be interested in being able to participate in funding this kind of activity.

### **Critical Analysis**

If these various development packages using Buddhist terms and symbols are implemented according to their purpose it may not be so much of a problem. The problem is that the funds collected are not entirely used for development purposes as stated in the poster. Some of the funds raised from the posters that have been

distributed for other purposes. Some reasoned that they took the funds from this construction for the development of the Dhamma. Again the Dhamma is used as an excuse for a fundraising activity. What is more concerning is the absence of clear and transparent reporting on the various funds taken from this fundraising under the pretext of developing the Dharma.

The continuity of the Dhamma is always maintained through the practice of virtue in daily life. Practice by itself will maintain the existence and continuity of the Dhamma from time to time. The Buddha has reminded us that it is the person who practices the Dhamma who will be protected as in the following quote “*Dhammo have rakkhati dhammacāriṃ, dhammo suciṇṇo sukhamāvahāti; Esānisaṃso dhamme suciṇṇe, na duggatiṃ gacchati dhammacāri*”. (Certainly the Dhamma protects the Dhamma-practitioner, Dhamma well practiced brings happiness, Not to an evil bourn goes the Dhamma-practitioner. This is the advantage of well-practiced Dhamma). In other words it can be concluded that people who practice the Dhamma will protect themselves and will also participate in preserving the Dhamma.

Is the commercialization of various Buddhist activities and symbols for fundraising activities an example of true drama practice in daily life? Of course the answer cannot be immediately decided between yes and no. However, the reality of raising funds through various religious activities can be used as an afterthought so that we always remember the essence of Buddha's teachings.

This is very important, especially since we all must continue to apply the principles that have been taught by the Buddha about a good Dhamma preacher or known as Dhammakathika. A good Dhamma preacher, Dhammakathika, is expected to be able to expound the Dhamma by always prioritizing the principle that the Dhamma being expounded is meaningful and in effective language. The Buddha stated, “*Idha pana, bhikkhave, ekacco dhammakathiko appaṇca bhāṣati sahitaṇca; parisā cassa kusalā hoti sahitaṇca. Evarūpo, bhikkhave, dhammakathiko evarūpāya parisāya dhammakathikotveva saṅkhaṃ gacchati*. (Bhikkhus, other Dhamma narrators speak little but is meaningful, and his/her group is skilled in discerning what is meaningful and what is meaningless. Such a preacher of the Dhamma is considered a preacher of the Dhamma by such a group)”.



Another teaching that should be remembered is the teaching in the Dhammayada Sutta. In this Sutta it is explained that the Buddha's disciples are successors in the practice of the Dhamma, and not successors in the pursuit of material gain. This means that learning and practicing the Dhamma is purely for the sake of the practice itself and not for the material gain. Moreover, using religion as a shield to carry out various activities whose purpose is solely to collect material.

In this sutta it is stated that a bhikkhu or any disciple can be blamed for three reasons: 1) As disciples of the teacher who lives secluded they do not train in seclusion, 2) They do not abandon what the teacher tells them to abandon, 3) They are luxurious and careless, leaders in backsliding, neglectful of seclusion. Point number 3 in this teaching is very touching on the problems in millennial life today, how luxury and convenience are a priority for everyone. It is very ironic if such luxury and convenience are obtained from religious activities that sell and act on behalf of religious symbols in obtaining them.

In further discussion in the Dhammayada Sutta it is explained that greed is a crime, *lobho ca pāpako*. It's a short sentence but very rich in moral messages. With one's greed, it is easy to take various actions in the name of various things to gain profit. Moreover, this advantage in the end is to gain personal wealth, to get the luxury that is used in the personal name. Of course this is a crime that arises because of greed.

Another very important teaching to pay attention to is the teaching in the Saddhammapatirupaka Sutta. In this Sutta it is explained that the Dhamma will continue to be sustainable and endure if the monks and nuns, upasakas and upasikas are able to maintain the correct practice according to the teachings of the Dhamma. There are five things that can cause the rapid extinction of Dhamma from this world. These five things are:

" There is the case where the monks, nuns, male lay followers, & female lay followers live without respect, without deference, for the Teacher. They live without respect, without deference, for the Dhamma... for the Sangha... for the Training... for concentration. These are the five downward-leading qualities that tend to the confusion and disappearance of the true Dhamma.

Because of the rapid destruction of existing and Dhamma in this world, especially in point 4, deserves our serious attention. In this fourth point it can be

interpreted that religious teachings can quickly disappear if the bhikkhu, bhikkhuni, upasaka and upasaka no longer respect and no longer practice the training properly. The wor “training” in modern life today, of course, can be translated as all forms of activities carried out by people in their daily lives, both religious activities and social activities. All of them can be called a form of training.

## Conclusion

Based on these considerations we should all return to the Buddha's messages in his various teachings, So that in carrying out religious activities and social activities that have to do with religion and have something to do with religious symbols, they no longer use them to get material benefits. In addition, do not use it for personal gain which in the end only increases greed. With this reminder in mind, may we all be able to support the Sustainability of the Dhamma as stated in the Saddharma Patirupaka Sutta.

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## An Analysis of the Congruency of Buddha’s Way of Instruction and Modern Education

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### Abstract

This research aims to analyze the congruency of Buddha’s way of instruction and modern education management. This study is the documentary research with data analysis from Tipitaka, academic textbooks, and related research. The findings indicated that there are 3 steps of learning management model as follows. 1) Warm up or Lead in: the Buddha emphasized on building familiarity with learners, asking a leading question for arousing interest, using situations and interests of learners as a stimulus learners who want to learn which is in line with modern education management that asking is a part of the learning and teaching process etc., 2) Learning Management: The Buddha emphasized on informing the purpose and telling the title in order to lay the learning foundation, help the learners to connect original learning experiences with new knowledge that based on psychological principles, media and learning resources to help which is in line with modern education management that the use of teaching materials will help learners to develop knowledge, skills and attitudes to achieve better teaching and curriculum objectives, and 3) Conclusion and evaluation: he Buddha emphasized on the concept conclusion for the learners to organize thinking and create self-understanding, most of them are evaluating learning by learners which is in line with modern education management that conclusion and evaluation. Teachers should take into comprehensiveness of knowledge, thoughts, attitudes and skills the learners who are acquired.

**Keywords:** Congruency Analysis, Learning Management, Buddhist Way and Modern Education

## The Belief of Bodhi Tree in Hindu Society

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### Abstract

Peepal tree or Bhodi in Buddhism has great importance in Hinduism. It is considered pure and revered by all trees. It is also called Vishwa tree, Chaitya tree and Vasudeva. It has been written in Hindu philosophy that the deities especially Lord Vishnu reside in the leaves of Peepal leaves. In the pre-Buddhist era, there is a cult of sacred places known as "Jaitaya" in India. These places are usually among the trees or a tree that people respect each other as a solitary tree which is usually located in the village or perhaps it is the burial place of a leading person. Peepal is the one of Jaitaya. However, there are some scientific reasons behind worshipping it. It is also worshiped a lot along with Shani Dev on Saturday, it is said that it gives success in work.

**Keywords:** People, Hinduism

## Propagating Buddhism in the Metaverse Age

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### Abstract

Metaverse comes from the word “Meta” meaning superior and the word “Verse” from “Universe”. So Metaverse means “the universe beyond imagination” or “the universe beyond imagination and reality”. It was created to allow people to interact in the virtual world and to be able to do various social activities together through a representative figure of ourselves (Avatar), which will look whatever you want. This action will use the Augmented Reality (AR) and Virtual Reality (VR) technologies through blockchain technology. It can be used to organize various events such as music events, sell advertisements, sell art, or NFT products.

Metaverse is also being developed and applied in many real-life areas such as online meetings, medical (remote surgery), as well as the engineering used for operating equipment in hazardous areas, Commercial Augmented Reality test (AR test), entertainment such as games, concerts, etc.

The COVID-19 epidemic has forced people in society to use social distancing to protect themselves. As a result, society has fewer joint activities. Especially Buddhist

activities in the present day, monks use online channels to propagate Buddhism in easier access and understand the teaching that is more correspondence with the lifestyles of the new generation.

In the future, religious activities will begin to develop to perform rituals in the virtual world. It is considered one of the ways to promote religious propagation and the traditional rituals to be continued. It also provides an experience of touching the soul in a 3D environment through Virtual Reality (VR) technology such as a meditation experience, listening to Dharma and Dharma talks with a monk who is a virtual human (AI) from Virtual Influencer technology, also known as CGI Influencer. The religious activities such as chanting and other ordinances include the experience of learning about Buddha, Jataka, Buddha Dharma, history, arts, and Buddhist cultures in the virtual world.

**Keywords:** Buddhism, Metaverse, Propagation, Virtual World, Virtual Reality, Augmented Reality

## Compassion blesses the compassionate The basis of human flourishing in Buddhist thought and practice

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### Introductory comments

When speaking of the good life for all, one of the first things to consider is that in the past, as today, the vast majority of Buddhists were neither philosophers nor meditators. In Buddhist ethical theory, and commonsensically, understanding emptiness or selflessness was considered highly exceptional and for most people, ethics was *sattvā*lambana, having sentient beings as its basis.<sup>1</sup> Even among contemporary scholars the ethical implications of emptiness and selflessness continue to be matters of strong disagreement. Classical Buddhist thinkers recognized that the vast majority of Buddhists understood neither selflessness nor emptiness and accounted for this in their systematic thought. Compassion is the motivation to pursue higher wisdom, and so must precede it. Similarly, suggestions that we should be compassionate because we are all interconnected, although an attractive and easy to express argument, are as rare in classical texts as they are prominent in modern discourse. What modes of ethical thinking, then, could grandmothers employ in developing a compassionate civilization? I demonstrate below that rather than basing moral selflessness on ontological selflessness, Indian Buddhist texts supported ethics on the basis of the ordinary perception of sentient beings and the distinction between self and others.<sup>2</sup> Rather than an ethic of self-abnegating altruism rooted in ontological deconstruction of the self, they advocated the inseparability and mutuality of self and other benefit. The distinction between self and other is prominent, pervasive and thematic. As shown below, classical texts claim that concern for others leads to maximum self-benefit, even in worldly terms of health, wealth, safety and prestige, while self-interested disregard for the benefit of others leads to poverty, harm,



humiliation and misery. On personal, social and even political levels, compassion blesses the compassionate and hostility harms the harmful. The benefit of self and other are interrelated in a productive paradox that broadly informs Buddhist ethics. The benefit of others is impossible without self-empowerment. Interest in others is the most self interested perspective possible, and, in both Mahayana and Mainstream<sup>3</sup> sources, exclusive interest in the benefit of others was explicitly considered inferior to exclusive interest in oneself.

Below, I elaborate on the selfish benefits of compassion and giving, which are so strong that it can seem as if they are disingenuous. Then we will examine a variety of self and other themes that demonstrate the fundamental idea of reciprocal mutual benefit. Finally, I will show that, in addition to karmic moral causality, these ideas are grounded in practical insights into the good life that honor concerns for prosperity, security and happiness that led to the florescence of philanthropic activity across Asia.

### **Distinguishing between moral and ontological selflessness**

Based on the distinctive Buddhist teaching of selflessness, it is natural for Westerners to conflate moral and ontological selflessness in reading Buddhist ethics. But, these two uses of “selflessness” mean completely different things and have no necessary relationship. The Western moral convention “self-less” is connected to a strong ontological conception of the self, but Buddhists, for whom selflessness is an ontological term, never use “selfless” as a moral descriptor. It is not possible to become selfless in Buddhist thought, because we are selfless to begin with. One of the challenges of translating svā̄rtha or ā̄tmahita is that terms like self-interest, self-serving, self-centered, self-ish and so on, including almost any term with the prefix “self,” have such negative moral associations in Western languages. Long ago, Bendall and De La Vallée Poussin used “egoism” for svā̄rtha, but I suspect this would be even less well received today.<sup>4</sup> Normal definitions of altruism often rule out self-interest and Abrahamic conceptions of the suffering servant and martyr messiah may also have some influence on Western interpretations of Buddhism. Suspension of such bias will support the reading of this chapter. As we will see below, self-interest and self-benefit have positive meanings in their function as Buddhist moral categories. This is particularly important for the socially disenfranchised.

The emphasis on self and other, *sva* and *para*, in ethical motifs (such as exchange of self and other, sameness of self and other, protection self and other, and benefit of self and other), shows Buddhist ethics is about distinct persons or beings. Judging by the proportion of nuns and monks that meditated or studied philosophy, only a small percentage of monastics historically understood no-self to the degree that it would inform their ethics. Monasteries teemed with children, adolescents and persons at every level of understanding. The laity, who generally focus on merit making, blessings, healing and auspiciousness, would be even less likely to think in terms of emptiness or selflessness.<sup>5</sup> It is a philosopher's conceit to think that elite abstract constructs lie at the root of ethical choices. Buddhist systematic thought explicitly recognized this. So if we want to understand Buddhist ethics, we need to look beyond elite philosophical constructions. Although in rare instances one finds arguments that relate ontological selflessness and compassion,<sup>6</sup> the Mainstream tradition consistently insists that compassion is a conventional perspective with the sentient beings of the desire-realm for its object.

According to the *Abhidharmakośa*:

The Immeasurables [compassion, loving kindness etc.] have living beings for their object. More precisely, "They have the living beings of the *Kāmadhātu* for their sphere." ... However according to the *Sūtra* [Dīgha, i.250, iii.223 etc.] the ascetic produces the mind of goodwill [*maitrī*, Pali: *mettā*] with regard to one cardinal direction, with regard to two cardinal directions, ... The *sūtra* speaks of the physical world, but it has in view the beings that are to be found in the physical world.<sup>7</sup>  
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In Mahayana theory, compassion for beings seen as selfless and composed of elemental dharmas, *dharma-ā lambana karuṇā*, is only possible for arhats and advanced bodhisattvas; and compassion based on emptiness is only possible for bodhisattvas on or above the eighth stage or *bhūmi*. In both Mahayana and Mainstream realms of thought, compassion with sentient beings for its basis, *sattvā lambana karuṇā*, is operative for most or all people.<sup>8</sup> The tendency in the study of Buddhist ethics to associate compassion with special ontological or meditative perspectives is dubious and misleading. Most Buddhist ethical thought is based not on emptiness or

selflessness but on the simple perception of beings.<sup>9</sup> For instance the “sameness of self and other,” which seems to suggest ontological identity, almost always appeals to psychological sameness. By far the most common argument for non-harm and compassion in Buddhist thought is that all sentient beings, even ants, are the same as us in fearing suffering. It is assumed that recognition of this basic psychological similarity will result in empathy for all varieties of beings. Rather than an impersonal perspective, Buddhism gives distinctive attention to the infinite diversity of sentient beings and the need to understand and attend to their particular characters. In Mahayana Buddhism, this may even include teaching beings that communicate with smells. If sameness implied that there were no meaningful distinctions between self and other, or between what kinds of beings are in need, it would render bodhisattvas helpless. Even karmic outcomes are based on personal distinctions; for instance, it is an “immediate,” a sin that leads directly to hell, to kill one’s own mother, but not to kill someone else’s mother. Moral status also informs distinctions; to harm a buddha is completely different than harming an evil person.<sup>10</sup>

### **The personal benefits of compassion**

If compassion is not generally rationalized based on subtle philosophical or meditative perspectives, then what supported this value as it broadly influenced public and polity? One important factor is the belief that compassion, including all kind and benevolent activity, benefits the compassionate, which supports the productive and typically Buddhist paradox that both persons and societies flourish most when they are characterized by a compassionate interest in the benefit of others.<sup>11</sup> There are standard litanies of benefits for the cultivation of “loving kindness,” mettā.<sup>12</sup> These include many that are easy to appreciate from modern perspectives, for instance, good sleep (including auspicious dreams and freedom from nightmares), happiness, human affection, health, long life, peaceful death, serenity, and ease of meditation. Love and freedom from stressful negative emotions have been scientifically proven to have all these benefits, just as hate and stress have been proven to shorten life and undermine mental and physical health.<sup>13</sup> Since “mindfulness” is currently employed for so many therapeutic purposes, perhaps it would be fruitful to consider the compassion practices identified by the tradition as having the benefits they seek. Other benefits of generating mettā are more challenging; these include the affection and protection of nonhumans

(especially divinities), invulnerability to fire and weapons, karmic merit and heavenly rebirth. We will return to many of these throughout the chapter, including Mahayana sources. For now, I want to establish that tradition celebrated the blessings of compassion for the compassionate.

There is a circular relationship here between self and other benefit that can be confusing.

The following famous passage from the *Bodhicaryāvatāra* is usually taken to express the essence of a bodhisattva’s exclusive altruistic interest in others.

From the desire to elevate only oneself [come] bad birth, lowliness, and stupidity. From the very desire directed elsewhere, [come] good birth, respect, and intelligence ...Whoever is pained in the world, they all are so due to desire for their own happiness. Whoever is pleased in the world, they all are so due to desire for others’ happiness.<sup>14</sup>

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However, this is a stock expression that not only is the exclusively self-interested person actually harming their own selfish interest, but those who are altruistically interested in others’ benefit actually receive abundant worldly blessings such as auspicious rebirths, social status, intelligence and happiness, that is, they benefit with the “good life.” This second aspect is under appreciated. Asaṅga expressed this circularity centuries earlier in a verse that could have been a template for the *Bodhicaryāvatāra*’s.

Foolish people striving for their own benefit, [svāṛtha] fail to attain it and always head toward suffering. The wise, however, always strive for the benefit of others, [parāṛtha] and delivering both [sva and parāṛtha] head toward cessation.<sup>15</sup>

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Generosity and loving kindness benefit those who have them independently of whether they benefit others. Anāthapiṇḍika (Sanskrit: Anāthapiṇḍada), the paradigm of the wealthy donor, whose name means “food for the protectorless,” is famous for buying the Jeta grove for a monastery by covering the grounds with gold coins. He was told by Buddha that producing a mere squirt of mettacitta accumulates more merit than donating whole monasteries.<sup>16</sup> The *Abhidharmakośa* says meditation on compassion gains merit from the compassion itself, even when there is no other

beneficiary, just as donations to relic shrines produce merit even though Buddha is gone.<sup>17</sup>

If indeed there is only merit from benefiting others, [then] there would be none for mentally cultivating maitrī and the other immeasurables and in cultivating the right viewpoint ... As in regard to maitrī etc., even without a recipient or benefit to another, merit is produced, arising from one’s own thoughts.<sup>18</sup>

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Śāntideva, responding to the question of why, if there have been countless bodhisattvas

who have perfected generosity, does the world continue to be filled with poverty and starvation, answers that it is impossible to change the world and the perfection of generosity is a state of mind.

V.10: [Response] The perfection of generosity is said to be the thought to give all beings everything, together with the fruit of such a thought, hence it is simply a state of mind...

V.12: Unruly beings are as (unlimited) as space: they cannot possibly all be overcome, but if I overcome thoughts of anger alone, this will be the equivalent of vanquishing all foes.

V.13: Where would I possibly find enough leather with which to cover the surface of the Earth? But (wearing) leather just on the soles of my shoes is equivalent to covering the earth with it.

V.14: Likewise for me it is not possible to restrain the external course of things; but should I restrain this mind of mine, what would be the need to restrain all else.<sup>19</sup>

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Concrete action for the sake of others is nowhere dismissed here, and the rest of the text is filled with calls to relieve material suffering, but it is clear that developing a generous mind is in one’s interest, regardless of whether it benefits others or not.<sup>20</sup>

The idea that generosity can be perfected, even if suffering is limitless, also protects practitioners from despair.

## Karmic merit, heavenly rebirth and the good death

Perhaps the most important and standard benefit of cultivating compassion was heavenly rebirth. The Nikāyas explain that unlike the ordinary worldling, those who attain heaven in this way will never regress and will complete their path to liberation there.<sup>21</sup> The good death is an important factor in the good life, and otherworldly expectations play a fundamental role in ethics. In the classic definition of “wrong view,” denying rebirth is an ethical disaster leading directly to hell “as if someone led you there.”<sup>22</sup> Dogmatically speaking, it is a definitive rejection of basic Dharma. In Buddha’s third to last life, visually portrayed in most Southeast Asian temples, King Aṅgati decides karmic retribution is false, and reacts by ending regular donations to the poor. Like any good Buddhist, his daughter prays to the devas for help. Buddha was then reborn as Great Brahma, still worshipped today throughout Theravada countries, whom we might regard as an archangel more than a “god.” Personally representing heavenly rebirth, he descends and tells the king: “Men like you, ... following false doctrines, are bound for hell,” and terrifies him into reassuming “the responsibilities of his realm,” including providing for the poor, hungry, thirsty, naked, aged and sick.<sup>23</sup> This shows ideal giving was not only directed toward monastics and, like other examples below, suggests broad government responsibility for the unfortunate. We see later that this was also considered a practical concern for maintaining a robust economy and even maintaining power. The story shows as well that the Buddhist good life has a shadow. Hells are as elaborated as heavens and contemporary shrines commonly include horrific hell realm dioramas that often make children burst into tears. The dead are led before Yama, the Lord of the lower realms, who adjudicates their karma and sends them on to the razor trees and other torments. Draconian penal codes were a normal aspect of most Buddhist polities.

