



ED067

The Phenomenon on the 21rd Dhamma Discipline At Sawang Phochai Temple,
Mahasarakham province, Thailand

Dr. Kularb Purisarn¹,

Dr. Piyapol Songarth²,

Dr. Suphachoke Sonsilphong³,

Assist. Dr. Artit Chutchaipolrut⁴,

Assoc. Dr. Vichien Chiwaphimai⁵

Abstract

The objectives of this mixed methods qualitative and quantitative research were to study 1) The phenomenon the project management on the 21rd Dhamma Discipline Seminar of the Buddhist Network for Protection the Dhamma Discipline at Sawang Phochai Temple, Mahasarakham province, Thailand and 2) The guidelines to develop the phenomenon of the 21rd Dhamma Discipline Seminar. Collecting qualitative data by using the participative observation and in-depted interview from the purposive key informants; the 10 monks who were the committee of this formal group in Thai name Krau Kai Raksa Pra Tham Vinaya, 25 monks and 30 Ubasoks Ubasikas who joined this project. Using triangulation method for examine the validity and analyzed them by descriptive analysis. For collecting quantitative data used rating scale questionnaire to study the condition, problems and satisfaction from 40 monks, 30 novices, 50 people and 100 CAS students; a totally 220 persons who joined the project. The statistics used \bar{X} , S.D for analyzing data.

¹Vice Dean of Graduate School, College of Asian Scholars Khon Kaen, Thailand

^{2,3}Lecturer of Graduate school, College of Asian Scholars Khon Kaen, Thailand

⁴Dean of Graduate School, College of Asian Scholars Khon Kaen, Thailand

⁵Vice president of College of Asian Scholars Graduate School, College of Asian Scholars Khon Kaen, Thailand



The results:

1. The phenomenon on the 21rd Dhamma Discipline seminar At Sawang Phochai Temple, Mahasarakham province, Thailand found that, there were about 250 monks, 100 novices and 300 people, totally about 650 people joined the activities for listening and studying to the Bhuddha's teachings, the Vinaya from the Tripitaka. There were more people who joined this project than before, that was very wonderful and valuable phenomenon that showed the Buddhist power of trust, intellectual and the respect sincerely for the Bhuddha's teachings.

1.1 Additionally there were 3 classes; 1) the first class for monks who had 10 phansas; all Pra Khun Chou would study the Dhamma Vinaya Pratripitaka clearly in many issues from the monks who are expertists in Pali Canon the teaching of the Buddha. 2) the second class for the less 10 years monks and novices and 3) the third class for Ubasoks Ubasikas (men,women and students) who were trustful and interested in teaching of Buddha. Each class there were about more than 100-120 persons. The seminar occurred during 24-30 June, 2017.

2. The guidelines for developing this project there should be:

2.1 There are many serious events happened for destroy the Buddhist religion during the last 5 years continuously so the participation from the government officials, the private section or the government organizations for the raised improvement on the protection or preserve the Buddhist religion there must be more truly interested and took more actions or activities on any marvelous or good model or the tradition value of Thai culture, especially like this seminar project continuously formally and systemly so as to empower the morality of the team management of Krue Kai Raksa PradhamVinaya and the people who joined and trained or practiced the teaching of the Buddha in order to preserve and protect the Buddhist religion sustainability for a long time.

2.2 There must be continued doing this project in order to do or practice or train the mind selves following the Pali Canon that the network team manager tried to set and organized the 22nd valuable project in Ang Thong province, Thailand, in 2018, and should act more stronger.

2.3 The important problems or the obstacles happened and should be solved them in the future, the organizing of the team project managers and staff should be improved



the training especially for people and students who came to join this project because of there quite be a little time for training “Dhamma” in daily lives and surely there were many things for improving . However, at last everything passed more quite completely and successfully than before.

