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### **Buddhist Research Institute, Mahachulalongkornrajavidyalaya University**

79 M.1,Phahon Yothin Rd., Lam Sai, Wang Noi, Phra Nakhon Si Ayutthaya, 13170,Thailand

Tel. +66-3524-0872, Fax. +66-3524-0873


**Website:** [www.ojs.mcu.ac.th/index.php/jibs](http://www.ojs.mcu.ac.th/index.php/jibs), **Email:** [brimcu@gmail.com](mailto:brimcu@gmail.com)

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**Motivation and Practical Guidance of Volunteerism  
in the Royal Cremation Ceremony of His Majesty King  
Bhumibol Adulyadej, Rama IX**

**Thannapaporn Hongthong,<sup>[a]\*</sup> Sumeth Boonmaya,<sup>[a]</sup>  
Phramaha Adidej Sativaro,<sup>[b]</sup> Phramaha Boonsook Suddhiyano,<sup>[c]</sup>  
Napaphat Ngambussabongsophon<sup>[d]</sup>**


*<sup>[a]</sup> Faculty of Humanities and Social Sciences,  
Bansomdejchaophraya Rajabhat University, Thailand.*

*<sup>[b]</sup> Department of Buddhism; Faculty of Buddhism,  
Mahachulalongkornrajavidyalaya University, Thailand*

*<sup>[c]</sup> Department of Buddhism; Faculty of Education,  
Mahachulalongkornrajavidyalaya University, Thailand.*

*<sup>[d]</sup> Doctoral Student in Major Subject; Buddhism: Graduation,  
Mahachulalongkornrajavidyalaya University, Thailand.*

*\* Author for correspondence; e-mail: jittakeesa@gmail.com*



***[Abstract]***

Title of the research article is “Motivation and Practical Guidance of Volunteerism in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX”. Research’s two objectives aimed 1) to study the motivation of the general and specific volunteerism for this royal cremation of His Majesty King Rama IX and 2) to study the practical guidance of normal and specific volunteerism for this royal cremation ceremony of His Majesty King Rama IX. This research was the mixed methods but this article aimed to present the results of the qualitative research. The data was collected from the groups of the general and specific volunteers for twenty persons by using the questionnaires, the deep interview and the focus group. The data were then analyzed by using the theory of McClelland 1961. Research’s results were found the general and specific twenty volunteers had the similar motivation in the six issues that they were 1) pleased of the most generosity of His Majesty

King Rama IX, 2) needed to do the goodness for dedicating to His Majesty King Rama IX, 3) appreciated to love and united among people because of His Majesty King Rama IX as the people's mental center, 4) for giving the facilities to Thais and foreigners, 5) with an impression and honor to do and participate in the royal cremation with the volunteerism and 6) with need to reveal the power of loyalty in the Monarchy because the general and specific volunteers had the motivation in the volunteer work and intend to succeed their work without the discouragement to the obstructions. This was indicated to their strong motivation of achievement and affiliation motivation. The volunteerism was said on love and harmony or help and charity. This goodness was exactly mental power and inspired each other among people to work creatively. It was found that the power motivation of the general and specific volunteerism was shown concretely to effect as the foundation of reasonable Thai art and culture and it created the participation and application to be the practical model to move the social dynamics into the good way and support the reconciliation of Thai people with the harmony power and also relieve and resolve the conflict in the Thai nation.

**Keywords:** Motivation, Practical Guidance, volunteer, The Royal Cremation Ceremony of His Majesty King Rama IX

## **Introduction**

His Majesty King Rama X established "Specific Volunteer in Royal Cremation Ceremony". This was continuously performed in the royal project "We Do Goodness with Our Heart" which was joined the power of love and generosity from all of Thais to dedicate their merit for His Majesty King Rama IX. All the parts of Thai people gave the love and loyalty to him with participation as the general and specific volunteer who was provided into the eight types. There were 1) innovating the cremation flowers, 2) information, 3) constructional work, 4) transport for safety of people, 5) services

for people, 6) medical work, 7) security and 8) traffics

People expressed the impression in the noble kindness of His Majesty King Rama IX. It was the cognitive coming from the bottom heart of their own people who felt the love and relation with him until they could open and act behaviorally. From the mentioned reasons, it conveyed to the motivational concept of McClelland (McClelland, 1961: 14). Men's motivation usually consisted of three types which were 1) an achievement motivation, 2) an affiliation motivation and 3) power motivation. From the said concept, Thai people mostly need the participation in the royal cremation, because they joined into the activities with volunteerism. As the behavior was expressed out by the Thai people, so they had the affiliation motivation at the higher level to get a part of the cremation for the participation achievement. This behavior came from the intrinsic motivation driving the attitude and awareness of the people who dared to disclose the participating action effected into the extrinsic motivation for responding the needs coming from the most respect, love and good relationship with His Majesty King Rama IX. From every channel of media, it was found that the motivation of people who acted and open it directing on the positive valuation. It was exactly high level of motivation to the royal cremation with both intrinsic and extrinsic stimulation.

The motivation and participation of Thais were expressed out to the loyalty with His Majesty King Rama IX. They felt he had the hard work and created the valuable innovations left on Thailand. His people from all of parts appreciated in his kindness. Hence their participation got in the royal cremation of His Majesty King Rama IX at the throne Dusitama-haprasat in the grand palace with the tremendous number of people who had joined together for working as the volunteers. They helped each other and expressed love and moan out in the king's death. The motivation is the stable root of Thai's culture promoted the spiritual norm of people with the former volunteerism that could effectively add the renewable living, the happiness and the benefits to the human beings as good direction that the Thais would move forwards.

Otherwise, the researchers were interested to study the motivation

and the practical guidance of the general and specific volunteerism. The found results of research will create the valuation and academic capital to move the society with the participation power as the Thai important history and promote the co-living innovation that was produced from studied research and integration. The researchers hope that the model of the general and specific volunteerism had the effect and valuation which could creatively be applied to use in the other dimensions and in the daily life.

### **Objectives of Research**

1. To study the motivation of the volunteerism in the royal cremation of His Majesty King Rama IX
2. To study the practical guidance of the volunteerism in the royal cremation of His Majesty King Rama IX

### **Research Framework**

A study of the motivation and the practical guidance of the general and specific volunteerism was focused on the principles of Buddhism to integrate in this royal cremation. With it, the people applied as the general and specific volunteer in the project “Specific Volunteer in Royal Cremation” and also in the government, private or other organizations. Then the number of twenty persons were interviewed the deep data.

### **Research Methodology**

In this research study, it was mixed research by the mixed methods. There were the questionnaires and deep interview. And then the data was analyzed by the theory of McClelland (McClelland, 1961) because it was collected from those methods. Moreover, the second sources in both of Thailand and foreign countries to take and use it for studying and searching the motivation and practical guidance in the royal cremation of His Majesty King Rama IX. In depth interview was used for collecting the data. It was exactly analyzed and its results were summarized but this article was presented for only the qualitative research’s results with the steps in research performance as follows.



1. To study the first and second resource and evidenced data from the general and specific volunteer in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX. In fact, this evidenced data was studied from the volunteer in this royal cremation. It was made the questionnaires and interview.

2. To study the level of the motivation competency of the volunteer in this royal cremation

3. To study the work of the volunteer in this cremation

4. To analyze it by the theory of McClelland.

5. To analyze the practical guidance of the volunteer in this royal cremation

The researchers usually performed and reached the field of the royal cremation of His Majesty King Rama IX in the issues that we could participate, study and practice, including the interview of the volunteer by the in-depth interview before they replied the questionnaires and we collected the evidenced data from the key-persons and real places.

6. To have the focus group discussion to analyze the motivation and the practical guidance in the royal cremation of His Majesty King Rama IX and to run the knowledge management to develop the communities and nation.

7. To do the data base and present it to the society and organizations for applying it in sharing each other. We used the multiple tools of research as we had written as follows.

1. The questionnaires were of the motivational theory and principles of Buddhism to analyze it and the practical guidance of the volunteer in the royal cremation of His Majesty King Rama IX.

2. The interview had the structure in the issue of motivation and practical guidance in this topic.

3. The focus group discussion by inviting the key-persons and heads of the volunteer from each organization from the eight types of work (1. Cremation flowers, 2. Information, 3. Construction, 4. Transportation for people safety, 5. Services for people, 6. Medical services, 7. Security and 8. Traffics) to come and meet together for giving the information of the motivation and practical guidance, including the presentation of the useful suggestions for this research.

## **Expected Usage**

1. It will become the other model of society and act on the creative ways by the power of good motivation that moves oneself and society.

2. Research report will be able to apply the academic lessons and innovation development on the social participation of people in all the parts of country, promote the processes of it with multiple choices and became the social power. It was the most importance of Thai history written and collected systematically according to scientific process that was the academic work and values because of adding the academic knowledge management.

3. The data base of the social participation appearance could be made to the royal cremation of His Majesty King Rama IX for supporting the Thai development on many sciences.

4. Buddhism was integrated to point at the framework of work or action in those organizations and it helped them have cooperation with the kindness for success of work without the conflict. The network could be enlarged continuously.

## **Research's Results**

From interviewing twenty volunteers, we found that His Majesty King Rama X had given people the opportunity to do and dedicate the goodness for the king Rama IX who had passed away. They exactly felt his kindness mostly because the volunteer helped visitors, served them and gave the facilities who had come the royal ground until they got the happiness and proudness of participation in this royal cremation. The research's results were summarized as follows.

The analyzed types of motivation by the theory of McClelland (1961) was found that the twenty general and specific volunteers who were studied and summarized by the researchers. Three points were found they were 1) the achievement motivation, 2) affiliative motivation and 3) power motivation.

The final results were summarized in following issues.

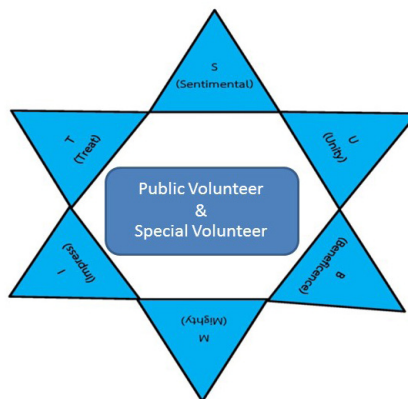
1. They felt the kindness of His Majesty King Rama IX.
2. They needed to do the goodness and dedicate for him.

3. They needed to bloom the unity among people in the nation because of having His Majesty King Rama IX as the mental power center.

4. They needed to give the facilities to people around the world and the same nation

5. They felt the impression and proudness to do the best duty by being the general and specific volunteer.

6. They expressed the power of loyalty to the monarchy by giving the interview. It was known with eyewitness that the achievement of motivation that McClelland believed that it was the most importance to give the success for the men. Then the affiliation of motivation was the love, the unity, the generosity each other. These connect and join them together to do and work without disheartened nature. Finally, the power of motivation became the cooperation to do the activities such as group of activities and group of dedication the merit for revealing the despair and loyalty. It became a good model in social movement on the best Thai culture to integrate and develop the communities at the end of problem solution on the social conflict. Therefore, the research's results were summarized as the following diagram.



In Module 1, Picture 4.1: Activities of Them:  
“Submit”

1. Sentimental
2. Unity
3. Beneficence
4. Mighty
5. Impress
6. Treat

The research's results were found that the people who passed the check-in point had always to take the citizen identified card, stay in the fixed ground, act gently, take off their gap and bow when the royal family process was moving and passing that ground. The general people who joined the royal cremation had to dress in black suits, but the volunteer had to dress the clothes that the king X gave. They could then take the photograph with the common camera and mobile. They had the necessary things for their body. Taking the photograph in palace was prohibited strictly. The volunteer was not allowed to follow the people into the king's corpse laying hall. The arms or dangerous objects were prohibited in that area. They had not to dress with jean, skirt, tight clothes, shirts with sleeveless or tank top. They had to stop the royal blesses with speech "Long Live the King" and still stay with calmness without kidding each other. They had to stop taking photograph by zoom lens and using the standing legs for camera. They had to avoid the equipment with multiple or showy colors and they had not to get out of the place where the officials had prepared and managed for them and they had not to run across or stand diagonally on the road when the royal process was coming. Moreover, they had the same useful activities that were the mantra chanting, the meditation, the monk ordination for dedicating the merit to His Majesty King Rama IX, doing the cremation artificial flowers, giving the food and drugs to cure the diseases or serving the vehicles and so on.

## **Results Discussions**

With research's results mentioned above, three types of motivation by McClelland were the achievement, affiliation and power. The interviewee was the eyewitness in this situation. They were the most importance to indicate the success for the men. Then the affiliation of motivation was the love, the unity, the generosity each other. These connect and join them together to do and work without disheartened nature. Finally, the power of motivation became the cooperation to do the activities such as group of activities and group of dedication the merit for revealing the despair and loyalty. This theory related with the research's results of researchers such as Karnchana Boonyoung (2552: Abstract) and others had research on the topic "Sufficiency Economy in Sub-District Administration. They

found that the knowledge in the sufficiency economy was used in the small sub-districts as the high level because this concept accepted that people's benefits were the most important with emphasis of people's participation by the process of public hearing, and giving the opportunity to them who could follow and measure every step transparently. It was the good policy to support the people working with this philosophy in daily life because they could live by themselves without depending upon the others tremendously. This connected with the research of Kannika Bhiromrat (2553: 61) on the topic "Behavior for Living on Principle of Sufficiency Economy of Students at Rajabhat University in Metropolitan Bangkok. It was found the students had the knowledge and understood it at high level from every university. In the overview, they had behavior in daily life with the principle of sufficiency economy at high level such as on middle way, reasonable way, mental immunity. In their opinion in this concept, they had always things to do every day such as money save, written account on the list of expenditures, using the natural resources economically and valuably. Although lessons were in the schools, they related with the research of Narisra Chaisue (2557: Abstract) on the topic "Causes Depending upon Success for Being the Village with Sufficiency Economy of Salasak Village and Ghoke Village". There were eight causes as technology, economy, natural resources, mentality, society and culture with the participation, the village leaders and the governmental supports. In the overview, its statistics was at 0.01 and 0.05 besides it related with the research's results of Salina Boonkiue (2557: 128) on the topic "Knowledge Management from Lessons and Analyze Unique of Learning Center by Sufficiency Economy. A study was found that those were so interesting that the sufficiency economy was built to be the learning source and center in moving the education policy and it got the reward from the main quarter and the outside organizations. The administrators were an idol and added the motivation to the students having the life immunity and learning happily and properly to their ability. Other hand, the ready community and environment surrounded the school to integrate the learning with the sufficiency economic philosophy which drove the conscious habit of capital save, reasonably using, ethics and morality, volunteerism, conservation of the environment and local intellectual resources. The life skills were developed by doing it now as the students with enough living

things. They usually spent their life relating with the principle of sufficiency economy that emphasized the action with modest, reason and good life immunity. It became balanced and ready to change or create their way of life conveying to the goal with one part in five of central curriculum of the basic education in 2551. All of the personnel have changed and acted in the modest behavior in an accordance with the governmental basic education for cultivating the life valuation and common sense, including the types of Thais' life valuation so effective that the network and the learning center enlarged into the schools and communities. Otherwise, the research's results of Ratpong Boonyawat (2554: 139) studied on the topic "Applying Sufficiency Economic Philosophy to Use in Daily Life in Communities in Dusit District, Metropolitan Bangkok. There were issues in modest and right career or job and left all of the illegal things and bad friends. In the good ways, they had confidence in goodness and accepted the difference among persons, had opened mind and listened to the others' opinions, set the plan of life order by order. In the good life immunity, they always took care of their health, work by themselves, had reconciliation and the lowest risk with corrupting things. In issue of knowledge, the prosperity of family was developed by new useful knowledge in one's life, career and problem solution. In issue of morality, honesty and responsibility had for work and life, including the shamefulness and common sense when they mistook or violated the illegal things.

By the way, the researchers presented the articles with work principles of Rama King IX to apply or adapt like Mr. Chalermkiat Sanwises (2560) who presented the article on topic "Articles for Honor of His Majesty King: Royal Projects for Benefits and Happiness of People" were summarized that the royal projects came from his kindness of His Majesty King Rama IX and royal family who gave the help and support to the poor and also set the foundation of development to the units of official organizations to develop and work in different areas. He gave the projects to develop and help the people whom he went to visit around the country. In 2524, the Office of Special Committee for Cooperation in Royal Projects was established

from the government at that time. Besides it would like to have the central unit to cooperate with other organizations for response to work effectively and rapidly. Then the people had got the help directing to King's need that told the management and created the benefits for them who could touch and grab physically. He had given the 3,000 projects covering over the country so Pongstid On-in (2561) presented the article on the topic "Royal Projects on New Principle". It was found his projects were managed in the area or ground for agriculture or Royal Projects on New Principle that the King Rama IX gave to his people in remote communities for well-being. In the first time, it was started at Wat Chai Patnaram in Huaibong subdistrict; Chalermprakiat district, Lopburi province. In 2535, it was reformed by agriculturists who would have to provide the ground into three parts because they mostly have area about 10-15 rai where the first part was dig as the pond about three rai for keeping the water for using in growing the plants and fishery. They could take them to cook food and sell for adding the benefits to their family. In the second part with ten rai, they would have to grow the rice about five rai, vegetables and plants about five rai. Herewith, it depended upon the weather or area. In the third part, they would have to build the residence for staying or small road for walking or otherwise a car could get in and out of that area. If the area remained, the cooking vegetables would be grown.

## **Conclusion**

Inclusively, the results of research on "Motivation and Practical Guidance of Volunteerism in The Royal Cremation Ceremony of His Majesty King Bhumibol Adulyadej, Rama IX" related with the researches and articles of scholars and researchers. On this time, the staff of researchers presented some parts. The contents and answer on its objectives were done completely, but also the research's results were important and interested in other parts written in the research's report on the topic "The Motivation and Practical Guidance for People towards the Royal Cremation Ceremony of the Late King Bhumibol Adulyadej Rama IX".

## Suggestions

1. We would keep the research's results as the information basis to develop the other organization from the origin point to enlarge the size or power of participation, reconciliation of people in the nation with power of harmony and the principles of Buddhism by studying and analyzing very well.

2. Behavior of the general and specific volunteerism is the best model in making merit for dedicating to His Majesty King Rama IX and it would be integrated on the other activities.

3. We would promote the academic cooperation and integration to open the knowledge from the lessons on the participation of every unit in making merit and dedicating it to His Majesty King Rama IX.

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## The Development of Pattern of Learning Network Making and Well-being Based on Buddhism in Chanthaburi Province

**Phapalud Vejayun Titasatto<sup>[a]</sup>, Sirawat Krongbun<sup>[a]</sup>\*,  
Taworn Kotchai<sup>[a]</sup>, Phrakru Sujitkittiwat<sup>[a]</sup>,  
Phrakru Suntornkemapinan[a]ll<sup>[a]</sup>\***

<sup>[a]</sup> *Faculty of Social Science Chanthaburi Campus,  
Mahachulalongkornrajvidyalaya University, Thailand*

*\* Author for coresspondence email; buddha\_mcu16@hotmail.com*



### *[Abstract]*

Qualitative research has the objectives 1) to study the creation of a learning network and the health of the Mueang Phaniat community 2) to study the development of the area to be a learning source and to enhance the health of Buddhism 3) to study the promotion of learning and learning in accordance with the principles of Bhavana 4 and 4) to develop a model for creating a learning network and health in accordance with Buddhism Chantaburi province. This study uses research tools in documents, action research, in-depth interviews and focus groups. The researcher collected data from 8 key informants and 6 focus group participants. The results of the research were as follows: 1. The creation of faith by allowing the community to participate in network management such as systematic 2. There is a development of learning resources and health promotion under the promotion of the relationship between participatory networks such as joint thinking, doing and decision making. There are also new generation leaders. 3. Bhavana 4 is used as a guideline for enhancing the learning, health and quality of life of the community. The community agreed to the Wat Tongtua

temple as a learning center for health and social development according to Buddhism.

**Keywords:** Pattern development, Network making, learning and well-being, Buddhism

## **Introduction**

In order to drive the development and promoting well-being in community to achieve the goal, this process requires the participation of the network parties in all sectors, including both public and private sectors, education institutions, community. The health promotion fund (2558) presented the strategy called “Tri power” the driven activities of health consistent of 3 aspects in the power of (1) wisdom (2) policy and (3) society that the community should play an important role as the core of health promoting activities as well as the method to evaluate the work of health promotion. The role of state and local government guidelines and enhance power to the local residents to change behavior of health promotion, disease prevention, and immunity promotion of themselves (Chayapon Boonrueang, 2018: page 57)

Network parties of Tongtua temple community promoting will lead to decision making process with increasing choices and opportunity, participating and developing the art and culture of historical landmark of Muang Panead to be well-being learning area of the community. Based on the history of Tongtua temple, it is the ancient temple in the Ayuthaya period with its prosperity, legend, historical artifacts and architectures for more than 1,000 years when it was called Watpanead temple. There was some evidence, the city wall, excavated in 1998 by SIF organization representing as the ancient temple. Therefore, the group of villagers, temples, schools, to renovate and conserve Muang panead has started with the project of “The renovation and conservation of the ancient Muang panead” by participating of the residents of Klongnarai Sub-district, Muang district, Chanthaburi province in order to study the history, background, and way of life of the community from past to present.

According to this reason, there should be the development pattern of learning network by using techniques, process, and methods to promote true knowledge and understanding to represent folk wisdom of Panead community. This way will give the community strength and independence that can be managed as learning network required all sectors participation for the development of the pattern of learning network focusing on having sustainable well-being in community consist of 4 dimensions that are physical, mental, social and wisdom as stated in the definition of “Health” of WHO. Therefore, proper “health system” will bring the sustainable well-being.

### **Research Objectives**

1. To study learning network making and well-being of Muang Panead community
2. To study the development of community to be learning area and well-being based on Buddhism in Chanthaburi
3. To study the promoting of well-being learning base on Bhavana 4
4. To develop the pattern of learning network and well-being based on Buddhism in Chanthaburi province

### **Scope of research**

The research study of “The Development of Pattern of Learning Network Making and Well-being Base on Buddhist of Chanthaburi Province”, the researchers have set the scope of research as followed,

#### **1. The scope of context**

The researchers have studied the context of the development of pattern of learning network making and dwell-being based on Buddhism in Chanthaburi Province including 1) the realization and setting of the learning network 2) Obligation making and network managing 3) Relation development and advantage applying 4) Relation maintaining and constant 5) Well-being promoting that are combined the relation of household family,

temples, school, local government, residents, and other organization who support the activity/ project such as Youth guide and Healthy food project that support all the residents to have good relationship in the physical, mental, social and wisdom dimensions based on Buddhism Dhamma, Bhavana 4, to cultivate the consciousness and participation in the development of learning network and promoting well- being.

