

VOLUME 2.2

JULY - DECEMBER 2022

ISSN : XXXX-XXXX (Online)



Global Interactive Journal
of World Religions and Cultures (GIJWRC)

**Community Enterprise of the Banana
Conservation Center Suphanburi**



Vol. 2 No.2 July – December 2022

**Articles: Research Articles, Academic Articles,
Book Review Articles**

Aims and Scopes

Global Interactive Journal of World Religions and Cultures (GIJWRC) is a trilingual (English, Thai and Chinese Mandarin) and an interdisciplinary journal seeking an engagement between scholars working across a range of disciplinary fields, including world philosophical studies, religious studies, cultural studies, critical theory, and interdisciplinary humanities and social sciences. Lying at the interface between the study of philosophy, religion and other academic studies of culture. In particular, the journal will consider why philosophical, religious and cultural studies have hitherto neglected the significance of religious manifestations in cross-cultural perspectives, and define ways in which religious studies needs to engage with contemporary areas of cultural critique. The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus.

Frequency of Issue:

Biannual: June & December (1st issue January-June, 2nd issue July-December)

Peer Review Policy:

All submitted manuscripts are reviewed by at least two experts via a double-blind review system.

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Preface

Global Interactive Journal of World Religions and Cultures (GIJWRC) hosted by the Community Enterprise of the Banana Conservation Center in Suphanburi, No.8/3 Suphanburi Railway Station Road, Ruoa Yai Subdistrict, Muang District, Suphanburi Province 72000, biannually publishing research papers (January-June, July-December) and special issues, both via a double-blind peer review process.

The principal aim of the Global Interactive Journal of World Religions and Cultures (GIJWRC) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus. We are pleased to present [Vol.2. 2.2 of the GIJWRC, the second issue of the 2022](#). This volume consists of eleven articles covering a wide range of topics in the areas of education, music, healthcare, marketing, and management. We continue to welcome contributions of multidisciplinary nature, that can help to improve aspects of understanding, competencies, and applications to manage operations, innovation, and creativity, of any nature, at any level – individual, team, group, organizational, societal, national, ecosystemic or at the global level.

All submitted papers must be original and not submitted or published elsewhere. Submitted papers will undergo originality assessment. Manuscripts will pass through an initial editorial screening and are sent for double-blind review to anonymous independent referees. Apart from research articles, we also accept quality book reviews. All accepted articles, after appropriate revisions, will be published online on our Journal's website, and are downloadable free of charge. We recommend that potential authors review our publishing policies, manuscript requirements, and formats, before submitting their manuscripts to the Journal.

Asst. Prof. Dr. Yota Chaiworamankul

Editor in Chief



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THE STRENGTHENING OF THE VALUE OF THE WORLD OF THE FUTURE ACCORDING TO THE BUDDHIST DHAMMA NIYAMA TO DEVELOP THE WEALTH SECURITY AND SUSTAINABILITY IN THE WORLD SOCIETY

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

This research was an integrated research plan including three sub-project types of research as follows; 1) The analysis of the value of the world of the future the Buddhist Dhamma Niyamma. 2) The evaluation of the strengthening of the value of the world of the future according to the Buddhist Dhamma Niyamma. 3) The model of robot applications without the replacement of the human careers in the world of the future according to the Buddhist doctrines, and a qualitative study, focused on the documentary studies, mainly in the Tipitaka, the relating documentaries and the Buddhist scholars' works together with in-depth interviews with relevant experts.

The results of the research are found as follows: 1) The present flaws in the world of the future developing plan is a development plan connecting to the traditional science of Newton and Descartes that causes the economic and political systems to be extreme to one side with the more growing inequality as the more increasing development of technology. 2) The Buddhist Dhamma to correct the flaws in the world of the future developing plan was the Buddhist Dhamma Niyamma called "Eightfold Noble Path" being as the correct and sublime principles corresponding to the modern science. In order to avoid the extreme practice. We had to select the Eightfold Noble Path interpreting and synthesizing as "Three Equilibrium Theory" for strengthening the value of the



world of the future. 3) The Strengthening Principle of the value of the world of the future to develop the wealth security and sustainability in the world society actually by the Buddhist order of the Norm was the implementation of the three equilibriums theory to strengthen the value of the world of the future by changing the paradigm of the developing plan from connecting to the traditional science to be the modern science with the relationship of everything.

Keywords: Dharma Niyamma, Three Equilibrium, Future world

Introduction

The content of the foundation of the government's way of thinking for developing the country is still looking at “linear development” by categorizing the steps of Thai economic development into 4 eras. The first era is agriculture and handicrafts called the 1.0 era (Klaus Schwab, 2561:17) followed by the light industry era called 2.0, then the complex industrial era called 3.0, and the high-tech and innovative industrial era called 4.0 respectively. Such as Thailand has developed into Thailand 4.0 with the hope that a technology-based economy and innovation will be the power to generate income for the country until it can escape from the middle-income trap to a high-income country which in the end will create stability, prosperity, and sustainability for the country. However, the linear development approach which is a western conceptual framework and reasoning emphasis on material progress intense use of science, and using technology and innovation which is used as the foundation of Thailand 4.0 seems very inconsistent with the reality of Thai society. Moreover, to think that Thailand is currently in the middle-income trap is another myth that has been taken from the West as well. However, the thoughts and beliefs of people in Thai society are deeply influenced by Buddhism which has a “cyclical way of thinking about development” with the reasoning that birth, aging, sickness, death, and rebirth revolving in samsara occurring over again and again in many lives until one can practice for upgrading the mind to attain nirvana being freed from this cause cyclical life of samsara together with the view of all things according to three Characteristics law including impermanence or change (anicca), suffering or unsatisfactoriness (dukkha) and non-self or insubstantiality (anatta) (KN. (Thai version) 25/30/51) which creates a state of mind not attached to one thing and always say “never mind” when faced with dissatisfaction because we have a deeply ingrained spirit that everything

according to the factors. So, we let go don't stick with it and are ready to share with each other life in harmony and emphasize values that support each other without focusing on competitive values (Pichai Rattanadilok Na Phuket, [mgronline.com/daily/detail/23 April 2562](http://mgronline.com/daily/detail/23%20April%202562)).

Research Objectives

1. To present guidelines for enhancing the value of the world of the future.
2. Buddhist Dhamma Niyamma to make the world society truly wealthy, stable, and sustainable.

Literature Reviews

Thailand 4.0 has a major flaw concerning a development plan with an economic infrastructure that is tied to Newton's modular science and technology together with Descartes a science that relies on information that enters the human cognition through the 5 indicates or 5 controlling faculties (S.V.191-204; 235-237) and especially important for eye route or vision gate for the process of cultivating the mind effecting the scientists generally are not keen on analyzing them before taking as initial data for the speculation of hypothesized theory, therefore, the information of science should be a hypothetical law created by the mind from the stimulation of the true nature outside. When this is the case, then use those data to analyze predictions however, it would not lead to true knowledge or truth. In addition to being merely the knowledge of the world that is only a shadow of truth according to Eddington (Phra Brahmakunaphorn (P.A. Payutto), 2556: 124). Therefore, Thailand 4.0 and the most development plans of the western capitalist countries based on mechanical science developed into a consumerist economy that is well known for causing social and environmental problems, especially global warming problems that no longer can be solved by traditional methods. For this reason, the researcher is interested in research work on "Enhancing the Value of Thailand 4.0 and the world of the future with Buddhist Dhamma Niyamma for Making Thai 4.0 and World Society Really Prosperous, Stable and Sustainable". Buddhist Dhamma Niyamma is a natural law that transcends all time immutable laws that have been synthesized and interpreted as a worldly practice, namely the Three Equilibrium Theory or the theory of equilibrium produces a balanced consumption and balancing the



benefits resulting from production and consumption which is consistent with the principles used in the administration of all nations with meritocracy (the domination where accuracy or righteous is the greatest) and contradicting against the system of free competition that is the core principle of a consumerist society in which individuals can conduct unlimited profitable businesses. As a result, Thailand 4.0 cannot enable Thai society to achieve its key goals, namely prosperity, stability and sustainability. If the principle is not modified in accordance with the natural law being accomplished by following a Three Equilibrium Theory that is consistent with the Sufficiency Economy Philosophy to be a guideline for the life of the world society according to the Noble Eightfold Path.

Research Methodology

This research is a qualitative research focusing on analyzing the primary source of information, namely the Tipitaka and the Commentary and secondary information (secondary source) is scriptures, information from journals, documents, which are modern Buddhist literature (documentary research) and information from internet media both in terms of concepts, theories and applications related to enhancing the values of Thailand 4.0 with Buddhist Dharma definitions to make Thai 4.0 society truly wealthy, stable and sustainable with the role of the three-equilibrium theory that is interpreted and synthesized from the Buddhist Dhamma definition, namely the Noble Eightfold Path; Therefore, a research set consisting of 3 sub-projects was conducted as follows ; (1) The analysis of the value of the world of the future the Buddhist Dhamma Niyamma to develop the wealth security and sustainable in the World Society actually or not, (2) The Evaluation of the Strengthening of the value of the world of the future according to the Buddhist Dhamma Niyamma to develop the wealth security and sustainable in the World Society actually and (3) The Model of Robot Applications without the replacement of the human careers in the world of the future according to the Buddhist Doctrines.

Results

Research paper titled “Strengthening of the value of the world of the future according to the Buddhist Dhamma Niyamma to develop the wealth security and sustainable in the world society actually” because of the most

development plans of the western capitalist countries is a country development plan that supports major changes from the 4th Industrial Revolution that will affect people around the world like never before to be a challenge that scholars and experts do not have an answer to for three key challenges: (1) the equitable distribution of the benefits generated by the industrial revolution to people around the world; (2) environmental issues, especially global warming; (3) the human dignity from the challenges of robots and Artificial Intelligence (Klaus Schwab, 2018:15-16) in line with Yuval Noah Harari's research regarding the challenge has been compiled into a book entitled “21 Lessons for the 21st Century” that states, “Until the present the modern ethics, science expert and various national governments all have failed to create a viable vision for the future of mankind” (Yuval Noah Harari, 2019: 185).

Until he had to suggest that we must return to study the principles of teachings and religious traditions of mankind in the past concerning “Could it be that the answer is still inserted in the pages of the Bible, Quran or Vedas that are waiting for all of us to be discovered (Yuval Noah Harari, 2019: 185). We don't have time left now because what we will decide in the next few decades would determine the future of all human life. If our generation lacks perspective and insight into the universe they will decide their future life by speculation (Yuval Noah Harari, 2019: 348). While waiting for the answers from the above scriptures, the researcher presents an answer is “Buddhist Dhamma Niyamma” which has been interpreted and synthesized as a practice for worldly life is called the “Three Equilibrium Theory” by presented in the form of a research project consisting of 3 sub-projects, this research project has 3 objectives with answers from the research as follows:

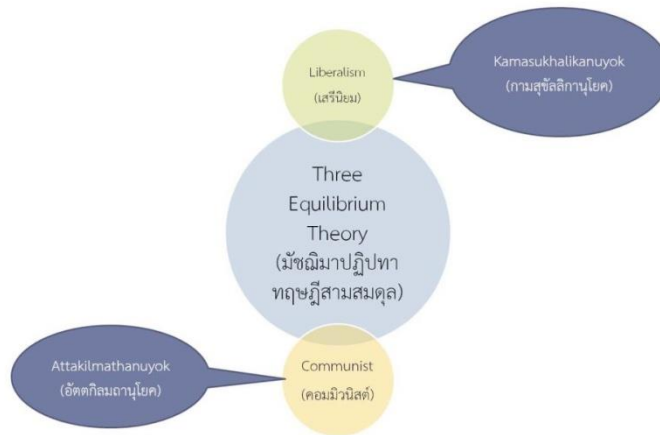
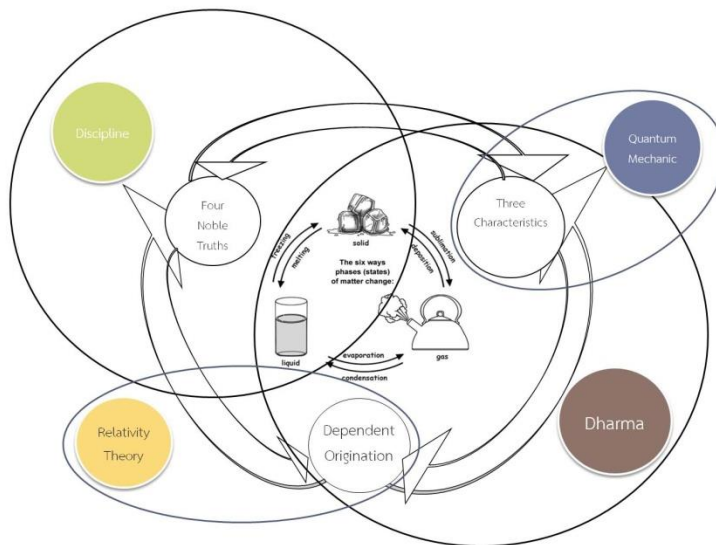


Figure 1 shows the differences between the extreme and the middle way economy.

Disadvantages of the Thailand 4.0 Development Plan: The major flaw of the Thailand 4.0 Plan is the Thailand 4.0 and the most western county's Development Plan, designed to support the global changes from the Fourth Industrial Revolution being believed to be an unprecedented change in the way of life of people around the world from the Disruption Technology of the Convergence of many technologies, especially for the information technology and biotechnology. Although these technological advances are grounded in modern science driven by the theory of relativity and quantum mechanics, they are still based on modern science. But the Thailand 4.0 Development Plan is still attached to the economic and political system being a traditional science paradigm of Descartes and Newton that is mechanized and fragmented that emphasizes competitive advantage closely linked to the centralized political system. The result is that the more developed, the greater the inequality in society. This research indicates that the structure of an economic system, whether liberal capitalism or communism, there are all extreme characteristics that can only be solved by the middle path, as shown in Figure 1.

