

Temples as the Source of Building Happiness of Community in Thai Society

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Abstract

This academic article aims to present the temple as a building area for the community. By considering that the temple is important and necessary for the life of Buddhists in Thai society. But at present, the temple has a problem of disorder in building a monk's cell (Kuti), an observance (Uposatha), a hall (Sala), a dwelling-place (Vihara), a temple area is not clean, a place is lack of forest, trees, shade, and a grass garden for resting the body and mind to be in peace in order to adjust the temple to create happiness for the community forever. The author has presented two principles and concepts : 1) SOR 5 (5 SOR) principles are that emphasize (1) clean up the new measurement system, (2) convenience, (3) cleanliness, (4) increase efficiency and (5) Discipline and 2) the concept of accepting the existing truths of the present temple (appearance) and the principle of Avasappaya (Wat of happiness). This makes it possible to understand that to build a good temple, you must set an area where the temple area is clean, with trees and grass garden until it is a delightful land. And it is making one who goes to the temple have a feel body-mental peaceful and happy.

Keywords : Temples, Source of building happiness, Community, Thai society

Introduction

The temple is related and related to the Thai people from birth to death. As a refuge is a place of merit making it is the center of hearts for everyone in the village and community. In the next few days, the temple clearly became the social and cultural center of the villagers. From the history of Buddhism, Thailand is part of the land called Suvarnabhumi. It has been a stronghold of Buddhism for a long time. The teachings of Buddhism are spread in every region of the country and are related to the way of life of the people. Until giving rise to

traditions, traditions, cultures, art and architecture due to Buddhism until becoming a national treasure for Buddhists to be proud.

In addition, the temple has become a place of connection to life. Living and daily life of the people in the community by implicit. As a learning center for traditions and cultures in communities related to Buddhist principles. Another thing that is noticeable, it is that the temple has played a role in nurturing morals and instilling ethics, developing the mind, creating good attitudes and values for the people in that community to be a good citizen all along. These temples are temples that educate people to behave well, act like they are able to maintain good control over their body, speech, and mind.

But nowadays, the roles of temples and monks have begun to lose. It may be due to the western prosperity that entered Thai society about 70-80 years ago, starting from urban society to rural society. However, temples and monks are still very important and necessary for the life of the community. When government agencies, the Sangha and all sectors saw the importance necessity and values of Buddhism. Therefore, it is together with the project called “Wat (temple) Pracha Rath” to create happiness, this academic article presents the temple as an area to create happiness for the community in Thai society which it will be present the concept principles and illustrative cases to create a common knowledge and understanding that the temple is still a source and space to create happiness for Thai people forever.

Roles and duties of temples in Thai society

The word's role and function of the temple refers to performing duties which are considered to be a burden that is accountable for the state of the individual. There is considering that more than 95 percent of the Thai people are Buddhists. In the Sukhothai period as the capital of the country. The King of Thailand invited the Theravada monks, Lankan descent from Nakhon Si Thammarat city, becoming a model for improving Buddhism to be pure and suitable for the characteristics of Thai people. Until it became the national religion and has made contact with the Lanka monks many times in the later period until Theravada Buddhism has prospered in Thailand and is the foundation of In almost every aspect of Thai culture until today (Phra Weerasak Jayathammo, 2015 : 98-114)

Buddhism in Thailand is an institution that is very important to children and young men, that is, the temple is a place to live, study and practice Dharma. In order to be a religious successor to the children, young men, who have been ordained as monks and novices. After studying and considering the society from the past, it can be found that Buddhist temples play an important role in the way of life of Thai people or a very Thai Buddhist community, it is a supporting factor for education and practice, it is a factor contributing to well-being and personal development, helping the prosperity and persistence not deteriorate, encouraging something as a place or person that is comfortable, appropriate, supportive, especially to help support and cultivate and maintain wisdom, able to operate or manage activities of various groups or organizations to accomplish the policy effectively. And it is a place to spread the teachings of Buddhism widely (Phrakru Wisutthanunthakun, 2015: 132-143)