2.4 The outstanding image of the 21st Vinaya seminar at Wat Sawang Phochai;

2.4.1 The wonderful, valuable situation we can see more than 400 monks, novices and Buddhism people joined together to learn the teaching of Buddha that made people feel trustful and peaceful mind when they trained and learned the teaching. This project suited for the monks and people who preferred to study the Vinaya, surely.

2.4.2 There were many trustful monks and Four Assemblies who believed and trust on the Tripitaka and behaved themselves by Vinaya of the Buddha came to join this event together once a year and the 22nd seminar project will be set at Ang Thong Province, Thailand during 24- 30 June, 2018. Everyone who joined this wonderful, valuable and great Buddhist event was the same believable and trustful mind on the Buddha.

2.5 The guidelines for development; the monks, novices, people, teachers or local officials in nearby community should be more interested in participation and learned in classes at the full time in order to gain more knowledge training and experience about the Buddha’s teaching from the monks who were the expertists in Pali Canon teaching of The Buddha.

2.6 The academic team should increase the ability on presentation and focus on the Tripitaka, and try to build the faithful, the conscious mind, the canon, the meditation and the wisdom and to project Buddhist religion for to a long time especially for training “Dhama” the people for the worldwide society today and in the future sustainably and peacefully lastly.

Keywords: Phenomenon, Dhamma Discipline, Buddhist Network, the Pali Canon, Vinaya Seminar.



1. Introduction

Buddhist philosophy that found indicated that there was fact. (Phra udomphrachathorn, 2550. B.E.). The term Buddhasasana ‘Buddhism’s real signification refers to the Teaching of the Buddha’. To maintain Buddhism is to preserve the word of the Buddha. By ‘the word of the Buddha’ are meant the Doctrine (Dhamrna) and Discipline (Vinaya). It made known to all Buddhists that the Doctrine and Discipline would take his place. The Vinayapitaka is the collection of monastic rules laid down for the monks. Buddhists can qualify as worthy custodians of the Teaching which to learn and understand the authentic Doctrine and Discipline in the first place. So in this sense, the Pali Cannon is the guiding principle for the Four Assemblies and must exist alongside them, providing the basic for their becoming worthy custodians of the Teaching

The Vinayapitaka as the collection of the monastic rules for monks, including the rules of the Patimokkha, constitutes the Discipline or sila ‘morality’ the training and development of bodily and verbal behavior. The importance of the Pali Cannon can be the summarized as follows: 1) The Pali

Canon is where the Teacher of all Buddhists resides, as the Doctrine and Discipline, which the Buddha said would be his successor after his Final Nibbana, are enshrined in it, 2) Any Teachings or saying claimed to be Buddhist Teachings must be in compliance with the Doctrine and Discipline that come in the Pali Canon. However, it is rather surprising and disheartening that people nowadays do not seem to understand what the Pali Canon is, why it should be preserved and protected, why it should be employed as the standards or criteria for judging what constitutes the Dhamrna and Vinaya, or in other words what constitutes the Buddha’s teachings (P.A. Payutto, 2558. B.E.). Lastly, we should therefore be alerted to the threat and join forces to tackle it by promoting proper practice based on the true teachings, which we must help preserve in the pristine state. In fact, it is high time for Buddhists to be rehabilitated, directed back to the course of Dhamrna and Vinaya, and take up a serious study of the Pali Cannon once again. Because of the most important how to preserve and protect the “Vinaya” of the Four Assemblies, this network organization had been organizing the 19th the “Vinaya



Seminar” for the local assemblies at Wat Koh Don Tard Hai, Ubonratchathanee province during 16-21 July, 2015. For last year 2016 this 20th Vinaya seminar occurred at Wat Pratart Nongsammun, Chaiyaphum province and for this years 21rdseminar occurred at Wat Sawang Phochai, during 24-30 June, 2017 so this project is valuable for Thai people. The project has been setting by the team managing committee and the Buddhist local people, who were interested in these activities all parts of Thailand. So this phenomenon was very interesting, valuable and useful for the Buddhist people to learn practice, and train themselves to improve their mind according to the Teaching of the Buddha.(Kularb Purisarn, 2558, 2559.B.E.) For this qualitative and quantitative research, we used participative observation we joined and observation the classes and observed the meeting of the committee,the semi structured interview for in--depth interview the monks, the committee, the Ubasoks and Ubasikas who participated the event in order to study the opinions about the phenomenon and the guidelines for improving the next continuously project that will be occurred

next year 2018 at Ang thong province, Thailand.