Karmic causality also reflects the reciprocity of self and other benefit. The Karmavibhaṅga, a standard text that correlates actions and their fruits, says those who offer food will never be hungry; those who offer riches will always be wealthy; those who give clothing will always be clothed; those who give medicine will have long life, etc.<sup>24</sup> Conversely, parsimony results in poverty in this life and the next. It is often suggested that karma affirms social inequities, since everyone experiences the results of their actions. This is too simplistic; the attribution of poverty to former miserliness



also suggests that the privileged await a similar fate, if they fail to be generous to the poor. As we will discuss below, eradication of poverty was considered a social necessity, and generosity was considered to contribute to general prosperity. As Sizemore and Swearer put it:

[Buddhism] projects a vision of social order that sees a perfect harmony between virtue and prosperity ... following the Dhamma is not only morally the best and religiously the highest life; it is prudentially the wisest and ultimately the most profitable. And yet, nonattachment is still the dominant motif: if self-serving greed becomes the motive of such a life, the virtue of even the best action will be lost.<sup>25</sup>

Here again we see the same kind of paradox; generosity enriches the generous.

This might seem to privilege the wealthy, but as we saw with Anāthapiṇḍika above, purity of attitude is more important than the value of the gift. Andy Rotman insightfully analyzed the Divyāvadāna as presenting a dynamic of faith, prasāda, in which humble offerings of the disenfranchised routinely lead to heavenly rebirth.<sup>26</sup> When we think of the good life for all, at least soteriologically, this dynamic offered robust and inclusive possibilities that could motivate entire cultures, rather than just a group of ascetics seeking the distant goal of nirvana. The dynamic of faith provided opportunities, even for those of little merit, to attain heavenly realms in which they continue to make spiritual progress. This obviously foreshadows sensibilities found in Pure Land Buddhism, which are often mistaken as Chinese in origin.<sup>27</sup> The conception is similar to the popular Christian idea that the good go to heaven and become angels. This concern for heavenly rebirth was not just a lay practice. Even for most monastics, enlightenment or nirvana are distant pole stars lifetimes away. Many great historical figures, including Buddhaghosa, Tsong Khapa and Xuanzang, explicitly aspired to heavenly rebirth or are remembered this way in hagiographies.<sup>28</sup> The dynamics of faith, karma and a multiple-life perspective grounded Buddhist ethics for millennia and may be threatened by modernist attempts to reduce Buddhism to philosophy and meditation.

### Protection of self and other

Invulnerability to harm and the protection of devatā, the angelic beings of the heaven realms, are among the standard blessings of compassion. According to the



commentary, the famous Mettā Sutta was first expounded to protect monks being harassed by terrifying forest divinities. This classic expression of “loving kindness” was originally taught for self-protection.<sup>29</sup> Theravadins still recite it at births and weddings, when moving, opening a new building, for protection from snakebite or to dispel misfortune.<sup>30</sup> Mettā (Sanskrit: Maitrī) is inseparable from notions that it protects its agent, that it serves svārtha. This explains why the Prajñāpāramitā calls generating bodhicitta “putting on armor”; and why a vajra, which since early tradition is the weapon of Buddha’s armed bodyguard Vajrapāṇi, is the main symbol for the power of compassion. Compassion’s protection and the perils of living without it are illustrated in wonderful tales of murderous elephants being pacified by Buddha’s loving kindness, or of kings hit by arrows just when their compassion lapsed. The progenitor of the Sinhalese was the patricidal son of a lion. When he attempted to kill his father, the arrows bounced off him, because he was filled with love on seeing his son. But on realizing what was happening, he became enraged; the armor of affection lapsed, and the arrows slammed home.<sup>31</sup> Buddhaghosa offers another tale of a cow who could not be speared by a hunter while it nursed its calf, because it was filled with simple love, and explicitly points out that such protection is not due only to special meditative absorption.<sup>32</sup> A Burmese nun once told my class how she chanted the Mettā Sutta when threatened by stormy seas off the Alaskan coast. The seas calmed and dolphins danced in circles around the boat. Such tales are common. There is an aspect of supernatural thinking here, but I show below a concrete side to this idea in which society is safer and political regimes more secure when informed by compassion.

The inverse idea is that anger endangers us, but social activists and the disenfranchised sometimes argue that their anger empowers them. Buddhism offers the counterargument that anger is gratifying and advantageous to enemies. Reverse mirroring many of the benefits of compassion, the angry lose their reputation, are emotionally ugly—even suicidal, alienate their friends and family, their wealth is confiscated by kings (through fines for misconduct), good sleep eludes them, and they have bad rebirths, because anger leads to harmful conduct. Most compellingly, the angry are unsuccessful, because anger ruins their ability to discern effective courses of action.<sup>33</sup> Maintaining compassion even for enemies disempowers those enemies’ ability to cause us emotional harm and empowers those struggling with the harmful to

maintain the clarity necessary for effective action. Even the use of deadly force is sometimes validated in Buddhist texts, but never hatred or anger.<sup>34</sup>

In the Nikāyas it is said that one who protects herself protects others and one who protects others protects herself. This is taught in one example through the allegory of a pair of acrobats, one standing on the other’s shoulders, who depend on each other for mutual support. They each must mind themselves or their partner will fall, but they must also mind their partner in order to keep their own balance.<sup>35</sup> The Akṣayamatīnirdeśa and Vimalakīrtinirdeśa Sūtras explain loving kindness, maitrī, as protection for oneself and delight in benefiting others, and tolerance, kṣānti, as protecting self and other.<sup>36</sup>

### Benefit of self and other

The “benefit-of-self-and-other,” svaparāṛtha, theme runs throughout the historical and cultural range of Buddhist thought from Indian Mainstream and Mahayana to the early Chinese Pure Land thought of Tanluan and the Sōtō Zen essays of Dōgen.<sup>37</sup> Indian commentaries tell us that exclusively pursuing the benefit of others is mistaken. Benefit of self and other should be reciprocal and complementary. This cuts against two stereotypes. One is that Mainstream Buddhism emphasizes self-interested pursuit of individual liberation. The other is that the Mahayana emphasizes benefiting others at the expense of self-interest, sometimes, it is thought, even undermining their own spiritual progress. This can be seen in the once-standard misconception that bodhisattvas sacrifice their own enlightenment. Interest in others’ benefit is strongly emphasized throughout Buddhist texts for several reasons. One is that self-interest is considered natural, even animalistic, and needs no encouragement. Another, as Asaṅga put it above, is that interest in others ultimately benefits both self and other. The focus on developing interest in others as a motivational quality is informed and explicitly encouraged by the understanding that this is paradoxically most beneficial to oneself. Nothing could be more self-beneficial in Buddhism than altruistic motivations.

The scheme of svaparāṛtha is portrayed in simple statements about benefiting both self and other throughout the literature.<sup>38</sup> It is implicit in the bodhisattva vow to attain the ultimate self-development, buddhahood, for the sake of benefiting others,

and, as shown below, structured accounts of the path used the svaparāṅrtha theme to frame the attainment of enlightenment in this way. I have often encountered feminist objections to the supposed Buddhist idea of sacrificing self-interest for the sake of others, since women need to resist cultural pressures to sacrifice their empowerment, but the model of svaparāṅrtha urges maximum self-empowerment for the sake of others. Svaparāṅrtha is elaborated by comparing four types of persons in the following hierarchical order: those concerned for nobody’s benefit, those concerned only for others, those concerned only for themselves, and those concerned for mutual benefit. Those concerned for no one’s good are compared to firebrands from a funeral pyre, smeared with dung in the middle, and lit at both ends; no fire will be kindled from it.<sup>39</sup> Third best of these four is the person concerned only for others. One problem with being solely interested in benefiting others is that it presents a bias. Meditation techniques for expanding compassion do not negate self-cherishing for the sake of others but expand self-cherishing until it includes others without bias. The effect of “breaking down the barriers” between self and other is to generate an impartial love that does not discriminate. Oneself is included among the class of all sentient beings toward which compassion is generated. As the Dalai Lama often says, those who do not love themselves can never love another. Buddhaghosa, discussing the practice of “breaking down the barriers” (between oneself, a neutral person, an enemy and a friend), describes a hypothetical situation where four such people are captured by bandits. They demand a captive be chosen for a blood offering to Kāṅī. One might expect ideal Buddhists to jump up, shouting “pick me,” but those who prefer to sacrifice any of the three, including themselves, fail to break the barriers between these categories. The ideal attitude is to impartially prefer neither the sacrifice of self nor other.<sup>40</sup> The other problem with those only interested in others, identified concretely in the suttas, is that such a person attempts to aid others without developing the proper qualifications to do so. The ultimate self interest here is construed as progress toward nirvana, and one must progress on the path before being capable of leading others.

Returning to the Aṅguttara Nikāya, those concerned only for themselves are considered better than those exclusively interested in others, but they too are found lacking.<sup>41</sup> These at least accomplish their own empowerment, and so are superior to

those who try to benefit others without being qualified. Merely by purifying themselves as merit fields, monks and nuns benefited all those who offered to them. Another Aṅguttara passage shows concern for the apparent selfishness of monastic life. Here, a Brāhmaṇa raises a doubt, which could have been phrased by a Mahāyānist, that monastics seem interested only in self-cultivation.

Brahmins offer sacrifice and get others to do so. All these are following a course of merit, due to sacrifice, that benefits many people. But whoever ... has gone forth from home into homelessness, he tames but one self, calms but one self, makes but one self attain final Nirvana.<sup>42</sup>

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The response is that Buddhist renunciants call others to follow them, and so they also benefit others. The Aṅguttara’s account of selfish monastics would make a valid description of the Mahayana’s straw man, and shows that, even in the Nikāyas, interest only in one’s own liberation was considered inferior. Prominent themes like global empathy, lokānukampā, and the mind of loving kindness, mettacitta, show that, even in early texts, those interested only in self-benefit would disregard Buddha’s most persistent exhortations. Every monastic activity, from begging to meditation, should be motivated by intentions to benefit and gladden the multitude, out of global empathy, for the benefit and happiness of devatā and humans.<sup>43</sup> In many cases, Mahayana expressions of universal compassion are merely adapted in identical form. Mettacitta, with suggestive similarity to bodhicitta, is the pervading thought to benefit all beings. It is an essential quality of a true monk and a prerequisite for properly receiving alms.<sup>44</sup> The Aṅguttara concludes its discussion of self and other by describing those interested in both self and other as the best among them all.<sup>45</sup> Only these have the self-empowerment that qualifies them to help others. The same concern for both self and other also applies to the laity.<sup>46</sup> Asaṅga devotes a chapter of the Bodhisattvabhūmi to svaparārtha. As in the Aṅguttara, benefiting self and other are correlated with advancing oneself and others on the path. He defines effort for one’s own sake as striving for the attainment of enlightenment, and effort for others as the liberation of sentient beings. In Mahayanasūtrālamkāra, Asaṅga divides the perfections of the bodhisattva path according to whether they are for the benefit of oneself or others.

Generosity, morality and tolerance (dāna, śīla and kṣānti) are for the sake of others, and meditation, wisdom and strength (dhyāna, prajñā and vīrya) are for the sake of oneself.<sup>47</sup> The Ratnagotravibhāga divides the buddha-bodies according to their benefit of self and other. The attainment of the “reality body,” dharmakāya, is for oneself, and the attainment of the enjoyment body, sambhogakāya, and manifestation body, nirmāṇakāya, are for the sake of others.<sup>48</sup> Just as the svaparātha scheme illustrates the importance of interest in others in Mainstream traditions, it illustrates the importance of self-interest in the Mahayana. But these are circular; the epitome of self-empowerment is for the sake of others.

Returning to the Bodhisattvabhūmi, Asaṅga sees those interested only in themselves as inferior simply because they fail to cultivate others. But, as in the Nikāyas, those interested only in others are actually worse than those interested only in themselves. People interested in benefiting only others actually succeed in benefiting no one, because they fail to develop in themselves the necessary powers and capabilities to help others.

When both [self-empowerment and training of followers] are present ... the bodhisattva’s actions for others become abundant and fitting, since he is capable of helping others. And the bodhisattva who has become like this quickly matures [both] his own buddha-qualities and sentient beings in the three vehicles; and he [both] realizes unsurpassed true awakening and liberates matured sentient beings.<sup>49</sup>

By developing in herself the power to help others, the ideal practitioner benefits both self and other.<sup>50</sup> This is the elegant interrelation of benefiting self and other in both the arhat and bodhisattva ideal, which is to empower oneself for the sake of others. Benefit of self and other are linked, since the best way to benefit others is by pursuing the ultimate benefit to oneself.

Even supererogatory acts of apparently radical self-abnegation are empowering and self-rewarding. In the Hungry Tigress Jātaka, Buddha’s companions are fearful as they enter the jungle, but in anticipation of offering his body, Buddha declares this is a day of great opportunity.<sup>51</sup> In the Hare Jātaka, Buddha describes the act of hurling himself into the flames as doing himself a favor.<sup>52</sup> When bodhisattvas are obstructed

from giving their heads, or someone protests that this is harmful to them, they rebuke them for hindering their spiritual progress.<sup>53</sup> This double-edged quality can easily lead to misunderstanding. Motivations purely for the benefit of others do not entail the sacrifice of self-interest. It is precisely the least self-interested motivation that is most self-beneficial. This is not to argue that extreme acts of generosity and suffering for the sake of others are not actually being advocated, but only that they are in fact the basis of extreme self-benefit, including heavenly rebirths and massive acceleration of spiritual progress. More importantly for most of us, being kind results in the good life: happiness, wealth, popularity, health and sweet dreams. What can appear to be a subtle selfishness behind these practices is only the other side of a naturally double-edged relationship between developing oneself and benefiting others.

This double-edged quality leads to many paradoxical constructions. Nothing assures future wealth better than generosity and so receiving can be the greatest kindness. Subhūti, a key character of the Diamond Sūtra, set in the Jeta Grove donated by his brother Anāthapiṇḍada (Pali: Anāthapiṇḍika), was idealized as the worthiest recipient of offerings. This was because he meditated on maitrī (Pali: mettā) as he went begging alms, thus boosting the merit received by those who gave to him. Receiving alms becomes a form of compassion for monastics, since by receiving alms they allow others to accrue merit. Susanne Mroczick notes this kind of paradox in her study of the body in Buddhist thought. Those who sacrifice their bodies for the sake of others are the very ones who attain the exquisite body of a Buddha.<sup>54</sup> Self-sacrifice is so self-beneficial that giving becomes a form of receiving. Being eaten by a tiger or self-immolation are opportunities, and protecting others is the best way to protect oneself. Bodhisattvas are even encouraged to see their enlightenment as being dependent on sentient beings, since without them they could never accumulate the merit necessary for buddhahood.

When the bodhisattva thus gives to those sentient beings, he truly regards those he helps as being more helpful to him than he himself (is to them). Because (he thinks) they serve as the very foundation (for my attainment) of unexcelled perfect enlightenment.<sup>55</sup> noindent



Conversely, the inferior attainment of *śrāvaka*s is a result of only pursuing their own interest, instead of pursuing the interests of others. While altruism ultimately blesses the altruistic, selfishness ultimately undermines the selfish.

### Social and political perspectives

The immense, and historically well documented, impulse to philanthropy and prosocial activism that Buddhism generated in Southeast and East Asia is difficult to show in India, because of its historical ambiguity and the demise of Buddhism there. However, what we see in the rest of Asia is clearly modeled in Indian texts. The *Kulāvaka Jātaka* illustrates the protective power of compassion and models organized civic activism. The bodhisattva, a villager named Magha, organizes the men of his town to do good works, leveling roads, clearing obstacles, cutting trees that obstruct chariots, building causeways, digging water tanks and building a public hall for offering shelter and distributing water, rice and alms to the poor. The corrupt village headman is not happy about this prosocial behavior. Previously he would have sold these villagers whiskey and then made more money by fining them for the resulting crimes. So he slanders the king, convincing him to execute them. Facing death, the bodhisattva encourages his fellows to resort to the protective power of *mettā* by generating love in their hearts for all concerned. One after another, the execution elephants refuse to crush them. The awestruck king demands to know the source of their power. Magha tells him that they follow the precepts and “we abound in loving kindness, we show charity, we level the roads, dig tanks [reservoirs] and build a public hall; this is our spell, our safeguard, and our strength.”<sup>56</sup> The men, apparently including the bodhisattva, are resistant to allowing women to participate in their merit making, but the women use bribes and trickery to convince the men to include them. The women put a pinnacle on the alms hall, offer benches, water and a constant flow of food. They build an enclosure around the hall, fill the water tank with lotuses, and plant all manner of fruit and flower trees. This results in the group attaining the otherworldly blessing of heavenly rebirth but also clearly models organized social activism that concretely creates a better community for all.

In a classic piece on the bodhisattva ideal in East Asia, Luis Gómez offered a host of legendary and historical examples of similar kinds of activities in Japan and China, including famine and epidemic relief.<sup>57</sup> These include Japanese monk Gyogi



Bosatsu (668–740), who directed construction of bridges, highways and canals. The Empress Komyo founded dispensaries, bath houses, and “compassion-field hospices” and, according to legend, cleaned the pus from a leprous beggar’s boils. Ninsho Bosatsu (1217–1303) later built a leper colony on the site famed for this act and built dispensaries, rest houses for the destitute, bridges, roads and wells. Gómez cites Dōgen for encouraging activities like bridge-building and providing ferries. Arthur Wright reports that in China “the growth of Buddhism as a common faith was accompanied by a great increase of charitable works of all kinds,” including dispensaries, free hospitals, epidemic relief, famine relief grain, hostels, road building and tree planting.<sup>58</sup> He notes that by the Song Dynasty many of these activities were funded by the state, including “public clinics, an empire wide system of homes for the aged, infirm, and the orphaned, and public cemeteries.”<sup>59</sup> In an excellent summary including Nepal, Todd Lewis adds activities such as boat construction, public education and sanitary toilets, highlighting that these were collectively organized by lay committees and often set up as endowed charities.<sup>60</sup> The great Khmer emperor Jayavarman VII built an imperial hospital network. Inscriptions elaborate the staffing, payment and supplies of 102 hospitals with 101 personnel each, 10,302 in all, including doctors, pharmacists, laborers to cook and grind medicine, storekeepers, guards and cooks, all supervised by two priests and an accountant. All this was free to anyone and included food for the patients. At the center of each hospital was a shrine to the Medicine Buddha.<sup>61</sup>

The great Mahayana thinker Asaṅga gives an expansive description of the activities of a bodhisattva:

[A bodhisattva] assists others in their work and activities. For example, one assists in agriculture, commerce, tending livestock; service to the king, scribal work, counting, record keeping, calculating and signing; resolving difficulties with an employer/overlord, among family members, between friends and foes, and within a royal palace; [the activities of] accumulating, preserving, storing, making use of, and distributing wealth; [the activities of making] matrimonial arrangements in which a bride is sent out [to another family] or brought into [one’s own family]; [the activities of] extensive feasting and communal feasting; as well as other similar types of activities.<sup>62</sup>

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For **Asaṅga**, bodhisattvas could also engage in unseating kings or ministers who “are excessively fierce, merciless and solely set out to afflict others.”<sup>63</sup> Obviously, such roles varied dramatically among the great diversity of traditions, cultures and times, but it is reasonable to generalize that Buddhist institutions and actors were deeply embedded in society and influenced every dimension of social life. Space does not allow a treatment of the broad range of monastic business activities and involvement of monks in government administration. There may at times have been disengaged Buddhists, but the idea of a socially disengaged Buddhism is incoherent.