Buddhist Dhamma for Correcting Thailand 4.0 Plan: The study of Buddhism for the correction of the deficiencies in the Thailand 4.0 and the most western country's Development Plan concerning the modern scientific community has proven that it is true in nature that All things are of relative nature and are

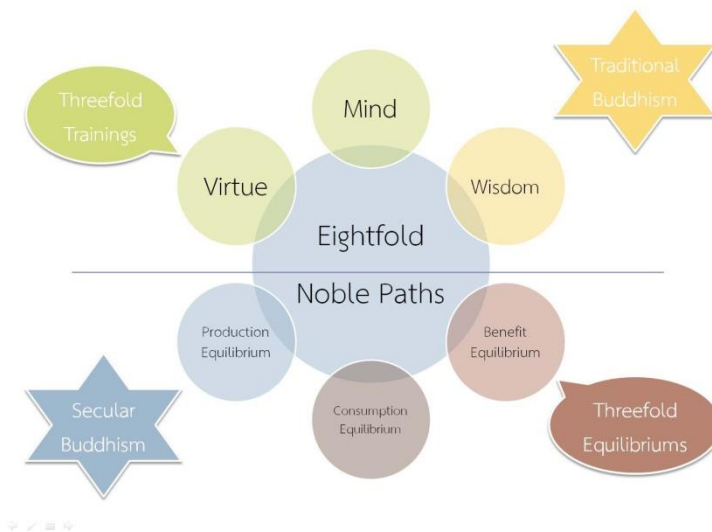
interrelated and interdependent according to the theory of relativity is consistent with the Dependent Origination principle and looks impermanent, difficult to endure in the original condition, can't command as one likes, must change according to the causes and factors and following to the rules of the Three Characteristics, which is the definition of Buddhist Dhamma Niyamma corresponding to quantum physics in modern science. Ignorance of the true reality of a holistic connected world and uncertainty. In Buddhism, this ignorance is called Avijja, which consists of eight factors: (1) not knowing to suffer, (2) not knowing the cause of suffering, (3) not knowing the cessation of suffering, (4) not knowing the way to the end of suffering, (5) not knowing the principle of Dependent Origination (6) does not know the past, (7) does not know the future, and (8) does not know both the past and the future. These eight ignorances, when reduced to three, are (1) ignorance of the Four Noble Truths, (2) ignorance of the principle of Dependent Origination, and (3) ignorance of the Three Characteristics. These three ignorances do not know the “Buddhist Dhamma Niyamma” and when they are shortened to two, they are “Dhamma and Discipline”.



Picture 2 shows the relationship between the Dharma and the Discipline.

This is the word that the Buddha called Buddhism in the Buddha's time. Dhamma is the principle of Dependent Origination and the Three Characteristics Law, and for the discipline, is the Four Noble Truths that, when interpreted for

implementation, will become “The Noble Eightfold Path” as shown in Figure 2. In this sense, Dhamma and Discipline are deeply interrelated. Because dharma is like this, the discipline has to be like this, because “Dhamma” is all things that are relative and connected as one. It is a holistic and systematic process, there is uncertainty, it can't stand in its original condition, and must change according to causes and factors that we cannot command to be as we desire, “Discipline” is a practice in order to be able to live with the nature that has the nature of such “Dhamma” to be correct, good and noble. It must be the middle path or “Majjima Patipada” or “The Noble Eightfold Path” which is considered that the discoverer must be a noble person who is only the Lord Buddha can do this by a method known as “Enlightenment”, the Dhamma obtained from enlightenment has the word of “Ariya” for being the prefix in Thai word equivalent to noble in English words such as the Four Noble Truths and the Noble Eightfold Path. Which has been interpreted and synthesized for practice in the worldly life to be correct, good, and noble is the “Three Equilibrium Theory” or “Tri Samma” as shown in Figure 3.



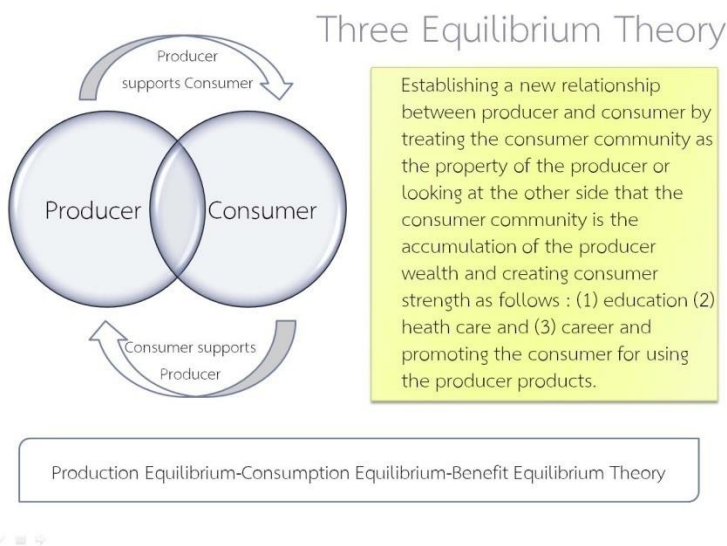
Picture 3 shows the relationship between the Threefold Training and the Threefold Equilibrium.

Enhancing Thailand 4.0 with the Buddhist Dhamma Niyamma:

The presentation of the guidelines for Strengthening the values of Thailand 4.0 or the world of the future according to Buddhist Dharma Niyamma to make the

Thai 4.0 or the world society truly wealthy, stable, and sustainable found that the value enhancement of Thailand 4.0 with the Buddhist Dhamma Niyamma, it is the practice of the Three Equilibrium Theory, which is a practice for worldly life according to the middle path, namely the Noble Eightfold Path. Which is a Buddhist Dhamma Niyamma that has been analyzed and interpreted from a sub-research project entitled “Analysis of the Value of Thailand 4.0 or the world of the future with Buddhist Dhamma Niyamma in order to know whether it will make Thai or world society 4.0 truly wealthy, stable and sustainable” that there is a value as a Buddhist Dhamma Niyamma as well as the Noble Eightfold Path as a guideline for worldly practice. This is consistent with western principles that can explain the depth and complexity of the Buddhist Dhamma Niyamma, namely CHAORDIC KM and Disruption.

In addition, the Three Equilibrium Theory was assessed by a sub-research project titled “Evaluation of Value for Thailand 4.0 or the world of the future empowerment with Buddhist Dhamma Niyamma to make Thai 4.0 or world Society Really Prosperous, Stable and Sustainable”. The three equilibrium theory contains the main principles of the symbiotic relationship between producers and consumers that can be extended to interaction partners in other sectors widely whether parents and children, teacher and student, employer and employee, or the government and the people creating the innovations both economically and politically from cultured marketing and quantum wealth to cultured politics as shown in Figure 4 below and a sub-research project showing that apart from the use of robots that do not steal the human’s works, it also increases human potential in a sub-research project entitled “Models of using robots that do not steal human jobs in Thailand 4.0 or the world of the future according to the Buddhist Doctrines”, etc.



Picture 4 shows the Three Equilibrium Theory.

Conclusions

The enhancement of the value of Thailand 4.0 or the world of the future according to the Buddhist Dhamma Niyamma to make Thai 4.0 or world society truly prosperous, stable, and sustainable is to point out that the plan continues to focus on the use of science and technology to solve problems by all about the master concept for dominating the world to control the circumstances. It is a misconception that Buddhists call it “Miccha-ditthi” (false view), which arises from the traditional mechanical scientific paradigm of Descartes and Newton that differs from the modern science for the discovery of quantum mechanics and relativity that looks at the world really is consistent with the Buddhist Dhamma Niyamma related to the right and virtuous life, which is the “Eightfold Noble Path” that can be interpreted and synthesized and applied to the secular world is the three equilibriums theory or the theory of production balance, consumption balance, and the balance of benefits resulting from the production and consumption.

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AN INTEGRATING OF BUDDHISM AND WESTERN RECONCILIATION BY PSYCHO-TRAUMA HEALING

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

The integration between Buddhist and western concepts, processes for reconciliation and psycho-trauma healing. Process of reconciliation and psycho-trauma healing could be as a part of the whole Buddhist concept and process. This integration, it is belief that the western can support to build outer peace while the Buddhist stand for building of inner peace. The impact of reconciliation and psycho-trauma healing more feasible by its distinct features. both concepts and processes do not completely differ but are identical in the main idea, however at different level of explanation. It's able to implies that both concepts can well supplement one another. Buddhism view on problem issue is profound and if the parties become apprehensive, it will lead to the best reconciliation. The main approach of Buddhism to consider the problem issues is to penetrate the problem down to its root as suggested by the dependent of origination and to cut the cycle to prevent craving and clinging that will evoke the wheel of cycle of unwholesome roots.

Keywords: Integrating, Reconciliation, Psycho-Trauma Healing

Introduction

Thai society at present has become the one gradually transforming its Buddhism nature of globalization (John Baylis, Steve Smith, and Patricia Owens,2008) that simultaneously forced the Thai society to encounter the

diversity of civilization and cultures, posing enormous problems and conveying conflicts and violence from national level deep down into the local level. The knowledge of the western sciences and technologies had been used to resolve various problems, but seemed to make more troubles at all levels. Despite all efforts made by the government to utilize western ideas and lesson learned from scientific-based conflict resolution to prevent and resolve problems, it appeared to escalate those conflicts and intensify the problems. Evidences showed that homicide rated by the numbers of victim accounts for 28 / 100,000 annually (Praves Vasi,2011). The front-page news often present killings, conflicts of weapons, killings due to conflict of interest, killings with war arms, extra-judicially killing, felony rape, and killings innocent people in the three southern border provinces. In light of the above atmosphere, they are relatively regarded as Dukkha (suffering) in Buddha's words. it draws attention under the dramatic change of social context where the role of Buddhism is declined. Although over 90 % of Thai people are Buddhists who value Buddhism a virtue.

Since Buddhist and western means of reconciliation had been studied and applied extensively in Thailand and in a variety of context. However, it was used separately, by this reason it draws attention to scrutinize on integration of Buddhist reconciliation with western reconciliation to find bodies of knowledge and the integration model in order to engage more effective psycho trauma healing. The details of study are as follows: What are the common and diverse aspect between Buddhist and western concepts and processes of reconciliation and how to integrate the concepts of Buddhist and western.

There are three sub-issues concern: 1) What are the characteristics of Buddhism and Western concepts and processes of reconciliation? 2) What are the similarities and differences, controversial and support issues between Buddhist and Western concepts and processes on reconciliation and psycho-trauma Healing? 3) How to integrate Buddhist and Western concepts and processes on reconciliation in order to synchronize more effective psycho trauma healing.



The Characteristics of Buddhist Concepts and Processes of Reconciliation and Psycho-Trauma Healing

Phra Dhammapitaka (P.A. Payutto,2003) stated that today much thought has been put on how to practice or do to make the conflict even the ideas turn to be an exchange of opinions to enhance knowledge and become creative. It is not possible that an individual by oneself can think about with all information. If we do not know things through, we have to accept the truth that there may be something others but we know. By accepting the truth, seeking knowledge from others, and fulfilling our own knowledge, we would continue hearing for further knowledge. This is called Dhammakāmo which means those who love Dhamma are those who love truth. Dhammakāmo with its noun form Dhammakāmata, coupled with another principle called Sovacassatā which means easy admonishability, are key principles for democratic society, that is, people in such society should be amenable, prefer hearing. Once amenability, love of dhamma, love of truth and mercy, curiosity and seeking truth are united, conflict becomes easily resolved and reconciliation more possible.

Solving problems in Thai society requires cultural improvement of wisdom acquisition among Thai people. Good aspect of Thai culture is mercy but poor in wisdom acquisition. This nature is certainly supportive to mutual assistance and interdependence, however, with unwise use, people without well development to overcome inconsideration, and solving problem without critical thinking, the pursuit of knowledge and means of resolution are thus weaken. Thailand therefore must be aware of 1) sustaining mercy culture; and 2) developing wisdom acquisition culture. Surprisingly, it is universally recognized that Buddhism is the one of and strongly focuses on wisdom, but Thai people are seemingly lacked of wisdom acquisition. The question is why? Ideally, Buddhists should be those who always acquire wisdom and seek knowledge or seek Dhamma, i.e. the desire to know, comprehend, and penetrate to the truth, what is truth, what is right, and what is good, by thinking and investigating its core and root using Sammādhitti or the right view. People in conflict often aim at attaining their self- interest. With coherent resolution, parties can see their ultimate goal, i.e. mutual interest. Another practical means to be used as a hygiene factor to resolving conflict is to adopt mercy culture, creating reconciling atmosphere and allowing parties to approach each other in their real daily life or allowing oneself to reconcile, allowing parties to meet and make

acquaintance, and thus paving ways to understanding and empathy. To approach each other requires a comprehensive practice of the four Sangahavattu which include generosity, kindly speech, useful conduct, even and equal treatment.

Summary of key points to reconciliation of conflict by Phra Dhammapitaka (P.A. Payutto) are: 1) No adherence to or being enslaved by the conflict, but taking advantage of the conflict especially for wisdom benefit. 2) The core practice in resolving conflict is offering good intent and good wish to each other, using mettādhamma (mercy) to lead such good wish toward productive goal and wisdom. 3) The practice and means of resolving the conflict must be conducted with friendliness, politeness, honesty, and open mind, while regarding everyone as a fellow without discriminating view and aiming at coexisting. 4) Creating reconciling atmosphere by allowing parties to approach each other, having social contact in their daily live or real way of life by allowing oneself to reconcile. 5) The point to resolution with harmony is to recognize the ultimate goal of mutual interest.

Moreover, in Buddhism the instrument or key principle of Dhamma for building reconciling society would include The Four Noble Truths, a comprehensive principle with the nature of both the system and process. To resolve conflict demands that the system of the Four Noble Truths is established, then divided into sub-aspects. This way we can locate all other Dhamma principle and how they are related, that is, to discern the problem. Referring to the Four Noble Truths, conflict is regarded as suffering or Dhukka, and the cause and origin of conflict in each case is called Samudaya rooted from the 3 kingpins or Papancadhamma: Craving (Tanha), Conceit (Māna), and Speculation (Ditthi). In addition, the knot of conflict that need to be loosen and escaped from its domination is meanness or stinginess, so call five Macchhariya: stinginess as to dwelling (avasa-macchhariya) stinginess as to family (Kula-macchhariya); stinginess as to gain (Labha-macchhariya) stinginess as to recognition (Vanna-macchhariya) and stinginess as to knowledge or mental achievements (Dhamma-macchhariya). These all are Samudaya where the cause and origin of conflict is investigated, leading us to see how to resolve it by aiming at the condition where problems are released, and leading to the cessation of sufferings. However, it has to be clear of what and how much we want, and the possibility to achieve it, that is, considering the potential of our



wish, setting the goal, so call Nirodha; then moving toward means of practice (Makka).

