

Buddhist Funeral Arrangements to Reduce Pollution and Promote the Environment

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ABSTRACT

This article aims to reflect on the way of funeral management in Thai society by using studies from related documents and research by writing a critical essay. Results of the study found that from the research that has tried to study and propose an experimental approach through the substance to help as a mechanism for cremation which will increase the cost. Non-empirical confirmation of research findings including the opportunity to be pushed the burden to affect consumers is the people who come to use the services to manage the funeral according to the cremation method in temples all over Thailand. Therefore, in the presentation of reflection, it is critical and propose guidelines for funeral management through other channels to protect the environment. Keeping the traditions and beliefs with funeral arrangements. It also has a positive effect on the management of funerals in Thailand as well.

Keywords

Funeral Management, Reducing Pollution, Promoting the Environment

I. INTRODUCTION

From participating in the observations, listening to the research reports "Application of dioxin to reduce dioxin toxin in cremation-Application of Olivine Substance for Reduction of Dioxin in Human Corpse Cremation" and media news image "KMUTT-KMUTT Research has found" Gaia substance reduces carcinogens from cremation" [1] "Sarn Wimutti"(GIA substance) in which the author is in the event and should be observed and considered in many cases according to the principle of critique as pointing the channel solutions for funeral management appropriately and in a way to reduce the impact on the environment. It may have merit according to belief get the right values and promote the environment in which it will occur. The last time was on January 18, 2022 through the Zoom Online system on the topic of development and upgrading of Buddhist morality in temples and the funeral model city community. (under the plan Buddhism and the improvement of quality of life with the smart crematorium to reduce the amount of carcinogens) from the first research results. Many years ago with the results of the latest research that the authors participated in the hearing. The results will be similar, with a 3-dimensional implication, which makes it possible to reflect that:

(1) According to research results, the temple has become one of the major sources of air pollution in Thailand. Despite the fact that the researchers did not have any empirical data arising from the systematic assessment or research that empirically confirms the effects of cremation Claims to produce cancer-causing substances.

(2) The 2nd case, the effect caused by the control mechanism, despite the measure that there was a campaign to force the use of substances resulting from this research to control the effect of toxic emissions into the air including the

reduction of toxic emissions to occur with toxic substances that will occur, there is no empirical evidence on the impact of temple furnaces across the country. In the case of creating specific alternatives to the use of GIA (Mixed with smokeless kiln) will become a burden on the temple that must be purchased and service users who have to increase expenses through donations or collecting per corpse will affect the management of more funerals.

(3) In continuous cases, the burden of expenses will be passed on to the relatives of the deceased or service users. On the other hand, if there is a way to propose a solution by creating alternatives, adjusting the way of thinking, and campaigning to adjust values and beliefs about cremation instead of pushing the load through the GIA substance or a furnace in a specific way to control campaigns through environmental conservation practices instead, such as incineration without any objects, creating alternatives through burial, body donation to become a headmaster. It would be possible to create a solution to the problem either that would be more useful or not?

Therefore, in writing this article, we will reflect on the issue of funeral management practices in the Buddha's time and other human beings, including criticism on the issue of research results in both times of the disciplinary team. It also proposes a practical idea that in the handling of corpses there are other approaches or methods other than the use of chemicals and tools that have been believed or tried to believe would have commercial cognitive implications which will be studied and presented further.

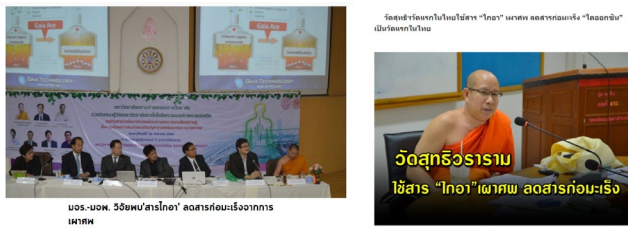


Figure 1. The event presented the research results on January 26, 2017 and the pilot use of Wat Suthiwararam, Bangkok.
(Retrieved on November 15, 2021 from <https://www.thairath.co.th/content/844514>) [2]

