

## Analysis of Dhammapada: Khosaka who does not die

<sup>[1]</sup> Phrapalad Raphin Buddhiso

<sup>[2]</sup> Direk Duangloy

<sup>[3]</sup> Mallika Phumathon

<sup>[1]</sup> Mahachulalongkornrajavidyalaya University, Thailand

<sup>[2]</sup> Mahachulalongkornrajavidyalaya University Nakhon Sawan Campus, Thailand

<sup>[3]</sup> Nakhon Sawan Rajabhat University, Thailand

E-mail: raphind@yahoo.com

### ABSTRACT

*This study has the objectives of the Dharma chapter (Dhammapada) concerning the life history of Khosaka, who has a difficult life history through many stages of violence as seen in Buddhist literature. Use studies through related papers and research. Related articles and documents write an academic article in the form of an essay. The results of the study found that Faith-Based Violence has become violent towards life and family members as in the case of child abuse leaving a child at birth and the violence of property snatching as it appears in the news today. In the Buddha's Khosaka period, therefore, it is a symbol of domestic violence that affects children's lives and welfare which the solution is to end violence by abolishing wrong values or sets of beliefs.*

### Keywords

KHOSAKA, the Violence, Faith and Belief

### I. INTRODUCTION

Khosaka, a person who is mentioned in Buddhism in connection with many events that we have often heard of, such as being a rich man, a believer in Buddhism. She is a foster father to Mrs. Samawadee [1] [2] [3], including the establishment of an alms canteen and having Ms. Samawadee to help organize the school "Rai", making people walk as row along with the name that represents the success as "Wadi-Rai", it is the innovation of the era in the past, but the essence of this article would like to convey to reflect the life path of "Khosaka" being discussed that may reflect that one's life will pass through a crisis as being born as a life, have to suffer a variety of fates in relation to the concepts and beliefs from the belief that the son is useless in commercial business just as Chinese society believes that daughters are not as important as sons. Thus, there was violence against the fetus. Leaving an infant at a young age in vain believing in "Khosaka" is categorized as violence against the unborn child until coming to power through money, position and status to one's belief, he "believes" that belief and takes that belief as a rule of life, and believes that the "baby" born on that day will be millionaire or a person who was born By giving the concept of 2 statuses, if he is the opposite sex will marry his own child (male + female), if the same sex (male/female) with his own child, will be "eliminated" through the belief of "competitors" that hold it. It is a transmission of violence with that belief. Therefore, in this article, it is intended to analyze beliefs that result in behavior and acts of violence due to that belief which has happened in the past and will continue to occur even in the present as a phenomenon of violence against the fetus abandoning a newborn or using death to the other party by believing in benefits or things that will be earned "Killing for inheritance", although events occur at

different times under the new society, social values, economics and new values. But the way of wanting and belief is still a hint that has been passed down to the present day which affects the situation and life until the present.

### II. A STORY THAT COMES FROM THE DHARMA CHAPTER, LIFE CANNOT BE SEPARATED FROM GHOSAKA

In the story, it may be true or it is just made up as a personification. But one thing happened and looked back that these things were actually reflected as a phenomenon of living and at the same time a phenomenon of life becoming a condition and crux of living properly and possible. Therefore, the story of Khosaka as a human being born in the belly of her "Kanika", but with the profession of Kanika having a son is a burden. Having a daughter can inherit the occupation or business of the parents. This evidence correlates with the emergence of "Chewakakomaphat" who was abandoned but still fortunate enough to be raised and educated until he developed himself as a doctor and can live in society normally and is recorded as a doctor of the Buddha and "Mrs. Sirima" that reflects this belief as evidence and traditional values in India during the Buddha's time? [4] and correlates with the values, beliefs and violence against infants from a young age, which is no different from the current state of violence against the unborn child until birth. This case was associated with fetal violence of death and the use of death as a condition to end management or problems arising.

