



MEANING-MAKING OF LIFE PROBLEMS THROUGH BUDDHADHAMMA IN DIGITAL DHAMMA COMMUNICATION: A CASE STUDY OF THE THAMMA SAWASDEE' LIVE PROGRAM

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Abstract

Background and Objectives: Digital media has transformed Buddhist communication from the dissemination of religious teachings in traditional settings into interactive environments where individuals interpret life experiences and life problems through engagement with Buddhadhamma. In these digital contexts, Dhamma communication functions as a meaning-making process through which lived experiences are interpreted and understood from Buddhist perspectives. Previous studies have primarily examined digital media as a channel for disseminating Buddhist teachings. However, limited attention has been paid to how Buddhadhamma functions as an interpretive framework for reconstructing the meanings of life problems and to the linguistic and communicative strategies supporting this process. The Thamma Sawasdee' Live Program by Mae Chee Sansanee Sthirasuta was selected as the case study because it represents an interactive form of digital Dhamma communication in which audiences engage with emotional suffering, interpersonal relationships, family issues, and social uncertainty through reflective dialogue grounded in Buddhadhamma. Accordingly, this study aimed to examine the meaning-making process through which life problems are interpreted and understood in the Thamma Sawasdee' Live Program, to investigate how Buddhadhamma functions as an interpretive framework for understanding and reconstructing the meanings of life problems, to analyze the linguistic and communicative strategies employed in Dhamma communication, and to develop a conceptual framework explaining Buddhadhamma-based meaning-making in digital Dhamma communication.

Methodology: This qualitative study employed interpretive content analysis. The data consisted of 51 episodes of the Thamma Sawasdee' Live Program published on the SDS Channel YouTube platform between 2019 and 2021. Purposive sampling was used to select episodes with more than 5,000 views. Data were analyzed through meaning-unit identification, thematic coding, thematic categorization, and interpretive analysis. Trustworthiness was enhanced through expert validation, peer debriefing, and theoretical triangulation.



Main Results: The findings revealed that digital Dhamma communication functioned as a Buddhadhamma-based meaning-making process through which participants interpreted and reconstructed life experiences. Four meaning-making dimensions were identified: 1) Life Suffering, 2) Emotional and Mental Management, 3) Relationships and Family, and 4) Contemporary Social Context. Across these dimensions, life experiences were interpreted through core Buddhadhamma principles, leading to emotional resilience, social adaptation, and personal transformation. The analysis further demonstrated that metaphorical expressions, repetition, contextual explanation, and reflective dialogue functioned as the principal linguistic and communicative strategies for translating Buddhist principles into practical frameworks for everyday life.

Involvement to Buddhadhamma: The findings demonstrate the application of core Buddhadhamma principles, including the Four Noble Truths (Ariyasacca), the Three Characteristics (Tilakkhaṇa), Dependent Origination (Paṭiccasamuppāda), Mindfulness (Sati), Loving-kindness (Mettā), and Compassion (Karuṇā), as applied in digital Dhamma communication to help individuals interpret life problems and reconstruct meaningful understandings of lived experiences. Rather than functioning solely as religious doctrine, Buddhadhamma is applied as a practical interpretive framework for emotional management, interpersonal relationships, social adaptation, and personal transformation in contemporary digital society. Accordingly, this study is positioned within the field of Applied Buddhism, specifically the development of wisdom and morality through Buddhism, by demonstrating how digital Dhamma communication enables individuals to interpret life problems, cultivate wisdom and moral understanding, and reconstruct meaningful understandings of lived experiences through Buddhadhamma.

Conclusions: Digital Dhamma communication can be understood as a Buddhadhamma-based meaning-making process in which language and communication function as interpretive mechanisms linking lived experiences with Buddhist principles. This study proposes the Buddhadhamma-Based Meaning-Making Model of Life Problems in Digital Dhamma Communication, which explains how lived experiences, interpretive communication, linguistic and communicative strategies, and Buddhadhamma are integrated into a unified framework for reconstructing life understanding in contemporary digital society. The findings contribute to the theoretical development of digital religion and Dhamma communication while providing practical implications for digital Buddhist communication, religious education, and contemporary Dhamma dissemination.

Keywords: Meaning-Making, Dhamma Communication, Digital Religion, Buddhadhamma, Mae Chee Sansanee Sathirasuta

Introduction

Contemporary society is increasingly characterized by rapid social change, economic uncertainty, emotional distress, interpersonal conflicts, family tensions, and social instability.



