

## Buddhism into the rapid change of ASEAN

Kavipon Srihamongkhon<sup>\*</sup>

### Abstract

This study aims to study the history of Buddhism in ASEAN countries, and study the Buddhist activities in ASEAN; Including studying the dimension of driving Buddhism in ASEAN. The scope of the study is as follows: 1) History of Buddhism in ASEAN in the past such as Buddhism in Thailand, Cambodia, Laos, etc. 2) The establishment of ASEAN 3) The activities of Buddhism 4) Behavior and the way to driving Buddhism. Buddhism came into the ASEAN countries in the reign of Ashoka Maharaja by he sent the dhamma's messengers Sona Thera and Uttar Thera to spread the teachings of the Buddha in Southeast Asia. Currently, Buddhism in Southeast Asia can be divided into two sections namely 1. The country has mainly Buddhism means most of the population in the country respects Buddhism namely Cambodia, Laos, Myanmar, Vietnam, Thailand, and Singapore. 2. Country respects the Buddhism just some areas mean the country had to respect Buddhism before but now there are very few such as Brunei Darussalam, Indonesia, and Malaysia. The way to manage Buddhism supports the transformation of ASEAN mechanisms namely the integration of Buddhist education into the ASEAN. Cooperation between Buddhist organizations and ASEAN leaders, also the adjustment of Buddhism to according with ASEAN should develop the

---

<sup>\*</sup> Faculty of Humanity. Foreigner departments. Mahachulalongkornrajavidyalaya Ubonratchathani Campus. Email: kavipon.konrock@gmail.com

Buddhist heir to have the knowledge, and also dissemination of Buddhism must be according to the context of the ASEAN community using the modern technologies and innovations for dissemination.

**Keywords:** Buddhism, rapid change, dimensions, moving, administration, ASEAN.

## **Objectives**

1. To studies the history of Buddhism in ASEAN.
2. To submit the way to the administration of Buddhist enterprises for rapid change of ASEAN.
3. To encourage the dimensions of moving Buddhism toward ASEAN.

## **Introduction**

What is Buddhism? Buddhism is a path of practice and spiritual development leading to Insight into the true nature of reality. Buddhist practices like meditation are means of changing yourself in order to develop the qualities of awareness, kindness, and wisdom. The experience developed within the Buddhist tradition over thousands of years has created an incomparable resource for all those who wish to follow a path — a path that ultimately culminates in Enlightenment or Buddhahood. An enlightened being seen the nature of reality absolutely clearly, just as it is, and lives fully and naturally in accordance with that vision. This is the goal of the Buddhist spiritual life, representing the end of suffering for anyone who attains it. Because Buddhism does not include the idea of worshipping a creator god, some people do not see it as a religion in the normal, Western sense. The basic tenets of Buddhist teaching are straightforward and practical: nothing is fixed or permanent; actions have consequences; change is possible. So Buddhism addresses itself to all people irrespective of race, nationality, caste, sexuality, or gender. It teaches practical methods which enable people to realize and use its teachings in order to transform their experience, to be fully

responsible for their lives. Buddhism in ASAIN, In the early centuries of the Common Era, the people in various parts of Southeast Asia came to know of Buddhism as a result of increased contact with the Indian merchants who had come to the region to trade. These merchants not only established trading stations in Southeast Asia but also brought their religions and cultures with them. Under their influence, the local people began to practice a mixture of Buddhism and Hinduism, while retaining at the same time many of their old beliefs and customs. (The Buddhist Centre, 2017)

### **Background of Buddhism in ASEAN past**

ASEAN or Association of Southeast Asia Nations was the organization founded by the Bangkok Declaration on August 8, 1967. It has five founding members namely Indonesia, Malaysia, Malaysia, Philippines, Singapore, and Thailand.