Back in the case of Ghosaka Thepputut / or later born as a "millionaire spokesman" was conceived in the belly of a beautiful city woman (Nakhon Prostitute) in Kosambi. The ideology of beautiful women in the city. It is considered that the son cannot do the job according to the mother or can't

make money therefore let the servant put it in a sack and discard it in a pile of pulp, crows and dogs surrounded the boy, but can't get close. Therefore, it is like helping to protect and protect while the crow and the dog stood around There was a person who walked by to look at the child, and then fell in love with the child, thinking that "we have a child", brought him home and raised him like his own child. The same time, the rich man of Kosambi went to see the king meet the royal priest on the way. So asked with familiarity: "What special events are there today?" The royal priest looked up to the sky and replied, "Today there was a new born child. Next will be the big millionaire in this city. Kosambi has the opportunity to welcome another Blessed One."

At that time, the rich man's wife was pregnant and was about to give birth. The rich man hurriedly approached the king and hurried back saw that his wife had not yet given birth, so he gave the money of one thousand kapana to a woman named Kali to find out if a child was born on this day and asked him to buy it, will get married but if the same sex kill. The handmaid found the boy and asked to buy it for a thousand million. A few days later, the rich man's wife gave birth to a man of the same sex as the child who bought it. The rich man immediately planned to kill the child for lest that boy take the title of rich man of Kosambi from his son.

The first time, Mrs. Kali was sent by her master to put the child in front of the cowshed for the cow to step on. Usually when the cowboys open their pens in the morning, the other cows will come out first, and the herd will leave later, but that morning The herd of cowboys hurried out of the stall first and stood astride the boy, and the other cattle scolded the herd on both sides. The cowboy noticed something wrong, so he walked over to take a look, saw a little boy sleeping born of love like his own son, he hurriedly carried him to the house given to his wife as a child Mrs. Kali was spying on the whole event. The rich man gave him another thousand khan for her to buy that child.

The second time, the rich man had to leave the boy in the wagon in front of the city gate, hoping that let the cows step on. If the cow does not step on, the wheel of the wagon trampled to death. But it's not like that. When the ox arrived at the point where the child was left awaiting death The cow will shake off the yoke. Wear it and shake it off. Like this awakening until the light. The captain of the wagon went down to look. I saw a little boy lying in the way born of love like a child therefore brought to feed The rich man heard of it and asked him to buy another child.

The 3rd time, the rich man had to leave it in the zombie cemetery. Hoping that a dog or an undead would kill the child to death, at that time a goat shepherd brought hundreds of goats to feed near the cemetery. A mother goat eats leaves get close to the bush seeing the little boy being affectionate, so he knelt down and let the children drink milk. Its body was a beast, but also be kind When the Shepherd was chasing, "Hey!" The mother goat didn't move, so the goat herdsman approached. I thought that I would hit the stubborn and refused to move. But then he had to lay down the wood. Seeing the impressive sight. He looked at him with admiration, saying, "You are a beast who knows how to cherish the lives of others. But the person who made that life was born, not taking responsibility for preserving life What a

shame." The goat shepherd took the boy and adopted him. The rich man gave Mrs. Kali to buy it again.

The 4th time, the rich man had to leave the children in the mountains where the thieves were abandoned. Kali did so. At the foot of the hill was a very large mound of bamboo growing along the mountain. The ends of the bamboo clumps are intertwined with a dense, large bush when a child is thrown into it as if falling into a hammock that same day. The chief weaver has set up bamboo. So, he invited his son to cut down trees in that area when the bamboo sway. The child cried out. The weaver and his son climbed up one side of the mountain and saw a sleeping child love is born. The rich people let people buy them again.

When a rich man tries to kill a child like this He grew up under the name "Khosaka" without knowing anything about the violence that was going on. But for a rich man with greed and vengeance, he is still trying to find a plot to kill children all the time.

The 5th time, a rich man has a friend who is a potter. Think of the hands of a potter could destroy the life of a Khosaka, so he made an appointment with the potter already and had Khosaka carry the letter. The message in the letter reads: "This child is a bad child. When it arrives, chop it into shreds and throw it into the cauldron. I will pay you a thousand. When the task is completed, there will be another special reward.

Khosaka can't read, take the letter to kill yourself. At that time, the real son of the rich man playing with his friends Khosaka is a good cassava player. Therefore, called for help to retaliate and get the money back. As for himself, he volunteered to deliver the letter instead.

