

THE GUIDELINES FOR SELF-CONDUCTS CONCERNING THE USE OF MONEY AND GOLD OF MONKS IN LAMPHU SUB-DISTRICT, MUEANG DISTRICT, NONG BUA LAMPHU PROVINCE

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Abstract

The objectives of this research were: 1) to study the monks' practice concerning the use of money and gold; 2) to study the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province; 3) to study the integration of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province. This study was carried out by means of qualitative research through fieldwork to collect the data from the in-depth interview of 30 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: The monks' practice concerning the use of money and gold: for monks, spending money and gold is used within the framework of the Dhamma-Vinaya and customs of the area that has been practiced from generation to generation. If it is a personal offering, it is often used according to intent or necessity. If it is public money, it will be used following the resolution of the temple property committee. The monks' practice concerning the use of money and gold in Lamphu Sub-district: Lamphu sub-district monks spend money according to discipline and social traditions. The practice of spending money and gold has both positive and negative effects on monks and Sangha organizations. For this reason, there must be a committee to prepare the income-expense accounts of the temple, with the treasurer to pay and help take care of it, managed by the assignment of the abbot. The integration of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district: the monks have adopted the constitutional principles and disciplines as a guideline for one's conduct by adhering to traditional principles to integrate the use of money and gold to be in line with the changing society. Money management



at present has a committee to help take care of it. The electronic use of money to help manage expenses such as ATM cards, credit cards, applications, QR codes, or papers, etc. should be used.

Keywords: *Monks' Practice Concerning, Money and Gold, Integration of Guidelines*

1. INTRODUCTION

After Buddhism prospered in the land of Jambul Dwipa, there are many people asking for ordination in Buddhism. At the beginning of the Buddha's time, the Buddha had not yet formulated the Dhamma and discipline as a code of conduct for the Sangha. Because most of the monks attained Arahants until entering the 20th rainy season. He established the first disciplinary rule in the matter of Parajika (Major Offences) as well as stipulated various disciplinary rules until 227, totaling called Phra Vinaya (discipline) [Vin. [Thai] 1/1/1] [1]. The life of monks in the time of the Buddha must be in accordance with the principles that the Buddha had established for that monk to behave by "discipline". It is not just the Buddhist ordinances concerning the rules of conduct, customs, ways of life, and the way of conducting duties of the Sangha of monks and Bhikkhunis but it can also be used as an organizing tool [Phra Dhammpitaka (P.A. Prayutto): 1999, 449-450] [2]. It can be seen that the Dhamma-Vinaya, besides, being a practice for monks, the Buddha also spotted the benefits to the monks in the Dhamma-Vinaya.

The Buddha established the disciplinary rules to be used as a model of Brahmacharya which is a type of Gurukabatti (Major offenses) including Parajika, Sanghadisesa, and Lahukabatti (Minor offenses) including Nissakhgiyapajittiya, Pajittiya, Patidesaniya, dukkot, dubbhasita, thullajaya [Vin. [Thai] 1/1/1] [3]. These offenses will be used only when that monk has misconducted the discipline that he has prescribed for the practice of Nissakhgiyapajittiya, namely Pajittiya offense causes the renunciation of things. A monk must commit this kind of offense, he must give up the things that resulted in the offense before the offense can be committed. This offense will involve objects such as robes, bowls, and money [Vin. [Thai] 2/460/2] [4]. Besides Pajitaya offense into Nissakhgiya are related to robes, there is also related money, gold, and valuable things that can be used to exchange things. This cause is the reason that the Buddha has prescribed the rules about money and gold for the monks to be followed from the past until the present. In the Buddha's era, Phra Chabbaggiya Bikkhus exchanged various kinds of money, and the villagers rebuked, condemned, and said that "Why do monks of the Sakyaputta lineage exchange different types of money like laypeople who consume sensual pleasures?" [Vin. [Thai] 2/587/112] [5]. The Buddha rebuked the Chabbaggiya Bikkhus for making an exchange with various types of money; "Why do Bikkhus exchange different types of money?, Bikkhuss, acts like this do not make people



who are not yet devout becoming devout, or people who are already devout becoming more devout [Same story] [6] as well as mentioning the penalties of exchanging money and gold and has enacted the Dhamma and discipline as well.