## **2. The scope of variable**

**1) Independent Variable** are 1) the realization and setting of the learning network 2) making and network managing 3) relation development and advantage applying 4) relation maintaining and constant 5) well-being promoting

**2) Dependent Variable** are the development of pattern of Learning network making and well-being based on Buddhist of Chanthaburi Province, using Bhavana 4, spiritual cultivation, in physical, moral , emotional, wisdom development

## **3. The scope of population**

**The population** used in this research include residents, community leaders, wisdom villagers, monks and youth in Tongtua temple school participating in the healthy food project and the youth guide for 100 participants, and 8 participants of key informants and in-depth interview and 6 participant of group discussion.

## **4. The scope of area**

The area in this study consisted of historical learning area of Tongtua communities in Moo 4, Klongnarai sub-district, Muang district, Chanthaburi province. By studying the historical data, background history and way of life of the community. The support network of monks to make the area to be learning network and the Integration function between the group of social sciences faculty of Mahachulalongkornrajavidyalaya University and the core / community leader, intellectuals, residents and

monks and school of Tongtua temple

### **5. The scope of time period**

The time period of this study is from May-September of 2018

### **6. The scope of projects and activities**

This action research consist of the set of 2 projects based on research issue and area

1) **The youth guide project** to develop the ability of the community to have strengthen community leader group based on well-being principle of Buddhism, to promote the role model of folk wisdom conservation, and to support local residents to be sustainable independents.

2) **The healthy food project** to cultivate knowledge of healthy food by developing information, techniques, methods, and process in order to make learning process of well-being, to be role model and standard way to community , and to promote the way of healthy food for well-being.

### **The research goal**

#### **The goal of knowledge of learning network and well-being**

1) promoting learning network and well-being of Panead community to be the source of learning communities with the cooperation of The core / community leaders, residents, folk intellectuals, monks, teachers and youth of Tongtua temple for 100 participants

2) Promoting well-being based on Buddhism, by using Bhavana 4 focusing on having sustainable well-being in community consist of 4 dimension that are physical, mental, social and wisdom as stated in the definition of “Health” of WHO. Therefore, proper health system will bring the sustainable well-being.

### **Research methods**

**For this research study**, the researcher has set the research methodology as followed

## **1 Research concept**

This research study is a qualitative research applying knowledge of research methodology in literatures, action research, in-depth interview and group discussion as followed,

1) Documentary study, study and collect data from literatures and documents related to the book, research study, as well as the document shown the perspectives, theory, history, relationship pattern, creating process, and indicator using in order to indicate well-being in four dimensions of physical, mental, social and wisdom development.

2) Field study , to understand the perspectives, theory, background, Concepts, relationship pattern, creating process and indicator using for promoting well-being in four dimensions and the development of learning network making and well-being based on Buddhism in Chanthaburi province.

3) Study and collect data from interview, group discussion with monks, core/ community leaders, local intellectuals , specialist , and local government.

4) Conclude and present the result of the research study based on literature review and field work by analyzing the concept and theory using the indicator of well-being promoting in four dimensions.

**2. Study tools**, the process of this research study concentrating on analyzing literature and field work participation by collecting data from literature, research, reports, group discussion and the community level meeting.

## **3. Research tools**

This is a qualitative research and action research with the participation of the community to receive data and learning process of community members. The researchers use the data collecting tools as followed,

1) Interviewing the learning network making and well-being based on Buddhism in Chanthaburi Province

2) Assessment analysis to study the development Of patterns of learning network and well-being of Chanthaburi province

#### **4. Data analysis**

This research is documentary research and empirical data from interviews and focus group discussion. The researchers analyze data collected from the interviews to meet the objectives of research using the method of content analysis and study on the development pattern of learning network making and well-being based on Buddhism in Chanthaburi province

#### **Research result**

**1. The learning network making and well- being of Panead community**, found that this process required building faith and Corporation in problem presenting in order to promote group responsibility, team decision making and learning network parties and well-being of community that promote the systematic corporation and learning network managing to meet the expectation of the objectives and goals of the research including Task assignment, leadership promoting and developing , practical cooperating system and new techniques applying toward learning process making.

**2. The development of the area to be learning area and well- being promoting based on Buddhism in Chanthaburi**, found that this process required the development of relationship which is the participating network managing such as group ideas, participation, and decision making as well as organizational culture promoting in order to reduce conflict and maintain good relationship of the members and promote the new generation leaders. This will constantly keep the learning network mission in progressing.

**3. Promoting well-being learning based on Bhavana 4, found that,**

**1) Physical dimension** , found that The youth residents joining community activities by being youth guide using their good English skills. They got to survey the information at the historical places with local



intellectuals and they also can practice integrating activities together.

**2)Moral dimension** , found that The youth residents perform well behavior, high discipline, social rules, social regulation, community activities together. The activities are chanting, moral training, ethic training from monks, emotional training which causing them to be happy to have good hospitality in welcoming visitors of museum, and show public mind in doing activities to conserve their folk wisdom.

**3) Mental dimension**, found that the youth residents have trained to have good moral and ethics. They learn how to behave properly and live with happiness as well as have high confidence in showing their language skills to harmonize good relationship of all involved region.

**4) Wisdom dimension**, found that the youth residents have been trained to receive knowledge in all angles and have better listening skill which they can apply the theory toward their practical activity to value up the economy as well as pass on the community wisdom to the next generation.

**4. The development of pattern of learning network making and well-being based on Buddhism in Chantaburi found that,** there are patterns consist of 1) integrating participation from all regions 2) participating to have group idea, participation and decision making 3) the honesty in proper attitude and value, folk ways, living skills cultivation 4) the folk wisdom of health care that passed on belief , concept, professional skills in well-being care 4) network parties of Panead community, temples, household, schools agreeing in setting up Tongtua temple to be the center of learning network and well-being and social development based on Buddhism to show importance of historical city which is the heritage and tourist landmark of cultural tourism that must be conserved. Moreover, persuading the development of sustainable well-being and quality of life in community based on Bhavana 4 consist of physical, moral, emotional, and wisdom development to implement toward the training projects of physical, mental, social and wisdom development.

## **Research conclusion**

The National Health Development Plan, vol. 12 (2017 – 2021), under the National Economic and Social Development Plan is a five-year development plan and a mechanism to link to 20-year national and strategic goal and the national economic and social development plan, Vol 12, in health care section can be brought into practice. Changes in the population structure of an aging society rapidly as well as social well-being promoting in today's society which can be applied with the concepts of the integration of society and Buddhism. The research found that monks, public sector, local government, private sector, populations, and all sectors in the area from village, community and policy levels, working together to set up the area to promote well-being and public area therefore the cooperating relation involved in 2 dimensions of 1) the relation in area and 2) the relation based on Buddhism well-being by having the discussion with focus group and the development of policy at Tongtua temple in Chanthaburi province, with 100 participant including both monks and residents joining healthy food project and youth guide project. The researchers opened for public comment, invited specialists and scholars of the development of pattern of learning network making and well-being based on Buddhism in Chanthaburi as well as the subject of policy development. All the information can be synthesized as the knowledge gained from the research as followed,

**1) Integrated work**, there are cooperation from all sectors including the Health Promotion Foundation, Resources from Faculty of Social Sciences, Buddhist monasteries in Chanthaburi, local government and Tongtua temple to emphasize the creation of networking parties for both historical learning area at Muang Panead, and the well-being promotion in physical, mental, social and wisdom development.

**2) Participation**, there are skills enhancing of personnel in the organization to see the importance of the development of the strength of the network. Because of group participation is a condition that causes the group idea, decision making and acting effectively. The network leaders must have the ability to move capabilities of development forward to keep pace with the changing of society in be able to understand the society and

also understand the rules and regulations of culture and tradition in society.

**3) Honesty**, there are projects to promote attitudes and values that local intellectuals, folk wisdom,. Parents involve in decision making to develop the ability of teachers, students in the community and to enhance life skills, emotional maturity and wisdom learning and to build a good relationship including honesty, discipline, understanding and realizing of the world based on harmless morality

**4) Folk wisdom** in health about beliefs, concept, professional in health care passed on from the community ancestors including local cuisine and organic food in Buddhist days which is the way of life in community for persuading organic food and promote well-being in community.

**5) Network parties of temples, household, schools, public organization Panead community, Thai health promotion foundation**, academic resources of social science faculty, Buddhist monasteries of Chanthaburi, Mahachulalongkornrajavidyalaya university, local government, Tongtua temple school were agree to set Tongtua temple to be well-being learning center and social development based on Buddhism because the temple is the historical learning center and youth guide program to emphasize the importance of the history and cultural heritage or cultural tourist landmark.

## **Discussion**

**Learning network making and well-being of Panead community** shown that this process is cooperated from community residents, which is the way to build up good relationship with network managing, new technologies, follow and evaluate the outcome , learning process promoting, advantage maintaining, value up the community learning area. This result is consistent with the research of Siripon Tantiyamat. (2007). “A Model of Effective Administration of Participative School Network in Bangkok” stated that cooperating activities, technology using, leadership skills, the leaders let the participant to participate in communication, participation of organization members and participating surrounding. And this research result is also consistent with Jarirat Prokkeaw et. al. (2003 in the research study of “A Project of Studying and Developing a Learning Network for

a Cooperation between a School in System and a Community to Promote a Community's Strength: a Case Study of Buriram Folk Wisdom in a Movement of Isan Community School", the research found that the constant of knowledge exchange meeting and learning network making will lead to the new culture of community and temple meeting and will change from the old culture of meeting from different group in top down and one-way communication. In the old tradition, community resident joined the meeting to take the policy or to receive support fund that has changed to horizontal level of communication of schools, community, and exchanging knowledge equally.

**The development of learning network making and well-being based on Buddhism in Chanthaburi** shown that there was the development of the area to be learning network and well-being by promoting relationship development and using community advantage that represent group idea, action, and decision making. There was also well organizational culture to reduce conflict and increase the understanding in relationship development and advantage resulted in strengthen and sustainable of learning network consistent with the research of Siripon Jaisuk (2009) "the process of sustainable community network : case study Banwangpong community, Muangkaw sub-district, Maerim district, Chiangmai province", the research found that Banwangpom community is in high level of strengthen community that accepting reasons more than persons base, compromising, discipline, with daily living focused on the role in the community which is important in the process of learning network resulted in participating in community activities to develop and solve community problems sustainably. The result is also consist with Ven. Sutit Apakaro. (2007, Abstack) in the research of "A Model of Developing a Temple Tourist Spot of in Bangkok" found that temples are important historical landmark for tourists shown in the research result of 9 popular temples, Ancient artifact and architecture conservation, the use of temples area as cultural learning and area planning such as paying homage to the Lord Buddha, Photo point, meditation area, chanting area as well as the area setting to hospitalize tourists and temple tour guide. All these mentioned are represented that there must be well organize of managing to promote sustainable tourism.

**Promoting the well-being learning based on Bhavana 4** found that youth residents joining the youth guide project which can make them build up good relationship, mindfulness, high confidence in language using and community participation such as cultivating organic vegetable and Bhutan oyster mushroom to promote well-being by applying Bhavana 4 as in consuming healthy food and sufficient amount that consistent with Niyom Singho. (2015) the research of “An Administrative Strategy of Developing Troopers’ Life Qualities According to Buddhist Way” found that the development of living way concentrated on simple living, sufficient consuming, wisely spending based on Bhavana 4 that is the way to cultivation or building process. The people socialized by this process called Pavita which is being cultivated by tools and mechanisms, as this is the concept of Buddhism with the characteristic, objectives and goals based on Buddhist way consist of 1) Physical development is the way to train the physical to interact with other people and behave well to self and society, by avoiding bad habits and consuming only what benefit well-being. 2) Moral development is the development of individuals to consist of rules, regulations of society as well as traditions and folklore of community. 3) Emotion development is the way to train emotion to be able to control in the level of prosperity because trained mind will bring happiness so the good quality of emotion with Buddhist morality, concentration, mindfulness, will be functional attract happiness 4) Wisdom development is the wisdom training to understand everything in its actual fact, and condition. This is the development of analyzing situations as the fact.

**The development of pattern of learning network making and well-being based on Buddhism in Chanthaburi** found that there were meditation program, hygiene living, learning park to promote wisdom. The stage of knowledge exchange in learning network and well-being, learning historical area in Muang Panead, training and motivating the development of well-being and quality of life of community. These will bring sustainable development based on Buddhism using Bhavana 4 of Physical, moral, emotional and wisdom development implemented as practical guideline to make learning network effectively as stated in Sutit Apakaro (Ao-boon) et.al. (2013) in the research of “Developing an Administration and

Management System and Building a Network of Buddhist Organizations in Thailand”. The research shown that learning promoting, social development, ethic promoting, and meditation are the development of individuals and society to learn from basic to cultivate proper behavior, have emotion and wisdom in self development and learning to protect good living in the community. The Buddhist principle used for development of individuals and society is the Dhamma of the truth of life and social generosity by integrating the Buddhist principle with, folk wisdom and cooperating of people in the community to create and support well behaviors to support Buddhism, art and culture, traditions, and peace of society.

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## Analysis of the Main Factors of Spreading and Development of Buddhism in Russia

Ven. Aleksandr Berezin Dhammavudho<sup>[a]\*</sup>,  
Phramaha Somphong Khunakaro<sup>[b]</sup>

<sup>[a]</sup>*Abhidhamma Buddhavihara, St.Petersburg, Russia.*

<sup>[b]</sup>*Mahachulalongkornrajavidyalaya University,  
Phra Nakhon Si Ayutthaya, Thailand.*

*\*Author for coresspondence email; bat.perm@mail.ru*



### *[Abstract]*

This Article is the summarizing of the research named “A study of historical and current development of Russian Buddhism”, which was conducted from 2016 to 2018. Objective of the work is to analyze the brightest phenomena, which have a key impact on Buddhist communities in Russia. They are six: government, foreign Buddhist influence, political situation, another religions, eminent persons and science. The study of these factors is necessary for developing adequate perception of Russian Buddhism, as a unique phenomenon and for analysis of political, social and cultural conditions of Russian society, in which the Buddha's teachings is applied. In this paper, the mix method was applied. Based on the data collected by historiographical and sociological methods, the author has identified and analyzed the mentioned factors. As a result of the research, a clear understanding of the conditional character of the environment of Russian Buddhism was formed and basic recommendations for more fruitful consolidation of Buddhism in new territories were formulated.

**Keywords:** Russian Buddhism, Factors of development, Ethnic and non-ethnic Buddhists, Conditionality



## **Introduction**

Buddhism penetrated into the territory of Russia due to the fact that large groups of Mongolian people became part of the Empire. Previously, these people adopted Tibetan version of Buddhism, but they transformed it to their customs and mentality.

In Russia, for centuries, Buddhism remained within the ethno-territorial borders of resettlement Mongolian nationalities: Buryats and Kalmyks. Only in the end of XIXth beginning of XXth centuries, global political changes contributed to development of Buddhist society. In 1914, the Buddhist republic of Tuva became part of Russia.

After 1917, the Soviet (communist) regime inflicted total damage of Buddhism in Russia. But after collapse of the Soviet Union, the religion regained its lost positions quickly. Currently, there are two types of Buddhists in Russia: ethnic and non-ethnic.

Research Objective is to analyze the brightest phenomena, which have a key impact on Buddhist communities in Russia.

Research Conduct. To create a complex picture, the author used various approaches. The two main ones are historiographical and sociological methods. They have different characteristics and are applied to different phenomena. Both of these methods have important distinctive features.

Through studying the historical context of Buddhism development in Russia, the author reconstructed the circumstances, which defined the development of religion in a certain direction. Main tendencies of this process were highlighted. Also, by the means of historiographical method, the author defined the main forms and specifics of Buddhist tradition that developed in Russia during centuries.

However, political changes that occurred 25 years ago created conditions for new phenomena that do not have a deep historical context. Therefore, it is impossible to apply the historiographical method to study them. In the first place, these phenomena related to the fact that Buddhism transcended ethnical and geographical boundaries.

This is why the author applied sociological method to study the situation in the sphere of non-ethnic Buddhism. This method allowed to reveal the main forms and features of non-ethnic Buddhist communities, which exist outside of traditional Buddhist areas. In its turn, the sociologic method does not expose the tendency of Buddhism development in Russia. It only describes its modern state of existence.

Finally, the factors, which affected the establishment and development of Buddhism in Russia were detected by summarizing results of historiographical and sociological researches.

Research Result. After the studying of this factors from different points of view, author defined their main qualities and conditions, in which these factors have the strongest effect. By main qualities, author means qualities that remain regardless of research method and circumstances, in which they occur.

## **Government**

Government always played the key role in development and distribution of Buddhism. In the times of the Buddha, when a king declared himself a Buddhist lay follower, large quantities of people in the country would follow his example. (Paribok, 1989: 24)

In historical perspective, it is evident that government acted not only as a main initiator of spreading its own religion to neighboring countries, but also as an essential recipient of Buddhism. Dharma was perceived on the level of government in Sri-Lanka (Safronova, 2000: 27), throughout Southeast Asia and in Tibet. In these cases, the country's leadership took responsibility for solution of many problems associated with the spread of religion among common people.

The role of government as a recipient in the historical context of the Mongolian state was expressed by author in historiographical research. (Berezin, 2017: 22) The spread of Tibetan Buddhism in Mongolia was provoked by the government. It was connected to the change in the political climate.

However, the Russian authorities did not perceived Buddhism. This is the main reason why the successful spread of Dharma did not reappeared in the new political reality, as it happened in Tibet, and consequently in Mongolia. The spread of Buddhism within Russian borders almost did not happen.

Nevertheless, the Russian government remains an important factor of formation and development of Buddhism. Historiographical method allows us to see quite clearly three different phases of relationship between government and Buddhism as follows,

- 1) Government dominates over Buddhism and accepts it (before XX century)
- 2) Government dominates over and suppresses Buddhism (Soviet period)
- 3) Government does not dominate over Buddhism and avoids interfering in religious matters (1989 – 2016).

These phases reveal inconsistency of political authority as a factor of Buddhism development. Therefore, we should consider these phases individually.

During the expansion of Russia's borders, the authorities retained control over religious affairs and interfered in the activities of the clergy. This was especially apparent in Buryatia. National and linguistic affinity between Buryats in Russia and Mongolians in China threated the newly established border, and created the risk that Buryats will leave to China. In order not to provoke Buryats, Russian authorities did not try to convert them to Christianity (Tsybikdorjiev, 1999: 47). On the other hand, it was necessary to reduce the influence of China. To create an independent and centralized Saṅgha was a successful solution of this problem (Galdanova, 1983: 15). Centralization of Saṅgha was the major effect of the government, as a factor contributing to the development of Buddhism in Russia.

However, negative aspects of the factor should be noted as well. Governmental control allowed Buddhism to develop only within certain limits, and did not let it spread outside of geographic and ethnic boundaries (Galdanova, 1983: 56). Nevertheless, a unique Buddhist tradition of

Kalmykiya and Buryatia was formed during this time.

During the Soviet Union period, brutality of activities applied by the Communists to destroy Buddhism (and other religions) is comparable with the Islamic expansion in India. Obviously, in this period government did not have any positive qualities for the development and spread of Buddhism. On the contrary, it has caused irreparable damage to all aspects of religious life.

An example of communist repressions clearly shows that the government is a crucial factor for the existence of Buddhism. If Buddhist values contradict with the objectives of authorities, no other factors will help Buddhism to take its rightful place in the social environment of the country. Since the beginning of the 1990s, a new attitude of non-interference to religious affairs was proclaimed in Russia (Ostrovskaya, 2009: 1). This attitude enabled the rapid growth of Buddhism in Russia. Buddhist legacy destroyed by the communists was restoring rapidly. It is important to note that although central administration followed the policy of non-interference, the regional authorities were actively helping to restore the religion in the Buddhist republics of Buryatia, Kalmykiya and Tuva.

The governance of Tuva was the one to initiate and organize the first Dalai Lama's visit to the republic (Ostrovskaya, 2009: 7). Only the policy of republican government, aimed to cultivate national identity, made it possible to develop Buddhism. During his reign, Ilyumzhinov, the president of Kalmykiya, achieved the recognition of Buddhism as the state religion of this republic (Safronova, 2007: 57).

An important feature of the new stage in the development of Buddhism is pluralism. During this period, plenty of independent organizations appeared, which did not supported the main organization of the republic, and even confronted with it.

In new political conditions, Buddhism was able to overcome ethnic limits and became a notable social and cultural phenomenon in many regions of Russia. At the same time, due to the policy of non-interference, development of traditional and non-traditional Buddhism conducted. By

non-traditional Buddhism, we mean a variety of new schools, which mostly came from Europe. Main organizations that profess modern forms of Buddhism are very enclosed. It may be noted that a certain separatism is present amid the pluralism of non-ethnic Buddhist schools.

After a dramatic improvement in the development during the 1990s, came a period of stagnation. According to the author's sociological study, non-ethnic communities of Buddhists do not grow: the number of new members equals the number of those who have stopped Buddhist practice (Berezin, 2017: 154). The separatism is the main condition of this situation. Thus, the division of religion from government is favorable only for a brief period. Russian Buddhists showed to be unable to sustain growth without the help from the government.

Now it is impossible to predict the direction, in which the policy of government will change. The author considers actions to centralize the spiritual hierarchy in Buddhism the most favorable. However, these trends are not present in the activities of state authorities.

### **Buddhist Influence**

This factor is crucial for the existence of Buddhism in Russia. In fact, it is the source of Russian Buddhism.

The first teachers in the Buryat environment came from Tibet. After Buryatia became a part of Russian Empire, Mongolian and Tibetan presence remained so strong that the government was forced to respond by legislative measures (Galdanova, 1983: 18).

Subsequently, foreign religious influence was an important factor. Despite it was impossible for Tibetan lamas to arrive, many lamas from Buryatia and Kalmykiya went to Tibet and Mongolia for training.

