

A Pattern of the Dhamma Practice toward the Buddhist Quality of Life Development in Roi-Et Province

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Abstract

The objective of the research on A Pattern of the Dhamma Practice toward the Buddhist Quality of Life Development in Roi-Et Province is 1) to study a pattern of dhamma practice of temples and Buddhists in Roi-Et Province, 2) to study the consequence of dhamma practice toward the Buddhist Quality of life development, 3) to study the role of monks on Buddhist quality of life development in Roi-Et Province. The finding of the research result indicated that the meditation practice-based practice has applied the pattern of falling-rising type meditation practice. The result of mind and intellect aspect indicated that the practice causes restraint and circumspection, better mind in self-reminding whether thought, act, and speech, improved peace of mind and prudence and calmness, mental health, and seldom anxiety with daily life. When facing with problem, intellect for consideration based on dharmic principle of Buddhism exists and then restrains one's mind to accept, resulting in change in thought by the way that the significance of quality of self-life and other people's lives is perceived. This is the higher self-mental development with more patience and seldom working error. In addition, the practice result also alleviates suffering caused from illness.

The ineffective practice is due to inability to eliminate hindrances such as drowsiness and fantasy, etc. The social development-focused pattern described that the practice features in promoting community economy to be strong due to self-sufficiency of the villagers. Self-sufficiency method is living by based on intelligence of locality, being environment-friendly, and good community economic system promotion mechanism such as availability of village fund, occupational group, and community enterprise, etc. According to culture-focused pattern, the practice causes generosity and charity, sacrifice, entry to temple to make merit with monk, and elimination of greediness. It is the well conservation and maintenance of fine culture of Thai society. The role of monks has been appeared in form of improved mental development and livelihood development of the villagers. The mental development is Dhamma practice and the livelihood development is related to various forms of living or economy such as village fund, community cooperative, and community enterprise, etc.

Keywords : A Pattern of the Dhamma, Practice, The Buddhist Quality of Life, Development.

Introduction

The Buddhism institution is the keystone of Thai society whereas most people esteem Buddhism since ancient times. Thai people's lives affiliate with temples and people believe in religion from birth until death. The life possibility in life and society consists of the nature of ideology and morality in general crowd. Even though the deep study on dharmic principle in Tripitaka has been disappeared, however people have believed on virtue and sin, and respect on monk and faith in religion. Thai people's lives are fully tied up with and relied on Buddhism all the time from birth until death. The aforesaid state has been existent for long time until being embedded in mind and way of life of Thai people and has become refinement and enlightenment thing for disposition and basis of Thai people's heart and soul to possess individual characteristic called as uniqueness of Thai society. This could be correctly and confidently said that Buddhism is the national religion of Thailand.

In Buddha's lifetime, Lord Buddha remarked about two types of burden or duty of monks that should be performed in Buddhism, consisting of the burden of studying the Scriptures, and the burden of contemplation only. The study on either one denomination or two denominations, the completion of Buddha's words which are Tripitaka according to self-intellect power, and then remembrance to narrate that Buddha's words, are called as the burden of studying the Scriptures. The commencement of departure and deterioration in individuality, and continuous practice meditation until the monk's Buddhist saint with active conduct is extremely elated in quiet residence, are called as burden of contemplation. After study of the monks in Lord Buddha's abode, he told them to move to different places for announcement of Sutrapitaka. Temples were built to be the lodgments offered for the Highness Lord Buddha and the disciple groups. King Bimbisara offered Weruwan Vihara as the first temple in Buddhism.

Monks and temples are the important organizations pertaining to and being proper and corresponding to the development of quality of life since monks are the cultivators to advise dharma resulting in benefits of both worldly pleasure and supermundane, arrange Dharma and Practical Study to all people, be closely involved with society, promote religious benefit which is a public property, support community and society, expect to develop public assistance, participate in coordination of dharma propagation, and continuously affiliates with community and society in Buddhism throughout life from birth until death.