These conditions require individuals not only to cope with life problems but also to construct meaningful interpretations of suffering, anxiety, loss, and uncertainty. Within Buddhist traditions, Buddhadhamma has long functioned as an interpretive framework through which human experiences are understood, suffering is explained, and constructive responses to life challenges are developed. Rather than serving solely as a source of moral guidance, Buddhadhamma provides explanatory principles that enable individuals to interpret lived experiences, understand the causes of suffering, and reconstruct life understanding. In contemporary society, however, the communication and interpretation of Buddhadhamma have been profoundly transformed by digital media, which has become an increasingly important environment for religious communication, interaction, and meaning-making (Cloete, 2015).

The emergence of digital communication technologies has created interactive environments in which religious teachings are disseminated, discussed, interpreted, and continuously reconstructed. Digital religion describes the integration of religion and digital media in ways that reshape religious practices, religious experiences, and interactions between communicators and audiences (Campbell & Evolvi, 2020). Likewise, media functions not merely as a channel for transmitting religious content but also as a social institution that influences how religion is interpreted and practiced in contemporary society (Hjarvard, 2011). Hoover (2006) further argues that religious meaning is increasingly constructed through media environments where communication becomes intertwined with everyday life. Within Buddhist contexts, Dhamma communication therefore extends beyond the transmission of doctrinal knowledge to become an interpretive communicative process through which Buddhist teachings are connected with lived experiences. From a meaning-making perspective, communication enables individuals to construct understanding, negotiate meanings, and reinterpret life experiences through core Buddhadhamma principles, including the Four Noble Truths (Ariyasacca), the Three Characteristics (Tilakkhaṇa), and Dependent Origination (Paṭiccasamuppāda).

Previous studies have substantially advanced knowledge of digital religion by examining online religious participation, audience engagement, and the dissemination of religious teachings through digital media (Campbell & Evolvi, 2020); (Hjarvard, 2011). More recent Buddhist studies have explored the dissemination of Buddhism through digital technologies and the interpretation of Buddhist teachings in contemporary digital society (Phrakhrutheerasatpaisa & Phrabaidika Saengtham Supano, 2025); (PhramahaMichai Kijjasaro & PhramahaVoraphan Vorapanyo, 2024). Nevertheless, these studies have primarily emphasized communication as a means of religious dissemination rather than as a process through which individuals construct and reconstruct meanings of lived experiences through Buddhadhamma. Consequently, limited attention has been given to the interpretive mechanisms, linguistic and communicative strategies, and the dynamic processes through which Buddhist principles become practical resources for understanding emotional suffering, interpersonal relationships, family challenges,



and contemporary social uncertainty. Addressing this gap, the present study conceptualizes digital Dhamma communication as a Buddhadhamma-based meaning-making process, emphasizing the interaction among lived experiences, linguistic and communicative strategies, and Buddhist principles in the reconstruction of life understanding.

Interactive Dhamma communication provides an especially valuable context for examining these processes because it enables audiences to engage directly with Buddhist teachings in relation to everyday life concerns. The Thamma Sawasdee' Live Program presented by Mae Chee Sansanee Sthirasuta represents a distinctive example of such communication. The program comprises 51 highly viewed episodes broadcast between 2019 and 2021, each receiving more than 5,000 views and addressing emotional suffering, relationship conflicts, family challenges, workplace pressures, and social uncertainty. Rather than presenting doctrinal instruction alone, the program facilitates reflective dialogue by connecting lived experiences with Buddhadhamma. Accordingly, this study investigates the meaning-making process through which life problems are interpreted in the Thamma Sawasdee' Live Program, examines how Buddhadhamma functions as an interpretive framework for reconstructing life experiences, analyzes the linguistic and communicative strategies employed in digital Dhamma communication, and proposes the Buddhadhamma-Based Meaning-Making Model of Life Problems in Digital Dhamma Communication. By integrating lived experiences, Buddhadhamma, linguistic and communicative strategies, and meaning-making within a unified explanatory framework, this study contributes a new theoretical perspective to digital religion and Dhamma communication while extending contemporary scholarship on Buddhadhamma-based meaning-making in digital society.

Objectives

This study aimed to examine the meaning-making process through which life problems are interpreted and understood in the Thamma Sawasdee' Live Program, to investigate how Buddhadhamma functions as an interpretive framework for understanding and reconstructing the meanings of life problems, to analyze the linguistic and communicative strategies employed in Dhamma communication, and to develop a conceptual framework explaining Buddhadhamma-based meaning-making in digital Dhamma communication.