It is well established that Buddhism attributed social degeneration and crime to poverty.<sup>64</sup> This connection was also regarded as a practical threat to royal power. General social welfare depended on the ruler’s virtue and benevolent activities. In **Rājovāda Jāta**ka, a king, who is told that “the whole realm becomes bad and flavorless” when it is ruled unjustly, scientifically tests the idea by deliberately doing so, and indeed the figs turn bitter.<sup>65</sup> Although this idea has supernatural overtones, as a general sensibility it has practical and topical relevance. **Gaṇḍatindu Jāta**ka describes an oppressive king who brutally overtaxed his citizens, and then failed to protect them from the crime that arose from the resulting poverty.<sup>66</sup> The king toured his ruined villages in disguise and heard people draw practical connections between his misrule and their daily misfortunes, for instance, an old woman fallen from a tree while trying to gather scarce fuel, and a man kicked by a wild cow that he tried to milk in desperation. Even frogs curse him because the crows, who in more prosperous times are fed by offerings to the gods, attack the frogs instead. In each instance, his royal minister repeats: “Surely you can’t blame the king for this,” with the ironic implication that we can. The text warns that his children will never inherit the throne and he will come to destruction in this life and the next. The **Kūṭadanta Sutta** depicts another kingdom ravaged by poverty and the ensuing crime.<sup>67</sup> It advises, with current relevance, that the punishment and incarceration of criminals will never solve the problem. Instead, kings should support agriculturalists with grain and fodder, supply capital to businessmen and ensure proper wages for government workers. Rather than merely threatening his downfall or hellish rebirth, the tale emphasizes that royal revenues will increase when the economy flourishes and he will win the heart of his people. Generosity is enriching. Benevolent rule ensures his wealth, power and security. Rather

than financial concessions of the privileged to the entitled, support for trade, food security, healthcare and housing is fundamental to a prosperous economy for all. The practicality of this idea is reflected as I write during the great pandemic of 2020, in which failures to provide basic food, health and income security threaten the collapse of the world’s most powerful economy.

Similar arguments are extended to the treatment of vassals, interstate relations, and the conduct of warfare. From the perspective of the important Satyakaparivarta Sūtra, the idea that compassion protects and blesses was extended to social and political perspectives.<sup>68</sup> A compassionate nation, benefiting both self and other, tends to have many allies and no enemies. So the arising of enemies should prompt analysis of one’s own culpability. Benevolent external relations lead to greater security, while exploitation generates enemies. Flourishing neighbors enhance security and provide ready allies. From this perspective, contemporary problems like mass migration of the poor and terrorism can never be solved by spending trillions on barriers and security measures, but only, once again, through wealth being directed at poverty. Benevolent internal governance creates a culture of generosity, rather than tax evasion. Support for trade, agriculture, healthcare, transportation and infrastructure result in strong economies. So the royal coffers of a compassionate king are full, while those of the exploitive are empty. Such ideas as that warfare should be a last resort, that prisoners should not be abused, that infrastructure should not be destroyed in warfare might all be taken as naive moral concessions, but ignoring these in recent wars have been catastrophic mistakes even in terms of the raw calculations of political power.<sup>69</sup> In contrast to the idea of enlightened self-interest, according to which the maximum pursuit of self-interest results in the good of all, this might well be described as “enlightened other-interest,” according to which altruism results in the supreme fruition of the ultimate self-interest. The productive paradox in which a culture of generosity leads to prosperity and compassion blesses the compassionate appears across diverse dimensions of life. Compassion leads to the good life, prosperity and both personal and national security.

## Referent

1 See Stephen Jenkins, “Waking into Compassion: The Three Ālambana of Karuṇā,” in Moonpaths, ed. Jenkins et al. (New York: Oxford University, 2015), 97–118.

2 Indeed all Buddhist ethics is based on conventional perception of beings. I refer to sattva-ālambana-karuṇā, compassion for beings without ultimate analysis.

3 “Mainstream” refers to non-Mahayana Indian traditions throughout.

4 Cecil Bendall and Louis de la Vallée Poussin. “Bodhisattvabhūmi: A Textbook of the Yogācāra School. An English Summary with notes and illustrative extracts from Other Buddhistic works,” Le Muséon, Nouvelle Série, VII (1906), 213–30.

5 Modern rereadings of dependent origination as ontological “inter-connection” are mistakenly projected on traditional texts and are also unlikely to inform ethical decisions. See Lambert Schmithausen, “The Early Buddhist Tradition and Ecological Ethics,” *Journal of Buddhist Ethics* 4, (1997): 13 and footnote 73.

6 Excepting Bodhicaryāvatāra, such passages are rarely if ever cited by modern scholars basing compassion on selflessness or emptiness. Lambert Schmithausen observes they are found more often in tension. “Buddhism and the Ethics of Nature—Some Remarks,” *The Eastern Buddhist*, New Series, XXXII, 2, (2000), 33–34. For evidence that this “tension” is thematic in Mahayana and Mainstream, see Jenkins, “Waking into Compassion.”

7 Louis de La Vallée Poussin, *Abhidharmakośabhāṣyam*, vol. 4, trans. Leo Pruden (Berkeley: Asian Humanities Press, 1988–1990), 1266. It is recently argued Buddhist compassion is different from empathy, because it is impersonal.

8 For ālambana of karuṇā in classical sources, see Jenkins, “Waking into Compassion.”

9 Where selflessness or emptiness perspectives are operative, the objects of compassion are conventional beings seen as selfless or empty, not dharmas or the void per se. See Jenkins, “Waking into Compassion.”

10 Stephen Jenkins, “On the Auspiciousness of Compassionate Violence,” *Journal of the International Association of Buddhist Studies* 33, no. 1–2 (2010): 299–331.

11 “Compassion” is shorthand throughout for qualities related to care and benevolence.

12 On standard benefits of mettā see: A.iv.150–51; Bhikkhu Bodhi, trans., *The Numerical Discourses of the Buddha* (Somerville: Wisdom, 2012), 1111; A.v.342; Bodhi, *Numerical Discourses*, 1573; Buddhaghosa, *The Path of Purification*, trans. Bhikkhu Ñāṇamoli (Kandy: Buddhist Publication Society, 1979), 337–39. T. W. Rhys-Davids, *Questions of King Milinda*, vol. 1 (New York: Dover, 1963), 279; Harvey Aronson, *Love and Sympathy in Theravada Buddhism* (Delhi: Motilal Banarsidass, 1980), 58; Étienne Lamotte, *Le Traite de la Grande Vertue de Sagesse de Nāgārjuna* (Louvain: Université de Louvain, 1944–1976), 1264; Ulrich Pagel, *The Bodhisattvapitaka* (Tring: Institute of Buddhist Studies, 1995), 140, note 79.

13 Thomas Lewis, Fari Amini and Richard Lannon, *A General Theory of Love* (New York: Vintage Books, 2000).

14 Sridhar Tripathi, ed., *Bodhicaryāvatāra of Śāntideva with the Commentary Pañjikā of Prajñākaramati*, *Buddhist Sanskrit Texts* no. 12, 2nd ed. (Darbhanga: Mithila, 1988), [VIII:127–29] 169; cf. Nāgārjuna’s *Bodhicittavivaraṇa*, v. 76–78, in Christian Lindtner, *Nāgārjuniana* (Delhi: Motilal Banarsidass, 1990), 207.

15 Author’s trans. Sylvain Lévi, *Mahāyānasūtrālamkāra: exposé de la doctrine du Grand Véhicule selon le système Yogācāra*. Tome 1 Sanskrit Text (Paris: Champion, 1911) [Chapter V, v. 8], 21.

16 A.iv.395.

17 Poussin, *Abhidharmakośabhāṣyam*, 4:121 b, 702.

18 Shastri, *Abhidharmakośa*, vol. 2, 548; cf. Poussin, *Abhidharmakośabhāṣyam*, [iv.121b], 702.

19 Stephen Batchelor, *Guide to the Bodhisattva’s Way of Life* (Dharamsala: Library Tibetan Works and Archives, 1987), 45–46.

20 Stephen Jenkins, “Do Bodhisattvas Relieve Poverty? The Distinction Between Economic and Spiritual Development and Their Interrelation in Indian Buddhist Texts,” in *Action Dharma: New Studies in Engaged Buddhism*, ed. Damien Keown et al. (London: RoutledgeCurzon, 2003), 38–49.

21 A.ii.129; Bodhi, *Numerical Discourses*, 507–10.

22 See Jenkins, “Debate Magic and Massacre,” for classical definitions.

- 23 Mahānāradakassapa Jātaka, J.554; E. B. Cowell and W. H. D. Rouse, The Jataka, vol. 6 (Oxford: Pali Text Society, 2005 [1907]), 114–25.
- 24 Bruno Galasek-Hul, Exposition of Karma: Karmavibhaṅga (84000, 2020).
- 25 Russell F. Sizemore and Donald K. Swearer, eds., Ethics, Wealth, and Salvation: A Study in Buddhist Social Ethics (Columbia: University of South Carolina Press, 1990), 4.
- 26 Andy Rotman, “The Erotics of Practice: Objects and Agency in Buddhist Avadāna Literature,” Journal of the American Academy of Religion 71, no. 3 (Sep., 2003): 557.
- 27 Jacqueline Stone, Right Thoughts at the Last Moment: Buddhism and Deathbed Practices in Early Medieval Japan (Honolulu: University of Hawaii, 2016), 16. Stephen Jenkins, “Heavenly Rebirth and Buddhist Soteriology,” in The Oxford Handbook of Buddhist Practice, ed. Paula Arai and Kevin Trainor (London: Oxford University, forthcoming 2021).
- 28 Jenkins, “Heavenly Rebirth,” forthcoming 2021.
- 29 Bhikkhu Ñāṇamoli, Minor Readings and Illustrator (London: Pali Text Society, 2005), 266–70.
- 30 Sarah Shaw, The Jātakas: Birth Stories of the Bodhisatta (New York: Penguin, 2006), 123.
- 31 Jenkins, “On the Auspiciousness”; Maurice Walshe, trans. Thus Have I Heard: The Long Discourses of the Buddha (London: Wisdom, 1987), 613, n. 986; Rhys-Davids, Milindapañha, vol. 1, 282, note 1.
- 32 Buddhaghosa, Path of Purification, 339.
- 33 Bodhi, Numerical Discourses, 1066–69.
- 34 Jenkins, “Auspiciousness of Compassionate Violence.”
- 35 S.v.169; Bhikkhu Bodhi, The Connected Discourses of the Buddha, vol. 2 (Somerville: Wisdom, 2000), 1648.
- 36 Jens Braarvig, Akṣayamatinirdeśa Sūtra: The Tradition of Imperishability in Buddhist Thought. (Oslo: Solum Forlag, 1993), 345, 146, 373; Robert Thurman, The Holy Teaching of Vimalakīrti (London: Penn State, 1976), 56.
- 37 Stephen Jenkins, “Benefit of Self and Other: The Importance of Persons and their Self Interest in Buddhist Ethics,” Dharma Drum Journal of Buddhist Studies 16 (2015): 141–68; ambert Schmithausen, “Benefiting Oneself and Benefiting Others: A Note on



Aṅguttaranikāya 7.64,” in Gedenkschrift J.W. de Jong, ed. H. W. Bodewitz et al. (Tokyo: International Institute for Buddhist Studies, 2004), 152–58. Stephen Jenkins, *The Circle of Compassion: An Interpretive Study of Karuṇā* in Indian Buddhist Literature, Cambridge Buddhist Institute Series, ed. R. C. Jamieson (Edinburgh: Hardinge Simpole, 2003). [Harvard Doctoral Dissertation 1998.] 49–67.

38 John Powers, *Wisdom of Buddha: The Saṃdhinirmocana Sūtra* (Berkeley: Dharma, 1995.), 261; Thomas Cleary, *The Flower Ornament Scripture* (Boston: Shambhala, 1993), [Daśabhūmika Sūtra] 708; Thurman, *Vimalakīrti*, 57; Braarvig, *Akṣayamatirdeśa*, 354, 410 and 412; Alexander Naughton, “Classic Mahāyāna Soteriology: An annotated translation of chapters 1–7 of Haribhadra’s Short Commentary on the *Abhisamayālaṃkāra* known as *Sphuṭārthā*.” Annual Memoirs of the Otani University Shin Buddhist Comprehensive Research Institute, vol. 9 (1991), 93.

39 A.ii.95; F. L. Woodward, trans., *The Book of Gradual Sayings*, vol. 2 (New York: Oxford, 1933), 104. Cf. [mis-cited as AN.4.95] in Bhikkhu Bodhi, *The Buddha’s Teachings on Social and Communal Harmony* (Boston: Wisdom, 2016), 99.

40 Visuddhimagga, IX: 41, Buddhaghosa, *Path of Purification*, 332–33; cf. Thurman, *Vimalakīrti*, 57: “What is the *upekṣā* of a bodhisattva? It is what benefits both self and others.”

41 A.iii.12; E. M. Hare, trans., *The Book of the Gradual Sayings*, vol. 3 (New York: Oxford, 1934), 9–10.

42 A.i.168–169; Edward Conze, *Buddhist Texts Through the Ages* (Oxford: Bruno Cassirer, 1954), 37–38.

43 D.ii.119; cf. Walshe, *Thus Have I Heard*, 253; I. B. Horner, *The Book of Discipline*, vol. 4 (Lancaster: Pali Text Society, 2007), 28: “Monks you should carefully assume those practices which I have taught for the sake of direct knowledge ... This is for the welfare of the multitudes, the benefit, welfare ...”.

44 Jenkins, *Circle of Compassion*, 67–87.

45 A.ii.95–97; Woodward, *Gradual Sayings*, 104–7; see also A.iii.12; Bodhi, *Numerical Discourses*, 638–40. See also D.iii.233, Walshe, *Thus Have I Heard*, 494. The commentary says the exclusively self-interested are virtuous. Those exclusively other interested are learned, but wicked. Those interested in neither are wicked and unlearned. Arhats



interested in both are virtuous and learned. See A.iii.12, Hare, Gradual Sayings, 10, fn. 1.

46 A.iv.218–21; Bodhi, Numerical Discourses, 1154–55.

47 Lobsang Jamspal et al trans., The Universal Vehicle Discourse Literature (Mahāyāsūtrālaṃkāra) by Maitreyañātha/Āryāsaṅga together with its Commentary (Bhāṣya) by Vasubandhu., edited by Robert Thurman (New York: American Institute of Buddhist Studies, 2004), xvi.3, 191–92. Cf. Braarvig, Akṣayamatīrdeśa Sūtra, 114.

48 Jikido Takasaki, A Study on the Ratnagotravibhāga (Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1966), 318–19.

49 Author’s translation. Asaṅga, Bodhisattvabhūmi, ed. Nalinakṣa Dutt (Patna: Jayasawal Research Institute, 1978.), 22.3; Cf. Asaṅga, The Bodhisattva Path to Unsurpassed Enlightenment, trans. Artemus B. Engle (Boulder: Snow Lion, 2016), 54; For abundant Mahayana sources on svaparāṅga, see Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit Literature (New York: Samuel Weiser, 1978), 359, note 107, and 180–81.

50 Schmithausen notes Mahayanists rank persons interested in both highest, but without citation. Schmithausen, “Benefiting Oneself and Benefiting Others, 152.

51 R. E. Emmerick, trans., The Sūtra of Golden Light (London: Luzac, 1970), 88–100.

52 Peter Khoroché, Once The Buddha was a Monkey, Ārya Śūra’s Jātakamālā (Chicago: University Chicago, 1989), 32–38; Caroline Rhys-Davids, Stories of the Buddha: Being Selections from the Jātaka (New York: Dover, 1989), [J.316] 131–35.

53 For examples, Reiko Ohnuma, Head, Eyes, Flesh, Blood: Giving Away the Body in Indian Buddhist Literature (New York: Columbia, 2013), 118–19.

54 Susanne Mrozick, “The Relationship Between Morality and the Body in Monastic Training According to the Śikṣāsamuccaya” (PhD Diss., Harvard University, 1998), 78–79.

55 Jamspal, Mahāyānasūtrālaṃkāra, 197; Cf. Lindtner, Bodhicittavivaraṇa, 59. “If Buddhas attain the unsurpassed stage by [giving] living beings support, what is so strange if [those] not guided by the slightest concern for others receive none of the pleasures of gods and men ...”.

- 56 J.31; E. B. Cowell, trans., *The Jāṭaka or Stories of the Buddha's Former Lives*, vol. 1 (Oxford: Pali Text Society, 2004 [1895]), 78–79.
- 57 Luis O. Gómez, “From the Extraordinary to the Ordinary: Images of the Bodhisattva in East Asia,” in *The Christ and the Bodhisattva*, edited by Donald Lopez and Steven Rockefeller (Albany: SUNY, 1992).
- 58 Arthur F. Wright, *Buddhism in Chinese History* (Stanford: Stanford University Press, 1959), 58, 75.
- 59 Wright, *Buddhism in Chinese History*, 93–94.
- 60 Todd Lewis, “Altruism in Classical Buddhism,” in *Altruism in World Religions*, ed. Jacob Neusner and Bruce Chilton (Washington: Georgetown University, 2005), 88–114.
- 61 Peter Sharrock and Claude Jaques, “The Grief of Kings Is the Suffering of Their Subjects: A Cambodian King's Twelfth-Century Network of Hospitals,” in *Buddhism and Medicine: An Anthology of Premodern Sources*, ed. C. Pierce Salguero (New York: Columbia University Press, 2017), 226–32.
- 62 Asaṅga, *Bodhisattva Path*, 12. Thanks to Hudaya Kandahjaya for this reference.
- 63 Mark Tatz, Asaṅga's Chapter on Ethics with the Commentary of Tsong-kha-pa, the *Basic Path to Awakening: The Complete Bodhisattva* (New York: Edwin Mellen, 1986), 70–71, 215, 324–26.
- 64 Richard Gombrich, *Theravāda Buddhism: A Social History* (London: Routledge & Kegan Paul, 1988), 82–84; Jenkins, “Do Bodhisattvas Relieve Poverty?” 38–49.
- 65 Rājovāda Jāṭaka, J.334; H. T. Francis and R. A. Neil, trans., *The Jāṭaka*, vol. 3 (Oxford: Pali Text Society, 2004 [1895]), 73–74. See also Kurudhamma Jāṭaka, J.276; Rouse, *The Jāṭaka*, vol. 2, 251.
- 66 Gaṇḍatindu Jāṭaka, J.520; H. T. Francis, trans., *The Jāṭaka*, vol. 5 (Oxford: Pali Text Society, 2004 [1905]), 54–58.
- 67 D.i.136–138; Walsh, *Thus Have I Heard*, 135–37.
- 68 Stephen Jenkins, “Making Merit through Warfare According to the Ārya-Bodhisattva gocara-upāyaviśaya-vikurvaṇa-nirdeśa Sūtra,” in *Buddhist Warfare*, ed. Mark Juergensmeyer and Michael Jerryson (New York: Oxford University, 2010), 59–75.
- 69 See Jenkins, “Making Merit through Warfare.”

## Bodhipakkhiya-dhamma: Buddhist Methods for Health Care

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### Abstract

This article is to examine the disease and Buddhadhamma that appear in the Tripitaka. Especially, the principle of Bodhipakkhiya-dhamma which is a Buddhist principle of health care that ensures safety from diseases to the body and mind by studying and analyzing the data from Tripitaka, books, documents, academic works and researches, it was found that the diseases caused the body in Tripitaka which can be divided into 2 kinds, including physical disease (Kāyikarogō) that can be treated with medicine and mental disease (Cetasikarogō) that can be cured diseases with the Dhamma.

The Buddhist principles of health care have been applied to solve physical, mental and social life problems for the benefit of oneself and others in order to develop and upgrade the better quality of life, namely Tilakkhana, Ariyasacca Pañca-sāla, Bodhipakkhiya-dhamma, and Tisikkhā.

Bodhipakkhiya-dharma is a Buddhist method of treating diseases by the Dhamma which chooses Dharma according to the disease condition to get rid of the desires of Anusaya, namely greed, hatred, delusion which consists of 7 Dhamma sections by having three principles for mental management, including don't do evil, do good, and purify the mind and which comprises six aspects of health, including exercise, food consumption, living with nature, keeping the body clean and hygienic, personal hygiene and mental health care.

**Keywords:** The disease, Buddhadhamma and Bodhipakkhi -dhamma

## Introduction

From the Buddha era to the current Buddhist era, the disease has changed according to the era and the diseases always occur physically, mentally aspects by having various words or terms that may be called differently when compared with the existing disease. Some disease existed during the Buddha era they are now gone or disappeared, such as smallpox. The diseases that remain until the present, such as headache, lung disease, intestinal disease, skin disease, diarrhea, hemorrhoids, etc. Some diseases have never appeared in the Buddha era, but it has appeared in modern times that are constantly increased as a result of the development of pathogens, viruses, bacteria, and mold which side effects are caused by the use of chemotherapy and some new diseases. Medical scientists and experimenters have not been able to find how to cure the diseases with having many diseases, such as H5N1, AIDS, SARS, MERS and Coronavirus (Covid-19), etc.

Buddhism has focused on the individuals, everyone has their own potential whether it is good or bad, and that depends only on oneself. This concept includes taking care of one's own health as well recognizing the importance of maintaining physical health in order to maintain it as part of a good life in the level of Ditthadhammikattha (Benefits in the present) that is the component of life together with Dhātu of four aggregates, including the body, the mind. Life care and health care have a connected relationship. If one factor is defective, it will affect another.