In current social condition, technologies and sciences in various aspects have been rapidly prospered and progressed, including the fluency of Western civilization into Thai society with lack of emphasis on proper development and integration in conformity with the original culture. The society has accepted and focused on materialism significance that can presently respond human needs, resulting in the beginning of instability of religious reliance and faith. Many Buddhists have not entered into temples and have not been interested in study of dhamma practice. They have entered to temples for fortune and personal benefit or have been engrossed in black magic with

lack of cognition in Buddhist principle, and lack of participative feeling and responsibility toward their own religion. The social condition has comprised of high consumptive materialism trend, extravagance and luxury under high dependence on black magic and inspiration result waiting doctrine, and arousal according to Western culture to be the recipient and follower with lack of literacy. The way of life based on Buddhist principles has not been extensive in the society to be suitable as the national religion. Therefore, according to aforesaid dhamma practice result of Dhamma Practice Center, the finding indicated that there have been several methods for dhamma practice in this present era. However, in this research about a Pattern of Dhamma Practice toward Buddhist Quality of Life Development in Roi-Et Province, the researcher has aimed at studying 3 patterns of dhamma practices consisting of

1) contemplation practice-focused dhamma practice pattern like the way of falling-rising dhamma practice, way of Anapanasati, way of right Arhanta, etc.;

2) social development-focused dhamma practice pattern such as monk development group; and) culture-focused dhamma practice pattern such as tradition conservation group, conservation of Custom 12, Way of Practical Rule 14, in this research in order to clearly puzzle out about how dhamma practice pattern of temples and Buddhists is, how the result of dhamma practice toward development of Buddhist quality of life is, and how the role and relationship of monks and development of Buddhist quality of life is.

Research Method

In this research title of A Pattern of the Dhamma Practice toward the Buddhist Quality of Life in Roi-Et Province, the research was conducted with qualitative research methodology to obtain information which has been consistent with study in 3 patterns consisting of 1) pattern of dhamma practice of temples and Buddhists in Roi-Et Province, 2) consequence of dhamma practice toward Buddhist quality of life development, 3) the role of monks in Buddhist quality of life development in Roi-Et Province.

The populations of target groups used in the study were determined by the researcher group for selection of the people concerned with dhamma practice of dhamma practice centers in Roi-Et Province applying Purposive Sampling Method with below details.

1. Monk groups in dhamma practice centers who have played key role in activity implementation of Dhamma Practice Project for 2 monks/center and monks who have been the administrators in dhamma practice for 1 monk/center under determination on selection from dhamma practice centers in Roi-Et Province for 6 centers and 3 monks for each center, totaling to 18 monks.
2. Buddhist groups who have participated in dhamma practice at dhamma practice centers in Roi-Et Province under determination on selection from dhamma practice centers in Roi-Et Province for 6 centers and 5 people per each center, totaling to 30 people.

Research Results

The objective of the pattern of the dhamma practice toward Buddhist quality of life development in Roi-Et Province is to study on the pattern of the dhamma practice of temples and Buddhists in Roi-Et Province, to study on the result of the dhamma practice toward Buddhist quality of life development, and to analyze the role and relationship of monks and Buddhist quality of life development in Roi-Et Province. The target groups used in this research included monks and Buddhists who have been the dhamma practitioners in 6 centers. Structured Interview Method was applied as instrument used in the research and data collection in this time for target groups of this research. In addition, descriptive data was analyzed based on Inductive Method. The findings of the research studying results have been as follows.

1. Pattern of Intellect and Mental Development. It indicated that the pattern of the dhamma practice of Wat Asokawanram has been determination of body and mind which is to determine manners while making feeling with body is called as “Body”. Indication of which mind is conscious on manners is called as “Mind”. Wat Udom Paison has applied the pattern of the falling-rising type contemplation practice. When sitting for entreating, breath-out is determined as “falling” and breath-in is determined as “rising”. Walking is determined for 6 stages such as the first stage, “left stepping” and “right stepping” are incanted, and in the second stage, “uplifting” and “stepping on” are incanted.