Lastly, the concept introduced by Phra Dhammapitaka (P.A. Payutto) to resolve conflict and bring reconciliation was built upon major principles considered a core system. The Four Noble Truths: Dhukka, Samudaya, Nirodha, Makka, each of which contains subtle teachings needed to be clearly distinguished to locate Dhamma principles and their relationship. Ultimately, resolving conflict in Thai society requires an insight in lifestyle and culture. As we already stepped into the mercy culture of Buddhism, we need to sustain it and move forward to the real core of Buddhism, that is, strengthening the wisdom and wit, seeking knowledge, and carrying on social culture, then the conflicts reduce and reconciliation become more effective accordingly.

John A. McConnell, (2006) had introduced *Mindful Mediation: A New Quality of Dialogue* (John A. McConnell,1995) in his *Practical Guidelines for Managing the Mediation Process* regarding conflict resolution as follow Conflictants will only take mediation seriously if they judge the quality of dialogue it brings to be good. Mediators who bring only propaganda and platitudes will not be indulged for long. The process has to be seen to be worthwhile if it is to continue. Broadly, we can think of quality of dialogue in terms of goodwill and engagement with the problems. Some mediators will have practiced meditation or prayer to the point where their own mental activity comes to stillness. If so, they will probably have experienced a sense of freshness, friendly warmth, and joy in their perception of the world. The scriptures classify this kind of experience into four sublime abodes of consciousness (brahma-vihāra). These can be cultivated and extended, meditatively, to ourselves and all beings. The brahma-vihāra are mettā (loving-kindness), karuṇā (compassion), muditā (altruistic joy), and upekkhā (equanimity or deep calm). By “goodwill” we mean the presence of these qualities in our concrete relationships with conflictants. The goodwill we have towards others, then, is directly related to our experience in prayer or meditation. Cultivated in solitude, mettā, karuṇā, muditā, and upekkhā arise spontaneously in ordinary experience. Our task is to integrate them skillfully into our role as mediator, by this way reconciling conflict management could be reached.

The Characteristics of Western Concepts and Processes of Reconciliation and Psycho-Trauma Healing

The concept introduced by John Paul Lederach (2006) suggests 4 elements of establishing reconciliation as follows: 1) Truth. Truth requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity. 2) Justice refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace. Justice should thus include equality, right relationships, making things right, and restitution. 3) Mercy is to state clearly about acceptance, letting go, and restarting. Mercy therefore includes acceptance, forgiveness, support, compassion, and healing. 4) Peace is very important to gain trust from each other. Peace means harmony, unity, well-being, security, and respect.

The concept, In General: Hold to the participation of concerned people at all levels by opening space for exchanging ideas based on the 4 key concepts: Truth, Mercy, Justice and Peace. Reconciliation is to respect human dignity by setting minimum criteria on the issues of human dignity to be considered, it is thus rather tangible and substantive by making what is inside to be evident outside and measurable.

The concept, in Principle: Truth is the true stories, tales, sufferings, events, or something else that cause troubles in living's life both physically and mentally. Requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity.

Mercy is the state clearly about acceptance, letting go, and restarting, therefore includes acceptance, forgiveness, support, compassion, and healing. When deeply rooted in one's mind, that is, to change the attitude, mind, emotion, and feeling of both conflicting parties to allow for forgiveness and acceptance of one another.

Justice refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace, should thus include



equality, right relationships, making things right, and restitution, presents when people attain equality, good relationship, adhere to righteousness.

Peace: the meaning of peace in western dimension according to Lederach’s concept is to generate external factors to facilitate the context of peace to exist. With the structure containing the dimensions of safety, well-being, acknowledgement, and unified context that the sense of reconciliation can be built.

The process introduced by John Paul Lederach, (2006) suggests 4 elements of establishing reconciliation as follows: 1) Urgent Plan: Improvement of attitude of people in the society through providing education and training extensively. 2) Short-term plan: Application of peaceful mean to judge the case of armed conflict through the jury process at community level and forgiveness 3) Long-term plan: Reduction of the violence conditions through improvement of power structure in the society. By using wide variety of media both in-breadth and in-depth, by establishing community jury, by the presence of joint-committee comprising every sector to share and produce common agreement, and distribution of decisive power to various social groups, or improvement of power structure in the society.

Similarities and Differences, Controversial and Support Issues between Buddhist and Western Concepts and Processes on Reconciliation and Psycho-Trauma Healing

The Reconciliation’s Concept

	Western	Buddhist
Concept In General	Hold to the participation of concerned people at all levels by opening space for exchanging ideas based on the 4 key concepts: Truth, Mercy, Justice, and Peace	Are adhere to building the awareness of truth as the true cause of problem that allow for different views on particular problem. Once every party saw the true picture that it is their own ignorance, the conditions of conflict and violence will be reduced by the parties themselves and pave the way for reconciliation. In other words, it bases on looking at the origin of the problem or suffering according to the Four Noble Truth Buddhism view on

<p>In Principle</p>	<p>Reconciliation is to respect human dignity by setting minimum criteria on the issues of human dignity to be considered, it is thus rather tangible and substantive by making what is inside to be evident outside and measurable</p>	<p>problem issue is profound and if the parties become apprehensive, it will lead to the best reconciliation. The main approach of Buddhism to consider the problem issues is to penetrate the problem down to its root as suggested by Paticcasamuppāda (The Dependent of Origination) and to cut the Cycle of Paticcasamuppāda to prevent craving and clinging that will evoke the wheel of cycle of unwholesome roots</p>
<p>Truth</p>	<p>Is the true stories, tales, sufferings, events, or something else that cause troubles in living's life both physically and mentally requires a long-time process to be accepted with respect to offend and reasons for those suffering and loss experienced by both parties. Here, truth comprises acknowledgement, transparency, revelation, and clarity.</p>	<p>Is a profound level that in Buddhism's view, both human sufferings either physically or mentally, and social sufferings such as conflict originated from ignorance or Avijjā which is the origin of wheel of physical, mental, and social sufferings. then rising craving that originates the 3 roots of evil. With craving and the 3 roots of evil, delusion risen with the desire to have, to hold, and to occupy, and once failure to meet these desires.</p>
<p>Mercy</p>	<p>clearly about acceptance, letting go, and restarting, therefore includes acceptance, forgiveness, support, compassion, and healing. When deeply rooted in one's mind, that is, to change the attitude, mind, emotion, and feeling of both conflicting parties to allow for forgiveness and acceptance of one another.</p>	<p>Implies not solely to listen and accept, but it built on the Noble Eightfold Path. Once individuals are aware of their unknowingness, righteous understanding will lead the way to renew their view on each other, it is thus an alteration truly from the inside. However, their actual image is operated through an opened mind to listen and share without bias.</p>



Justice	Refers to demonstration of seeking rights by individuals or groups to lead social restructuring and restitution that link to peace, should thus include equality, right relationships, making things right, and restitution, presents when people attain equality, good relationship, adhere to righteousness.	Not directly addressed by Buddhism, in addition is to settle conflict by adopting the Noble Eightfold Path of the 8 righteousness to be followed so that interpersonal relationship builds upon truth and without bias or fault view on the problem and manage conflict on the principle of middle path and other Dhamma principles.
Peace	<p>The meaning of peace in western dimension according to Lederach's concept is to generate external factors to facilitate the context of peace to exist.</p> <p>With the structure containing the dimensions of safety, wellbeing, acknowledgement, and unified context.</p>	Believed that peace originates from the inside. Tranquility, insight, and consciousness of the current reality will engender peace. Under these conditions, individuals who attained Buddha's Dhamma regardless of the extent of difficult circumstance, would find calm and peace in oneself. Once many people in the society individually follow the direction to find the true calm and peace in self, such calm and peace will extend to the society and bring the society into calm and peace as well.

The Reconciliation Process

Western	Buddhist
Focal Point: Social Condition	Focal Point: Understanding from inside
Process: 1) Urgent Plan 2) Short-term plan 3) Long-term plan	Process: 1) Guiding the parties to reflect on the roots of conflict 2) Establishing acceptance from the inside 3) Holding to profound talk style and interaction.

The reconciliation method

Western	Buddhist
Method: 1) Improvement of attitude of people in the society through providing education	Method: 1) Utilizing external pressure to induce problem solving

Western	Buddhist
and training extensively. 2) Application of peaceful mean to judge the case of armed conflict through the jury process at community level and forgiveness. 3) Reduction of the violence conditions through improvement of power structure in the society.	2) Creating the true picture for consideration 3) Laying down an explicit procedure for settling different views. 4) Making judgement by valuing individuals from their conducts.

The Reconciliation Instrument

Western	Buddhist
Instrument: <ul style="list-style-type: none"> - A wide variety of media both in-breadth and in-depth - The community jury - The presence of joint-committee comprising every sectors to share and produce common agreement, and distribution of decisive power to various social groups, or improvement of power structure in the society. 	Instrument: <p>Dhamma principles</p> <ul style="list-style-type: none"> - Dhamma principles applied in the conversations to disengage dispute parties from the cause of dispute - Dhamma principles applied to guide the way out of dispute - Dhamma principle as a process of preventing dispute: the Council and Adhikarana.

The Social Trauma Healing Process

There are consist of 8 steps for treating trauma healing cycle and reconciliation as follow:

Step 1 Safety: Breaking Free: Safety is foundational to trauma healing. It's the best antidote to threat and fear (Gutlove and Thompson, 2004). It's often said that safety is a precondition for healing.

Step 2 Acknowledgement: Mourning, grieving our own story, and naming fears Mourning, and grieving are essential for finding healing and breaking the cycles. Acknowledging and telling the story counteracts the



isolation, silence, fear, shame, or ‘unspeakable’ horror. It allows the frozen sadness to melt and open the way to post-traumatic growth.

Step 3 Acknowledgement: Recognizing that ‘the other’ has story by recognizing that ‘the other’ has a story. This opens the way to search for root causes and to acknowledge that the other, the enemy, also has a story. There is a fact that today’s aggressors are often yesterday’s victims.

Step 4 Reconnection: Recognizing interdependence taking risk with awareness of understanding the history of interconnected and interdependence as human beings. It comes an openness to risk contact with the others. Individuals, communities, or groups must decide what level of risk they are ready to take on. A commitment to risk is not an injunction to put oneself in harm’s way or to be in an abusive situation. When the former enemies meet, strong emotion can be retriggered and cause old memories and emotions to come back. But at last, the traumatized say ‘never again. And they do whatever it takes to keep themselves and their group safe. The trauma wise, (2007) say, ‘never again-to me, to us, r to anyone else.’ And they work to make the world a safe to everyone because when we choose the new ways, the brain forms new neural pathways.

Step 5 Reconnection: Choosing the path to forgiving: Forgiving is especially difficult when violence is continuing or the sense of hurt still exists and has not been honored or acknowledged. But it is evidence that human need a loftier goal than punishment or revenge, even in the face of great suffering (Olga Botcharova, 2001). Forgiving offers a release from the burden of bitterness. It does not mean giving up the quest for justice, but letting go of the cycles of revenge and retribution to pursue a justice in a way that is restorative to victims and aggressors alike, and may lay the ground work for reconciliation.

Forgiving takes on new meaning and may not be a simple one-way process and forgiveness are appropriate in many cases. For example, religious leaders in both Britain and Ireland have expressed remorse and asked forgiveness of the other. Forgiving is a process that is made easier if our hurt is acknowledged by others, especially by the “enemy.” A culture of forgiveness must be building through actions at the personal, cultural, and political levels. National and civil-society leaders in positions of symbolic authority play a

critical role in moving the society in a direction of forgiveness and creating openness for creative reconciliation action later.

Step 6 Reconnection: Seeking Justice: In a perfect world, justice would begin with the offenders...whether individuals, groups, or governments...admitting guilt, apologizing publicly, offering compensation, and making sure that the events do not happen again. The usual approach to justice in today's world is legal or criminal-justice approach.

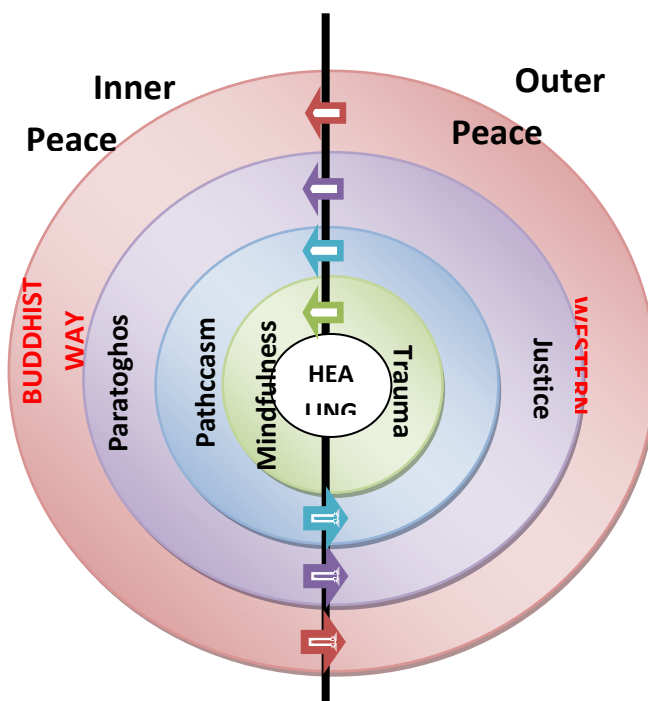
To address the needs that this criminal justice approach does not meet, a restorative justice concept and movement is rapidly spreading throughout the world. Restorative justice focuses on harms done and offers a needs-based understanding of justice that attends to the needs and obligations of all involved. It also focuses on accountability, i.e. on the obligations involved in the hurt, and on the importance of trying to right the wrong as much as possible and also to involve those impacted by the wrong-doing in the solution to it. Ideally, then, justice deals with the past, setting things as right as is possible, so that we can move into the future.