2. The objectives

To study the phenomenon and the guidelines for developing of “the 21rd Vinaya Seminar of Krue Kai RaksaPradhamVinayathe Buddhist Four Assemblies who protect the DhamrnaVinaya Network” At Wat Sawang Phochai, Mahasarakham province, Thailand.

3. The research design

3.1 The purposive participants and the key informants:

3.1.1 The 10 monks who are the committee of Krue Kai Raksa Pradham Vinaya 25 monks who are the Chao Awart leaders of the temples and joined this seminar.

3.1.2 The 30 Ubasoks and Ubasikas who were the key persons and joined this seminar.

3.2.The research instruments for qualitative and quantitative methodology used:

3.2.1 The semi-structured interview.



3.2.2 Participative observation in the 3 classes.

3.2.3 Indepth interview.

3.2.4 Questionnaire for quantitative research to know the level of satisfaction on this project.

3.3 Collecting data:

3.3.1 For qualitative data collecting, using the semi-structured interview, indepth- interview, formal and informal observation the situations or the activities happened and this phenomenon.

3.3.2 For quantitative data collecting used rating scale questionnaire.

3.4 Data analysis by descriptive analysis and triangulation for data validity.

3.5 Statistics for quantitative data analysis were \bar{x} , S.D.

3.6. The team researchers:

3.6.1 Dr. Kularb Purisarn the researcher

3.6.2 Dr. Piyapol Songarth

3.6.3 Dr. Suphachoke
Sonsilphong

3.6.4 Assist. Dr. Artit
Chutchaipolrut

3.6.5 Assoc. Dr. Vichien
Chiwaphimai

3.7. Field Study during June, 2017, and the researcher joined the Meeting for preparing this project on the 1st May, 2017 at Wat Paboon Kum Klou, Chachengsoa province, Thailand for collecting data by indepth interview the monks and the team of this project and could get the information how they prepared the activities for the monks and the people who joined the seminar project, and joined this event at Wat Sawang Phochai from 24-30 July, 2017.

3.8. For doing the research used for 5 months; during May till September, 2017.

4. Research Results and Discussion:

The results from the qualitative and quantitative study by descriptive analysis on the phenomenon of this situation and the important issues from the opinions of the monks and the key informants could conclude on the dimensions as followings:

The participation from the officials, the private section or the government organizations for the raised improvement on the protection or preserve the Buddhist religion there should be more truly interested and took more actions or activities on any marvelous or good model or the tradition value Thai culture,



especially like this project continuously, formally and systemly so as to empower the morality of the team management and the people who joined and trained on teaching of the Bhuddha in order to preserve and protect the Buddhist religion forever.

There should be continued this protect in order to do or practice or train themselves following the Pali Canon as the network team manager tried to set and organized the value 21 rd project in Mahasarakham province, Thailand. There were about 250 monks, 100 novices and 300 people, totally about 650 people joined the activities for listening and training to the Bhuddha's teachings, the Vinaya from the Tripitaka. That was very wonderful phenomenon that showed the Bhiddhist power of trust, intellectual and the respect sincerely for the Bhuddha's teachings.

The outstanding image of the 21rd seminar at Wat Sawang Phochai;

The wonderful, valuable activity on Bucha Prasarikatat of the Bhudda, there were a lot of people, monks and novices prayed together around " Lan Pho" at the temple everyday and night during this project that has never seen before in Muang

Pheng village that made people feel trustful and peaceful mind when they walked around Lan Pho for 3 times all together . It suited for the monks and people who preferred to study the Vinaya. There were many trustful monks and Four Assemblies who believe and trust on the Tripitaka and behave themselves by Vinaya of the Buddha came to join this event together once a year and the 22nd seminar project will be set at Ang Thong Province, Thailand during the 24th-30th June, 2018. All of them are the same believable and trustful on the Buddha.

