



Buddhist Monk's Well-being: Development of a Buddhist Based Well-being Promotion Model By Community Public Health Integration for Better Life Qualities in Chiang Rai province

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Abstract

This research had purpose to study the problem, model and development the model of Buddhist based well-being promotion model by community public health integration for better life qualities in Chiang Rai province. This research is quality research. The research tools were in-deep interview and focus group, the data was analyzed by contents analysis. The research found:

1. The Buddhist monk's well-being problem was there not in the level standard of government public organization. The behavior in eating high in fat food. They were not exercise. The were not take care of their health by frequency and not manage to be well of the environment in near themselves.

2. The model in making and promoting by using 4 principle; promote, protect, threat, recovery. Also, 6 ways; food, emotion, air, sanitation, no disease and away from allurements which lead to ruin.

3. The development model in Buddhist based well-being promotion through Buddhist integrated was 4 principles with pavana 4 and knowledge was the integration in Pavana 4, 4 Principle in making and promoting, 6 ways that be the efficacy in Buddhist monk's well-being.

Keywords: Health promotion, Development of Model, Well-being

Introduction

“arokaya paramalabha”¹ Health is wealth, Healthy is the best of our wishing. The taking care of health is the importance and necessary in daily life. That can make us having physical and mental health to be fulfill. The promoting and making our mind to be care of our healthy, that person must have the good in physical, mental, emotion. And the opportunities in communities there were more than other. And not lose the money for hospital for threat the health.

Buddhist monks are the person that Thais were respected and believe in. And Thailand, the people believed in Buddhist more than 95 percentage. The Buddhist monks had more roles or duties in developing of Thai societies. In present, Thai societies had changed that according to globalization. For every societies need change to. The Buddhist monks in present was far from societies, and cannot be take care in basis of health because they do not know how to in the right ways for this problem. Mostly, the food that the layman had took to offer for Buddhist monks, they could not ignore for Thai believed, just took and ate that food. Another, this may take the Buddhist monks get disease and bad health. According to the report, Buddhist monks was sick or unhealthy in only Monks Hospital, found that the Buddhist monks more than 71,000, and more than half of this from the region. The disease of monks was found as 4,000 monks in High Blood pressure, the diabetes and liver cancer².

According to the report in 2553 BE, the disease or health problem in Buddhist monks was analyze and be conclude as;

1. The top ten of monk's disease were 1) The diabetes 2) Hight blood pressure 3) Fat in the blood vessels 4) Chronic obstructive pulmonary disease 5) Tuberculosis 6) Cataracts 7) Kidney disease 8) bladder inflammation 9) Stomach disease and 10) Coronary artery disease

2. The top ten of the cause of monks in death were 1) Unspecified blood-borne diseases 2) Bronchial or pulmonary cancer 3) Carvinoma liver cancer 4) Chronic obstructive pulmonary disease 5) Diabetes 6) End-stage kidney disease 7) Cirrhosis and salivary glands Yellow 8) Ischemic heart disease (Insufficient cardiac blood) and stomach cancer 9) pulmonary tuberculosis 10) head pancreatic cancer

¹ช.ธ. (บาลี) 25/25/42

²Natthawadee Jitmanasak, “Behavior in health promotion for monks”, Science and Technology Journal, (Phranakon Ratchapat University, year 3, 3 copies, 2556), page 8.

In northern Thailand, Nan, Phrae, Payao, Lampang, Chiang Rai, Chiang Mai, Lamphun and Mae Hong Son had found the Buddhist monks got diabetes, so that the data recording in 2554 BE, The Buddhist monks got diabetes 1,195 from 17,317, that been 6.90 percentages. And after divided by province was found; Chiang Mai had Buddhist monks in diabetes 388, and 335 from those monks had eye complications, that been 86.46 percentages. The complications need to operate or cut some part of body out in 29, that been 7.47 percentages. The second was Chiang Rai 258, and Mae Hong Son was less of monk's disease³.

In total, the Buddhist monks had health problem from other causes, and without public health organization, local administrative organization and private organization came to take care. After the Buddhist monks acquired the knowledge and continues about promote and role of participate in health, the Buddhist monk's health must be better and must developed themselves and societies.

According to this problem had found that; Chiang Rai had the Buddhist monk's health problem as the second. So, we need to study the model and develop the model in health promoting of Buddhist monks based on Buddhist integration and community's public health for better life qualities in Chiang Rai province.

