

Construction of Dhammanamai Principles in Treatment of Thai Traditional Medicine of Prongmadaue Community, Muang District, Nakhonpathom Province*

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Abstract

The objective of the research is 1) to study the methods of care for patients according to the Buddhist guidelines. 2) To study how to care for patients according to the principles of Thai traditional medicine. 3) To create the principle of healing in the treatment of Thai traditional medicine to apply to help treat the disease of patients and the current society. This study is a qualitative research. With analysis by using data collection methods from the Tripitaka Research papers and in-depth interviews.

The research found that 1) there are two types of illness or disease: physical disease and mental illness. Physical diseases include Diseases that occur with organs in various parts of the body, such as stomach disease, tooth disease, flu, this physical disease is caused by seasonal changes and elemental imbalances. Awa is greed, anger and delusion and illness in the body can cause mental distress in Buddhism. The illness of two approaches together. Is to take care of herbal medicine and care with Dharma Osot. 2) Traditional Thai medicine, illness caused by soil, water, wind, fire in the body, lack of balance Take care of herbal medicine, massage, baking, compress, no food slang. 3) Apply the principles to help treat the symptoms of Thai traditional medicine. By enhancing the psychological treatment, such as praying, meditation, Dharma, ie Chittanamai, physical therapy, such as posture, being the main food being corrected, is Kayanamai. According to life clock is the air, good environment, and good profession, is Chavitananamai, and then is the principle of medicine in the treatment of diseases to normal state of happiness.

Keywords: Construction; Dhammanamai; Treatment of Thai Traditional Medicine

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Introduction

The situations of the Thai society today become more materialistic leading to its behavioral problems in societies. These were the decline of morals, ethics, and non-disciplinary, and deteriorated surroundings. They couple with the economic development processes, which alter the illness of the Thais to the modern diseases such as cancer, heart disease, high blood pressure, injuries and death by accidents which incline to swell by the greater economic growth and greater income, and so on. These change the life of the Thais and their majority is more infected without germ or pathogen or contagious diseases than infectious diseases. The causes come from behavior, and mislead physical-care such as dining, fast-foods, free from physical exercises, avoidance of mental healthcare, i.e. mental training – meditation, praying, and relaxation. All lead to stress and mental health problems, which is inclining and bring public health problems caused by germless or contagion-less diseases. The consequences permit the situation of the Thai health state grows with physical and mental illness, each year.

The Buddhist doctrines are with essence indicating countless ways of physical and physical treatment in the *Tripitaka* and *Atthakatha* theoretically recorded as guides for practices inherited through ages by the Buddhist scriptures. The Lord Buddha anticipates their importance of medicating monks expecting good health and free from illness. Given good health, it facilitates Dhamma practices to achieve success. As such, Buddha himself permits infirmed monks to seek *Bhesaj* (herbal medicine) for treatments and by each symptoms and are appeared in *Phra Vinaya-pitaka* (the Buddhist Cannon). Wherewith the present situation of the society, the Buddhist-based healthcare is corresponded with the Thai traditional medicine, which is the conventional knowledge where holistic treatment is taken rather than specifically treating by symptom. It covers entirely the body, the mind, the social and the spirit through integrating the self-conduct by the principle of Dhammanamai, herbal foods, herbal uses, herbal sauna and foment, and the Thai massage in order to promote self-health and family members – healthcare with the Thai traditional medicine.

By rationale, the problems of medicating the sick is an important thing of humans because if we are healthy and strong; we can perfectly perform our profession or task to achieve our goal. There are more sick persons by misbehavior, today because of innocence, and self-indulgence, with regards to feedings, and disease-creation behavior. All these come from mental weakness, attachment with defilement (*kilesa*), and illness from misbehaviors. The application of the Buddhist-based healthcare principles integrated with the medication of the Thai traditional

medicine intertwines and facilitates effective healthcare. This leads to the creation of the Dhammanamai principles in the Thai traditional medication to well provide healthcare upon sickness in the present societies.