A year later, there were more members namely Brunei Darussalam, Cambodia, Lao PDR, and Vietnam, ASEAN has 10 member countries in Southeast Asia. ASEAN was established to encourage political, economic, and social cooperation. Promoting peace and security in Southeast Asia Brought political stability, also economic, social, and cultural progress, and when international trade was deprived the trade was harder. ASEAN has turned to tightening and more extension of economic and trading cooperation with each other. ASEAN maintains yet using three main objectives: 1) to encourage the economic, social, and cultural development in the region; 2) to preserve the economic stability and prosperity in the region; 3) making the stage for resolving regional conflicts; And “Buddhism” in ASEAN was established in all the countries of ASEAN around 236 years after the Buddha extinction, 236 years in the reign of Ashoka Maharaja. He had sent two Indian Theras "Phasonathera" and "Phrauttrathera", to spread Buddhism in this region. Because of discovery the of important ancient objects such as Phra Pathom Chedi

and the heel of Dhamma of half knee deer statue as evidence. Both of them are like the bringer of "Buddhist" come to Thailand and ASEAN, so that "Buddhism" has settled and the belief of the people of ASEAN until 2,323 years ago.

The story of "Buddhism" was very clear in the Dvaravati period. When there were the local people began to respect and believed in the teachings of the Buddha. The ancient place and ancient objects as places of religion have been built as the world's glory of ASEAN, since two thousand years ago till now a day. ASEAN has also been got influenced by "Buddhism" from two great civilizations China and India (Phabaidegasuphot tapasilo, 2559). In this area consists of "Buddhism" namely Theravada and Mahayana section. ASEAN has been respected as "Buddhism" for the past around 2,000 years and inherited from the ancestors of Cambodia, Laos, Myanmar, Vietnam, Thailand, and Singapore.

and the country has respected "Buddhism" for the past around 2,000 years, but today there are very few, including Brunei, Indonesia, and Malaysia, even though these countries got influenced by the "Buddhism" of Mahayana from the Srivijaya Kingdom. In the 12<sup>th</sup> century, that was the kingdom of Malayu ethnicity, and the people of Malayu had respected "Buddhism" forever. At that time (south of Thailand, Malaysia, Brunei, Singapore, and Indonesia), found the many important ancient objectives were the raw earth model and Buddhist statues. There are several important Buddhist monuments that show the glory of "Buddhism" in Indonesia, namely, "Burobuddho" or "Borobudur", located in the Kedu plateau of central Java, and "Mendut chapel", etc, around 2012 direct to the Kingdom of Ayutthaya. During the Royal Suphanaphumi reign, Buddhism in the Srivijaya Kingdom falls into a recession. We might know to learn and understand "The history of Buddhism in ASEAN through archeology" enough for Thais got to know and appreciate the value of "Buddhism" with tipples Gems as a refuge and life. It can be said that "Buddhism" was deeply rooted in all of the ASEAN countries. Even though

in the past, they divided the governing kingdoms into different regions, each kingdom was governed by ten royal virtues for thousands of years. Even though they have seen the best and the worst from the past till now a day, "Buddhism" was still respected and faithful by many people, especially in the big countries, for example, Thailand, Myanmar, Laos, Cambodia, and Vietnam Buddhism in ASEAN: the history to learning.

## Historical of Buddhism in ASAEN



Picture from Phabaidegasuphot tapasilo, 2016

ASEAN or the Association of Southeast Asia Nations are ten members consisting of Indonesia, Malaysia, Malaysia, Philippines, Singapore, Thailand, Brunei Darussalam, Cambodia, Lao PDR, and Vietnam, each country had history of Buddhism came to nation similar together as following;

## **Buddhism in Myanmar**

At the time of Ashoka, the Great of India had sent a mission to spread the teachings of the Buddha at the Thaton port which was the commercial center of southern Burma. However, until the 1st century onwards, the trade between India and Burma is expanding, and contact with Indian merchants included more religious beliefs. Buddhism is widely accepted in the Thaton port. For the sake of most Buddhist leaders who are the propagators come from the Buddhist Center of India. Later, Buddhism became an important center of Theravada Buddhism. A century later, the people of northern Myanmar have been faithful to Ganesh and have always respected them. It made them use the Buddhist practice with Hinduism and local beliefs. In the mid-11th century, the powerful king, Anawratha, had brought the Burmese in the north and south to rule as he is a supporter of Theravada Buddhism as a national religion.