The movement of Buddhism renovation in Russia in the late XIX century began after a similar transformation took place around the world. One of the main initiators of this movement was Agvan Dorjiev. Despite he was an ethnic Buryat, he received religious education in Tibet. In addition,

he conducted all his activities in Russia as a representative of the Dalai Lama. Thus, the reforms of Russian Buddhism were induced by external influence. One of the main results of Dorjiev's activity was the construction of the first Buddhist temple in the capital of Russia. Most of the funds for the construction came directly from the Dalai Lama (Galdanova, 1983: 39). Post-communist period in Russia was much more favorable for the external influence than all the previous stages. Buddhists from Kalmykiya and Tuva were unable to rely on their own religious experience. Adopting foreign culture was the only option to restore Buddhism in these areas. Buddhism was mainly perceived from the transnational Buddhist commutative network (Ostrovskaya, 2009: 1). The Tibetan government in exile created this network after the establishment of Chinese rule on the territory of Tibet in 1951. This network was in need of new spheres of influence to spread its own culture.

Because of the existing mutual needs, first visits of the Dalai Lama in Russia produced an explosive effect. Religious organizations start to register in large numbers, construction of many temples and stupas began. First students went to study in Tibetan monasteries in India. Without foreign influence, it was impossible to inspire people and unite them. Dalai Lama's visits played a crucial role.

Foreign Buddhism was equally important for the development of non-ethnic Buddhism in Russia. During the sociological research, the author explored that two of the three studied communities are subject to foreign influence, not only spiritual, but also administrative (Berezin, 2017: 150). The communities of the Karma Kagyu and Dzogchen are branches of quite rigidly centralized organizations.

The desire of foreign organizations to retain control over the followers and limit their interaction with other Buddhists led to the phenomenon of separatism, which has already been mentioned. The policy of governmental non-interference is the background of this phenomenon, and the foreign influence is the reason.

The ambition to control Russian Buddhists is quite natural for both country's authorities and foreign organizations. However, the results of this

commitment are opposite. Active intervention of the government in religious affairs leads to centralization of clergy and uniting efforts of Buddhists. The influence of foreign organizations, as a united factor, leads to emergence of many independent communities and consequently to separatism. Therefore, it can be assumed that these two factors are opposed to each other and stand in a particular conflict.

Factor of foreign religious influence has vital importance for Russian Buddhism. However, there are some negative effects of this factor. Separatism and hierarchical confusion are the main of them. Their manifestation inevitably provokes the government to limit foreign initiatives.

### **Political Situation**

This factor is indirect. It influence Buddhism, particularly through government institutions, which have already been described earlier. Nevertheless, it should be considered separately, because its effect is not limited to the influence of government. The political situation affects also the social and cultural climate in a society. It regulates the processes of inter-ethnic and inter-religious communication. Foreign policy affects foreign religious influence. All these factors manifest themselves as a result of certain political phenomena and altogether form the environment for the Russian Buddhist clergy.

Before the XIX century, activities of public authorities were primarily triggered by the political situation. The impact of those activities was already described at the beginning of the article. The weakness of Russian borders in the south and east did not allow the authorities to convert Kalmyks and Buryats to Christianity. On the contrary, Buddhism has been recognized at the state level (Galdanova, 1983: 18).

During the Tsarist regime, Buddhism was limited by extremely narrow territorial borders, which were settled by representatives of Mongolian ethnic group. In political circumstances of that time, significant development of religion was impossible.

At the end of the XIX century, a new stage in the development of Buddhism

in Russia was conditioned by the changes in global political environment (Abaeva, 1983: 134). In this context, the considered factor manifested itself in conjunction with foreign religious influence. The previous Dalai Lama initiated a political rapprochement with Russia because of the threat from England. Sympathetic relations between the two countries formed a more favorable attitude to Tibetan religion on the part of Russian state elite.

We can also assume that political cooperation between colonial states in the XIX century allowed the phenomenon of Buddhology to arise. Subsequent events in Russia demonstrate, how the changings of the political climate influences to Buddhism. In a situation of chaos, legal acts, which hindered the development of Buddhism, were overturned. As a result, in this period spiritual development raised.

Furthermore, during communist period, Buddhism was almost completely destroyed. Nearly all the achievements of Renovation movement were negated.

Nevertheless, we cannot claim that Buddhism absolutely could not exist during communist regime. Thus, after the Second World War, two temples in Buryatia were restored. Overcoming hardships, Soviet Buddhologists continued their activities (Torchinov, 2000: 136-137). Important to note that the communist regime proclaimed non-ethnic values. Because of the regime, ethnic division of society finally disappeared. As a result of this policy, seeds for the subsequent emergence of non-ethnic Buddhism were sown.

Another breakthrough in the development of Buddhism, which took place in the 1990s, again was associated with the change of political situation in the country. Critical administrative exemptions led to emergence of a huge number of religious organizations.

Nevertheless, this period did not last long. After coming to power, President Putin has gradually changed the course of the country. In foreign policy, it was expressed in rapprochement with China. As a result of this rapprochement, the Dalai Lama was prohibited to enter Russia (Terentyev, 2009: 66).



Strengthening of the state's influence in the spiritual life of Russian citizens is a certain concern, because at the moment, only restrictions become more strong, but not the public liberties in religious sphere. As a result, over the past 17 years no new major religious groups arisen in Russia and the number of Buddhists is not growing.

It can be argued that the number of Buddhists and their religious life may be improved under the influence of the political situation, for example with the development of intensive cooperation between Russia and Buddhist countries. Trends toward a dramatic deterioration of these indicators due to political factor are unlikely.

In general, it can be noted that since Russia is not a Buddhist state, the government does not carry out special policies for the development of Buddhism. Therefore, changes rarely happen in the Buddhist environment in a stable political situation.

Analysis reveals a certain uniqueness of the political situation as a separate factor of development of Buddhism. This uniqueness lies in its clearly expressed dynamic aspect. Religion actively respond to any changes in domestic and foreign policy of the country. Major improvements in distribution and development of Buddhism were noted during the expansion of Russian Empire, during the overthrow of monarchy, during the establishment of communist regime and during the period of the collapse of the Soviet Union.

### **Another Religions**

This factor can be divided into two different types: religion, which were suppressed by Buddhism, and religion, which restrained its spread.

The first type includes all autochthonous religions, especially shamanism. Here we can speak about the interaction between religions, rather than the impact of shamanism on Buddhism. In Mongolia, the Buddha's teaching was not just displaces old beliefs. Many rituals and traditions were accepted by the new religion, and kept almost unchanged. Usually Buddhist lamas completely taken over the function of shamans (Ulanov, 2010:

120). Such factors are the main feature of Mongolian Buddhism. Within the diversity of Mongolian ethnic groups, these same traditions allow to distinguish Buddhism of Kalmykiya and Buryatia.

Thus, religions, which were suppressed by Buddhism, are a factor affecting its development. It manifests itself while the world's religions are adapting to local folk traditions. This is one of the most important factors, which form the original shape of the various national manifestations of Buddhism.

Buddhism evolved a completely different relationship with stronger religions. Christianity did not allow Buddhism to distribute freely. On the contrary, the Russian Orthodox Church many times tried to impose their religion on Buryatia and Kalmykiya (Orlova, 2006: 46). In the present situation, there were quite audacious attacks on some representatives of Buddhism. During the historical research it was founded that Karma Kagyu community (the largest organization of non-ethnic Buddhists) was added to the list of totalitarian sects (Berezin, 2017: 102).

Attempts of Christianity to exert pressure led to strong opposition and mobilization of the Buddhist clergy. This has stimulated the development of Buddhism. Thus, we can conclude that, like a strong opponent not able to defeat his enemy completely, a strong religion, when trying to fight against Buddhism, just make it stronger.

## **Science**

This factor appeared only in the XIX century and do not have a deep historical background. However, in less than 200 years, scientific approach established itself as a key aspect for perception of Buddhism in the space of non-Buddhist culture, thus it contributed to the spread of this world religion. Science allows to study any phenomenon through a universal set of methods. It is a relatively new ideological approach, which does not tolerate any cultural, ethnic, religious and even geographical limitations. Probably, it is the most important aspect of modern globalization.

It is interesting that in Russia, among the first Buddhologists there were

many members of Christian clergy. Such vast activity of a Christian priest in relation to another religion was possible because the scientific approach lies beyond religious denomination.

Among the various types of scientific activities, it is necessary to mention the work of translators. Publication of the main doctrinal texts in Russian language enabled numerous people to become acquainted with the teachings of the Buddha without years of studying Pali, Tibetan, Chinese and other languages.

However scientific method has its own prism of perception and fraught the danger of changing the emphasis required for an adequate perception of religious works (Tenzin Gyatso, 2006: 50). In addition, scientists not always have an impartial opinion. They take a position and defend it. Thus, we cannot blame researchers for ignorance. Nevertheless, we have to stay alert concerning their works. Often they are not followers of the considerate doctrine and have narrow outsider's view without being able to look from the inside.

Further, we should consider an opposite effect. Science not only paved the way for the perception of teaching in the foreign cultural environment. The scientific approach fundamentally changed many Buddhist methods of preaching and analyzing (Plotnikov). Modern preachers are increasingly drawing parallels between Buddhism and science. However, they often express disdain for traditional philosophical approaches that do not fit into the scientific picture of the world.

Science is also the main source of education for Buddhist teachers. In Russia, the Buddhist educational institutions operate only on the territory of Buryatia. There is only a small number of them, and the level of knowledge offered is very low (Interview with a member of the Shad Tchup Ling S. Burmistrova, May 24, 2016). Therefore, most prominent Russian translators of Buddhist texts have graduated from a secular university with a degree in Oriental studies. This path is particularly important for non-ethnic Russian Buddhists, because training in Buryat seminaries and universities abroad is complicated through cultural, ethnic, and linguistic differences.

In this context, it is important to re-emphasize that secular education leaves its mark, leading to differences from the traditional religious worldview approach. Not all Buddhist researchers are able to overcome excessive rationalism and materialistic views. Increasingly, these limits become the key characteristics of a variety of Buddhist works.

Summarizing, we can conclude that science allowed to perceive Buddhism in new territories and cultural environments. At the same time, it has left its mark and cut off all that defies rational interpretation. Science do not lead to emergence of faith and meditative experience. Therefore, it is not a self-sufficient factor.

### **Eminent Persons**

Often, the activities of one person has a tremendous influence on the course of world history. Life of Buddha Shakyamuni, the founder of one of the three world religions, is a good example. Therefore, speaking about the development of Buddhism it is necessary to consider the factor of a strong personality.

Historiographical study did not revealed any detailed information about this factor in the period of more than 150 years ago. Nevertheless, correspondence between Mongol khans and spiritual teachers allow us to assume that the key stages of spreading Buddhism in Mongolia were initiated and implemented by particular people with outstanding qualities.

Agvan Dorjiev is the first great personality, which we can consider due to significant historical information that remained. His activities went beyond Buddhist regions. There is evidence that he initiated the emergence of Buddhist communities (Bardin, 1992: 81-82) and construction of many Buddhist temples in the Irkutsk region, which is neighbor to Buryatia (Asalhanova, 2008: 10). However, his most renowned work was the construction of a Buddhist temple in the capital of Russian Empire. In St. Petersburg, he had to overcome strong resistance not only from the local administration, but also from the society, since more than 90% of the population professed

Christianity in the city (Andreev, 2004: 64-65).

Speaking about the legacy that remained from the time of Tsarist regime, another outstanding person should be mentioned, Pandita Hambo Lama XII Dasha Dorji Itigelov. He was a contemporary of Agvan Dorjiev. As stated in one of his biographies, Itigelov alone accomplished responsibilities of Education, Culture and Health Minister in Buryatia (Amogolonova, 2012: 138).

However, most important were his achievements of supernormal powers that he was able to apply in the best possible way. He had the ability of foresight, predicted tough times of repression and then the collapse of the Soviet regime. He also had the unique ability to control the biochemical processes of his body. Because of this, he was able to make his body incorruptible and contribute to the restoration of Buddhism in Buryatia 75 years after his formal death.

In 2002 XXIV Pandita Hambo Lama Damba Ayusheev carried out the exhumation of Itigelov's body. It remained incorrupt. Ayusheev put the body for public observation and allowed the scientists to examine it twice (Moiseyenko, 2012: 2). As a result, over the past 15 years, religious pilgrimage to Ivolginsky temple has significantly increased. The position of Traditional Buddhist Saṅgha of Russia and its current leader Hambo Lama Ayusheev has strengthened. Hambo Lama Itigelov himself became a symbol of Buryat ethnic and cultural revival (Amogolonova, 2012: 138).

In modern Russia, the factor of a strong personality is particularly noticeable. It is especially important for non-ethnic Buddhist communities. As demonstrated by a case study, these communities do not have a vast access to the Buddhist tradition. Therefore, the main source of inspiration for non-ethnic Buddhists are the founders of their communities. The vast majority of respondents confirmed that they have received the basic information about Buddhism from the head of their organization. This happened directly (through lectures and individual conversations with the teacher) and indirectly (through the guidance of senior students and books that were written by the leader).

Organizations created by representatives of the Dalai Lama also have a cult of their founder. Telo Tulku Rinpoche, the head of Buddhists in Kalmykiya, is not a monk. However, he is recognized as the reincarnation of a great Lama and is more revered than many Kalmyk monks are. Problems caused by the difference of ethnic mentalities did not allow Geshe Jampa Tinley, the official representative of the Dalai Lama, to succeed in Tuva Republic. However, his teachings are very popular among non-ethnic followers.

After staying in Russia and learning Russian language for a long time, a teacher himself perceives the local culture. He adapts himself and adapts his teaching for the students. Historiographical and sociological studies show that methods of modern Buddhist teachers differ from the traditional ones. Such flexible adaptation is possible only within a bright and creative individuality. There are very few of such individuals.

Currently in Russia, there are no authoritative Buddhist institutions such as a large monastic community and high-level educational religious institutions. As long as they do not appear, a strong personality factor will play a key role in the development of Russian Buddhism.

## **Conclusion**

Of course, the considered phenomena do not exhaust the list of factors that are worthy of mention. Nevertheless, historical and sociological research did not reveal other fairly vivid aspects that had a sufficiently clear influence on the Buddhist society of Russia.

In general, the conducted analysis offers a non-standard foreshortening of the description of interaction between Buddhism and surrounding non-Buddhist space. Indeed, in this case, the object of analysis is neither Buddhism nor the surrounding society, but their interaction channels. At the same time, the impact of these channels on one side of the process, was studied in detail namely their influence on Buddhism.

This formulation allowed us to cut off the redundant information, and concentrate all attention on one phenomenon. In addition, only such

extremely narrowed technique allows us to use the information, which was obtained in different methods (historiographical and sociological).

The data obtained make it possible to draw an unambiguous conclusion about the nature of these factors. Government and foreign Buddhist influence play a key role for the existence of Buddhism in Russia. At the same time, these factors have been opposed to each other in many aspects of the analysis.

Foreign influence is the main source for Buddhism in Russia, but at the same time, it introduces chaos and promotes the development of separatism among Buddhists. On the contrary, Government structures Saṅgha and promotes its consolidation, but it hinders influence of foreign Buddhists in particular and hinders development of Buddhism as a whole.

The political situation and other religions are the basic conditions, in which the Teaching exists. Other religions can be described as the main form-building factors that provoke the most radical elements of Buddhism adaptation. Thus, they are responsible for the emergence of key features of a certain Buddhist tradition that distinguish it from the background of other forms of this religion.

Factors of eminent person and science play a supporting role. They adapt Buddhism to new, nonspecific conditions. Due to science, Buddhism finally overcame ethnic boundaries.

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## Application of Teachings in the Sabbāsavasutta for Managing Stress

Ven. Beliatte Metteyya <sup>[a]</sup>\*

<sup>[a]</sup> *Mahachulalongkornrajavidyalaya University, Thailand*  
\* *Author for coresspondence email; bmetteyya@yahoo.com*



### *[Abstract]*

The purpose of this article is to study the ways to apply teachings in the Sabbāsavasutta to manage stress. First of all an introduction to the severity of the stress and significance of finding new ways to overcome stress is given. Then the way to apply the method of seeing has been analytically presented. The importance of obtaining a clear view is emphasized in this step. Afterwards the ways to apply the methods of restraining, using, endurance, avoidance, removal have been presented accordingly. Finally the ways to apply the method of development has been elaborated emphasizing the fact that the development of positive factors is essential as well as the control and elimination of the negative aspects.

**Keywords:** application, stress, management, removal, development

## **Introduction**

The physical, mental, emotional, and spiritual aspects of the human condition are all intimately connected. Studies now indicate that between 70 and 80 percent of all disease is strongly related to, if not directly associated with, stress. Diseases, such as cancer and coronary heart disease, are leading causes of death; both seem to have direct links to the stress response (Seaward, 2015: xxii). Stress has been linked to all the leading causes of death, including heart disease, cancer, lung ailments, accidents, cirrhosis, and suicide. Stress is very common mental aspect of humans living in the modern world. In fact the American Institute of Stress cites the following statistics that 43 percent of all adults suffer adverse health effects due to stress. And 80 percent of all visits to primary care physicians are for stress related complaints or disorders (Seaward, 2015: 4).

Emotional stress is thought to be a primary cause of insomnia. Not only can stress affect quality and quantity of sleep, the rebound effect of poor sleep can, in turn, affect stress levels, making the poor sleeper become more irritable, apathetic, or cynical (Seaward, 2015: 17). Exposure to stress tends to overload the cognitive circuits decreasing the processing and recall abilities needed to make sound decisions as well as the ability to communicate them. Stress can create a series of obstacles on the road to spiritual development, making path to one's higher-self difficult, if not entirely inaccessible (Seaward, 2015: 23). Physiological reactions to the stress are; rapid beating of the heart, perspiration, the rise of blood pressure, the dilation of the pupil of the eyes, feeling a lump in the pit of the stomach, lump in the throat, feeling tight in the chest (Humphrey, 2002: 6-7).

Recently medical researchers have learned that emotions can suppress the immune system, an idea thought to be inconceivable and ludicrous not long ago (Seaward, 2015: 21). One of the more recent findings has been that there is evidence linking stress and the body's ability to fight disease. Some studies suggest the possibility of immune system malfunction under stress by comparing the infection fighting capability of white blood cells taken from normal and severely stressed individuals (Humphrey, 2002: 14). Stress related conditions are diabetes, cirrhosis of the liver, high blood

pressure, peptic ulcer, migraine headaches, multiple sclerosis, herpes, lung disease, injury due to accidents, mental breakdown, cancer and coronary disease (Humphrey, 2002: 13-14).

Recently there are many researches and explorations for new methods to cure these adverse mental aspects and promote mental health (Slade, 2017: 3). The holistic approach is such approach which seeks new ways from spiritual and traditional methods to deal with adverse mental aspects and maintaining mental wellbeing. (Slade, 2017: 3). There is possibility of finding ways to overcome stress by applying Buddhist Teachings as Buddhism is mainly focusing on overcoming negative mental aspects and development of positive mental aspects. So that methods to overcome stress through the teachings in the Sabbāsavasutta which the Buddha recommended to apply in overcoming negative mental aspects can possibly provide an alternative way to overcome stress.

The Buddha preached this sutta titled Sabbāsāvasutta or Sabbāsavasamvarasutta to a group of monks while residing in Jetavana Monastery in the city of Sāvattī. At the beginning of the sutta the Buddha introduced the theme or the subject of the preaching by stating that “Sabbāsava samvara pariyayam vo bhikkhave desessāmi” meaning "Bhikkhus, I shall teach you a discourse on the restraint of all the taints (Ñānamoli and Bodhi, 2005: 19). According to the commentary, the method of controlling all cankers means the technique which, by itself, acts to control and gets rid of all cankers. That is to say, the means by which the cankers are cleared and put away in a manner that they are destroyed, abandoned and never recur, as implied by such terms as extinguished, irreversible, etc. what is indicated by a method of controlling is an effective practical device (Buddharakkhitha, 2011: 20).

There are seven methods for the control of all cankers as stated in the Sabbāsāvasuta. They are; abandoning by seeing (dassanā), abandoning by restraining (samvarā), abandoning by using (paṭisevanā), abandoning by enduring (adhivāsanā), abandoning by avoiding (parivajjanā), abandoning by removing (vinodanā), and abandoning by developing (bhāvanā). Even though the Buddha taught these methods for the abandoning of taints they can be applied to overcome other mental illness that people encounter today.

Therefore in this research the application of these seven methods to overcome stress will be studied and presented. First of all the method of seeing can be applied to understand stress better. Then other methods of restraining, using, abandoning, avoiding, removing can be applied to eradicate negative aspects associated with stress. And the last method of developing can be applied to develop positive aspects to support the overcoming of stress.

### **Application of the Method of Seeing (Dassanā)**

The way to apply the method of seeing to overcome stress is applying wise consideration (*yoniso manasikāra*) to clearly understand, what stress is, what the cause or causes of stress are, what the cessation of stress is and what the ways to eradicate or overcome stress are. First of all one must wisely observe and understand the real nature of the situation. This method is compatible with the discovery of most modern psychologists stating that it is not things in themselves which trouble us, but the opinions we have about these things. (Rowe, 2003 : 13) Buddhism also agrees with this opinion that's why in Buddhism “*yoniso Manasikāra*” or “wise consideration” given priority and suggested to follow prior to any other practice. When a person considers wisely and get to know the problem and the cause of the specific problem clearly then he can look for a solution for that particular problem. If there is a way out of it he can proceed with that way to get out of that particular problem.

It is agreed by modern psychologists that understanding stress well and knowing how stress impact one's life one can build stress resilience (Mcintosh, 2017: 13). This method of seeing is comparable with the modern method of dissolution of habitual patterns of perception. It is explained that human beings are mostly governed by rigid and fixed patterns of thinking, feeling, and reactions. Many of these patterns are unhealthy and cause neurotic and psychotic problems. Most of the unhealthy habitual patterns are due to our identification with emotions that we are not able to control and regulate. With detached observation, emotions and thoughts lose their power and practitioner is able to identify the unhealthy patterns of behavior

and remove them with healthy ones (Hussain and Bhushan, 2010: 446). Stress phenomena appear if the appraisal has a negative outcome, and the situation is perceived to be potentially damaging and hard to cope with (Herman, 2004:13). Western psychology points out that a situation or external event does not cause stress; it is your interpretation of that situation that leads to a stressful flight or fight response (Tyson and Pongruengphant, 2007: 352). Psychologically speaking stress is a state of anxiety produced when events and responsibilities exceed one's coping abilities (Seaward, 2015: 6). Stress is a certain relationship between a person and his or her environment which is perceived as a burden by him or her, or as being unequal to their coping mechanisms and therefore threatening their wellbeing (Koster, 2007: 4).