### 1. The knowledge of diseases in the Tripitaka

The disease word comes from the root of the Pāli language called Ruja that means to hurt there is something that stabs and hurts, sickness, disease and there is a different word, such as Rogābādha means sickness caused by pathogens, Ābādha or Bayādhi means illness. The Buddha was divided the types of diseases into 2 types (Anguttaranikāya Catukanipāda (Thai) 21/157/217), including the physical disease (Kāyikarogo) and mental disease (Cetasikarogo) as follows.

1.1 The physical disease (Kāyikrogo) refers to diseases that occur with the body, internal organs and external organs. The physical disease has been used primarily

for monks to consider in emotional meditations according to the Ādīnavaśāññā principle by defining the suffering of the body there are various illness as one of the ten principles of Saññā (Anguttaranikāya Catukanipāda (Thai) 21/157/217).

There are 9 causes of physical disease, namely 1) the disease or illness caused by an attacking wild animal as Samutthāna, 2) the disease or illness caused by various diseases as Samutthāna, 3) the disease or illness caused by gall bladder, phlegm, breeze, league fever as Samutthāna, 4) the disease or illness caused by changing of seasons, 5) the disease or illness caused by changing of incompatible posture, 6) the disease or illness caused by overwork, 7) the disease or illness caused by cold, heat, hunger, thirst, having defecation and urination, 8) the disease or illness caused by gadfly, mosquito, heatstroke, and all reptiles, and 9) the disease or illness caused by love potion or Agharadinnābādho (Mahāvagga (Thai) 5/269/61). Which refers to the disease caused by water or medicine that housewife brings it to drink or eat, the man will fall under her power, including eyes, ear, nose, body, head, auricle, mouth, tooth, cough, asthma, flu, venom, lethargy abdominal, epilepsy, suffering from excessive bloody flux, bloody diarrhea, colic, cholera, leprosy, pox, eczema, bronchiectasis, epilepsy, scabies, yaws, warts, swollen droplets, vomiting blood, gallbladder, diabetes, herpes, impetigo, hemorrhoids, leprosy, pox, eczema, bronchitis, epilepsy diseases (Dictionary of the Royal Institute, 1999; 842.) Blood transfusion disease (Royal Institute Dictionary 1999 B.E.: 842). Bloody diarrhea (Pakakhanadhikā The Buddha was ill with this disease) appeared in Girimānonda Sutra which occurred in the Indian community during the Buddha era.

1.2 The mental disease (Cetasikarogo) means the disease that occurs with the mind (Abidhamma–Pitaka Dhammasaṅgaṇi (Thai) 34/6/28.) causing the mind to be suffered and miserable. The patients who have psychosis with having insanity (Ummattako), mental disorder (Cittavipariyapanno), distracted mind (Vikkhitacitto), and abnormal memory (Visaññā).

Due to the physical abnormalities such as the brain, the nature of mind is pure because of the defilement (Upakilesa) or desire come into the mind causing melancholy, suffering, and anxiety from the defilements that mean wandering desires there are 16 kinds, namely 1) Abhijjhā-visamalobha is the covetousness and unrighteous greed, 2) Byāpāda is malevolence, 3) Kodha is anger, 4) Upanāha is to

grudge, 5) Makkha is to disrespect, 6) Palāsais domineering, 7) Issā is jealousy, 8. ) Macchhariya is stinginess, 9) Māyā is deceit, 10) Sātheya is hypocrisy, 11) Thambha is obstinacy, 12) Sārambha is presumption, 13) Māna is conceit, 14) Atimāna is excessive conceit, 15) Mada is vanity, 16) Pamāda is negligence (Majjhimanikāya Mūlapannāsaka (Thai) 12/71/63–64.) this is Akusalamūla, i.e. lobha, dosa, and moha classified as a mental disease. Therefore, Buddhism originated to cure these defilements.

## 2. The Buddhist Principles in Health Care

The Buddhist principles for physical and mental health care is a Buddhist method of healing with the Dhamma medicine which can be applied in health care by having many principles in this article which will state only five principles, namely 1) Tilakkhaṇa 2) Ariyasacca 3) Pañcasīla 4) Bodhipakkhiya-dharma and 5) Sikkhāttaya, according to the details in brief as follows:

2.1 Tilakkhaṇa means three characteristics, including Aniccatā, Dukkhatā, and anattatā which aims to show the characteristics of all things, including Aniccatā is impermanence, impermanence, inconstant, unsustainability, a condition that occurs and then decays, Dukkhatā is the suffering, a state of oppression which arises and decays, stressful conditions which conflicts itself causing the suffering for those who have lust and prejudice, Anattatā is the non-self of all bodies, the state of its true selflessness which is Tilakkhaṇa and an important law of nature.

2 . 2 The four noble truths, the Buddha preached Dhammacakkappavattanasutta to the five ascetics at Isipatamarukhathayawana, Beneres, the 15<sup>th</sup> day of the waxing moon on the 8<sup>th</sup> lunar month called Asanha Bucha, known as the first sermon, is the first sermon of the Buddha after his enlightenment was an important principle that covered all teachings about the truth with having benefit to practitioner’s life for solving problems and managing life by their own wisdom, namely 1) Dukkha means the suffering, pain, sorrow which can be divided into 2 parts as follows: (1) Sabhāva-dhukha is the inevitable suffering that is birth, age and death. (2) Pakinaka-dukkha is the miscellaneous suffering that is sadness, weeping, lamentation, disappointment. 2) Samutaya, the mind that causes the suffering which is caused by excessive lust or desire by causing of all suffering of human society along



with collecting together and becoming a big problem of society (Phra Phongthep Dhammagaruko, 2543; 62.). 3) Nirodha, the cessation of suffering means the cessation of lust, detachment, non-mournfulness, including Nirvana. 4) Magga means the path leading to the cessation of suffering.

There are guidelines for the cessation of suffering that differs from each other, including: (1) Kamasukhallikanuyoga is not too strict, (2) Attakilamathānuyoga is too strict, and (3) Majjhimā patipadā is a practice in the middle way, called the Noble Eightfold Paths: (1) Sammaditthi is right view, (2) Sammāsankappa is right thought, (3) Sammāvācā is right speech, (4) Sammākammanta is right action, (5) Sammā-ājīva is right livelihood, (6) Sammāvāyāma is right effort, (7) Sammāsati is right mindfulness, and (8) Sammāsamādhi is right concentration. The purpose is to train one's self.

There are three principles of practice, namely (1) ethical behavior (precepts), (2) mental training (concentration), and (3) the realization of knowledge (wisdom) which is enlightenment in three insights, including (1) Sacca-ñāna : knowing that suffering is real, (2) Kicca-ñāna : knowing that suffering should be perceived, and (3) Kata-ñāna : knowing that suffering has been determined by us. This leads to knowledge and understanding in 3 items as follows: (1) knowing and understanding the suffering, the cause of suffering, the cessation of suffering, (2) the practice of cessation of suffering, and (3) Knowing and understanding the process of arising, settlement and extinction dependent on factors (Paticcasamupāda). With the development of two consensuses, these are: (1) receiving advice from the knowledgeable people (Paratoghosa), (2) self-discipline without bias (Yonisomanasikāra). There are three ways to create consensuses as follows: (1) hearing a lot (Sutamayapaññā), (2) considering (Cintamayapaññā), contemplating according to cause and effect, knowing how to figure out the cause, and (3) the mental development (Bhāvanāmayapaññā) by calming the mind and knowledge will arise spontaneously (Samatha-bhāvanā).

2.3 Pañcasīla (5 precepts) is basic principles of self-control in body, speech and mind, in dictionary of Buddhism (2005; 175), Pañcasīla consists of 1) Pānātipātā veramanī means abstaining from taking life, refraining from killing and injuring each other, 2) Adinnātānā veramani means refraining from stealing what someone does not give, 3) Kamesumicchācārā veramani means abstaining from sexual misconduct, 4) Musāvādā veramani means abstaining from false speech, and 5)



Surāmerayamajjapamādatthānā veramani means refraining for intoxicants causing heedlessness.

2.4 Bodhipakkhiya-dharma means virtue partaking of enlightenment and the pinnacle of wisdom which consists of 7 groups, including Sammappathāna, Iddhipāda , Indriya, Bala, Bojjhanga and Magga. A total of 37 as detailed will be presented in the next order.

2.5 Tilakkhaṇa is the most neutral, fundamental, and standard practice system when comparing Tilakkhaṇa with Magga. Magga is the way of living a good life, a good life system, an education system or a system for training the body, speech, mind and wisdom. Training will lead to a better life. The three sikkhās are Adhisīla-sikkhā, Adhicitta-sikkhā and Adhipaññā-sikkhā which called easily Sīla, Samādhi and Paññā wisdom (Phra Brahmagunaphorn). (P.A. Payutto), Buddha Dhamma Revised and Expanded Edition; 914–916.)

### 3. Bodhipakkhiya-dharma

The principles of Bodhipakkhiya-dharma mean virtue partaking of enlightenment and the pinnacle of wisdom which consists of 7 groups, including Sammappathāna, Iddhipāda , Indriya, Bala, Bojjhanga and Magga. A total of 37 as detailed will be presented in the next order.

3.1 Satipatthāna (Bodhipakkhiya-dhamma, Kāyānupassanā-satipatthāna; 1.) the practice of mindfulness in order to gain wisdom, know the body, pain and mental these are all just natural, non- self, mindfulness or wisdom is only natural by considering both the concrete, the abstract, the enlightened wisdom clearly both concrete and abstract which separated from each other, the abstract is a part of abstract and the concrete is a part of concrete they are not mixed together because they are not the same thing. Such perception is regarded as accessing the concrete of Pariccheda-ñāna is basic ñāna as the beginning of the path leading to the attainment, namely: 1) Contemplation of Kāyānupassanā-satipatthāna is emotion of considering the body, 2) Contemplation of Vedānānupassanā-satipatthāna is emotion of considering the feelings, contemplation of form Emotions in contemplation of feelings, 3) Contemplation of Cittānupassana-satipatthāna is emotion of considering

consciousness, and 4) Contemplation of Dhammanupassana-satipatthāna is emotion of considering both abstract and concrete.

In satipatthānasutta, the methods of meditation and Vipassana meditation The practitioner has considered emotion of Samadha by aiming to attain the highest goal that is Nirvana and meditation there are 21 methods of practice as follows: 1) Two methods of mindfulness, i.e. defining Ānāpānasati which is to consider the manner. 2) Twelve methods of Kāyanupassanā-satipatthāna which is to consider consciousness, thirty-two symptoms, four elements and nine methods of cemetery. 3) A method of Vedanānupassanā-satipatthāna, including the considered state of mind, enjoying happiness, suffering, unhappiness, not suffering. 4) Four methods of Cittānupassana-satipatthāna, namely how to determine the mind, mental enhancement, obstacles (Nivarana), the five aggregates, and 5) Three methods of Dhammanupassana-satipatthāna, including how to determine Āyatana and Bojjhanga.

The practice of meditation both Samadha and Vipassanā Meditation must first practice of Samadha because Samadha-kammatthāna is a basic meditation it will make the mind concentration and it is the basis for the development of wisdom by choosing from the 40 practices of meditations (i.e. Kasina 10, Asupha 10, Anussati 10, Appamaññā 4, Brahmavihāra 4, Āhārepatikulasaññā 1, Catudhātuvatadāna 1) by having 21 methods of practices, namely determination of breathing in and out (Āpāna - banba), considering thirty-two symptoms such as hair, nails, teeth, skin is ugly which is both a state of Samatha and Vipassanā, makes attainment (Samāpatti) happen, as for nineteen methods of meditation causing Upacārasamādhi (Proximate concentration) or Upacāra-kammatthāna, including concentration is close to Jhāna. The term of Upacārasamādhi means Vipassanā-kammatthāna, as for the nine cemetery requirements (Navasīvathika-banba) are purely samatha-kammatthāna. As for the four manners, the four clear comprehensions, and the four elements are purely insight meditation. in the practice, those who practices Vipassanā meditation will choose a method that is suitable for their own temperament for being duty in practice until the mind is concentrated and then take that concentration as a base for further wisdom development. Even though they have never been used the forty methods of meditation as a duty in practice that can practice Vipassana meditation.

3.2 Sammappadhāna 4 means right effort which is a continuous effort that does not give up the effort, keep the merits from deteriorating there is engrossed to do liking in four kinds (Phra Gandhasaraphiwang, Bodhipakkhiyadhamma, 2006; 42.), namely 1) Samvarapadhāna is diligently so that no sin arises in oneself. 2) Pahānapadhāna is to forbear sins that have already occurred 3) Bhāvanāpadhāna is to make merit in oneself and 4) Anurakkhapadhāna is to maintain the merits that have already arisen so that it does not deteriorate.

3.3 The principle of Iddhipāda (Dīghanikāya Mahāvagga (Thai) 10/287/21) is a virtue that leads to the success of results with four objectives: 1) Chanda is satisfaction, need to do always willing to do that and desire to achieve better results. 2) Viriya is perseverance, diligence in doing that with a strong effort, patience, not giving up. 3) Citta is thoughtfulness, having a mind in the way of doing, doing with thought, focusing on the mind; do not let the mind wander. 4) Vimamsā is investigation, always used wisdom in contemplation, check for reasons, and Check the slack in what you do. There is a plan to measure the results of the invention of solutions and improvements.

3.4 Indriya 5 : the Dhamma that is great in one's duties as follows: 1) Saddhā means faith, 2) Viriya means making persistence, 3) Sati means awareness, 4) Samādhi means one pointedness of mind, and 5) Paññā means wisdom.

3.5 Bala 5: The Dhamma that supports the noble paths, including, Saddhā is belief or faith which is the Dhamma that endures and overcomes the enemy that is passion, 2) Viriya is perseverance, effort that is the Dhamma for fighting laziness, 3) Sati means mindfulness there is consciousness in Satipatthāna as the Dhamma against heedlessness, 4) Samādhi is determination focusing on the meditative mood, the Dharma fights to overcome distraction. 5) Paññā is knowledge, a strong intellectual to overcome delusion, ignorance, and infatuation.

3.6 Bojjhanga 7 is the Dhamma medicine that consists of seven stages as follows: 1) Sati is being mindful; recalling the actions and things that were necessary were beneficial to one's healing. 2) Dhamma-vicaya is investing of the truths; analyzing and selecting actions by being mindful to remember, such as what we think, characters of illness, food, gestures that support for getting well soon. 3) Viriya is perseverance, persistence, brave and patience to heal oneself from disease. 4) Piti is delight, willing to be satisfied, encouragement to self-preservation. 5) Passaddhi is tranquility; calm

the body and the mind to be in harmony with the treatment of disease without being too unbowed. 6) Samādhi is concentration, determined to gather physical and mental strength to use for healing. 7) Upekkhā is equanimity, calm down, able to wait, knowing that sickness will disappear according to the timing and sincerity in treating oneself. If these 7 items are practiced many times, the disease in the body is easily cured (Phaiyon Kasi, Bojchangaparitara, 2009; back cover.)

3.7 Magga is the way leading to cessation of suffering, the way of prosperity, safe and the noble way to the end of passion, noble person who has done much leading to nirvana as follows: 1) Sammāditthi is right view, knowledge of Dukha, Dukkha-samutaya and Dukha-nirodha. 2) Sammāsankappa is right thought in getting out of erotic, nonviolence and non-intrusion. 3. Sammāvācā is right speech, deliberately refrain from telling lies, instigating, vulgarity, and driveling. 4) Samākammanta is right action, refraining from killing, stealing, and misconduct. 5) Sammāājīva is right livelihood, refraining from wrongful occupation by right livelihood. 6) Sammāvāyama is effort, making Chanda, perseverance, supporting determination, preventing sins and unwholesome action, making wholesome action that has not yet happened to happen for existence that does not fade. 7) Sammāsati is right mindfulness, contemplating the body in the body, the feeling of suffering, the mind in the mind and the Dhamma in all Dhamma by having perseverance, clear comprehension and mindfulness. 8) Sammāsamādhi (Samyuttanikāya Mahāvagga (Thai) 19/19/13.) is right concentration there are four kinds as follows: 1) calm from erotic and unwholesome actions and attains the first Jhāna, which is anxious, joyous and happy, 2) the anxiety and calm down, the attains the second Jhāna, inner brightness, a state in which the mind arises, no anxiety, no criticism, only the joy and happiness that arise from concentration, 3) the fades joy, a Bhikkhu has equanimity, mindfulness, clear comprehension, happy with the body, attains the third Jhāna by having equanimity, mindfulness and happiness, 4) refraining from happiness, suffering because of mental pleasure, sad-mindedness is gone, attaining the fourth Jhāna without suffering, happiness, pure mindfulness because equanimity, this is called right concentration.

#### 4. The Buddhist Methods of Health Care

4.1 The Buddhist methods of health care has six aspects as follows:

1) Exercise: The Buddha designed a method of suitable exercise for the monkhood by adhering to the principle of adjusting the 4 postures, including standing, walking, sitting and lying to be balanced. Especially the walking gesture for alms in the early morning of every day. The pilgrimage to propagate the Dhamma (Vinaya Mahāvibhanga (Thai) 5/252/26.) and walking meditation.

2) Food consumption: The Buddha taught the monks and laypeople who know about consumption, eating enough and proper food to the needs of the body, not focusing on making the strong body, self-aware, one meal benefit, good health without disease, energetic body, completed health, living happily, relaxation, strength and live happily (Majjhimanikāya Majjhimapannanāsaka (Thai) 12/225/236). There are ten consumption principles, including 1) to have mindfulness and know about consumption. 2) Food consumption that has benefits and be not harmful to the body. 3) Considering food that it looks a kind of element. 4) Do not consume for playing and enjoying. 5) Do not consume for insanity. 6) Do not consume for adorning. 7) Do not consume for decoration. 8) Consume for livelihood. 9) Consume for preventing heaviness. 10) Consume for helping to conduct of celibacy.

3) Being with nature that provides fresh air and good health which is a suitable place for asceticism, the law prohibited monks from destroying nature, such as forbidding monks to defecate, urinate, and spit on plants and water. Any monk who did it must Āpatti Dukkata. (Vinaya Mahāvibhanga (Thai) 2/652/732.), forbidding the monk to destroy a tree. (Vinaya Mahāvibhanga (Thai) 2/136/310.) This is to conserve the environment.

4) Body care and cleanliness there are practices that should concern with cleanliness or personal hygiene, including the Buddha considered cleanliness of the feet and the safety from various dirtiness that may enter the body, such as using the toilet.

5) Hygienic condition, he decreed for monks to practice 2 things: (1) physical hygiene, for example, to chew a toothbrush for oral health benefits (Vinaya Cullavagga (Thai) 7/282/69.) (2) Environmental hygiene, he decreed both procedures and method of cleaning that all monks were in any monastery, if the monastery was dirty, it must be cleansed.

6) Personal hygiene, in the Tipitaka, it was found that Vinaya and various Suttas mentioned that the maintenance of personal hygiene would be related to physical health, such as the use of toothbrushes, bathing (Vinaya Mahāvibhanga (Thai) 2/357/483.).

### Conclusion and recommendation

In Tripitaka, the diseases occur to the body, i.e. physical and mental diseases by having factors that depend on each other according to Patīccasamupabāda, the Buddhist principles as a guideline in health care to solve problems of life in physical, mental and social aspects. When applying Buddhist principles will have benefits to self and others by keeping the body, speech, mind and cleansing which is a development to improve the quality of life in the present, to be happy, especially Bodhipakkhiyadhamma has considered mindfulness, an important principle for those who practice for wisdom. A person who consciously applies Bodhipakkhiyadhamma life and makes real peace. For those who apply in health care and daily life, it can make physical health and mental health.

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## Analysis of Women’s Roles in Buddhism in Buddhist Era

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### Abstract

Women were well-accepted in Buddhism. They had as many roles as men in terms of merit makers and meditators. In dissemination, women’s roles were remarkable in merit making. According to the result of this study, it was found that there was offering making together with meditation. It was true that women as Buddhist followers had played crucial roles in supporting Buddhism since Buddhist era to the present day. Buddhism was opened for general women to participate in the religion. As a result, women from all castes were equal in Buddhism. They were not limited to stay inside the frame or perform only one duty in the society. They were able to do meditation and disseminate Buddhism in the same way as men. The Buddha and Buddhist followers provided women opportunities to take part in Buddhism freely in order to lead the followers to the goal, which was free from any sorrow.