The following text illustrates the temple's role :

- 1) The temple is the place where the villagers send their children to serve monks and receive moral training and study various academic as taught in those days.
- 2) The temple is a place where parents, as well as old people, old people and women to gain knowledge by listening to the sermons.
- 3) The temple is a medical facility that treats the ill according to the knowledge of the people in the past. By measuring as a source of medical texts and the monks act as doctors who treat general illnesses.
- 4) The temple is a home where children of poor villagers come to live and study as well as poor adults.
- 5) The temple is a place of residence for people traveling, such as Chalerm Phra Kiat Temple, Nonthaburi Province has built a large pavilion for this purpose.
- 6) The temple is a place where the villagers meet, socialize and relax. Where the temple has arranged various locations in the temple area is tidy, clean and shady.
- 7) The temple is a festive place where various festivals and entertainment are held. For all villagers, such as the sand pagoda ceremony on Songkran Day, Mahachat sermons, etc., and it is also a meeting place for young people.
- 8) The temple is the birthplace and center of various arts such as painting, sculpture, architecture and literature.

9) The temple is the mediator of disputes as a consultant to solve family life problems and various suffering of the villagers.

10) The temple is a place for villagers around the temple to make merit and make merit. As well as various religious rituals.

11) The temple is a measure as a warehouse for storing various things Which the villagers will use together when they have work at the temple or borrow to use when there is work.

12) The temple is the administrative or administrative center where the village chief or the village head will call the villagers to meet to notify various businesses (Keerati Sriwichian, retrieved 5 February 2021, <http://supanneeke.blogspot.com>)

Roles and functions of the temple as mentioned above. As a result, the temple is considered the center of the hearts of the villagers and the center of social activities and is an indispensable ingredient for the community at each level, each local until even when building a small village, the new temple had to be built up as well, so that the Thai way of life was truly tied to the temple.

The condition of the temple in the present Thai society

If talking about the condition or situation of the temple in the present Thai society, this can be found in Samart mangsang's essay presenting the issue of Thai social dynamics, published on April 13, 2020 through the Daily News newspaper which was inspired by Phrarajthammapatipan (Phayom Kalayano), Abbot of Suan Kaew Temple Nonthaburi province, who has said that the temple is abandoned, a crowded prison : reflecting the deteriorating society by the author of the article presented that last week listened to Ajarn Phayom, he spoke about the current state of Thai society. There is one sentence that is heard that clearly reflects the deterioration of Thai society, that is, the temple is about to desert, the jail is growing which is explained and expanded that nowadays, there are fewer people who have come to ordain and stay for a long time. The ordination was only a short period of 7 days and 15 days, so each temple had fewer monks. But the prison or the jail, the prison is so crowded that there is no place to sleep. This may be due to the following social factors :

1. In the past of Thai education, the temple is an educational center. So when Thai boys grow up, parents will bring to the temple to study. There were monks who taught monk

subjects such as Thai language, numbers and codes, and most importantly, which children received from crowded living, received moral training, cultivated a character chart to be a good person, valuable to society. Some of these children were ordained as novices. When old enough to be able to hold and practice Dharma without being a burden of monks. Even able to practice serving monks without contradicting Bhuddhanuyat (the Buddha's disciplines) as well and these novices are the heirs of Buddhism by ordination as a monk at the age of 20 years and accepts the burden of spreading the teachings of the Buddha.

2. But in the present, the temple is not a center of education as in the past. Because the education of Thailand has grown and is separated from the temple. Thus making Thai children away from the temple implicitly, will enter the temple only when it is necessary, such as making merit according to traditions in various festivals or due to the birth of their parents, etc., when the world has more advanced technology who will be interested in studying and researching the teachings of religion, no need to go to the temple, listen to sermons, listen to the dharma. Especially from the preacher by reading the scriptures because the scriptures are the Tripitaka, who can find it on various websites, therefore, the preacher who reads the scriptures to listen to or speaks from the scriptures has less interest.