He has temples and relics brought from Sri Lanka. Moreover, He also began to build temples and pagodas in the capital city of Islamic city and continued his successor. Pagan evolved into the center of Buddhist culture soon. Over the centuries, Burma has had a period of war and political unrest. But Buddhism still succeeds under the auspices of kings and becomes a part of the life of the common people. In every village, the school was set up in a monastery. Here, the priest teaches children the basic teachings of Buddhism, including reading and writing. The traditional structure of the Buddhist community suffered when Myanmar was under British colonial rule in the nineteenth century. However, Buddhism has been restored in the lives of the Burmese since Burma became independent in the mid-twentieth century.

## **Buddhism in Thailand**

Buddhism, since the reign of Ashoka the Great, during the 3rd century AD came into Thailand in 2 ways. First, by land, it is crossing the

Bay of Bengal and is crossing the hills into the north of Myanmar after entering upper Thailand. Second, by water, it is taking a boat to the Bay of Bengal and coming up from the ship at Matahama or the city of Mardin. It is passing through the Tanaosri Mountains and into the lower Chao Phraya River. Another way is taking a boat to South India through the Indian Ocean into the Straits of Melaka and landing on the Malay Peninsula, or perhaps bypassing into the Gulf of Tonkin to the ancient Khmer and Champa kingdoms into Thailand. The indigenous expedition appears to have done much during the reign of Asoka. (Phrabhidikasuphot Tapasilo, 2559). It is said that the Gauls escaped the war on hundreds of ships to Suvarnabhumi and the Indonesian islands. Of course, this is far too numerous. There must be a scholar and Indonesia, there is a number of people this is so sure that must be a scholar and endorsement because it is a lot of people. So when Sassan and Uttar Pradesh first introduced Buddhism. He spoke to the Suvarnabhumi people, at least to the people of India, and then spread to the natives but the next generation presumably came two ways simultaneously. (Phrabhidikasuphot Tapasilo: 2559) as follows;

By land or by boat from India to Thailand

By land or by boat from India through Myanmar to Thailand

By land or by boat from India through Indonesia into Thailand

By land or by boat from India through Ceylon to Thailand

During the 14th-18th centuries, Mahayana Buddhism and Hindu Brahmanism flourished in the Khmer empire. There are many places in Thailand and Cambodia including the most magnificent Mahayana temple of the time, King Chaiyaworaman 7 who is the creator of Angkor Thom. Mahayana decline in the 16th century, akin to the decline of Mahayana in India, remained in China, Tibet, Japan, and Vietnam. Then the Theravada Buddhism religion took over. Buddhism in India began to decline from around 1600 to 1700 due to the war with Muslims invading India. This makes Buddhism respectable. Mahayana Buddhism in Southeast Asia

deteriorated. Yes, the band sea trade between the Middle East and China through Sri Lanka began to flourish. And it was the same time as the Theravāda was restored which use the Theravāda Pali revival. This church has spread to South East Asia to the present.

### **Buddhism in Cambodia**

By the end of the 4th century, the influence of India spread throughout the Kingdom of Cambodia. Two centuries later, the rulers practiced Hinduism but to support the Buddhist community, most of them which are Mahayana Buddhism. Monks in this region have been educated in the 5th century. Some have been invited to China to translate Buddhist texts from India into Chinese. In the 7th century, Cambodia had rulers who supported Hinduism and suppressed Buddhism. Up until the 9th century, Buddhism began to receive royal patronage from King Jayavarman 7th reigning monarch, who is Buddhist ruled from the end of the 12th century to the beginning of the 13th century. Mahayana Buddhism has distinguished itself in the kingdom. He built a new city in Angkor Thom, which is the center of a temple called Bayon. In the center of the temple is a large tower that had four-engraved surrounded by a central tower. It is a small building carved into a human face. These faces show that the king is a "Buddha - a monarch. In addition, the reign of King Chaiyavoramann 7. Burmese monks began to teach Theravada Buddhism to the general public. Thais who invaded Cambodia in the 14th century also contributed to the spread of Theravada Buddhism. By the middle of the century, Theravada Buddhism was recognized by Cambodians. In the following century, Buddhism continued to be practiced by Cambodians. In the mid-19th century, although, the country was under-ruled by French colonial. Buddhism is still patronized by the king, even with the decline of respect in the midst. After Cambodia gained independence from the French colonial. But it seems that the study and dissemination of Buddhist scriptures. In



