

AN ANALYSIS OF BUDDHIST MONKS' ADAPTATION TO PROPAGATION OF THE BUDDHA'S TEACHINGS DURING THE COVID-19 PANDEMIC

Phra Thosaphon Nipko

Graduate School, Mahachulalongkornrajavidyalaya University, Nakhon Si Thammarat Campus,
Nakhon Si Thammarat, Thailand

Corresponding author E-mail: phrathosaphon.phr@sbss.ac.th

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Abstract

Background and Objective: The propagation of the Buddha's teachings is an important mission of Buddhist monks. As the Lord Buddha teaches on the first day that the Lord Buddha sends monks to preach Buddhism for the first time "Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dharma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life." The Buddha's teachings that The Lord Buddha discovers and propagates are the natural principles of suffering. Therefore, monks are important persons who have to bring those principles to the people. This study consists of the following objectives: To study the concept of social adaptation in the COVID-19 pandemic, study the role of monks in propagating Buddha's teachings, and analyze the adaptation of monks in propagating Buddha's teachings in society during the COVID-19 pandemic.

Methodology: This qualitative research was conducted with data collection through relevant documents and in - depth interviews.

Main Results: The results revealed as indicated: 1) The concept of social adaptation during the pandemic of COVID-19 indicated that people were related to each other, and each of them had unique characteristics. They were observable, examinable, and measurable based on their behavior reflections and competencies. It was necessary to take account of the self - assessment or perception of the person in the immediate environment; 2) The role of the Buddhist monks in propagating Buddha's teachings for developing human virtue in life which should have been cultivated in human beings to achieve their inner qualities that included physical qualities, moral qualities, mental qualities, and intellectual qualities that could have been affected one's exterior, it was a relationship between people and objects. The important Buddha's teaching was Tisikkhā (Threefold Training); 3) The analysis results of monks' adaptation to propagation of Buddha's teachings in society during the pandemic of COVID-19 indicated that the monks should have been lived within the framework of the Dharma and Vinaya. In addition, they should have been studied and acquired knowledge that was advanced in modern technology for developing the potential

of Buddha's monks which allowed them to promote and support people in applying Dhamma principles in their daily lives that could have been brought happiness for themselves, their families, communities, monkhood, temples, and society.

Involvement to Buddhadhamma: The adaptation of Buddhist monks in the propagation of Buddha's teachings in society during the outbreak of COVID-19 is related to the nature of applied Buddhism, including the *Tisikkhā* (Threefold Training).

Conclusions: The Buddha's teachings taught people to refrain from evil, to do good deeds, and to train our minds to be pure for prosperity and peace in society. Monks, therefore, had to play their roles accordingly with the present generation by propagating Buddha's teachings online so that lay people could access Buddha's teachings and continue to maintain the religion. The role of the monks in the current day was crucial. The adjustment of the role of the Buddhist monks to fit in modern society by defining the duties of the monks in society in section 15 of Thailand's law indicated that the commissioned monks had to govern Buddhist monks in an orderly manner, which included regulating and promoting religious education, welfare, propagation, public utilities and the public welfare for the monks which had been a proactive role, especially in the society during the pandemic of COVID-19.

Keywords: Analysis, Adaptation, Monks, Propagating, COVID-19

Introduction

Originally, human beings existed by four factors: food, clothing, housing, and medicine, which were merely to heal the ever - changing suffering of the nature of the body, but when human beings possessed defilements, namely Affection, Greed, Anger, and Delusion that caused persecution, both to oneself and others, it led to troubles, chaos, and deviation from normality. The COVID-19 pandemic had become contagious around the world and remained active for more than two years. The virus had infected more than 20,000 people. The virus was preliminary suggested that the coronavirus was an animal virus. It was not pathogenic in humans, but the virus mutated into a new strain that caused disease in humans. Humans did not know the virus and were not immune to it, and disease outbreaks occurred among humans, which were the medium of transmission to people. COVID-19 was officially named Coronavirus disease 2019. It was a respiratory infection caused by the coronavirus. The official name of the virus was SARS-CoV-2. It caused fever, cough, and possibly pneumonia. The first cases appeared in December 2019 in Wuhan, the capital city of Hubei Province in central China that was a crowded city, so the outbreak happened quickly. The treatment was on emergency care. People were seriously ill and dying than it supposed to be. China had to shut down the city. Later, the country initiated a shutdown (Bureau of Risk Communication and Health Behavior Development, Department of Disease Control, 2020). The first COVID-19 patient treated in Thailand on the 13th of January 2020 was a Chinese national who was infected by an outbreak in China and traveled to Thailand. After that, several more patients came from other countries. The first reported infected patient in Thailand