**Keywords:** women’s roles, Buddhism, dissemination, women in Buddhism

### 1. Introduction

The teachings of the Buddha were originally called Discipline or the Dharma. Individuals who will be the main force in maintaining the Dharma and Discipline of the Buddha consist of four types of persons, known as the Buddhist company, namely bhikkhus, nuns, upasakas, and upasikas. The first two types of persons having sex as

priests are called monks. The latter two types of personalities are called layperson or lay people. They are households, or in other words, Buddhism consists of two types of people, namely the monks and the lay people. These two types of people have a mutually supportive relationship with each other. If there is no layman, there is no monk. It can be said that there is no Buddhism. Therefore, to follow the Dharma and Discipline is the duty of these four types of people. <sup>1</sup>The Buddha has deposited the four disciplines that if he passes away, the four companies (the bhikkhus, the bhikkunis, the upasaka, and the upasika) must maintain moral discipline<sup>2</sup>. There is also a reverence for the Master, the Dharma, and the Sangha. The four companies of Buddhism are said by their status as both monks and lay people, that the stable existence of Buddhism depends not only on the monks, but also on the laymen and who have roles in various fields such as patronizing and maintenance, protecting and propagating the principles. Women also had various roles with Buddhism for a long time, from the time of the Buddha to the present.

There were many roles of women in the viewpoint of Buddhism. There were examples of women in Buddhism who played a role in helping to propagate or uphold Buddhism, such as Mrs. Khujjutra, Mrs. Visakha Maha Upasika, etc. <sup>3</sup>They also played a role in supporting Buddhism in various fields, such as supporting, helping, fostering the Buddha and religion, etc. The fact that women in Buddhism were able to perform rituals or make merit alone, and was considered a great freedom for women. Before

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<sup>1</sup> Duean Kamdee. **Bhikkhunis in Buddhism: The Analysis Study**. Buddhist Studies Research Project. Buddhist Studies Center Chulalongkorn University, 2001

<sup>2</sup> Mahachulalongkornrajavidyalaya University. **Thai Tipitaka Mahachulalongkornrajavidyalaya University Version**. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>3</sup> Phra Maha Chaiwat Apiyanajaree (Sing-ngern), “**Analysis of Visaka: The Great Upasika Appeared in Buddhist Texts**”, Master Degree Thesis. Graduate School: Mahachulalongkornrajavidyalaya University, 2001

that, women in the Hindu religion were in the depression era since their status was considered as Sudra and could not perform rituals.<sup>4</sup>

In Buddhism, The Buddha gave importance to women as much as men. The Lord Buddha's permission for women to be ordained as bhikkhunis was a great uplift and commendation that women were able to reach liberation just like men. When he allowed women to be ordained, it appeared that there were women from different castes came to be ordained in large numbers from royal families to prostitutes. It indicated that liberation was not about caste. Many bhikkhunis had the ability to understand the Dharma quickly and became attained equal to the monks and played a role in propagating the Dharma, for example, the Pada Bhikkhuni, Thulananta Bhikkhuni, and Dharmthinna Bhikkhuni.

Buddhism has demonstrated acceptance of the status and abilities of women. If not, then the Buddha would not have the power to administer the religion. As the Buddha said "When the Tathagata passed away, the bhikkhus, the bhikkhunis, the laymen in the Vinaya, who have reverence in Buddhism...in the Dharma...in the Sangha...in the precepts...in each other, was the reason why the true Dharma persists for a long time." <sup>5</sup>It can be seen that women had a role starting from the time of the Buddha until the present. Buddhism is considered to be of paramount importance as a woman is a Buddhist upasika, who has contributed to the maintenance of Buddhism like other Buddhist companies. The author finds it interesting to study the role of women in Buddhism during the Buddha's time and will be of great benefit to those who wish to study the role of women in the future.

## 2. The concept of the word "woman"

The word "woman" is a Sanskrit term meaning lady or woman. In Pali, there are many words used to describe women, such as itthi or itthi sex (woman), matukham

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<sup>4</sup> Preechar Kangkwanyuen, **Women in Eastern Texts**. (Bangkok: Chulalongkorn University Press, 1998) p 89.

Mahachulalongkornrajavidyalaya University. **Thai Tipitaka Mahachulalongkornrajavidyalaya University Version**. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

(woman or housewife), naree (young woman). Dictionary of the Royal Institute of 1999 has given a definition of the word "woman" is defined as follows: "Satri" is a noun meaning woman or feminine couple with a man.

Phra Sri Pariyat Moli and his group have said that in the book "Women in Buddhism" that the status of women in Indian society in the past and after the Buddha era, in the Brahmin and Hindu society in each era especially in Yu Vedic era women were deprived of education and rituals. Upanishad women started to play a role in learning and ordination in the Thammasat scriptures era. Women did not have the same rights as men. There was no right to perform religious ceremonies because women were untrustworthy, seemed to seduce men, and incapable of taking care of themselves. Men must protect them at all times. There was no right to inherit or possession of their own. Men had the right to beat women or even kill women even if she had a small mistake. But when the Buddha gave permission to Phrajapati Khotmi and many Sakyan princesses to ordain as bhikkhunis, it was as if the Buddha had elevated her status as a woman. Rights between women and men are equal as women had rights to study the Dharma, protect the religion and be able to attain the Dharma. In terms of roles and duties in Buddhism, women and men have different roles by nature. For example, women have duties and roles as a wife, mother, and upasika while men have duties and roles as husband, father, and upasaka. The good things of Buddhism, both women and men are able to serve the society, Buddhism, and the nation equally according to the status of their duties and roles assigned.

The word "woman" or "sati" means one who dies with her husband, which is the origin of the tradition in the primitive Brahmin culture. It stipulated that the woman whose husband died must jump into the fire to burn herself along with her husband. Any woman who practices her husband's martyrdom in this way will be regarded as a faithful deity. The ceremony of jumping into the suicide fire is therefore called the women's ceremony or the sati ceremony.

In addition, women have another name called "Samorn" which means one who will die together. It refers to surrendering to death with a ceremony or sati itself. The reason for the death of a woman's husband in Indian society at that time was probably due to the status of widows. Women without husbands would be offensive

to society in that era. In the next era, India was developed. People see the value of women. Both the people of the country are educated and have more contact with the outside world. People try to change the custom. If a woman whose husband dies, the woman must shave off all the hair on her head. Both things and clothes that will be used to decorate the body must be dyed to yellow only. But as time passed, such customs deteriorated because no one would be able to adhere to it. Therefore, the sages in India in the next era revised the custom along with the definition of the word "woman" in a new dictionary. By giving the meaning of the word "woman", it means people who share happiness and suffering with a man who is a husband only.

### 3. Meaning of "woman" as a Buddhist company 4

The word "upasika" in the Vinaya Pitaka means "Women who are called Upasikas are women who refer to the Buddha as a refuge. A woman who reaches the Dharma as a refuge. A woman who reaches the monks as a refuge. <sup>6</sup>A woman named Upasika is the one who holds the Triple Gem as a refuge. <sup>7</sup>A woman called Upasika is the one who gives life to the Triple Gem.<sup>8</sup>

Phra Brahmakunaphorn (P.A. Payutto) gave the meaning of the word Upasika, meaning a woman sitting near the Triple Gem, or a person close to the religion. A female householder who shows herself as a Buddhist by proclaiming the Three Jewels as a refuge.<sup>9</sup>

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<sup>6</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>7</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>8</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>9</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

Phra Mahathavil Techakham gave the meaning of the word Upasika, meaning a person who believes in the Triple Gem and declares herself to rely on the Triple Gem as her lifelong refuge.<sup>10</sup>

Suntree Suriyarangsi gives the meaning of the word “Upasika” means a woman who sits near the Triple Gem, lives in the qualities of a person close to the Triple Gem. Upasika is classified as a Buddhist woman who has listened to the teachings of the Lord Buddha.<sup>11</sup>

It can be seen that many people have defined the meaning of Upasika as one of the 4 Buddhist companies. In general, Upasika means a woman who has faith in the Triple Gem which includes having faith, respect, and devotion to the Lord Buddha, respects the teachings of the Grand Master and respect for the monks who inherit Buddhism. In addition, to respecting the Triple Gem, Upasikas should conduct themselves appropriately such as maintaining the precepts, practicing dharma in order to attain the Dharma taught by the Lord Buddha. They are also known as Upasikas.

#### 4. The role of women in the Buddha's time

The word “woman” came from a tradition in the pre-Buddhist era which came from Indian women with primitive causes that Indian people as well as from the King down to the general public took it as a custom. For married woman if a husband died, a wife must jump into the fire to die with her husband. They are called "sati" or "woman", meaning one who would die with her husband. Another word is "samara", meaning "to die together," as it was an Indian tradition stating that widows without

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<sup>10</sup> Phra Maha Thavich Techakham. “Upasikas in The Tipitaka”. Master Degree Thesis. (Graduate School: Mahachulalongkornrajavidyalaya University, 2007

<sup>11</sup> Suntree Suriyarangsi. “The Analysis Study of Laypeople in Propagating Buddhism: A Case Study of Laywomen with Etadagga”. Master Degree Thesis. Graduate School: Mahachulalongkornrajavidyalaya University, 2001

husbands would be disgusted by the general society of that era <sup>12</sup>causing women to follow the custom strictly.

Later in India, it has evolved with modern times because people have been educated and became more in touch with the outside world. The attempts were made to change that custom. If a woman whose husband dies, the woman must shave off all the hair on her head. Both the objects and the clothes must be dyed to yellow only. Over time, such customs have deteriorated. No one can adhere to the practice. As a result, the status of women has evolved accordingly. In Buddhism, women have the same rights and liberties as men. Women are very important and play a very important role in Buddhism. The role of women in the Buddha's time will be discussed as follows:

#### 4.1 The role of being a Buddhist mother

The Buddha was born in the Indian subcontinent amid a discriminatory society, which had an unfair attitude towards women by holding the rights of women inferior to men. The Buddha's teachings on the true nature of life and death, concerning karma and samsara caused a great change in society's attitude towards women in those days. When King Pasenadi of Kosala was disappointed and was not pleased when Mallika was born as a daughter, The Buddha warned and said to King Pasenadi,

“Behold, great supreme being of all people, indeed, some women are virtuous. Thou shalt nourish a woman who is wise and virtuous, respects a mother-in-law, father-in-law like an angel, and love her husband. The man born of a woman would be a brave person, and be the lord of the direction. The son of such a good wife, the throne can be occupied by him.”<sup>13</sup>

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<sup>12</sup> Phra Maha Kamol Thavaro (Mungkhamme). “**The Status of Women in Buddhism**”. Master Degree Thesis in Buddhism. Graduate School: Mahachulalongkornrajavidyalaya University, 2007

<sup>13</sup> Mahachulalongkornrajavidyalaya University. **Thai Tipitaka Mahachulalongkornrajavidyalaya University Version**. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006



The Buddha respected women very much and was always grateful for the Buddha's mother. The reason is that a mother is the person who made us born to do good deeds and even though the Buddha's mother was not the one who raised him but gave birth to him. When he had enlightened, he went to please his mother in the Daowadung heaven. The Buddha had preached the Abhidhamma to his mother for three months without taking a break. At the time of the festival, he invoked the Buddha image instead (Buddhist Nimit) to show the Abhidhamma instead. The Lord Buddha preached the Abhidhamma to his mother during the full year. When the Buddha's sermon ended, the Lord Buddha's mother listened to the Dharma until she saw the Dharma and finally attained Sotapatti. It consists of a thousand implications. Many other gods had attained the path that was appropriate for their character<sup>14</sup>. Therefore, the Buddha praised women as a Buddha's mother who was behind his success. He acted as an example of incomparable gratitude to his mother and father.

#### 4.2 The role of a wife

Phra Nang Phimpha was considered a woman as a wife role. She was the wife of Prince Siddhartha. Queen Yasothara was the daughter of King Suppaphuttha and her mother's name was Queen Amita. The Devi was born in the Sakya family of Goliya in Devataha city. When Prince Siddhartha came out to ordain, Queen Yasothara was deeply saddened. She refrained from decorating the body with various ornaments. Her Highness had a mental connection, and a deep love for him even in Indian culture in that era considering a woman without a husband disrespectful. Even if a woman could marry a new husband, but she did not care about other men. She was still waiting for her husband only. It can be said that:

“Whenever she heard the news that Prince Siddhartha was dressed in astringent-dyed cloth, the queen also changed her clothes to wear astringent-dyed cloth. Whenever she heard the news that Prince Siddhartha was sleeping on the wooden floor, she also slept on the wooden floor. Whenever she heard the news that Prince Siddhartha was fasting, the queen also fasted. No matter how the news of the

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<sup>14</sup> Buddhist Studies Foundation. **The History of Abidhamma**. In Dhamma for Life New Year Issue. Bangkok: Buddhist Studies Foundation Wat Buranasirimatayaram. 2008

husband behaved, Phra Nang Phimpha acted like the same way.” It can be seen that the role of the wife of Phra Nang Phimpha is very great. She always kept an eye on the news of the Lord Buddha. Despite the sorrow of being a widow and raising a child alone, she had patience and waited until the Lord Buddha came to please her and finally attained the Dharma.

### 4.3 The role of Buddhist Followers

Women who are Buddhists are also known as Upasika. For the form of being a Buddhist follower, there are characteristics for a woman in the Buddha's time: women who still live in the house but is inclined to seek mokkha dharma, were dressed in white and white robes, called Paripashika Tapsini or Upajavini. But when they ordained, they will dress according to the cult they ordained as well. <sup>15</sup>There are many roles of women in Buddhism both being a supporter in the propagation of Buddhism and the proclamation of Buddhism.<sup>16</sup>

Upasika is a woman who respects the Triple Gem, the Buddha, the Dharma, and the Sangha. The woman's name was Upasika. Upasika is a Buddhist congregation, a company that unites women from Varana, King, Brahma, Tradesmen, Sudra, and beggars with the same respect. Upasika who is regarded as Edatagga means that the Lord Buddha had appointed his disciples, namely, bhikkhus, bhikkunis, upasakas, and upasikas who had superior knowledge and abilities than others in that field. The Lord Buddha honored and set up Edatagga to all groups of Buddhist disciples in the 4 Buddhist companies. There were 10 women with Edatagga. <sup>17</sup>

1) Suchada, a daughter of Senani Katmanee. She was superior to the upasaka who has reached the refuge first.

2) Visakha Mikhar, the mother. She was superior to those who offer offerings.

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<sup>15</sup> Prakong Singhanatnitirak, **The Roles of Thai Nuns in Social Development**, (Bangkok: Thammasat University, 1973)

<sup>16</sup> Weeranuch Promjak, **Women's Roles in Buddhism in the Buddha Era**, Loei: Maha Makut University Sri Lan Chang Campus, 2017)

<sup>17</sup> Mahachulalongkornrajavidyalaya University. **Thai Tipitaka Mahachulalongkornrajavidyalaya University Version**. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

- 3) Khujjuttara was superior to the high-ranking upasikas who listened and learnt a lot.
- 4) Sawadee was superior to the upasikas who live with mercy.
- 5) Uttaranandamata was superior to the upasikas who rejoices in meditation.
- 6) Suppavasakoliyathita was superior to the laymen who offered delicious food.
- 7) Suppiya was superior to the Upasikas who were healing sick and injured people.
- 8) Katiyani was superior to the Upasikas who were devoted to the religion.
- 9) Nukul Matakhapattani was superior to the Upasikas who were familiar with the religion.
- 10) Kalee Ubasika was superior to the worshipers who were willing to listen.

#### 4.4 The role of women as priests or bhikkhunis

Bhikkhuni ordination or entering into the Buddhist sangha aimed to practice celibacy, which is the ultimate act of getting free from suffering. It is the practice of the Buddhist law. It is important as an entry into the status of Bhikkhuni. Bhikkhuni is one of the four Buddhist companies in the Dharma and Discipline. The Buddha said that “The Tathagata, bhikkhus, bhikkhunis, laymen, and laywomen in the Dharma and Discipline also had reverence in the Master, in the Dharma, in the Sangha, in the precepts, and in each other. This is the cause of the truth for a long time.”<sup>18</sup>The Buddha's words show that the Lord Buddha prescribes the status for all four Buddhist companies.

The current social conditions are said to attack that. Buddhism oppresses women, for example, not allowing women to be ordained from the beginning. Or even if women are ordained, they still prescribe more precepts and are in a position to respect monks. Even though the nuns are older than the Buddhist Lent, in summary, Buddhism does not give importance to femininity or masculinity. Don't take gender as

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<sup>18</sup> Phra Maha Kamol Thavaro (Mungkhamme). “**The Status of Women in Buddhism**”. Master Degree Thesis in Buddhism. Graduate School: Mahachulalongkornrajavidyalaya University, 2007

a divider Each person's karma is equal for both men and women. such as intelligence However, this does not mean that Buddhism does not see any difference between men and women. Some differences are definitely there. And it is what makes men and women wealthy and different social roles with religious equality. Religion not only sees women and men as equals, it also honors women in various social positions, such as mothers and wives. In Buddhism, women who play important roles, are regarded as outstanding in religious activities with utmost importance in development and access to the highest position of being noble people.

The purpose of life is not material consumption or political struggle, but in living a good life to keep the mind pure. Religion is therefore the most important activity for women in Buddhism to be able to perform rituals or make merit alone. It is considered a great freedom for women. In the past, women in Hinduism were in the depression era, meaning they were equal to Sudra and unable to perform the rituals. The Buddha also gave more importance to women than that. Ancient Indian society respected priests regardless of the sect, since it was considered a practitioner of liberation. Even the king respected the priests. The Buddha's permission for women to be ordained as bhikkhunis was to raise women's heights. It was a laudation that women were able to reach liberation like men. When he allowed women to be ordained, it appeared that women from different castes came to be ordained from a large number from royal families to garrison. It showed that liberation did not relate to caste. Many bhikkhunis had the ability to understand the Dharma quickly and were equal to the bhikkhus in playing a role in propagating the dharma such as Padajara Bhikkuni, Thulananta Bhikkhuni, and Dharmthinna Bhikkhuni.

## 5. Analysis of Women's Roles in Buddhism in Buddhist Era

### 5.1 Buddhism propagation

There were not many Upasikas who play a role in this field because the situation in those days did not allow women to play this role. When the upasika or any woman had a lot of faith in Buddhism, most of these women were ordained and served in evangelism as priests. Therefore, there was not much information about women who were laywomen who had worked in propagating the Dharma. Upasika who had a role as a person who learnt a lot of the Dharma, was praised by the Lord Buddha. They

were superior to other upasikas in terms of being people with knowledge such as Khujchuttra.<sup>19</sup> Although she was not regarded as a person who played a direct role in the propagation of the Dharma, her status showed that she had studied the dharma a lot and had brought the dharma to others to know as well. Even though she was a handicapped woman, she was accepted by the dharma audience. The content of the dharma that she had presented is evidenced to this day.

It shows that Buddhism provides opportunities for women, both laypeople and priests especially in this case. Buddhism provides a chance for laywomen even though she was a disabled person. If she had knowledge and ability, she would be accepted in the 4 Buddhist companies, including bhikkhus, bhikkhunis, upasakas and upasikas. Both during the Buddha's time and in the post-Buddha period, this evidence showed that Buddhism, especially bhikkhus, both those who attended the communal recitation and the later Thera, did not have prejudice against women in any way. They knew that these sutras were passed down through memory and passed on by women with disabilities. They still accepted to remember each other later and documented it. This role of her shows that it is a way of propagating the dharma, and showing a good understanding of the dharma. Women are able to teach the Dharma no matter what status they hold. Femininity is able to explain the Dharma to others, and able to spread the dharma both teaching the Dharma to women from different religions and most importantly, being able to advise bhikkhus.

## 5.2 Supporting Buddhism

The main role of women as upasikas is to patronize Buddhism. In fact, patronizing and nurturing Buddhism is not only the duty of upasikas, but it is the duty of both the worshiper and the layperson. One of the important roles of the Upasika is being a patron of the religion. Upasika has a role in fostering support this religion in the position of etakkha in terms of patronage and similar roles in the offering of alms. There are 3 people in supporting Buddhism: Visakha Mikhar, the mother who is superior to

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<sup>19</sup> Mahachulalongkornrajavidyalaya University. **Thai Tipitaka Mahachulalongkornrajavidyalaya University Version.** Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

all upasikas in offering alms,<sup>20</sup> Supphawasakolythida was superior to all worshipers as the one who offered exquisite tastes<sup>21</sup>, and Suppiya Upasika, the superior of all upasikas who guarded the afflicted monks.<sup>22</sup> From the example of the Upasikas who played a role in the offering of patronage to the bhikkhus, they were regarded as superior to others Many more appeared in the Buddhist scriptures playing a role in the patronage of Buddhism.