But on the other hand, Aranyavasi monks, who focus on practice with meditation or Vipassana meditation and it is strictly in the Dharma and discipline has also received the attention of the public. Especially the new generation because of teaching that focuses on the practice of practicing the mind to practice goodness and morality and can actually solve life problems, an obvious example is Phra Pa (Aranyavasi monks), there are Luang Poo Man Phuritto, Luang Poo Fan Ajaro, Luang Poo Kanha Sukkamo, etc., where many young people, both Thai and foreign, have come and hear, practicing dharma each day.

As a result of the above two factors, it can be assumed that at present, Thais less attend to the temple to listen to Dhamma sermons. And the priesthood is actually less for the part of the Sangha, which emphasizes theoretical or interpersonal studies, there will be some practice only from time to time. Seriously unsustainable and not as strict in discipline as it should be. But in the part of the Aranyavasi monks which focus on practice and strict discipline, there were still people attending the temple, listening to music, listening to dharma and taking it seriously. There are still many people visiting the temple.

Therefore, if the Thai people who are mostly Buddhists want Buddhism to remain in Thailand and go as far as the center of Buddhism in the world, it must be seriously study the teachings of the Buddha and put it into practice as a guide to living in accordance with the gender and state of each person Including the promotion of Buddhism by nurturing monks who practice Dharma in the framework of Dharma. But to be like this, in the government sector by the Bureau of Buddhism, must cooperate with the clergy to make arrangements and set guidelines for the administration of the monastic organization to be the same standard throughout the country Including Thai temples in foreign countries, it must not be allowed to have various bureaucrats operated independently as different people do as it is today. (Samart Mangsa, retrieved 5 February 2021 from <https://2mgronline.com.daily/detail/1509/1417/star=0>)

The condition of the temple in the past was a place to study for young men, who were ordained as novices, at the age of 20, ordained as a monk, study and practice Dhamma. The key is to preach, teach, and spread the dharma on occasion and the other monks were particularly interested in the practice. Therefore, the monk retired to various offices according to their own custom which is an office that the new generation has a special admiration for because it is a practice by taking action, does not focus on the lectures or the Dharma recitation much. But the current state of the temple found that the abandoned temple was more and the news of those who have acted immorally so are increasing as well which can be summed up that the temple is about to be deserted, the prison jail is growing.

Adjusting the temple to be a happy area under the 'Wat Pracha rat Sang Suk' project

When he saw the temple, performed and performed various roles which has made people in the community happy have a good life and so on. Many more according to the above text and the next time saw the temple has changed according to the social context of the era. This made most of the Buddhists worried about the current state of the temple. It would not be possible to remain silent and let the temple go as it seemed. Therefore, a group of people or persons has been presented to present the concept of adapting or adjusting the concept. Principles or guidelines for adjusting the temple to be a happy area for the community are two points :

1. Concepts and Principles

To effectively transform the temple into a space that brings happiness to the people in the community. Initially, the modifier must have a good idea of the temple first. Because after having a good concept for the measure, it will be able to set two principles for transforming the temple into an area for creating happiness :

1.1 The concept of 'acceptance of the truth' which appears.

Accepting the truth that appears or what is and exists according to the state of things according to a philosophical point of view, it corresponds to the term Idealism that proposes that all things exist as a concept (Ideas) (Jesada Thongrunroj, 2004: 93). It allows you to immediately see the situation or fact of the 'being a temple'. The word temple is the term for a place for religious activities of Buddhists (Thailand, Laos, Cambodia, etc.) within the temple. There will be a cloister for use as a residence for Buddhist monks, namely monks, as well as a Jedi, temple, Uposatha, sermon hall, used for performing various ceremonies such as candles, chanting, and meditation. Most popularly dividing the interior of the temple into two parts, namely the Buddhavasa and the Sanghavas, with the Buddhawasa being the location of the Stupa, the Pagoda, the Uposatha, a place of Buddhist activities. And the Sangha, it will be a Kuti section for monks and novices. The aforementioned message can convey the concept or concept (in other words) of the measure very well in the sense that the temple is the center and spiritual center of Buddhists who go to make merit only. But still not meeting the desirable measure of children, youth and people in the present era.