Methodology

This study employed a qualitative research design to investigate the meaning-making process through which life problems were interpreted in digital Dhamma communication in the Thamma Sawasdee' Live Program presented by Mae Chee Sansanee Sthirasuta. The study focused on examining how Buddhadhamma functioned as an interpretive framework for understanding lived experiences and how linguistic and communicative strategies facilitated meaning-making within contemporary digital media contexts.

The population consisted of all episodes of the Thamma Sawasdee' Live Program officially published on the Sathira Dhammasathan Digital Service (SDS Channel) YouTube platform.



The period from 2019 to 2021 was selected because it marks the beginning of the program's official dissemination through the SDS Channel, providing a stable, publicly accessible, and systematically archived corpus for qualitative analysis. Prior to 2019, Dhamma communication by Mae Chee Sansanee Sthirasuta was delivered through various offline activities and non-systematic online channels but was not consistently published as an official digital series. Beginning in 2019, the program was regularly broadcast and archived on the official YouTube platform, enabling audiences to access complete episodes and engage continuously with interactive Dhamma communication. This period therefore represents the earliest comprehensive and coherent corpus of digital Dhamma communication available for research. Furthermore, it corresponds to the period during which Mae Chee Sansanee Sthirasuta personally conducted the live broadcasts until her passing in December 2021. Episodes published after 2021 were excluded because they primarily consist of rebroadcasts or edited excerpts rather than newly produced interactive Dhamma communication. Accordingly, the selected timeframe provides both a theoretically appropriate and methodologically reliable corpus for investigating Buddhadhamma-based meaning-making in digital Dhamma communication.

Purposive sampling was employed to select information-rich episodes relevant to the objectives of the study. Episodes were included if they 1) Addressed life problems, emotional suffering, interpersonal relationships, family concerns, or contemporary social issues, and 2) Had received at least 5,000 views. The viewership criterion was adopted because it reflects audience engagement, public accessibility, and the broader social reach of digital Dhamma communication. Based on these criteria, 51 episodes were selected for analysis.

The research instruments consisted of 1) A data-recording form, 2) A thematic coding framework developed from the perspectives of meaning-making, digital religion, and Dhamma communication, and 3) An analytical framework for identifying Buddhadhamma principles together with linguistic and communicative strategies employed throughout the discourse.

The unit of analysis comprised the spoken discourse of Mae Chee Sansanee Sthirasuta.

Audience comments and other online interactions were excluded because the study focused specifically on the interpretive construction of meaning within the presenter's discourse.

Data were analyzed using qualitative content analysis in combination with discourse analysis.

First, meaning units related to life problems and lived experiences were identified from the program transcripts. Second, the data were coded and organized into thematic categories through constant comparison and thematic analysis. Third, Buddhadhamma principles embedded within the discourse were identified and interpreted as the conceptual resources through which participants reconstructed the meanings of lived experiences.

Finally, discourse analysis informed by Foucault's concept of discourse was employed to examine how linguistic choices, communicative practices, and interpretive discourse constructed meanings and guided participants' understanding of life experiences. The findings were subsequently



synthesized into the Buddhadhamma-Based Meaning-Making Model of Life Problems in Digital Dhamma Communication, which explains the dynamic relationships among lived experiences, Buddhadhamma principles, linguistic and communicative strategies, and meaning-making processes. To enhance the trustworthiness of the findings, expert validation, peer debriefing, and theoretical triangulation were employed throughout the analytical process.

Results and Discussion

Overview of the Findings

The findings revealed that Dhamma communication in the Thamma Sawasdee' Live Program functioned as a meaning-making process through which participants interpreted and reconstructed life problems in relation to the Buddhadhamma. Analysis of the 51 selected episodes identified recurring interpretive patterns showing that experiences of suffering, emotional distress, interpersonal relationships, and social uncertainty were consistently understood through Buddhist principles. The findings further demonstrated that linguistic and communicative strategies employed throughout the program enabled participants to connect lived experiences with Buddhist teachings, thereby reconstructing the meanings of life experiences and fostering reflective self-understanding. Collectively, these findings indicate that language and communication functioned not merely as channels for transmitting Buddhist teachings but as interpretive mechanisms through which audiences actively constructed meaning within contemporary digital Dhamma communication.