Cambodia, it is not clear. There is political turmoil. At present, political unrest makes the future of Buddhism in Cambodia unstable.

### **Buddhism in the Lao People's Democratic Republic**

Buddhism comes into the land of Suvarnabhumi, which also includes Laos. It began as early as Ashoka 238. Then Buddhism flourished in this region dating to the present. By shifting into Theravada and Mahayana Buddhism. Ever since the Suvarnakhumphong period, who is the king ruled from 1895-1896 and has 6 sons. In one of six, the Fangum prince has different characteristics from the other sons. The teeth and tongue are black. The astrologer predicts that Guinea has been brought to relief. Incidentally, the raft came to Khmer city. He had been raised in Maha Paspalam Thera. Later, he was entrusted with being a servant in the court of the Inthapat king and married the daughter of that king who is named “Kaewyotfa” (Keawyotfa princess).

Later, his father went to hit the city of Lan Chang and can hold the city of Lan Chang in 1896, then became the 23rd king of the Lan Chang Dynasty, named “Fangumlanglatharani”. He spread the territory widely. Buddhism entered the Lan Chang Kingdom in this era and is again prominent. That is, Kaewyotfa princess, who is the wife of the king and she never respected the Buddha before. When she stayed in Khom town, she saw Khmer people respect the ghosts and kill the animals worshiped in the Lan chang Kindom. She asked her husband to bring Buddhism to spread in the kingdom of Lan Chang from Cambodia. He agrees so. He asked the ambassadors to invite the monks to Khmer. The monk went to propagate in Laos. At this time, priests were wise in the Dharma and the Tipitaka scriptures from the Khmer. Led by Phra Maha Pasamat Thera and Phra MahathapLanka with the other 20 monks and the 3 otherwise graduates in the Tipitaka scriptures and he gave the Buddha statue "Phra Bang", the Sri Mahaphant offshoot and the Buddha image caster. When the monks arrived in Vientiane city. The Vientiane Governor invited us to

stay and celebrated Phra Bang 3 nights 3 days. The priest went to Wiang Kham. The villagers in Wiang Kham invites Thera to the city and celebrated Phra Bang for 3 nights and 3 days. When they travel on, It appears that the Buddha cannot lift. It is predicted that " Arak Angel would wish Phra Bang to stay at Wiang Kham." Then Thera and his followers traveled to Chiang Thong. When they arrived the Chiang Thong city. They meet the Fangum king and queen. The Thera and the group then propagated Buddhism in Laos to thrive and be stable.

This caused Buddhism to be restored because of the role of the Thera who is worshiped by Buddhists. They acted in dhamma teaching with the principles of communism. The phenomenon of communist leaders used Lao community monks as tools to propagate the teachings of communism to brainwash the new generation of Lao youth who got the idea of a communist force at the moment. It became an unexpected turning point. It is evident that community leaders did not provide opportunities for monks in China to propagate communist ideals along with cult leaders. It made the brainwashed youths not see images of monks. Not long ago, the religion was removed from memory which is a cause Buddhism to disappear from China where a complete abolition of monastic institutions is.