The potter didn't know the rich man's son. Upon receiving the letter, he followed the instructions. Finely chop the child and throw it in the kiln. In the evening, Khosaka returned to the house. Seeing this, the rich man was amazed. He asked, knowing the story and was very shocked, lamenting, "Don't kill my son. Don't kill my son." He held both his arms and ran, crying to the potter's house, but it's too late the potter saw it and said to the rich man, "Millionaire, don't make a fuss what thou hast commanded me to do I have done that." The rich man grieved as if he had been crushed by a large mountain on his chest, according to the manner of a person who harmed those who did not harm him.

After that the richest man hated Khosaka even more. This hatred urged the rich to try to kill Khosaka as quickly as he could. He wrote to his rural benefit manager: This child is a bad son. When he arrives, kill the child and throw him into a pit.

The sixth time, Khosaka took the book of killing himself to the pocket man and asked his father, "Where can I get food supplies?"

The rich man replied, "On the way, there was a rich man's house as my friend (tell me his name). He will provide accommodation and support for food. Let's go, don't worry."

Khosaka arrived at that house. Telling the name of his father's rich man was well supported. The rich man's wife felt a special kindness towards Khosaka.

The rich man had a beautiful daughter. At the same time her mother was welcoming Khosaka. She used her to use her to buy some things at the market. When her mother saw it,

she summoned the sleeping crab to sweep the Khosaka room first. So, I went to the market late and returned a bit late.

So the rich man's daughter asked her, why does it return later than usual? She told me that there were guests staying at the house.

"who? What's his name? The millionaire's daughter asked.

"I heard Master calling Khosaka, sir," replied the maid.

Only after hearing the word "Khosaka", love swept the girl's heart. It was a love that had been built up for a long time. The fact that the richest daughter I can't find anyone anywhere She is Mrs. Kali. Mr. Kotulik's wife When Mr. Kotulik is dead, she continued to do good. Despite being poor, the property is not poor. She tried to use her strength to help Mr. Cowboy with merit. When he died, he was born in the world. Born from the gods to be born into a rich family because of the merit that she had done in the days of Kali.

Thus Only after hearing the word Khosaka, Pubsineha (old love) flooded her heart. As the Buddha said,

"Love when it is born would arise for two reasons: because they had loved each other in a past life and because of the mutual support in the present like a lotus born in water, it relies on water or a sludge occurs."

When the people were free, the rich daughter went downstairs. saw the khosaka sleeping There is a letter to carry with you.

"What letter? she wondered

curiosity and love causing her to pull the letter out of Khosaka's pocket. take it to the room to read Knowing the matter all along and exclaiming that

"This person is really stupid. Take a letter ordering to kill yourself. Attached to a pocket man and traveled around the house all over the city so pitiful if we don't see Where will it be possible to survive?"

She tore the letter away and wrote a new letter saying,

"This Khosaka is my eldest son. We wish to marry the daughter of Sumongkol Sethi (fictional name), our friend. When our grandson received this letter, we hurriedly built a 2-storey house with a strong fortification. There is a guard to protect and arrange marriage for Sumna. (Name of that daughter) Daughter of Sumongkol Rich Please do your best and send us the news."

When he finished writing the letter, he put it in the pocket of Khosaka as before. Hurry up to the upper castle.

Millionaire Benefit Manager had done everything according to the letter he received from the hands of the Khosaka. and send news to millionaires.

When the rich man heard the news very saddened murmured that "What do we want to do for Khosaka? that is not We don't want anything to happen to Khosaka. that happened All the bad things that were thrown at Khosaka turned out to be good."

This is the person who has protected merit. would not suffer disaster no matter how bad anyone thinks For those who do not have any protective merit There is only Vera Nuwer to follow would suffer harm.

Sorrow for the dead son any hurtful resentment can't go to Khosaka. It affects the body a lot. The rich man fell ill.

Sumana, wife of Khosaka A wise woman predicted that the malice of millionaires may not stop there. There may be other terrorist plots going forward. If the rich man's stepfather

Khosaka comes to the house on business related to Khosaka Don't tell the bosses let her know first.

Khosaka's stepfather afraid that when he died Treasures will fall to Khosaka. Therefore, people go after the ghosaka to tell each other face to face that the khosaka is not entitled to any property, let the benefit manager or family attorney testify.