II. METHODS OF HANDLING FUNERALS DURING THE BUDDHA'S TIME

Funeral arrangements since the time of the Buddha, it is accepted that Buddhism was influenced by the rituals of Hinduism that preceded Buddhism. Therefore, many ceremonies are contiguous and have influence and traditional values as well. [3] [4] (Painirvana Sutta) is an event after the Buddha's death and Ananda went to inform him. King Mallatra as the Lord Buddha said to Ananda, Duty to treat the body. It is not the duty of the monks, but it is the duty of kings, laypeople and Brahmins who believe in us to do it themselves by Chao Malla, the king performed such a ceremony as the royal funeral of the emperor According to the advice of Ananda, who had asked the Buddha before his death, as shown in the Tripitaka, as follows: a new cloth was wrapped around the Buddha's body. Finished, wrapped in pure cotton and then wrapped in a new layer of cloth. Do this method until the Buddha's body was wrapped with cloth and cotton wool 1000 layers, and then induce the body into a steel trough filled with oil. Then cover it with another iron trough, and make a psychedelic mind with all fragrant wood and lifted the Buddha's body up to the mind in order to bring the body of the Lord Buddha to the Chitgathan. A funeral procession was carried out according to the will of the gods that we will pay homage to the Blessed One's corpse by dancing, singing, singing, music, and the arrangement of flowers and divine incense that will bring the body to the north of the city and bring it to the north of the city which invites through the city center and exits to the east gate, then finishes offering the body of the Lord Buddha at the crown prince's chedi of the Mallas east of the city. After this was done, the head of the four Mallas had hung their heads and put on new clothes, and then burned them, but could not set them on fire because it is the will of an angel who wants Phramaha Kassapa to come to pay homage to the body When Mahakassa and 500 monks entered Prince Malla's chedi in Kusinara and reached Chitgathan He wrapped his robe over his shoulders, wrapped his arms around his shoulders, wrapped his arms around his shoulders 3 times, opened the robe of the Blessed One's feet, and paid homage to the Blessed One's feet. When Mahakassa and 500 monks made their offerings to the Blessed One, the fire burned the Buddha's body without anyone else being caught. When the fire burned his body, not even ash or soot was left. Only the royal remains a total of 500 pairs of saree relics and burial blankets were burned, only two of them were burned, the innermost and outermost pieces. a miracle happened is a pipe that flows from the air and water rose from the saladap kathan wood. After that, the Buddha's relics were kept and divided

for storage. to build a pagoda to worship A summary of the funeral ceremony of the Lord Buddha is as follows: 1) Prepare a new cloth and pure cotton, 2) Wrap the body with a new cloth and 500 pairs of cotton wool, 3) Prepare the mind Gathan with fragrant wood, 4) Bring the royal body outside the city to the north of the city and summoned to north city The invitation passed through the city center and exited through the east gate and enshrined the royal funeral at Makutphanthana Chedi to wait for the funeral, 5) Performing ceremonies around the mind of Kathan, 6) The cremation ceremony, 7) ceremonial extinction of Gathan, 8) The ceremony to collect and share the Buddha's relics, and 9) Build a stupa to pay homage [5] [6].

Funeral arrangements according to the beliefs of Indian people at that time in which the funeral ceremonies were only the burial, the burial was few. as in the case of the corpse of Mrs. Kisa Gotami's son She carried the body of her dead son. Asking for a cure for her deceased child One man suggested that he go and ask the Buddha. The Buddha advised her to find mustard seeds from the homes of those who had never died. She wandered around and asked for the mustard seed. As a result, she couldn't find what she wanted. She came to consider that It wasn't just her dead son. She came to her senses and left her son's corpse in the forest. Then went to see the Buddha, and when Mrs. Sirima, Dr. Chiew's sister died, did not mention the funeral rituals. In addition to teaching to consider the foundation of non-violence only and left the corpse in the cemetery. As for the burial, it appears in the story of Mrs. Visakha Maha Upasika [7] or the case of Phra Bahiya being gored by a bull. The Master came out of the city of Savatthi. He saw that Bahiya fell in a pile of trash along the way said to the monks, look, monks, let's help each other to draft Bahiya. Then bring it to the funeral Please have a chedi be built at the main road, 4 crossroads. After that, it was said in the middle of the monks that the Tathagata ordered the monks to cremate the body of Pahiya. I have collected the elements please build a pagoda.