The analysis further identified four interrelated meaning-making dimensions through which participants interpreted and reconstructed life problems: 1) Life Suffering, 2) Emotional and Mental Management, 3) Relationships and Family, and 4) Contemporary Social Context. These dimensions emerged inductively through coding, constant comparison, and thematic analysis of recurring interpretive patterns identified across the 51 selected episodes. The findings also revealed that linguistic and communicative strategies played a central role in the meaning-making process by connecting participants' lived experiences with Buddhist teachings and facilitating reflective interpretation. Collectively, these dimensions provide an analytical framework for understanding how language, communication, and Buddhadhamma jointly contributed to the reconstruction of life meanings in digital Dhamma communication.

Table 1 presents representative examples from the selected episodes together with their corresponding meaning-making dimensions and the interpretive Buddhist principles identified through the analysis. Rather than serving as simple thematic classifications, the four meaning-making dimensions emerged inductively from recurring interpretive patterns identified across the 51 selected episodes. Each representative episode illustrates how participants interpreted specific life experiences through particular Buddhist principles, thereby demonstrating the analytical relationships among empirical findings, meaning-making dimensions, linguistic and communicative strategies, and Buddhadhamma in the reconstruction of life meanings within digital Dhamma



communication. Together, the four dimensions represent interconnected processes through which participants interpreted, reconstructed, and integrated the meanings of life experiences from Buddhist perspectives.

Table 1 Meaning-Making Dimensions, Representative Episodes, and Interpretive Buddhist Principles Identified from the Data

Meaning-Making Dimension	Number of Episodes	Representative Episode	Interpretive Buddhist Principles Identified from the Data
Life Suffering	15	Doing Everything Wrong: When Life Reaches a Dead End	Four Noble Truths (Ariyasacca), Law of Causality
Emotional and Mental Management	13	Simple Happiness Resilient Mind	Mindfulness (Sati), Non-attachment
Relationships and Family	14	The Secret of Love	Loving-kindness (Mettā), Compassion (Karuṇā)
Contemporary Social Context	9	How to Cope with Loss without Losing Oneself	Three Characteristics (Tilakkhaṇa), Impermanence (Anicca), Dependent Origination (Paṭiccasamuppāda)
Total	51	-	-

Note: The table summarizes the four meaning-making dimensions identified through the interpretive analysis of the 51 selected episodes. Each representative episode represents a recurring interpretive pattern through which participants understood particular life experiences by drawing upon specific Buddhist principles. The associated Buddhist principles were identified inductively from recurring interpretive patterns in the data rather than being predetermined analytical categories. Collectively, the four dimensions demonstrate how lived experiences were reconstructed into meaningful understandings through digital Dhamma communication. The Four Noble Truths, the Three Characteristics, and Dependent Origination emerged as higher-order interpretive frameworks across multiple dimensions rather than from isolated episodes, and these relationships are further elaborated in the following sections.

Life Suffering

The analysis revealed that participants interpreted life suffering not as an unavoidable personal burden but as an experience that could be understood and reconstructed through Buddhaddhamma. Across the selected episodes, suffering was consistently presented as a condition arising from identifiable causes and therefore open to reflection, understanding, and transformation. Rather than encouraging avoidance of suffering, Dhamma communication guided participants to recognize suffering as an opportunity for developing wisdom and self-understanding.

The findings were further supported by representative episodes selected from the dataset, which illustrate how life suffering was interpreted and reconstructed through Buddhaddhamma in digital Dhamma communication. The following examples demonstrate



the interpretive process through which participants were encouraged to understand suffering not merely as an emotional experience but as an opportunity for reflection, self-understanding, and personal transformation.

Example 1

"Suffering Exists to Be Seen, Not to Be." (Sthirasuta, 2019a)

From Example 1, suffering is presented not as a condition to be avoided or emotionally resisted but as an experience to be consciously recognized and understood. This statement reflects an interpretive process through which participants are encouraged to develop awareness of suffering rather than identify themselves with it. By shifting the focus from emotional attachment to mindful observation, Dhamma communication reconstructs the meaning of suffering as an opportunity for reflection, wisdom, and personal transformation.

Example 2

"It is Not Separation Itself That Causes Suffering, But the Inability to Accept Separation That Causes Suffering." (Sthirasuta, 2019b)

From Example 2, suffering is interpreted as arising not from external events but from individuals' responses to those events. The statement emphasizes acceptance as an essential process of meaning-making through which participants reinterpret loss and separation from a Buddhist perspective. This interpretive process enables participants to recognize the causes of suffering and to transform emotional distress into reflective understanding through Buddhadhamma.

Collectively, these findings demonstrated that suffering was interpreted not as an unavoidable condition but as a meaningful life experience that could be understood through Buddhadhamma. By recognizing the causes and conditions underlying suffering, participants reconstructed life problems into opportunities for reflective understanding and personal transformation.