Step 7 Integrating trauma into new self/group identity: The possibility of reconciliation and trauma healing, they are not the events. Achieving 'as much justice as possible' (Mirooslov Volf, 2000) and forgiving are essential keys, but they do not guarantee reconciliation. When reconciliation happen, however, it is evident in transformation of attitudes, beliefs, and behaviors toward former enemies and offenders. Trauma and suffering are neither forgotten nor excused/ but better understood and integrated into a new self or group identity. A sense of safety and well-being replace fear.

Step 8 Reconnection: Possibility of Peace: The transformation of trauma into peace by all steps of reconciliation and trauma healing is long journey. It involves work on multiple dimensions: the spiritual, the emotional, the intellectual, the physical – and this on communal as well as the personal level (Carolyn Yoder, 2005).

Integration of Buddhist Way and Western Way of Reconciliation and Psycho-trauma Healing

Figure shown: Buddhist and Western Integration “Peaceful Internal – External Reconciliation and Trauma Healing Model”



This figure shown the area of integration after knowing the body of knowledge from comparison of the two major concepts and processes: The Buddhist (Ariyasacca, Mindfulness and Wisdom) and The Western (John Paul Lederach and Carolyn Yoder, 2005).

The integration explained that Western concept, process, method and instrument of Reconciliation [Truth, Justice, Mercy] and Psycho-trauma Healing (The 8 Steps) could be merged with Buddhist concept and process as a whole. By this integration it's belief that it is the best ways to building reconciliation and trauma healing and both inner and outer peace are more feasible by its distinct features.

Conclusions

According to the studies, the integration between Buddhist and Western concepts, processes for reconciliation and psycho-trauma healing., it can conclude that: Western concept, process of Reconciliation and Psycho-trauma healing (Truth, Justice, Mercy), could be as a part of the whole Buddhist concept and process. By this integration, it is belief that the Western can support to build outer peace while the Buddhist stand for building of inner peace. So, the impact of reconciliation and psycho- trauma healing more feasible by its distinct features. In other point, both concepts and processes do not completely differ but are identical in the main idea, however at different level of explanation. It's able to implies that both concepts can well supplement one another.



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DEVELOPING HEALTHCARE FOR THE THERAVADAN MONKS IN THE PROVINCE OF NAKHON PATHOM

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

The research on “Monk Healthcare Development in Nakhon Pathom Province” focused on three objectives: (1) to study monk healthcare (2) to develop monk healthcare activities, and 3) to analyze the model of monk healthcare in Nakhon Pathom Province. This mixed research of quantitative and qualitative research was conducted with a focus group and action research to educate monks on a process of formulating a model for monk healthcare in Nakhon Pathom province. The statistical applications were percentage (%), mean (\bar{X}) and standard deviation (SD) to analyze and describe the data in pre-post activities using paired t-test through measuring their results with a measurement model. The results revealed that both pre-post activities using paired t-test conducted with both engagement in Activities 1-2 were detailed as follows. The Measurement 1 scaled the approach of pre-post monk healthcare, which was differently resulted. It showed that the internal monk activities had been well cooperated. The Measurement 2 scaled the pre-post monk healthcare development, which was also differently resulted. It showed that activities were well flowed with fun, stress-free and relaxing. Adoption of hand swings and simple education of the Buddhist doctrine eased participants’ understanding.

Keyword: Health Development, Monk Health, Monk Healthcare
Development



Introduction

The current technological advancement brought convenience bringing health distortion which increased health problems be they mental health, contagious and non-contagious diseases and entailed growing highest rate of high-blood pressure, and diabetes. There was high risk of non-contagious diseases from health behavior and improper ways of life (The Support and Liaison Committee, 2013:1). With the doctrine of “arogayā paramā lābhā” meaning diseases-free is blissful. How was then to become diseases-free and diseases-unfree? Selfcare was to engage in health activities significant and very necessary for social ways of life and well physical and mental health for oneself including the avoidance of activities harming health, which led to illness or diseases enabling to normalize way of life in societies. Health enhancement facilitated monks to enhance their potentials to control and to improve their own health for the purpose of physically, mentally accessing perfect condition and ability to change environment or self-adaptation in developing health enhancement reported by the World Congress on the Changing Health Enhancement. Health was therefore not the target for living any further but the source of daily usefulness for our way of life. Health was the positive concept useful to societies and personal advantages with potential development. Health enhancement was therefore not only the regional responsibility to handle healthcare but the model of the way of life affecting good health to finally lead to health conditions (Sinsakchon Un-prommee, 2013:1-2). With crisis of monks’ health and non-contagious diseases; they came from health behaviors such as smoking, no physical exercises, and failed nutrition. Health Organization was thus accelerate drafting the Monk Health Charter to freeze infirmities and risk watch within the temple compound. His Holy Somdej Phramaha Dhīrācāra a committee member of The Sangha Supreme Council of Thailand elucidated that the Wat had to promote health and to develop the Phra Gilānupaṭṭhāka (the volunteer monks of health promotion) to support the local mechanism given the temple compound as the spiritual center having monks as the spiritual leaders who devised sciences of restoration, development and cognitive provision leading to efficient change backed by the Monk Charter to promote monk-cares founded on the Vinaya principles for acquiring good quality of life (His Holy Somdej Phramaha Dhīrācāra, 2020: online). With the problem of monk health, it was found that the Medical department during 2006-2007; 90,250 monks nationwide had been surveyed and found that majority was infected with

dyslipidemia, high blood pressure, diabetes, lung disease, heart disease and cardiovascular disease caused by the food alms-merited by Buddhist devotees who were ignorant on healthcare leading to harm such as offering coconut-milk curry, dessert, smoking, coffee-taking, 2-bootleg-energizer-taking, half-cooked food tasking, and inadequate physical exercise. In addition, it was also found that 54% were stressful caused by health problems (Ministry of Health 2020: online). Later in 2021, the physical health conditions of monks were found with many major risks. They were led by non-nutrient food leading to 45.1% of obesity, high blood pressure, diabetes and osteoarthritis. As of physical exercises of monks, they could not engage as common people but as a person in monkhood such as walking for morning alms taking, medication walk taking, sweeping the temple compound, and cleaning the religious sites. 43.9% of the monks could routinely take physical exercise. 28.9% of the monks occasionally took physical exercises and 14.6% did not take any physical exercise. Their preventive measures were the resolution of food and nutrition for monks and novices, which could lead to the prevention and the resolution of chronic diseases and sustainable health conditions. In-depth interviews were conducted 29 monks from 4 temples in the urban communities including laities who offered morning food alms intended to investigate the safety of food and drinking water. It was found that majority of monks suffered chronic disease especially the ageing monks. For example, their venerables were overweighed, Hyperlipidemia or Dyslipidemia, high blood pressure, heart disease, and diabetes because food was packed in plastic bags and the morning alms taking mostly emphasized starch and carbohydrate which had quite less protein and inadequate cleanness. Chloroform contaminated had been almost 50% found from all samples. It indicated that cooking food for selling was unmatched with the food sanitary principles. Also, another concern was “nam pāna” (water deserved for drink) a beverage to be taken after lunch. Monks had currently taken food and a variety of beverages similar to laities. If they were, much quantity, taken, they could lead to health problems because of high sugar and unlikely felt full as food. This could lead to drink more. Best was to drink not more than 300 calories or equivalent to 2 cases of milk. (Sanikant Srimanee et, al. 2013:1).

With the statistical data of the monks admitted in the Monk Hospital during 2017, there were sick monks with Hyperlipidemia or Dyslipidemia, high blood pressure, and diabetes, as lead, respectively. Causes of symptom were



majorly from taking food (Medical Department, 2020: online). This was the cause of health problem risky to non-chronic contaminated diseases such as Hyperlipidemia or Dyslipidemia, diabetes, high blood pressure and led to heart disease and vascular disease (Nitra Kitthirawuddhiwong, 2016:113-126).

From the monk health problems and their healthcare behavior, the researcher was attracted to develop monk healthcare model located in Nakhon Pathom Province. Also, due to addressing the problems of monk health care, Dyslipidemia, high blood pressure, diabetes, lung disease, heart disease, vascular disease, food taking and spending life with quality; there should be a study on factors related in order to gain benefits in bettering life and health development for monks.

Research Objectives

1. To study monk healthcare in Nakhon Pathom Province.
2. To develop monk healthcare activities in Nakhon Pathom Province.
3. To analyze the monk healthcare model in Nakhon Pathom Province.

Methodology Research

In the Quantitative Research, the researcher selected as the first part in this empirical analysis through data collection and using statistical application to analyze them in order to gain reasons related to the qualitative data and to fill the flaws in this qualitative data through using a survey research conducted with the samples. This was to investigate the monk healthcare in Nakhon Pathom Province with the following principles:

1. Designing the instrument/ questionnaire to survey the opinion of monks met with health problems in each administrative district: Bang Len District, Kamphaeng Saen District, Mueang Nakhon Pathom District, Nakhon Chaisi District, Sam Phran District, Don Tum District and Phutthamonthon District. They were totalized of 7 districts.

2. Surveying the opinions on the monk healthcare in Nakhon Pathom Province for 1,328 monks. Samples were randomized founded on Krejcie and Morgan principles and 302 samples were selected.

3. Analyzing the opinion survey data and approaches about the behavior control on the monk healthcare and to develop the monk healthcare models in Nakhon Pathom Province.

4. Organizing the quantitative data to understand opinions and the approaches about the behavior control on the monk healthcare and to develop the monk healthcare models in Nakhon Pathom Province.

In the Qualitative Research, the researcher adopted the qualitative data collected from in-depth interview to find problems or needs cohesive to the monk healthcare development model in Nakhon Pathom Province. The assertion of data was through a focus group in order to develop activities of the monk healthcare while analyzing their models under the following process.

1. In-depth interviews conducted with 15 purposive sampled monks in the vicinity of Nakhon Pathom Province knowing healthcare problems and health problems themselves about educating health, selfcare in daily life, selfcare in feeding and approaches to treat health problems.

2. Conducting focus group attended by 10 participants who were 4 monks knowing about monk health problems, 3 lecturers educating monk health problems, 3 scholars knowing monk health problems, in order to know the way of developing healthcare activities for monks in Nakhon Pathom Province; and knowing the processes of lessons learnt from experiences pertaining the physical health conditions, daily life spending, healthcare by social intellectual thoughtfulness, and resolutions by applying the four Bhāvanā (growth, cultivation, training and development).

3. the interviewed data processing from the qualitative key informants for analysis and synthesis to elucidate the healthcare activity development for monks in Nakhon Pathom Province.

4. the focus-group data processing from the qualitative key informants for analysis and synthesis to elucidate the process from the research results and the lessons learnt from experiences about healthcare model development for monks in Nakhon Pathom Province.

Action Research was a process of modeling the monk healthcare in Nakhon Pathom Province with the following process:



1. the process of modeling the monk healthcare in Nakhon Pathom Province to create cognitiveness on health problems and their resolutions.

2. Educating 15 volunteering monks on the process of modelling the monk healthcare in the locality selected from one in seven in Nakhon Pathom Province for adopting to model healthcare activity development for monks.

3. Developing activities in modeling the monk healthcare in Nakhon Pathom Province about the feeding behaviors of monks reinforced by the Routine Principle 10.

4. Developing activities in modeling the monk healthcare in Nakhon Pathom Province about daily life routine spending for healthcare by emphasizing hand swing, and meditation walks for strengthening wisdom.

5. Developing activities in modeling the monk healthcare in Nakhon Pathom Province to know the nature of feeding by emphasizing social intellectual thoughtfulness.

6. Developing activities in modeling the monk healthcare in Nakhon Pathom Province to educate the nature of health problems and the knowledge of *Bhāvanā IV* (growth, cultivation, training and development) as guides for healthcare.

7. Analyzing knowledge, lesson learnt from experiences and the consequences of modeling the monk healthcare in Nakhon Pathom Province.

Results

Objective 1: It was found that the data analysis on monk healthcare behaviors revealed that majority of monks met moderate level of health problems at 3.06 reflecting the moderate levels or 42.1% of the opinion among the majority of respondents and the least level at 8.6%. As of the data analysis on the monk healthcare activity development in Nakhon Pathom Province, it was found that most monks had high level or 3.96 of opinion regarding activities reflecting the high levels or 41.7% of the opinion among the majority of respondents and the low level at 1.0%.

Objective 2: It was found that the 15 participants of pre-post activity engagement applying pair t-test with both pre-post activity engagement

according to Activity Measurement 1-2 as following details. The Measurement 1 was to scale the approach of pre-post most healthcare behavior and contributed different results; it revealed that the internal monk activities had been well cooperated. The Measurement 2, was to scale the pre-post healthcare development activities and contributed different results. It indicated that the activities were well flowed with fun, stress-free and relaxing, adopting hand swings and simple education of the Buddhist doctrine eased participants' understanding.

Objective 3: It was found that educating on monk health revealed that the physical, moral, spiritual and dharma developments were a kind of healthcare. The perfect human conditions physically, spiritually, socially and caretaking the monk routine vocation were possible if not violating the Dharma Vinaya but to appropriately practice nutrition as in monkhood. Nevertheless, most monks could not practice nutrition due to their venerables could not negate foods offered. However, to avoid violating the Dharma Vinaya, taking food with consciousness, watchfulness, self-control, spiritual and intellectual development would strengthen their venerable health.

With regards to modelling the monk healthcare development, the process was as below:

1. Analysing the results of the direction and approaches regarding modelling the monk healthcare development, this was a kind of resolution on health. Engaging in religious rites should not be stressful. In addition, it was necessary to detach personal problems or other problems affecting health. They were parts indicating that monks should regularly handle their venerable healthcare, not being over-stressful but maintaining good healthcare, and spending monkhood without anxiety. In addition, their venerable should pay attention to health problems, and educating the importance of the mind and body which would efficiently lead to good health.

