



ANALYZE THE APPLICATION OF THE FOUR SAṄGAHAVATTHU PRINCIPLES FOR THE WAY OF LIFE OF PEOPLE IN THE COMMUNITY OF WAT SRI SAWANG, BAN NONG WAENG, CHOD NONG KAE SUB-DISTRICT, PHON DISTRICT, KHON KAEN PROVINCE

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Abstract

The objectives of the research were as follows: 1) to study the Four Saṅgahavatthu in Buddhism for the community's way of life; 2) to study the problematic conditions of the way of life of the community of Wat Sri Sawang, Ban Nong Waeng, Chot Nong Kae Sub-district, Phon District, Khon Kaen Province; 3) to analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province. In this research, this study was carried out by means of qualitative research with in-depth interviews with 20 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: The Four Saṅgahavatthu in Buddhism for the way of life of people in Wat Sri Sawang Community: Dāna: sacrificing one's belongings to support the lives of the people in the community; Piyavācā: to speak with sincerity; Atthacariyā: working to help society by sacrificing; Samānattatā: being appropriate and consistent with other people in the community. The problematic conditions of the way of life of the community of Wat Sri Sawang, Ban Nong Waeng: economic conditions: the community's economy is farming and general labor. In terms of conflict, the community has love, kindness, harmony, and unity in the community and there is no conflict in the community. In terms of community involvement, all household members cooperate well with community project activities. In terms of community generosity, all household members are supportive of the community. The application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng: lifestyle: using the principle of the Four Saṅgahavatthu as an instrument to hold the mind; environment: everyone helps to preserve nature without cutting down forests and create a campaign to grow vegetables in a kitchen garden without toxic chemicals; management: managing order in the community is difficult because everyone in the community is harmonious; community involvement: every household has participated in community activities.

Keyword: study the Four Saṅgahavatthu, the application, the way of life

1. INTRODUCTION

The way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province in Buddhism teachings, will help people in the Wat Sri Sari Sawang community to adopt Buddhist principles to apply to the problems that occur in the lives of people in the Wat Sri Sawang community. Because it has economic, conflict, generosity, and participation problems in organizing various project activities in the community, generosity in the community, all household members are supportive of the community. But what satisfies things are limited. Conflict is therefore commonplace in society and is not always a bad thing. Because sometimes



conflict is helpful, it gives rise to diversity in creating new things that are beneficial to the human beings in that society. But When conflicts arise, there are various ways to solve problems or take any action that is appropriate for that community and society to make it possible to live together peacefully [Khothom Areeya, 2005] [1]. The Wat Sri Sawang community is a community that suffers from social, economic, and cultural changes due to the changes in the occupation of the community. The next problem is the problem of lack of generosity, the problem of lack of humility, the problem of lack of sacrifice, and controversial issues causing the community to lose peace, implementation of Sangahavatthu 4 (Bases of social solidarity) [A. [Thai] 21/32/51] [2] for the ways of life of people in the community causing the strength of the community in various aspects, whether it is economic strength, political strength, social and cultural aspects, environments, and wisdom. The application of the Sangahavatthu 4 (Bases of social solidarity) principles to the application of public participation, and the teachings of the Buddha are the truths that every practitioner can enlighten and see for themselves, and make the practitioner free from suffering, it can really access happiness and inner purity. The Buddha's Dhamma is pure knowledge. It is a great Dhamma medicine that can heal the hearts of all human beings from greed, hatred, and delusion [A. [Thai] 21/32/37] [3]. When people understand this environment, they will strengthen the community. The community will learn how to assist people more. People in society will therefore have a love for each other. This will make the Wat Sri Sawang community smooth and peaceful in the community. Therefore, for people in the community to have a good understanding of living together by introducing the principles of Buddhism, which are the four Sangahavatthu 4 (Base of social solidarity), namely Dana (giving), Piyavaca (kindly speech), Atthacariya (useful conduct), Samanattata (even and equal treatment) as the main application for the participation of the public. The teachings of the Buddha are the truths that every practitioner can enlighten and see for themselves and make the practitioners free from suffering, it can really access happiness and inner purity. The Buddha's Dhamma is pure knowledge. It is a great Dhamma medicine that can heal the hearts of all human beings from greed, hatred, and delusion. For when the heart is without these things, the heart is clean, pure, powerful, merciful, compassionate, and merciful. There is only love and good wishes to each other. The Buddha said in the Sangahavatthu Sutra that "Dananac Peyavajjanca Atthacariya ca ya ltha smanattata ca Dhammesu Tattha Tattha Yatha Raha" [A. [Pali] 21/32/37] [4]. Dana (giving), Peyavajja (kindly speech), Smanattata (even and equal treatment), Atthacariya (useful conduct) [A. [Thai] 21/32/51] [5]. Sangavatthu 4 holds up the world like a slingshot that holds a vehicle that can travel in the coexistence of that community. The Sangavatthu 4 (base of social solidarity) are the virtues that hold the hearts of people to be liked by people and unite the people. It is the principle that makes a lover like it and the general public likes it. It grows goodwill to make society happy [A. [Thai] 21/78/123] [6]. Therefore, the researchers are interested in studying and analyzing the application of the Sangahavatthu 4 principles adapt to the life of Wat Sri Sawang Community, Ban Nong Waeng, whether the Sangahavatthu 4 principle is used, it will create love, unity, and generosity to each other in living together in the community or not including cultivating them as virtues in the heart until becoming a virtue in living together in the community of Wat Sri Sawang, Ban Nong Waeng, Jod Nong Kae Sub-district, Phon District, Khon Kaen Province.