Emotional and Mental Management

The analysis further revealed that the meaning-making process related to emotional and mental management was constructed through communicative strategies that encouraged participants to observe, interpret, and regulate their emotional experiences through Buddhadhamma. Rather than viewing emotions as fixed personal identities, emotional states were presented as temporary conditions that could be understood through mindful awareness and reflective observation. Representative episodes illustrated how linguistic and communicative strategies enabled participants to reinterpret emotional experiences and cultivate greater self-awareness.



Example 3

"Practicing Dhamma Means Standing Back and Observing It. We are Not Our Jealousy; We are Merely the Observer, Not the Actor." (Sthirasuta, 2019c)

From Example 3, the findings showed that Mae Chee Sansanee employed metaphorical language by contrasting the roles of "The Observer" and "The Actor" to encourage participants to detach themselves from emotional identification. Instead of becoming overwhelmed by emotions such as jealousy, individuals were guided to observe these emotions with mindful awareness. This communicative strategy reconstructed emotional experiences as objects of reflection rather than as fixed aspects of personal identity, thereby enabling participants to develop emotional regulation and reflective self-understanding through the practice of mindfulness (Sati).

Example 4

"Liking is Brief; Disliking is Brief." (Sthirasuta, 2019d)

From Example 4, the findings demonstrated that concise, repetitive expressions were employed to communicate the transient nature of emotional attachment. By emphasizing that both liking and disliking were temporary experiences, the discourse encouraged participants to recognize emotions as impermanent conditions rather than enduring realities. This communicative strategy supported the reinterpretation of emotional experiences through mindful awareness and non-attachment (Anupāḍāna), enabling participants to understand, regulate, and respond to emotions with greater balance and psychological resilience.

Collectively, these findings indicated that emotional and mental management was constructed through mindful awareness rather than emotional suppression. Through linguistic and communicative strategies, participants learned to observe emotional experiences reflectively, enabling Buddhaddhamma to function as an interpretive framework for emotional regulation and inner stability.

Relationships and Family

The analysis further revealed that the meaning-making process related to relationships and family was constructed through communicative strategies that encouraged participants to reinterpret interpersonal relationships from the perspective of self-understanding, compassion, and mutual acceptance. Rather than emphasizing the control or transformation of others, Dhamma communication guided participants to reflect upon their own thoughts, expectations, and attitudes, thereby reconstructing relationships as opportunities for personal growth and compassionate coexistence. The following representative examples illustrate how participants interpreted family and interpersonal relationships through Buddhaddhamma.



Example 5

"To Love Someone is to Understand Them Deeply, Not to Change Them to Satisfy Our Own Expectations. Instead of Trying to Change Others, We Should Transform Our Own Minds so That We can Understand and Love Them as They are. Once We Accept Reality, Suffering No Longer Dominates the Heart, and Relationships Become Enduringly Harmonious." (Sthirasuta, 2019e)

From Example 5, relationships are interpreted not as relationships that require changing or controlling others but as opportunities for cultivating self-understanding and compassionate acceptance. The statement emphasizes that suffering within relationships arises from attachment to personal expectations rather than from other people themselves. By encouraging participants to transform their own perspectives instead of attempting to change others, the discourse reconstructs interpersonal relationships through Buddhadhamma, enabling participants to develop mutual understanding, compassion, and harmonious coexistence.

Example 6

"It is Easier to Change Ourselves in Order to Understand Others Than to Try to Change Them. Do Not Think About Changing Anyone. Whether in Marriage or In the Relationship Between Parents and Children, Attempting to Change Others is Futile. Instead, Train Your Own Mind to Understand Them Deeply." (Sthirasuta, 2020)

From Example 6, relationships are interpreted as processes of self-transformation rather than attempts to control or modify other people. The statement emphasizes that harmonious family relationships emerge when individuals cultivate self-awareness and adjust their own perspectives instead of imposing expectations on others. Through this interpretive process, participants reconstruct family relationships from a Buddhist perspective, recognizing that genuine understanding begins with transforming one's own mind. Consequently, Buddhadhamma functions as an interpretive framework that promotes compassionate coexistence, mutual acceptance, and sustainable interpersonal relationships.

Collectively, these findings demonstrated that relationships and family were interpreted not through the control or transformation of others but through self-understanding, compassion, and mutual acceptance. Through the meaning-making process facilitated by digital Dhamma communication, interpersonal conflicts were reconstructed as opportunities for reflective understanding, reconciliation, and compassionate coexistence. These findings indicate that Buddhadhamma functioned as an interpretive framework through which participants reinterpreted family and interpersonal relationships in ways that fostered sustainable human relationships and inner well-being.