2. Modelling to organize health activities to the process of analyzing data, activity organization, focus group and learning exchanges; its importance was the emphasis on social intellectual thoughtfulness to become optimists, virtuous persons, sacrificeable person and with good health. In addition, it was necessary to know about self-development in daily life such as spiritual training, tranquility development (Samatha bhāvanā), and stations of mental exercise



(Kammaṭṭhāna), for calm mind, tranquility social services, and religious evangelization and so on.

3. Developing activities involving activities of treating physical bhāvanā, daily life spending, and selfcare based on social intellectual thoughtfulness and solving health based on bhāvanā 4; this indicated that the monk healthcare would emphasize maintain health – mental health. That was to be at ease, not being stressful, never bundling many problems, meditation, mediation walks and fulfilling monk affairs. These were counted best healing and best solving health problems; however, worldly life should never forget health checking.

4. Leading to the organizing filed activities using 15 participants in the focus group, this was for planning activities to proceed yet the internal monk activities had been well cooperated, gaining the knowledge of health, having ways to change health for better quality of life. Activities disseminating clear and lucid knowledge while the activities were flowing well with fun, stress-free and relaxing adopting hand swings and simple education of the Buddhist doctrine eased participants' understanding. These could apply the understood doctrine for well healthcare for monks with efficiency

5. Leading to lessons learnt from experiences about modelling healthcare development for monks with regards to knowledge creation and to be the way in activity development; and in the research on “Monk Healthcare Development in Nakhon Pathom Province” had planned activities and analyzed all data under the objectives of (1) to study monk healthcare (2) to develop monk healthcare activities, and 3) to analyze the model of monk healthcare in Nakhon Pathom Province. There was adoption of the process in organizing activities in modelling healthcare, conducting in-depth interviews and organizing focus group so as to lead to appropriate and efficient process of organizing activities and entering the process of organizing activities in modelling monk healthcare development in Nakhon Pathom Province illustrated in the Figure below:

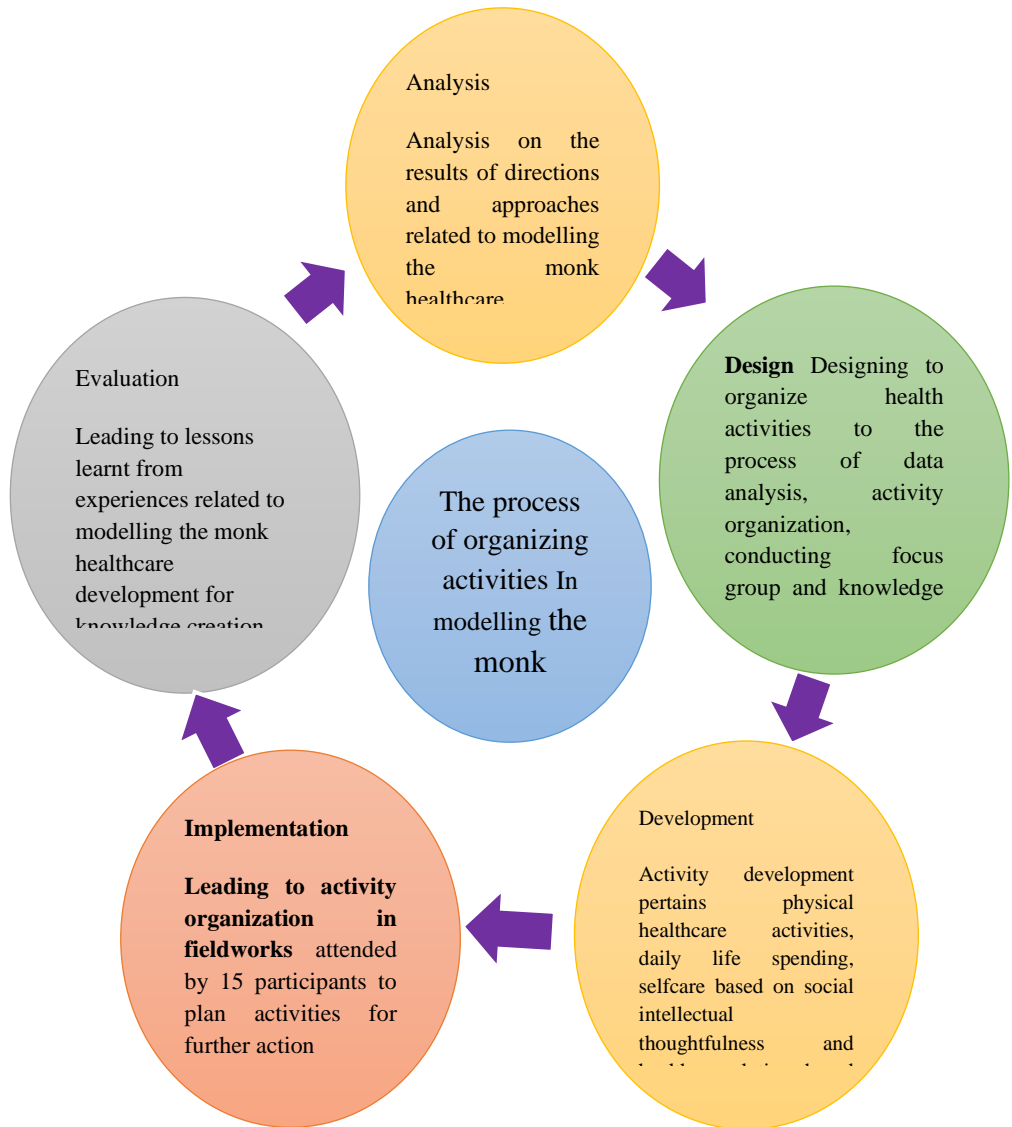


Figure1: Activity creation on modelling monk healthcare development

Discussions

The data analysis on monk healthcare behaviors revealed that majority of monks met moderate level of health problems at 3.06 reflecting the moderate levels or 42.1% of the opinion among the majority of respondents and the least level at 8.6%. They were corresponded with the work of Boonlert Yongpetch (2018: 257) who investigated “Monk Roles to Strengthen Public Healthcare” He found that monks in Choburi Province played the moderate roles in promoting



public physical healthcare, social healthcare, mental healthcare and spiritual-care. This comparative study was between the monk roles with public healthcare distribute by age, monkhood years, position, classification of the temple, and monkhood title. He found that there was significant difference with age, monkhood years, position, dharma title and worldly academic title whereas the pāli title had no effect over the monk roles in promoting health. Data from in-depth interview revealed that most monks with the pāli titles were currently irresponsible to the social ways of life and social healthcare.

As of the data analysis on the monk healthcare activity development in Nakhon Pathom Province, it was found that most monks had high level or 3.96 of opinion regarding activities reflecting the high levels or 41.7% of the opinion among the majority of respondents and the low level at 1.0%. They were corresponded with the work of Phrakhrū Bhāvanā Bodhigun (2014:89) studying “The Roles in Strengthening Buddhist Healthcare in the Office of Dharma Practice in Khon Khaen Province”. His Venerable found that knowingly accessing reality and encountering miseries. Health was distributed into 4 aspects, i.e. (1) the physical health – having perfect and strong body free from infirmities, owning means for basic living without paucity, free from physical threats, relaxing ways of life and equilibrium. (2) Social and environmental health: it was to live in a surrounding which facilitated living, free from pollution but having relationship with adaptations between humans, social and environment. (3) Mental and emotional health: it was distributed into the primarily mental and emotional capacity – feeling comfort. (4) Intellectual health – it was distributed into 2 levels, i.e. the worldly level (lokiya) and the intellectual level. They were the intellectual at the level of living in societies with happiness, able to distinguish good things and bad things, owning plans living, and owning knowledge development for invention, innovation to reinforce creative capacity.

The analysis of the Measurement 1: it was a measurement to scale 15 monk healthcare behavior where there was comparison the results of pre-posttest on engaging in healthcare activities. The results of pre-healthcare activity engagement by average was between 1.56 - 3.31, and SD was between 0.000-1.365 whereas the results of post-healthcare activity engagement by average was between 3.39 – 5.00, and SD was between 0.000-1.138. It proved that these monk healthcare activities were in the efficient levels. Monks gained cognition

and perceived more on securing health. They were corresponded with the work of Cholthicha Jariphakphong, Asst. Prof. et, al., (2018: Abstract) studying “Monk Health: Development of Health Model based on the Buddhist Way through Integration of Public Health for the Quality of Life in Lam Pang Province”. They found that the components were (1) the *Bhāvanā* 4 principle, and (2) the healthcare based on Public Health system, i.e., health promotion, prevention, medication and restoration, (3) participatory administrative process. (4) In monk good health and acquired knowledge, it was found that strengthening monk health in the Buddhist way through integration of community public health for the quality of life demanded reflection of the problems in strengthening monk health, the roles of the temple, communities, and the government agencies in organizing the monk health responsive to the four *Bhāvanā* principle and the healthcare based on Public Health system which affected the quality of the monk life.

The analysis of the Measurement 2: it was a measurement to scale 15 monk healthcare behavior where there was comparison the results of pre-posttest on engaging in healthcare activities. The results of pre-healthcare activity engagement by average was between 2.75- 3.45, and SD was between 0.000-1.210 whereas the results of post-healthcare activity engagement by average was between 3.1 – 5.00, and SD was between 0.000-0.933. It proved that this activity had been tested on data developing the monk healthcare activities about simple activity contents. Monks acquired cognition and eased to follow the simple ways with unlikely too complication. They were corresponded with the work of Siriporn Phanthulee and Wattana Wanitchanont, (2011:86) studying “Communicating Health at the Local Level Applying A participatory process to Strengthen Public Health in the Mae-Saai Community: Prae Province.” They found that 89 people in the Mae-Saai Community who were interested and collaborated as the health communicative members. The health communicators were anyone who were interested in health, able to communicate health with simplicity and applicability including accurately introduced health prevention for families and people in communities. In addition, the health communicators of the Mae-Saai Community still played the role to co-strengthen the watch, prevention and resolution of health of the local people. They were the health data middlemen where the local people could conveniently access them which helped support the government affairs. As such, the Mae Saai health communicators should know well about health, sacrifice, devotion to social



service (sense of public), accountability, good human relation, leadership, courageous to express, having oratory and communicative technique, applicability and role model in healthcare.

Conclusions

The results revealed that both pre-post activities using paired t-test conducted with both engagement in Activities 1-2 were detailed as follows. The Measurement 1 scaled the approach of pre-post monk healthcare, which was differently resulted. It showed that the internal monk activities had been well cooperated. The Measurement 2 scaled the pre-post monk healthcare development, which was also differently resulted. It showed that activities were well flowed with fun, stress-free and relaxing.

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AN INVESTIGATION ON BEHAVIOR COVERING THE CONNECTION BETWEEN THOUGHTFULNESS AND PERCEPTIVE RESILIENCY

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

The aim of the study is to explore the relationship between mindfulness and cognitive flexibility with an objective behavioural assessment. Mindfulness was assessed with breath counting (BC) accuracy recording on a computer program focusing on attentional self-awareness in the present. Ninety-four healthy volunteers from Thailand and the United Kingdom participated in a laboratory. Next, cognitive flexibility was measured by the Wisconsin Card Sorting Test (WCST) to assess shifting and inhibiting ability of executive functions. The WCST indicated perseverative behaviours and cognitive flexibility. The results showed BC accuracy negatively correlated with the score of failure to maintain set of the WCST, and uniquely predicted failure to maintain set score with hierarchical linear regressions. The findings suggest that the more individual pay attention to the self-awareness of the present, the greater their performance on inhibition tasks. Implications of the study contribute to the theoretical literature of mechanism of mindfulness on cognitive flexibility. Limitations of the study was discussed.

Keywords: Cognitive Flexibility, Behavior Covering, Thoughtfulness and Perceptive Resiliency



Introduction

Mindfulness in Buddhist Pali canon is known as “*Sa-ti*”, traditionally meaning the awareness of the emerging experiences in one’s own mind and body at the present state while maintaining equanimity [Phra Thepwehi (Prayut), 1993, p. 21]. In relation with cognitive psychology, mindfulness refers to being self-aware of the present experiences including feeling, thought, and sensation without elaborating on such experiences (Kabat-zinn, 1990). Mindfulness has gained widespread acceptance and attention both in clinical and non-clinical sectors over the past two decades (Chiesa et al., 2017; Alsubaie et al., 2017). Mindfulness has therefore been studied in several areas, such as mental health (Chiesa et al., 2017). A key component of mindfulness includes the ability to utilize cognitive strategies to adapt to different circumstances, thus intricately linked to cognitive flexibility (Moore & Malinowsky, 2009). However, past studies have produced mixed findings between mindfulness and cognitive flexibility due to methodological heterogeneity among studies (Anicha, Ode, Moeller, & Robinson, 2011). Therefore, there does not appear to be a clear link between mindfulness and cognitive flexibility. A key limitation among studies is their use of subjective measures of mindfulness (Chiesa, 2013; Purser & Milillo, 2015). This study circumvents this by including an objective measure of mindfulness to reveal a more consistent relationship between cognitive flexibility and several aspects of mindfulness. Hence, the objective of the present study is as follows.

Research Objective

1. To investigate relationships between mindfulness and cognitive flexibility measured by the behavioral approach.

Literature Reviews

Measuring mindfulness: The function of mindfulness is to anchor, monitor, and maintain an individual’s awareness to the internal present moment, without the influence from excessive rumination. Consequently, mindfulness is a multi-dimensional process, encompassing concepts such as decentering (non-judgmental attitudes toward immediate experiences), curiosity (openness to inner present experience), etc. (Chiesa, 2013). Importantly however, methods of measuring mindfulness can differ. Subjective and objective measures of

mindfulness have been developed. Several scales exist in the literature such as the the Five Facets of Mindfulness Questionnaire: FFMQ (Baer et al, 2006), however such methods may be contained bias. Not all participants may have the same understanding of mindfulness, and thus can have different interpretation of items on different scales (Chiesa, 2013; Gethin, 2011; Grossman & Van Dam, 2011; Purser & Milillo, 2015; Spinelli, Ibrahim, & Khoury, 2022). One common objective measure involves breath counting (BC), which focuses on breathing as an indicator of being in the present moment (Levinson et al., 2014). Herein, greater accuracy of breath counts by the individual indicates a greater degree of mindfulness. As a result, BC can be used as an objective measure of mindfulness (Spinelli, Ibrahim, & Khoury, 2022).