1.2 Principle of Sor 5 (5Sor)

The existence of a measure is the existence, existence, and existence as it appears empirically. One thing that is seen until the eyes and the feeling that is the temple like this? that is 1) the disorder of the building which consists of Kuti, pavilion, toilets, chapel, etc. are all without a plan in the construction or 2) the dirt is the temple is very clean to very little which did not bring joy to the temple to novice monks and to Buddhism, as well as many others.

The lack of orderliness, uncleanness and the lack of readiness in many temples which is the main reason why the new generation is not interested in entering the temple when you see such problems. The highest administrative organization of the Thai Sangha, the Maha Sangha Association, held the meeting No. 2/2018, Resolution 34/2561, approved the Strategic

Plan for Reform of Buddhism in the Area of Public Utilities by taking Sor 5 or 5 Sor to be a tool to develop the temple to become 'the temple is beautiful with happiness' to promote intellectual happiness and to create a happy society with a temple as the center for the transmission of various knowledge with aiming for people in the nation to have discipline through thinking of the 5 Sor or Sor 5 principles which consisting of :

1. Sor 1 is to reduce unnecessary things to have a good balance, not much, not too little.

2. Sor 2 is the allocation of things tidy in order to be picked up and used immediately.

3. Sor 3 is to take care of tools, appliances or areas Until it is easier to detect anomalies.

4. Sor 4 is to create rules or regulations together and keep improving.

5. Sor 5 is to encourage everyone to respect the rules. By creating understanding and pointing out the benefits So that everyone can live together happily. (Buddhist Research Institute Mahachulalongkornrajavidyalaya University, 2019: 6) For case Sor 5 or 5S, all 5 aspects are just principles to lead ideas. Knowledge and understanding allow interested people to turn their thoughts and imagination into action. But for more clarification, this manual has additional explanations as follows.

Sor 1 means cleaning or cleaning, it is the organization of objects and measurement systems that exist at present, there are 4 items.

1. Examine the objects that are available in the temple in each area in which there is a person responsible.

2. Distinguish what is necessary and unnecessary, such as a monk, donation items that have been received in the temple.

3. What is unnecessary but it still available and has a lot more than needs to sell to increase the income of the temple, things that are not needed must be disposed of properly by taking into account the environment such as light bulbs, chemicals.

4. Items necessary but still usable, such as brooms, fire extinguishers, provided as needed.

Sor 2 means convenience or convenience is orderliness to increase efficiency or speed of work, there are 4 items which are :

1. Make a plan to provide items and appliances has a fixed address.

2. Set a place so that they do not mix together.

3. Make a name tag and stick it on the shelf to set the area to store and search.

4. Placed according to the diagram by placing frequently used items close to the hand or on the water side and farther out according to the frequency of use.

Sor 3 refers to cleanliness or cleanliness focuses on cleaning the entire surrounding temple area to check what is wrong Because the temple will be clean, natural or normal, there are 4 items which are :

1. Determine the person responsible for the temple area in 3 parts: (1) the owner of the area, including the abbot (2) the organization to help develop (3) the community to help develop sustainability.