The literature reviews revealed that the Buddhist-based medication model asserted the Lord permitted and extensively canonized medicating the sick by using herbs and His Lord Himself treated and visited the patients while perfectly canonizing positive and negative qualifications of the caregivers vested with variety of virtues. Roots of diseases and illness in the current societies encounter excessive implications and are challenging the power of the medical system, which is disabled to apply the medical theories to absolutely elucidate them. This currently brings the very criticality against the health problems due to their concurrences. The sick has to excessively play the roles in learning with self-care because personal data are critical to the achievement of healthcare and it is sensitive and related to every dimension of the relationship within families and communities.

The problems of current diseases and sickness bring outnumber of patients to the hospitals, poor health citizens, physical and mental weakness, and decline the quality of life. The Buddhist-based healthcare and the Thai traditional medicine should be adopted for medication. For example, they are the adoptions of Dhamma-osoph, (Dhamma medicine), natural herbs, traditional physicians/ nurses, knowledge of diseases, and names of medicine. Also, the diagnoses of the roots are relative and mutually bridging between the Buddhist-based medication and the Thai traditional medication physically and mentally. Consequently, medical doctors/ traditional physicians/nurses are demanded to know and understand well the relationship between diseases and the course of medications before healing the sick or its physically and mentally alleviating the existing sickness. It is a holistic medication and integration by applying between the dhamma doctrine and the Thai traditional medication to be constructed a practice of modern medication which possible offers an alternative medication to the current societies.

The researcher was interested to investigate and analyze the relationship between the Buddhist-based medications with the Thai traditional medications which is integrative to construct the principle of Dhammanamai (Hygienic Dhamma) to authentically be applied in the Thai traditional medication. At the meantime, the findings would be adopted to be as guides in the Thai traditional medication at present and in future. This is counted as an alternative medication where people will use this service during their ailments through the integration between the Buddhist-based medications with the Thai traditional medications. It will become the new knowledge of

“constructing the principle of Dhammanamai (Hygienic Dhamma) to the Thai traditional medication” for further legacy.

Research Objectives

1. To study the Buddhist-based patient cares;
2. To study the Thai traditional medicine by principles-based patient cares; and
3. To formulate the principle of hygienic Dhamma in Thai traditional-based medication applicable to enhance effectiveness for speedier healing.

Research Methodology

This was a qualitative research and its process was as follows:

1. A documentary study – it was to explore and collect data from related documents and evidences from the *Tripitaka*, the *Atthakatha*, books, textbooks, articles, journals and related researches. Documents exposed the relationship highlighting the problems and the must-know issues from the sources were as below.

1) The Primary Sources – here the researcher applied the Tripitaka, the Buddhist scriptures and the data of the academic Buddhism.

2) The Secondary Resources – it was to explore data related to the thesis title, which involved books, textbooks, articles, journals and various documents related to this research through applying the related works of the Buddhist scholars and philosophers as the accompanying data to this work.

2. The Field Study – this was to realize the concept, principles, roots, relationship model, and the process of constructing the principle of Dhammanamai in the Thai traditional medication of levels of policy, people, communities, organizations/institutions in the site of the study with following procedures.

1) To explore and select organizations, communities, domestic policy organizations through purposively randomized sampling by priority – it was an organization playing roles and relationship with Buddhism and the hospitals of the Thai traditional medicine.

2) Investigate and collect data from in-depth interviews, and focus group with Buddhist experts being monks and lay-persons of the Thai traditional medicine incorporation with the patients and their relatives.

3) Deeply analyze concept, models, management and guides to develop the relationship, application of knowledge, and the managerial process of the Buddhist-based medication and the practices of the Thai traditional medication. It was to emphasize the participatory process of people involved in this work.

4) Conclude and present the findings of the documentary study and the field study from analyzing the concept, principles, roots, models, relationship, process and emphasis on disseminating the findings to the Thai transitional clinic, the Thai traditional medicine clubs and associations, the Thai traditional medicine hospital and persons involved at the national level.

5) Analyze the model and the course of constructing the Dhammanamai principle in the Thai traditional medication.

6) Conclude the research and provide recommendations.