### **Buddhism in Vietnam**

Vietnam (Buddhism in Vietnam 2558: Online, cited 12 August 2017). Buddhism has come from India. It is through the maritime trade routes and from China. Because China used to rule Vietnam for hundred years. By the 8th century, the Maha Chakras were Indians, and the Khowng Tang (or Kang Seng) had come to declare Buddhism (P.A. Payutto, 1996). Later, Chinggong Lao (or Kallayanaraji) traveled to China to translate the Buddhist scriptures and then returned to Vietnam. In 1913 Vietnam is a French colony there are Control and suppress the propagation of Buddhism. The Buddhist scriptures were ordered to burn.

In the case of Buddhist rituals, permission must be obtained from the French authorities. The beliefs of spirits and creeds came into Buddhism in Vietnam, such as Kahlua and Kao Da, etc. Buddhism in Vietnam is affected by long-term political turmoil and war. Institutions or Buddhist organizations are being unfairly disciplined. There is no freedom to publish and study Buddhist principles. It is a cause of shock to the world. In 1963 there were monks and nuns in Vietnam. Burn him, protest rulers. Even political conditions began to calm down. The government reduced the restrictions on religious freedom. Buddhists try to revive Buddhism again. There are many sects in the present. But it may be or not Buddhists or sects of any religion all live together peacefully with the intention to create peace with the homeland and each other's love for each other.

### **Buddhism in Indonesia and Malaysia**

By the end of the 5th century, a Buddhist monk from India came to live in one of Central Java's realms. And he made the queen turn to Buddhism. She turned her back on her son and made Mahayana Buddhism an official religion of the Kingdom. By the end of the 11th century, Yi-jing, a Chinese pilgrim, had come to Sumatra, part of the Srivijaya Kingdom. He found that Buddhism was widely accepted by the people and that the city of Palembang which was the capital of Srivijaya was the center of learning Buddhist principles. Yi-jing studied there for a while before traveling to India. In the middle of the 8th century; Central Java was under the rule of Sailendra who is a Buddhist. They built various Buddhist monuments. In Java, the most famous is Borobudur. This monument was completed in the early 19th century (the spread of Buddhism in the neighboring country. 2559, cited 12 August 2017) and consists of a set of 6 tables above a terrace, which is three circular platforms. Right at the top is a pagoda. The central wall of the monument is carved with reliefs. They portrayed Buddhist history.

Mahayana Buddhist Sutras It is said that going up to Borobudur is a symbol of human progress which was the path to nirvana. In the mid-19th century, Sailendra became the king of Srivijaya and under Sailendra king of Srivijaya, it grow in wealth and power. At that time, the empire included Sumatra, Java, and the Malay Peninsula. This time of fortune, this lasts until the end of the 12th century. Vajrayana Buddhism was widely acknowledged alongside the practice of Hinduism throughout the empire. By the end of the 13th century, Islam was founded in Sumatra and soon spread to the islands of Java and the Malay Peninsula. As a consequence, Buddhism deteriorated its popularity and by the end of the 15th century, Islam was the most prominent religion in Indonesia and the Malay Peninsula. Buddhism was introduced to the region only in the 19th century, with Chinese, Sri Lankan, and other Buddhist refugees.

Currently, there are 190-205 million Buddhists in Southeast Asia which is making Buddhism the second-largest religion in the region, after Islam. Approximately 35% to 38% of the world's Buddhist population lives in South East Asia.

### **The way to the administration of Buddhist enterprises for rapid change of ASEAN**

Buddhism was the religion of most people in ASEAN countries and was respected as seen in the history of the above-mentioned countries. When there were most people respected, Buddhism had to organize religious activities systematically, and because each country has a tradition of different Buddhist activities. In order for the Buddhist organizations to help ASEAN move forward as the objective of ASEAN: safeguard and ASEAN Security, the writer may proper the way to the administration of Buddhist enterprises as followed;

(1) Buddhist organizations should be the center of development, and training of the ASEAN population for ASEAN peace and world peace, both in the short, medium and long term with skills and there are abilities

to support the peacekeeping process, making the peace in the ASEAN community and the world community. There is a spread of peacekeepers to propagate peace-making methods in whole countries and whole regions of that country to the maximum benefit.