The rich man arrives at the house of Khosaka and Sumana. report that the rich man is sick want to meet Khosaka Sumana made an appointment with her husband saying When he arrived, the husband stood at the foot of the rich man as for himself standing above his head. In addition, it also allows their people to protect both the front and back of the house.

Everything was as scheduled. The Benefit Manager informed the rich man that now the Khosaka had arrived.

The rich man wishes to say we do not give all our wealth to Khosaka. But we give..... But when it's time to tell the truth The rich man spoke first. talk about it later

When the rich man said "We give..... Only Sumna was afraid that he would say another word. therefore pretending to be miserable put his head on the rich man's chest lament and lament as if the child is mourning until the rich man dies didn't say anything

Lord Uten, the King of Kosambi He knew that the rich man had a son, Khosaka, and all his wealth fell to Khosaka. therefore ordered Khosaka to attend

Coincidentally, the day Khosaka approached him, it rained heavily and even flooded the Grand Palace. Khosaka jumped in the water. The king saw him near the throne. When Khosaka approached him, he comforted him, saying: "Your father is no longer alive. don't be sad don't be sad we will give you the title of rich man forever."

As Kosaka made his way home, he slowly walked into the water, slowly going, not jumping as he did to see the King. On the part of Phra Chao Uten, he saw it at the galleon. Seeing it, he hurriedly ordered the king to follow Khosaka to come and see him again, asking him why when he came to jump and jump But when he slowly walked back.

Khosaka said: When he came, he was an ordinary villager, but when he returned, the King had given him the title of a millionaire. Rich people would not do like the children of the villagers.

The king thought that "This person is smart, know the right time for oneself. He deserves this rich man's position. We should commend him to appear" as follows: His Majesty bestowed upon the symbol of the rich one hundred.

Khosaka was standing in the car, make a royal palace The city of Kosampi has already made its pomp.

Khosaka's wife, Sumna, stood and looked at her husband at the window. Seeing a husband with great honor, so he said to Kali, "Behold, Kali Khosaka has gained such a great treasure because of me."

From the overall information presented as the overall story that has not been edited, but to maintain the originality and flavor of the manuscripts quoted to reflect the literary flavor in the Dharma chapters related to the Khosaka quoted herein belief and greed as a base can be classified as follows:

**Table 1** analyzes the effects as severe cases of Khosaka story in dharma

motivation	violence	way	result	Consequences
- greed - Belief: A millionaire believes an astrologer who predicts that a child born on that day will be a millionaire. - Behavior in connection with greed, wealth, stability, fame, money - Management mistakes - Assessment analysis of the wrong situation - impaired communication/exposure - Management with anger management (wrath), malice, vengeance (revenge/surveillance)	First time, Value leave the baby	Babies were left in the dumps because the males did not have the commercial value of the sex industry.	not dead	There are people who come to meet and collect them for adoption.
	2nd time /life killing/violence against life	violence by killing Put the baby in front of the cowshed in hopes that the cow will step on it to death.	not dead	Use the money to buy the child to kill in the next opportunity
	3rd time /life killing/violence against life	Violence by killing children leads to the abyss of thieves.	not dead	Use the money to buy the child to kill in the next opportunity
	4th time /life killing/violence against life	Using others to kill but the rich man's real son takes the fortune instead.	not dead	Use the money to buy the child to kill in the next opportunity
	5th time /life killing/violence against life	Hired to kill, but his real son took the place of Khosaka, so he played the game instead of his brother and didn't die.	not dead	Hire a killer but not die. The real son suffers until the son's death.
	No. 6/life killing/violence against life	Let the subordinates send to kill, but luckily, the rich man's son converts the message back. from bad to good	not dead got married	Let his underlings kill, but the letter was switched to marry the daughter of a rich man instead.
	No. 7/ Conflict over	Called to not hand over the	got wealth as a	Disguised murder/Return

	inheritance property	property with "vendetta"	billionaire instead of stepfather	violence intended against property
--	----------------------	--------------------------	-----------------------------------	------------------------------------