2. Study the details of cleaning, such as an archaeological site, a chapel, etc..

3. Set a cleaning plan such as cleaning the bathroom, daily kitchen, etc.

4. Check for abnormalities such as floors, bathrooms, electrical lines, etc.

Sor 4 means standardization in order to reduce the variation of measurement management, there are 4 items :

1. Set the area standard by using the preliminary project guidelines.

2. Training by trainers who have real knowledge of 5Sor.

3. Able to follow up and evaluate results, use a self-assessment system for auditing.

4. Incentives by giving praise or awarding appropriate opportunities.

Sor 5 means creating discipline or creating discipline. Training or discipline is a standard treatment or 5Sor system, which S5 is the first to be built to happen first. Because discipline will create a standard and can do 5Sor, everyone, anywhere, anytime, even seeing a single piece of trash fall on the street, can bend down and throw it into the trash without thinking, ' Business, isn't it? It's not our home. ' (Same story, 2019 : 11-15).

In order to adjust the temple to be a happy area of the community Initially, there must be the concept of acknowledging that temples in each community today. It exists and is as it is today. To change in an instant, it would not be possible, there is only one way : let the Sor 5 or 5 Sor digits enter the management. Starting with cleaning up the organization of objects and measuring tidy systems, increasing efficiency or speed of work, focusing on cleaning the entire temple area, checking that what is wrong because the measure will be clean, natural or normal, create a standard to reduce the variation of measurement

management and create discipline to maintain standards because discipline will create universal standards for every day.

Temples as the source of building happiness of community in Thai society

A clear indication of the temple has the places such as buildings, monk residences, the sermon hall, trees, forest, temple grounds, etc., including all these are called temples, but the word that embraces a deeper measure is the word Avasa. And in order to see the concrete, two temples are presented as an example, the temples that create happiness for the community in Thai society are as follows :

1. Adjusting the temple to be a source that creates happiness according to the principle of Avasappaya.

An important word to bring to the study in this article is Avasappaya, there is asking that how can we adapt the temple to the comfort of our visitors? Because the condition is a problem with most buildings and temples. (In Thailand) with the condition of the area, such as Kutti, the sermon hall (Residential buildings or accommodation) Uposatha or Phra Uposatha (religious place) that Chedi (religious objects), as well as toilets, kitchens, and others are not in order. The non-segmented creation of the Buddhavasa, Sangghavasa, forest, and shade trees is very few to very few and the temple area is not clean, etc., which causes dissatisfaction, doesn't feel shady, does not feel cool, not happy until he felt unsettled in his heart to sit and rest to cool the body and mind when Buddhists or ordinary people feel uncomfortable, relieved, uneasy as mentioned above, therefore, walked away from him until he did not return.

From the existing temple problem condition exists above, the author considers that most temples and temple leaders forgot the original principles or intent that the Buddha had in regards to temple building. Therefore, we Buddhists must return to the 'ideas, beliefs, traditions, and culture' including 'old knowledge', which is synonymous with English as back to basic, back to school. In the past, there is an important basic word that is more commonly used than the word temple, namely Arama and Avasa, which both of these words convey a measure as well, in order to create knowledge and understanding together, it should be studied and analyzed together in order.

Originally or even today, the image of the temple that Buddhists wish to see is 'shady, clean, peaceful, serene temple'. When walking through the temple area, you can feel the shady, clean, serene, peaceful state or what we Buddhists yearn for, said that will match the

original meaning that you know can communicate through Pali 2 words, namely Arama (the monastery) and the temples (Avasa), which the words can say 2 implications :

(1) In accordance with grammar, Pali is Aram, it means emotions are welcomed, country is welcomed, gardens are pleasant, gardens, gardens, temples. (Major Por. Luang Somboon, 2003 : 99)

(2) According to the linguistic implication of the monastery language, it means that which is brought joy, pleasure, enjoyment. In the monastic discipline, it refers to the items built in the monastery as well as the trees (Phra Dharmapitaka (P.A.Payutto), 2009 : 352).

The word Avasa can say two implications as well :

(1) In accordance with the grammar of Pali is Avasa, it means the address, the presence, the address, the house, the temple (the address of the priest). (Major Por. Luang Somboon, 2003: 102)

(2) In accordance with the implications of the language, it refers to the address, usually referring to the address of the priest as the temple.