2) RESEARCH QUESTIONS

- 2.1) To study the Four Sangahavatthu in Buddhism for the community's way of life
- 2.2) To study the problematic conditions of the way of life of the community of Wat Sri Sawang, Ban Nong Waeng, Chot Nong Kae Sub-district, Phon District, Khon Kaen Province
- 2.3) To analyze the application of the Four Sangahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province



3) RESEARCH OBJECTIVES

This research is qualitative research. The title of “Analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province, the researchers define the research method as follows;

3.1) This study is a documentary study and collecting data is from relevant documents and evidence from Tripitaka, books, and research reports. The document associated the relationship with analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province

3.2) Data from in-depth interviews with 20 sets, 20 persons, the targets derived from the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province. Fieldwork is from key informants.

3.3) Data is from observations participants with the key informants regarding analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province

4) RESEARCH METHOD

4.1) To know the principles of Sangahavatthu 4 in Buddhism for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province.

4.2) To know the condition problems of the way of life in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province.

4.3) Able to analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province.

5) RESEARCH RESULT

The research title of “Analyze the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province can be summarized, discussed and suggested as follows;

5.1) The principles of Sangahavatthu 4 in Buddhism for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province: Dana (giving), it can support the lives of people in the community, giving alms, sacrificing one's own belongings to others, it can help other people in the Wat Sri Sawang community to be happy in their lives. Because giving alms can help others to be happy when other people have suffered. Piyavaca (kindly speech), speaking with sweet words, being sincere, not rude, aggressive, speaking in useful things, suitable for the occasion, and speaking well to each other, are words that introduce others in a sweet and polite way. It is a meaningful speech that is useful to the listeners, making the Wat Sri Sawang community be kind to each other in living together in the Wat Sri Sawang community. Atthacariya (useful conduct), working to help society by sacrificing physical and mental strength, behaving yourself to be a good person in the village, giving charity without expecting anything in return, doing work that benefits the community, willing to help others people in the village, having sacrifice and willingness to do the work that has been done, join problem-solving, think together and act in a creative way for everyone in the community to be happy and safe. Samanattata (even and equal treatment), behaving consistently with other people in the community, knowing how to behave appropriately to position, having a stable mind, unshakable, easy to change both in times of suffering



and happiness, behaving with other people equally, staying together to give intimacy without being arrogant, behaving like relatives in the community, do not bully others, living a discreet life without boasting and harming others, consistently positioned, giving quality to everyone in the community equally.

5.2) The problematic conditions of the way of life of the community of Wat Sri Sawang, Ban Nong Waeng, Chot Nong Kae Sub-district, Phon District, Khon Kaen Province: The economic conditions of the Wat Sri Sawang community, most households earn income from farming and general labor and receive some government-subsidized salaries for those aged 60 and over. The economy of the Wat Sri Sawang community is unstable because some households are wealthy because of their livelihoods, some households are middle-income and others are poor. **Conflict behavioral problems of What Sri Sawang Ban Nong Waeng community,** every household member in the community has love, kindness, and unity in the community. There is good kindness to each other, there is no story that shows the conflict in the community, everyone in the community supports and helps each other, be kind and generous to share. There is a kind heart, helping each other, and no conflicts in the community. **Community participation problems,** all household members in the Wat Sri Sawang community cooperated very well in organizing community project activities every household supports their efforts in participating in the community, is recognized and willing to help in the community as well, and always gives good support to the community activities, and willing to cooperate and help their work that is beneficial to the Wat Sri Sawang community. **Problems of generosity in the community,** generosity in the community, and sacrifice are virtues that people in the society should uphold and practice with each other. Because it will help people in the community live happily together. Everyone in the community is kind and helpful to each other, generous to each other in the community, does not cause trouble to others, caring, knows to share, helps other families when they are in trouble, and has generosity and good intentions for people in the community.