Contemporary Social Context

The analysis further revealed that the meaning-making process related to contemporary social contexts was constructed through communicative strategies that encouraged participants to interpret social change, uncertainty, loss, and crisis through Buddhadhamma. Rather than perceiving contemporary social realities as sources of fear or instability, participants were guided to understand change as a natural condition of life and to respond through mindful awareness, resilience, and acceptance. Representative episodes illustrated how digital Dhamma communication enabled participants to reconstruct contemporary social experiences into opportunities for reflection, adaptation, and personal transformation.

Example 7

"A Person Who Experiences Loss Without Losing Oneself is Someone Who Accepts Loss Without Surrendering to Suffering. We Do Not Suffer Because of Loss Itself; Rather, We Suffer Because We Refuse to Accept It. Loss is A Natural Part of Life That Everyone Must Inevitably Encounter." (Sthirasuta, 2019f)

From Example 7, contemporary social uncertainty is interpreted through the acceptance of impermanence rather than resistance to change. The statement emphasizes that suffering does not originate from external events such as loss but from the inability to accept the realities of change. By encouraging participants to recognize loss as a natural condition of human existence, Dhamma communication reconstructs contemporary crises into opportunities for reflective understanding, resilience, and personal growth. Through this interpretive process, participants are encouraged to confront uncertainty with mindful awareness rather than emotional attachment, enabling Buddhadhamma to function as an interpretive framework for understanding change in contemporary society.

Example 8

"Life is Change. Nothing in this World Remains Unchanged. Whenever We Gain Something, We Must Also Prepare Ourselves for Losing It." (Sthirasuta, 2019d)

From Example 8, contemporary social realities are interpreted through the Buddhist understanding of impermanence rather than through resistance to change. The statement emphasizes that change is an inherent characteristic of life and that suffering emerges when individuals expect permanence in an impermanent world. By encouraging participants to prepare their minds for inevitable change, Dhamma communication reconstructs uncertainty as an opportunity for adaptation, resilience, and reflective understanding. Through this interpretive process, participants are guided to engage with contemporary social change mindfully, enabling



Buddhadhamma to function as an interpretive framework for living meaningfully within an ever-changing digital society.

Collectively, these findings demonstrate that contemporary social contexts were interpreted not as sources of fear or uncertainty but as opportunities for reflection, adaptation, and personal transformation through Buddhadhamma. Through the meaning-making process facilitated by digital Dhamma communication, experiences of loss, social change, and uncertainty were reconstructed into opportunities for developing resilience, mindful awareness, and acceptance of impermanence. These findings indicate that Buddhadhamma functioned as an interpretive framework through which participants understood and responded constructively to the challenges of contemporary digital society.

Linguistic and Communicative Strategies

The analysis revealed that the meaning-making process in digital Dhamma communication was facilitated through a combination of linguistic and communicative strategies that enabled participants to interpret, reconstruct, and apply Buddhadhamma to diverse life experiences. Rather than presenting Buddhist teachings as abstract doctrines, Mae Chee Sansanee employed metaphorical expressions, contrastive language, repetition, lexical selection, contextual explanation, and conversational discourse to translate complex Buddhist principles into practical frameworks for everyday life. Across the four dimensions of meaning-making: Life Suffering, Emotional and Mental Management, Relationships and Family, and Contemporary Social Context, these strategies enabled participants to connect lived experiences with Buddhadhamma through reflective interpretation.

For example, metaphorical expressions such as "The Observer" and "The Actor" encouraged participants to develop mindful awareness by distinguishing observation from emotional identification. Concise repetitive expressions such as "Liking is Brief; Disliking is Brief" reinforced the impermanent nature of emotional experiences, while reflective dialogue and contextual explanation encouraged participants to reinterpret interpersonal relationships, family challenges, social uncertainty, and life crises through acceptance, compassion, and wisdom. Collectively, these linguistic and communicative strategies functioned as interpretive resources through which abstract Buddhist teachings became meaningful, accessible, and applicable to contemporary life.