The purpose of this research

1. To studies the problem of Buddhist based well-being promotion model by community public health integration for better life qualities in Chiang Rai province.
2. To studies the model of Buddhist based well-being promotion model by community public health integration for better life qualities in Chiang Rai province.
3. To studies the result after development the model of Buddhist based well-being promotion model by community public health integration for better life qualities in Chiang Rai province.

³Pattama Supannakul and Watcharee Srithong, "The Cause and relation of Behavior effective of sugar in blood of Buddhist monks, diabetes in northern Thailand", Behaviorism institute srinakarintaravirot, year 21, 1 copy, (January 2558), page 97.

Research methodology

This research was mixed method research, the explore the paper and quality research, the field works in Chiang Rai.

Key Informants

Key informants had divided 2 groups;

1. in-depth interview key informants; Phrakru Phithanptpatthanakhun, abbot of wat panalaikasem, Phrakru Wimolsinlapakit, sub-director of Wieng Chai district, Phrakru Boranburanurak, director of Wieng Nua Sub-district, Phra Kritsana Jaruvangso, Phra Chan Kampiro, 5 monks from wat panalaikasem, 2 leaders of communities, in total 7. to study the problem and health promoting of Buddhist monks based on Buddhist integration and community's public health for better life qualities.

2. Sub-group key informants as 1) 6 Monks (district director, abbot, monks), 4 candidates of communities, 3) 2 village leaders, 4) the subdistrict Health Promotion Hospital director and 5) 2 Village Health Volunteers

Time in data collection

The researchers were collected data from papers, journals, press, books as basis, from October – November 2560 BE.

Second, the researchers went to field works for collecting the behaviors of members in communities and monks. Planning and doing in December 2560 BE. – May 2561 BE.

Research Tools

The in-depth interviews form, for studies the current condition of problem and focus group, for studies the model and development of health promotion of Buddhist monks.

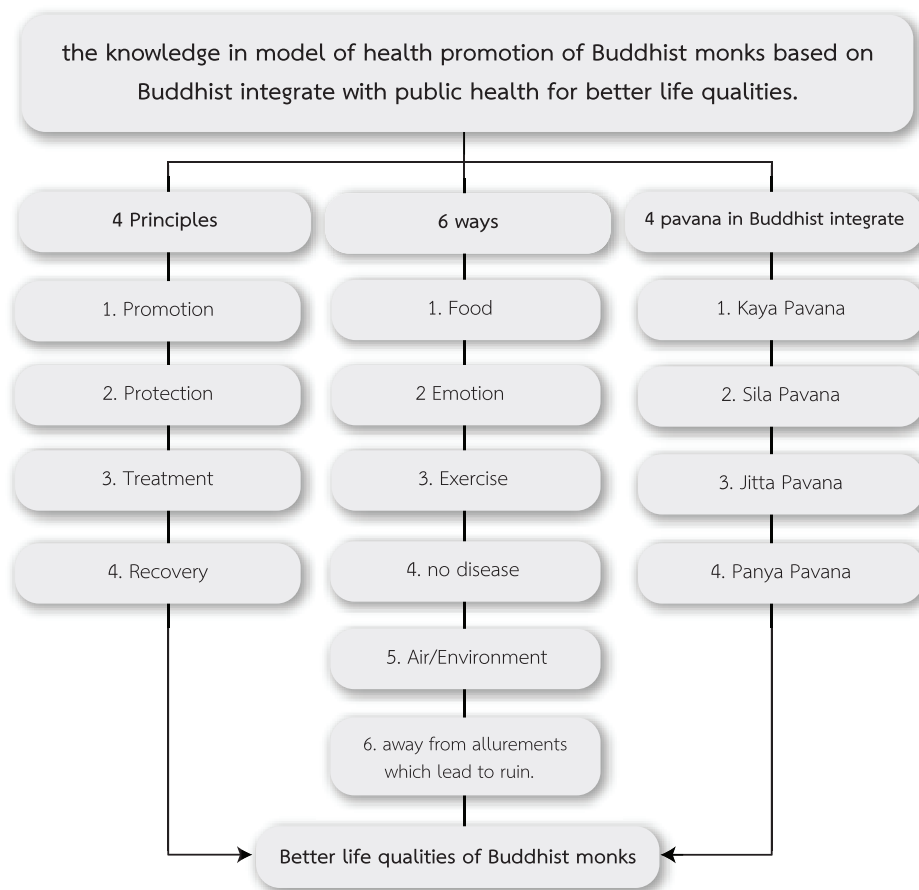
Research Finding;

1. the problem of health promotion of Buddhist monks based on Buddhist integrate with public health for better life qualities in Chiang Rai province. After field works, the researchers team found that the problem in health promotion of Buddhist monks based on Buddhist integrate with public health had 5 as follow; 1) the health of Buddhist monks does not in public health government. 2) monks had behavior in eating high fat. 3) monks do not

exercise. 4) monks do not take care of health by frequency. 5) the environment of temple not support for better health of Buddhist monks.