(2) Creating the learning activities in Buddhism by using English and languages in ASEAN for various and suit the age of the levels of educational population. Encourage to make research in various fields related to Peace, Conflict, Violence, Multi-culture, and Ethnic Difference, resolving the social, security, safety, and communicational issues in the ASEAN community and around the world, including the prominent principles in different religions especially “Quality of good friends” to help support the generous listening process and accept the difference consciously.

(3) Being the center of the Buddhist organization network with many countries. Including other peace organizations around ASEAN and the world to cooperatives to promote the peace process and co – solution problems conflict and insecurity with build the conflict-solved map and integrating the power of faith to drive Buddhism to prosper with ASEAN and around the world. Networking is necessary to build friendship and peace without any hidden effects. It is one way to promote it.

4) Create Buddhist learning resources to develop the ethics for all members’ organizations, cooperation between Buddhist and peace organizations to reinforce ethics for all members of human kind decrease the conflict and social injustice focus on the resolution by oneself as the Buddha’s teaching that “Atta hi Attano-Nato” or “God helps those who help themselves.”

(5) Building networking or connectivity in ASEAN all the time if we talk about "linking", we will focus on logistics which means transportation or traveling in ASEAN countries, whether transportation or services include travel to travel of tourists in different countries without visas in various

countries, but the link is mentioned as a link to educational services due the other religions including Buddhism too.

(6) Building the co-culture that is one of the key features of the ASEAN community. Theravada Buddhism covers Thailand, Burma, Laos, and Cambodia these countries have shared a common culture with Theravada Buddhists form, as a result, these countries have Theravada Buddhist as the bases of their way of life neither thought nor expression, especially religious aspects have evolved to a common culture of Mekong countries such as Songkran festival, Loy ka thong festival, etc., especially The "religious language" reflected through the beaming of love and compassion to each other in society, therefore, we should encourage and promote the process of creating the common activity of Theravada Buddhism by supporting the link up through the activity. Arts and culture show.

(7) Supporting cross-cultural research in an academic research study and a master's degree includes a doctor's degree, in the past Buddhist universities have focused on textual or scriptural research. Intellectual Buddhism, Practical Buddhism, and Engaged Buddhism. This also supports local wisdom research related to countries such as the relationship between the Buddha's feet in Burma, Thailand, Laos, and Cambodia, the Burmese sarongs of Luntaya, and the Chaingmai sarongs of Teenjok. Sim or ordination hall between E-san and Laos, Bai Sema between Thailand and Lao language Dhamma language with the Lao language, the study of International Buddhism in the Mekong river including the relationship between monks and politics. This cross-country research study, make the relations and cooperation perfectly and reflected exceptions among the culture of ASEAN better.

(8) Establishment of the Mea Khong Center for Buddhist Studies: (MCBS). Mahachulalongkornrajavidyalaya University and the international Buddhist University Association have co-founded the center for more than five years, inviting five Buddhist universities in the Mekong region namely

Myanmar, Thailand, Laos, Cambodia, and Vietnam to join the cooperation and Mahachulalongkornrajavidyalaya University has relied on such channels to study in Buddhist universities in the Mekong River continuously. But the point is how to set up the role and status of this center officially to the agility of doing important functions, both in joint research and doing the projects, education, teacher and student exchange, as well as funding to support and promote the university to the university, or Buddhist organization to Buddhist organization.

(9) Production of courses about Buddhism in the ASEAN community. The initial question about the Buddhist University network in the ASEAN community, it's not obvious that any Buddhist University has initiated a course on Buddhism in the ASEAN community or Buddhism in the Mekong River. But some Buddhist university such as Mahachulalongkorn University has founded the center for Buddhist studies in the Mekong river and has two affiliates in Singapore, it might depend mentioned potential in organized courses master degree or may begin with the development of a 3-credits elective course for bachelor and master students to learning the history and evolution of Buddhism in neighboring countries. This will lead to education and research in dimensions and aspects to set up the role and the status we want in the future.