3. Key Informants

This research concentrated on in-depth interview and focus group – the patient groups and their relatives requesting services in the Thai traditional medical clinic, the medical personnel of the Thai traditional medicine with their experts. They included the clinical executive board, the Thai traditional medicine practitioners in the clinic, expert monks of Buddhist ways collected form in-depth interviews from 12 respondents.

The qualifications of respondents were:

- 1) Persons related to servicing in the Thai traditional medication clinics,
- 2) Having expertise in working in the Thai traditional medication for at least 5 years,
- 3) Graduation and continuously working on researches of Buddhism in the Thai traditional medicine; and
- 4) Monks specialized in Buddhism.

4. The research instruments

This research procedures emphasized analysis and participation in collecting data from documents, related researches, and related minutes of the focus group of domestic and international conference. The analyses and syntheses of the data were focused on exploring knowledge from the issues of exploring the Buddhist relationship and organization through the key practices and the tools of:

1. The interviews – the researcher team had conducted in-depth interviews with the Thai medicine through developing the interviews from related documents and minutes to explore

concepts, roots of principles, and the process of constructing the Dhammanamai principles in the Thai traditional medication and the ways to further apply the practices and the medication of the Thai traditional medicine in its clinics and hospitals.

2. Organizing focus groups– these are to realize the directions and developments of concepts and the process of constructing the Dhammanamai principles in the Thai traditional medication.

3. Investigate and pursue performances of constructing the Dhammanamai principles in the Thai traditional medication.

This qualitative research mainly employed documentary and field researches. Therefore, the instrument to collect data was through in–depth interview developed by the researcher himself under the frame of the documentary and field researches with procedures and instrumental checks as below.

1. Exploring documents and related researches to have the guides for conceptualizing the research instruments.

2. Conceptualize a tool to collect data from the field study adhering to in–depth interview to search responses to the research questions.

3. Counsel the questions with the specialists whether the questions covered the issues and appropriateness and clarity of language so as to adopt them for improvements.

4. Experiment the question for data collection by conducting with the targeted groups qualified relatively with the respondents, and

5. Improve the ambiguous questions after the trials.

5. Data Collections

The researcher applied variety of data collection to gain information by this research objectives as below.

1. Visit the domestic site for data collection,

2. Conduct participatory observation which observed behavior and expression of various parties coupled with in–depth interview conducted with the patient groups and their relatives in the Thai traditional medicine clinic and participated with the community activities being the case studies to find the course of constructing and medication through constructing the Dhammanamai principle for the Thai traditional medication.

3. Conduct in-depth interview with the practitioners of the Thai traditional medicine who were the clinical executive board, the practitioner groups of the Thai traditional medicine clinics and the persons involved with constructing the Dhammanamai principles for the Thai traditional medication.

4. Organize the focus group with key informants to explore the construction and the uses of the healthcare elements or the Buddhist-based Dhammanamai medication with the medication principles of the Thai traditional medicine and to rise opinions about concepts, models, and the application process on constructing the Dhammanamai principles in the Thai traditional medication and so on.

6. Data Analysis

The researcher brought the data collected from the 2nd round questionnaire to be analyzed and to find the medians, modes and range between the quartiles by itemization for the purpose of formulating questionnaires for the 3rd round. Then their responses were analyzed to find medians, modes and the differences between the modes with the medians and the range between the quartiles. Then the findings were adopted to further find the direction of the tendency as the future perspectives.

7. Presentations of the research results

The descriptive presentation accompanied with photos were used and the description of situations related to the construction of using elements and the Buddhist-based happiness indicators were adopted to reveal the model, the process of enhancing the individual happiness. Also, the application of using the Buddhist-based happiness indicators was intended to lead to the implementation at the levels of policy, community, organization and individual.

Research Results

The First Objective: the results revealed that the Buddhist-based medication came from the physical and mental infection. The physical *Vinayapitaka*-based medication in the Section of Bhesat-Khandhaka indicated the medication with five (5) Bhesat: ghee, fresh butter, oil, honey, molasses and herbal medicine extracted from plants such as bark, leaf, and gum and minerals such as salt, Sulphur, and so on. As of the mental treatment, the Lord Buddha medicated with doctrines or called the Dhamma-osothe such as *Ariyasacca 4* (the Four Noble Truth); path of

accomplishment); foundation of tranquility; analytical thinking); unimpeachable path; strength; earnestness); channels of growth); doctrine of enlightenment factors) and so on.