The quantitative results got along with the study of Kularb Purisarn (2016) on the title was " The effectiveness Buddhist network management model and the phenomenon of the 18 th Buddhist Discipline Seminar at Sawang Phochai Temple, Mahasarkham province in 2557 B.E"; The 21rd 2017 research found that the satisfaction of the seminar management was at the much level as a whole ($\bar{x} = 4.24$). The highest aspect was the welfare and food ($\bar{x} = 4.71$), the lower aspects were the registered system ($\bar{x} = 3.71$), the utilization and the whole seminar actives ($\bar{x} = 4.38$). And the phenomenon of the 18 th seminar



found that the management of this project had been succeeded at high level too. The contents were about the Buddhist Discipline and participles which were very useful. There were at least 400 teachers, students, and people from the communities came to join the seminar beside the monks and the novices. For the research results of Kularb Purisarn (2015) presented from the research “The Phenomenon on the 19th Dhamma Discipline At Wat Prathad Nong sammun, Chaiyapoom province” and Kularb Purisarn (2017) found that according to this continuously project for 21 times we should admire to the monks and everyone who organized such an outstanding project like this.

The satisfaction of the participants towards this project was at “most” level ($\bar{x} = 4.61$) as a whole from 15 aspects. The 3 highest aspects were the lecturers who taught and gave the advisement on the Vinaya for the monks and the Ubasok and Ubasika; the food for the monks, and the utilization following the project purposive in orderly, and the lowest aspect was the staying places for the people aspect ($\bar{x} = 4.58 =$ the most level). For the

whole successful image of this project was at the “most” level ($\bar{x} = 4.60$)

The satisfaction according to the opinions of the monks who joined the seminar project was at the “most” level ($\bar{x} = 4.23$) as a whole. The 3 highest aspects were the food aspect for the monks ($\bar{x} = 4.71$), the lecturers who taught and advised the monks in the seminar rooms ($\bar{x} = 4.62$), and the knowledge and training for the people and the utilization or the benefit of the project success as a whole ($\bar{x} = 4.60$).

For the researchers’ opinions, addition Prathepmeti (2534) and Prathamapidok (2558) focused on the concept like these “the standard about the Buddhist people should believed on the behavior of themselves, “Kharm”. They should be trusted on Sila, Smathi and Panya and study the Tripitaka clearly. However, the results of Khamhang Wisutrangkul (2557) studied on the “Analyzing the understanding the Buddhist principles of the monks in KhonKaen” ; it found that the monks interested the principles at the middle level as there should be alerted on studying PraTripika directly.



From the research results as a whole, it showed that many serious situations occurred in Thailand or in any countries, the people faced many problems in their lives. This made them not be happy in real lives. One way to protect human being's real happiness is Practicing Buddha's teaching everyday continuously. The researchers have learned from the results and the guidelines of "Dhamma" from the Buddha's teaching.

"The teaching truths are the religion's basic principles. They are true. The Buddha was a person who truly knew. This is why he was able to point out the lacks and deficiencies in living beings."

"He did not teach us to sit around letting our feet and hands atrophy from not figuring out what sort of work to do, or to lie around embracing our suffering because we have nothing to eat or use. He didn't teach us to sit stuck in suffering without finding a way out. Instead, all of the Noble Truths he taught were meant to free living beings from their sufferings. There's not a single Noble Truth that teaches us to let our sufferings bury us alive. The Buddha taught these truths both to monks and to lay people, although he used

somewhat different approaches in line with the needs of his listeners. But in the final analysis he taught the Noble Truths so that people would become wise enough to rid themselves of suffering, both on the external level family, home, society, work and on the internal level, the sufferings that arise exclusively within the heart." (Acariya Maha Boowa, Tanissaro, 2010)

"If we human beings didn't have the Dhamma of fewness of wants as brakes on our wheels for our own safety's sake, we'd know no limits in following our instincts either. We'd cause much more harm and destruction to one another than animals do, because of our intelligence. If we're intelligent in the right way, it's an honour and a benefit to ourselves, our family and nation, but this human intelligence of ours is something that lends itself all sorts of uses, and for the most part, if our minds are low, becomes a tool for doing a great deal of evil. It's because of our intelligence that we human beings can do one another so much harm." (Venerable Ajahn Chah, Panyaprateep, 2016).