(10) Development of ASEAN Language: although the ASEAN Charter No. 34 "the working language of ASEAN shall be English," it does not mean that the monastic universities focus on developing English only for administrators, faculty, staff, and students. It is important to support and promote the development and training of university personnel to learn and understand other languages. In ASEAN as well, if we can understand the Bahasa language. We can communicate with ASEAN citizens in Malaysia, Brunei, and Indonesia. While students from ASEAN countries study in both Buddhist universities. It is necessary to prepare personnel in the library. The finance department can understand. And

communicate both listening, speaking, reading, and writing, and university documents such as applications, rules, and regulations or register May translate keywords as well as these obligations. It is essential to support and promote the language institute or a language center to serve the mission, including personnel, budget, library, and teaching aids to support the development and training to be effective. And the result actually works.

### **The dimension of Buddhism's adaptation to the ASEAN community.**

Due to competition in the context of ASEAN, the word "people" is very important. Which country has a better population? More effective that country will be an advantage. But here we have to fill our people with good. Not good at all the novice monk must be intelligent and well-behaved. To present the propagation of Buddhism requires the use of modern media. Use the language that the world he is using is "the heir must be smart".

The second issue is Professor Smooth, which is generally prohibited. I have to blame some people over to work in a foreign country and seeing the house, pavilion, etc. It is not a very good home to me - this sector took it and it is not smooth as the essence of the human.

From the dissertation "People's participation in aggressive Buddhism in Thai-Laos border communities In the age of globalization, "we see that the heart of active Buddhist work is "Management", so what to do should be analyzed from the omnidirectional data. Or what we call SWOT to know the strengths, weaknesses, opportunities, and the way it should be.

In addition, The Buddha must meet society. Come back to the old people's dependence. Remotely Today we are more distant. Both are the gods, but the "ritual" is still attached. In addition, they are different people who do even practice meditation now some are not based on the monk. King on kith and kin Do not interact with the Dharma, it's crossed,



so turn to fundraise strategy. To create a huge artifact. When the object of Buddhism is not sold. It is replaced by science. Which would be like the provincial vicar said at the beginning that the missionaries. I do not come. But if the host is full, this is a reflection of one social problem. The monks and gods must adjust their minds or rethink Buddhism. Do not let it go any further

Dimension 1 of Propaganda, monks and nuns are not sufficient for propagation abroad, especially in European countries. Thus, Buddhist organizations must be aware of the production and support of sending missionaries to evangelize and facilitate accommodation and travel. Publicity is important. There should be extensive Buddhist learning centers and additional training for those who are involved.

The curriculum for the missionaries was important. When it goes to market must have quality. The missionaries who go out to society should have the same standards. Because propaganda is not just teaching away. But it includes personality. The courtesy of the monks goes out with.

The missionaries have to go outside the temple area, for example, today, why not go to the temple? Why come to the hotel? It shows that Thais have adapted a new paradigm to look at the context of wider and more flexible propaganda.

Dimension 2 in education The opportunity for Buddhists or worshipers to get involved. By acknowledging the problem And the opportunity to work together. There must be co-management to solve the problem. Because the Buddha gave the Buddhist religion to the four companies. Not only monks but all of monks.

Promoting the Creation of a Buddhist School Or more Buddhist schools in ASEAN and around the world. The establishment of adequate and adequate education funds

Dimension 3 of public welfare Buddhist Organization Encourage people to campaign for the promotion of important Buddhist activities

through media, and cooperate with the media for the purpose of Buddhism in both ASEAN and in the world and abroad. Public service must be well managed. Collaborate with the problem and take care of the problem.

Dimension 4 of New Paradigm Change Reorganizing Buddhism in accordance with the elite era has a year-long action plan and good management As well as the network both inside and outside the country to create a synergy system.