Stress is the difference between what is and what we think is, created by our motivations, needs, desires, and expectations. We have learned many irrational fears, beliefs, stereotypes, and opinions that are wrong or do not apply to the present situation. Western science and psychology with its empirical methods and particular interest in self-constructs have described, in exquisite detail, the influence of constructs on perception, attention, cognition, emotion, social and environmental interactions (Tyson and Pongruengphant, 2007: 354).

Stress can be explained as any factor, acting internally or externally, that makes it difficult to adapt and that induces increased effort on the part of a person to maintain a state of equilibrium both internally and with the external environment (Humphrey, 2002: 2). Stress becomes unhealthy or frustrating when unnecessary obstacles arise as we strive to achieve our aims, or when stress is continuous, frequent, or significant (Koster, 2007: 6). According to Lazarus' paradigm stress is not an imbalance between real demands in the environment and the person's actual ability to adequately cope with the demands, but an imbalance between perceived demands and a person's appraisal of their ability to cope with the demands. Stress is self-generated, if people do not perceive a real threat or have a delusional belief they can master the situation, then stress will not be experienced. (Tyson & Pongruengphant, 2007: 352). Stress is, after all, subjective. Something that causes stress in one person needs not to be experienced as

stressful by another (Dhammika, 2013: 2).

When consider above mentioned factors it becomes clear that in order to deal with stress the right understanding through wise consideration is essential. When one clearly understand the reality of the stress then he is possessing a new perception about the stress and the stressors. It is stated in the modern psychological studies that the cognitive interpretation or meaning we give to a stressful situation is very important and can increase or decrease stress. Adequately counteracting stress by means of another interpretation is called cognitive restructuring (Koster, 2007: 61).

Awareness is fundamental to preventing stress or coping with it in a skillful way. When we recognize the aspects of stress and become aware of them, we often get more insight into their causes as well. This makes it easier for us to create extra space for recovery or change to more effective strategies for dealing with the stress (Koster, 2007: 161). This method of contemplation and reasoning is actually recommended by modern psychological studies. There are various forms of rational therapies that focus on cognitive restructuring. The best known of these is perhaps the Rational Emotive Therapy, which was developed by the American Albert Ellis. This therapy works on the premise that emotional and behavioral problems are caused mainly by irrational or dysfunctional thoughts (Frits Koster, 2007: 63). This method also has some similarities with the another modern psychotherapeutic approach called Cognitive behavioral Therapy (CBT) which has become one of the mainstays of stress management. CBT is a form of psychotherapy that targets irrational or inaccurate thoughts or beliefs to help individuals break out of a distorted way of thinking (Hales, 2018: 45). So, having a rational understanding of any situation has been proven to be effective in overcoming stress.

Another method that can be recommended to be applied to alleviate stress is understanding the norm of the worldly conditions and accepting them without getting stressed by them. They are gain and loss, disrepute and fame, blame and praise, and pleasure and pain. Most of the people tend to get overexcited when experienced gain, fame, praise, and pleasure and cling into it as permanent, happy, and belong to oneself. When most of the

people are faced with loss, disrepute, blame and pain they tend to get very depressed and think of them as permanent, unhappy and belong to oneself. It is important to understand that these eight conditions come and go from time to time. Therefore it is essential to understand that “these eight worldly conditions that one has met are impermanent, suffering, and subject to change.”(A 8 6) Then we can let it go and not to get stressed when faced with these conditions. Every conditioned thing is subject to these characteristics. When we keep this fact in mind we can make our mind to be calm amidst these inevitable conditions.

K. Sri Dhammananda (2004: 13) advocates this method stating that it is hard for us to maintain mental wellbeing as the world is full of disappointment. Things do not happen as we wish them to. This being so we must train ourselves to face any situation with fortitude. We may not be able to change them but certainly we can change ourselves. If a thing is unalterable then there is no alternative but to submit to it or maintain a happy sense of resignation at the inevitable . But this is not fatalistic. We accept unsatisfactory experiences because we understand the nature of life, that things cannot always work in our favor. This method in Buddhism is compatible with another modern psychotherapeutic method of rational therapy that is being used to overcome stress called reality therapy developed by the American psychiatrist William Glassner. In this approach the main focus is on learning to accept the facts as they are : “accept reality, learn to live and work with it” (Koster, 2007:63).

### **Application of the Method of Restraining (Saṃvara)**

The method of restraining or controlling of the faculties or sense bases is another step that must be implemented to overcome stress. The hedonistic attitude to life depicted in the habit of seeking sensual enjoyment is one of the extremes as outlined in the Dhammacakkappavattanasutta. It is termed as Self-Indulgence (kāmasukhallikānuyoga) which advocates the best of pleasures for the senses. Basing their argument on materialist view of life, some of the philosophers argued that as there is nothing surviving death, one should enjoy life by whatever means, as long as one lives (Gnanarama,



2000: 66). After experimenting this lifestyle which is attachment to sensual pleasures along with the life of self-mortification the Buddha found out that the middle way between these two extreme paths is the way to mental wellbeing and liberation (Gombrich, 1988: 45).

K.Sri Dhammananda (2006: 46) points out that people are always craving for pleasures, wealth and property. They are deluded with the idea that happiness lies in the satisfaction of their desires. Such a belief is particularly prevalent in a materialistic society such as ours. This is not to say that all pleasure is evil and must be avoided. As sense creatures, gratification of the senses is natural, even necessary for our wellbeing. But as wise people we must not be enslaved by craving for pleasure. One should not be led into thinking that sensual gratification is the only source of happiness or that it constitutes the highest form of happiness.

Fascinating sights, enchanting music, fragrant scents, delicious taste and tempting body contacts mislead and deceive us, only to make us slaves of worldly pleasures. Worldly desires can never be entirely satisfied because the moment we obtain something we want, we soon become dissatisfied with it and crave for something else. When the changes and decay occur in the many things we cling to, we experience unhappiness. The enjoyment of sensual pleasure is not real happiness (Dhammananda: 2004: 122). The eye, ear, nose, tongue, body and the mind as bases for contact if untamed unguarded, unprotected, unrestrained are bringer of suffering. On the other hand these six bases for contact, if well tamed, well-guarded, well protected, well restrained, are bringers of happiness (Bodhi, 2000: 1173).

This method of restraint is explained as control by mindfulness (*sati saṃvara*). Control or restraint by mindfulness is guarding the faculties, entering upon restraint of the faculties (Ñānamoli & Bodhi, 2005:11). The method of abandoning by restraining (*saṃvarā*), is having control over the sense-organs of the eye, ear, nose, tongue, body, and mind (Buddharakkhitha, 2011: 23). According to the explanation given in the middle length discourses the primary factor responsible for exercising this restraint over the sense faculties is mindfulness (Ñānamoli & Bodhi, 2005:1171). More details about the mindfulness and how to practice mindfulness will be analysed under the method of development.

### **Application of the Method of Using (Paṭisevanā)**

This method is described in the Sabbāsāvasutta as reflecting wisely the practitioner uses his robes, consumes food, uses residence, takes medicine just for the purpose of it and not for the temptation of his desires. When a person uses these requisites with contentment then he will not seek for more and more as most of the people do.

K.Sri Dhammananda (2004: 36) confirms this by stating that one of the best advices given by the Buddha for us to practice as a principle is contentment is the highest wealth. For more than twenty five centuries, men and women in the community of Buddhist monks and nuns have lived such lives. They had only four requisites: food, shelter, clothing, and medicine. And many Buddhist householders too have lived contentedly not allowing their greed to overtake their basic needs. A contented man is indeed a lucky man because his mind is free from all those disturbances. When a person thinks ‘this much is enough for me and for my family and I do not want anything beyond that is contentment. When we maintain this contentment, jealousy can never cloud our mind and thereby we allow others also to enjoy their lives.

Happiness cannot be found in the material things about us, such as wealth, power or fame. Those who spend a lifetime harvesting and accumulating more wealth than they need will be disillusioned and disappointed when they discover, only too late, that all the money in the world cannot buy a grain of lasting happiness. No one is happy unless there is contentment within (Dhammananda, 2006: 150-151). Wealth is not something for you to accumulate for craving’s sake. For one’s personal happiness he should acquire wealth righteously. Blessed are they who earn their living without harming others says the Buddha (Dhammananda, 2004: 146-147).

Application of the method of using (paṭisevanā) is the solution to stress associated with materialism. Materialism is insatiable attachment to worldly possessions and is believed to be making consumers selfish, egoistic and non-social. It therefore has a detrimental effect on social relationships, rendering consumers lonely, dissatisfied and unhappy. Materialism causes a person to be stressful (Khalid & Quardee, 2018: IX). It is suggested

in modern researches that the way to improve social relationships and wellbeing is to engage in dematerialization of lifestyle and to adopt a socio-centric consumption pattern (Khalid & Quardee, 2018: 26). These findings are compatible with the application of the method of using to use things with wise consideration.

This doesn't mean that Buddhism opposes to the moderate usage of basic utilities. Indeed poverty is regarded as very horrible thing in human life . Furthermore, it is explained that poverty is a factor that causes one to become stressful. So that, poverty must be eliminated in order to overcome stress associated with it. Another important economic principle that Buddhism contributes to the world in relation to consumption, which positively minimizes the problem of poverty is a balanced livelihood (samajīvikatā). It is explained that knowing his income and expenditure one leads a balanced life without being either too extravagant or too niggardly, thinking my income can be in excess in my expenditure but not in excess of income (Abhayawansa, 2014, 4-5).

It is rational that when one is contented, leading a balanced livelihood and not fallen into materialism he will not need to borrow from others. Not failing into debt (anana sukha) is another source of happiness if we are contented with what we have and if we are economical, we need not be in debt. Debtors live in mental agony and are under obligation to their creditors. Though poor, when debt free, we feel relieved and are mentally happy (Dhammananda, 2004: 96).

There are physical benefits from the application of the method of using as well. One of the Buddhist principles relating to consumption is that one should know the right amount in food (bhojane mattaññutā). Taking too much food or overeating is recognized as a factor not only for uneasiness but also for various illnesses. It is reported that the Buddha proposed one meal for a day to his monastic members knowing that taking less food is contributory to less illness (appātankatā) and physical comfort (appābādhatā), (Abhayawansa, 2014: 10) lightness of the body (lahuṭṭhān), power (balaṃ) and easy living (phāsuvihāra) (Kariyawasam, 2014: 59). Physical illness is a stressor that causes a person to be stressful (Fink, 2000: 36.). When one is physically well the stress that originates from physical

illness will not arise.

Consumption of food, drinks, or drugs, that may become a stressor, which is any situation or problem that causes stress, should be controlled. Drug or alcohol abuse is proven to be a stressor that causes a person to be stressful. If any bad consumption is capable of causing stress then one should stop doing it. For example if addiction to alcohol or any substance brings about all the physical psychological social problems one should quit that addiction. It is true that stress is major factor that leads a person to use alcohol thinking that it will alleviate the stressful feelings but in the meantime addiction to alcohol becomes a major factor that increases stress.

### **Application of the Method of Endurance (Adhivāsanā)**

The fourth method is to consciously and deliberately endure difficulties and afflictions caused by external circumstances, harsh treatment by others, and adversity in general (Buddharakkhita, 2011: 105). According to the Sabbāsāvasutta one reflecting wisely, bears cold and heat, hunger and thirst, and contact with gadflies, mosquitoes, wind, the sun, and creeping things; he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.

Patience is mainly beneficial to overcome stress originated from anger. Anger is indeed an emotion that can stimulate stress (Humphrey, 2002: 3). Apart from that when one is trying to perform something positive in order to overcome stress there arise difficulties from many factors. In such situation if we can develop patience and continue doing that positive task we will be able to achieve desired objective and overcome stress.

It is elaborated in the Kāyagatāsatisutta that practicing mindfulness of the body is a way to cultivate patience. Additionally to cultivate patience one could practice walking meditation as it is recommended in the Pancakanipāta of the Anguttaranikāya that by practicing walking meditation one can practice patience.

## **Application of the Method of Avoidance (Parivajjanā)**

Application of the method of avoidance can be implemented to avoid stressors that cause stress. When we become aware of situations that are causing negative stress, we can sometimes avoid these situations altogether. In a modern study concerning stress this method is recommended as a preliminary step towards a situation where a person has to deal with a person who can cause recurring feelings of insecurity, fear, and stress (Koster, 2007: 59). Next is avoiding sitting on unsuitable seats, wandering to unsuitable resorts, which is concerned with avoiding unsuitable environments and living in a suitable environment. Many modern researches have stated the fact that environment plays a great role in increasing and decreasing of stress (Rose, 1994: IX). Similarly according to Buddhism it is considered very much fortunate for a person to be born, growing, studying, living, and working in a good environment. This is the foremost prerequisite for the existence of healthy living. The maintenance of dwellings and environment is mentioned in the Visuddhimagga as a calm and quiet surrounding, peaceful area, place, suitable residence, forest, grove, good weather, etc. are environmental prerequisites for being engaged in meditational practices directing one's mind to spiritual development. Similarly, people should have dwellings in a peaceful environment devoid of four major pollution, land, water, air, and sound but replete with vegetation, fresh water, fresh air, fresh food and fruits and good neighborhood. The presence of these factors enhance good standard of living and in turn contribute to healthy living (Rathnasiri, 2014: 91).

Another applicable method recommended in this method is to avoid association with bad people. Peer pressure is another proven factor that causes a person to get into stressful situations. It is agreed by modern psychologists that social support plays an important role in how people deal with challenges and threats. Supportive interactions and the presence of supportive relationships in people's lives have been shown to play a major role in physical health, emotional well-being, and work performance. Social support helps people manage the uncertainties associated with stress and increase their sense of personal control or efficiency over their environment (Charles, et al, 1996: 3).

Avoidance of bad people is not enough but in return the association of good people is advocated in this section by stating one should not associate with somebody because the other good people may not accept him for associating with that person. Acceptance by good people is given an importance in Buddhism. Even in modern scientific studies about stress it has been stated that not only the sense of support that facilitate the coping with stress but also the sense of acceptance plays a significance role in facilitating with overcoming stress (Charles, et all, 1996: 20).

Furthermore the modern psychotherapeutic approaches advocate the method of association with good companion. It is recommended in modern psychological literature concerning stress that sometimes we can cope on our own, or with help from loved ones, but if is getting intolerable stressful, you might consider finding a good therapist to help you get your stress under control. It is recommended that one may seek professional help from psychologists, psychiatrists, clinical counselors, social workers, and religious leaders (Mcintosh, et all, 2017: 208).

### **Application of the Method of Removing (Vinodanā)**

In most of the modern psychological studies the elimination of the factors or the situations that cause stress is recommended as a very efficient method to overcome stress. It is stated that cross-cultural comparisons of stress and coping in North America, Europe, and Asia have found problem solving the most effective strategy for dealing with stress (Tyson & Pongruengphant, 2007: 354). Unlike Buddhism modern psychological studies have not concerned much regarding the eradication of negative mental aspects that deeply rooted in the human mind. In contrary in Buddhism the eradication of the deeply rooted negative mental aspects is recommended to overcome mental illness and following problems.

K. Sri Dhammananda (2004: 51) after analyzing stress according to the modern findings stated that man experiences stress and suffering because of five psychological states which envelop his whole personality. They are called Nīvarana in Pāli language, meaning hindrances. They hinder happiness and overcloud man's vision of himself, his environment and the interaction

between the two. The thicker and more strong these hindrances, the greater the stress and suffering man experiences. The thinner and more sparse these hindrances, the less his suffering with a corresponding increase in happiness. These five hindrances are the desire for sensual pleasures, anger, indolence, worry and doubt. Therefore the elimination or at least momentary control of hindrances is essential to overcome stress and achieve mental wellbeing. And also the removal of sensual desire, ill will, cruelty or any other evil unwholesome thought as instructed in Sabbāsavasutta is totally applicable to get rid of mental aspects that are capable of causing stress. This method of removal is not very much advocated in modern psychological researches.

### **Application of the Method of Development (Bhāvanā)**

To overcome stress not only the elimination of negative aspects but also the development of positive elements is essential. First of all one must develop mindfulness (*sati*). Mindfulness is practiced through the four foundations of mindfulness by contemplating the body as a body, contemplating feelings as feelings, contemplating mind as mind, and contemplating mind-objects as mind-objects (Ñānamoli & Bodhi, 2005: 145).

The practice of mindfulness is often coupled with another quality, clear comprehension (*sampajañña*), which is mentioned within the basic formula and also separately. Clear comprehension is explained with reference to the bodily postures and routine activities of everyday life, with reference to the arising and passing away of feelings, thoughts, and perceptions. The commentaries explain clear comprehension to have a fourfold application: as full awareness of the purpose of one's actions; as prudence in the choice of means; as engagement of the mind with the meditation subject; and as discernment of things in their true nature, free from delusion (Bodhi, connected, 1507). The process of cultivating awareness according to the Mahāassaputasutta is one should train in full awareness when going forward and returning; when looking ahead and looking away; when flexing and extending our limbs; when wearing our robes and carrying our outer robe and bowl; when eating, drinking, consuming food, and tasting; when defecating and urinating; when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent (Ñānamoli & Bodhi, 2005: 366).



It has been proven by modern researches that cultivation of mindfulness produces beneficial effects on wellbeing and improves psychiatric and stress-related symptoms. Mindfulness meditation has therefore increasingly been incorporated into psychotherapeutic interventions. Many researches document the efficacy of mindfulness-based interventions in the treatment of various clinical disorders, including anxiety, depression, substance abuse, eating disorders, and chronic pain. Furthermore, mindfulness meditation positively influences aspects of physical health, including improved immune function, reduced blood pressure and cortisol levels, and increased telomerase activity. Not only has mindfulness successfully been used in the treatment of disorders and improvement of health but it also been shown to produce positive effects on psychological wellbeing in healthy participants and to enhance cognitive functioning (Fazekas, 2017: 110).

It is further confirmed that there are many programs devoted to the mindfulness path to human well-being and happiness: mindfulness-based stress reduction, dialectical behavior therapy, acceptance and commitment therapy and mindfulness-based cognitive therapy. Cultivating emotional balance (CEB), developed by Ekman and Wallace was started as an educational venture as well development of mindfulness based emotion focused therapy. Training and practice, drawn from contemplative science, is also a core feature of CEB. Contemplative practice can lead to well-being through the alleviation of tensions and anxieties (Silva, 2014: 88).

To all those who care for mental stability and sanity through a systematic utilization of human deliberation and effort in order to transform the mechanical processes of thought in such a way that one could gain mastery over one's thought resulting in overcoming self-produced psychological suffering, the practice of mindfulness is considered to take the highest priority. It is for this reason that in the field of modern psychotherapeutic practice the term mindfulness has become one used frequently in the vocabulary of the therapists. There is no doubt that a considerable number of modern psychotherapists, engaged in the use of mindfulness as their principal method of therapy for psychological illness, acknowledge their indebtedness to what they have gained as theoretical information and practical experience regarding the role of mindfulness in the Buddhist soteriological system (Pemasiri, 2017: 130).



Another factor that must be developed to overcome stress is viriya (energy), which literally means ‘virility’, ‘manliness’ or ‘heroism’(from vīra, man, hero). Viriya is one of the five spiritual faculties and powers (bala), one of the seven factors of enlightenment (bojjhanga), and identical with right effort of the Noble Eightfold Path (Ariya Atṭhāngika Magga) (Nyanatiloka, 1988 366). The faculty of effort along with other faculties has as its final goal the removal of lust, the removal of hatred, the removal of delusion (Bodhi, 2000: 1707).

How viriya (energy) which is one of the seven enlightenment factors operates can be explained in the following manner. In the process of developing enlightenment factors when one who investigates and examines any state with wisdom and embarks upon a full inquiry into it, tireless energy is aroused. On whatever occasion tireless energy is aroused in a bhikkhu who investigates and examines that state with wisdom and embarks upon a full inquiry into it, on that occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to fulfillment in him. In one who has aroused energy, unworldly rapture arises (Ñānamoli & Bodhi,2005: 942).

Development of Passaddhi which is tranquility, calmness or relaxation is another aspect that can be applied to cope with stress. Passaddhi which is one of seven factors of enlightenments consists of tranquility of mental factors (kāyapassaddhi) and tranquility of consciousness (citta passaddhi) (Nyanatiloka, 1988: 240). Moreover paṭipassaddhi pahāna (overcoming by tranquillization) is one of the five ways of overcoming negative factors (Nyanatiloka,1988: 228).

According to modern psychological studies relaxation is one of the primary components of all kinds of meditation which induce a pleasant and deep relaxed state of body and mind. Herbert Benson developed a therapeutic technique called “relaxation response” which is a form of meditation. His whole concern with meditation was to reduce stress and hypertension by inducing a state of deep relaxation. Furthermore it is affirmed that relaxation is essential to overcome stress ignited by anxiety. The method called Systematic Desensitization which invented through Joseph Wolpe’s behav-

journal therapy is especially instrumental in reducing anxiety. This therapy is based on state of relaxation. (Hussain & Bhushan, 2010: 446).

Posture mindfulness is recommended to relax one's body as well as the mind. According to the author of the book titled a technique of living, the essence of the adapted practice of posture mindfulness is to give special attention to the various muscle groups of the body, searching for unwanted tension in the muscles and consciously relaxing them. While the mindful and systematic application of consciousness to tense muscles is generally effective in relaxing them, they may soon afterwards become just as tense again. One must consciously and deliberately tense the muscles so as to make the tension-process accessible to consciousness and to remove it from the realm of subconscious activity (Bullen, 1982: 23).

Another factor which is one of the most important factors in overcoming stress is the factor of equanimity (upekkhā). Upekkhā, Upa = impartially, justly +√ ikkh, to see, to view, to look. Upekkhā is to view impartially, i.e., neither with attachment nor with aversion. It is the balanced state of mind. Attachment and aversion are eliminated by Upekkhā. Impartial attitude is its chief characteristic. Upekkhā does not mean mere neutral feeling, but a sterling virtue is implied thereby. Equanimity is the closest equivalent. That term, too, conveys only one aspect of Upekkhā. It is this Upekkhā that is elevated to a Bojjhanga factor. Upekkhā embraces all good and bad ones, loved and unloved ones, agreeable and disagreeable things, pleasure and pain and all such similar opposite pairs (Mahathera, 1987: 137). And greed and resentment are its far enemies. Therefore equanimity must be practiced free from fear of that, for it is not possible to look on with equanimity and be inflamed with greed or be resentful simultaneously (Ñānamoli, 2010: 313). Equanimity is characterized as promoting the aspect of neutrality towards beings. Its function is to see equality in beings. It is manifested as the quieting of resentment and approval. Its proximate cause is seeing ownership of deeds kamma thus: "Beings are owners of their deeds". It succeeds when it makes resentment and approval subside, and it fails when it produces the equanimity of unknowing, which is that worldly-minded indifference of ignorance based on the house life (Ñānamoli, 2010: 312).