Cognitive flexibility and mindfulness: Cognitive flexibility is the process of adapting to changing circumstances using appropriate cognitive strategies (Cañas, Fajardo, & Salmerón, 2006). This involves several mechanisms such as inhibition, cognitive switching, and abstract reasoning (Lee & Orsillo, 2014; Moore & Milinowski, 2009). These are typical components of executive functions, involved in planning and goal directed behaviours. (Huang, et al., 2020; Murphy-Beiner & Soar, 2020). In relation to mindfulness, cognitive flexibility has been implicated in emotional regulation (Cañas, Fajardo, & Salmeron, 2003; Murphy-Beiner & Soar, 2020). Moreover, mindfulness involves the ability to shift attentional focus, inhibit negative rumination, and cognitively adapt to the changing environment (Wimmer, Bellingrath, Stockhausen, 2016; Fox, Kang, Lifshitz, & Christoff, 2015). As such, mindfulness and cognitive flexibility may bear a strong theoretical relationship.

Several studies have broadly supported the relationship between mindfulness and cognitive flexibility. For example, Moore & Malinowski (2009) reported a significant positive relationship between mindfulness assessed by the Kentucky Inventory of Mindfulness Scale (KIMS) and cognitive flexibility. However, different dimensions of mindfulness are known to exhibit independent relationships with performance on executive function tests. Anicha, Ode, Moeller, & Robinson (2011) revealed the different dimension of mindfulness (observing, acting with awareness, describing, nonjudgment, and nonreactivity) assessed with FFMQ was different related with cognitive flexibility. Individuals high in the nonreactivity (but not observing) facet of mindfulness exhibited greater cognitive control flexibility (Anicha, Ode,



Moeller, & Robinson, 2011). Such studies indicate that the relationship between mindfulness and cognitive flexibility might be contingent on measurement methods. As such, we explore the relationship between an objective measure of mindfulness (BC), and the performance on a cognitive flexibility test.

Hypothesis

We hypothesize that BC would significantly correlate with performance on the WCST. We further hypothesize that BC as an indicator of mindfulness would significantly predict performance on the WCST.

Research Conceptual Framework

The research conceptual framework is based on theoretical concepts and previous findings that mindfulness has a significant relationship with cognitive flexibility (Figure 1).

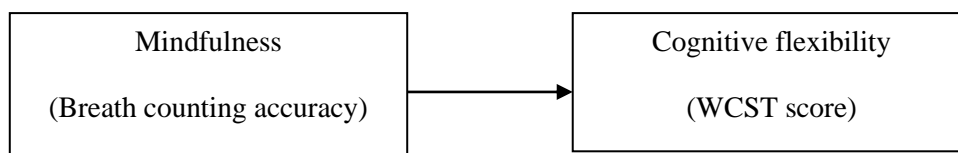


Figure 1: A conceptual framework of the study

Research Methodology

Participants

Ninety-four participants were included in the study. Participants were recruited from the United Kingdom and Thailand, each included 47 healthy participants. The age range was 18 to 62 ($M = 20.32$; $SD = 0.53$), with 80 females (85.1%).

Procedure

In the UK, participants were recruited via the Experimental Participation Requirements (EPR) system of university of Leicester. In Thailand, undergraduate and graduate students in university in Chiang Mai were recruited via social media advertisement in Facebook page of Chiang Mai university. The present study used an analogue laboratory to investigate the relationship

between mindfulness and cognitive flexibility via a behavioural approach. Upon arrival at the laboratory, participants provided informed consent. The first session was the assessment of the cognitive flexibility via the Wisconsin Cards Sorting Test (Heaton et al., 1993). The final session evaluated the level of mindfulness by breath counting accuracy (Levinson et al., 2014), recording respiratory rate by a respiratory belt. The study lasted approximately 45 minutes.

Measure and Data scoring

Breath counting (BC) programme is a computerized programme to measure mindfulness through breath counting accuracy. The accuracy of breath counting was recorded via a computer program replicating the methodology outlined by Levinson et al. (2014). Participants counted their breath from 1 to 9 and was asked to respond with a downward arrow key after inhaling and exhaling between 1 to 8 breaths, followed by an upward-arrow key after the 9th breath. The upward key was pressed if they miscounted their breath, restarting the cycle. BC accuracy was calculated as a percentage using the following formula: $(\text{Total incorrect ongoing 9-counts} + \text{the number of incorrect count probe responses} + \text{the number of self-caught miscounts}) / (\text{the number of ongoing 9-counts} + \text{the number of count probe responses} + \text{the number of self-caught miscounts})$. The Venier respiration monitor belt with Logger Pro 3 was used as an instrument to confirm the respiratory rate of the respondent. The BC program has exhibited sufficient validity (Levinson et al., 2014). Its accuracy of BC positively correlated with the trait mindfulness scale; the Mindful Attention Awareness Scale (Brown & Ryan, 2003) ($r = 0.20, p < 0.05$) and the Five Facets Mindfulness Questionnaire (Baer et al., 2006) ($r = 0.21, p < 0.05$) (Levinson et al., 2014).

Wisconsin Card Sorting Test: WCST (Heaton et al., 1993) is a neuropsychological measure designed to assess cognitive flexibility. WCST consists of various cards illustrated geometric figures with different colour, shape and number. Participants are to sort the cards according to a set of rules (i.e., by colour, shape, and number), and these rules change if participant sorts up to 10 cards correctly. Sorting feedback (correct or incorrect) is provided to participants each trial. WCST score includes: 1) the number of complete categories of correct card sort, 2) the number of perseverative errors (participants persist in incorrect strategy), 3) non-perseverative errors (random errors of card sorting), 4) set maintenance failure (incorrect sort strategy despite



shown rule), and 5) total number of errors (sum of preservative and non-preservative errors). The split-half test-re-test reliability of WCST is sufficient (above 0.90) (Kopp, Lange & Steinke, 2021). The WCST is also relatively resistant to language and cultural influences (Tan, Burgess & Green, 2021; Tan & Burgess, 2022).

Data analysis

The Statistic Programme for Social Statistic: SPSS (IBM, Chicago, USA; IBM Corp. 2019) was conducted including descriptive statistic to analyze demographic data, Pearson's correlational analysis, and hierarchical multiple regress analysis to test hypothesis of the study. G*Power (Faul et al., 2007) which estimated that a sample size of 67 was required for correlations to detect a medium effect size ($r = 0.5$) with 80% power and a p value of 0.05).

Results

Correlations

According to Table 1, breath counting accuracy has a negative significant correlation with Failure to maintain set score [$r(94) = -.35, p < .01$]. However, no significant correlation was identified between breath counting accuracy and total number of correct trials [$r(94) = -.08, p = ns$], total number of errors [$r(94) = -.07, p = ns$], perseverative response [$r(94) = -.13, p = ns$], % of perseverative response [$r(94) = -.12, p = ns$], perseverative errors [$r(94) = -.08, p = ns$], % of perseverative errors [$r(94) = -.03, p = ns$], non-perseverative errors [$r(94) = -.10, p = ns$], % of non-perseverative errors [$r(94) = -.05, p = ns$].

Table 1 Correlation between mindfulness measured via breath counting accuracy and cognitive flexibility measured via WCST

	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10
1. BC Accuracy	0.73	.16										
2. Total number of correct trials	80.62	17.71	-.08									
3. Total number of errors	26.09	39.23	-.07	.05								
4. Perseverative response	25.84	18.81	-.13	.57**	.22*							
5. % Perseverative response	23.56	14.47	-.12	.38**	.15	.90**						
6. Perseverative errors	13.56	9.64	-.08	.17	.35**	.82**	.73**					
7. % Perseverative errors	13.08	8.45	-.03	-.11	.24*	.53**	.73**	.74**				
8. Non-perseverative errors	8.86	8.00	-.10	-.05	.35**	.06	-.04	.21*	.07			
9. % Non-perseverative errors	8.69	7.23	-.05	-.24*	.24*	-.15	-.01	.03	.33**	.81**		
10. Failure to maintain set	0.76	1.09	-.35**	.35**	.01	.37**	.30**	.30**	.14	.03	-.07	

* $p < .05$. ** $p < .01$

Note: M = Mean, SD = Standard deviation, 1. = Breath counting accuracy (BC Accuracy)

2 = Total number of correct trials of WCST, 3 = Total number of errors of WCST

4 = Perseverative response of WCST, 5 = % of Perseverative response of WCST

6 = Perseverative errors of WCST, 7 = % of Perseverative errors of WCST

8 = Non-perseverative errors of WCST, 9 = % of Non-perseverative errors

10 = Failure to maintain set of WCST

Hierarchical multiple regression analysis

Hierarchical multiple regression was performed to explore whether BC accuracy remained significantly associated with Failure to maintain set score of WCST after controlling gender (category was recoded to interval scale as dummy code; 0 = female, 1 = male), age, and country (category was recoded to interval scale as dummy code; 0 = UK, 1 = Thailand). The result shows in Table 2

Table 2 Hierarchical Multiple Regression between Mindlessness (Breath counting accuracy) and cognitive flexibility (Failure to maintain set of WCST)

	B	SE B	β	t	p
Step 1					
1. Gender	.20	.31	.07	.65	.52
2. Age	-.01	.02	-.05	-.51	.61
3. Country	-.73	.22	-.34	-3.28	.001
Step 2					



1. Gender	.16	.30	.05	.52	.60
2. Age	-.001	.02	-.003	-.032	.97
3. Country	-.64	.21	-.30	-3.03	.003
4. BC Accuracy	-2.02	.65	-.30	-3.13	.002

Notes: $R^2 = .21$ ($p < .01$)

According to Table 2, in step 1, gender, age, and country significantly predicted the score of failure to maintain set [$F(3, 89) = 4.14$, $R = .35$, $R^2 = .12$, $\Delta R^2 = .12$, $p < .01$]. In stage 2, BC accuracy found a significant ΔR^2 in predicting the score of failure to maintain set [$F(4, 88) = 5.86$, $R = .46$, $R^2 = .21$, $\Delta R^2 = .09$, $p < .001$]. As well, country of the residents significantly predicted the score of failure to maintain set ($\beta = -.30$, $p = 0.003$).

Discussions

Our first hypothesis was partially supported, where BC accuracy is negatively with cognitive flexibility. However, this was restricted to failure to maintain set, with no significant relationship with other components on the WCST. Our second hypothesis was also supported, where BC significantly predicted failure to maintain set on the WCST, after adjusting for a number of covariates. The present finding is accordance with previous studies e.g., Fox, Kang, Lifshitz, & Christoff, 2015; Lukseng, Siripornpanich, & Chutabhakdikul 2020).

The possible explanation of relationship between BC accuracy and set maintenance failure could be attributed to similar cognitive constructs. BC accuracy reflects self-awareness with attention on the present breathing (Levinson et al., 2014). Higher BC accuracy could indicate better ability to maintain attention, whereas those to fail to maintain sets are likely to change their sorting strategy where appropriate (Figueroa & Youmans, 2013). These individuals may not be aware of the present moment, with internal and external distractions, consequently failing to maintain a cognitive process. Mindful individuals tend to pay and maintain their attention and aware of the present

personal experiences. With this, they can inhibit themselves to pay attention to unrelated stimuli and respond, which is a main strategy of cognitive flexibility (Lee & Orsillo, 2014; Moore & Milinowski, 2009; Russell & Arcuri, 2015). Therefore, the more mindful individuals are, the more they can exhibit a greater degree of cognitive flexibility. However, BC accuracy failed to show the significant association with the other dimensions of WCST. It is possible that other cognitive process of WCST involves a shifting strategy of cognitive flexibility, whereas BC is more likely to be related to the inhibition aspects of executive functions.

Our results have implications toward understanding mechanisms of mindfulness on cognitive flexibility. This demonstrates that mindfulness is more likely to be salient in aspects of cognition that requires inhibition, control, and self-monitoring, as opposed to those that include shifting strategies. However, our study is not without limitations. The first limitation is that the study may not be generalizable to all populations, especially to clinical settings. As such, our contribution is pointed toward theoretical works of mindfulness. Future studies may expand our work to include clinical populations, or a larger array of socio-cultural background. Moreover, this study only has explored one aspect of mindfulness (present self-awareness with attention) exclude non-elaborating so future studies should explore all aspects of mindfulness for a more comprehensive understanding of the relationship between mindfulness and cognitive flexibility.

Conclusions

Overall, these studies illustrate how mindfulness (attentional self-awareness of the present experiences) related negatively with cognitive flexibility measured by score of failure to maintain set of WCST. The more mindful individuals are, the better they are at cognitive inhibition. The implication of the study expands theoretical understanding mindfulness on cognitive functions. Still, the limitation of study including the lack of heterogeneity of sample should be noted, and studies in the future should investigate among samples with diverse background to increase generalization of these findings. In addition, the facet of non-elaboration should be explored to expand understanding of this topic.



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BUDDHIST CULTURE IN THAILAND

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

Thailand is a multicultural country and there are numerous ethnic groups and religions in the country. Despite of their diverse cultural, ethnic, and religious background along with rapid progress in technology and communication system under the globalization era; Thai people still retain their traditions, culture and belief. Thai art and culture have been held and preserved by many generations of Thai people and Thais still take pride in their art and culture (Thai Art and Culture, Publisher Ministry of Culture,2008). Before Buddhism came to Thailand, people believed in supernatural things who were guardian of that area known in Thai “Chouthi” in Mon “Peachu”. Mon people worshipped their ancestors and the nature as the spirits who give them the benefits such as bamboo, turtles, chicken, horse elephant, etc. They built a small house called “Spirit House” and kept worshipful idols. Some people who worshipped turtles when they saw turtles. They had to kill them and ate them. The Buddhism came to Thailand and was adapted and became their way.