was on the 31st of January 2020. The disease was caused by the coronavirus that mutated in nature into a new strain (Faculty of Medicine Ramathibodi Hospital Mahidol University, 2020).

The disease originated from nature being attacked by humans. It was hypothesized that the initial source of the virus might have been from bats, then mutated through an intermediary animal, became a new strain of virus that caused disease in humans, and infected people to spread between humans. Similar incidents happened in the past caused by the virus akin to the new strain of novel coronavirus, namely SARS in 2002 and MERS in 2014. The patient infected with these viruses was critically ill and should have been hospitalized. Therefore, it was not difficult to prevent the spread of disease. Patients with COVID-19 who were contagious consisted of people with mild or no symptoms, and those with severe symptoms were much less. Therefore, it was more difficult to control the outbreak of COVID-19 than the outbreak from the 2009 Influenza A (H1N1) or Pandemic H1N1/09 virus, which started in America and hit the world hard but people with COVID-19 had spread the infection for longer periods of time (Faculty of Medicine Ramathibodi Hospital Mahidol University, 2020). When the outbreak of COVID-19 was likely to be more contagious and too severe to control, the World Health Organization declared the outbreak an international public health emergency on 30th of January 2020, then on the 11th of March 2020, as a global pandemic (coronavirus pandemic). Europe, the United States, Latin America (Brazil), Russia, India, and South Africa gradually became the epicenter of the pandemic and an area of continuous outbreak or new wave. Later, it was found that the mutation of the COVID-19 virus was the cause of the rapid spread of the disease. In addition, the cold climate in Europe and the United States was also a crucial factor that contributed to more outbreaks. In Thailand, the transmission pattern was distinct from the first wave of the outbreak among Thai people. The new strain was G614, the new strain was found in the Republic of the Union of Myanmar in December 2020. The first Thai case was detected and spread from Samut Sakhon Central Shrimp Market, which was a major seafood market in Samut Sakhon province. Most of those infected were migrant workers (Myanmar nationals) who were physically fit, showed no symptoms, and lived in crowded conditions. People from many provinces who came to the Central Shrimp Market started the outbreak among large groups in many provinces, such as Nonthaburi, Rayong, Chonburi, and Chanthaburi. It started with a group of Thai people who did activities together, such as dining, gambling, and partying for New Year celebrations. Those in contact with previously confirmed cases, identifiable and unidentifiable, made the rapid spread of the infection (Department of Disease Control, 2023).

The relationship between Thai society and Buddhism as a spiritual refuge was apparent from the lifestyle of Thai people, which was the way of Buddhists who practiced for a long time. Therefore, Buddhism played a role and harmonized with the lifestyle of Thai people in this situation. Therefore, the Buddha's teachings served as a spiritual refuge for Thai people when faced with various problems because Buddhism had been in Thai society for a long time (Phrakru Sangkaraksupanat Puriwatanano, 2021). Buddhist monks were required to walk for alms, conduct activities within the temple, attend morning and evening prayer and receive food offerings or items;