The life of a person who came into this world. They all had the ultimate death together whoever it is when the incarnation arises, doing the deeds of this person in this world born as a person in a new world, a new life (As long as there is passion) cannot return to this person again. Those who are relatives or people around take the body without a soul to cremation or cremation (the activity is cremation). The word cremation is found in the Tripitaka which is a normal cremation.

Phra Suttantapitaka, Khuddaka Nikaya, Dhammapada, Volume 1, Part 2, Part 1 - Page 43, or appears in Brahmins. The funeral was done. There was only crying before, going to the cemetery every day crying while complaining while saying, Where is your father's only child? Where is your father's only child?"

Therefore, evidence in the Buddha's time for funeral arrangements has been traditionally based on Hindu Brahminism, which uses mottos and values by cremation and Buddhism has been influenced by such concepts as well as can be seen in countries that practice Theravada Buddhism, Sri Lanka, Thailand, Myanmar, Laos, Cambodia, or countries that practice Theravada Buddhism, but are a minority such as (Thai Theravada Buddhism in Malaysia/Khmer Theravada in Vietnam/Thai Lue Theravada in China etc.) also accept such

values as part of funeral arrangements in the Buddhist dimension as well.

III. HOW TO MANAGE A CORPSE IN THE INTERNATIONAL WORLD

There are two main methods of disposing of corpses: (1) burial, allowing it to decay naturally, and (2) using mechanical incineration which is probably similar in the broader picture, but there may be some strange things, such as dissecting, leaving only the remains and stacking them together until they eventually decay or dissection into food for animals in Tibetan style, etc., but the main principle of corpse management based on beliefs and expressions of beliefs appropriate to that area and country [8].

(a) Aboriginal Body Exposure, corpse drying method by bringing the leaves and bushes over. When it dries up, only the bones remain and take the bone and paint it red and kept in a cave until it eventually decays into dust.

(b) Hanging the body in a tree (Tree-Bound) is to tie the deceased to an ancient tree in the village where the deceased lived. This ritual is performed by people who believe in God. to ensure that the dead will remain in the hearts of the rest of the people and to warn others to prepare for death and life after.

(c) Dressing up and burying the body (Famadihana), where the body is dressed in brand new clothes before burying it in a grave. During that time there will be dancing around with music to commemorate the deceased. Additionally, people would wrapped some of the dead and carried them around the village before burial.

(d) Hanging to create heaven (Hanging of Coffins) by hanging the body on a cliff. It is a ritual practiced in ancient Chinese dynasties because they believe The coffin must be in a high place near the ceiling to bring the deceased closer to heaven.

(e) Mass scavenging by bringing the dead body to the pit in the forest to become food for wild animals. It is believed that the souls of the deceased are sent to the Hereafter. It is an ancient ritual of the Northeastern Pacific coast of North America.

(f) Exposing Dead to Vultures on the tower is a Zoroastrian ritual. Persia Tribe in Mumbai, when someone dies they bathe their bodies and left it on a high tower for the vultures to eat by believing that the body of the deceased will be exterminated to become a soul.

(g) Roasting a corpse for food (Cannibalism) when someone dies, there will be a funeral arrangement by using the fire to be eaten as food. Such funerals take place in ethnic areas in Papua New Guinea, for example, due to food shortages and poverty.

(i) Cremation, or sati, is a Hindu ritual of belief against death in India. It is a requirement that the widows whose husbands die must commit suicide by accepting the cremation to show loyalty to the deceased husband.

(i) Sky Burial is a Tibetan ritual in Qinghai Province and Mongolia in which the body is carried to the top of a mountain as if it were buried in the sky. It is then cut into small pieces to allow the soul to perceive emptiness, and those corpses will later become food for the vultures.