Keywords: Buddhism, Thai Culture



Thai Spirit House



Mon people dancing and worship their spirit House



Mon people who regard the tortoise as their spirit

Thai people 94.6 percent are Buddhist. So, the way of life of Thai people concerns with Buddhism. First of all, I would like to talk about Thai Buddhist Cultures through monastic building, Buddha image, religious objects, etc., starting from the period –

Davaravati culture (6th-11th century). We regarded that Dvaravati is Mon who used Mon language in Pallava script. Their culture was strongly influenced by Indian culture and art, especially the Gupta and Post-Gupta art styles. Davaravati's cities in this area are Nakhon Pathom Province, U Thong in Suphan Buri Province, Khu Bua in Ratchaburi Province, Sri Thep in Phetchabun Province, Nakhon Champa si in Maha sarakham Province, Hariphunchai in Lanmphun, and Muang Yarang in Pattani Province (ibid. p. 23.). The famous Buddhist verse was discovered in the headstone inscription (Dharma chakra) in this time is “ye dhammā hetupabhavā tesam hetum tathā gato tesam ca yo nirodho evam vādī mahāsamaṇo



Stone inscription (Dharma Chakra)



Buddha image in Gupta period



Buddha image in Davaravati period

Srivijaya Culture (8th-13th century), during this period Mahayanist Buddhist culture was founded by maritime traders who set up a number of ports along the Malay peninsula and traded with overseas merchants from Arabia, China, India and Java. Like Dvaravati culture, Srivijaya art and culture were strongly influenced by the Gupta, Post-Gupta and Pala-Sena Indian art styles. There are Buddhist architectures and a large number of objects related to Mahayannist Buddhism (e.g., images of Bodhisattva, images of Buddha and sundried clay tablets) Satharkoses, (1989); Cetiya in the Srivijay period was like Mahayana Buddhist Pagoda in Candi Mendut Java.



Pala-Sena Indian art style



Srivijay Period in Thailand



Cetiya Wat Boromathat Jaiya, Suratdhani Province, Thailand



Buddhist Mahayana Cetiya at Candi
Mendut, Java

Lop Buri Culture (8th -13th century), This culture is also widely known as Khmer-style culture incorporated both Hindu and Mahayana Buddhist ideology, and spread from Cambodia across the lower part of northeast and eastern Thailand such as Phnom Rung and Mueang Tam in Buri Ram Province and Phimai in Nakhon Ratchasima Province. In the 13th century in Cambodia Hinduism was replaced by Mahayana Buddhism and this new religious ideology was introduced into Thailand. Monuments built during the period that favor Mahayan Buddhist ideology are scattered across northeast and west-central Thailand including Prang Ku in Roi-Et Province, Prasat Ta Muan in Surin Province, and Prasat Mueang Sing in Kanchanaburi Province.



Khmer style, all the worshiped images have a wide forehead, thick mouth, square chin, and a short stature



The sitting Buddha on the serpent,
Khmer style was a famous image in
Lopburi period



Three stupas in Lopburi province

Since the 13th century, in Thailand there are many states and cities in existence at this time. I will select some important and well-known cities such as —

The Nakhon Si Thammarat State, southern Thailand was also a major Buddhist center on the peninsula. It had frequent contacts with Sri Lanka and Buddhism from there was introduced into Nakhon Si Thammarat. Not only Buddhism Mahayana and Hinnayana spread in this state, but Hinduism was also practiced. (See the Pagodas of Both Thai and Sri Lanka)



Pagoda in Nakhonsithammarat, Thailand was impacted by Sri Lanka style



Pagoda in Sri Lanka

The Lan Na state received a Hinayana Buddhist tradition from Pegu (an ancient Burmese kingdom) and was also culturally influenced by Sukhothai culture



Buddha image in Lan na



Buddha image in Lan na influenced by Burmese style.



Buddha image in Burma

The Sukhothai State was a Buddhist state, based on the large number of Buddhist structures and material remains found at its major associated cities such as Si Satchanalai, Kamphaeng Phet, and Phitsanulok, Sukhothai art and culture were influenced by a variety of artistic styles from other ancient kingdoms including India (Chola style), Lanka, Burma, Cambodia, Srivijaya, and Lan Na (ibid.p. 29). We can see the way of life of people, Buddhist culture through literature as stone inscription.



Most beautiful Buddha statue of
Sukhothai



Buddha image was compacted
by Chola style.

The Ayudhya State was situated on an island of the Chao Phraya, Pa Sak, Lopburi and Noi River. It was one of the largest and wealthiest cities in Asia. The Buddhist culture, art in this period was not fine and beautiful like Sukhothai period, because of the atmosphere of war between Thai and **Burmese** (Arne Kislenko,2004)



The Buddha image in Ayudhya period looked sad



Buddhist temple in Ayudhya period it's structure like the sailing boat

Thonburi Kingdom was ruled by King Taksin after Ayudhya was attacked by Burmese army. King Taksin restored the Buddhist temples and supported monks.

The Rattanakosin Kingdom started from Chao Phraya Chakri (Thong Duang) King Rama I of Chakri Dynasty. The king Rama I moved the capital from the east bank of the Chao Phraya River to the west bank of the river and the capital was called “Krungthep Mahanakhon” or “Bangkok” (It’s long name is Krung Thep (Deva) Mahanakhon (Mahānagar) Amor (amar) Rattanakosindra (ratna-koṣ-indra) Mahindrārāyudhayā Mahādilok(mahātilak) bhop (bhava) Nobbharat (nava-ratna) Ratchathani Burirom(purī-ramy) Udomratchaniwet (uttam-rāja-nivesa) Mahasathan Amor Piman (vimān) Awatar Sathit Sakkathattiya (sakka-aditya) Viṣanukarma Prasiddhi)



Wat Phrakaew Emerald
Buddha Temple



Painting Thai Ramakirati on
the wall



Inclining Buddha in Wat
Pho

The second Buddhist Cultures will be known from Thai Festivals. Since the Rattanakosin era Thai society was affected by the west. The kings sent their sons to study in west and brought the new civilization such as education, post offices, trains, printing, etc., and Thai cultures, traditions which related with Buddhism still were preserved and restored, collected from Lanna, Sukhothai and Ayudhya. Thai festivals have been celebrated since Sukhothai era but it was evident in the Ratanakosin period. Here are only the well-known Thai festivals- **Songkrant Day** (The festival of Water) Thai New Year started from April in which a big festival will be celebrated Songkrant (from Sanskrit word “saṅkrānt” it means the sun moves from Zodiac Aries to Pisces). At this time people after finishing their cultivation got some earning from the morning, they go to temple and give alms to the monks then release birds from their cages and fish into the river. Then they pour the perfumed water on the monks first and then splash water on other people who come to the temple. This festival is similar to Holi but their mythology is different.



People are setting the birds free from the cage
and fishes free to the river



People are pouring the perfumed water
to the monks

Ordain Tradition: In May, when it's rainy season, people go to cultivate in their farms and the ordination tradition will start this month as well. People have their sons who are 20 years old become a monk. They believed that whose son becomes a monk, the parents will receive the best merit. First the man who will become a monk is called “Naga” means a serpent. One story concerned with the lord Buddha time there was a serpent who had faith in the lord Buddha and wanted to become his disciple and become a man. The lord Buddha recognized him as a non-human and didn't allow ordaining. Naga was very grateful and requested the lord Buddha to name him “Naga” for calling the man who will become a monk. Now Nāga belief is very famous in Wat Khamchanot, Udonrajadhani, northeast of Thailand.



Thai boy become the Naga first and monk later



Worship ceremony of Naga at Wat Khamchanot



Buddhist Lent day:

The former Thai Prime minister Miss Yingluk Chinawatra visited there for worship Naga



The believers are dancing for worship Naga



Thai Buddhist are giving a big candle to monks for using 3 months



The famous festival of carved candle in Ubolrajathani

The tradition of Ordain continues from May up to July. In July the Asalha puja (āsāḍh) and Buddhist Lent day will be celebrated, in Thai called Khou Phansā (loanword from Sanskrit “Varṣā” means rain). The Buddhist Monks have to stay in the temple for 3 months in rainy season. In northeastern Thailand, one of the famous candle carving ceremonies in Ubon Ratchathani is held every year. The prize will be given to the team who can make excellent sculpture of the Buddha’s sculptures and then offering to the temple for performing the Buddhist ceremony for 3 months.

Chak Phra festival: After three months Buddhist Lent is over and on the other day people come to give alms to monks early morning. This ceremony is called “Takbat Dhevo” means giving alms to the lord Buddha after came down from the heaven Tavatimsa. In the southern province of Thailand Nakhonsridhammarat, Patani, Patthalung, Songkhla and Yala celebrated in this day known as “Chak Phra” This day, people will pull the Buddha image in the rivers in some provinces and drag the image along the roads. The boat on which the royal throne will be placed will be decorated with flowers. This ceremony is likened to the Indian festival Ratha Yatra in Puri.



“Chak Phra” Ratha Yatra festival in southern Thailand can celebrate in the river and on land



Ratha Yatra in Puri

Loi Krathong Festival (Floating the banana-leaf-cup): This festival is celebrated in November after farmers they have cultivated their farm and plant rice. The water in the river is full to the bank; they worship the Gaṅgā goddess who yielded their harvest.



And also the Buddha's foot prints. At the same time, in the northern Thailand, people float lanterns in the sky at night to pay homage to the hair of the Buddha in the heaven Tāvātimsa.



New Year: At this time people go to the temple in the morning and give alms to monks and worship the lord Buddha in the temple and pray for blessing then let birds free from cage and fish free into the river.

Māgh Pūjā: At this time Thai Buddhist believed that the lord Buddha after he had enlightened the Buddha and taught his doctrines to people then he had many followers. In this day the lord Buddha followers came to visit him without appointment about 1250 monks and then he taught the “Ovāda pātimokha” to them. There are many ethnic groups in Thailand, Mon is one of them. Mon people they believe strongly in Buddhism and stopped Indian Cultures. One of the ceremonies they performed that year was Māgh Dahan like Holikā Dahan or Lohri in Punjab and Māgh Bihū in Assam.





Buddhist Mon people is doing worship Lord Buddha with burning heap of wood in Māgh Pūjā and giving alms to monks.

Conclusions

The main contribution of this study is to point out that viewing Thai culture as large culture, which focuses merely on national differences, depicts a simplistic and one-dimensional image of Thai nationals. Furthermore, large cultures treat Thai nationals as a homogenous group – neglecting the fact that Thai culture is complex, fluid, and multifaceted and cannot be shortened to a single explanation. The small culture approach leaves the perceptions of Thai culture open to all types of social groupings, allowing individuals to form their own beliefs and norms, which can differ from the characteristics of specific national cultures. This study also supports a review of the impact of Thai culture on interactions between Thai people and those from different cultural backgrounds in the areas of intercultural communication or cross-cultural communication. This is because looking at culture and following a national culture perspective leads people from different cultures to treat Thai women as passive and submissive individuals.

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THE SEVEN ROOTS OF HUMAN MISERIES IN THE PRESENT WORLD: HOW THE BUDDHIST DOCTRINES HELP

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Received: July 31, 2022; **Revised:** August 30, 2022; **Accepted:** November 31, 2022

Abstract

Human history is never in peace as we are always striving to be better than others. While the world's education is helping human to have better life, materials, finance and basic infrastructure, we are still fighting each other resulting in anguish and endless despairs. With all the success around us, we are supposed to be happy. Why is that irony? This is because the present-day education is still lacking some important teachings on some critical issues of our life. Buddhism has the main goal of ending human's suffering of all kinds or at least helps lessen the suffering so all of us can sustain life at comfortable level, materialistically and spiritually. The Buddha's teaching can fill the gap the world's formal education nowadays cannot reach.

Keywords: The Seven Roots of Human Miseries, the Present World: Buddhist Doctrines Help

Introduction

Buddhism is the religion of education and the Buddha's disciples called him and referred to him as the Teacher. Since the origin of religion over 2,500 years ago, the Buddhists have gained benefits, on both physical and mental reliance on the Buddha's teachings, especially Buddhist monks who have

learned Buddhadhamma by reciting the teachings and practicing the teaching according to their religious schools. Even if the Buddha's teachings aim towards the end of all sufferings by the way of meditation and deep thoughts, simple lay people still make use of the teachings to lessen their suffering at everyday life. The Buddha empathized the learning as it will lead to the religious goals. Religious scholars often referred to Buddhism as the religion of learning. The Buddha classified the three levels of learning this way: 1) Pariyatti-saddhamma: The laypeople study the text or scripture to gain understanding so they know the path to properly lead their life. 2) Patipatti-saddhamma: They practice what they have learned according to the Buddhist doctrine. 3) Pativedha-saddhamma: They can penetrate the wisdom from the Buddhist doctrine and end their sufferings in life (Payutto, 1985: 125).

While the education system in the world nowadays trains people to have professional skills, self-discipline and morality, there are many questions all educators cannot find the proper answers: Why are there still wars despite the fact that those initiated the wars are mostly highly educated? Why are there still starvation despite the fact that there is more than enough food in the world to feed everyone? Why are people living in despairs and want to die as we see the higher rate of suicide everywhere especially in those developed countries? All these problems lead to the fact that the worldly education at the present days may not be enough to prepare human to face the reality in life after finishing their schools.

Some statistics may elaborate the clearer pictures. During 1860-2018, there were 134 major wars happening around the globe (Scaruffi, 2018). Among 85 major wars during 1900-2021, the death toll was over 218 million (List of Wars, 2022). This figure excluded hundreds of small armed conflicts occurring around the world all the time.

Moreover, human do not only harm others, they also harm themselves, mostly from depression and unbearable suffering. Every year, over 703,000 take their own life while millions more are attempting it. Suicide is the fourth leading cause of death among 15-19 years old (World Health Organization, 2021). Surprisingly, people living in the developed countries seemed to have higher numbers in self-harm. South Korea, Japan, USA, Lithuania, Finland and Belgium are among the top on the list (World Bank, 2019). This indicated that the success in materialism and wealth may not answer all the human needs.