All of the above messages conveys the principles for building a temple to be shady and peaceful through the body and through the mind, creating of happiness and joy and enjoy while walking in the temple. In which the Buddha commanded the word "Monastery" as a principle for building a temple from the beginning. But the most disciples and monks in the coming years up to the present. There is a misunderstanding and / or forgot the original principle that the Buddha had already set. If you want the temple to be a resting place for the Buddhists. The monks as the abbot or the administrative monks, must return to the original principle : adjust or build a temple to be comfortable, suitable, supportive or supportive, specially to help support and nurture and maintain concentration. (Sapphaya in the abassapaya) (Phra Dharmapitaka (Por. Payutto), 2009: 274) that already exists only.

2. Measure area in the case of an example

All of the above statements are detailed about the condition. Concepts and principles, both are part of the Pracha rat to create happiness project, which is the Sor 5 or 5Sor principle, and the concept of surrendering the truth that appears to be the existence and existence of a temple in Thai society. And the principle of building a temple in its original meaning is that the temple must have a pleasant, pleasant, livable, clean, peaceful condition so that the

reader can see the image of the temple in which the temple area is properly divided. Helping and facilitating benefits for living serve and look at it and feel comfortable in your eyes.

The area of Wat Nong Waeng, Phra Aram Luang, the author is of the opinion that all are creating happiness together. But in this article, we consider 3 areas as the areas for happiness in 2 parts: 1) the spiritual or spiritual happiness of Buddhists, which is the 9 Chedi, which is a place to worship and make merit and monks throughout the year 2) for physical health, including family clinics, the Khon Kaen Hospital network and the Phra Dharmavisuttachan (Khunkhantiko) Center for Elderly Health Building, which provides physical health services to people in municipal and outside of Khon Kaen municipal areas. The area corresponding to this article is the Center for the Elderly Happiness which has been involved in creating happiness for the general public for a total of 20 years. (Nong Waeng Temple clergy Phra Aram Luang, 2020: 12)

conclusion

The temple has long become a place to build relationships with the Thai way of life. All this time from the past to the present. The temple is known as a place to perform merit or make merit every day, 8 monks, 15 nights and other important days. In Buddhism, it is a place to carry on the tradition, culture and education of Thai children and young men by being ordained as a novice and a monk. Until being able to inherit and spread the teachings of the Lord Buddha until today. In addition, the temple has a number of functions, such as a nursing home. As a home, it is the residence of the travelers. As a mediator for various disputes, etc..

The current temple has changed a lot and has visible conditions due to 2 reasons: 1) the advancement of technology. This makes it easier for the new generation of Buddhists to study Buddhist teachings. By searching for information quickly and accurately able to study the teachings of the Buddha without boundaries. As a result, the new generation of Thai Buddhists no longer have to enter the temple to listen to Dhamma sermons. As well as preaching the dharma of the monks in various temples still the same way not satisfied and the new generation is more interested in the teachings of the supernatural and the miracles than the teachings that are the essence of Buddhism. In addition, most of the temple's conditions lack construction planning. It is not popular to plant trees, garden and grass. The

temple has an area that lacks tidiness, not shady, not pleasant, not relief which is why the new generation of Buddhists are not popular to enter temples

From the measurement of the problem as mentioned above Therefore, this article presents the 5 (5 Sor) principles based on the Wat Pracha Rat Sang Suk Project. There are 4 points: 1) reducing unnecessary things, to have a good balance, 2) manage things, 3) always take care of tools and appliances. 4) ensure that everyone has discipline and strictly respect the rules. Along with adjusting the temple to be in accordance with the original principle or the old vocabulary, namely the word of Arama that focuses on building the temple to be an area with trees, forests, gardens, grass, keeping the temple area clean which will create happiness for those who enter the temple which will feel pleasant, happy, and relieved Feel comfortable in every way while walking into the temple. And presented Nong Waeng Temple, Phra Aram Luang, Klang Muang Road, Muang District, Khon Kaen Province as an example.

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