5.3) Analyze the application of the Four Sangahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province: lifestyle, in Wat Sri Sawang community after the application of Sangahavatthu 4 (base of social sodality), it's a very useful thing. Because it will help the Wat Sri Sawang community to be strong and have love and unity in the community, help every household in the community to be safe from various dangers in the community, helping to create prosperity in the community. Every household has a better living because in the community there is a mutual benefit due to loving-kindness. Environment. The application of the Sangahavatthu 4 principle in the Wat Sri Sawang community of all sectors, whether it is every household in the community or the school, as well as the Sub-District Administrative Organization, has unity to make the environment in a livable society. Because everyone helps each other to preserve nature without cutting down forests, helps campaign not to throw garbage in the canal, does not burn waste in the village, cultivates organic vegetables, reduces the use of plastic bags in the community, and plants trees to create a natural water source in the Wat Sri Sawang community. **Management,** after the implementation of the Sangahavatthu 4 (base of social sodality) in the community, there is a lot of benefit to the community. Because organizing in the community is difficult to do because everyone in the community is willing to follow the rule of the community, whether it's the management of giving things to others when the family is in trouble. Management of the use of words that are polite, gentle, and beautiful, management of charitable contributions, making contributions to the community, consistent self-management, and proper living. **Participation,** it can be seen that the application of Sangahavatthu 4 in the community of Wat Sri Sawang Ban Nong Waeng has great benefits for the community. Because it will allow every household to participate in community activities making the community peaceful and livable by



working together to develop the community to be prosperous. Every household is willing to cooperate as well, particularly communities, schools, and temples.

6) DISCUSSION

It can be discussed as follows;

6.1) The principles of Sangahavatthu 4 in Buddhism for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province: It is a principle that adheres the kindness of others, builds goodwill, generosity, or is a principle of helping each other. There are 4 things: Dana (giving), it can support the lives of people in the community, giving alms, sacrificing one's own belongings to others, Piyavaca (kindly speech), speaking with sweet words, being sincere, not rude, aggressive, speaking in useful things, Atthacariya (useful conduct), working to help society by sacrificing physical and mental strength, Samanattata (even and equal treatment), behaving regularly. It is consistent with [Phramaha Boonpean Punnaviriyon (Kaewwongnoi), 2002: 6][7] studies "Concept and Method of Socialization in the Family Institution by Means of Buddhism". It was found that Sangahavatthu 4 is the practice of helping each other, namely Dana (giving), generosity to share, being kind to each other including being generous in sharing happiness with each other, Piyavaca (kindly speech), speaking to each other with polite, gentle words, speak with a wish to know the time, speak properly, and know how to use words, Atthacariya (useful conduct), helping, giving benefits to others including the support of each other in the family, Samanattata (even and equal treatment), conducting oneself in accordance with one's status, roles and responsibilities by placing oneself consistently, able to get along with others in the community life.

6.2) The problematic conditions of the way of life of the community of Wat Sri Sawang, Ban Nong Waeng, Chot Nong Kae Sub-district, Phon District, Khon Kaen Province: The economic conditions of the Wat Sri Sawang community: Solving the problem of lack of generosity. By using the principle of Dana (giving), it is giving, and sacrificing, solves the problem of lack of humility. By using Piyavaca (kindly speech), it is a conversation with sweet words, solving the problem of lack of sacrifice. By using Atthacariya (useful conduct), it is all kinds of assistance or conduct that benefits others, and resolves conflicts. Samanattata (even and equal treatment), it is good in position. It is consistent with [Sommai Buachan, 2008][Abstract][8] studies "Analyzing and improving satisfaction in providing public services according to the principle of Sangahavatthu 4 of the Bang Khae District Office, Bangkok". It was found that overall, people's satisfaction with the services according to Sangahavatthu 4 was at a high level. And when it is considered each aspect, it was found that the people were satisfied with the services of Samanattata in the first one, the second one is Dana and the last one is Atthacariya. When comparing satisfaction classified by personal factors and it was found that individuals with different levels of education and monthly income. There was a statistically significant difference in satisfaction at the 0.05 level for gender, age, marital status, and occupation with no different results.

6.3) Analyze the application of the Four Sangahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province: The Wat Sri Sawang community is a community that suffers from social, economic and cultural changes due to changes in the community's occupation, causing the following problems; the problem of lack of generosity, the problem of lack of humility, the problem of lack of sacrifice, and controversial issues causing the community to lose peace, implementation of Sangahavatthu 4 (Bases of social solidarity) for the ways of life of people in the community causing the strength of the community in various aspects, whether it is economic strength, political strength, social and cultural aspects, environments, strengthen. People in the community must know how to

support each other according to their status. It is consistent with [Phrakhru Boonyasansopit [Lekyoo], 2012: 57] [9] study about the Sangahavatthu 4, it's like a key to life, a compass to lead the society towards peace, and tranquility and stop harassing each other. It looks at fellow human beings as human beings that will sustain and help, not look at fellow human beings as victims who will take advantage of each other.