2. the model of health promotion of Buddhist monks based in Buddhist integrate with public health for better life qualities was the model of network working model by 4 principles, promotion, protection, threatment, recovery. And take care of health by public health government in 6 ways; exercise, food, emotion, undisease, air and way from allurements which lead to ruin. Those models were using for sustainable health promotion of Buddhist monks. And those was include by physic (Kaya), mind (Jitta), societies and wisdom (panya).

3. the development model for health promotion of Buddhist monks based on Buddhist integrate with public health for better life qualities in Chiang Rai were 4 principles, promotion, protection, threatment, recovery. And 6 ways, exercise, food, emotion, undisease, air and



**Chart 1 model for health promotion of Buddhist monks based on
Buddhist integrate with public health for better life qualities in Chiang Rai**

way from allurements which lead to ruin. And integrate those to develop with pavana 4, kaya pavana, Sila pavana, Jitta pavana and Panya pavana.

4. the knowledge after this research was found the model of health promotion of Buddhist monks based on Buddhist integrate with public health for better life qualities. These had 3 elements, 4 principles, 6 ways and 4 pavana in Buddhist integrate;

Discussions

According to the research of Buddhist Monk's Well-being: Development of a Buddhist Based Well-being Promotion Model By Community Public Health Integration for Better Life Qualities in Chiang Rai province found that:

1. The problem of health promotions of Buddhist monks based on Buddhist integrated with public health for better life of target group. The researchers had integrated with Panava 4, found; Buddhist monks cannot select better food for health, no time to exercise, cannot followed the 5 S. of public health government, that related with Phakru Suwithanpatthanabundit⁴, the problem of Buddhist monks cause of Stomach disease, high blood pressure, backache, lumbar pain, fat in blood, osteoarthritis. And the behavior of Buddhist monks found; they do not know about health knowledge, hot to take care of health, always eat junk foods and during they do the meditate, cannot sit for long time, was covered by Nivarana 5.

2. the model of health promotion of Buddhist monks based on Buddhist integrate with public health for better life qualities in Chiang Rai Province was the model of networking, Phamaha Suthit Arbhakaro⁵, said that the working model and role of network in Thai societies can divided to be 3 groups; 1. Activities/Teams, this network was worked with local or field work for specific purpose. 2. Supporters and Coordinators, this group had duties for coordinating with other groups for supporting in other activities of sub-network in local or field work. 3. Promoting/supporting, this group was main organization for supporting to other groups for doing field work. This research suggests the promotion of Buddhist integrate with health public for sick monks in 2 methods; 1) Using the local herbs for skin treatment; Galangal, turmeric etc. and herbs for health treatment; kra chai dam, plai, lemongrass etc.

⁴Phakru Suwithanpattanabhundit, The development model of Buddhist monks in Khonkaen by network participation., (Research and developmental institute Mahachulalongkornrajavidyalaya University Khonkaen Campus, 2557), page 89-130.

⁵Phra Maha Suthit Arpakaro, Network: Nature Knowledge and Management, (Bangkok: Learning Promotion for happiness communities' program, 2547), page 58.

that related to⁶ the Tipitaka; using herbs as tree roots, grinder machine, glider machine, cow dung, Dye waste molasses Deodorant, The Lord Buddha had allowed the disciple to do for treat the disease or recover their health. The treatment of Buddhist monks in Buddha Era was doing by natural and using local herbs. For present time, the medical tools more developer, and the doctor more specialist for each disease, but we still need to do both of treatment together. 2) Using Modern medicine, the suggestion of networks to using the suable model for health promotion of Buddhist monks in primary by using 4 Principles and 6 Ways. The 4 Principles were; 1) Promotion; the Buddhist monks used pavana 4 to be guidance for health promotion based on Buddhist integrate with public health as; Kaya Pavana, Taking arm bowl every morning, clean the temple area, watering the water, communities activities, doing Yoka. 2) Protection, To protect themselves by using Sila Pavana, be state themselves in discipline of Buddhism, and develop themselves by 5 S. 3) Treatments, to keep their mind state in peace by using Jitta Pavana, practice mind, chanting every morning and evening. 4) Recovery, local wisdom recovery, wisdom development, wisdom practice. To understand the real, to understand world change. Phra Bhromkunapon (P.A. Payutto) said that Pavana 4 is developing in 4 parts; Kaya Pavana, to develop in physical. Sila Pavana, to develop the relation in societies, the behavior to connect with human being, Patrathida Phol-ngam said that Thais had sustainable health in Kaya, Jitta, Societies and Wisdom. The 6 Ways;