It has been elucidated in the Numerical Discourses that it is impossible and inconceivable that one might develop and cultivate the liberation of the mind by equanimity, make it one's vehicle and basis, carry it out, consolidate it, and properly undertake it, yet lust could still obsess one's mind. The liberation of the mind by equanimity is the escape from lust (Bodhi, 2012: 868). Furthermore the Buddha advised to develop meditation on equanimity for when one develops meditation on equanimity any aversion will be abandoned. The method of developing equanimity can be seen in many suttas. According to the *Vatthūpamasutta* the practitioner abides pervading one quarter with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will (Ñānamoli & Bodhi, 2005: 435).

Apart from development of the above mentioned factors development of any positive factor that will act as an antidote and counteract the negative aspects and factors associated with stress is essential to overcome stress and to achieve mental wellbeing which is the expected benefit of overcoming stress.

## **Conclusion**

The seven methods found in the *Sabbāsavasutta* which has been instructed by the Buddha for the overcoming of cankers are applicable to the managing of stress. The method of seeing is applicable to get a better vision of the stress and ways to deal with stress. The method of restraint is applicable to control one's faculties so he or she will not be enslaved to the craving and desires of gratification of the senses. Application of the method of using will be beneficial to overcome the materialistic addiction and overconsumption of foods and drugs. The method of endurance is applicable to overcome stress caused by anger and impatience. The method of avoidance will be helpful in avoiding stressful environments. Method of removal will be applicable in getting rid of negative mental aspects that are the root cause of the mental illness. This method can be said as a unique method advocated in Buddhism. The application of the method of development will enable the development of positive mental factors that are helpful and essential

in overcoming stress. In overall application of these seven methods will cover many aspects of human life and will be helpful in managing stress and maintaining mental wellbeing amidst all these stressors we encounter in daily life.

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# Buddhist Approach to Sustain a Marriage Life Based on Tipiṭaka

Sarita Mahatthanadull<sup>[a]</sup>\*

<sup>[a]</sup> *Mahachulalongkornrajavidyalaya University, Thailand*  
\* *Author for coresspondence email; sari\_tarn@hotmail.com*



## *[Abstract]*

At present, there are a lot of problems concerning with a marriage life. Husbands and wives treated each other immorally: family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. These international scale problems abducted a sustainable marriage life and caused divorce. This article aims to understand the practical Buddhist approach to sustain a marriage life based on Tipiṭaka. Buddhism encourages a couple to observe the five precepts (pañca-sīla) and practice the ennobling virtues (pañca-dhamma) as fundamental rules for laypeople. Moreover, a set of doctrines must also be practiced as supporting virtues. They are virtues for laity (gharāvāsa-dhamma), the two directions (disā), well matched (samajīvidhamma), and virtues conducive to benefits in the future (sampadā). Of these, the doctrine in well matched plays a crucial role in perpetuating good living of a couple. These doctrinal principles, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. When living together, a member should truly understand their responsive duties; one

should be self developed, tolerable, supportive, generous, etc. Thus, the Buddhist approach is a key to sustain a marriage life for family institute, and benefits both this life and the life-to-come.

**Keywords:** Buddhist Approach, Mariage Life, Sustain, Tipitaka

## **Introduction**

Problems on a marriage life seem universal to the societies. Husbands and wives live their directionless couple life which turns to family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. These international scale problems abducted a sustainable marriage life and caused divorce. However, to avoid some possible misunderstanding, “marriage life” in this article implies a nuclear family or a small size family which includes husband and wife without children. And the discussion in details will be made in the topic “**Marriage Life Problems**” which is the origin of the objective. Therefore, the article aims to truly understand the Buddhist approach for a sustainable marriage life in Tipiṭaka.

In order to cope with these problems sustainably, Buddhism showed a special set of the useful doctrines for a couple to observe and practice. These approaches, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. In the topic “**The Buddhist Approach to Sustain a Marriage Life**” we will discuss more in details the underlined doctrinal principles. In order to create the most common understanding, the author has defined a key terms “approach” that means the five doctrinal principles in the Tipiṭaka, namely: 1. The five precept and the ennobling virtues (*pañca sīla, pañca dhamma*); 2. Virtues for laypeople (*gharāvāsadhama*); 3. Directions (*disā*); 4. Well matched (*samajīvidham*); 5. Virtues conducive to benefits in the future (*sampadā*). Besides, most of the data are taken from the primary



source of those Suttantapīṭaka in the Tipiṭaka.

Lastly, what benefit will we get from the proposed approach? Readers may find themselves an interesting answer in the topic “**What will we get from applying the approach?**”

### **Marriage Life Problems**

Due to the fact that, each macroscopic society is constituted by multitude number of families. That is to say a family is the basic building block of the society. It may be explained metaphorically to the functions of a large number of small mechanical pinions in machinery. These coactive machine parts continually work to achieve their goal. And every single part count and rely on each other's. Thus if one tiny element is destroyed, the whole system will collapse. The entire system with large macro level could fall down easily and lead to severe problems as consequence. Same as our society, the collapse could occur just because it consisted of unhealthy family institutions. Thus in order for the strength of society, family institutions particularly marriage couples must be reinforced to become sustainable.

In general, marriage life problem can be divided in two classes, ground problem and core problem:

#### **Ground Problem**

The first kind of problem deals with human behavior that is very general to our senses. This one of a kind we often look over it again and again. We do not focus on it as we should. At the end these habits will turn to instant ground problem. Surprisingly, there has been a substantial body of evidence in the recent universal societies showing multitude imbalanced issues pertaining with members in family's structure and its associated problems, for example, domestic violence, stealing behavior among family members, extramarital affair, deception between family members, and substance abuse leading to addiction of alcohol and drugs. These problems are recognized as ground problem.

Firstly, **family violence** is a one of social problems committed by all members

within our community. It does not distinguish between race, religion, social standing, economic, or educational level. As latent evil, anyone can easily become a victim. The emotional and psychological abuse inflicted by batterers may be more costly to treat in the short-run than physical injury. In a long-run not only parent's body and mind that have devastated but their children that have been influenced to committing youth crime and having anti-social behavior.

Secondly, **stealing behavior**, a common problem especially in childhood and adolescence, is often regarded as an expression of distress and is associated with parental "distance" and family breakups. Ingamells and Epston (2013). According to Miller, it is regarded as an expression of conduct disorder or as an anti-social behavior (Miller & Moncher, 1988) in which we should not be overlooked because the problem of stealing has mostly been addressed alongside other problem behaviors (Sanders & Markie-Dadds, 1992). Then, **extramarital affair** a commonplace occurrence in modern society where the social media, such as Internet and Facebook, is playing a major role in modern extramarital affairs by allowing them to occur with greater anonymity and convenience than ever before (vide Smith, Hall, & Daigle, 2010). The marriage families living in the Era have been unawares misguided by currents of diverse shared social values. Next, **deception between family members**, Deception is one of the most significant and pervasive social phenomena of our age. Starting from little lies ranging from the trivial to the more serious, including deception between members in a family related to the reciprocal exchange of information, the desire to avoid punishment, and individuals' attachment beliefs (Cole, 2001). The truth is that voluntary deception undermines the mutual confidence and trust between members of the family slowly.

Lastly, **substance abuse** leading to addictive disorders including alcohol, illicit drugs, and nicotine. A complex illness that persist even in the face of devastating consequences. Additionally, the dysfunctional behaviors that result from drug abuse can interfere with a person's normal functioning in the family, the workplace, and the broader community (Volkow, 2011). These ground problems can easily be found in the everyday life.

### **Core Problem**

Apart from the mentioned ground problem, there is another kind of problem which can completely rip apart a couple's life. According to the Buddhist view, there are four factors to shorten lifespan of a marriage couple which are faith, precepts, generosity, and wisdom. The Aṅguttaranikāya explains the undesirable behavioral factors forming a bad family;

one who abuses and reviles recluses and Brahmins [unmatched in faith]. . . one who takes life, steals, a wrong-doer in sense-desires, a liar, and one given to the use of liquor fermented and distilled which causes sloth [unmatched in precepts]. . . one who lives at home with a heart soiled by the taint of stinginess [unmatched in generosity] (Woodward,1933)

In this case, a couple does not share the same faith in religion, does not observe the five precepts, living together with different kinds of generosity. Besides, if a couple lack of same level of wisdom they surely cannot share the same goal of expanding their happy life together. Thus we can say the serious problem for a marriage life is that they can no longer stay together as a role of husband and wife. At a final state, the only serious problem is divorce.

These undesirable conflicts can effectively easily diminish the sanctity of marriage life. They eventually turn a perfect balanced family life to separation and divorce affecting the society they live even much worse.

Regardless of races, religious beliefs, customs and traditions, these problematic behavioral issues have been pervasively deteriorating living quality of every single family member in modern society of the world. Therefore the analytically thinking on the sustainable of life and family is what we really need.

### **The Buddhist Approach to Sustain a Marriage Life**

A marriage life can either be short or long lasting one depending on many relative factors. One clear cut criterion to judge whether it is sustainable

is the divorcement. Therefore the word “sustain” in this context means the achievement of either of two benefits (*attha*). That is to say either the benefit for a marriage couple achieved in this life (*ditṭhadhammikattha*) or the benefit for a marriage couple which will be possibly expected for the life-to-come (*samparāyikattha*). Therefore, *paramattha* benefit will not be mentioned here in the article.

### **The Five Precepts and the Ennobling Virtues (*pañca-sīla/pañca-dhamma*)**

The Buddhist approach to deal with those problematic matters mentioned earlier is of the following set of Dhammas. Starting with the most basic rules for general lay people, the five precepts as the Dīghanikāya stated; people should abstain from five prohibited, taking life; taking what is not given; sexual misconduct; lying speech; and consuming alcoholic drinks. So a good Buddhist couple is one who equipped with the observance of *pañca-sīla*.

The Buddhist doctrinal principles relevant to the creation of balance of life and family are the five precepts and ennobling virtues (*pañca-sīla/pañca-dhamma*) (Mahachulalongkornrajavidyalaya University, 2011).

The five precepts or five rules of training (*sikkhāpadāni*) as exhibited in the Dīghanikaya:

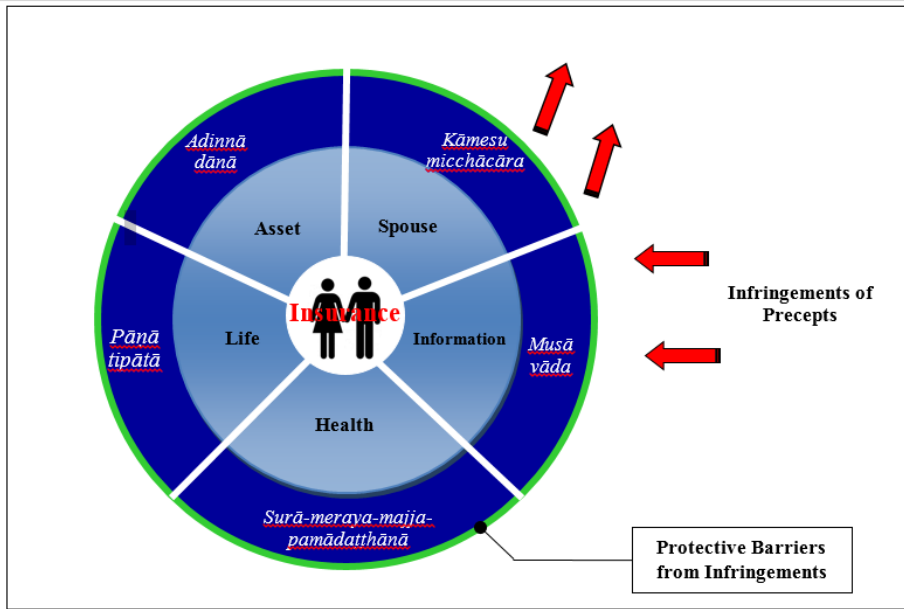
1. Refraining from taking life,
  2. Refraining from taking what is not given,
  3. Refraining from sexual misconduct,
  4. Refraining from lying speech,
  5. Refraining from strong drink and sloth-producing drugs.
- (Walshe, 2012).

Above mentioned Fives are training rules that protect fearfulness from comes upon a layman life, a layman lives the home-life with confidence, the Exalted One says he [layman who observed those rules] is duly

thrown into heaven (Hare,1961).

In one hand, these basic practices ensure that each member in family will not violates others human rights. On the other hand, they also protect member by means of “marriage life insurance”. The life, asset, spouse, information and health will be, in sequence, safely protected and framed based on the concept of *pañca-sīla* and its functions. As a barrier to those undesirable devil behaviors, they can effectively protect member in a family from all infringements. As stated below, the functions of the five precepts as insurances to a marriage couple:

**Chart 1:** Showing Functions of the Five Precepts as Marriage Life Insurance



Enjoying by the mentioned five precepts, the abstinences, the ennobling virtues (*pañca-dhamma*) should also be emphasized by the abstainers. They are loving-kindness and compassion (*mettā-karuṇā*), right means of livelihood (*sammā ajīva*), sexual restraint (*kāmasaṅvara*), truthfulness or sincerity (*sacca*), and mindfulness and awareness (*sati-sampajañña*) (Pa-yutto, 2000)

Looking from the different angle, the ennobling virtues work as a supporter

to the precepts respectively;

|                        |          |                    |
|------------------------|----------|--------------------|
| <i>mettā-karuṇā</i>    | supports | the first precept  |
| <i>sammā ajīva</i>     | supports | the second precept |
| <i>kāmasamvara</i>     | supports | the third precept  |
| <i>sacca</i>           | supports | the fourth precept |
| <i>sati-sampajañña</i> | supports | the fifth precept  |

The following chart indicates relationship between the five precepts and the five ennobling;

Chart 2: Indicating Supportive Relationship between the Five Precepts and the Five Ennobling

| <i>Pañca-dhamma</i>    | <i>Pañca-sīla (Abstinences)</i>       |
|------------------------|---------------------------------------|
| <i>Mettā-Karuṇā</i>    | <i>Pāṇātipātā</i>                     |
| <i>Sammā ajīva</i>     | <i>Adinnādānā</i>                     |
| <i>Kāmasamvara</i>     | <i>Kāmesu micchācāra</i>              |
| <i>Sacca</i>           | <i>Musāvāda</i>                       |
| <i>Sati-sampajañña</i> | <i>Surā-meraya-majja-pamādaṭṭhānā</i> |

The five precepts and five ennobling virtues are the disciplinary rules for the laity that reciprocally support to each other. In the context of social institution, a family whose member observes five precepts also needs to follow five ennobling virtues. Observing and practicing both of these principles accordingly a member can promote and support oneself with the fundamental morality and ethic resulting good living and becoming perfect human beings. Furthermore, they lead balanced life and balanced family for all aspects. Consequently the problems of family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse will be washed away from our society and substituted with all forms of peace.

### **Virtues for Laity (*Gharavāsa-dhamma*)**

Another doctrinal principle taken from the Saṃyuttanikāya is *gharāvāsa-dhamma*, the four qualities for a good household life or virtues for lay

people. In order to achieve a happy marriage life, this practical principle cannot be overlooked. It is stated that;

Doing what is proper, dutiful,  
One with initiative finds wealth.  
By truthfulness one wins acclaim;  
Giving, one binds friends.  
That is how one does not sorrow  
When passing from this world to the next.  
The faithful seeker of the household life  
In whom dwell these four qualities-  
Truth, adjustment, steadfastness, generosity  
Does not sorrow when he passes on (Bodhi & Fischer,2005).

It is so clear that Buddhism emphasizes on the good conduct. Good and proper behaviors always being advised for laypeople to practice their secular life. Plus they also need to realize their duties in living various carriers. Therefore in this context, a family member, among others, should perform truthful and honest to his or her spouse since the truthful information will maintain the trustfulness among others. One must also be self-developed in every possible way towards one's volitional conduct, through one's bodily action, through one's verbal action, and through one's mental action. By regularly taming and training oneself or adjustment of one's weak points in order to improve all the undesirable behaviors. This is because humans can indigenously do mistake in everyday living so that if one knows intelligently how to deal with this nature, one will be called a self-developed person and always be a desirable spouse. This is where wisdom taking part in self-developing mission.

Then one should be tolerated to any hard circumstances. Like an examination, an indefinable number of unpredictable tests in which one will counteract in a real marriage life. One must endow with endeavor as great as one can in passing through those hard times smoothly and flawlessly. At last, after earning income or any asset honestly, one should give them back to society. The generosity can make us free from the stinginess. Thus not only can develop one's mind to become a generous one but one can make

contribution towards society in a broader sense.

### **The Two Directions (*Disā*)**

As mentioned earlier, the members in a marriage family consisted of husband and wife. Speaking of how should one acts to his or her couple. The Buddha suggests a number of responsive duties particularly for husbands and wives as appeared in the *Sīgālovāda Sutta* of the *Dīghanikāya*. The Buddha says;

“There are five ways in which a husband should minister to his wife:

By honoring her,

By not disparaging her,

By not being unfaithful to her,

By giving authority to her,

By providing her with adornments.

In the same way that a good wife will reciprocate her husband;

“By properly organizing her work,

By being kind to the servants,

By not being unfaithful,

By protecting stores,

And by being skilful and diligent in all she has to do.”( Walshe, 2012).

From the *Sutta* we clearly saw that the Buddha pointed out how husbands and wives treat one another in a moral and ethical way to generate the perfect relationship into the family. In this way, a couple will be sheltered with peace and freed from any fear in their happy marriage life. Having served by these moral and ethics as foundation of conduct, a couple can productively develop its living to the higher level of practice in the Dhamma to attain the highest goal of living. Wife as part of the family can builds the religious atmosphere to the family by encouraging her husband and all family members to practice the good conduct, together with augmenting the mind in order to develop wisdom. One good example is *Visākhā*, a lay female disciple who succeeded to bring her family to the Dhamma. Due to greatness of *Visākhā* as wife, daughter-in-law and inspiration of Dhamma,



she is known as “Migāramāta”, a mother of Migāra, her father in law. The key factor is a proper role played in the family as well as having good Dhammic interactions, a family will not only get fundamental happiness as a monogamic couple where husband and wife will not look for evil extra marital affair, but accomplish true happiness by supporting each other to attain Nibbāna, the ultimate happiness of an intrinsic life.

Looking from one aspect, these responsive duties are established based on nature of differences in humans. Venerable Walmoruwe Piyaratana states:

When you consider a husband and wife, they will both have different social levels before marriage. At the beginning, they will also have different ways of approaching common problems in the family. They have different ways of thinking . . . in body size . . . levels of education (Walmoruwe, 2015).

Having shared a common side and leaving all of those differences aside is what good couples should practice in their life. And duty of responsible based on the Sutta can be reliable guarantee that both husband and wife have shared the rules and regulations as one thing in their common.

### **Balanced Livelihood (*Samajīvidhamma*)**

Another pivotal Buddhist doctrine to help building up perfect balance towards marriage families called Balanced Livelihood (*samajīvidhamma*). It is the most important key factors we are discussing in which lies in “*samajīvī sutta*” of the Aṅguttaranikāya. The Buddha addressed Nakula Pitā and Nakula Mātā that;

On a certain occasion the Exalted One dwells at the house of the housefather, Nakula’s father. He said this to the Nakula’s father and Nakula’s mother:

Herein, householders, if both wife and husband desire to behold each other both in very life and in the life to come, and both are matched in faith, matched in virtue, matched in generosity, matched in wisdom, then do they behold each other in this very life and in the life to come.

If both, believers, self-controlled, well-spoken,  
Living as dhamma bids, use loving words  
One to the other, manifold the blessings  
That come to wife and husband, and to them  
The blessing of a pleasant life is born.  
Dejected are their foes, for both are good.  
So in this world, living as dhamma bids,  
The pair, in goodness matched, i'the deva-world  
Rejoicing win the bliss that they desire (Woodward, 1962) .

From the Sutta, husbands and wives who expect to live their marriage life sustainably must be:

1. Matched in faith,
2. Matched in virtue,
3. Matched in generosity,
4. Matched in wisdom.

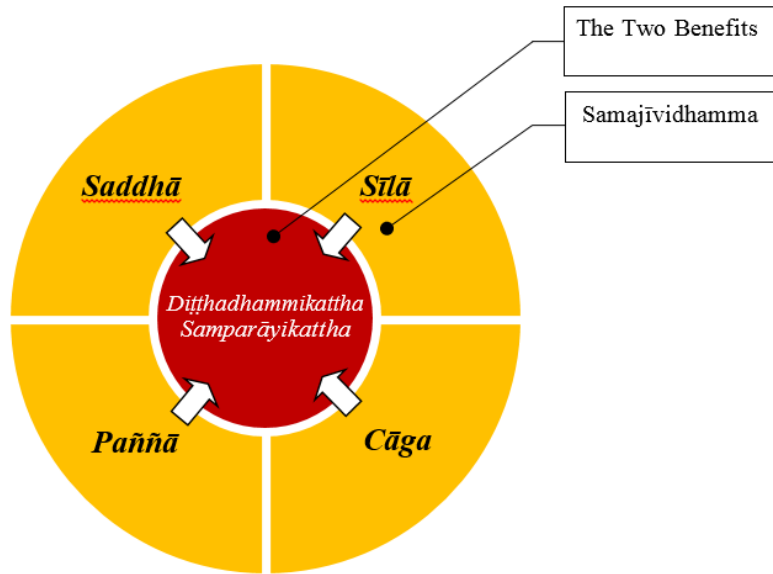
The couples in Marriage families who practice according to these principles are reckoned as the best of lay-disciples, male and female, in “intimate conversation”

To be more specific on this, the Longknee, the Koliyan or the Dīghajāñu Sutta of the Aṅguttaranikāya gives a clearer explanation that; to be achieved in **Faith** means one must believe in the Buddha and believe in the awakening of the Tathāgata: *arahant*, fully awakened, adept in knowledge and conduct, well going, a world-knower, incomparable, a tamer of tamable men, among *devas* and men the teacher, Buddha, Exalted One. To be achieved in **Virtue** means the abstinence of the five precepts, that is to say the abstaining from taking life, from taking what is not given, from carnal lusts, from lying, abstains from taking sloth-causing liquors, spirits, and wines. To be achieved in **Generosity** means having mind free of the stain of meanness, Dwelling at home with heart purged of the stain of avarice mind free of the stain of meanness; freely bounteous, open-handed, gladly giving, yoke-mate to asking, he is a cheerful giver. To be achieved in **Wisdom** means being endowed with wisdom as to the way to the utter destruction of ill.