From the conclusion of human corpse management around the world from the past to the present. Management

and administration of funeral spaces Spirit and death are mixed into beliefs. Manifesting death differently. However, the main idea is to preserve the body by cremation, slaughter, or leave it for the animals to eat all because of the belief in the local council or burning to make them disappear. But the focus is on the handling of the corpses through other methods, but the results of the two methods of corpse management differ depending on the beliefs and local conditions.

IV. METHODS OF FUNERAL ARRANGEMENT IN BUDDHIST COUNTRIES

If you study in different countries that practice Buddhism, which have the same Buddhism-based thinking, such as Thailand, Laos, Cambodia, Burma, Vietnam, or countries where Buddhists live may be classified into two groups: (a) burial, cremation, as we can see in Laos, Thailand, Burma, Vietnam, China, etc.; As is the case in Tibet (1), the Tibetan Buddhist Sky Burial, the body is cut into smaller pieces on the high mountains to be prey for vultures the Tibetan people call this ritual "Ya Tor", which means sacrifice and giving alms to birds. This prevents vultures from catching small animals for food for several days. This allows many small animals to be saved. When the vultures eat everything, it's over. Relatives will help burn what remains are the clothes worn by the deceased hair scalp. Do not keep the body of the deceased. Tibetans view corpses as empty shells. The soul had left the body and was reborn. The corpse is the food of the vulture. The vulture is equivalent to a god and goddess who will lead the souls of the deceased to heaven. This is probably due to the geography that is high and difficult to burn. including the belief in the "alms" of the sacrifice of flesh and blood which is the path of the Bodhisattva or in Japan (2) The mummy ritual (Buddhist Self Mummification-Sokushinbutsu) is one of the ancient rituals of the priests of the "Shingon" sect in Japan [9] that is considered the way of the priests asceticism performed during Occurring around the 11th-19th century, it is no different from suicide in that it aims to "attain enlightenment" [10], taking more than 2000 days to prepare to become mummified from diet. They ate only seeds and grains, bark and roots and isolated themselves in stone chambers. Until the last drink special tea. Made from urushi (poison) and even died in history there is a monk Hundreds of priests used this method of extreme asceticism, but only 24 of them succeeded in becoming mummified who believe that enlightenment must be completely separated from the material world and want to be reborn as one with the Buddha. In today's funeral arrangements in Buddhist countries, especially Theravada Buddhism, such as Thailand, Burma, Laos, Cambodia, all use cremation processes according to the ideology accompanying Buddhism from India. In the Mahayana parts of Korea, Vietnam, China, Mongolia, and Tibet, they are buried and cremated, or animal alms which the main principle is about values, faith, belief in religion is important thus leading to the expression of that belief.

V. HANDLING OF CORPSES IF GIA IS REQUIRED AND ITS EFFECTS

When specific to the methods of cremation and the experimentation of the research group In which the author has

listened and observed both times (first on 26 January 2017 and the second on 18 January 2022). In my personal view, it is an interesting body of knowledge. But at the same time, it will affect the wider society if not studied enough thoroughly until the saturation of information first. Therefore, from the information found that the toxicity of dioxin and furans compounds caused by the present cremation. The results of the study of various government agencies such as the National Office of Buddhism state university which has been discovered that the compounds dioxins and furans formed will affect the environment and the health of monks and those who come to have activities within the temple, including the people in the community around the temple, the trial of GIA substance (substance) or olive products in fine powder form on the corpses of the 4 bodies, it was found that dioxin and furan emission values from funeral ceremonies were lower than the values set by the government and found that the liberation substances or olive products used in such studies have inhibited the formation of toxins or compounds dioxins and furans and can reduce their emission values to actually be lower than the standard but the cost of applying such olive extracts or products will be slightly higher in conjunction with the expenses from other parts of the temple for the funeral according to the comparison results in the table.

Table 1 Experimental results on kaia substance (Vimut) according to the results presented on January 26, 2017.