Discussion

These findings suggest that digital Dhamma communication functions as an interpretive process through which individuals understand and respond to contemporary social change by integrating lived experiences with Buddhadhamma. Rather than perceiving social uncertainty as a source of fear or instability, participants reconstructed changing circumstances into opportunities for reflection, adaptation, and personal growth. Previous studies have similarly demonstrated that digital religious communication enables individuals to reinterpret everyday experiences within changing social environments (Cloete, 2015). Interactive digital communication



also encourages participatory meaning construction through continuous engagement and communication (Srisarakham & Supphakitcharoen, 2024). Likewise, contemporary digital life requires the ongoing reinterpretation of cultural and religious meanings in response to rapidly changing social contexts (Janpitakchai & Sirinkaraphon, 2026). Buddhist studies further indicate that Buddhaddhamma provides practical resources for enhancing adaptive understanding and quality of life in digital society (Phramaha Sarawut Rattanasanti et al., 2023). In addition, digital media has become an important cultural space in which meanings are continually negotiated and reconstructed through communication (Tongterm, 2025). Collectively, these previous studies support the present finding that Buddhaddhamma functions as an interpretive framework through which participants meaningfully understand, reinterpret, and respond to the uncertainties and transformations of contemporary digital society.

Originality and Body of Knowledge

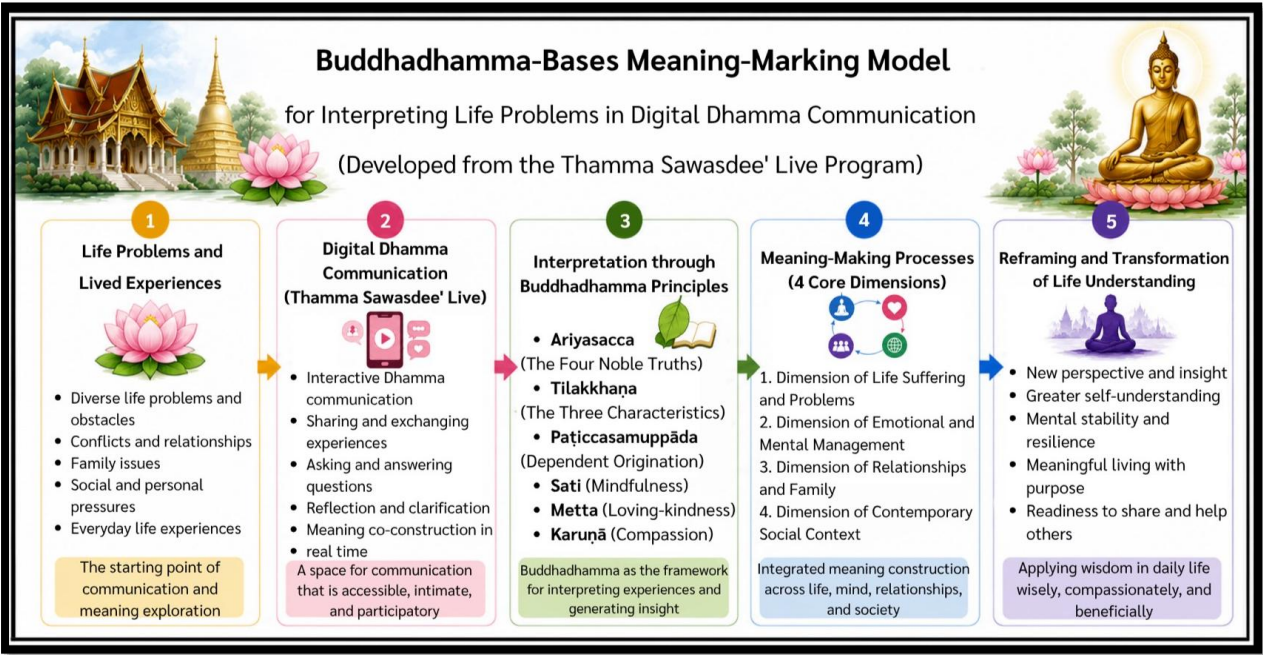
This study contributes an original body of knowledge by proposing the Buddhaddhamma-Based Meaning-Making Model of Life Problems in Digital Dhamma Communication (Figure 2). The model explains how digital Dhamma communication functions as an interpretive meaning-making process through which individuals construct, negotiate, and reconstruct the meanings of lived experiences by integrating Buddhaddhamma principles, lived experiences, linguistic strategies, and communicative strategies within a unified conceptual framework. The model demonstrates that language and communication function not merely as channels for transmitting religious teachings but as interpretive mechanisms that transform Buddhist principles into practical resources for understanding life problems, regulating emotions, strengthening interpersonal relationships, and adapting to contemporary social contexts. Accordingly, this study establishes a new conceptual framework for explaining Buddhaddhamma-based meaning-making in digital Dhamma communication and contributes a theoretical foundation for future research in digital religion, Dhamma communication, and Applied Buddhism.