Are the world population happy? The World Happiness Report 2021 put the average score of the world's happiness, surveyed in 149 countries, at 5.2 out of 10 full score of the happiest. The happiest people are in Finland (7.8, ironically as the country's name is also on the list of high suicide) while Thailand (5.8) is above average. The least happy people are in Zimbabwe (3.1) (Helliwell, 2021: 18-19).

What is the wealth level of the world? The world is not that wealthy. In 2021, the estimated 698 million or 9% of the global population are living in extreme poverty, that is living on less than 1.90 USD a day. Over one-fifth or 1.8 billion of the global population live below 3.20 USD poverty line (Development Initiatives, 2021: 3). Ironically, more than 1.9 billion adults aged 18 years and older were overweight. Among these, over 650 million adults were obese. In general, 19% of the world's adult population were obese (World Health Organization, 2022).

Examples above have shown that the world is never in balance. There is either extreme poverty and extreme wealth in almost every corner of the globe. But humans are living with endless desires. Most of us are striving almost out of instinct that they need to gain more and more for themselves and their relatives. It is the exact what Indian philosopher Mahatma Gandhi once said "The world has enough for everyone's needs but not everyone's greed" (The Guardian, 2013).

Buddhism's main goal is to end all sufferings in our life. What the Buddha found under the Bodhi tree on the night of the enlightenment of Visakha Pucha's Day becomes the fundamental of the religion. It is the Four Noble Truths which are: 1) Dukkha - all beings experience pain and misery during their lifetime. Birth is pain, old age is pain, sickness is pain. Death, sorrow, grief and anxiety are pain. Contact with the unpleasant is pain. Separating from the pleasant is pain. Not getting what one wants is pain. In short, the five assemblies of mind and matter that are subject to attachment are pain. 2) Samudaya - the origin of pain and misery is due to a specific cause. It is the desire that leads to rebirth, accompanied by pleasure and passion, seeking pleasure here and there; that is, the desire for pleasures, the desire for existence, the desire for non-existence. 3) Nirodha - The cessation of pain and misery can be achieved as follows: With the complete non-passion and cessation of this very desire, with its abandonment and renunciation, with its liberation and detachment from it. 4).

Magga - the method we must follow to stop pain and misery is that of the Noble Eightfold Path: right view, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration (Theravada, 2022).

It is reiterated that the Buddha will not teach other things else except the way to end all the sufferings. The Teacher once compared what he knows with the Simsapa leaves in the forest of Kosambi, that he knows a lot but brings to teach his disciples very little. "In the same way, monks, there are many more things that I have found out, but not revealed to you. What I have revealed to you is only a little. And why, monks, have I not revealed it? Because, monks, it is not related to the goal, it is not fundamental to the holy life, does not conduce to disenchantment, dispassion, cessation, tranquility, higher knowledge, enlightenment or Nibbana. That is why I have not revealed it. And what, monks, have I revealed? What I have revealed is: This is Suffering, this is the Arising of Suffering, this is the Cessation of Suffering, and this is the Path that leads to the Cessation of Suffering..." (Simsapa Sutta, 2009). This can be summed up that the Teacher will only teach about suffering and the path to end the suffering.

The Buddha

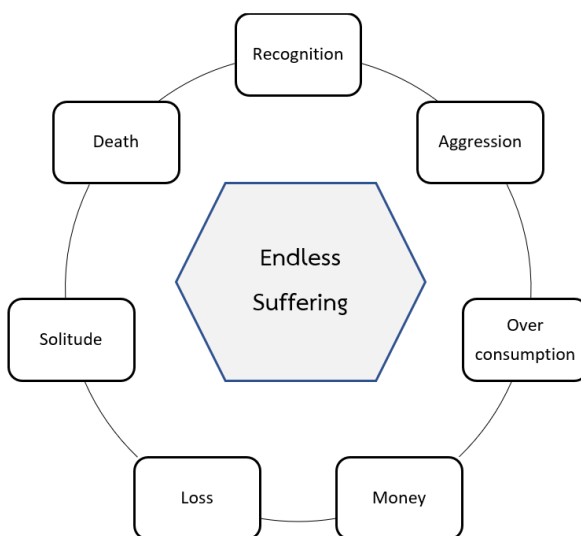
Siddhartha Gautama, the holy Teacher in Buddhism, was born in a royal clan on the foot of Himalaya. He was trained to be the king all his young life so he was given with sensual materialism inside his palace. When he came out of his palace for the first time and saw the human nature of old age, sickness, death and the ascetic, he decided to be a homeless seeking for enlightenment. After six years of hardship studying in several religious schools, he sought his own way until he reached enlightenment at the age 35. He taught *Dhamma* to his disciples for 45 years and died in a jungle of Kushinagar. Before his death, he talked to Ananda, his chief disciple that "... I am now old, worn out ... I have reached the term of life. I am turning eighty years of age. Just as an old cart is made to go by being held together with straps, so the Tathagata's body is kept going by being bandaged up ... Therefore, Ananda, you should live as islands unto yourselves, being your own refuge, seeking no other refuge; with the Dhamma as an island, with the Dhamma as your refuge, seeking no other refuge... Those monks who in my time or afterwards live thus, seeking an island and a refuge in themselves and in the Dhamma and nowhere else, these zealous ones are truly my monks



and will overcome the darkness” (Mahachulalongkornrajavidyalaya, 1996, Vol.10, p. 110).

Seven Important Issues that Trap Us All

We are suffering due to the endless desires we crave for something to happen to our life. People who cannot accept the changes or the loss in life will suffer the most. By nature, human would cling to something dear to our heart and keep it in our memory. At the same time, they would detest the things they do not like and they would not hind away from their memory either. This paper has analyzed some important issues in our life that bring suffering to most of us. We might be taught in schools to deal with personal problems later in our life but it is not that effective; otherwise, all of us would live without suffering for the entire life. Some issues are not taught in schools at all because it deals too deep with the heart and only religious belief can bring solutions to that particular problem. Those seven important issues are summarized into the following diagram:



Recognition

It is easily seen in our life nowadays that we are seeking recognition from friends, family and even the public through all social media. We want to be recognized as a successful person with good look and all the talents we can

show to the world. The 'self' or 'ego' has played the most important part in this endless recognition seeking and it happens at daily basis. We are obsessed with the 'self' and we suffer when our 'self' is not recognized by the public. We take a lot of photos just to select the best one to show on our social media. That best one usually represents the prettiest, the youngest, the richest or the thinnest depending on our taste in that society that we want to send the message to. Clinging to 'self' brings suffering to ourselves. Buddhism taught us to be aware of 'self'. A parable about a traveler may explain it all about 'self'.

In a middle of the way, a traveler knocked on a door and asked the house owner to give him a night stay. In the morning, he shouted to everyone that this house is his. Everyone thought he must be mad because he was just a traveler for only a night's stay. Same to our life, we have this body and at the end, we will let it go by nature. Still, everyone clings to this body that it is their 'self'. The given name is their name. All wealth they acquired in life are theirs. And we suffer a great deal by this 'belief' that everything belongs to us and that we think 'self' exists in our life. Those who understands Buddhism in this 'self' issue will have less suffering. They might not need to seek a brand-new expensive car or the big house in order to get recognition or acceptance from the public. We may have material things just to serve the necessity to sustain life, but not for the show.

Aggression

As we have seen on the news every day, a sudden burst of anger caused crimes on the road, in a good family, in the nice office and even in a peaceful temple. The Buddha called the three fires as lust (raga), anger (dosa) and delusion (moha). These are burning on our head all the time and they caused suffering in our life. When a country's leader is angry, he or she may cause a lot of deaths and sufferings to another country. And the world is never without wars out of someone's anger. Human are harming other human all the time throughout our history. Why is that? It is because we are aggressive and we want to compete and compare to others all the time. We are angry because we believed 'self' exists in our life. We want to be superior and we showed anger, the emotion that we never learned to control. The Buddha taught us to be mindful in our body, speech and mind all the time. Do not act without mindfulness. Practicing meditation just only a short period of time every day will increase the power of mindfulness. So, we can stop our emotion before it



bursts out in time and hurt other people. Most of the time, we regret our wrong actions especially from the sudden burst of anger and because we know that we are supposed to restrain our actions with mindfulness.

Overconsumption

There are more people dying of obesity than the malnutrition nowadays. Around two billion people are overweight and it becomes a hot issue in many countries around the globe. It was calculated that around four million deaths each year were caused by the excess body fat (Delgado, 2019). The Buddha himself promoted the one meal consumption each day for all monks. Normally, monks will recite the prayer before they eat and that they will eat just enough to sustain the body so they can perform skillful actions each day. The prayer said they should not eat for enjoyment or muscle buildup. Monks cannot eat solid food after noon and they show moderation in all things including eating. For the lay people, if we choose to eat just enough to sustain the body each day, with enough nutrition, we can keep the good shape and health. For those who are overweight, we can adopt this Buddhist concept and learn to eat with moderation, not too full and not too light.

Money

Money is the only thing in the world that defies all the differences of nations and religions. Most human are suffering because they think they do not have enough to feed their endless desires. The 'enough' amount of the money in the bank is never the same for all of us. People can kill themselves while they still have millions in the bank and they thought they are poor. The Buddha taught us to divide our income into four parts (Bhogavibhaga). One part he should live and do his duties towards others. With two parts, he should expand his business. He should save the fourth for a rainy day (Mahachulalongkornrajavidyalaya, 1996, Vol. 11, p. 212). If all of us adapt this teaching to our life, there will be less financial problems and that we know how to manage the wealth in appropriate way.

The Buddha also taught that lay people should try to possess these house-life happiness (Gihisukha). 1) Atthisukha: the bliss of ownership or the pleasure of having adequate wealth that they gained by ethical means. 2) Bhogasukha: the bliss of enjoyment or the pleasure that they spend money to

feed their loved ones and help others. 3) Ananasukha: the bliss of debtlessness or the feeling that they are independent from others. 4) Anavajjasukha: the bliss of blamelessness or the good feeling that they perform skillful actions on body, speech and mind. Among the four qualities, the last one was praised the most by the Buddha (Payutto, 1985, pp. 173-174)

Loss

In our life time, we cannot avoid the loss. From time to time, we will experience the loss of our loved ones, the pets, positions, belongings, health and even our wealth. The question is how well we can receive those loss with wisdom and calmness. We are calm because we understand the true nature of life, that everything is impermanent. The Buddha taught us to understand the three natures of all things (Tilakkhana). The first is Aniccata that everything is impermanent. The second is Dukkata that all things are under the state of suffering. It keeps changing form or decays. The third is Anattata that all things are not-self (Payutto, 1985, p. 104). There is nothing worth clinging to because there is no 'self' to hold to. The knowledge of these three characteristics will make us aware that the loss is imminent in our life. We cannot live without it. The Buddha also taught us the true nature of things of these four pairs (Lokadhamma): the gain and the loss; the fame and the obscurity; the praise and the blame; the happiness and the pain. We all will experience these eight natures and we cannot choose to receive only the positive sides. The people who lost their wealth or position are living in despair. The more their cling to it, the more suffering they will put themselves into. Understand the true nature of things will lessen our suffering and it may help us repair our broken heart in a better way.

Solitude

It is impossible in our life time that we can stay with other people all the time. There must be times when we have to stay alone and have to deal with loneliness. How can we deal with solitude at sometimes in our life? Those who cannot stay alone will suffer a great deal with their self-inflicted suffering. All parents want their children to live independently one day and can stand on their own feet as they know that they will grow old and leave the world. The children should have their own life, start their own family and live forth. Loneliness is like a disease that is eating up our energy and makes us lose focus. Many people complained that they lack focus and that they cannot achieve their goals because



of this loneliness. This is because they lack appropriate techniques to deal with loneliness. To deal with solitude, the Buddha taught us to meditate with various types of meditation techniques. One easy way is to be mindful to our in-and-out breath. By being watchful to our breaths for 10 minutes a day, scientists found the person can slow aging and solve problems of anxiety, restlessness and even some diseases. A study at University of Waterloo, Canada, found that a short meditation each day can help people with stress and depression (Daily mail, 2017). So, next time when you have to stay alone in your house, try a 10-minute sitting meditation before doing other activities and you will realize your own internal power.

Death

The topic of death may sound as a taboo to many cultures but the fact is that simple: we cannot avoid it. Everyone dies sooner or later. And death brings suffering and despairs for those who cannot accept the loss of their loved ones. The Buddha himself realized his own death and gave the warning to all of us. “All lives, children, adult, stupid, smart, rich, and poor will all die. All creatures are like the clay pot; either small, big, ripe or raw will one day break. My age is now ripened. My time is little. I will leave you very soon. I’ve reached my own refuge. You all should not be careless, keep your mindfulness, purify your morality, have right intention, and restrain your mind. The ones who are not careless in this Order will leave rebirth, and decay, reaching the end of suffering” (Mahachulalongkornrajavidyalaya, 1996, Vol.10, p.131-132) The Buddha taught us to remind ourselves every day that we might die anytime and any day. So, we should strive to achieve our life goals before we do not have opportunity. For those who find it difficult to accept death, should be reminded of the true nature of all things, that all eventually comes to an end. We are born, decay and die at natural course. There is no exception. We should accept it as it naturally is.

Conclusions

While we are striving to achieve success in material forms, we end up suffering ourselves from various causes. This is because we do not know how to deal with some critical issues in life. For example, we seek recognition from the public in our social media by increasing our ‘self’ to the limit that we suffer when we are not recognized. We do not know how to control our anger. We also

suffer from the mismanagement of our income. All these are taught very little or not at all from our worldly schools. Buddhism has offered the solutions to all these problems in order to lessen or end the human suffering. Before the Buddha died, he said these last words: “Behold, O monks, this is my last advice to you. All component things in the world are changeable. They are not lasting. Work hard to gain your own salvation” (Mahachulalongkornrajavidyalaya, 1996, Vol.10, p.166). Whatever the life’s goals that we all have, try hard to achieve it before our life ends. If we are seeking the path to end all suffering in life, Buddhism also has an answer for everyone.



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