The principles of the Buddhist-based medication as such were first found that The Lord emphasized or prioritized at least the four (4) components, i.e. medicine, physician, patient and environment of the patient. All these four (4) components demanded to work well together with mutual coordination and connection, which thus enabled medication for speedier healing.

The Second Objective: the research revealed that the principle of medication by the Thai Traditional medicine asserted that human was born with four elements: soil, water, wind and fire. When all of them were balanced, there was no sickness. If they were imbalanced, there would be sickness with diseases coming from the health weakness of each one by his/her imbalanced element. The causes leading to our imbalance and sickness were the eight (8) behaviors of bringing diseases, i.e. 1) over-eating or less eating, 2) forced postures, 3) polluted air, 4) fasting, sleeplessness, water fasting, and malnutrition 5) defecation and urinary incontinence, 6) overworking, 7) over lament or over delight, and senselessness, and 8) over anger or enragement.

The medication principle by the theory of the Thai traditional medicine demanded to first re-behave from to misbehave which caused diseases and to use the medication process of the Thai traditional medicine for healing such as herbal medicine, the Thai traditional massage, the sauna, the foment, and mental-care such as attending rites and meditation therapy.

The Third Objective: the research showed that constructing the Dhammanamai principle in the medication of the Thai traditional medicine by using three (3) doctrines, i.e. *Kayanamai*, *Cittanamai* and *Jivitanamai* to support and integrate with the medication of the Thai traditional medicine in order to achieve effective medication for speedier healing, speedier wellbeing, healthiness and vigor. First, *Kayanamai* meant the physical health promotion through physical exercises and dining by elements and rest. Second, *Cittanamai* meant the mental health promotion with prayers including *Sila* (morality), *Samadhi* (concentration); and *Pañña* (wisdom). If there were perfect *Pañña* the mind will be virtuous and happy and it was the state of being free from misery of life. Third, *jivitanamai* promoted the quality of life and families through behavioral controls over risks against life imbalances, avoidance of addictive substances, cleaning residential environments. These three principles were called “*Dhammanamai*”.

The techniques of 3 Ss: saying prayer, staying meditated and saying Dhamma discourse; the 8 Os: on postures, on food, on air, on good health, on habit, on equanimity, and on rich

wisdom and 1 c (clock of life) diffused in the Dhammanamai principles would be the tools to support medication in order to create holistic health and to well prevent and to solve various diseases.

Knowledge Acquired From the Research

1. Medicating the sick in Buddhism
2. Medicating the sick by the method of the Thai traditional medicine
3. Applying Dhamma principle of the Buddhist-based healthcare to be integrated with the Thai traditional medication and becoming “construction of the Dhammanamai principle to medication of the Thai traditional medicine”
4. Herb
5. Local intellectual
6. Evolution of medication
7. Ancient and current human mindset system

DISCUSSIONS

The results found from the First Objective – they were the Lord Buddha divided sickness into 2 types, i.e. the physical diseases, which were the physical sickness and *Kamma* (action/deed) was one of the causes possibly bringing sickness because *Kamma* the consequence of an action. On the other hand, the mental diseases came from *Kilesa* (defilement) and *Tanha* (lust/craving) overriding the mind which was referred to the diseases infected from the mind risen from *Anusaya* (latent tendencies) or *Asava-kilesa* (defilement of the mental intoxication) dominant in the *Bhavangacitta* (continuum of the mind). The physical Buddhist-based medication applied herbal *Bhesaj* (herbal medicine), foods, heat, rest, operations such as abscess operation, and hemorrhoids operation and so on. It was to apply omnipotence to medicate mental, to apply *Dhamma-osothe* such as *Bojjhanga 7* (doctrine of enlightenment factors), *Cetosamadhi* (concentration of the mind), *ariyasacca 4* (the Four Noble Truth); *Iddhipada 4* (path of accomplishment); *Adhitthana Dhamma 4* (foundation of tranquility); *Yonisomanasikara* (analytical thinking); *Apannaka-Patipada* (unimpeachable path) and so on.