The model conceptualizes meaning-making as a dynamic and interconnected process consisting of five sequential components. First, individuals encounter life problems and lived experiences associated with suffering, emotional distress, interpersonal relationships, family challenges, and social uncertainty. Second, these experiences enter the process of digital Dhamma communication, where they are communicated, discussed, and reflected upon within interactive digital environments. Third, participants interpret these experiences through core Buddhaddhamma principles, including the Four Noble Truths (Ariyasacca), the Three Characteristics (Tilakkhaṇa), Dependent Origination (Paṭiccasamuppāda), Mindfulness (Sati), Loving-kindness (Mettā), and Compassion (Karūṇā). Fourth, this interpretive process generates four interconnected meaning-making dimensions: Life Suffering, Emotional and Mental Management, Relationships and Family, and Contemporary Social Context. Finally, these dimensions facilitate

the reframing of life understanding through reflective awareness, emotional resilience, self-understanding, relational understanding, social adaptation, and personal transformation.

This model further demonstrates that digital Dhamma communication functions as an interpretive mechanism through which the lived experiences of individuals are continuously reconstructed into new understandings guided by Buddhadhamma principles. Rather than serving solely as a medium for transmitting religious teachings, language and communication function as interpretive resources that facilitate the application of Buddhist principles as practical frameworks for interpreting everyday life. The model further explains how linguistic and communicative strategies enable individuals to construct meaning, regulate emotions, strengthen interpersonal relationships, and adapt to contemporary social contexts through Buddhadhamma. Accordingly, the proposed model provides a new theoretical explanation of digital Dhamma communication as a Buddhadhamma-based meaning-making system that integrates lived experiences, linguistic strategies, communicative strategies, and Buddhadhamma principles within a unified explanatory framework.

As shown in Figure 2, the proposed Buddhadhamma-Based Meaning-Making Model illustrates the dynamic process through which life experiences are interpreted according to Buddhadhamma principles and reconstructed into meaningful life understanding within digital Dhamma communication.





Dhamma communication and reconstructed into four interconnected meaning-making dimensions. Through linguistic and communicative strategies, these interpretive processes contribute to the reconstruction of life understanding and constitute the body of knowledge generated by this study.

Conclusions and Recommendations

This study contributes to the theoretical understanding of digital Dhamma communication by conceptualizing it as a Buddhadhamma-based meaning-making process in which language and communication function as interpretive mechanisms linking lived experiences with Buddhist principles. Rather than transmitting Buddhist teachings as fixed doctrinal knowledge, digital Dhamma communication enables individuals to interpret, reconstruct, and reframe life experiences through Buddhadhamma within contemporary digital contexts. The findings demonstrated that life experiences were interpreted through core Buddhadhamma principles, including the Four Noble Truths (Ariyasacca), the Three Characteristics (Tilakkhaṇa), Dependent Origination (Paṭiccasamuppāda), Mindfulness (Sati), Loving-kindness (Mettā), and Compassion (Karūṇā), resulting in four interconnected meaning-making dimensions: 1) Life Suffering, 2) Emotional and Mental Management, 3) Relationships and Family, and 4) Contemporary Social Context. These dimensions collectively explain how Buddhadhamma functions as an interpretive framework through which individuals understand, reinterpret, and transform life experiences in digital Dhamma communication. The study further demonstrates that linguistic and communicative strategies, including metaphorical expressions, conversational discourse, repetition, contextual explanation, and reflective dialogue, constitute the principal interpretive mechanisms through which abstract Buddhist principles become meaningful and applicable to everyday life. Accordingly, the proposed Buddhadhamma-Based Meaning-Making Model of Life Problems in Digital Dhamma Communication offers an original conceptual framework that integrates lived experiences, digital Dhamma communication, linguistic and communicative strategies, and Buddhadhamma into a unified explanation of meaning-making in contemporary digital society, thereby extending current scholarship on digital religion and Dhamma communication. Although the proposed model may be applicable to other forms of digital religious communication, the findings should be interpreted within the scope of this study, which focused exclusively on the 'Thamma Sawasdee' Live program by Mae Chee Sansanee Sathirasuta and did not investigate audience interpretations or interactions. Future research should therefore examine audience meaning-making through interviews, focus groups, or digital ethnography and compare linguistic and communicative strategies across different Buddhist communicators, digital platforms, and religious traditions to further develop theories of digital religion, Dhamma communication, and Buddhadhamma-based meaning-making in contemporary society.



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