Buddhist monks were required to wear masks, practice physical distancing, and refrain from giving blessings rituals. A funeral was an inevitable ritual for Buddhist monks, and they should have been implemented public health measures. The corpse of a patient infected with COVID-19 should not have been displayed; the Abhidhamma prayer should have been conducted in front of photographs. The incident gave the monks ideas, methods, and principles of living during the COVID-19 pandemic. The monks came out to offer encouragement on how to utilize patience to overcome crises, which included teaching the way of sacrifices and sharing alms. Helping each other with material things was the fundamental factor that was required for working toward the benefit of society (Reechewacheepkul, 2021). Under such circumstances, the Buddha's teachings became a tool or principle. The Four Noble Truths, the prime doctrines of Buddhism, comprised of: Dukkha, the suffering; Samudaya, the cause of suffering; Nirodha, the cessation of suffering; Magga, the path leading to the cessation of suffering. Magga consisted of eight elements: sammā - diṭṭhi, Right view; sammā - saṅkappa, Right resolve; sammā - vācā Right, speech; sammā - kammanta, Right action; sammā - ājīva, Right livelihood; sammā - vāyāma, Right effort; sammā - sati, Right mindfulness; sammā - samādhī, Right concentration. Above all else, lacking of awareness of thoughts and desires was the exact problem that led to physical and mental diseases that caused suffering at every moment. It was a catastrophe that threatened the global society. Precepts were the means of normality that made Buddhists lived peacefully, despite facing many obstacles, both physical and mental. Indeed, the plague was just one phenomenon. It started with human beings committed five immoral acts according to the law of karma. The disease came from persecuting animals, killing, and mutual harm (Vin.I.9) (Mahachulalongkornrajavidyalaya University, 1996). Moreover, the disease affected many people to experience illness, loss, fear, anxiety, and poverty. It was a misery that run into everyone life and brought chaos to many countries. All of this was according to the law of karma. Given the aforementioned problems and importance, the researcher was interested in studying and analyzing the adaptation of monks in propagating Buddha's teachings in society during the COVID-19 pandemic by applying various Buddha's teachings that were in line with adaptation to the practice of monks and secular meditation practices in society during the COVID-19 pandemic. Simultaneously, Buddhist monks would have been adapted to help people affected by the outbreak and to share happiness with those who suffered.

Objectives

To study the concept of social adaptation in the COVID-19 pandemic, study the role of monks in propagating Buddha's teachings, and analyze the adaptation of monks in propagating Buddha's teachings during the COVID-19 pandemic.

Methodology

This research methodology comprised these steps for conducting the research:

1. Research Design - research design utilized in this research was qualitative field research in the form of in - depth interviews that consisted the study of analytical concepts from theoretical documents.

2. Sample and Informants - sample and informants comprised five religious specialists (abbots, Buddhist monks, and temple accountants), five local government agencies, five community leaders, and five people in the area. The research sample in total included twenty people from utilizing purposive sampling.

3. Research Tool - the research used one in-depth structured interview form that built on literature and documentation reviews and related research. The details of the interview comprised an in - depth structured interview with open - ended questions to conduct an in - depth interview on the role of Buddhist monks in propagating Buddha's teachings and an analysis of the adaptation of Buddhist monks in society during the COVID-19 pandemic. The generation of a research tool included the indicated steps:

3.1 Studying and analyzing the relevant theoretical concepts by analyzing principles, concepts, theories, and research findings that related to the adaptation of monks in society during the COVID-19 pandemic. The primary source was the Thai Tipiṭaka scriptures of Mahachulalongkornrajavidyalaya University, B.E. 2539. The secondary source comprised books, textbooks, documents, journals, theses, articles, and other academic works that included reliable electronic information related to the subject.

3.2 Synthesizing the conclusions obtained from the analysis with content synthesis by synthesizing concepts related to research to utilize as a framework for generating a structured interview form.

3.3 Generating a structured interview form and test content validity by finding the Index of item - Objective Congruence (IOC) (Cronbach, 1970) in the interview form by presenting the interview form to the experts for consideration. The experts considered the consistency of each question in the interview form with behavioral objectives. If it was consistent, the experts would give a "+1". However, if the experts considered the interview form inconsistent with the objective, the experts would give a "-1". If the experts were not sure whether the interview form was consistent with the objective, the experts would give a "0".