### III. DHARMA-ANALYSIS OF BELIEFS AND THE USE OF BELIEFS TO CREATE VIOLENCE

1. Belief leads to violence or faith violence means that the father who keeps the spokesperson believes the prophecy from the fortune-teller, thus leading to "Hold on to the faith" is the main criterion in determining attitudes and expressions of that belief until it becomes an action to that belief. Since the money was spent "taking" the children born on that day with the belief that if their children were young women, they would marry them. But when time goes back to another. Therefore, the idea of destroying children with the belief that they will be "enemy rivals" with their own sons against the scramble for property therefore have to paint to get rid of the waste by various methods as shown in the previous part of the body. Compared to the contemporary events that King Mindon Min (King Mindon Min, 8 July 1808 – 1 October 1878) believed that the "crow" was an "unlucky animal", he had to make a tall tower for the soldiers to chase the crows. Not to island on the roof of the palace [5] [6] or the case of suicide bombing (Suicide Bomb) committed through children and women through explanations to the highest religious beliefs. [7] Used to describe the supreme supremacy and devotion. Until leading to violence as appeared in many areas of violent conflict. Faith-based violence in the case of the Prophet Jim Jones, 1931-1978, who led the deadliest mass suicide in history. More than 900 people have died in Jonestown Guyana, in November 1978 [8] through the use of faith-based concepts until it leads to violence, use of violence, mass suicide until it becomes a history of life and violence is another event.

Including the impact of China's One Child Policy since 1980, due to the fact that China was still poor at the time. Chinese people have many children. but low income. The state does not have money to care for welfare. The country's leaders therefore issued a policy limiting the possibility of having only one child. [9] [10] Exceedingly expensive taxes. As a result of the Chinese social culture. Most of the world (including most of the world) values sons more than daughters. When the state enacts such a law values and beliefs therefore choose the male gender first. There was no problem of sex selection science at that time, so they use the method of abortion. If you get a son, let's celebrate" from the one-child policy and faith, sons are more important than daughters. It is estimated that more than 300 million daughters have aborted (killed) their daughters. Today, the society has a population of about 20 million men more than women, the problem that follows is a lot of single men because everyone is married as one husband and wife only. Now in China, the problem of marriage due to social pressure is Polyandry, or one woman must have multiple husbands. Recently, China has announced that it has canceled its One Child Policy and expanded it to a "Two Child Policy", hoping that having two children will focus on women as well. Otherwise this problem will continue [11][12][13].



2. Greed towards property, violence factor refers to news footage of family violence, a brother killing his parents, an elder brother, totaling 3 bodies, because of the purpose of the property. [14] The siblings use family violence only because they want more assets. The case of the Thammawattana family with the intention of snatching up the property rights that existed in the family's cartel system, [15] these turned into violence against the imperative property including the use of violence in cases of wars and international politics as shown in historical dimensions, including the events of the Persian Gulf War [16] War in Afghanistan [17] Civil war in Syria [18] War between Ukraine and Russia It is an international military strategy with state interests. [19] The power and placement of political power between countries in each region. thus becoming an impact with many deaths immigration of the population to be separated from their own birth. It affects the ecological, economic, political and international society as a whole.

3. Continuous use of violence as a tool to create repetition of violence means using violence as a tool to end problems or terminate or control a benefit or acquisition, so we hear repeated behavior or repeated events that result in a threat to the welfare of life which is domestic violence [20] [21] [22] or that the ongoing impact on life becomes domestic violence. Attempting to use violence for the end goal is the destruction of lives or kill another life News images of the issue of physical abuse with the belief that it can be solved. The concept of patriarchy in the family or acts of violence as a tool to end or solve problems which on the one hand is an event, on the other hand, is the violence that appears in society and the news in today's holistic society.

4. Money/budget/benefits and their use as a mechanism for violence in the case of Khosaka. Every time the process was unsuccessful to buy the child back. The hiring to use violence happens all the time until it shows that the violent process has factors, capital, budget, benefits as important purchasing power. Economic capital, or money, is directed in the event of violence. Money and Hiring a Killer the benefits lead to violence Benefit leads to encroachment breaking into each other until it affects other lives in society. There has been an employment of violence against life and property. Means not doing it yourself, using it for others to do. In the legal language, there is a saying that it's good to do your own thing. It's good to use Zhang Wan be punished as if he was the one doing it himself or operate by yourself. Thus, as it appears, the "benefits" in terms of objects, beliefs, and expected outcomes have become an additional factor in causing violence or a factor supporting violence Conflict issues arising in the world civil society group of countries with power in arms economic capital. It is an advocacy group as it appears on the Russian issue with Ukraine today Economic and military capital has been a key factor in international struggle and violence that affects oil prices, money markets and the overall economy as shown [23].