These might have been the uses of Dhamma-Osothe for mind-care which was similar to using medicine to medicate diseases itself. There was relationship and that was if the mind as good, strong, serene, detaching, and non-preoccupied; it strengthened the body and was without

diseases or if one suffered with disease and applied Dhamma–Osoth; the symptoms would be alleviated or finally healed. On the contrary, those were without Dhamma–Osoth and met misery in their mind; they could not handle their own problems because their mind was not trained and did not know how to apply Dhamma to solve their own problems. They then met heavy misery and the rise of their physical diseases. This was corresponded with the Thai traditional medicine and its medication using the herbal recipe to meet the herbal *Bhesaj*. Taking food by elements and the home spirit guarded as the food for healing. The herbal foment met the heat used for medication and the correct postures met the rhythm of spending time for rest and so on. The Dhamma–osoth of the Thai traditional medicine was unlikely applied.

The results found from the Second Objective –with the Thai traditional medicine, the causes of the disease came from the internal influences. Meaning, the beings were born with the elements of soil, water, wind and fire, which were under the state of relationship and with the external influence that came with seasonal changes, ages and environment. Had they been imbalanced, there came illness risen from poor health of each one by each imbalanced elements. The principle of medication by the Thai traditional medicine required patients to first alter their routine misbehaviors, which were the cause of illness and applied the medication by the Thai traditional medicine to get healed such as applying herbs, Thai massage, and Sauna, foment and mental–care (e.g. rites or meditation therapy).

As such, the Thai traditional medicine emphasized a holistic healthcare rather with segmentation as in modern medicine. Therefore, treatments were with all dimensions and not just physicality and sickness but concerned wellbeing, foods, rest, excretion, drinking, routine life, and postures. These included mental state, distress, and grief accompanied by emotion and sentiments of the sick. To diagnose the causes on incidence of diseases; all were equally prioritized by the Thai traditional medicine as using the scientific tools for diagnosis of the pathology of the sick. It was corresponded with the principle of the Buddhist–based medication where there were uses of herbal *Bhesaj*, food therapy, heat therapy and environment. The Thai traditional medicine included mental state, distress, and sentiment while Buddhism applied Dhamma–osoth therapy. It was evident that the Thai traditional medicine do not seriously apply such therapy even though causes and consequences of the disease incidence and the course of therapy were homogenous.

The results found from the Third Objective – constructing the Dhammanamai principle in the Thai traditional medication, it viewed the process of life and health bridging all good things together and adopted it as an instrument for healthcare. Health was to see it systematically without restricting only illness and therapy, only but heeding health care with multi-methods during normalcy rather than during illness treatments or even during illness, multi-methods were collaborative applied. This was to create efficiency of rightful therapy, which emphasized involvement, coordination, building relationship among the sick, their relatives, their environment another people involved with the healthcare. It was to seek new knowledge together implanted in the culture, tradition, course of life and religion in order to further enhance the ability of efficient therapy.

Due to physical, mental, social and intellectual perfectness, the development of *Cittanamai* (hygienic mental) was reinforced by the *Dhammanamai* principle, which allowed the *Javitana* (hygienic life) was holistically healthy. It was corresponded with the construction of the Dhammanamai principle in the Thai traditional medication according to 3-Ss, 8-Os and 1-c, as above.

Recommendation

As in the research results, the researcher recommended as below:

1. Recommendations from the Study

The results found from the First Objective were the Buddhist-based therapies deserved conservation and inherited to the younger generations. However, at the moment, conservation and inheritance were unlikely heeded. Therefore, government agencies involved should take action as follows. There should be sources of learning enriched with higher education, having dhamma practice centers, encouraging experts of being monks and lay people to cascade knowledge by admitted them as the government personnel with stable offices and happily advanced in careers.