The consequence of the dhamma practice described that the dhamma practice has caused change in thought by the way that the significance of self-quality of life and other people’s quality of lives have been perceived. It has been the higher self-mental development, resulting in the understanding that human is born with power of karma. If he or she wants to have good life both in present and in the future, he or she must know how to abstain from bad deeds and performs only good deeds. This dhamma practice helps encourage mind to be strong and conscious without misstep to easily commit a sin. When human does not do misdeed, or do misdeed lesser, he or she can coexist peacefully. The dhamma practice makes human explores himself or herself more than reprehension on other people. When knowing how to calm, and restraint mind to be present, and determining body and mind, mind will not be muddled and know how to select which temper is good or bad. When enabling to protect bad temper, the mind will not be depressed due to such temper. Most of people often think that other people make them worried and in trouble, they therefore blame other people. The acquired consequence is distress.

However, when understanding that it is the matter of passion and non-understanding on passion, mind is more pleasure. Sorrow occurs from unawareness and commitment and adherence. When knowing the score based on Buddhist principles and then starting practicing to loosen that commitment and adherence, mind gains more happiness without being the emotional slave like people who do not understand life due to non-dhamma

practice. Moreover, dhamma practice effect also alleviates suffering caused from illness, and has concentration in studying and working.

2. Social Development-Focused Pattern. It indicated that the pattern of social development of Wat Pho Roy Ton, Phon Thong District, having Phrakru Suwannaphothabal as the Abbot and Phon Thong Ecclesiastical District Officer, has been the ragged education management such as Pre-school Child Center, and Sunday Buddhism School. The pattern of social development work of Wat Phothikaram, Pathum Rat District, having Phrakru Phothiweerakhon as the Abbot and Pathum Rat Ecclesiastical District Officer, has been the organizing pattern for variety of social development activities such as establishment of Non-Formal Education Service Center, Chaloe Phra Kiat Community ICT Learning Center of Wat Photikaram, Preschool Child Training Center of Wat Photikaram, Office of Village Fund of Ban Po Noi, Office of Housewife Group of Ban Pho Si Sawat, Office of Youth Group of Ban Po Noi, Office of Housewife Group of Ban Po Noi, Office of Housewife Group of Ban Pho Si Sawat, Office of Youth Group of Ban Po Noi-Pho Si Sawat, Financial Institution of Po Noi Si Sawat Community, Community Learning Extension Center of BAAC - Pathum Rat Branch, Office of BAAC in Roi-Et Province, "Khao Zen" Community Product Selling Shop, Health Promoting Temple (Thai Massage-Herbal Sauna), Life University Learning Center. Conclusively, it has been the study, economy and community development works of Phrakru Phothiworakhon, who has featured in promoting community economy to be strong, causing the villager's ability of self-sufficiency since he has applied sufficiency economy principle of His Majesty the King, living on the basis of intelligence of locality, being environmentally friendly, refusal of technology that causes wasteful and ungreen.

There have been good community economic system promoting mechanism and system such as availability of village fund, occupational group, community enterprise system and community cooperative so that the villagers will not be taken for advantages from merchants and capitalists, and they can create work and generate incomes for themselves under self-sufficiency. The community economic system applied by him has been consistent with the villagers' conduct of life or way of life, resulting in sustainable development.

The promotion of sufficiency economy principle by Phrakru Phothiweerakhon has made the villagers have better livelihood in a certain level, happy with conduct of life more than before since the villagers have had no need to live according to capitalism trend that has caused insolvency. In part of the management of Chaloe Phra Kiat Community ICT Learning Center, he has well managed the Center in the front line of the country as the Learning Center Prototype of other centers. Other ICT Learning Centers of other communities have regularly come to study and learn works., The acquired consequence has been that it has caused the villagers have knowledge and understand about technology and can apply technology well without being timeless people. The benefit of social network has been that

it has caused all people easily access to information, understand and enable to adapt in time with the change of the world.