Nowadays, the way of life of the monks has changed greatly from the time of the Buddha. Due to the progress in society, the way of life of the monks has changed. In addition, they must obey the law and discipline and also must comply with the laws and regulations that the society has established as well, throughout, there was an argument about money and gold with the monks about the correctness. It can be said that the use of money and gold by monks is against the discipline. But another point of view is that using money and gold for the benefit of Buddhism is not wrong. The above issues, it is controversial until now. Money and monks are considered sensitive matters. Because each person has different views and opinions, throughout the monks themselves, there are different ways of using money and gold derived from the Buddhist faith.

For this reason, the researchers are interested in the guidelines for self-conducts concerning the use of money and gold of monks in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province, whether there is a method and model for the use of money and gold in accordance with the principles of monastic discipline, as well as the use of money and gold by monks in today's society it is appropriate or not.

2. RESEARCH OBJECTIVES

- 2.1) to study the monks' practice concerning the use of money and gold
- 2.2) to study the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province
- 2.3) to study the integration of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province.

3. RESEARCH QUESTIONS

- 3.1) What is the discipline about money and gold in the Buddhist scriptures?
- 3.2) What is the current of the monk's practice concerning the use of money and gold?
- 3.3) What should be the current guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province?



4. RESEARCH METHOD

The title “the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province”. Qualitative research is used by researchers. It is a documentary study, fieldwork using in-depth interviews and observation to obtain the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province. Researchers determined the research method as follows;

4.1) Documentary study, collecting data in a documentary data by studying primary source, namely Thai Pitaka scriptures Mahachulalongkornrajavidyalaya University version 1996 and secondary source from books, textbooks, related research reports and documents showing an association with the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province.

4.2) Data from 30 sets of in-depth interviews from the interviewed target groups.

4.3) Data from participant observation, a focus group with key informants regarding the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province.

5. EXPECTED BENEFITS FROM THE RESEARCH

5.1) Understand the Dhamma and discipline regarding the monks' practice concerning the use of money and gold

5.2 Know about the monk's practice concerning the use of money and gold in present.

5.3. Able to guide the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province in present.

6. RESULTS

6.1) The monks' practice concerning the use of money and gold: spending money and gold for monks is used within the scope of the Dhamma-discipline and customs of the area that has been practiced from generation to generation. If it is a personal money, it is often used according to intent or necessity. If it is public money, it will be in accordance with the resolution of the temple property committee. Monk's money is spent in exchange. Money is a medium of exchange for things or goods. Money is a symbol, including head accessories, neck accessories, hand accessories, foot accessories, and waist accessories, these are intangible.



There may be various forms whether it is credit cards, applications, QR codes, ATM cards, and donation certificates.

6.2) The guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province: Lamphu Sub-district monks spend money according to discipline, and social traditions. The practice of spending money and gold has both positive and negative consequences for monks and the Sangha organization. For this reason, there must be a committee to prepare the income and expenditure accounts of the temple by having a temple affairs manager who spends money and help to take care of management by the order of the abbot. Monks spending their money is a social norm whether it is spending on education, facilitating travel, sick, meeting, academic seminars, or studying Dhamma-discipline.

6.3) The integration of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province: The monks have adopted the constitutional principle, discipline as a guideline for self-behavior. They adhere to traditional principles and integrate the use of money in accordance with the changing society. Money management at present has a committee to help take care of it. The use of electronic money helps in managing expenditures such as credit cards, applications, QR codes, ATM cards, and donation certificates. The expenditure of money management must be divided into 2 parts: 1) public money 2) personal money. The public money is used to develop the activities of the Sangha within the temple. Personal money is used to manage by specific monks according to the steps.

7. DISCUSSION

The title “the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province” in present.