3.4 Bringing the generated interview form to interview religious experts.

4. Data Collection - The researcher collected data in the following ways:

4.1) Studying information and knowledge with documentary analysis related to the adaptation of monks in the COVID-19 pandemic. The primary source was the Thai Tipiṭaka scripture of Mahachulalongkornrajavidyalaya University, B.E. 2539. The secondary source comprised books, textbooks, documents, journals, theses, articles, and other academic works, included reliable electronic information related to the subject of study. 4.2) Conducting interviews to gather insights from religious experts with overall steps:

Step 1: The researcher studied the role of Buddhist monks in propagating Buddhist teachings.

Step 2: The researcher conducted a study on methods, principles, concepts, and theories related to the adaptation of monks in society during the COVID-19 pandemic and

The Threefold Training in the Thai Tipiṭaka Scriptures of Mahachulalongkornrajavidyalaya University, B.E. 2539.

Step 3: The researcher generated a research tool which was an in-depth interview form that in accordance with the conceptual framework and the data obtained from the study of documents to utilize as a guideline for advisory questions, then proceeded to the examination of research instruments from three experts to inspect content consistency or pass Index of item - Objective Congruence values.

Step 4: The researcher gathered data in the field to conduct an in - depth interview with key informants. In this step, the researcher gathered documents and interview information about principles, and methods for analyzing the adaptation of monks in propagating of Buddha's teachings in society during the COVID-19 pandemic within the framework and guidelines derived from The Threefold Training in Thai Tipiṭaka Scriptures.

Step 5: The researcher analyzed and synthesized all data obtained by surveys with questionnaires obtained from in-depth interviews and all documents in an attempt to conclude the findings with content analysis in accordance with the conceptual framework in the Thai Tipiṭaka scriptures, The Threefold Training, and Principles of Peace in Buddhism

Step 6: The researcher presented an analysis of the adaptation of Buddhist monks in propagating of Buddha's teachings in society during the COVID-19 pandemic to build a prototype model and conclusions for communication suggestions for the adaption of monks in propagating of Buddha's teachings in society during the COVID-19 pandemic.

5. Data Analysis - the researcher conducted Qualitative Data Analysis within the following details:

5.1 Analyzing, synthesizing document, and related research that included data and knowledge analysis on principles, theories, and related research on the adaptation of monks in society during the COVID-19 pandemic and The Threefold Training in the Thai Tipiṭaka Scriptures of Mahachulalongkornrajavidyalaya University, B.E. 2539.

5.2 Analyzing data from in-depth interviews with religious experts; the researcher utilized a structured in-depth interview form that comprised of open-ended questions. The researcher classified data from the number of people who answered each interview question in each group and then made a group of data based on each subject on each aspect to obtain information in accordance with the research objectives.

Results and Discussion

1. The results from the study on the concept of social adaptation during the COVID-19 pandemic indicated that in the current social climate, people endured the inevitable pressures and tension caused by the COVID-19 pandemic, especially in large urban environments where development was rapidly evolving. As a result of the pandemic, most people needed to adapt with many problems that arose in many aspects, whether economic, career, or livelihood. The struggle to adapt to such an environment inevitably impacted their mental health. To this extent,