Therefore, one of the important duties of lay worshipers and upasikas is offering patronage to the religion in various ways. The Buddha did not limit the roles of lay worshipers and upasikas to only those who offered things. His Highness also gave the opportunity to perform other duties, whether it was the practice of Dharma spreading. If any upasika had made an offering and listened to the dharma, wishing to follow the dharma principles as a bhikkhu was doing and when practicing the Dharma, they could do the same thing. When they were able to practice and understand the Dhamma, they could then spread that knowledge to other people as well.

### 5.3 Social work

In social assistance or social welfare, it is a necessary role of human beings to express in the form of action. It is to help and support fellow human beings to have a better life whether in terms of objects such as having food, accommodation, clothes, and giving advice, and teaching to create knowledge or wisdom to be able to live properly. Therefore, helping society is helping those who are born, aged, sick, and die like us to be happy more conveniently. This role is a role that shows in the true

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<sup>20</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>21</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>22</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

morality, aiming to help the poor, and help to bear the burden of society in order to make the society in which we live together to be happy.

Upasikas who have contributed to the community include Phra Nang Samavadee. She with her father and mother had emigrated to Kosambi to escape the drought and craving. They leaned on the rich spokesman who was a friend and had never met each other. When they arrived in Kosambi of the millionaire's spokesperson, on the first day she took three portions of food, on the second day she took two portions, and on the third day she took one portion of food. There were three people on the first day, and she took three portions of food. But now her parents had died, so she took one portion only for herself. The story is known to the millionaire spokesperson. He adopted her as his own daughter and handed over 500 female attendants. Samavadee was wise when she saw that there was a chaotic and noisy way of distributing food in the almshouse. Therefore, she arranged to build a fence of the almshouse for people to enter and exit at the time of receiving food conveniently. To have the discipline, she had helped those who received food to be convenient and thorough. It also created discipline to occur in society.<sup>23</sup>

#### 5.4 Religious patronage

A woman who was important in building a temple and offering patronage to the religion in various factors, was Suppavasa Koliyathida. In her first visit to the Buddha, she listened to the Buddha's sermon and became the noble one as a Sotapanna. After the birth of her son, she listened to the Buddha's sermon and became the noble one as a Sotapanna. After that, the Buddha and the new Sangha came to pick up food at her home. She offered food, called giving 5 noble things. When the Lord Buddha had finished eating.

When he was blessed, he gave a sermon to Queen Suppavasa that “Look, Suppavasa! A person who provides nutrition to the six (receiver) is called giving five noble things: age, caste, happiness, strength, and sensitivity. Look, Suppavasa! A person

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<sup>23</sup> Suntree Suriyarungsri. “The Analysis Study of Laypeople in Propagating Buddhism: A Case Study of Laywomen with Etadagga”. Master Degree Thesis. Graduate School: Mahachulalongkornrajavidyalaya University, 2001



who gives such a thing receives such a thing, that is, the one who gives age is a participant in age, even though it is divine and belongs to human. The giver of other things should know by the same implication. She succeeded as an arahant, an important disciple in Buddhism. Later, the Lord Buddha was staying at Phra Chetawan Maha Viharn. He established all the worshipers in various positions. He established Suppavasakolyida in the position of Edatagga which referred to those who was superior to all upasikas in the field as a presenter of exquisite taste. <sup>24</sup>Suppiya Upasika was able to walk out of the room normally and crawled to the Buddha with great joy when she was asked about the cause of the fever. Suppiya then told the whole event without hiding it. Everyone was shocked. By this power of faith, the Lord Buddha had praised that Suppiya was an excellent laywoman than all worshipers in being an afflicted monk.<sup>25</sup>

## 6. Summary

Women in Buddhism as upasikas have various roles. The role of women in Buddhism is well established. Women are not inferior to men in the matter of being a donor and about being a Dharma practitioner. The analysis of the role of women in Buddhism let us know every time there is an offering, there is always a meditation practice along with it. It is true that women as laywomen have greatly contributed to the development of religion with patronage. From the time of the Buddha to the present Buddhism is open to women in general and make women of all castes equal in Buddhism. It does not require women to be in a certain framework or role in society only. Women are able to practice Dharma and can perform the duty of propagating the Dharma no different from men. The Buddha and the Buddha's disciples give women

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<sup>24</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

<sup>25</sup> Mahachulalongkornrajavidyalaya University. Thai Tipitaka Mahachulalongkornrajavidyalaya University Version. Bangkok: Mahachulalongkornrajavidyalaya University Press, 2006

the opportunity to participate in Buddhism freely to lead disciples to the goal of liberation from all suffering.

## Concept and Role of Teachers according to Dakkhina disa in Buddhism

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### Abstract

Teachers are one of the most important professions because teachers play an important role in the development of the prosper country. The role of the teacher is to develop people, which is the youth of the nation in order for youths to grow up to be complete adults with values both physically and mentally. Therefore, the expectations of society and the teaching profession are very high in every society. Every teacher must have a teacher spirit, which is have faith in the profession of being a teacher, have a strong mind intending to perform their duties, pride in being a teacher, having morals and ethics , which in Dakkhina disa in Buddhism mentions the roles and duties of teachers as follows: Teachers support students with five duties: 1. Training and guiding them to be a good person 2. Teaching them to understand clearly 3. Teaching the arts and science completely 4. Praising them to appear among friends 5. Building protection against all dangers which means teach students to practice and can bring the subjects for a living and work. In addition to the five roles, every person who is a teacher should adhere to the Kalyānamitta-dhamma as a practice. To be a teacher who is complete , valuable, honorable, respected by students and individuals in society and Bala That is , in performing the duties of a teacher to be successful and effective, the teacher must have faith in being a teacher with diligence to seek knowledge and teach students to have both knowledge and virtue. Teachers must have consciousness to work with the intention of acting as an

example to students, concentration and commitment to teaching and teach according to the intended purpose, have the sanity not to do bad things, and having intelligence and knowledge in academics and professions.

Keywords: teacher, teacher's role, Buddhism, Dakkhina disa

## Introduction

Teachers are one of the most important occupations because teachers play an important role in the development of the country to be stable. The role of the teacher is to develop people which is the youth of the nation for youth to grow up to be adults with complete values both physically and mentally, that is knowledgeable and virtuous morality in tandem. Therefore, they will be able to help create prosperity for the nation in the future. Therefore, the expectations of society and the teaching profession are very high in every society. Every teacher must have a teacher's spirit. Teacher means a person who has love and faith in the teaching profession, have a strong mind, dedicated to performing their duties, pride in being a teacher, self-development, creativity, up to date, love and faith in the teaching profession, have sacrifice, morality, ethics, ready to transfer knowledge to students. However, because the current society focuses on the economy. Advertisements entice consumers to become too obsessed with materialism, to overlook morality. Good ethics are almost gone. Teachers who are fascinated by the current materialism that is rapidly flowing into Thai society. They turned to special occupations such as direct business trading or being a life insurance agent, etc., causing teachers to be unable to fully devote their time to teaching. It also obscures the regular working hours to work in other occupations which is often seen. Therefore, problems related to the teacher's qualities are what many people have raised as issues to help solve problems, especially the use of Buddhist principles as a guideline for solving these problems.

The doctrine of the interpersonal relationship that emerges In the Singalaka Sutra (T.Pa, 2004) talks about the sixth directions, which is considered the duty of a group of people to interact properly with each other. The Lord Buddha gave a speech to the Singalakamanava, who worships the six directions without reason to use

discretionary intelligence understanding. The meaning of the 6 directions is to enhance the value of the relationship that is beneficial. Promote the quality of life of human beings and society to be strong in every aspect. The sixth direction focuses on the relationship system that is related to many human statuses, by organizing the relationship of each pair of human beings that must act with mutual support perfectly, such as the front direction, the right direction, the back direction, left lower direction and the direction above. By identifying the relationship as an interaction, that is, different points of view depend on each other. In order to create a balance of mutual support, it can be said that it is a principle that maintains a system of morality, ethics and morality. It is a principle that enhances stability and brings about peace in human society as well.

Therefore , the author presents Concepts and roles of teachers according to Dakkhina disa in Buddhism in terms of concepts, principles and methods of practice for effective teachers as an example for other social institutions in order to be able to use them as a guideline for solving problems related to teacher characteristics.

## **Role of teachers according to Dakkhina disa principles in Buddhism**

### **Meaning of "teacher" in Buddhism**

Dakkhina disa in Pali language means the direction of the right direction, referring to the relationship between teachers and students or pupils. The word Guru or in Thai Kru means one who teaches students, who transfer knowledge to students (Peter, 2004) corresponds to the English " teacher ", explained from Collins Cobuild Dictionary English Language that teacher means a person who performs duties at a school or educational institution. This match with the word teacher or person who teach others, while the word "instructor" means someone who teaches knowledge, a word used to precede a person's name to show appreciation for having knowledge in any way

The word guru, a person who .... should be lift on high. A person who is high (compared with fathers and mothers, etc.) , someone who shows his disciple love, someone who spreads his disciple's love, someone who conveys knowledge and love

in his disciple, someone who conveys knowledge and goodness to his disciple, a person who teaches.

In addition, there are many Buddhist scholars who have given the meaning of the word teachers as follows:

Buddhadasa Bhikkhu of Suan Mokkhabalaram explained the meaning of the word "teacher" that in ancient times the word "teacher" was a very high word. Teachers are spiritual doors and lead the soul to virtue. It is especially psychological. Teachers should be respected or have a weight of debt over their heads as creditor is above everyone's head (Buddhadasa Bhikku, 1994)

Buddhadasa Bhikku said that the teacher is the spirit lifter of the beings. This word teacher, is a spiritual guide. The real teacher is the one who raises the spirit of man by various means from beginning to end. We call them teachers. Teacher is the benefactor above the head, more gracious than parents because parents have not yet raised their spiritual status, just gave birth to life and that can raise spiritual status, there are few only as a basis for teachers to teach students to continue to raise their spiritual status until the child's soul of that person's youth as high as it could be. This is a teacher, not a friend, not a teaching contractor( Ibid. p. 93) And explain more the meaning and origin of the teacher that the word teacher in ancient India which owns this word is a very high word a spiritual door opener and then lead to a spiritual journey to the highest virtues. It is a particular mental matter, not referring to material things or manners or even occupation. Therefore, there are very few teachers. The teacher often served as the king's priest or independent people who have ascendancy powers, have a great job role and has classified the meaning of the teacher into two meanings:

1. Original meaning means etiquette practitioner or controller of the discipline as a person who maintains the rules and regulations. The teacher is the one who puts, a caretaker to keep it in order
2. Present meaning means a high or first class of a teacher.

Phra Dhammapitaka (P.A. Payutto) has explained the meaning of the word "Ācariya" or master in the view of Buddhism as follows:

1. Pabbajjācariya (Initiation - teacher; teacher at the Going Forth)
2. Upasampadācariya (Ordination - teacher; teacher at the Admission)
3. Nissayācariya ( tutelar teacher; teacher from whom one takes the Dependence ). is to agree to be a disciple to rule
4. Uddesācariya or Dhammācariya (teacher of the textual study; teacher who gives the instruction; teacher of the Doctrine In principle, a consultant)
5. Ovādācariya (teacher who gives admonitions)
6. Upatchaya, or preceptor "the one who insults the minor and the great" means one who accepts a young child to be ordained in the midst of the Sangha, is the leader of the group and is the guardian who looks after the wrong and right, perform the duties of training for further education; The preceptor in the field of bhikkhunis is called "Pavatini".

#### 7. Preceptor, Teacher preceptor, and teacher (Phra Dhammapitaka, 2000)

The word Ācāraya , Ācarya , Ācham ( a teacher ) go with the word sissas (student). Student means a person who studies knowledge from a teacher, who is in the care of the teacher, sissanusissa Disciple and Junior Disciple, Grand Disciple and Disciple, Disciple (Nakaprateep, 1989)

Nowadays, the words "teacher" and "instructor" are often used interchangeably or in tandem until sometimes they seem to have the same meaning but, in fact the original root of the word "teacher" is not the same as the word "instructor" and when considering its original meaning, it is not the same. in terms of both learning and living, as a transferor of knowledge and instilling good morals and ethics to students.

### **Roles and duties of teachers according to Dakkhina disa principle**



In Buddhism, the roles and duties of teachers are mentioned as follows.

Teachers support students with five duties:

1. Practice and advise to be a good person.
2. Teach them to understand clearly.
3. Completely teach the arts and sciences
4. Praise to appear among friends.

5. Build a defense device that means teach students to practice, bring the subjects for a living and work, which corresponds to Office of the National Education Commission have set indicators for good teacher as follows:

1. Must have love and understanding of children, have compassion, good wishes and love for children.
2. Smile, be bright, have faith, look at the world in an optimistic way.
3. Sacrifice, devote time, be a giver rather than a receiver, for the common good and the interests of the children more than their own
4. Always develop oneself, eager to learn, and creative.
5. have good human relations, coexist with others happily
6. Honesty, patience, diligence, sincere intention to discover the potential of the child.
7. Willing to teach, having the ability to practice teaching. There is a continuous development of works.
8. Have a broad vision, able to analyze the curriculum connected to the real-life environment in teaching and learning
9. Punctual, allocating time and activities systematically
10. Responsible for solving problems for individual students
11. Love and faith in the profession
12. Behave as a role model. Dress and act appropriately
13. Accept the opinions and abilities of others.

14. Accept individual differences and believe that every child has learning potential.

15. Be a creative collaborator with the community (Office of the National Education Commission, 2000)

In addition, the characteristics of good teachers according to Buddhist principles, that are the basis of being a good teacher include the dharma principle known as goodwill. This is the Dharma in which the Buddha mentioned the qualities of a good teacher by Phra Dhammapitaka ( P.A. Payutto) by referring to the 7 Kalyanamitta Dhammas as follows:

Firstly, Piyo means being lovely or beloved. It means that you are a teacher with compassion, make students feel like they have friends, cause a sense of humor, not lonely have warmth, have peace of mind

Secondly, Garu means respected, meaning that a teacher is firm, virtuous, as a principle for learners, make students feel secure, safe, have principles that are connected. By being a teacher, you will be strong in virtue, heavy on rationale, heavy in principle, heavy in truth, to be respectful and trustworthy

Third, Bhāvaniyo means to be pleased. It means that a person who is a teacher will be a virtuous person, have good behavior, be a good role model, make students see good role models, make students want to act accordingly and have encouragement to do good deeds

Fourthly, Vatta means to tell, meaning that the teacher will be the one to tell, bring teachings to tell, to suggest things that should be practiced with things that should not be behaved. This allows teachers to play the role of preachers who help learners learn to be self-reliant.

Fifth, Vacanakkhamo means to be patient, enduring words, for example, tolerant of the disciple's interrogation and tried to explain until the disciple understood, not giving up and not letting go of the disciples, patience and patience for teaching

Sixth, Gambhirañca katham katta means one who can make profound statements, meaning a teacher who has the ability to reach deeper things, that is, able to explain things, profound matters that are easy to understand as well as helping students learn more profound matters

Seventh, No catthāne niyoyaje means not inducing in a bad way, not be influenced by vain things. This means that the teacher will not lead the student in a way that is detrimental or persuades him to do evil. (Phra Dhammapitaka, page 224)

The Buddha, as a royal teacher, taught his students by being a good friend. Therefore, every person who is a teacher should adhere to the principles of good conduct as a principle of conduct in order to be a teacher who is perfect, valuable, respected and respected by students and individuals in society.

Moreover, another morality for teachers to increase teacher productivity. Teaching students is a hard work. Therefore, in order to increase the efficiency of the work, teachers must have virtues according to the Buddhist Dhamma, which is called the Bala, as detailed below.

Bala, if translated according to the words, means to be great in duty or virtue that is strength, that is to say, this Dharma helps in performing duties successfully. It consists of five virtues:

2.1) Saddha-bala means confidence

2.2) Viriya-bala means energy or effort

2.3) Sati-bala means mindfulness

2.4) Samadhi-bala means concentration.

2.5) Pañña- bala, means wisdom or understanding, as detailed below:

2.5.1) Saddha-bala is the belief that consists of wisdom. The teacher must have faith in the way they like. Believe what you should believe, such as believing that doing good will receive good. Believe in the law of karma, which is the belief of cause and effect which when these beliefs arise in the mind of a person will be the strength to do good deeds, ignore evil, will be the power to resist evil. Beliefs

in teachers' job duties include the belief that every student has potential to be developed. The love of the teaching profession will make the teacher perform the duties of a teacher completely.

2.5.2) Viriya-bala: perseverance in doing anything. If you do it often, keep in touch, and persevere regularly , it will generate power. If the teacher is diligent in the right way, such as continuation of good deeds, make teachers achieve what they want. A person who practices a teaching profession requires great effort in teaching and learning to develop learners.

2.5.3) Sati-bala means being able to remember, that is, teachers must have awareness of their actions, speech, and thinking, and can consider whether it is appropriate for themselves, with others, with situations, and with their own strength. By being mindful, it will be your strength and power in doing all your work to be successful. Consciousness will be a force against negligence. Mindfulness is essential for the teaching profession as it is a profession that requires meeting many people. It must also be a role model for students as well.

2.5.4) Samadhi-bala is the determination or intention that is the Dharma that makes the mind concentrated in one emotion and energize the mind. There is firmness in what is charitable. This power of concentration will be the power to resist distraction from occurring within one's mind, make a commitment to work successfully even if there are obstacles in the work. The willpower of concentration will also help to overcome obstacles, make the job accomplished as set goals.

2.5.5) Pañña-bala, which is knowledge and understanding of the Dhamma. In addition to academic knowledge, teacher should have knowledge of what is good and what is bad, what should be done and what should not be done, what is true, what is false, what is beneficial and what is not, which this knowledge will come from accumulating training until wisdom causing the power to come up, cause peace and happiness.

These five dhammas must be equalized in order to have a practical effect, that is, faith and wisdom must be equal. Viriya and concentration must be equal, with mindfulness as a mediator. That is, some people have faith but no wisdom. It is cause to be ignorant. Some people have wisdom and no faith. It will make the person distracted because of not believing in anything easily. Or having too much perseverance, makes the mind too distracted. Or meditation causing the mind to fall into a reverie resulting in less practice. Therefore, each pair must be adjusted to be equal. As for mindfulness, it is the mediator that must always be used. In performing the duties of a teacher to be successful and effective, the teacher must have faith in being a teacher with the belief that this profession is a good occupation, that is beneficial to society and personal. Education makes people to be good people with diligence to seek knowledge and teach students to have both knowledge and virtue, being aware of what you are doing for this profession. Teachers should have consciousness to work with the intention of acting as an example to disciples.

## Conclusion

Teachers who can practice themselves correctly and appropriately according to the roles and duties that appear in the principles of Dakkhinadisa Dhamma, Kalyanamitta Dhamma, and Bala would be a good teacher because they have a spirit of being a teacher, behave well, be respected, and able to convey both knowledge and practice to students. It also helps raise the level and promote image of teachers after the deteriorating and devalued by today's society

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## *Anisong* Texts in Palm-leaf Manuscripts on Rites of Passage: Buddhization of Innovative Ceremonies in Luang Prabang

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### Abstract

*Anisong* is a religious textual genre of homiletic texts that are delivered by monks to lay audience for giving sermons. Rite of passage is one of the four kinds of religious occasions in which *anisong* sermons are involved; a preaching monk reads a suitable *anisong* text for liturgy. The core message of *anisong* texts in general is to promote gift-giving (*dāna*) acts and to relate Buddhist (non-) canonical reference. Having been discovered in several *anisong* manuscripts, birthday ceremonies, wedding ceremonies, and ceremonies organized for the promotion of ranks in monkhood, however, did not purely originate from Buddhist teachings because their conceptual activities are sometimes even run contrary to Buddhist doctrines that aim at detachment. The three ceremonies mentioned above were thus invented by new generations who aimed at the Buddhization of innovative ceremonies to gain merit by means of inviting a group of monks to give them *anisong* sermons. The ceremonies are evidenced in eighteen extant *anisong* manuscripts, dated 1678–1997 CE and found in Luang Prabang where *anisong* manuscripts and sermons more openly respond to modernity than it is the case in other regions of Laos and Thailand. The paper aims at investigating texts in the *anisong* manuscripts from Luang Prabang that were intended to facilitate the three ceremonies. The issue of whether non-canonical or canonical sources were applied in the manuscript texts and how they are involved in the ceremonies will also be discussed.