7.1 The monks' practice concerning the use of money and gold: money is used as the exchange rate for trading. Money is a medium of exchange for things or goods. Money and valuables are objects that generate greed and lead to the infatuation of the holders. It is satisfiable, attractive, and desirable in various forms, considered sensuality. Money is also referred to as farm and land too. Money is a symbol consisting of head accessories, neck accessories, hand accessories, foot accessories, and waist accessories, these are intangible. There may be various forms whether it is credit cards, applications, QR codes, ATM cards, and donation certificates. Samiddhipol Netinimit [2012] studies “The image of Sangha in the Ariya-Viaya: lifestyles and toles of monks reflected on the study of early Buddhist



monasticism". The result was found that the way of life of Sangha is unique, has goals, and stays together with discipline. In Buddhism, the Sangha is a group of people whose attitudes and behaviors are in line with the Dhamma-discipline that is regulated by the Buddha. He establishes the Sangha to have a way of living that conducive to one's life toward the specified goal. He set the limits for the behavior of the Sangha. The limit is Ariya-Vinaya, it is a rule for civilized people, discipline for civilized people, the way of life of the prosperous rules of conduct of noble people. A person who is civilized people (Sangha) doesn't mean only a monk in Buddhism. The Buddha defines 5 types; namely Catuvaga-Sangha, Pancavaga-Sangha, Dasakavaga-Sangha, Visativaga-Sangha.

7.2. The guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province: Monks spending their money is a social norm whether it is spending on education, facilitating travel, sick, meeting, academic seminars, or studying Dhamma-discipline. Normally monks have to use their money carefully. Pheeranadh Yathip (2012) studies the preparation of the accounts of the royal temples in the Suburban area of Bangkok. The result was found that most of the sources of money come from the donation box for the purpose and donations. However, in practice when the temple receives money, most royal temples keep documents for the receipt of money in an orderly manner. The donation certificates are issued depending on the donator request. When money is received from the donation box, most royal temples follow their stated purpose.

7.3 The integration of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province: The expenditure of money management must be divided into 2 parts: 1) public money 2) personal money. The public money is used to develop the activities of the Sangha within the temple. Personal money is used to manage by specific monks according to the steps. Money is a public religion properly to be used in activities within the temple and the money receives from the event, can be used appropriately. Phrakhrū Voraditdhammabhorn studies adaption guideline of the four requisites consumption of monks in Mueng Mahasarakham District, Mahasarakham Province. The result was found that the consumption of clothes was used to cover the body, not to decorate it. The consumption of food is known to be consumed in order to sustain the body's existence, relieve old hunger, and prevent new hunger in order to gain the strength to create virtue. The consumption of lodging is also used to treat cold and heat and protect from animals and seasons. The consumption of medicine is used to treat various ailments, so they must be properly considered according to their purposes in order to truly benefit.

8. NEW EXPLICIT KNOWLEDGE

The guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province. The expenditure of money is considered normal in society. As usual, monks have to spend their money carefully. If the expenditure is in the system, it is not wrong, and not harmful to the users.

Pheeranadh Yathip. [2011]. The preparation of the accounts of the royal temples in the Suburban area of Bangkok. Research report. Rajapruk University. There may be various forms whether it is credit cards, applications, QR codes, ATM cards, and donation certificates. Therefore, it can be seen that the expenditure of money has changed in various ways. The money and gold are allowed to touch by the monks. The integration of the guidelines of the monks' practice concerning the use of money and gold can be divided into 2 parts; 1) public money and 2) personal money. The public money is used to develop the activities of the Sangha within the temple. Personal money is used to manage by specific monks according to the steps. Traditions have been practiced for a long time. At present, the monks' practice of spending money is appropriate for the status of monks. It doesn't cause trouble to oneself and others.