The results found from the Second Objective were the medications by the Thai traditional medicine were the sciences of the traditional intellectual coupled with the Thai cultures, customs and traditions. These were corresponded with the Buddhist-based holistic therapies with body, mind, social and intellectual. It was the real cause-oriented therapy but unlikely popular in the Thai societies. Therefore, the government agencies involved should establish the Thai traditional hospitals in every province with learning sources where the grassroots could access such as clubs,

association along each village. Each district should have at least a learning institution of higher education with greater development to meet modern societies. Thai traditional physicians should be qualitatively and seriously educated and graduated. The Council of the Thai Traditional Medicine needed to decentralize its control power and command and allocated the Thai traditional physicians to the regions and the provinces. Promotional actions should be taken more in social media and the government should promote for its everlasting conservation.

The results found from the Third Objective were constructions of Dhammanamai principles on medication with the Thai traditional medicine had viewed the process of life and health bridged all good things together and adopted it to be the tool of healthcare. It viewed health systematically but not specifically just only on illness and medication. It emphasized involvement, coordination, building relationship among the sick, their relatives, their environment another people involved with the healthcare. It was to seek new knowledge together implanted in the culture, tradition, course of life and religion in order to further enhance the ability of efficient therapy. Therefore, the government agencies take action through applying these findings for truly efficient therapy. It should begin with the Thai traditional clinics or the Thai traditional hospitals. The Thai traditional physicians and persons involved with medication should be trained by this academic principle as in this research and applied them with expedition and with expertise. Documents of medication quality standards for the Thai traditional clinics should be colligated. There should be articles submitted for competition in the Council of the Thai Traditional Medicine for its members to disseminate them or deserve improvements. These would be beneficial to patients and societies in general.

2. Recommendations for further studies

2.1. Buddhism and the palliative care for patients should be conducted on their physical, mental, social and intellectual dimensions.

2.2. The health promotion process should be investigated through applying the Buddhist doctrine in each aspect such as social, intellectual and the cases during the Lord Buddha time when the doctrine were applicable for health promotion.

2.3. There should be investigations on the polyneuropathy and tendon therapy by massages in the principle of Thai traditional medicine in various therapeutic institutions, temples, clubs and associations.

Conclusion

The analysis of Dhamma-osophy and the Buddhist-based medication in the time of the Lord Buddha adopted Dhamma to treat sickness or infirmity. Dhamma was used as the attachment tended to significantly treat the mind with meditation serenity, freedom, free from all defilement (*Kilesa*), knowing how to detach and free from all attachments and firm-holds. When the mind was pacified; it could also normalize the body. Such principle abated and disappeared illness or sickness symptom. Dhamma-osophy was applied even with the Lord Buddha Himself, His Disciples and lay people whereas Dhamma-osophy had been differently applied with individuals and by choice to meet each type of individuals.

In the Thai traditional medicine and its medication, the causes of disease came from the imbalance of the 4 elements. Had anything been missing or unstable; balance would be immediately imbalanced. Treatment was by belief and with herbal medicine, feeding, massage, sauna, foment and mental adjustment with meditation. Dhammanamai was the living course responsive to the nature according to the Buddhist Dhamma principles, which prioritized what impacted health without encroaching oneself and others. There were then three parts, i.e. the *Kayanamai* promoted physical health with physical exercises, dined by elements, and rest. The *Cittanamai* promoted mental health with *Sila*, *samadhi*, and *Pañña*. Had *Pañña* been perfect, the mind would be virtuous and happy. It was the state of freeing from miseries of life. The *Javitanamai* promoted the quality of life and family through controlling behaviors risky to life imbalance, avoidance of addictive substances, cleaning residential environments and never add environment pollutions.

The Dhammanamai principles and the medication of the Thai traditional medicine integrated into the holistic healthcare, i.e. the perfect health state physically, mentally, socially and intellectually. It viewed the process of life and health bridging good things together and adopted it as a tool to treat health, which was holistically viewing health rather than superficially treating only illness and therapy only. It treated health with multiple methods in the normal state rather than medicating during illness or even during sickness, multi-methods had been applied with harmony for medication efficiency under rightful treatment. This emphasized involvement, coordination, building relationship among the sick, their relatives, their environment another people involved with the healthcare. It was to seek new knowledge together implanted in the culture,

tradition, course of life and religion in order to further enhance the ability of efficient therapy with physical and mental perfectness.

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