7) NEW EXPLICIT KNOWLEDGE

The application of the Sangahavatthu 4 principles in participation in the Wat Sri Sawang community is very beneficial because it makes every household participate in community activities. It will make the community peaceful and livable. People in the community exchange ideas, volunteer during activities, and work together to develop the community to be prosperous. Every household is willing to cooperate as well, particularly communities, schools, and temples. After the implementation of the Sangahavatthu 4 principle, The Wat Sri Sawang community has continued to develop.

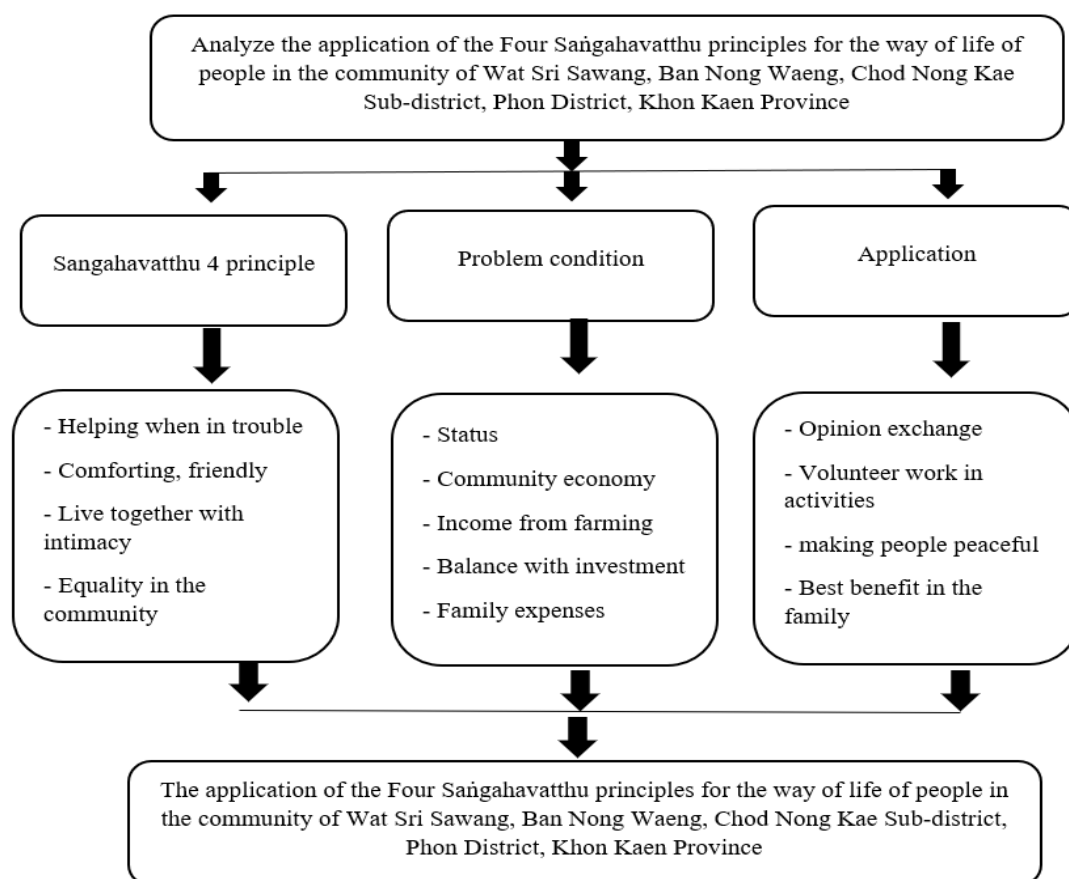


Figure 1 New explicit knowledge

9) RECOMMENDATIONS

9.1) Recommendations for Policy

- It should manage documents about the Sangahavatthu 4 principles for the way of life of the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province in terms of a book for convenience in further research.



- It should prepare a document collecting the analysis of the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng, Chod Nong Kae Sub-district, Phon District, Khon Kaen Province to be more concrete for the education of people in the community

9.2) Recommendations for Applying the research results

- There should be training in the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng as a guideline.

- There should prepare a book collecting methods and principles explaining about the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang, Ban Nong Waeng in terms of academic documents.

9.3) Recommendations for Implication

- A comparative study of forms and methods should be conducted in the application of the Four Saṅgahavatthu principles for the way of life of people in the community of Wat Sri Sawang with nearby villages in the same district today.

- There should study Sangahavatthu's 4 principles in Buddhism for community life so that the community should have better well-being and stability and peace.

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