people should have been learned to adapt themselves to various problems. If they successfully adapted, it could have been considered a success. But if they could not adapt, it could have been considered a failure. It was recognizable that adaptation in the early stages of the pandemic situation affected the influence of later adaptation. Buddhist monks could adapt to the pandemic because Buddhist monks adhered to the principles of Buddhist teachings, which made them well adaptable. It was a way to understand and recognize that adaptation was part of the Buddhist monks' personality. People with good mental health could have been established themselves to live happily in a rapidly changing world. People could see that environmental factors also played an important role in adaptation and well-being. Buddhist monks needed accommodation, sanitation facilities, food consumption facilities, and other facilities in various purposes for coexistence. Living together could have been allowed people to learn for adapting themselves to different circumstances, whether drinking, standing, sitting, sleeping, or discussing. People should have been determined and adapted in order to accept individual differences. It was conforming to Reechewacheepkul (2021) who conducted a study on the knowledge of monks about preventing the spread of coronavirus in a case study of Buddhist monks in Ban Suan Sub - district, Chonburi Province, and the study found that most Buddhist monks had a high level of knowledge about coronavirus prevention. They had also known coronavirus as COVID-19. It was an emerging disease that became a global public health problem. China was the origin of the disease. This virus could be transmitted primarily by inhaling large droplets into the body. These large droplets were still not visible to the naked eye. These droplets came out of patients who coughed, sneezed or exhaled. The contact distance when approaching the patient was within 1 - 2 meters. The alternative way for the virus to infect people was by touching the secretions from a patient that later entered the conjunctiva area. The virus might have been infected from the secretions from a patient that splashed directly into the face or by the hands that were in contact with germs, then touched the eyes and nose and then introduced the infection into the body. There was another way to prevent the spread of viruses; the food should have been well cooked, cleaned, and heated to reduce contamination of viruses that might have been contaminated the food. People should have been washed their hands frequently. They should have been washed their hands properly before eating, entering the bathroom, and touching secretions of themselves and others. Hand washing could have been generally used alcohol gel with a concentration of at least 70 percent. People should have been worn masks. They should have been worn a mask when they were ill or joining the crowd. In general, cloth masks were an alternative to medical masks, but they were not as protective as medical masks and were not made of waterproof cloth. Lastly, people should have been kept their distance from others within 1 - 2 meters to reduce direct exposure to droplets from other people. It was conforming to Phrakru Sangkaraksupanat Puriwatanano (2021) who conducted research on the lifestyle of Buddhist monks and their adaptation to the New Normal era which indicated that in the current state, the lifestyle of Buddhist monks had changed dramatically due to the COVID-19 pandemic. Buddhist monks should have been adapted and protected themselves from infecting others directly or indirectly.

Consequently, all Thais should have been adjusted their lifestyle by not leaving the house. They should have been ordered their food through delivery service, shopped carefully, worked from their home, and used social media to communicate with each other. As a result, work, school, and business, the old way of life had changed, which impacted religious rituals that should have been safe from COVID-19. The development of understanding of how to conduct religious rituals in the New Normal era was crucial. The changing people's behavior in daily life and the drive of online technology as a result of COVID-19 had changed the behaviors of people and religious activities for both Buddhist monks and Buddhists in general because they were activities that were vulnerable to disease outbreaks. The Buddhist monks could not walk for alms, and Buddhists could not come to make merit and offerings. Buddhist monks needed to ensure food sources and security for adequate food consumption. Also, the temple was a place of refuge for the people who suffered from the pandemic. The use of the temple was to make the temple an area for screening facilities for patients and sending patients to hospitalization. Upon death, the temple facilitated funeral and psychological rehabilitation, which encouraged mindfulness to take part and overcome the COVID-19 crisis that led to a change in the new way of life.

2. A Study on the role of Buddhist monks in propagating Buddha's teachings is the role and duty of the Patriarch, which should have been organized Buddhist sermons, training, and teachings people to have faith in Buddhism to practice good conduct and become good citizens of the nation. The devotees who had faith in the Triple Gem embraced the Buddhist doctrine and practiced for their benefit. The heart of propagating the teachings of Buddhism for the benefit of the people in the world was to achieve happiness in accordance with the three intentions of Buddha, included temporal welfare, spiritual welfare, and Nibbana. All abbots and all deans in the hierarchy were responsible for propagating Buddhism. The role of monks was paramount in the community by providing psychological advice, being helpful, suggesting solutions to problems, and being a local leader or a bridge between the state and the people. Buddhist monks could have been innovators of development in two roles that consisted of: 1) Role as an individual, Buddhist monks in the past had a strong relationship with the community, and they were supportive because Buddhist monks depended on necessities given by the villagers. The villagers also relied on monks for religious rituals and training in the principles of Buddhism and led the practice of Buddha's teachings to reach the heart of Buddhism, which was the restraint of the mind; 2) Role as a symbol, a representative of Buddhism, the administrative monks played a direct role in the maintenance of the temple. They governed and assisted novices and monks within the temple under disciplines and laws. They provided facilities for Buddhists to practice Buddhist teachings. Buddhist monks also provided secular and moral education to novices, monks, as well as Buddhists in general. They were also leaders in community development, and the temple was a place for education and training. A temple was a place to meet and exchange opinions among people. A temple was a festival venue for the community. It was an appropriate place to store various fine arts. Buddhism had long been a prominent religion in Thai society because some traditional and cultural roots were originated from Buddhism through the continuous influence