In the Dīghanikāya indicated benefits of *sampadā* as; “No begins arise in happy, heavenly state after death because of the gain of relatives, wealth or health; but beings are reborn in such states because of gains in morality and right view” (Walshe, 1995).

The following chart exhibits *samajīvidhamma* as factors leading to the two benefits:

Chart 3: Exhibiting Samajīvidhamma as Factors Leading to the Two Benefits

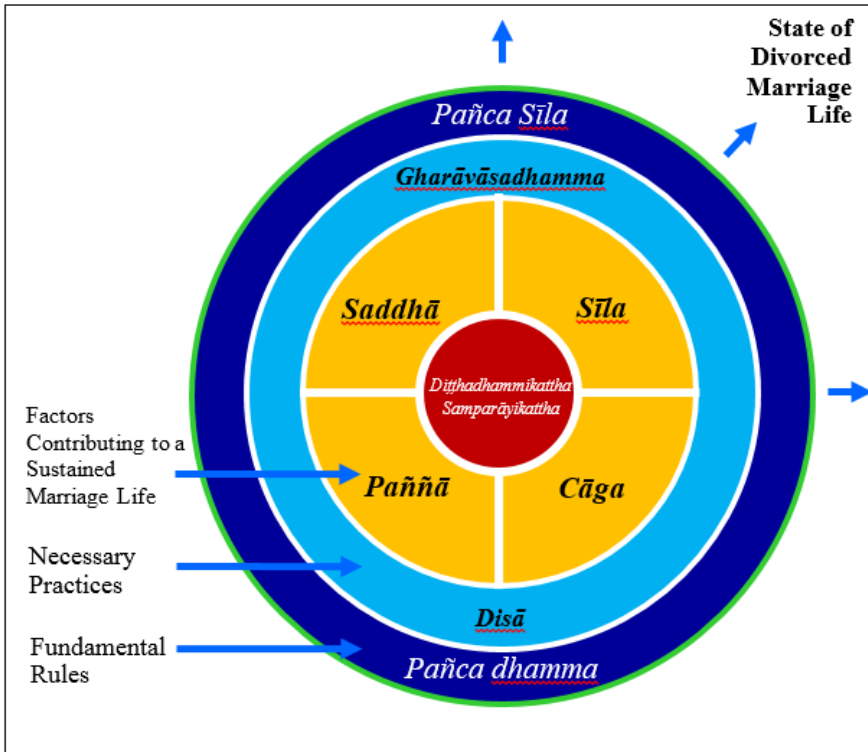


The teaching on the doctrine of “well matched” thus plays a crucial role in perpetuating good living of a couple as the meaning of the doctrine named “*samajīvidhamma*”.

### What Will We Get from Applying the Approach?

At this point, all of the Dhamma principles that have been suggested by the author, if properly practiced, the two kinds of benefit can be attained. They are *diṭṭhadhammikatta*; the benefit in this life, and *samparāyikatta*; the benefit in the life to come, as evidence shown in the Mahā Nidesa scriptures “*Diṭṭhadhammiko vā attho samparāyiko vā attho. . .*” In order to achieve the benefit, husband and wife should follow these

doctrines. As a conclusion, the following conceptual model will clearly depict the outlook of “Buddhist approach to sustain a marriage life based on Tipiṭaka”.



From the model, the two benefits located right at the center of the model, *diṭṭhadhammikattha* and *samparāyikattha*, which are the target of this research. Surrounded by the four factors contributing to a sustained marriage life is *samajīvīdham*, Matched in faith, virtue, generosity, and wisdom. Then the necessary practices are *gharāvāsadhamma* and *disā* to support those doctrines. *Gharāvāsadhamma* is virtues for a good household life. *Disā* is the responsive duties. And last, *pañca sīla* and *pañca dhamma* are the root or fundamental rules in everyday life. They work as a frame in maintaining a couple in this track towards the target, and protecting a couple from being divorced. A luminous name “protective barrier” is used in explaining the functions of them. Seeing from the widest angle, factors contributing to a sustained marriage life, necessary practices, and fundamental rules are

related to each other. If a couple does not bring these doctrines to their life the problem will occur and lead to the states of divorcement.

## **Conclusion**

Problematic issues on a marriage life are based on the infringement of the five precepts. They are family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. The marriage life problems which are divided in two classes: ground problem and core problem have shortened the life span of couples. They finally turn marriage life to unsustainable state called divorce. The findings not only serves as a guiding manual for those who have been suffering from latent internal problems in family but also make contribute to the world of Buddhist integrative method particularly the couples who seek for a happy marriage life sustainably.

As a result, the Buddhist way in sustaining a marriage life in which the five precepts (*pañca-sīla*) and practice the ennobling virtues (*pañca-dhamma*) are involved as fundamental rules for laypeople. As well as a set of specific doctrines must also be practiced promptly as supporting virtues. They are virtues for laity (*gharāvāsa-dhamma*), the two directions (*disā*), well matched (*samajīvidhamma*), and virtues conducive to benefits in the future (*sampadā*). They benefit members of a marriage couple both this life and the life-to-come.

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## Buddhist Approach to Sustain a Marriage Life Based on Tipiṭaka

Sarita Mahatthanadull<sup>[a]</sup>\*

<sup>[a]</sup> *Mahachulalongkornrajavidyalaya University, Thailand*  
\* *Author for coresspondence email; sari\_tarn@hotmail.com*



### *[Abstract]*

At present, there are a lot of problems concerning with a marriage life. Husbands and wives treated each other immorally: family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. These international scale problems abducted a sustainable marriage life and caused divorce. This article aims to understand the practical Buddhist approach to sustain a marriage life based on Tipiṭaka. Buddhism encourages a couple to observe the five precepts (pañca-sīla) and practice the ennobling virtues (pañca-dhamma) as fundamental rules for laypeople. Moreover, a set of doctrines must also be practiced as supporting virtues. They are virtues for laity (gharāvāsa-dhamma), the two directions (disā), well matched (samajīvidhamma), and virtues conducive to benefits in the future (sampadā). Of these, the doctrine in well matched plays a crucial role in perpetuating good living of a couple. These doctrinal principles, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. When living together, a member should truly understand their responsive duties; one

should be self developed, tolerable, supportive, generous, etc. Thus, the Buddhist approach is a key to sustain a marriage life for family institute, and benefits both this life and the life-to-come.

**Keywords:** Buddhist Approach, Mariage Life, Sustain, Tipitaka

## **Introduction**

Problems on a marriage life seem universal to the societies. Husbands and wives live their directionless couple life which turns to family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. These international scale problems abducted a sustainable marriage life and caused divorce. However, to avoid some possible misunderstanding, “marriage life” in this article implies a nuclear family or a small size family which includes husband and wife without children. And the discussion in details will be made in the topic “**Marriage Life Problems**” which is the origin of the objective. Therefore, the article aims to truly understand the Buddhist approach for a sustainable marriage life in Tipiṭaka.

In order to cope with these problems sustainably, Buddhism showed a special set of the useful doctrines for a couple to observe and practice. These approaches, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. In the topic “**The Buddhist Approach to Sustain a Marriage Life**” we will discuss more in details the underlined doctrinal principles. In order to create the most common understanding, the author has defined a key terms “approach” that means the five doctrinal principles in the Tipiṭaka, namely: 1. The five precept and the ennobling virtues (*pañca sīla, pañca dhamma*); 2. Virtues for laypeople (*gharāvāsadhamma*); 3. Directions (*disā*); 4. Well matched (*samajīvidham*); 5. Virtues conducive to benefits in the future (*sampadā*). Besides, most of the data are taken from the primary



source of those Suttantapīṭaka in the Tipiṭaka.

Lastly, what benefit will we get from the proposed approach? Readers may find themselves an interesting answer in the topic “**What will we get from applying the approach?**”

### **Marriage Life Problems**

Due to the fact that, each macroscopic society is constituted by multitude number of families. That is to say a family is the basic building block of the society. It may be explained metaphorically to the functions of a large number of small mechanical pinions in machinery. These coactive machine parts continually work to achieve their goal. And every single part count and rely on each other's. Thus if one tiny element is destroyed, the whole system will collapse. The entire system with large macro level could fall down easily and lead to severe problems as consequence. Same as our society, the collapse could occur just because it consisted of unhealthy family institutions. Thus in order for the strength of society, family institutions particularly marriage couples must be reinforced to become sustainable.

In general, marriage life problem can be divided in two classes, ground problem and core problem:

#### **Ground Problem**

The first kind of problem deals with human behavior that is very general to our senses. This one of a kind we often look over it again and again. We do not focus on it as we should. At the end these habits will turn to instant ground problem. Surprisingly, there has been a substantial body of evidence in the recent universal societies showing multitude imbalanced issues pertaining with members in family's structure and its associated problems, for example, domestic violence, stealing behavior among family members, extramarital affair, deception between family members, and substance abuse leading to addiction of alcohol and drugs. These problems are recognized as ground problem.

Firstly, **family violence** is a one of social problems committed by all members

within our community. It does not distinguish between race, religion, social standing, economic, or educational level. As latent evil, anyone can easily become a victim. The emotional and psychological abuse inflicted by batterers may be more costly to treat in the short-run than physical injury. In a long-run not only parent's body and mind that have devastated but their children that have been influenced to committing youth crime and having anti-social behavior.

Secondly, **stealing behavior**, a common problem especially in childhood and adolescence, is often regarded as an expression of distress and is associated with parental "distance" and family breakups. Ingamells and Epston (2013). According to Miller, it is regarded as an expression of conduct disorder or as an anti-social behavior (Miller & Moncher, 1988) in which we should not be overlooked because the problem of stealing has mostly been addressed alongside other problem behaviors (Sanders & Markie-Dadds, 1992). Then, **extramarital affair** a commonplace occurrence in modern society where the social media, such as Internet and Facebook, is playing a major role in modern extramarital affairs by allowing them to occur with greater anonymity and convenience than ever before (vide Smith, Hall, & Daigle, 2010). The marriage families living in the Era have been unawares misguided by currents of diverse shared social values. Next, **deception between family members**, Deception is one of the most significant and pervasive social phenomena of our age. Starting from little lies ranging from the trivial to the more serious, including deception between members in a family related to the reciprocal exchange of information, the desire to avoid punishment, and individuals' attachment beliefs (Cole, 2001). The truth is that voluntary deception undermines the mutual confidence and trust between members of the family slowly.

Lastly, **substance abuse** leading to addictive disorders including alcohol, illicit, drugs, and nicotine. A complex illness that persist even in the face of devastating consequences. Additionally, the dysfunctional behaviors that result from drug abuse can interfere with a person's normal functioning in the family, the workplace, and the broader community (Volkow, 2011). These ground problems can easily be found in the everyday life.

### **Core Problem**

Apart from the mentioned ground problem, there is another kind of problem which can completely rip apart a couple's life. According to the Buddhist view, there are four factors to shorten lifespan of a marriage couple which are faith, precepts, generosity, and wisdom. The *Āṅguttaranikāya* explains the undesirable behavioral factors forming a bad family;

one who abuses and reviles recluses and Brahmins [unmatched in faith]. . . one who takes life, steals, a wrong-doer in sense-desires, a liar, and one given to the use of liquor fermented and distilled which causes sloth [unmatched in precepts]. . . one who lives at home with a heart soiled by the taint of stinginess [unmatched in generosity] (Woodward,1933)

In this case, a couple does not share the same faith in religion, does not observe the five precepts, living together with different kinds of generosity. Besides, if a couple lack of same level of wisdom they surely cannot share the same goal of expanding their happy life together. Thus we can say the serious problem for a marriage life is that they can no longer stay together as a role of husband and wife. At a final state, the only serious problem is divorcement.

These undesirable conflicts can effectively easily diminish the sanctity of marriage life. They eventually turn a perfect balanced family life to separation and divorce affecting the society they live even much worse.

Regardless of races, religious beliefs, customs and traditions, these problematic behavioral issues have been pervasively deteriorating living quality of every single family member in modern society of the world. Therefore the analytically thinking on the sustainable of life and family is what we really need.

### **The Buddhist Approach to Sustain a Marriage Life**

A marriage life can either be short or long lasting one depending on many relative factors. One clear cut criterion to judge whether it is sustainable

is the divorcement. Therefore the word “sustain” in this context means the achievement of either of two benefits (*attha*). That is to say either the benefit for a marriage couple achieved in this life (*ditṭhadhammattha*) or the benefit for a marriage couple which will be possibly expected for the life-to-come (*samparāyikattha*). Therefore, *paramattha* benefit will not be mentioned here in the article.

### **The Five Precepts and the Ennobling Virtues (*pañca-sīla/ pañca-dhamma*)**

The Buddhist approach to deal with those problematic matters mentioned earlier is of the following set of Dhammas. Starting with the most basic rules for general lay people, the five precepts as the Dīghanikāya stated; people should abstain from five prohibited, taking life; taking what is not given; sexual misconduct; lying speech; and consuming alcoholic drinks. So a good Buddhist couple is one who equipped with the observance of *pañca-sīla*.

The Buddhist doctrinal principles relevant to the creation of balance of life and family are the five precepts and ennobling virtues (*pañca-sīla/ pañca-dhamma*) (Mahachulalongkornrajavidyalaya University, 2011).

The five precepts or five rules of training (*sikkhāpadāni*) as exhibited in the Dīghanikaya:

1. Refraining from taking life,
2. Refraining from taking what is not given,
3. Refraining from sexual misconduct,
4. Refraining from lying speech,
5. Refraining from strong drink and sloth-producing drugs.

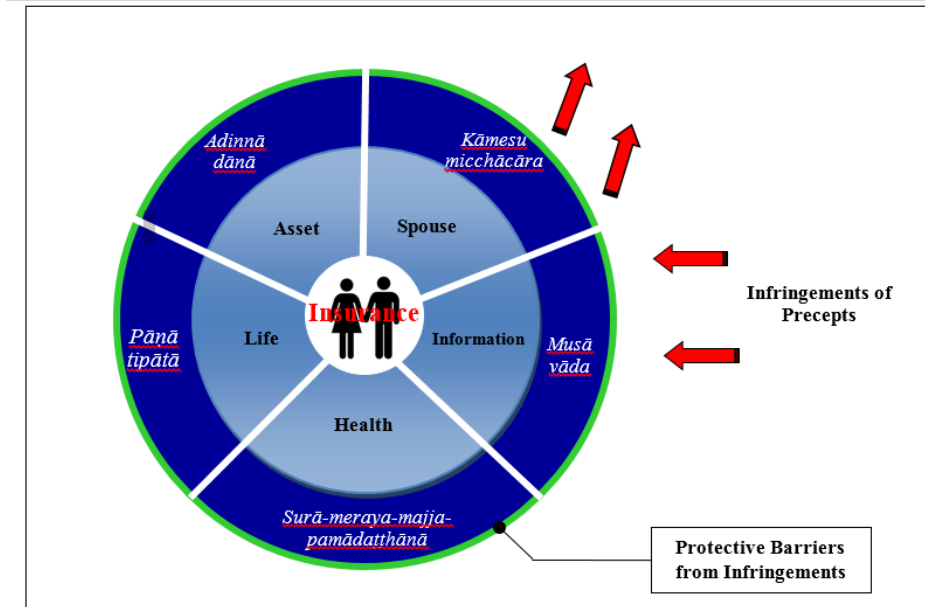
(Walshe, 2012).

Above mentioned Fives are training rules that protect fearfulness from comes upon a layman life, a layman lives the home-life with confidence, the Exalted One says he [layman who observed those rules] is duly

thrown into heaven (Hare,1961).

In one hand, these basic practices ensure that each member in family will not violates others human rights. On the other hand, they also protect member by means of “marriage life insurance”. The life, asset, spouse, information and health will be, in sequence, safely protected and framed based on the concept of *pañca-sīla* and its functions. As a barrier to those undesirable devil behaviors, they can effectively protect member in a family from all infringements. As stated below, the functions of the five precepts as insurances to a marriage couple:

**Chart 1:** Showing Functions of the Five Precepts as Marriage Life Insurance



Enjoying by the mentioned five precepts, the abstinenances, the ennobling virtues (*pañca-dhamma*) should also be emphasized by the abstainers. They are loving-kindness and compassion (*mettā-karuṇā*), right means of livelihood (*sammā ajīva*), sexual restraint (*kāmasaṁvara*), truthfulness or sincerity (*sacca*), and mindfulness and awareness (*sati-sampajañña*) (Payutto, 2000)

Looking from the different angle, the ennobling virtues work as a supporter

to the precepts respectively;

|                        |          |                    |
|------------------------|----------|--------------------|
| <i>mettā-karuṇā</i>    | supports | the first precept  |
| <i>sammā ajīva</i>     | supports | the second precept |
| <i>kāmasaṃvara</i>     | supports | the third precept  |
| <i>sacca</i>           | supports | the fourth precept |
| <i>sati-sampajañña</i> | supports | the fifth precept  |

The following chart indicates relationship between the five precepts and the five ennobling;

Chart 2: Indicating Supportive Relationship between the Five Precepts and the Five Ennobling

| <i>Pañca-dhamma</i>    | <i>Pañca-sīla</i> (Abstinences)       |
|------------------------|---------------------------------------|
| <i>Mettā-Karuṇā</i>    | <i>Pāṇātipātā</i>                     |
| <i>Sammā ajīva</i>     | <i>Adinnādānā</i>                     |
| <i>Kāmasaṃvara</i>     | <i>Kāmesu micchācāra</i>              |
| <i>Sacca</i>           | <i>Musāvāda</i>                       |
| <i>Sati-sampajañña</i> | <i>Surā-meraya-majja-pamādaṭṭhānā</i> |

The five precepts and five ennobling virtues are the disciplinary rules for the laity that reciprocally support to each other. In the context of social institution, a family whose member observes five precepts also needs to follow five ennobling virtues. Observing and practicing both of these principles accordingly a member can promote and support oneself with the fundamental morality and ethic resulting good living and becoming perfect human beings. Furthermore, they lead balanced life and balanced family for all aspects. Consequently the problems of family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse will be washed away from our society and substituted with all forms of peace.

### **Virtues for Laity (*Gharavāsa-dhamma*)**

Another doctrinal principle taken from the Saṃyuttanikāya is *gharāvāsa-dhamma*, the four qualities for a good household life or virtues for lay

people. In order to achieve a happy marriage life, this practical principle cannot be overlooked. It is stated that;

Doing what is proper, dutiful,  
One with initiative finds wealth.  
By truthfulness one wins acclaim;  
Giving, one binds friends.  
That is how one does not sorrow  
When passing from this world to the next.  
The faithful seeker of the household life  
In whom dwell these four qualities-  
Truth, adjustment, steadfastness, generosity  
Does not sorrow when he passes on (Bodhi & Fischer,2005).

It is so clear that Buddhism emphasizes on the good conduct. Good and proper behaviors always being advised for laypeople to practice their secular life. Plus they also need to realize their duties in living various carriers. Therefore in this context, a family member, among others, should perform truthful and honest to his or her spouse since the truthful information will maintain the trustfulness among others. One must also be self-developed in every possible way towards one's volitional conduct, through one's bodily action, through one's verbal action, and through one's mental action. By regularly taming and training oneself or adjustment of one's weak points in order to improve all the undesirable behaviors. This is because humans can indigenously do mistake in everyday living so that if one knows intelligently how to deal with this nature, one will be called a self-developed person and always be a desirable spouse. This is where wisdom taking part in self-developing mission.

Then one should be tolerated to any hard circumstances. Like an examination, an indefinable number of unpredictable tests in which one will counteract in a real marriage life. One must endow with endeavor as great as one can in passing through those hard times smoothly and flawlessly. At last, after earning income or any asset honestly, one should give them back to society. The generosity can make us free from the stinginess. Thus not only can develop one's mind to become a generous one but one can make

contribution towards society in a broader sense.

### **The Two Directions (*Disā*)**

As mentioned earlier, the members in a marriage family consisted of husband and wife. Speaking of how should one acts to his or her couple. The Buddha suggests a number of responsive duties particularly for husbands and wives as appeared in the Sīgālovāda Sutta of the Dīghanikāya. The Buddha says;

“There are five ways in which a husband should minister to his wife:

By honoring her,

By not disparaging her,

By not being unfaithful to her,

By giving authority to her,

By providing her with adornments.

In the same way that a good wife will reciprocate her husband;

“By properly organizing her work,

By being kind to the servants,

By not being unfaithful,

By protecting stores,

And by being skilful and diligent in all she has to do.”(Walshe, 2012).

From the Sutta we clearly saw that the Buddha pointed out how husbands and wives treat one another in a moral and ethical way to generate the perfect relationship into the family. In this way, a couple will be sheltered with peace and freed from any fear in their happy marriage life. Having served by these moral and ethics as foundation of conduct, a couple can productively develop its living to the higher level of practice in the Dhamma to attain the highest goal of living. Wife as part of the family can builds the religious atmosphere to the family by encouraging her husband and all family members to practice the good conduct, together with augmenting the mind in order to develop wisdom. One good example is Visākhā, a lay female disciple who succeeded to bring her family to the Dhamma. Due to greatness of Visākhā as wife, daughter-in-law and inspiration of Dhamma,



she is known as “Migāramāta”, a mother of Migāra, her father in law. The key factor is a proper role played in the family as well as having good Dhammic interactions, a family will not only get fundamental happiness as a monogamic couple where husband and wife will not look for evil extra marital affair, but accomplish true happiness by supporting each other to attain Nibbāna, the ultimate happiness of an intrinsic life.

Looking from one aspect, these responsive duties are established based on nature of differences in humans. Venerable Walmoruwe Piyaratana states:

When you consider a husband and wife, they will both have different social levels before marriage. At the beginning, they will also have different ways of approaching common problems in the family. They have different ways of thinking . . . in body size . . . levels of education (Walmoruwe, 2015).

Having shared a common side and leaving all of those differences aside is what good couples should practice in their life. And duty of responsible based on the Sutta can be reliable guarantee that both husband and wife have shared the rules and regulations as one thing in their common.