**Keywords:** Anisong, Manuscript, Sermon, Rite of Passage, Birthday, Monkhood ranking, Wedding, Luang Prabang

## 1. Introduction

Accompanied with meritorious Buddhist occasions, *anisong* sermons are given by preaching monks to ensure that lay participants gain rewards resulted from taking part in the religious events. *Anisong* texts written in extant manuscripts are thus evidence of Buddhist ceremonies really organized in the society where the manuscripts were produced and used. The audience will acknowledge the merit accumulated and notice the incentives they could expect. Numerous ceremonies include *anisong* sermons for that reason. Hence, calendrical rituals, rite-of-passage rituals, gift-giving rituals, and miscellaneous rituals<sup>26</sup> have been provided by *anisong* texts inscribed on palm leaves, and written on mulberry paper or industrial paper, manifesting the *anisong* sermon as part of religious ceremonies. Evidenced by the extant manuscripts, many secular ceremonies were Buddhized by including an *anisong* sermon to which the audience listened and appreciated the benefits they are looking forward to gain. The ritual of Buddhization was likely to increase in the course of time especially in the case of gift-giving ceremonies in which modern items<sup>27</sup> have been donated but they are not referred to in any canonical or other religious sources. In accordance with the donation of new items, *anisong* sermonic texts were written by being referential to religious texts in which the donation of similar items is mentioned (Jaengsawang 2022: 273–274).

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<sup>26</sup> The four categories are defined in *Relationship between Anisong Manuscripts and Rituals: A Comparative Study of the Lan Na and Lao Traditions*, authored by Jaengsawang (2022: 236–276).

<sup>27</sup> “*Anisong* manuscripts from Northern Thailand were mainly aimed at textual preservation, while those from Laos are intended for actual ritual use. *Anisong* texts (contents) and manuscripts (objects) produced in Northern Thailand therefore conveniently focus on textual collections, unlike in Laos where *anisong* texts (contents) and manuscripts (objects) are extensively involved in sermons and show contemporary influences. Such differences significantly illustrate that Lao *anisong* manuscripts have been exposed to and influenced by modernity, and, consequently, have developed to deal with fashionable donated items or secular events (Jaengsawang 2022: 388).”

Regarding rite-of-passage rituals, however, having been discovered in several *anisong* manuscripts, birthday ceremonies, wedding ceremonies, and monkhood-ranking promotion ceremonies did not purely originate from Buddhism because their conceptual activities are controversy to the Buddhist doctrines that aim at detachment. These three ceremonies were thus newly created by new generations who Buddhized innovative ceremonies to gain merit by means of inviting a chapter of monks to give them *anisong* sermons. The ceremonies are evidenced in eighteen extant *anisong* manuscripts, dated 1678–1997 CE and found in Luang Prabang where *anisong* manuscripts and sermons more openly responsive to modernity than it is the case in other regions of Laos and Thailand.

*Anisong* manuscripts played a role in “Buddhisizing” formerly non-Buddhist rituals and ceremonies. In many cases, *anisong* manuscripts contributed to Buddhisizing secular rituals, reflecting the negotiation between the extant tradition of *anisong* sermons and modernity; *anisong* texts and manuscripts have consequently been transformed, adopting contemporary features. In order to serve contemporary dedications, *anisong* texts pertaining to new kinds of donations were created by means of explaining great rewards or claiming the authority of Lord Buddha by referring to one of his Teachings in relation to the meritorious deeds. Especially those *anisong* manuscripts from Laos reveal the influence of social dynamics on textual and physical transformations. *Anisong* manuscripts were originally written in accordance with religious calendrical ceremonies, life transitions, the Buddhist disciplines, and gift-giving occasions with canonical references or *Jā*taka stories (previous rebirths of Buddha Gotama). Over the course of three centuries, influenced by actual innovations, the texts have developed or “transformed” into their contemporary forms and contents; in this case, *anisong* manuscripts were made in response to new modern donations (Jaengsawang 2022: 385).

The paper aims at investigating texts recorded in the *anisong* manuscripts from Luang Prabang that were intended to facilitate the three ceremonies. The issue of whether non-canonical or canonical sources were applied in the manuscript texts and how they are involved in the ceremonies will also be discussed.

## 2. Manuscript sources

*Anisong* texts used for preaching at Buddhized rite-of-passage rituals – birthday ceremonies, wedding ceremonies, and ceremonies organized for the rank-promotion of monks – were inscribed in eighteen palm-leaf manuscripts and found at five monasteries in Luang Prabang. They were produced during 1678 CE and 1997 CE and mostly kept at Vat Maha That. The largest number of the manuscript sources serves ceremonies organized for the rank-promotion of monks. Here the following is the list of the manuscript sources, categorized by the three ceremonies. Six of the eighteen are multiple-text manuscripts that also include other texts: BAD-22-1-0190,<sup>28</sup> BAD-22-1-1120,<sup>29</sup> 06011406004-17,<sup>30</sup> 06011406006-05,<sup>31</sup> 06011406006-06,<sup>32</sup> and 06011406019-01.<sup>33</sup>

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<sup>28</sup> This manuscript includes two texts: *Sòng kathin* (Rewards derived from participation in the *Kathin* festival) and *Sòng thela phisek* (Rewards derived from participation in ceremonies organized for the rank-promotion of monks).

<sup>29</sup> This manuscript includes two texts: *Sòng thela phisek* (Rewards derived from participation in ceremonies organized for the rank-promotion of monks) and *Sòng sia ya* (Rewards derived from planting grass).

<sup>30</sup> This manuscript includes two texts: *Anisong taeng ngan lü kin dòng* (Rewards derived from merit-making on wedding ceremonies) and *Anisong thawai pha pa* (Rewards derived from the donation of monk robes).

<sup>31</sup> This manuscript includes two texts: *Anisong song buat pha nen* (Rewards derived from sponsoring ordination ceremonies) and *Anisong haeng sòng thela phisek* (Rewards derived from participation in ceremonies organized for the rank-promotion of monks).

<sup>32</sup> This manuscript includes three texts: *Anisong song buat* (Rewards derived from sponsoring ordination ceremonies), *Anisong an thawai khüang thela phisek* (Rewards derived from the donation of commodities for monkhood-ranking promotion ceremonies), and *Anisong than phasat phoeng* (Rewards derived from the donation of beeswax castles).

<sup>33</sup> This manuscript includes four texts: *Sòng hom* (Rewards derived from the donation of umbrellas), *Sòng hot song pha cao* (Rewards derived from participation in ceremonies organized for the rank-promotion

Birthday ceremony				
No.	Code	Title	Year	Monastery
1	06011406005-15	<i>Anisong tham bun wan koet</i> (Rewards derived from merit-making on birthdays)	1973	Vat Mai Suvanna Phumaram
2	BAD-19-1-0137	<i>Anisong bun wan koet</i> (Rewards derived from merit-making on birthdays)	1984	Vat Siang Muan
3	BAD-22-1-0892	<i>Anisong het bun wan koet</i> (Rewards derived from merit-making on birthdays)	1984	Vat Maha That
4	BAD-13-1-0206	<i>Anisong het bun wan koet</i> (Rewards derived from merit-making on birthdays)	1988	Vat Saen Sukharam
Monkhood-ranking promotion ceremony				
No.	Code	Title	Year	Monastery
1	BAD-22-1-0570	<i>Sòng theraphisek</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	1678	Vat Maha That
2	BAD-21-1-0071	<i>Sòng hot</i> (Rewards derived from participation in ceremonies organized	1764	Vat Si Bun Rüang

of monks), *Sòng tuliya nonti* (Rewards derived from the donation of musical instrument), and *Sòng pham* (Rewards derived from the construction of pavilions).

รายงานสืบจากการประชุมวิชาการระดับชาติ ครั้งที่ 8 และระดับนานาชาติ ครั้งที่ 1 เรื่อง "พระพุทธศาสนา กับ แนวโน้มโลกยุคใหม่ : วิชาศรัทธาจารย์สู่อารยธรรมร่วมสมัย" "Buddhism and New Global Trends : The Footprint of Khruba Sriwichai Towards Contemporary Civilization"

		for the rank-promotion of monks)		
3	06011406019-01	<i>Sòng hot song pha cao</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	1833	Vat Mai Suvanna Phumaram
4	BAD-22-1-0190	<i>Sòng theraphisek</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	1884	Vat Maha That
5	BAD-21-1-0331	<i>Sòng hot</i> (Rewards derived from participation in monkhood-ranking promotion ceremonies)	1896	Vat Si Bun Rüang
6	06011406006-05	<i>Anisong haeng sòng theraphisek</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	1962	Vat Mai Suvanna Phumaram
7	06011406006-06	<i>Anisong an thawai khrüang theraphisek</i> (Rewards derived from the donation of alms-offering in ceremonies organized for the rank-promotion of monks)	1962	Vat Mai Suvanna Phumaram
8	BAD-22-1-0939	<i>Sòng theraphisek</i> (Rewards derived from participation in ceremonies organized for	1972	Vat Maha That

รายงานสืบจากการประชุมวิชาการระดับชาติ ครั้งที่ 8 และระดับนานาชาติ ครั้งที่ 1 เรื่อง "พระพุทธศาสนา กับ แนวโน้มโลกยุคใหม่ : วิทยุ  
 ภาควิชาศึกษาศาสตร์ร่วมสมัย" "Buddhism and New Global Trends : The Footprint of Khruba Sriwichai Towards  
 Contemporary Civilization"

		the rank-promotion of monks)		
9	BAD-22-1-0426	<i>Sòng hot song phra cao</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	-	Vat Maha That
10	BAD-22-1-1120	<i>Sòng theraphisek</i> (Rewards derived from participation in ceremonies organized for the rank-promotion of monks)	-	Vat Maha That

**Wedding ceremony**

No.	Code	Title	Year	Monastery
1	06011406004-17	<i>Anisong salòng taeng ngan lū kin dòng</i> (Rewards derived from merit-making on wedding ceremonies)	1962	Vat Mai Suvanna Phumaram
2	BAD-22-1-0923	<i>Anisong taeng ngan bao sao</i> (Rewards derived from merit-making on wedding ceremonies)	1975	Vat Maha That
3	BAD-22-1-0467	<i>Anisong kratham bun taeng ngan</i> (Rewards derived from merit-making on wedding ceremonies)	1997	Vat Maha That
4	BAD-22-1-0899	<i>Anisong kratham bun taeng</i>	1997	Vat Maha That

		<i>ngan</i> (Rewards derived from merit-making on wedding ceremonies)		
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The titles of texts are basically preceded by the terms *anison* and *sòng* (*salòng*). *Anison* is the Lao (and Thai) pronunciation of the Pali word *āṇisaṃsa*, literally meaning “rewards,” “benefits,” “advantages,” or “results of positive deeds” corresponding to *puñña* in Pali and representing a textual genre and a certain kind of sermons declaring benefits derived from meritorious acts. Merit of doing good deeds is done and can be transferred to others. Another terminological alternative also referring to *anison* sermons/texts is the Khmer word *sòng* or *salòng*, of which the latter one is a variant of the former. *Sòng* or *salòng* (L: ສອງ/ສະຫຼອງ; Khmer: *chlòng* ឆ្លង), corresponding to *chalòng* (“to celebrate” ฉลอง) in Thai, is a derivative of the Khmer verb *chlòng* referring to various meanings: “to cross,” “to inaugurate,” “to dedicate,” “to celebrate,” and “to spread” (Grabowsky 2017: 416). *Salòng* sermons or *thet salòng* (ເທດສະຫຼອງ) are thus known in Laos while *anison* sermons or *thet anison* (ເທດສະອານີສງສີ) in Lan Na or Northern Thailand. Titles of *anison* genre texts in Lao manuscripts are mostly preceded by the terms *salòng* or *sòng*: *Salòng cedi sai* (Rewards derived from building sand stupas), *Sòng fang tham* (Rewards derived from listening to the Dhamma), or *Salòng khamphi* (Rewards derived from copying religious books). The contexts of *thet salòng* or *salòng* sermons are apparently associated with “to dedicate” and “to celebrate” because the sermons are subsequently performed to mark a completion of merit-making to serve the functions of acknowledging, celebrating, and valuing the meritorious deeds accomplished by the donors.

Patrice Ladwig explains that “The public act of lauding itself is in Laos called *saloong* (‘to celebrate the outcome of the meritorious deed’) and the donors have variously been described as having prestige or being worthy of veneration” (2008: 91). The sermon is done in public where people are allowed to join, therefore it is ‘witnessed’ by all participants, especially by the preaching monk who approves the successful merit and delivers the sermons to explain or “affirm” the upcoming great rewards generated by their positive deeds. Such rewards are paid off to the



practitioners for their precious generosity; the rewards acquirement is thus congratulated by means of celebrations or *Salòng*. In exchange of their meritorious acts, *anisong* sermons are accordingly given to announce the completion of benevolent virtue and to promise generous donors rewarding gifts. Terminologically speaking, the term *anisong* (Th: *thet anisong* เทศน์อานิสงส์) in Northern Thailand signifies ‘the announcement of rewards,’ while the term *salòng* or *sòng* (L: *thet salòng ເທດສະຫຼອງ*) in Laos signifies ‘the announcement of completion.’ Grabowsky gives the following explanation:

*Anisong* is derived from Pali *ānisaṃsa* which means ‘benefit, advantage, good result.’ In the Buddhist context *Anisong* or *Salòng* (Lao, from Khmer: *chlañ*, “to dedicate,” “to celebrate”) – often contracted to *Sòng* – are used for homiletic purposes, such as performing sermons and preaching. Those texts, generally rather short (rarely containing more than twenty folios), describe the rewards in terms of merit, or literally the “advantage” which a believer may expect from a particular religious deed (2017: 416).

*Anisong* liturgical texts have been copied and transmitted in several kinds of writing support ranging from palm-leaf manuscripts to mulberry paper and industrial paper manuscripts, substantially accumulating and piling up to constitute a religious textual genre of *Anisong*. The earliest dated extant Lao *anisong* manuscript is entitled *Salòng paeng pham* (Rewards derived from the construction of pavilions) from Attapü province. The manuscript is made of palm leaves and was written in 1652 (source: DLLM, code: 17010106001-11); while the most recent one was made of industrial paper (blank notebook) in 2016 with the title *Anisong lai pae fai* (Rewards derived from the donation of light floating vessels) from Luang Prabang (Source: DREAMSEA, code: DS 0056 00645). Compared to *anisong* manuscripts from Northern Thailand, those in Laos were made of a wider variety of writing support, writing tools and writing substance, and book-binding materials; these practices were definitely influenced by the late 19<sup>th</sup> century advent of new printing technologies. *Anisong* manuscripts have been contributed and found in the upper Mekong regions or the Dhamma script cultural

domain including Northern Thailand, large parts of Northeastern Thailand, Laos, eastern Shan state of Burma, and south-western China.

In terms of discovery numbers in Laos, Luang Prabang has the highest density because of its role as the Buddhist education centre supported by royal patronage in earlier periods and of not being fully colonized by the French. Luang Namtha, the provincial capital of Luang Namtha province in the Lao PDR (Lao People’s Democratic Republic) bordering China and Burma, has the most variety of writing support: palm-leaf, mulberry paper, and industrial paper because the area is widely populated by the ethnic Tai Lü thus having been characterized by ethno-linguistic diversity since the early 20<sup>th</sup> century.

### 3. Ceremonies and *anisong* manuscript texts

Despite eighteen manuscripts containing *anisong* texts for the three kinds of ceremonies, only five texts are included, the remaining thirteen are thus copies. Except for the case of *anisong* manuscripts used for wedding ceremonies that include only a single text, those for the other two ceremonies include two texts each. The earliest *anisong* manuscripts in two cases of birthday ceremony and wedding ceremony (06011406005-15 and 06011406004-17) are kept at Vat Mai Suvanna Phumaram, a monastery under royal patronage which had been the seat of the Lao Supreme Patriarch until 1975. Interestingly, these manuscripts were commissioned by a single group comprising a sponsor who was the Supreme Patriarch and a monk named Wandī. The following colophon is derived from the manuscript *Anisong tham bun wan koet* (Rewards derived from merit-making on birthdays) which is the earliest dated *anisong* manuscript associated with birthday merit-making ceremonies. The colophon evidences their mission of the Supreme Patriarch and Monk Wandī to provide religious manuscripts to Buddhism:

พระพุทธศักราชได้ ๒๕๑๕ ตัว ปีก่าเป้า เดือน ๙ ขึ้น ๘ ค่ำ ยามกองแลง หมายถึงศรัทธาสาธุใหญ่ สมเด็จพระสังฆราชมหาเถร  
ธรรมญาณ เป็นค้ำมูลศรัทธาได้สร้างธรรมผูกนี้ไว้กับพระศาสนา ขอให้ ได้ดั่งมโนรถคำปารถนาของเพิ่นสู่ประการแด่เทอญ นิพพาน  
ปัจจโย โหตุ อนาคต กาล [อา]จารย์ วันดีอิทธิวัตโคมเสลา เป็นผู้เขียนเนื้อ

In BE 2515 (CE 1973), a *ka pao* year, on the eighth waxing-moon day of the ninth lunar month<sup>34</sup> at the time of the sunset drum (*kòng laeng*), [the making of the manuscript was sponsored by] Sathu Nyai Somdet Pha Sangkhalat Mahathela Thammayan, the Supreme Patriarch, to be dedicated to the Teachings of the Buddha. May all his wishes be fulfilled. *Nibbāna paccayo hotu anāgate kāle*. (May this be a condition [for me] to reach Nibbāna in the future). [A]can (teacher) Wandī Itthi from Vat Khom Salao wrote [the manuscript]. (*Anisong tham bun wan koet* (Rewards derived from merit-making on birthdays), source: DLLM, code: 06011406005-15, CE 1973)

The two of them collaborated in producing eight *anisong* palm-leaf manuscripts<sup>35</sup> during 1962–1970, even though Monk Wandī, according to his name mentioned in the manuscripts, left monkhood later (for more details, see Jaengsawang 2022: 219 –221). Although they are the earliest dated *anisong* manuscripts provided for the two kinds of ceremonies, one cannot simply conclude that these manuscripts are the prototypes of other later copies. Categorized by ceremonies, the eighteen manuscripts contain five texts as follows:

### 3.1 Birthday ceremony

Two texts were inscribed in a total of four palm-leaf manuscripts. The first text defines **three periods of humans’ ages** and is transmitted in two manuscripts coded 06011406005-15 (1973) and BAD-13-1-0206 (1988) respectively. This text introduces the event of a birthday merit-making ceremony to which the host invited a chapter of monks to give sermons and to receive alms-food. Birthday merit-making ceremonies have been regularly hosted to remind people of their ages. People basically pay attention to the 25<sup>th</sup> age as the threshold to adulthood and reflect what they have

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<sup>34</sup> Tuesday, 7 August 1973 (1335 Śrāvaṇa 8).

<sup>35</sup> The eight manuscripts were produced during 1962–1973 CE and are kept at Vat Mai Suvanna Phumaram: 06011406002-16 (1962), 06011406004-06 (1962), 06011406004-07 (1962), 06011406004-17 (1962), 06011406006-05 (1962), 06011406006-06 (1962), 06011406002-09 (1970), and 06011406001-15 (1973).

done so far and what they have not accomplished yet. Buddha taught us not to live our lives carelessly. The stages of life of human beings are divided into three periods: young-age period, middle-age period, and old-age period. Before we reach the old age, we should always make merit, observe the precepts, and practice meditation. In our old ages we should give up all secular tasks and start Buddhist practices to with the intention to finally attain Nibbāna. If we die without enough accumulated merit, our lives are regarded worthless. Even though we live 100 years, we will not be as much appreciated as people who observe the precepts only one day. Hence, making merit on birthdays reminds us to live mindfully.

The second text defines the **precious opportunity to listen to the Dhamma** and is in two manuscripts coded BAD-19-1-0137 (1984) and BAD-22-1-0892 (1984). The text explains how difficult we were born to be humans and how difficult to maintain our physical bodies to live long. The hosts of birthday merit-making ceremonies are appreciated for taking good care of their lives and having been survived so far. The ceremonies also include sermon delivery that instructs us to live properly and meritoriously. Opportunity to listen to the Dhamma is rare and varies from several conditions that preventing ones from the opportunity: being born inferior to human world; having physical obstacles; being surrounded by false notions; living in the Void Era; and having false notions. Those who have the opportunity to listen to the Dhamma have thus great luck. We should live our lives worthily and not ignore Buddhist practices that lead us to Nibbāna. The hosts of the birthday merit-making ceremony do not live carelessly because they realize their age and make merit to celebrate it. We should count on the Triple Gems. The text ends with blessings.