of Buddhist teachings. It was achieved by the ability of the religious personnel. Buddhist monks played many important roles in developing people in society. One of the roles of Buddhist monks was propagating Buddhist doctrinal principles to develop both the body and mind of the people in society and further develop the society to prosperity. The relationship between Buddhist monks and the people had appeared from the Buddha's time to the present. If Buddhist monks had played a role in the life of people in society with the acknowledgment of the role and duties of monks, directly and indirectly, in the physical and mental development of themselves, and people in society, the understanding of the role of Buddhist monks would have been increased. The role of the monks was to emphasize that the monks were not only obliged to follow the Buddha's teachings and disciplines. They also should have been contributed to society in another way. It was conforming to the result from Pongsopon (1996) which indicated that the role of the monks was on certain principles of the Buddha's teachings that had adhered to by Buddhist monks, which was directly about themselves, which started with studying the Buddha's teachings and disciplines with correct procedures. There was another role for Buddhist monks, which was the role of relating with society; Buddhist monks were also obliged to educate, propagate, and give relief for the well-being of people in the community.

3. The result of the analysis of the adaptation of Buddhist monks in propagating Buddha's teachings in society during the COVID-19 pandemic, the adaptation of Buddhist monks in propagating Buddha's teachings in society in the COVID-19 pandemic should have been carried out under the condition of present society. The adaptation of the Buddhist monks required them to become a developer of the development of morality and ethics to be greater and more intensive by improving the method of propagation and developing it to be successful within the group of Buddhist monks before making an effect on people in society that should have been utilized an effective way to communicate and motivate by proving the principles with modern technology. The role of contributing to a community or society depended largely on the needs of the community and society. The Lord Buddha had given two paramount burdens to Buddhist monks that consisted of:

3.1 The burden of study, the study of the Buddha's teachings or disciplines which was a collection of Buddha's teaching that was categorized for Buddhist monks to study, the Buddhist monks should have been studied it until they could achieve its mastery and propagate Buddha's teachings correctly.

3.2 The burden of insight development, the constant training of the mind to develop concentration, and the training to gradually eliminate desires from the mind until enlightenment could become achievable was also known as Vipassana. The propagation of the doctrine of the Lord Buddha and his representatives resulted in people accepting the doctrine and ordaining to become Buddhist monks. It was conforming to research from Phramaha Thanongchai Buranaphisut (2002) which indicated that a temple was still a place where monks practiced the Buddha's teachings and disciplines that carried on two main burdens which consisted of:

The burden of study, Buddhist monks took courses that were traditional in accordance with the Buddha's teachings which included recent courses that organized by the clergy of Buddhist monks to educate monks and novices. The burden of insight development, Buddhist monks practiced their mind to see the results for themselves to reach the ultimate goal of Buddhism. Phra Phromkunaporn (P.A. Payutto) (2012) described that aforesaid of the two main Buddhist burdens, the clergy thus clearly classified the roles and duties of monks to follow the principles of Buddhist teachings, disciplines, and ethics appropriately.

The burdens consisted of three aspects:

1. The textual aspect of the true doctrine, Buddhist monks were obliged to study the Buddha's teachings and disciplines, It was the theoretical study to become a person who knew systematic classification, then Buddhist monks took the doctrines and practices from that study to teach the Buddhists.

2. The practical aspect of the true doctrine, the monks should have been studied the theory correctly and put it into practice for training to purify their minds to be free from desires by strictly following the principles of disciplines without being impaired or tainted until they reached the achievement accordingly in the doctrine.

3. The attainable aspect of the true doctrine, the Buddhist monks followed that principle gradually until the achievement was perceivable and felt and then received consequences and results after striving to follow the intended disciplines.