### **Balanced Livelihood (*Samajīvidhamma*)**

Another pivotal Buddhist doctrine to help building up perfect balance towards marriage families called Balanced Livelihood (*samajīvidhamma*). It is the most important key factors we are discussing in which lies in “*samajīvī sutta*” of the Aṅguttaranikāya. The Buddha addressed Nakula Pitā and Nakula Mātā that;

On a certain occasion the Exalted One dwells at the house of the housefather, Nakula’s father. He said this to the Nakula’s father and Nakula’s mother:

Herein, householders, if both wife and husband desire to behold each other both in very life and in the life to come, and both are matched in faith, matched in virtue, matched in generosity, matched in wisdom, then do they behold each other in this very life and in the life to come.

If both, believers, self-controlled, well-spoken,  
Living as dhamma bids, use loving words  
One to the other, manifold the blessings  
That come to wife and husband, and to them  
The blessing of a pleasant life is born.  
Dejected are their foes, for both are good.  
So in this world, living as dhamma bids,  
The pair, in goodness matched, i'the deva-world  
Rejoicing win the bliss that they desire (Woodward, 1962) .

From the Sutta, husbands and wives who expect to live their marriage life sustainably must be:

1. Matched in faith,
2. Matched in virtue,
3. Matched in generosity,
4. Matched in wisdom.

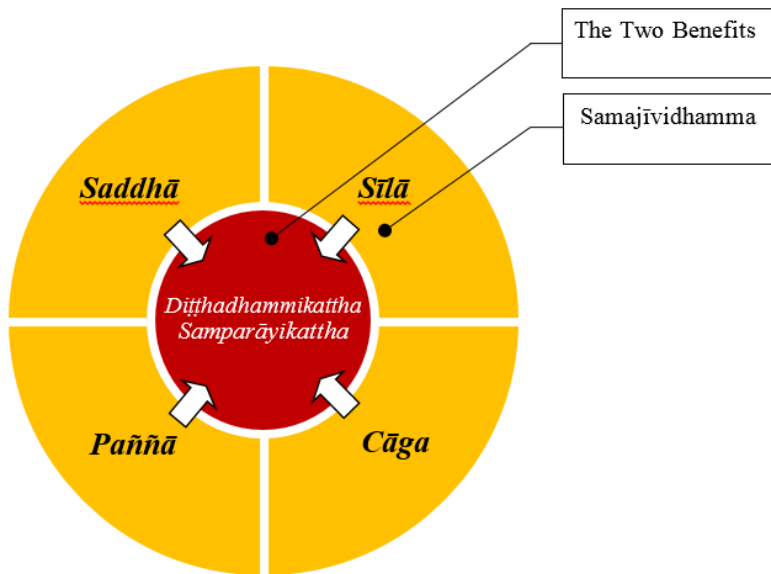
The couples in Marriage families who practice according to these principles are reckoned as the best of lay-disciples, male and female, in “intimate conversation”

To be more specific on this, the Longknee, the Koḷiyan or the Dīghajāṇu Sutta of the Aṅguttaranikāya gives a clearer explanation that; to be achieved in **Faith** means one must believe in the Buddha and believe in the awakening of the Tathāgata: *arahant*, fully awakened, adept in knowledge and conduct, well going, a world-knower, incomparable, a tamer of tamable men, among *devas* and men the teacher, Buddha, Exalted One. To be achieved in **Virtue** means the abstinence of the five precepts, that is to say the abstaining from taking life, from taking what is not given, from carnal lusts, from lying, abstains from taking sloth-causing liquors, spirits, and wines. To be achieved in **Generosity** means having mind free of the stain of meanness, Dwelling at home with heart purged of the stain of avarice mind free of the stain of meanness; freely bounteous, open-handed, gladly giving, yoke-mate to asking, he is a cheerful giver. To be achieved in **Wisdom** means being endowed with wisdom as to the way to the utter destruction of ill.

In the *Dīghanikāya* indicated benefits of *sampadā* as; “No beings arise in happy, heavenly state after death because of the gain of relatives, wealth or health; but beings are reborn in such states because of gains in morality and right view” (Walshe, 1995).

The following chart exhibits *samajīvidhamma* as factors leading to the two benefits:

Chart 3: Exhibiting *Samajīvidhamma* as Factors Leading to the Two Benefits

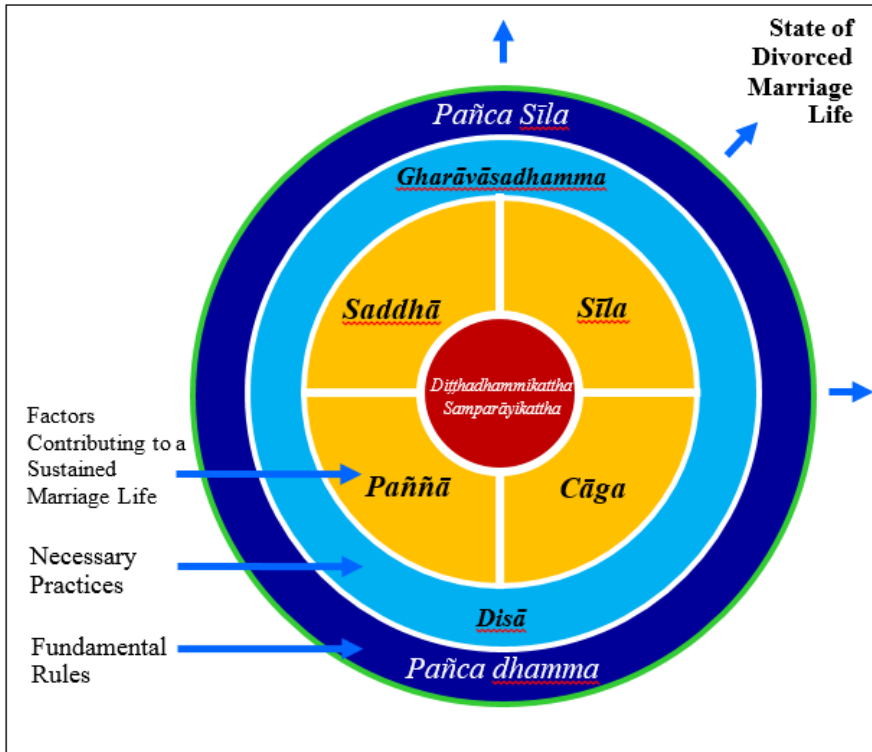


The teaching on the doctrine of “well matched” thus plays a crucial role in perpetuating good living of a couple as the meaning of the doctrine named “*samajīvidhamma*”.

### What Will We Get from Applying the Approach?

At this point, all of the Dhamma principles that have been suggested by the author, if properly practiced, the two kinds of benefit can be attained. They are *diṭṭhadhammikāttha*; the benefit in this life, and *samparāyikāttha*; the benefit in the life to come, as evidence shown in the Mahā Nidesa scriptures “*Diṭṭhadhammiko vā attho samparāyiko vā attho. . .*” In order to achieve the benefit, husband and wife should follow these

doctrines. As a conclusion, the following conceptual model will clearly depict the outlook of “Buddhist approach to sustain a marriage life based on Tipiṭaka”.



From the model, the two benefits located right at the center of the model, *diṭṭhadhammikattha* and *samparāyikattha*, which are the target of this research. Surrounded by the four factors contributing to a sustained marriage life is *samajīvīdham*, Matched in faith, virtue, generosity, and wisdom. Then the necessary practices are *gharāvāsadhamma* and *disā* to support those doctrines. *Gharāvāsadhamma* is virtues for a good household life. *Disā* is the responsive duties. And last, *pañca sīla* and *pañca dhamma* are the root or fundamental rules in everyday life. They work as a frame in maintaining a couple in this track towards the target, and protecting a couple from being divorced. A luminous name “protective barrier” is used in explaining the functions of them. Seeing from the widest angle, factors contributing to a sustained marriage life, necessary practices, and fundamental rules are

related to each other. If a couple does not bring these doctrines to their life the problem will occur and lead to the states of divorcement.

## Conclusion

Problematic issues on a marriage life are based on the infringement of the five precepts. They are family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. The marriage life problems which are divided in two classes: ground problem and core problem have shortened the life span of couples. They finally turn marriage life to unsustainable state called divorce. The findings not only serves as a guiding manual for those who have been suffering from latent internal problems in family but also make contribute to the world of Buddhist integrative method particularly the couples who seek for a happy marriage life sustainably.

As a result, the Buddhist way in sustaining a marriage life in which the five precepts (*pañca-sīla*) and practice the ennobling virtues (*pañca-dhamma*) are involved as fundamental rules for laypeople. As well as a set of specific doctrines must also be practiced promptly as supporting virtues. They are virtues for laity (*gharāvāsa-dhamma*), the two directions (*disā*), well matched (*samajīvidhamma*), and virtues conducive to benefits in the future (*sampadā*). They benefit members of a marriage couple both this life and the life-to-come.

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# Disrupting Human Resource Development by Digital Literacy

Busakorn Watthanabut<sup>[a]\*</sup>, Trakul Chiwattanakorn<sup>[a]</sup>

<sup>[a]</sup> Liberal Arts Faculty, North Bangkok University, Thailand  
\* Author for coresspondence email; busaiey2516@gmail.com



## *[Abstract]*

This academic writing will be represented about the importance of human resource development in the digital era when the belief were in the concept based on talent and ideas rather than capital that have become to the key factors affecting the growth of most large enterprises. It always drives individual, business and society forward, propelling them towards achieving company vision and sustainable development goals. Most of all serves as an additional issue to be considered, supplementing fundamental topic such as workforce planning commensurate to business' growth, increasing work capacity to maximize employment value. Based on the increasing level of competition, the use of technology in doing business has increased. The important thing makes quality of human resource that believes that good development of human resource ensures productive synergies in the workplace, lifts social bonding and working spirit, looks for environments that espouse this mindset, allows for creative work and retains personnel with the organization which in turn moves an organization and its personnel and serving as a factor inaugurating in Thailand company.

**Keywords:** Disrupting, Human resource development, Digital Literacy

## **Introduction**

The company is mainly composed of its employees, customers, and products. Human Resources are the key to the successful digitalization of companies. With the rise of AI which will be disrupting Human Resource to do most routine tasks will be done by robots or AI. Blue collar workers have faced this transformation first, and now office roles that are routine or add less value to customers are under the greatest threat of automation. Then administrative, office, finance, and accounting functions expect the highest headcount decrease in the next two years because of new technologies. Today in the changing world, human strengths that help people augment machines and stand out in the digital age are soft skills that the best blend of high-tech and high-touch will be a combination of core human strengths with technical and digital know-how. More than half of the companies say communication skills, written and verbal, are their most valued soft skill followed by collaboration and problem-solving. The good news is that, as companies go digital, in the near-term most will need more people, not fewer. Human resource development has the same goal which makes better employees. The purpose of human resource development is to provide the facilitators needed to strengthen and grow the knowledge, skills, and abilities that an employee already has. The development target and training is to make employees even better at what they do. Moreover, human resources development usually begins as soon as an employee is hired and continues throughout that employee's tenure with the organization. Human resource development tools including on the job training that refers to learning the aspects of a job while one is doing the job. An employee may know the basics of what the job requires, but specifics like which forms to use, where materials are stored, and how to access the computer systems may require on-the-job training. or job shadowing that similar in that the employee watches another employee do the job in order to develop the proper skills, textbook or online education, growth opportunities, and compliance training. Many organizations invest heavily in providing training and development to their employees in order to increase their knowledge and skills by taking additional training and development courses in order to be seen as experts in company targets. Organizations often offer their members options to



increase their development and many have specific certifications that must be obtained through extensive training and development.

### **Human resource development Concepts**

Human resource development is mainly aimed at human development for human capital and organization to be successful together. The main connection of human resources development is learning and performance of individuals and organizations for Human resource development became known in academic circles by Nadler since 1960 ( Nadler & Nadler.. ,1990 : 56.) with the focus of the individual development before expanding to a group of people and organizations. Human capital development is the new term when compared to the practice for a long time can be traced back to the beginning of human evolution. A major evolution occurred in the USA during the World War 2 as the origin of human resource development under the present named “Training in the industry” (Richard A.Swanson and Elwood F. Holton, 2002:.13).The development is systematic training in order to improve performance, improving work process and improving human relations in the workplace that is the contemporary of human resource development. The evolution of human capital development will be based on the economics and social conditions because humans have adapted to survive so they need to work together and to do the division of work. That is the source of the trainer to each other. This starts imitation to be learning. The development of human resources was an activity to focus on the center of the development of human life in all its dimensions. (Joseph L. Gastwirth and Craig, 1998: 29) that learnt about the changes through learning both individuals and groups within the organization.(Chalofsky and Lincoln , 1983 : 89) which consisted of projects and activities to be held both directly and indirectly in order to increase the productivity and the profitability of the individual and the organization.(R. Smith , 1998 : p.65) then the development of human resources was a process for learning, adding to portfolio and changes in human through the activities, initiatives and events management both official and unofficial in order to optimize the potential of people including well equipped to cope with change and adaptation (Gilley, Egglund, And Maycunich, 1956 : 14 ) with the process of development

and unleashed talent to create a system and a process such as a group process, operation of the system and performance of each person effectively. (Richard Swanson and Edward Holton, 2009: .45)

All above told that Human resource development was both the individual and organizational levels were the educational approach that is Means and is the range of human life in the journey towards the final goal that is End which is the study of knowledge related. Whether it's learning the concepts and process activity patterns and method and other issues related. It has been used in the past for a long time and begins to focus seriously and used around the year in 1968 and later in 1970. It has been used more like a sequence. Human resource development is a term referring to the fashion of executive officers continued. Agencies involved in the development of human resources has been established officially in both national and international organizations such as Human resources institute in Thammasat University, Human resources and planning Division Economic and Social Development Board, the national economic and social development plan and the national issued no. 6 (2530-2534 BC) have stressed the importance of human resources.

Many people see that technology changed and human resources will support a new technology that needed to compete and expanding international trade. For that reason, there are to review the concept of human resource development should be started now as how to make the process work, how to choose, who will act, who is responsible for that policy to be transformed into action and what are some ways to achieve quick results. It is the challenge because a labor is typically a function of not less than 40 years of global economics changed. Changing in technology and knowledge makes skills of the human resources that are quickly outdated. It requires training in order to have the knowledge, skills and expertise more every year, so the government, business and educational institutions have to play the role and to participate in the human resource development. As a result, that has been continuous training issues to be effective practices.

## **The process of human resource development**

The human resource development activities such as orientation, education, training that the details as followings;

**Orientation** is activities to introduce the organization's personnel to perform the new job to acquaint a project, supervisors and colleagues to help people can adapt new tasks and operational personnel in the organization. The information needs to perform their jobs. And the attitudes, values and behavior patterns base on the expectations of the organization.

**Education** is the development of human resources for the future by preparing personnel for non-current or promoted staff in a short term and a long term. The purpose of that organization depends on investment in education to personnel may not return to the organization and investment may be wasted. Due to the position changes and crises, that may occur in the future. The importance of developing human resources by providing education, it is planned to a manpower that is Work for planning, prepared in the future to provide a career planning to rotate personnel to serve in the future for preparing replacement of personnel transfers may conclude that the development of human resources by providing education for personnel have learned to focus on the future. The study relates to professional development and is initiated by a person. It consists of the necessary background work, remedial education, qualifying education and continuing education. The human resource development through education could be achieved by promoting and encouraging for learning more personnel from the education system and non-formal education and informal education. The organization will provide opportunities to develop human resources through education much that based on the policy objectives and vision of each organization. However, the development of human resources through education must be consistent with policy objectives, strategies, goals, mission and vision of the organization. It will allow the development of human resources through education of benefits to the organization.

**Training** is just one method of developing human resources. A method works for the general development of some stressed people to get used to new knowledge. The ability to perform real experiments and

the training of personnel includes the ability to leverage the knowledge in management. The ability to solve problems and responsibility so that staff can work with specialized and diverse is ready to develop best practices to create new works for the organization even more. It is a systematic process to change the behavior and attitude of the personnel to be able to perform better. Leading increased productivity and contributes to success by achieving the goals of the organization. In addition, the training also is enhancing the skills of workers to optimize solutions (Guruprasad Madhavan, Barbara Oakley, Luis Kun, 2008 : p.34 ) as well as the development of human resources to meet the needs of the organization in now and in the future.

All of human resource development activities focus on the preparation and creates opportunities for human resource professional is a position that a person works through life. Individual careers are held due to satisfy themselves. Working one at a time is to meet these demands. In the era of digital, the practice aims to provide comprehensive role within their offices to the past to contact the agency is increasingly important. Human resource department should have a broader perspective and have the influence of the practice information. The technology of foreign cultural organizations will have an impact on the performance of your duties very seriously.

### **Disrupting Human Resource Development by Digital Literacy**

With the digital era underway, nonprofit, government, and private organizations seek to adapt to an ever-changing professional environment. Within these organizations, human resources face particular challenges. Their role, human resources management, includes the hiring of new employees, the administration of benefits, and the monitoring of regulatory compliance. To best prepare themselves for the changing face of human resources management, HR departments must rise to the challenges of retaining and building a talented workforce such as components of motivation , the 12 cornerstones for building hope and trust in an organization , fun and motivation , clear the path to employee performance , inspiring motivated teamwork , employees development : the challenge , cultural changes and new values , personal quality improvement , talent management , positive practices and coping strategies , the star performance model and self-management.

The Company should be realized the importance of this matter and has plans to boost talent and develop capacity for employees at all level to become “good and able”. The Company places human resource development at the heart of the Company’s strategic mission. It is hoped that the outcome will reflect better relationships between employees and the Company and decrease turnover rates. With the determination, the Company noted several elements in the consideration of human resource development for vision, mission, and objectives of the organization, including human resource management policies, business strategy of the company, Employees having the readiness and competency set, such as leadership, necessary working skills, and necessary skills for the future.

The above elements combined with the Company’s policies on the treatment of laborers, employees at all levels are given the opportunity to develop and progress in the careers. The Company therefore developed operational frameworks for the human resource development, which can be categorized into assisting in the preparation before induction an employee, develop a capacity of employees and evaluation and retain knowledge, crystalize experience to last. The Company operations to give employees at all levels the opportunity to access the development of knowledge, skills, and the chance at equal career progression. These curricula are reflected in the annual human resource development plan so that all employees can have the chance to mature their knowledge and skills that are essential to their position and profession, consistent with the Competency Based approach.

Furthermore, the Company is determined to help foster good and talented citizens by caring and supporting employees since day one of work through the On-boarding program for new employees. The program aids employees in the adjustment to the organizational culture and building a social bond with the Company. The Productivity Improvement (PI) project aims to foster a suitable working environment to boost productivity by opening avenues for all employees to raise proposals and use their capabilities to improve the nature of work for better outcomes. Employees are also able to develop new innovations and ways to improve work for employees and organize competitions to select the finest of these. This helps stimulate constant

improvement their global counterparts, lack the necessary mix of soft skills and hard/technical skills that help them stay employable.

Importantly, the ability to learn is a required skill in nowadays because the world of work is changing continuously and the life cycles of skills are shorter than ever. Therefore employers should focus on soft skills training as core human strengths together with technical and digital know how for their human resources. The workforce, on the other hand, should be ready to accept any opportunities of re-skilling or up-skilling at work or should themselves find suitable training courses to pursue. The future of the world of work will be very positive, especially in the ASEAN Economic Community (AEC). From 2018 onwards, when members of the AEC gradually give the workforce more opportunities to find work freely within the region, the jobs competition will become hotter. At that time those who have the appropriate skill sets to adapt to the new working environment will call the shots. It can be said that skills will become a new currency in the Human Age.

## **Conclusion**

The purpose of the development is causing environmental organization effectively in the digital era. The details are as follows.

### **1. Equity**

Human is a strategic asset that organizations must create an environment of respects, trust and a sense of belonging. Human resource development seeks to develop all employees which it is regardless of skin color, class, creed, religion, language, race and culture. The human resources must ensure that the organizational culture focused on achievement and providing equal opportunities to all employees on planning and professional development and career management upgrading of awards. Training and development quality of work Life is to promote the professional such things require meaningful relationships through an opening system to support and there is interaction.

## **2. Employability**

In the highly competitive business in the present, organizations cut the cost down by their own employees to quit their jobs with retirement plans on a voluntary basis. The ability of work refers the ability of individual skills to work on his own, so human resource development must enhance employees' performance and continue to keep the motivation to join and maintained and gave him the job. Human resource development should also provide a reasonable opportunity for the training of young people who are looking for work for the first time and the unemployed people.

## **3. Adaptability or Competitiveness**

Human resource development helps employers to adopt the changing in the organization continuously. Thus, the training is to do continuously and to upgrade their skills and professional skills of new employees is paramount for the development of human resources. It would cause greater employees to satisfy and improve decision in the organization. Specific goals are to work for the development of human resources in the organization to be successful which leaders within the organization should be involved in the development of human resources to influencing change. The organizational culture of assessment and comprehensive diversity policy says plainly to show leadership and to eliminate all forms of oppression. The result is the promotion of productivity, profitability and market response by the organization and the labor movement. This is the goal of human resources development in training leadership. To ensure the number of person has the basis on the experience with the industry. The staff and employees who are specialists in the management and supervision are adequate to contribute to organizational effectiveness. The various encouragements in the workforce can help to promote an environment that has contributed to the development of human resource Developing a systems. Employees want to be part of the organization that they trust. Whether they are from the original culture or anything, they are like their leadership. That is to need the participated profits and to be the movement labors.

Developing a system of human resource development gives employees to receive equal opportunities in widening in the organization of work and talent. This will enhance productivity and quality. Organizations should ensure the responsibility for the results obtained from the bottom so that employees can develop a sense of independence and self-confidence. Employees must have confidence in the work of personnel management. Policies must be fair in order to promote growth and personal development. It should extend and elaborate task for employees work to promote the team and to provide opportunities for them to learn new skills and variety. It ensures that the integration of human resources into the business make employees show special skills for training to gain experiences and to learn the right things for the goals of human resource development are Learning Organization for prepare employees with new skills by the process performed continuously. This will lead to the benefits of human resource development such as the organization can use the potential of the individual to make the most with the environment and development opportunities by promoting and rewarding them for something new and creative. Performance can be improved in people at any point of time and the organization must support and promote performance. The developing human resources in the quality of working life through a high chance of a career mean job satisfaction and professional development. This philosophy focuses on human well-being and the growth of the organization. The human resource development policy focuses on relationships that are the center. The degree of the relationship under development is life, it is not just eight hours a day, so if employees perceive the environment to cause growth. It would have responded in a positive way by the inspired pairing of the individual needs of the organization. The development process requires planning and goes to continue to be productive. It signals to employees that management believes that they are important and should motivate them to gain new skills and awards. Human resource development contributes to bond through meaningful values to be an organization with the goal of better understanding the technical staff. A two-way opens to interpretation and the interaction between management and employees geared to the satisfaction of the requirements through



the achievement and recognition to train and the acquisition of new skills increases the awareness of the importance of change management and adaptability of employees.