#### IV. KNOWLEDGE FROM DHAMMAPADA STUDIES

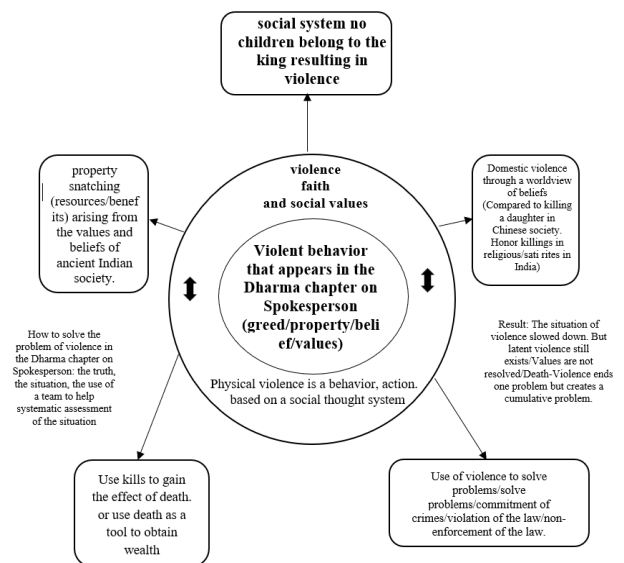


Fig. 1 Knowledge from the Dhammapada Studies Khosaka who the murderer did not die.

#### CONCLUSION

The violence caused by the story of Khosaka is family violence based on beliefs, values and attitudes with benefits or the expectation of an asset benefit. Income is an important factor leading to the idea of obtaining that benefit until it becomes an idea Behaviors that cause anger, vengeance, and lead to violence and lead to consequences for life and family as well which can be quoted as an example of the story is that (1) belief gives rise to belief as a basis for management and administration cause actions that result in social behavior and actions; (2) violence leads to detrimental effects on life, property and quality of life and the correct values; (3) domestic violence based on interests property or profit Affects friendships and relationships in family and society; (4) The solution to the problem is confirmation of reality. Study the facts enough to dissolve or dispel unreasonable beliefs and standing up to the right and true values including creating a positive attitude by looking at the benefit of the society as a whole will be more genuine than it really is including the promotion of real values called true values. This will become a guideline or a method for solving problems that arise in such a way.

#### REFERENCES

- [1] Channarong Boonnun. (2019). No Questions for Makantiya : Observing Justice through the Silence of the Monks in the Dharma Commentary on "Withutapha" and "Samawadee." Songkla Nakarin Journal| Social Sciences and Humanities Edition. 25 (1),159-192.
- [2] Wanida Chayasutabutr. (2007). An Analytical Study of the Role of Phra Nang Samawadee in Theravada Buddhist Scriptures, Master of Buddhist Studies Thesis. Bangkok: Mahachulalongrajavidyalaya University.