In addition to studying and following the Buddha's teachings and disciplines, which were the Buddha's teachings, Buddhist monks should have been considered reflecting themselves accordingly to "Pabbajitaabhinhasutta" which was the principle that Buddhist monks should have been reflected on themselves regularly. The true role of Buddhist monks also relied upon the distinct behavior of Buddhist monks which was a different lifestyle from people in secular society. The system of disciplines was supposed to direct the behavior of Buddhist monks to be the same, but it depended on the competency and satisfaction of Buddhist monks with the practice.

Originality and Body of Knowledge

Buddhist monk's adaptation on propagating the buddha's teaching in COVID-19 society can conclude as depicting in Figure 1.

The old way of life has to change, which affects the new way of ministering in Buddhism to be safe from COVID-19. Buddhist monks have to create an understanding of religious practices in the New Normal era.

It is the New Normal era; the change in the behavior of people has affected daily life and technological advancement, especially online technology.

The change includes religious activities of monks and general Buddhists in religious activities because it is an activity that is at risk of disease outbreaks.

In New Normal era, people have to maintain distance from others (social distancing), including in performing religious activities.

The application of Tisikkhā (Threefold Training) comprises of:

Adhisīla-sikkhā (Higher virtue), Adhicitta-sikkhā (Higher mind), and Adhipaññā-sikkhā (Higher wisdom), along with the application of Yonīśomanasikāra Principles comprise of:

1. Logical thinking, the method of thinking based on principles of reasoning,
2. Orderly thinking and stepwise thinking,
3. Rational thinking to have a correct connection,
4. Philanthropic thinking creating good things.

In addition, Buddhist monks can apply the principles or conduct the principles of sammappadhāna (Four Right Exertions) and adapt them into practice in religious activities, consisting of:

1. Saṃvara padhāna means the effort to prevent by preventing infection in the New Normal way by wearing a mask, washing hands, and keeping distance from others.
2. Pahāna padhāna means the effort to abandon by abandoning risky behaviors.
3. Bhāvanā padhāna means the effort to develop by developing a new way of life.
4. Anurakkhaṇā padhāna means the effort to maintain by maintaining temples and prayer, reading Buddha's teachings books, and listening to Buddhist teachings. These paradigms can lead to sustainable ideas and practices for Thai Buddhist monks.