Experimental results			
Fertilizers or olive-derived products inhibit the formation of toxins or compounds dioxin and furans, and can reduce the emission values below the standard. true			
สารเคมี	Substance GIA	experimental results	Standard values required by law (0 . 5 ng TEQ/Nm3)
1st corpse, male	Does not contain GIA	1.07	exceed the standard
2 nd corpse female	Put GIA substance in a gold box.	0.301	lower than standard
3rd corpse, male	Put GIA in the form of a blanket.	0.0745	lower than standard
4th corpse, male	Put GIA in the form of a blanket.	0.0582	lower than standard

Remark 1 : To the research " Sarah Wimutti" that academics/religious was made as a tool of the capital system. which only had the function of doing whatever it took to yield positive results in cremation experiments. which the fund company has experimented with the incinerator and used for incineration of waste Therefore, if considering it, it is found that the goals of the research result made the authors agree that The results of the research came out in such a way that this substance could be sold in any way. Therefore, it used to experiment with cremation. There are 40,000 temples across the country, an average of 1 body per temple, equal to 40,000 bodies using the substance "Vimut" with an additional cost of 2500 thousand baht per body [source of information. <https://www.thairath.co.th/content/844514>]. If the situation is as follows, Buddhists will pay 100 million baht per day for funeral arrangements nationwide, 3000 million baht per month, 36 billion baht per year [if An average of half a year,

20,000 corpses per day, is huge.]. If this substance is forced to use (It is a law - Pollution Control Department Ministry of Industry) , the burden will fall on the temple and people, relatives of the deceased inevitably Conclusion Japan can sell artificial substances commercially tens of millions per year Researchers get their names – get paid for research. Disadvantages Thai people bear the burden through funeral rituals, and is the status of the ritual after death equal to the waste that this substance has tried? not different from guava pills certified by Thai doctors Thai people have to bear the burden of hundreds of billions of dollars in drug costs a year. Through the mechanisms of the government, hospitals and public health systems throughout the country, taking the wrong Thai medicine, Thai herbs, unhealthy building beliefs towards trustworthy individuals is a commercial method of faith.

Remark 2 : Consequences of pollution on that is to say, the results of the research showed only that it could reduce the dioxin value caused by cremation in a corpse that is believed to be a carcinogen The research results may be able to reduce the substance Dioxin [Source: <https://greennews.agency/?p=549> - Surrounding the 'religious activities', destroying the SAO. Open the research to reduce 'dioxin' from cremation ceremony.] but it doesn't work or concluded that when such GAIA substances have reacted will produce new toxins that affects more severely or lightly means that the results of the experiment should not be a summary Or the experimental results concluded that way because the "stable" value of the experimental results is not yet apparent. So, whether it's a good or bad substance Shouldn't that happen yet? On the date of the research announcement date, January 26, 2017, as a participant in the incident, there was no answer from both Thai researchers. or the fundraising party confirms the answer to the effect of any such substance. When the participants in the seminar asked about the results of the research.

Remark 3: The commercial impact if in practice results in the adoption of 3-4 related agencies, namely the National Buddhism Office. Overseeing the entire system of management of Buddhist affairs monastic university as an academic institution that combines religious beliefs and knowledge Pollution Control Department Ministry of Industry with control or create laws to regulate. If relevant agencies such as the Department of Control, the Bureau of Buddhism come out to force temples across the country follow the company that owns the product by looking at reducing the claimed cancer-causing substances (Which the results of the research, there is no survey that lay monks and undertakers have cancer from such substances really / or whether there is a survey that from crematoriums across the country actually caused cancer. There is only information that this substance causes cancer but never further explored that Measure how much emissions / factory emissions, etc.) Force the temple to buy a smokeless odorless stove. (which is modified from incinerator) worth 2 million per furnace (price of incinerator with installation <http://www.manager.co.th/QOL/ViewNews.aspx?NewsID=9470000018406>), with research data that it works well with smokeless odorless stoves. It will cause campaigns through beliefs, laws and commercial marketing mechanisms. If the result is true, it means that temples across the country will

have to bear the burden of building a furnace smokeless odorless to support such substances which is now voluntary by the temples, abbots and communities, but in the future there will be a "locked" control as the media try to present. It means that the temple may have to buy a kiln for two million, every 40,000 temples x 2 million baht + including temples across the country from having to pay for the experimental kiln. 80,000,000,000 (pronounced as 80 billion baht) plus another GAIA substance 2.5 thousand baht per body, including 36 thousand baht per year throughout the year. It means that these enormous burdens will fall on the temple, and the people of the whole country as a whole immediately in the form of many rituals, beliefs, merits and sins.