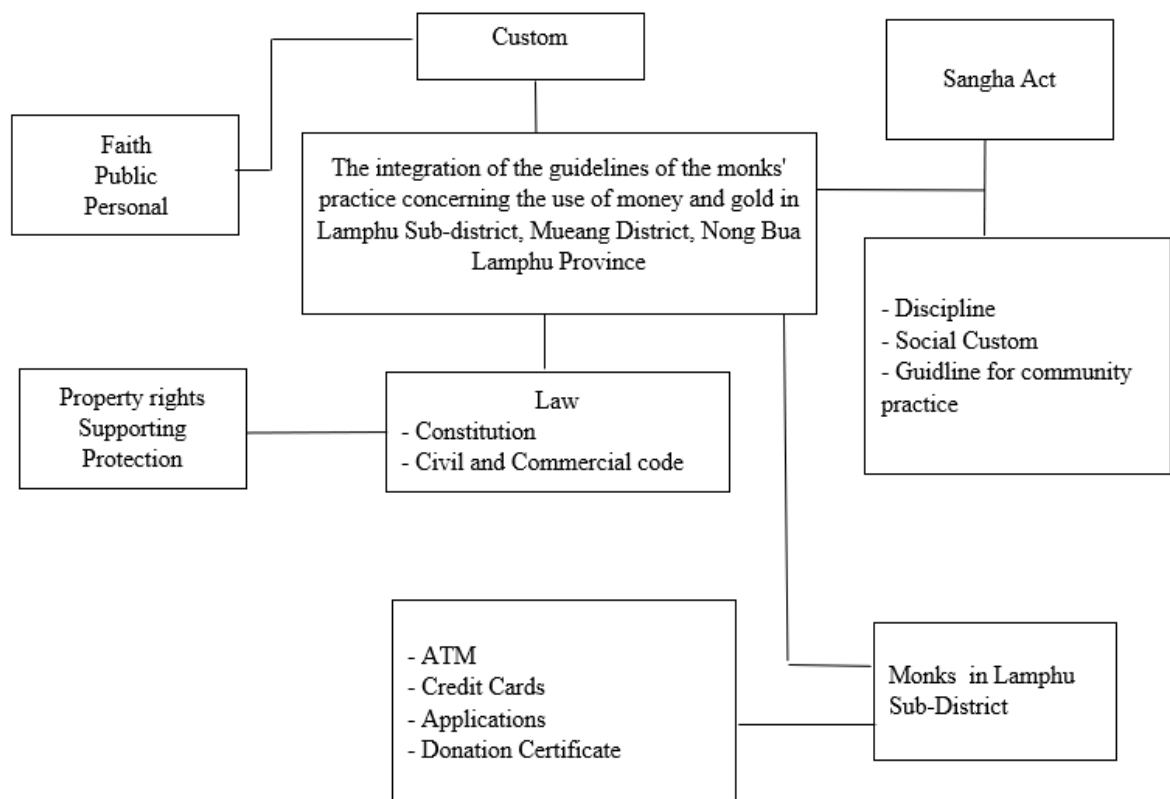


Figure 1 New Explicit Knowledge



9. CONCLUSION

Spending money and gold for monks is used within the scope of the Dhamma-discipline and customs of the area that has been practiced from generation to generation. If it is a personal money, it is often used according to intent or necessity. If it is public money, it will be in accordance with the resolution of the temple property committee. Sub-district monks spend money according to discipline, and social traditions. There must be a committee to prepare the income and expenditure accounts of the temple by having a temple affairs manager who spends money and help to take care of management by the order of the abbot. Monks bring the constitution, and discipline as a guideline for self-behavior, and the traditional principles are integrated into the use of money and gold to be in line with the changing society. Money management at present, the committee takes care of it, using an electronic device to help manage expenditures such as credit cards, applications, QR codes, ATM cards, and donation certificates.

10. RECOMMENDATIONS

The result of the guidelines of the monks' practice concerning the use of money and gold in Lamphu Sub-district, Mueang District, Nong Bua Lamphu Province, researchers suggest three things as follows;

10.1) Recommendations for Policy

1. The state should set up centers to support monks in developing the teachings of the Buddha's teachings throughout the education of monks with equality.

2. The state should encourage and support the monks who have developed Buddhism and religious objects of Buddhism to spread throughout the country.

10.2) Recommendations for Practices

1. The state should legislate on the spending of monks' money in accordance with the current social era.

2. Government agencies should be more involved in the development of the temple and the education of monks.

10.3) Implication of the study suggestion

1. The next research, if the same research issue is studied in the context of other areas. It should be a mixed research study both quantitative and qualitative research together to obtain more diverse information.

2. There should be a study to promote the development of temples, and education of Thai monks more than this.



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