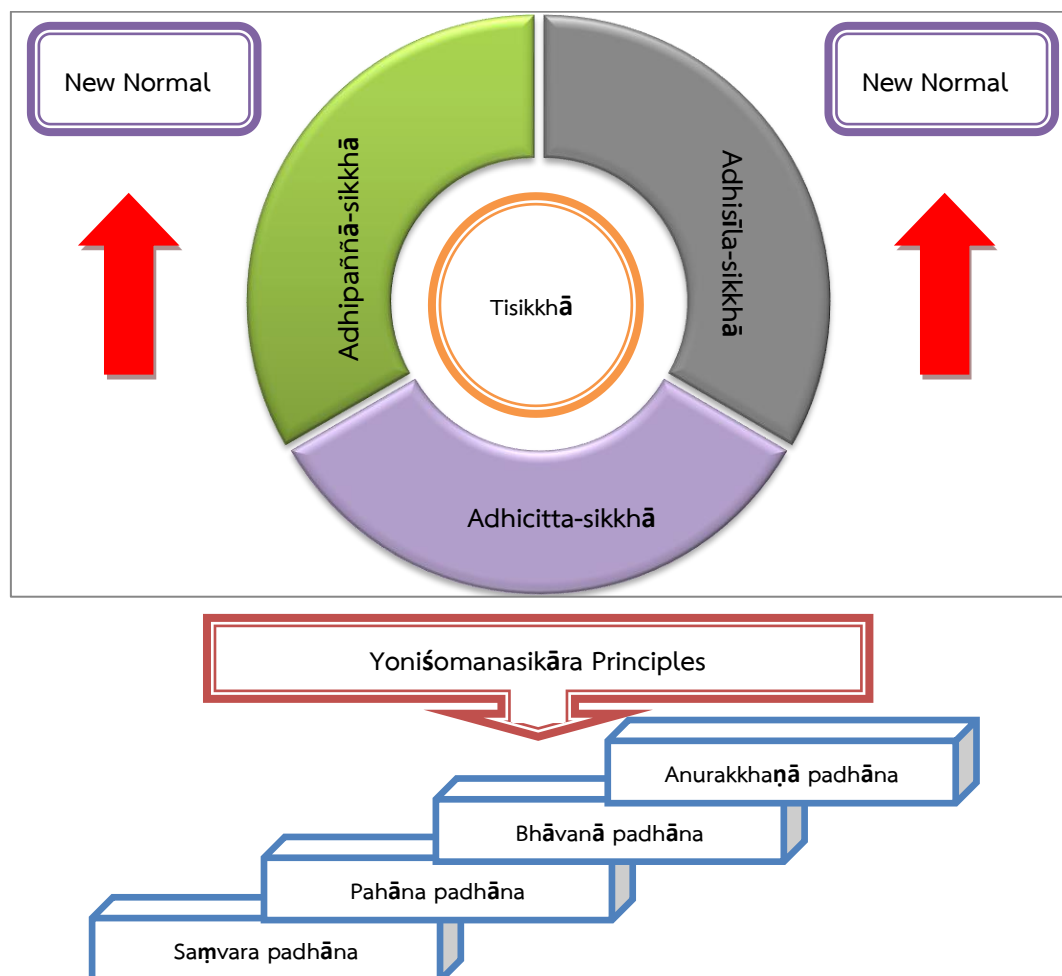


Figure 1 Adaptation of Monks in Buddhist Teaching Propagation in Society During the COVID-19 by Tisikkhā Principle.

Conclusions and Recommendations

The conclusion of this research on this subject consisted of: 1) The concept of Adaptation of Buddhist monks in society during the COVID-19 pandemic, Buddhist monks should have been maintained themselves within the doctrinal disciplines with a firm and steadfast determination to practice Buddha's teachings and become a valid example in accordance with the principles of Buddhism to build credibility and confidence for lay people; 2) The role of the Buddhist monks in propagating Buddhist teachings, Buddhist monks had to acquire new knowledge, especially secular knowledge due to the advancement of modern technology that was developed during the COVID-19 pandemic to develop the potential of Buddhist monks for promoting and encouraging people in society to apply the knowledge in their daily life and bring benefits to themselves, other families, communities, the Buddhist clergy, monasteries, and society; 3) Adaptation of Buddhist monks to Buddhist propagation in society during the COVID-19 pandemic with the relation to the lifestyle and well-being of people in present society. The Buddhist monks, therefore, had a great part to play in helping and educating the doctrines because the lifestyle of people in society depended on the Buddhist monks and temple for practicing Buddha's teachings and Buddhist rituals with Buddhist monks who relevant to the people in the community, which had a significant role of Buddhist monks and the people in the exquisite tradition that lulled the souls of the people in society to be delight and peaceful under the teaching of Buddhism. Buddhist monks should have been therefore played a significant role in propagating the doctrine of Buddhism in their lives. Buddhist monks were also a spiritual refuge for people in society when people in society were anxious about the COVID-19 pandemic. The monks had to adopt and study new knowledge for courtesy, warmth, and knowledge to the people in society intellectually and mentally for the general public and truly benefit the society. In terms of policy recommendations, propagation techniques were repetitive techniques that relied on sermon performances. The techniques did not reach a broad target audience and lack modern innovation that was able to reach the target group. Therefore, propagation should have been promoted knowledge and techniques to develop innovation and reach a broad audience. The propagation should have been utilized recent technology and materials to support the mission for encouraging research and producing cutting - edge propagating innovations. In terms of recommendations for the application of research results, setting standards was crucial for Buddhist missionary personnel in applying propagation techniques. Setting standards was also crucial to residences of Buddhist monks or meditation centers which should have been able to verify the standards with clear, actionable, and measurable indicators. In terms of suggestions for further research, further research for the development of style in Buddhism propagation should have been conducted with objectification purposes by applying the results from the study on the strategic plan and applying the results to reform Buddhist propagation with effective and concrete management in the form of developmental research. The research on Buddhist propagation should have been conducted in accordance with public attitudes and opinions to

be able to adjust the process or strategy of propagating Buddhism to reach as many people as possible.

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