### 3.2 Monkhood-ranking promotion ceremony

Two texts were inscribed in a total of ten palm-leaf manuscripts. The first text declares **several kinds of merit in details** without any exemplary stories and is in one manuscript coded BAD-22-1-0426 (year unknown). The second text defines **Pupphajāṭaka** and is in nine manuscripts coded BAD-22-1-0570 (1678), BAD-21-1-0071 (1764), 06011406019-01 (1833), BAD-22-1-0190 (1884), BAD-21-1-0331 (1896), 06011406006-05 (1962), 06011406006-06 (1962), BAD-22-1-0939 (1972), and BAD-22-1-

1120 (year unknown). This text starts with King Pasenadikosala who offered alms-food and a good care of the Buddha and his disciples. The kings questioned the Buddha how much the amount of merit one could gain from doing that. The Buddha answered the king that those who gave alms-offering and bathed monks (*Muradhābhiṣeka*: pouring water onto one’s head to anoint or authorize someone into a higher position) with clean water could reach Nibbāna. Golden and silver plates inscribed with official Sangha names of the promoted and celebrated monks had also been dedicated in the past.

The Buddha gave a story of King Vijaya who ruled Visāranagara city in the period of Buddha Medhanāgara. One day Venerable Monk Usabha, a disciple of Buddha, visited the city. The king cordially welcomed the monk and promoted him to the rank of Venerable Mahādhammasenā Usabha Thera; the designated name was inscribed in a golden plate. The king made a wish to become a Buddha. After his death he was reborn in heaven full of happiness and lived there for one-thousand years. Later, he was reborn as Prince Pupphā, the son of King Sirivattana, and became a great king when he grew up. Having heard the story from the Buddha, King Pasenadikosala became faithful to the Buddha’s teachings. He bathed Venerable Sārīputta, promoted him to be Venerable Mahādhammasenā Sārīputta Thera, and offered him a copper plate inscribed with his name. The Buddha summarized that *Sabbaññutañāna* (omniscience), *Paccekabodhiñāna* (Enlightenment of Paccekabuddha), and *Sāvakaṭṭaramīñāna* (Wisdom of Disciple Perfections) could be gained from doing that.

### 3.3 Wedding ceremony

All the four palm-leaf manuscripts have one single text with some slightly additional details of household constructions for marriage mentioned in the only manuscript coded BAD-22-1-0923 (1975 CE) because of close association of household constructions with family creation.<sup>36</sup> The text starts with distinguishing two types of

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<sup>36</sup> “The second stage of the elaborate marriage ritual consists of a blessing by monks and relatives. Phya Anuman Rajadhon is of the opinion that the inclusion of the monks in the marriage ritual is a survival from the time that an elaborate marriage was always preceded by a blessing of a new house. The monks

Indian marriage – *Āvāhamaṅgala* and *Vivāhamaṅgala* – and eight sub-types of *Vivāhamaṅgala*. (See more in 5.2 *Non-canonical sources*). The Buddha told the story of Visakhā’s marriage in which her father named Dhanañjaya taught her the ten rules of family life to maintain peace and happiness in marriage. The ten rules are well-known and comprise (1) never bring problems to family; (2) never let others know family problems; (3) help people in return; (4) never help people who never give help; (5) help relatives; (6) never sit in the way and take a rest after making chores done; (7) go to bed after husband’s parents; (8) prepare food for kids and husband’s parents first (9); and (10) respect husband’s parents. Five rules of being a good husband are (1) love and respect wife openly to society; (2) never treat your wife as a servant; (3) never cheat; (4) authorize your wife to care for the family; and (5) give your wife accessories. Five rules of being a good wife are (1) organize things inside and outside family; (2) support husband’s relatives; (3) never cheat; (4) save properties earned by the husband; and (5) be diligent in legal and moral jobs. The manuscripts refer to the source of Visakhā’s story in *Khuddaka Nikāya*, *Suttanta Piṭaka* in the Buddhist canon (*Tipiṭaka*). Besides, proper habits that a wife treats her husband and a husband treats his wife are also mentioned and derived from a *sutta* (see more in 5.1 *Canonical sources*).

#### 4. Rites of passage and Buddhism

The three ceremonies under study are basically to mark a life transition and to socially announce a new life progress. Argued by Genep, an individual’s life is a series of passages from one age to another or from one occupation to another. Progressing from one group to the next is accompanied by special acts that are enveloped in ceremonies. The essential purpose of these ceremonies is to enable individuals to pass

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were invited to sprinkle some protective, sacralized water over the new building before the actual marriage could take place. This was accompanied by a ritual purification of the engaged couple. In present times, this act of purification has become an act of blessing (Phya Anuman Rajadon, *Essays on Thai Folklore*, pp. 255–67) (Terwiel 2012: 143).”



from one defined position to another (1960: 2–3). Rites of passage thus redefine an individual’s new socio-cultural status. Defined by Bell as “life-crisis rites” or “life-cycle rites,” they culturally mark a person’s transition from one stage of social life to another. They are perhaps loosely linked to biological changes but frequently depict socio-cultural orders that overlay natural biological orders without being identical to it (Bell 1997: 94).

Transition from group to group and from one social situation to the next are looked on as implicit in the very fact of existence, so that a man’s life comes to be made up of a succession of stages with similar ends and beginnings: birth, social puberty, marriage, fatherhood, advancement to a higher class, occupational specialization, and death (Gennep 1960: 2–3).

Birthday and wedding ceremonies are secular events but able to be Buddhized by inviting monks to take part and give sermons for blessings and for determining auspicious moments, representing reciprocal relationships between Sangha and laypeople as well as their close connection in which monks play a religious role in almost every aspect of a local society. “In addition,” explains Terwiel, “there are often ceremonies outside monastery at which a chapter of monks is invited to chant for a group of laymen. These ceremonies can be connected with the stages of life cycle such as birth, first haircutting, marriage, and death, or with the fertility of the fields, rainmaking, entering a new house and the increase of the prosperity of a certain family (2012: 106).” Life transition ceremonies that were initially not Buddhist due to involvement in the Cycle of Rebirths that is opposed to the ultimate goal of Nibbāna can therefore be sometimes Buddhized. The ceremony hosts believe that they could cross the transition of life with auspiciousness and blessings.

Regarding monkhood-ranking promotion ceremonies, they are, in Stephenson’s views (2015), regarded as initiatory rites or “status elevation rites” that change an individual’s status or purport to change it.

In scholarship, the term “initiation” is applied to a variety of ritual action. There are vocational rites (priestly ordination) and initiations into religious or monastic orders



(the Zen Buddhist *Jukai* ceremony); initiation into secret societies (clan rites, the mystery traditions of ancient Greece, or the Masonic Lodge); rites that confirm membership in entire religious traditions (circumcision in Judaism or baptism in Christianity); and rites associated with entrance into adulthood (2015: 56–57)

Monkhood ranks are officially promoted by states or royalty to structure the hierarchy of the Sangha and to maintain national religious solidarity. Designation of monastic honorific titles is commonplace in every country of which Buddhism is decreed as national religion with long histories (Watchara 2013: 1). In the Buddha's lifetime Sangha honorific ranks were not officially regulated; only master monks who were foremost in certain specializations (*Etadagga*) were widely perceived. Practices of bestowing ranks to monks were thus established later time and have been criticized as a secular concept of organizing hierarchical positions that likely leads to competition and challenges among Sangha communities (Watchara 2013: 3–5). The ambition to reach higher positions is completely opposed to the ultimate goal of Buddhism or salvation from of the Cycle of Rebirths.

Despite that fact, rites of passage are able to get Buddhized by new interpretations towards religious association that every step of life transitions is to be marked with auspicious deeds or merit-making. Monks can therefore be invited to lead religious activities, such as to preach, to bless, and even to give didactic words to be followed if laypeople wish an auspicious start of the life transitions. *Anisong* manuscripts containing sermonic texts are thus reliable evidence of the existing tradition of Buddhized activities because the manuscript texts were practically used in rite-of-passage ceremonies. Life transitions and ceremonial Buddhization can be combined and harmoniously cohabited thanks to the local and long-inherited religion and the Teachings of the Buddha that are able to be flexibly and universally applied to everyday life. The following section will discuss the textual sources the *anisong* texts of this case study refer to.

## 5. Literary sources

Canonical and non-canonical sources appear to have been referred to in the *anisong* manuscript texts. Especially in the case of non-canonical sources, they were derived from several texts including Indian traditional laws and local folktales. Some texts were also newly composed without any referential sources but only to describe meritorious rewards gained from participating in certain ceremonies.

### 5.1 Canonical sources

The Buddhist Canon (*Tipiṭaka*) in which *sutta* or Suttanta *Ṭiṭaka* is included as one of the three baskets (*piṭaka*) is the main source from which *anisong* texts are derived.<sup>37</sup> In the focus of *anisong* manuscripts under study are two canonical texts: *Siṅgālasutta* and *Maṅgalasutta*.

Categorized in *Piṭakavakka* of *Dīgha Nikāya*, *Siṅgālasutta* defines proper behaviors given by Buddha Gotama to a man called *Siṅgāla*. Before his father passed away, he suggested his son behave properly and regularly venerate six directions/quarters (*disā*) comprising *Puratthima-disā* (Parents as the east or the direction in front), *Dakkhiṇa-disā* (Teachers as the south or the direction in the right), *Pacchima-disā* (Wife and children as the west or the direction behind), *Uttara-disā* (Friends and companions as the north or the direction in the left), *Heṭṭhima-disā* (Servants and workmen as the nadir), and *Uparima-disā* (Monks as the zenith) (Payutto 2015: 191–196).

In the *Siṅgālasutta* the session of veneration to the six quarters is called *Chadisāpaṭicachādanakaṇḍa*. Proper habits that a wife treats her husband and a husband treats his wife are therefore mentioned in *Siṅgālasutta*. In five ways a husband should serve his wife by honoring her, by being courteous to her, by being faithful to her, by handing over authority to her, and by providing her with ornaments.

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<sup>37</sup> Sheravanichkul explains that narratives in *anisong* texts come from *sutra* and other texts, such as the *Dhammapada-aṭṭhakathā*, the Commentary on the *Apadāna*, and the *Paññāsa-Jātaka*, along with many new and non-classical compositions (see Sheravanichkul 2012: 40–41).

In five ways a wife should serve her husband by managing household affairs well, by being hospitable and helpful to friends and relations of both her and his sides, by being faithful to him, by taking care of goods her husband brings home, and by being skillful and industrious in all her duties (Payutto 2015: 193–194).

At the very last moment on a wedding day, an old couple married for a long time is invited to the new couple’s bedroom to traditionally and cordially instruct husband and wife to behave well for the sake of a happy and peaceful family before they are left alone to stay overnight. “A person who is reputed to have been happily married for many years,” stresses Terwiel, “has been invited to instruct the couple. This marriage instruction usually covers a wide range of subjects. Thus, the proper behaviour of the marriage partners towards each other is often broached. The husband is admonished to be just and considerate, whilst the wife ought to be gentle and understanding” (2012: 148). The tradition has been long inherited and the Buddha’s teachings to *Sinḡāla* according to the *sutta* is in general timelessly applicable to families. Despite being a hindrance to attaining Nibbāna, instructions of appropriate marriage life and Buddhist didactics can still be harmonized because the Buddha’s teachings are comprehensively practical to both secular and religious sakes.

*Maṅgalasutta* pertains to 38 highest blessings<sup>38</sup> instructed by Buddha Gotama to a deity at Jetavana Temple and included in *Cūḡvakkā*, *Suttanipāta*, *Khuddaka Nikāya* in *Suttanta Piṭaka*. Those who follow these blessings are protected, gain victory, and live peacefully and happily. *Dhammassavana*, the twenty-sixth blessing, or listening to good advice and the teaching of Truth on due occasion is one of the 38 blessings (Payutto 2015: 276). According to those manuscript texts of our case study used at

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<sup>38</sup> The thirty-eight *Maṅgala* or blessings are *Bāla-asevanā*, *Paṇḍitasevanā*, *Pūjaneyyapūjā*, *Paṭirūpadesavāsa*, *Pubbekatapuññatā*, *Attasammāpaṇidhi*, *Bāhusacca*, *Sippa*, *Vinaya*, *Subhāsītavācā*, *Mātāpitu-upaṭṭhāna*, *Puttasaṅgaha*, *Anākulakammanta*, *Dāna*, *Dhammacariyā*, *Ñātakasaṅgaha*, *Anavajjakamma*, *Pāpavirati*, *Majjapānasaññāma*, *Appamāda*, *Gārava*, *Nivāta*, *Santuṭṭhī*, *Kataññūtā*, *Dhammassavana*, *Khanti*, *Sovacassatā*, *Samaṇa-dassana*, *Dhammasācchā*, *Tapa*, *Brahmacariya*, *Ariyasacca-dassana*, *Nibbāna-sacchikiriyā*, *Akampita*, *Asokacitta*, *Virajacitta*, and *Khemacitta* (Payutto 2015: 274–277).

birthday ceremonies, the opportunity of listening to the Dhamma is regarded as crucial because it takes place as hardly as gaining a human rebirth. People depend on varying conditions for ensuring a good occasion to listen to the Dhamma taught by experienced and appropriate instructors with honest intentions. Besides, the Dhamma can give us exemplary lessons to be considerably reflected in our lives.

## 5.2 Non-canonical sources

The non-canonical source closest to canonical texts is a commentary of *Pupphavakka* in *Dhammapada*, and of *Khuddaka Nikāya* in *Suttanta Piṭaka*. This *vakka* gives various stories of different people, such as King Viḍḍabha, a woman named Patipūjikā, Kosiya the wealthy man, Pāṭikājīvaka, and Chattapāṇiupāsaka. The story of Visākḥā, the daughter of Dhanañjaya the wealthy man, is also included. Her father instructed his daughter on the above mentioned ten rules of how to maintain happy families before she moved to live with her husband named Puṇṇavaḍḍhana, a son of Migāra, the wealthy man of Sāvatti city. Thanks to the similarity of Indian traditions and family households to Laos, the guidance of Dhanañjaya the wealthy man towards his beloved daughter so well gets along to Lao people that the text appears to have been recopied.

*Pupphajātaka* is an apocryphal jātaka story categorized in the *Paññāsajātaka* collection that comprises a total of 50 stories of Buddha’s previous births as Bodhisatta (Buddha-to-be). *Paññāsajātaka* was composed by monks from Chiang Mai during 1457–1657 CE<sup>39</sup> and is called *Bāhirajātaka*, defining jātaka that are absent in the canonical 547 jātaka in *Khuddaka Nikāya*, the Buddhist canon. The term *bāhira* (Pali) means “external,” “foreign,” “outside” (<https://dsal.uchicago.edu/dictionaries/pali/>). Despite of being an apocryphal jātaka that was not transmitted by Buddha Gotama himself, the story of Prince Pupphā who eventually became a great king because of

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<sup>39</sup> Niyada Sarikabhuti claims that, however, *Paññāsajātaka* was likely composed by monks from Hariphunchai city not later than 1266 CE, before the city of Chiang Mai was established in 1296 CE (Niyada Sarikabhuti 1982: 267–269, cited by Lamun Canhôm 1995: 79).

the high veneration he enjoyed, substantial offerings, and his promotions to Monk Usabha in his previous birth as King Vijaya is, at the beginning of the manuscript texts used at monkhood-ranking promotion ceremonies, claimed to be given by Buddha Gotama. Namely, King Pasenadikosala dedicated food and offerings to the Buddha and his disciples and asked the Buddha how much rewarding incentives one could gain by doing that. The Buddha replied by narrating this jataka story as an exemplary case. Invented or apocryphal *Paññāśajātaka* stories are derived from Pali/Sanskrit Buddhist texts, local folktales, and *Paññāśajātaka* themselves (Lamun Canhòm 1995: 79); they are commonly referred to in various literary works. *Pupphajātaka* is claimed in the *anisonṅ* texts to have been conveyed by Buddha Gotama because *anisonṅ* sermons are given by monks. Hence, liturgical texts claiming the authority of the Buddha are more convincing and efficient in instructing laypeople.

Ancient laws and marriage traditions of India are also referred in the four extant *anisonṅ* manuscript texts intended to wedding ceremonies. The texts distinguish two types of marriage – *āvāha* and *vivāha*. *Āvāha* is northern Indian tradition and means “Taking a woman to live [in one’s house].” Namely, a groom takes his bride to live in his house (Royal Institute 2013: 1410). *Vivāha* is southern Indian tradition and means “taking [someone] out.” Namely, a groom lives in his bride’s house (Royal Institute 2013: 1124–1125). In Thailand, no matter a bride lives in her groom’s house, a groom lives in his bride’s house, or a married couple lives in another separate house, the marriage is known as a single designation *Vivāhamahāṅgala*. Besides, eight forms of Hindu marriage are defined in the manuscript texts. Being able to be traced to sacred texts: *Grhyasutras* and *Manusmṛiti*, the marriage forms promote and sustain patriarchy in which males play a dominant role in negotiation and authorization in households (Maharajh and Amin 2015: 82). The eight forms comprise *Brahma marriage* (Marriage as a father’s prerogative to gift his daughter to a suitor he has approved of on her behalf), *Daiva marriage* (A Brahmin is offered a daughter as a wife and as an item of sacrifice), *Arsha marriage* (A daughter is given away as a bride to a holy man in exchange, because her parents cannot cost a wedding but still fulfil a duty of marrying off their daughter), *Asura marriage* (A man purchases a wife by paying an enormous sum of money to her family, kinsmen, and to the bride. Her father gives her away in exchange for the

acquisition of wealth), *Prajapatya marriage* (A father gives away his daughter as a bride and as a possession of her groom without trades or exchanges), *Gandharva marriage* (Romantic or love marriage that springs from desires with sexual intercourse on the couple’s purpose), *Rakshasa marriage* (Bride abduction following an attack. The women are doubly victimized through the loss of family and captured as trophies of violent conquests), and *Paisacha marriage* (Planned dishonourable means or opportunities available to engage in premarital sexual activity with a female). The Indian tradition is mentioned in the *anison*g manuscript texts used at wedding ceremonies to educate the couples and ceremonial participants on ancient styles of marriage lives.

Besides the referential canonical and non-canonical sources in texts of this case study, however, some manuscripts bear newly composed texts that simply give teachings rather than give exemplary texts from other religious sources. The textual invention perhaps aimed at increasing demands of manuscripts to be used for Buddhizing ceremonies. The newly composed *anison*g texts were intended for birthday ceremonies and monkhood-ranking ceremonies. Composed in the manuscripts coded BAD-13-1-0206 (1988) and 06011406005-15 (1973), the text pertains to three stages of human being lives: *Paṭhamavaya* (young-age period), *Majjhimavaya* (middle-age period), and *Pacchimavaya* (old-age period) and reminds us to live mindlessly and not to ignore merit-making. Another newly composed text is found in the manuscript coded BAD-22-1-0426 (year unknown) and elaborately explains various kinds of rewards derived from participating a monkhood-ranking promotion ceremony. No referential text is included.

## 6. Conclusions

Thanks to the universality of the Teachings of the Buddha, ceremonies of which their originalities were irrelevant to Buddhist detachment are able to be Buddhized by means of inviting a chapter of monks to chant or to deliver didactic sermons to instruct laypeople. Birth, marriage, and promotions of ranks in monkhood promotions



are controversial to salvation or the ultimate goal in Buddhism because the life transitions ensure the Cycle of Rebirths from which Buddhist practitioners aim to escape. The Teachings of the Buddha can be applied to both secular and religious everyday life, a Buddhist liturgy can thus be integrated into various ceremonies. As long as we will still be in the endless cycle of rebirths, Buddhist teachings are worth being considered proper disciplines for life.

Buddhist laypeople are often faithful in the religion and start their new stages of life with meritorious activities in expectation of auspicious events, *anisonṅ* sermons therefore fulfill wishes of merit because the sermonic texts declare rewarding incentives one could gain from participating in a merit-making event. The *anisonṅ* texts were created from two canonical sources (*Siṅḡālakasutta* and *Maṅgalasutta*) and five non-canonical sources (Commentary of *Pupphavakka*, *Pupphajātaka*, ancient laws and marriage traditions of India, and newly composed texts). *Anisonṅ* texts used for wedding ceremonies combine the most diverse sources of three texts: ancient laws and marriage traditions of India, Commentary of *Pupphavakka*, and *Siṅḡālakasutta*, because of some well-known stories that have long been inherited among Buddhist communities. The audience would perhaps feel linkage back to the Buddha’s lifetime and old traditions in which the ceremonies are involved. Interestingly, despite being non-canonical sources, they could also be wisely and creatively added with the presence of Buddha Gotama as a narrator. By doing this, the *anisonṅ* texts sound more convincing because the Buddha is claimed authority that the texts were really derived from his words. Besides, extant copied texts found in the manuscripts used for our case study also evidence the popularity of giving *anisonṅ* sermons to Buddhize the ceremonies that are yet a distraction preventing ones from attaining Nibbāna.



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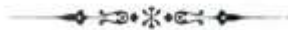
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อธิการบดีมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