The fifth dimension of research should encourage the work of Buddhist research for social development. Because research is to build up the intellect, knowledge is constantly available. In addition to studying the Dharma and Pali divisions. The pursuit of the novice monk in Buddhism is to know what is not known and may have understood the essence of religion more than ever. In addition, it also makes the information available in various dimensions ready to be applied in the administration of religious affairs, especially leaders from the monastic level or the abbot has power to govern. They can research and bring useful research together with the rule to ensure stability and respect for the statute forever.

However, the inheritance of Buddhism is the duty of Buddhists. Four Buddhists must be aware of the dangers of Buddhism that have already occurred in the past and will happen to continue in the future. we must participate to work together and solve all problems in order to reserve Buddhism in ASEAN. And in many countries around the world, The way to the administration of Buddhist enterprises for rapid change of ASEAN would be a way to support Buddhism sustain up, if there are really practicing. Contribute to the added dimension and maximize the benefits to the organization. And the missionary team as well as when the most venerable Anuttara and venerable Sona Thara brought Buddhism to us to respect and convey the principles of cause and effect of living to till now.

## Reference

- Bhikkhu Ñānamoli. (1991). *The Minor Readings*. Oxford: Pali Text Society.
- Bhuddadasa Bhikku. (2014). *Dhammikasanghomniyom*. Bangkok: Green Mind Press.
- Cinchawna, C & Aunwatthana, P. (2016). *Buddhism in ASEAN: Case Study of Lao People's Democratic Republic, Communist Regime Affected on Buddhism*, in **National academic conference in administration of Business Rajamongkhonphranakhon and presentation the creative research working**. on December 16-17, 2016.
- Chotisakulrat, P. (2554). *Peaceful communitcation*. Et ed 2<sup>rd</sup>. Bangkok: Semsikhalai press.
- Mahatthanadull, S. & **Maha Ghosananda**. (2558). *The Engaged Buddhism in Cambodia*. Retrieved on **June 1, 2017**. From **[http://www.mcu.ac.th/En/articlecontent\\_desc.php?article\\_id=2003&articlegroup\\_id=335](http://www.mcu.ac.th/En/articlecontent_desc.php?article_id=2003&articlegroup_id=335)**.
- Marston, J. & Guthrie.E. (2004). *History Buddhism and new religious movements in Cambodia*. Honolulu : University of Hawaii Press.
- Norman, K.R. (1997). *The Word of the Doctrine*. London: Pali Text Society.
- Payutto, P. A. (1996). *Buddhadhamma Expanded and Revised (Abridged)*. Trans. and ed. Bruce Evans. Bangkok: Buddhadhamma Foundation.
- Phatthepwethee (P.A. Payutto). (2532). *Buddhism and Thai society*. Nakorn Pathom: Wat Nyanavesakavan.
- Phramaha Hansa Dhammahaso. (2558). *The middle way is survival of world manner*. Retrieved on June 1, 2017 from **<https://www.mcu.ac.th/article/detail/343>**  
**[http://www.mcu.ac.th/site/articlecontent\\_desc.php?article\\_id=2036&articlegroup\\_id=330](http://www.mcu.ac.th/site/articlecontent_desc.php?article_id=2036&articlegroup_id=330)**.
- Phramaha Somchong Siriotharo and Team. (1985). *The role of temple and Thai monks in future*. Phranakorn Si Ayutthaya: Sangrungs Press.

Phramaha Somboon Vutthikaro (Phanna), “*The Essence of Buddhist Engagement in Cambodia*”, (Graduate School : Mahachulalongkornrajavidyalaya University), Lecture Note, (photocopy)

Phrakrusophonpariyattisuthee. (2012). *Each views to adjust of Buddhism to the ASEAN Community*. Retrieved on June 1, 2017 from <https://www.gotoknow.org/posts/483924>

Phrabidikasuphot Tapasilo. (2559). *History, Propagation Routes of Buddhism and Principle of Buddadhamma in the Lop Buri period*. (Research). Phranakorn Si Ayutthaya: Mahachulalongkornrajavidyalaya University.

The Buddhist Centre. (n.p.). *What is Buddhism*. Retrieved on June 1, 2017 from <https://thebuddhistcentre.com/buddhism>