"This is why the Buddha teaches us to train our hearts in the way of the Dhamma. The heart is very important. A



stable heart mean stable wealth. If the heart is unstable, our wealth is unstable as well.

The Advisements from the research's results :

1. The network management committee should prepare and set the Seminar on the Vinaya like this phenomenon in the future in order to protect the religion sustainable Buddhism for a long time.

2. The government and the Buddhist officials of Thailand should concern attainment and support the good activities formally and systemly in order to improve the ethical mind Thai of people and to live peacefully.

3. For the next researches, there should be studied on these topics, the ethical leadership of the monks' model, the effectiveness management of the team network for protection Buddhist Region by using the mixed methods, quantitative and qualitative research in order to get new knowledge for developing on this field.

4. There should be a case study research by studying the old monks who have more than 50 Phansaand do the successful and utilization on the Bhuddhism.

5. There should be more researches on the topics of Buddhism philosophy for education to improve the people train "Dhamma" in daily lives.

5. References

1. Evans.Bruce, 1999. " **Contributions of Venerable Prayudh to Buddhism and Socially.**" in Socially Engaged Buddhism for the New Millennium. SulakSivaraksa (ed), pp. 3-12 Bangkok: Satlnrakoscs-Nagapradi pa Foundation &Foundation for children.
2. Jackson, Peter A., 1990. **Buddhism, and Conflict :the Political Functions of Urban Thai Buddhism. Singapore** : Institute of Asian Studies.
3. Kularb Purisarn. (2014). **The Effectiveness Buddhist Network Management Model and the Phenomenon of the 18th Buddhist Discipline Seminar at Sawangphochai Temple, Mahasarakham province in 2557 B.E. College of Asian Scholars.**



4. Kularb Purisarn (2015). **The phenomenon on the 20thDhammaDiscripline seminar at Wat pradiJedisimun, Ubonrachathanee Province. The 3rd CASNIC 2015.** Collage of Asian scholars. Page 1998-2001
5. Kularb Purisarn (2016). **The phenomenon on the 20th DhammaDiscripline seminar at Wat prarthart Nong sammum Chaiyaphum Province. The 4th CASNIC 2016.** Collage of Asian scholars.
6. Khamhang Wisutrangkul. (2551). **Analyzing the understanding on the Buddhist Principles of the monks in KhonKaen province.** KhonKaen University.
7. Prathepweti. (2534). **The Measurement on the Growth of Buddhist People.** Bangkok.
8. Prapromkunaparn (P.A. Payutto). (2558). **Know Pratripitaka Directly.** Bangkok. SarinnakphimPlitham.
10. Pra udomphrachathorn. (2550). **History of Buddha.** Bangkok . Amarin Printing
11. Prathepweti. (2534). **The Measurement on the Growth of Buddhist People.** Bangkok MulmitiBudthatham.
12. Olson, Grant A. 1995. **“Introduction.” In Buddhadhamma: Natural Laws and Values For Life.** P.A. Payutto.pp.1-33. Albany : State University of New York.
13. Thanissaro Bihikkhu. (2010). **A Life of Inner Quality: A Comprehensive guide to Buddhist practice by Venerable Acariya Maha Boowa Nanasampanno.** Bangkok, Nopparatprinting. Thailand.
14. Venerable Ajahn Chah. Panyaprateep Foundation. (2016). **A tree in a Forest a collection of AJHAH’s SIMILES**