3. Culture-Focused Pattern. It indicated that these cultures applied with dharmic principle such as Buddhist Lent Merit, Boon Kao Pradab Din, Boon Kao Sark, End of Buddhist Lent Merit, Kathin Merit, are mutually made all the time by temples and villagers until it may be forgotten that it has been the integration of culture and religion. Most of Buddhists are involved in making merits with temples unless they are inconvenient due to their affairs only since it has been adhered according to model behaved by their ancestors for long time. Someone may be involved in some occasions. Even though they do not go but other people in their families will go instead. Someone have always come to make merits at temple since they have been interested in making merits and required merits.

All kinds of merit making activities have helped preaching mind to be generous to each other since merit is the sacrificial matter through sacrifice both of belongings for others and sacrifice of all of bad things such sacrifice of greediness from mind. At Wat Ban Plaue Yai, Phra Buddhissarnmune, Roi-Et Ecclesiastical Provincial Governor, has instructed the villagers to come to make merit and perceived the significance of tradition.

This knowledge can be applied for several types of benefits, resulting in continuous progress of cultural works. Moreover, he has also promoted music-related culture by the way of establishment of gamelan band. The musicians have been the youths who have been the lineages of the villagers, resulting in the children's ability to inherit Thai musical works which have been a type of culture, with affable mind since music helps refine to create amenity. According to Phrakru Soonthornpanyawimol, he has often taught the villagers to recognize on highly valuing and well preserving Thai culture which has been kindness and generosity since all of people have entered to temples to make merits with monks due to their generosity. This has been the gracious identity that is worthwhile for highly valuing and preserving.

Result Discussion

The studying result indicated that the role of monks appeared in the pattern of mental development and livelihood development of the villagers to be improved. The mental development is dhamma practice and livelihood development is related to various forms of living or economy such as village fund, community cooperative, and community enterprise, etc., resulting in the villager's ability of self-sufficiency. Good collaboration with monks due to self-conduct of monks as the sacrificers without expectation on return from villagers. However, they have needed to see the villagers to have better quality of life. Therefore, villagers have respected and have had faith on monks. This respect and faith have caused monks to well act as the mainstay of development, resulting in permanence rather than dutiful leading. In addition, the monks have been uninvolved with any benefits. Thus, the work can be done with convenience and comfort without risk against persecution or misunderstanding. The difference of availability of monks

with general villagers is to be development leaders who possess morality and virtue to govern conduct. The monks are the dharma practitioners and their monk being state will have consciousness to remind themselves not to be careless better than the villagers who spend their lives risky against tort of morality and virtue. If there is none of self-consciousness and alertness, mistake can be easily made in working particularly money issue that must be done with honesty and transparency so as to prevent criticism and accusation from other people who are bad-intended.

Conclusion and Suggestion

The overall studying result indicated the pattern of dhamma practice of temples and Buddhists in Roi-Et province. The followings have been the suggestions of the researcher.

1) The general villagers have often understood that the practice is the way that monks organize the project and they come to practice at temple. After finishing the project, the practice is terminated, resulting in non-effect on mental and intellectual development. Dhamma practice must be continuously performed so that it will be effective. It has been very few for those who can always practice. The researcher deemed that monks should frequently organize the practical project and then train the villagers to have cognition that dhamma practice must be always performed and can be taken for actual practice in daily lives, particularly the application in working which is considered as very important since it is their real lives.

2) Social development problem has been the non-collaboration from villagers due to fear of new change and negligence on developmental work. Monks must emphasize on event publicity and present to those villagers to be recognized that that event can really alter or develop better quality of life.

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