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## **Bodhisattva Aspiration: Principles and Means to dominate the entire Society**

**Suvin Ruksat<sup>[a]</sup>\***



<sup>[a]</sup> *Graduate School, Mahamakut Buddhist University, Thailand.*  
*\*Author for coresspondence email; puzinnian@hotmail.com*

### ***[Abstract]***

The article is entitled “Bodhisattva Aspiration: Principles and Means to Dominate the entire Society” to be an attempt to propose the way how Boddhisatva has done with the power of virtue aspiration. All activities in society could be done under the Bodhisattva principles and means to solve the problem in society. The article is based on both Theravada and Mahayana perspectives. The virtue of Bodhisattva is the real aspiration driven all activities to be beneficial and advantageable in the entire society. By the virtue aspiration as the inner leadership, society is flourished and developed in several dimensions. There consists of 4 vows, 3 qualification and 6 perfections. They are the principles and Means which could be dominated the activities in society. All are as the virtue aspiration of Bodhisattva to lead them to help and support about what should be done in any suitable situation. They aim at how to fulfill their perfections to be a next Buddha, not to be as a worldly emperor. By such aspiration, the entire society is able to develop sustainably. The Bodhisatva aspiration should be cultivated into the bottom heart of all citizens as the root of wholesome blooming.

**Keywords:** Bodhisattva Aspiration, Principles and Means, Dominate the entire Society

## **Introduction**

As we have seen leaders in the world who lead the country or the kingdom since the previous till now, mostly they would like to show their ability and wisdom to rule the society for their empowerment and dignity. The result of such a ruling causes some tears of others and some difficulties of people. Because they have to use their power to control people freedom. By this way they could rule and govern the society to what they want to be. Some rulers tried to destroy those who were their enemy or the opposite side by different ways. And for some governors, they didn't like the intelligent citizens because they could not control them. So they tried to suppress their wisdom as a bonisi. That is why the society is not a blooming nature, but the ugly way.

When we turn to the Bodhisattva as a ruler or leader. We will find that all Bodhisattvas in the previous time till the present do the opposite way. Since human beings have been governed from long time ago, according to Buddhist chronological scripture, Jataka Bodhisattva accumulated his perfection as a king, an Emperor or an even as a minister both in human and animal birth. By his government society was flourished and developed in several dimensions. For example, when he was born in the name of Mahajanaka Bodhisattva (Khu.Jataka II. 37/132/204), he governed the country with high leadership. People in his kingdom lived happily with both physical and mental aspects. Let's trace nearly back in the reign of the Emperor Jayavaraman II, he ruled the kingdom of Angor in 16 century B.E. Some monuments where remained to be a heritage are regarded as the Civilization at the time. Particularly the hospitals (Arogayasala) were settled along with the territory road throughout the kingdom. It was very amazing and incredible about his aspiration to humankind. It has been shown the light on the compassion and loving kindness to sentient beings. Let's pay attention on the activities of the late Rama IX king, Bhumibol Adulyadej, His majesty had done for his people the useful projects throughout the country. Whether he claimed himself as a Bodhisattva or not, but we can assume that the role and activity is driven by the power of Bodhisattva's aspiration.

Not only in Thailand, the Mahayana countries use to be applying the Bodhisattva's principles to cultivate in all activities. The virtues are regarded as the main dominant aspiration and inspiration to the Mahayana people. So we can find in the Japan, China, Taiwan, Vietnam and others the leaders who strongly apply the Bodhisattva's principles to their policy. In Taiwan, monks, nuns and lay-disciples of the main constitutions of Mahayana could help the economy, infrastructure, hospitality, education, culture to develop the countries. The essential root of their activities is based on the principles of Bodhisattva's virtue.

Owing to this condition and signification, the article is emphasized on the root of aspiration in order to pave the way to be a concrete idea built as the policy and strategy in the society. We need to pick up and search for the root of aspiration generated in Buddhism to set up as the common aspiration of people.

### **Bodhisattva Aspiration**

Bodhisattva refers to the person who will be enlightened as the Buddha in the future (Phra Brahmaganabhorn (P.A.Payutto), 2011: 278). In the commentary, it gave the meaning of the word Bodhisattva as an enlightened animal. In addition, the Bodhisattva is another meaning given that those who have kindly are in the foreground. He is the one who would like to accumulate the perfections in Buddhism. Due to the perfections, it means that aspiration is consisted of all perfection therein. It seems to be as the dynamic fusion in the Bodhisattva's mind. The Bodhisattva attempts to fulfill each perfection to complete a degree of virtue. The aspiration is also more or less depending upon the accomplished perfections. So the perfections are needed to be done all the time.

The Bodhisattvas, therefore, are divided into two types according to the period in which the perfection is performed, namely Aniyata Bodhisattva and Niyata Bodhisattva. In other words, the period of accumulating perfection is divided into three durations, namely long time (Dure), not to long time (Avidhura) and near present (Santike).

Aniyata Bodhisattva refers to one who sets up his mind to be the Bodhisattva by thinking and proclaiming in word. At this period it is also called Dhure because it could not tell the time just like the before life of Sumedha Tapasa. After he meets the Dipangkara Buddha and gets the prediction to be the next Buddha named Gotama Buddha onward till the time of being as the Santusita Deva is called Avidure period. It is also called Niyata Bodhisattva, because he definitely exists in the position of the near Buddhahood. Finally, the Bodhisattva was born as the prince Siddhattha till before attaining the Enlightenment is called Santike period. The Bodhisattva after completing the Bodhisattvamarga enters into the seventh bhumi, or Durangama Bhumi. Now he commences practicing a different and superior part (Nalinaksha Dutt, 1976: 127-128).

From time to time the Bodhisattva's mind is pushed and driven by the virtue aspiration called perfections or Paramita-hood. It is the state of spiritual perfection achieved by a Bodhisattva on his path to Buddhahood (Phra Brahmaganabhorn (P.A. Payutto), 2016: 334). From the time of Niyata Bodhisattva, the destination of his life directs to the Buddhahood in the happy realms without going to the suffering realms. By this way, he always accumulates the perfection with gradual degree to get accomplishment of Buddhahood. His aspiration, therefore is not going to be wrong as the one who knows the way properly is surely not getting lost the way. Based on the aspiration for attaining his own perfection, his aspiration is the empowerment to push him to work and compassionate for the welfare of all sentient beings. This is the right and white aspiration as we are focusing in this article.

### **The Bodhisattva Qualification**

According to Mahayana tradition, the Bodhisattva qualification refers to the three kinds of Bodhisattva virtue, namely 1) the great compassion 2) the great wisdom and 3) the great technique (Suvin Ruksat, 2009, p.95). All factors are very important to generate in the Bodhisattva's wholesome psychic factors. We can say that all Bodhisattva could not be

the Bodhisattva without the virtue qualification. Let's go in detail each one.

### 1. The great compassion (Mahakaruna)

Whenever the Bodhisattva performs, works, helps or acts in different activities, he has done with the great compassion all the time. Just like the doctor helps the patients, he has to help with his full capability. The great compassion is the second factor of the 4 Brahmaviharas in Buddhism (P.A.Payutto), 2016: p.124). The Bodhisattva uses to lead the compassion in front of the loving kindness and the rest. The great compassion means the great mind of action to help others. It is the giving of all accumulated roots of virtue to all living beings (Thurman, R. A.,1976). His life is based on helping others without hesitation. In the contrary way, all sentient beings are a mean of accumulating perfection of the Bodhisattva. So, owing to this condition, the Bodhisattva has to get the opportunity to fulfill and accomplish his perfection with the great compassion. By this perspective, the great compassion is much difficulty of helping others in which non general people could be done. Only the Bodhisattva who composes of the great compassion could be helped incredibly. According to the Bodhisattva's motto, it shows that "if the Bodhisattva does not go to hell, who will go." It means the Bodhisattva can help others in the difficult place and way. Such as a passage in the Vimalakirti Sutta, Vimalakirti replied to Manjusri Bodhisattva that

Even should he enact the five deadly sins, he feels no malice, violence, or hate. Even should he go into the hells, he remains free of all taint of passions...He may follow the ways of desire, yet he stays free of attachment to the enjoyments of desire. He may follow the ways of hatred, yet he feels no anger to any living being. He may follow the ways of folly, yet he is ever conscious with the wisdom of firm understanding (Thurman,1976)

Dealing with the above passage, the great compassion has been done by the Bodhisattva in the opposite way as normal people do. It shows the

power of aspiration to help others is most important than oneself.

## **2. The great wisdom (Mahapaññā)**

Paññā in Buddhism is not just meaning as panna generally. It means the wisdom in which one knows the cause and effect of all phenomena concerning with living life. Paññā particularly means to understand what a situation really is. The state of Paññā starts at cognition of sense objects by way of the six senses, with a mind that is equanimous and mindful, not swayed by pleasure or aversion (Bhikkhu P.A.Payutto,2018: p 555). When we concern about the great wisdom, it specifically means the knowledge and intelligence composed by virtue perfection of the Bodhisattva only. How the great wisdom does play role in the action? It has been shown some light on what the right action and performance which has been done by the Bodhisattva in helping others. He uses to help with full capability of what derived from his experience. The great wisdom that has been getting from learning, from thinking and from meditation. Whenever the Bodhisattva is being aware of all expected situation that will happen, the right action and the right result will be done accomplishing undoubtedly. The great wisdom really understood as the great education that has been using for the beneficial helping all sentient beings.

## **3. The great technical application (Mahaupaya)**

Mahaupaya refers to the way how to apply the great wisdom to help others. Usually those who would like to help someone particularly the beloved one think only the way to help without double thinking. It means they will help immediately what they need to get some help. Suppose they are hungry; people usually give food for them. That is not the way of Mahaupaya. Whenever the Bodhisattva uses to help sentient beings, he needs to overview what should be done about it. Just likes Vimalakirti had done before in pretending his ill in order to converse about Dhamma with the learned ones. He played with the great super knowledges. He had attained the power of incantations and the fearlessness's. He was liberated through the transcendence of wisdom. Having integrated his realization with skill in liberative technique, he was expert in knowing the thoughts and actions



of living beings. Knowing the strength or weakness of their faculties, and being gifted with unrivaled eloquence, he taught the Dharma appropriately to each (Thurman, R. A., 1976). The great technical application of capability is needed to complicatedly think to encourage them to stand by themselves without getting helps from others always. For example the Avalokitesvara in the avatar of the princess, Miaozen helped her father who got serious ill. She would like not only help the physical ill, but the mental ill of her father. So she cut off her hand and donated her eyes to be as the medicine for such diseases. After being well, the king would like to see whom gave a great donation like this for him. Later on, he knew she was his own daughter who was without any anger what he had done to her. From that time onward the king changed his behavior from the fierce king to the gentle one (Stein, 1993). In order to use the great technical application as the great compassion the Bodhisattva has to seek for the best way to cultivate them to grow in the wholesome way. As much as the great technical application concerned, the great aspiration exists also therein as the inner force to help all sentient beings. We may see someone who can do incredible skill that we have not seen before to help people. The incredible skill of mind set is particular emphasized here. It is called the skill in liberative technique or the great technical application (Mahaupaya).

### **The Bodhisattva's Vows**

Firstly, a man who would like to be a Bodhisattva must take a vow. It is just like the oath of those who comes to receive the important position. They have to proclaim what they will do and behave during existing in the position. Whenever they go wrong opposite from the oath, the sin or all bad luck will approach to their lives. So they have to keep the oath perfectly. The Bodhisattva's vows are the same oath, but the vows are profound as the destiny of aim to lead the Bodhisattva to the Buddhahood. There are 4 vows, namely

1. However innumerable sentient beings are, I vow to save them.
2. However inexhaustible the defilements are, I vow to extinguish them.
3. However immeasurable the dharmas are, I vow to master them.

4. However incomparable enlightenment (Buddhahood) is, I vow to attain it (<http://www.bbc.co.uk>).

All vows are the blueprint of the Bodhisattva to conduct himself on the right track. Let's analyze each vow. The first vow is supporting the great compassion without hesitation to help sentient beings. It is as the bottom heart of the Bodhisattva mind. Without helping sentient beings, all perfections are not being fulfillment. Really speaking, the first vow is the first priority and the first qualification what should be done. Sentient beings seem to be the objective perfection that could not be missed. The second vow is supporting the great wisdom and the great technical application. Without studying or learning, Buddhist principles could not be disseminated to others. Bodhisattva must learn all Dhamma in order to practice for himself and to suggest sentient beings to know what is right or wrong. Unless he does not understand what the Buddha taught, he easily miss the right way. According to Buddhism, there are plenty of scriptures composed the Buddha teaching therein. Among them, there are the important suttas that concerned with the cultivation of mindfulness. The Bodhisattva, therefore must study all Dhamma as much as possible.

The third vow is approaching the realm of mental practice. It stands for meditating how to control, subdue, reduce and eradicate all defilement or bad emotion. Five hindrances are the core defilements in the meditation sphere. The Bodhisattva has to overcome them all by attaining this vow. The last vow, "however incomparable enlightenment (Buddhahood) is, I vow to attain it" seems to be the highest destination of Bodhisattva goal. All activities what have been done by the Bodhisattva are paying for attaining the Buddhahood or destining to attain Bodhi. The Buddhahood is the state of highest ability of human being. This state is needed to fulfill the complete sphere of all perfections. The Buddha is the great man in the world who finishes one own burden and can come over the life circle everlastingly.

All Bodhisattvas have to make up their mind to carry on the 4 vows throughout their lives, not only during the present lives, also the next lives. Though we leave the Bodhisattva idea, the 4 vows are needed to be as the aspiration for all human

kinds. Man has to concern with people as the society animal. Man has to get help from others, in other word, he has to help others automatically at least from his family. Man must study with having no choice, because he has to live with his knowledge. Man has to manage his own emotion both good and bad. Otherwise the emotion will make him trouble. Furthermore, man has to set the aim for life, at least for a good family or a good position or a good life. No man lives without what he needs. In this context, the 4 vows are very important for human kinds.

### **The Bodhisattva Perfection**

The Bodhisattva's behavior or conduct (Bodhisattvamaggacariya) is based on the perfection. The perfection is regarded as the path leading the Bodhisattva to the aim. The perfection is the mental quality that the Bodhisattva needs to accomplish by performing activities. The mental quality will increase volume till the highest degree. According to the Vimalakirti Nirdeśa Sūtra, the statement given that

“Their mindfulness, intelligence, realization, meditation, incantation, and eloquence all were perfected. They had attained the intuitive tolerance of the ultimate incomprehensibility of all things. They turned the irreversible wheel of the Dharma. They were stamped with the insignia of signlessness(Thurman, R. A.,1976).”

So in conclusion of the statement, there are 6 kinds of perfection, namely; Giving Perfection (Dana Parami)

- Precept Perfection (Sila Parami)
- Patient Perfection (Khanti Parami)
- Effort Perfection (Viriya Parami)
- Meditation Perfection (Jhana Parami)
- Wisdom Perfection (Paññā Parami)

According to Theravada tradition, there are 10 kinds of perfection. It also consists of 5 more in different perspectives, namely; 1) loving kind-

ness perfection (Metta Parami), 2) renunciation perfection (Nekkhamma Parami), 3) honest perfection (Sacca Parami), 4) equanimity perfection (Upekkha Parami) 5) taking vow perfection (Adhitthana Parami) . But they are same in the essence. There can be concluded into 3 factors, namely; 1) Giving perfection (Dana Parami), 2) Precept perfection (Sila Parami) and 3) Wisdom perfection (Paññā Parami).

How can it be done on the perfection as the quality of mind of the Bodhisattva? It is very important understanding on how the perfections should be implemented in the society. For generally, people always play their role on the same state of virtues mentioned above. They use to be implied for some proposes, such as their work, money, family, duty, order, position, profit, awards, rewards, etc. By doing with this aspiration, it is not the Bodhisattva aspiration. Because the Bodhisattva aspiration has been gained through perfections that have been done without worldly needs. It is just like the word duty for the sake to duty. Here is perfection is for the sake of perfection fulfillment.

According to the Vajraprajnaparamita sutta, the Buddha told to Ven.Subhuti on the patient perfection which had been done by Khativada Tapasa or hermit that “Subhuti, the Khanti Parami is really spoken without the state of the patience, it is just called the name of Khanti Parimi only... Even I was cut my body by the Kali Raja king, I do not attach with self, personality, state of being and state of living” (Thurman, R. A.,1976). The Buddha tries to accomplish the patience perfection. He fulfilled the patient perfection at that time on the birth of Khantivada Tapasa. His aspiration is based on the Buddhahood in the future. By this aspiration, the Bodhisattva carries on all perfections as his life.

All perfections are analyzed into two parts, for cultivating oneself and for developing others. They are very profound in application. Because whenever they have been used, the selfness is more reducing till without attachment in oneself.

## **The Bodhisattva's Virtues to dominate the entire society**

As the principles and means are concerned, the Bodhisattva spends full effort to manage his own quality, vows and perfections as the principles and means to dominate the entire society. Let's emphasize the conduct of Buddhisattva's virtues.

According to Mahayana tradition, all sentient beings are the Bodhisattva. Because they have the enlightened seed in their mind. Particularly in Taiwan, the 4 poles of Mahayana foundations dominate the entire society in each different approach. The Fo Guang Shan dominates society in the engaged approach. The Fah Gu Shan dominates society in the education approach. Zhong Tai Shan dominates in the meditation approach. And Tzu Ji dominates society in compassionate relief approach. Of course, we give the example of the 4 poles of Mahayana foundation in Taiwan in order to show that all principles and means are implemented in their roles and activities. The wide and vast scale of helping sentient beings is included into the individual activity which has been done to dominate the entire society.

Let's trace back to the reign of Jayavoraman empire, we also see the principles and means of Bodhisattva's virtues had been dominated throughout his empire. Particularly the hospital (Arogayasala) had been built along with the main roads in different directions. We could not imagine what a compassion the Bodhisattva does. Coming nearer, the world already knows what the late Rama IX king, Bhumibol Adulydej, the great, did for the Thai kingdom when he ruled the reign. More than three thousand projects which has been dominated the entire society. All projects have been done for helping Thai people and foreigners. Looking into the economy sufficiency philosophy, the infinite value of this philosophy used to be implied to different angles of work. When we emphasize on the role of the late Rama IX king, Bhumibol Adulydej, the great, doing, it is regarded as the Bodhisattva's deeds.

In order to show some important domination, it can be seen in the Bodhisattva's principles and means which could be dominating society as the below

figure.

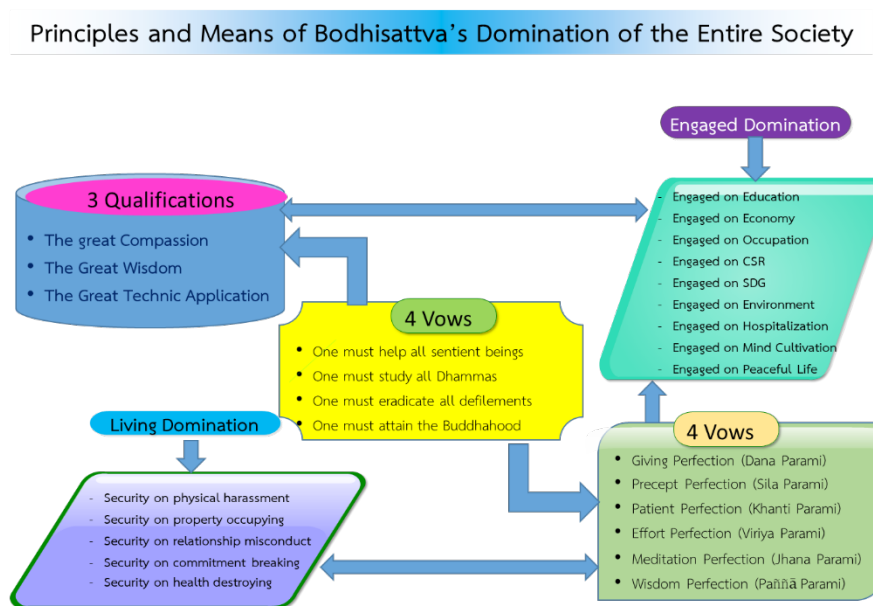


Figure 1 : Suvin Ruksat

Security and Engaged domination is a main virtue of the Bodhisattva. In order to drive the Bodhisattva aspiration, all factors of principle and means should be integrated and implied dynamically. What should be kept in mind is a fulfilment of perfection. The less attachment is the more accomplishment to achieve the highest goal. That's why the motto is told that do not use the ordinary thinking compare the higher one, it refers to thinking to Bodhisattva. The Bodhisattva's aspiration is full of ambition and inspiration to help sentient beings by mean of perfections.

## Conclusion

As much as the principles and means of the Bodhisattva is concerned, the article is emphasized on the aspiration as the force driven in all activities that have been done. 3 keys factors that could be dominate the entire society are of 4 vows, 3 qualifications and 6 perfections. Those who have the aspiration driven by all principles and means are called Bodhisattva. He is

the one who can change society to flourish in many dimensions. The society could be dominated from the profound level to the manifested environment. The profound virtue is to cultivate the Bodhicitta to bloom as the root of Buddhahood. In the social level, the secured and the engaged aspects are dominated for the welfare of all sentient beings.

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621 BCE

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Change fractions to decimals where possible

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Long vowels appear with a macron (e.g.: ā, ī, ō, ū)

Consonantal diacritics are underlined; thus retroflex consonants are written as r̄ t̄ th̄ d̄ dh̄ n̄ m̄ s̄

visarga is written as ḥ

The palatal n that takes a diacritic is: ñ

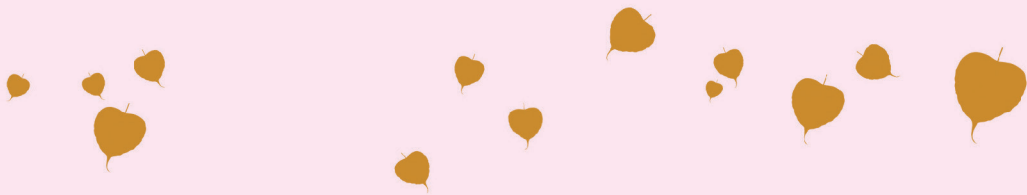
The two sibilant consonants are written as ś and ṣ

The guttural nasal is written .ṅ

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