Remark 4: The results of the research at that time (presented on January 26, 2017, <https://www.thairath.co.th/content/844514>) and the results were presented again on January 18, 2022. The results were equal to confirmation that Temple corpse management is the cause of carcinogens nationwide out of 40,000 temples immediately. Including the temple is affected to become a place for the release of dioxin (Dioxin) and furans into the air, which will be related to values and social acceptance. From listening to the presentations of the two research studies, it was not found that, in fact, the research has studied the results of measurements across the country on how much substance has been released? (There are only statistics from the Pollution Control Department between 2019-2021) with 9 complaints in Bangkok and Nonthaburi areas. Complaints are the impact of dust and foul odors. The effect is distressing and annoying (the crematorium is a regulated source of pollution that must be controlled. Controlled emission of opaque substances – is the smoke density. Information provided by the Director of the Pollution Control Department 19 January 2022) compared to other organizational units with the status of emissions such as industrial plants. Hospital toxic waste incinerator or other agencies that, due to the presence of incinerators that cause burning throughout the country, then compare the number of differences clearly. This would be a clearer effect than the hypothesis of belief where there is no empirical evidence to support the systematic research results. This is both unfair and has resulted in the belief in society that "temples" have become a source of cancer to society.

Note 5: Using the name "Vimuti", which implies the ultimate religious ideals and goals, as a "vocabulary" for objects of use which will later become a commodity if the substance is certified. It is equivalent to creating a mistaken belief by people in religious organizations and religious scholars who act like by creating beliefs about such substances that are inconsistent with the truth because there are no results reported. When such substances are burned go to another reaction with any side effects or not the results of the study did not appear to confirm the evidence and facts. Therefore, applying the highest ideals to support products that have not yet been able to reach an empirical conclusion. It would be incorrect and ethical deficiencies in academics, and is a "disgrace" to the doctrine which is the highest ideal in Buddhism. Because in the meaning of "Vimutti" is a way and the road to the highest destination is nirvana. If people in this society are led to believe that ideals that have been believed for more than 2000 years are merely "products" for

cremation, it will be intentional, ignorant, and unintentional considered incorrect.

Observation 6 The fact that all researchers were individuals belonging to religious organizations (Buddhist/Buddhist temples), including studying the effects of cremation along with pointing out channels as a marketing mechanism for product sales for commercial which is not different from other commercial Buddhist systems. In fact, the impact of such methods should be studied and find a way out of the deficient values, such as not wearing objects that cause other substances, such as campaigning for temples across the country not to wear moonflowers. Do not wear hard-to-burn objects, clothing, utensils, coffins, or objects that cause combustion reactions. Campaign to use raw materials for incineration, such as oil, charcoal, or substitutes which will not cause such substances.



Figure 2 A seminar to present research results Development and upgrading of the Buddhist Ariya way of life of temples and urban communities as a model of cremation via Zoom Online system on January 18, 2021 (photo by researchers)

VI. CADAVER MANAGEMENT GUIDELINES TO REDUCE AIR POLLUTION IN THAILAND

When the concept was compiled into the mechanism of funeral arrangements in accordance with religious values, beliefs or to campaigning for the exploitation of death Funeral arrangements come as values that are accurate and consistent with reality which the concept of funeral management. If in the case there is a research report to confirm that cremation Pollution and cause impacts on the ecosystem as a whole Just like an industrial plant must emit toxic fumes from incineration in an industrial plant. Therefore, as we are Buddhists, there should be a variety of methods for handling corpses that are effective in terms of belief in terms of religious expression according to the merit,

method, method, including the creation of a mechanism to promote the implementation of religious activities [11].