1) Food, the first necessary of human life is food. There used for body growth and repair our body, energy. We should eat clean food, safe and more nutrition. 2) Emotion, to be laugh and not serious in very situation, relax, left bad mood. 3) Exercise, Human being need safe life and more strong body. To move body for make every parts of body more active. Monks need learn how to do exercise in the right ways of each position, then they will not get disease. 4) Without disease, to take care of Buddhist monks, take care of body, to do body check every year, they would know their health, if have any problem of health, they can solve or treat by hospital directly. 5) Environment, to manage the environment near Buddhist monk's residence, there must clean, safe, lighten, airy, clean robe, clean room, clean water for drink and bath. 6) away from allurements which lead to ruin, to make the understanding with the health networks for let Buddhist monk know about bad thing of allurements, smoke, whisky, bad drugs. Those of all are violence for health and there was wrong from Buddhist discipline. That relate to public health government, everyone need exercise, eat nice food, safe and good in emotion. The behaviors of people should love to

⁶วินย.ม. (ไทย) 5/282/87-90.

live and stay in nice place for their health. And left the bad thing; smoke, drunk a lot of whisky, sexual and violence.

3. The development model of health promotion of Buddhist monks based on Buddhist integrate with public health for better life qualities in Chiang Rai had 4 Principle; promotion, protection, treatment and recovery. And 6 Ways for develop and integrate with Pavana 4. The result of this were, 1) Promotion, to promote the monks in temple use Kaya pavana by mind practice, physical practice, train body to be strong. 2) Protection, to use Sila Pavana, state in Buddhist discipline, not disrupt other life and can live in communities. 3) Treatment, to keep the mind in peace by using Jitta Pavana, to make the mind always in peace and train the mind with moral of Buddhism. 4) Recovery, to use Panya Pavana, to develop the wisdom and to understand the animals or creatures. to know the world change. Phra Bhamkunaphn (P. Payutto)⁷, the human being needs practice mind, be positive thinking, to know the world, to know the nature. Physical and mental have to relate and be the one. The Human develop principle called Pavana 4, Phra Paisan Visalo⁸, said the model of health should be identities of health; body, family, jobs, societies, exercise, food, emotion. Chanpen Santavaja said that the principle of sociology, western tradition, religion cannot separate from body, mind, wisdom (soul) and environment of individual.

Suggestion

1. Suggestions from research results

1.1 The administrative of monks would have connection with health public organization for checking the health of each monks for a year.

1.2 The organization or health public staff should make an understanding and reporting about Buddhist monks every 3 months.

1.3 To make understanding to lay people in care tanking of Buddhist monks by offering the healthy food for monks. And giving the suggestion the healthy food for monks.

1.4 To studies the model in health promotion of Buddhist integrate in Tipitaka. And take the suitable model for Buddhist monks.

⁷Phra Bhammakunapon (P.A.Payutto), Cognitive healthy in Buddhism, 6 copies, (Bangkok: Saha printing and publishing company, 2551) pages 6-8.

⁸Phra Paisan Visalo, XXXXXX, (Bangkok: Komol Kimthong press, 2549), page 34. พระไพศาล วิสาโล, แลขอบฟ้าเขียวทางเลือกสำคัญสำหรับอนาคตที่กำลังปรากฏเป็นจริง,

2. Suggestions for applying research results

2.1 The Buddhist monks or abbot should have plan for health by make schedule and learn to take care of health, to make the temple area be clean and suggests other monks to take care in health.

2.2 Other organization need to take care of Buddhist monks, and coordinate for making the monks behavior about health, to make monks love to take care and exercise. To leave the bad behavior in eat fast food, bad food. And let monks to know and love in healthy.

2.3 To give the knowledge and make understanding with the people who had duties on Buddhist. To let them take care of Buddhist monks health and be under the Buddhist discipline, local tradition, local culture. And to help the monks to make the health.

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