1. Campaigning with normal methods create values that are understood and correct, such as reducing incineration by mixing it with other objects until the corpse is only burned empty, such as incense, moonflowers, mattresses, shoes, mattresses, including that the corpse is not injected with preservatives (choline in the corpse) to reduce reactive condensation in the human body results in an increase in dioxins in cremation. Until becoming pollution, causing carcinogens in the holistic air value. As shown in the work of Rattana Panyapha and her team on the creative funeral arrangements of Buddhists in rural communities according to the views of community leaders in Ubon Ratchathani Province. The results showed that [12].

Funerals should be simple. It is customary and has sentimental value. The funeral is free from vices and the use of vegetarian food or food that does not support the baptism; 3) the proceedings on the funeral day. Most of them focus on tightening; 4) On the post-cremation day Making merit and making merit for the deceased can be done after the funeral day and focus on savings Valuable and charitable for both relatives and the deceased You should make merit in the form of danamai, silamai, and bhavanamai.

2. The campaign for body donation is a support for medical learning. It means a religious unit that means a temple, monks have campaigned to promote and create correct values and understanding about funeral arrangements to be a public charity is the path of the Bodhisattva in making merit Donate your body to a medical unit in order to be educated and used as a device for practicing physicians. It then leads to a collective cremation or anything else to be in accordance with the conditions of the period. So what monks, temples and Buddhists can do is to create the value that donations are a path of meritorious devotion to the Bodhisattva's path. In fact, in Thai society, body donation to support medical learning is not enough for medical students [13] [14] [15].

3. The burial campaign refers to Christian, Islamic and Chinese religions. The burial method was also used as one of the tools in funeral management and in all provinces. There will be Chinese cemeteries due to the arrangement of the bodies from burial [16] [17] , so burial is definitely one of the ways. Some of you may say that the motto of Thai people (Influenced by India) using the method of burning, not burning, is a violation of tradition that has been practiced in the past, it is possible. In fact, embedding is one of the ways to reduce pollution. Is it better to promote the practice until it becomes a tradition or not?

4. The campaign for alternative burial/or cremation means other than incineration or a religious unit can make a choice. In addition to the burning of the research that came out. How does embedding reduce pollution? This will be beneficial to the administration of cremation or funeral management to reduce the amount of pollution in the society as a whole. [18] [19] means to campaign and promote new values to create a correct understanding and lead. This leads to a systematic funeral management and leads to the promotion of pollution reduction, creating alternatives for society in funeral management.

Therefore, cremation is part of belief and in the belief that is part of the ritual in the cremation process, which is a worldview that is integrated with the Indian culture that the Buddha and his disciples in the Buddha's time followed in the old worldview and traditions. Besides, there is no message confirming that cremation causing the virtues of merit according to Buddhist principles to decrease or increase in any way? All are just ideologies, beliefs and values created by them. In a sense, everything can be adjusted and developed in accordance with the realities of life.

CONCLUSION

Reducing pollution by promoting chemicals or artificial substances that are not directly in line with religious ways Religious organizations should campaign through religious beliefs. It is not a mechanism of the capital system and marketing as it is, such as campaigns through belief create alternatives in funeral management according to religious beliefs that have both merit and preserving the mixed environment at the same time, such as (1) donating the body to create medical knowledge which has information that there is a shortage of funeral for education; (2) burial according to the old model; and (3) creating other mechanisms that focus on economical, religious and values that promote environmental protection, etc. , or other channels that are possible by emphasizing on religious principles and beliefs protect the environment, sustainable and truly beneficial. It is not just the use of chemicals or any other compounds, only one substance that can affect the environment. Because all are values that can be modified and developed to protect the environment as well. From the writing of this article, I would like to present all of them as just my point of view that aims to promote ideas and expressions on the issues of the two research studies that are similar in nature in two issues. Even at different times but that does not mean they are all wrong or all that has been lost but all of them are aimed at the administration for the maximum benefit in the administration and management of funerals only. However, the goal or method must be clear to seek a solution for the benefit or find a solution that is suitable for the society as a whole because Thai society loses the opportunity progress including the loss of value from ignorance or not fully understanding that aspect enough over a long period of time proposing the issue of creating alternatives for funeral management is therefore an option for people in this society and country as well.

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