- [3] Phra Maha Chaowarit Narinto (Sapsawat). (2017). A Study of the Mercy Procession of Queen Samawadee. Doctor of Philosophy degree thesis. Bangkok: Mahachulalongkornrajavidyalaya University.
- [4] Phra Raphin Buddhiso (Duang Loi). (2011). Violence in the Buddha's time: the case of the Sakayawong genocide. Doctor of Philosophy degree thesis. Bangkok: Mahachulalongkornrajavidyalaya University.
- [5] Dhammasami, Khammai (11 January 2018). Buddhism, Education and Politics in Burma and Thailand: From the Seventeenth Century to the Present. Bloomsbury Publishing.
- [6] Charney, Michael W. (2006). Powerful Learning: Buddhist Literati and the Throne in Burma's Last Dynasty, 1752–1885. Ann Arbor: University of Michigan.
- [7] Mia Bloom. (2007). Female Suicide Bombers: A Global Trend. The MIT Press on behalf of the American Academy of Arts & Sciences. 136 (1),94-102. <https://www.jstor.org/stable/20028092?seq=1>
- [8] Levi, Ken (1982). Violence and Religious Commitment: Implications of Jim Jones's People's Temple Movement. Penn State University Press.
- [9] Hardee-Cleaveland, Karen (1988). Family Planning in China: Recent Trends, Volume 3. Center for International Research, U.S. Bureau of the Census.
- [10] Cai, Yong; Feng, Wang (2021). "The Social and Sociological Consequences of China's One-Child Policy". Annual Review of Sociology. 47(1)
- [11] Zamora López, Francisco, and Cristina Rodríguez Veiga. (2020). "From One Child to Two: Demographic Policies in China and their Impact on Population." Revista Española de Investigaciones Sociológicas 172 (2020): 141-160.
- [12] Alpermann, Björn, and Shaohua Zhan. (2019). "Population planning after the one-child policy: shifting modes of political steering in China." Journal of Contemporary China 28.117 (2019): 348-366.
- [13] Silpchai Chaocharoenrat. (2015). China and the two-child policy. Retrieved 30 November 2015. From facebook:[https://www.facebook.com/dr.sinchai.chaojaroenrat/photos/np.1448853013823383.100001325204141/1019295918115924/?type=3&notif\\_t=notify\\_me\\_page](https://www.facebook.com/dr.sinchai.chaojaroenrat/photos/np.1448853013823383.100001325204141/1019295918115924/?type=3&notif_t=notify_me_page).
- [14] ASTVWeekend. (2014). Stunned! The tragic case of "Thor Phi killed the whole family" 3 bodies, reflecting the impaired family immunity - slave capitalism. Retrieved April 15, 2022. From <https://mgronline.com/crime/detail/9570000028917>.
- [15] ASTV Weekend Manager. (2014). Closing the blood inheritance of the Thammawattana family. Retrieved April 15, 2013. From <https://mgronline.com/daily/detail/95700000087588>.
- [16] Friedman, Thomas L. (22 August 1990). "Confrontation in the Gulf: Behind Bush's Hard Line; Washington Considers a Clear Iraqi Defeat To Be Necessary to Bolster Its Arab Allies". The New York Times. New York. pp . A1. Retrieved 16 September 2010. <http://www.nytimes.com/1990/08/22/world/confrontation-gulf-behind-bush-s-hard-line-washington-considers-clear-iraqi.html?scp=1&sq=Confrontation+in+the+Gulf%3A+Behind+Bush%27s+Hard+Line&st=nyt>
- [17] Mikulaschek, Christoph and Jacob Shapiro. (2018). Lessons on Political Violence from America's Post-9/11 Wars. Journal of Conflict Resolution. 62(1): 174–202.
- [18] Thomas Gibbons-Neff (16 September 2016). "U.S. Special Operations forces begin new role alongside Turkish troops in Syria". The Washington Post. Retrieved 16 September 2016. <https://www.washingtonpost.com/news/checkpoint/wp/2016/09/16/u-s-special-operations-forces-begin-new-role-alongside-turkish-troops-in-syria/>
- [19] BBC News. (2022). Russia, Ukraine : Ukrainian soldiers prepare for the Russian war at Donbas. Retrieved April 30, 2022. From <https://www.bbc.com/thai/international-61105840>.
- [20] Kingkan Kaewfan. (2007). Domestic violence: a case study of female factory workers in Saraphi District, Chiang Mai on the violence of married couples. Master of Arts thesis Chiang Mai University.
- [21] Theerawut Nilpet. (2018). Domestic violence: an analysis of causes and prevention of problems in Thai society. Journal of Behavioral Sciences. 24 (2), 1-20.
- [22] Patcharin Nintachan et al. (2011). Strengthening of communities to prevent domestic violence. Ramathibodi Nursing Journal. 17 (3), 444-462.
- [23] BBC News. (2022). Russia, Ukraine : Ukrainian soldiers prepare for the Russian war at Donbas. Retrieved April 30, 2022. From <https://www.bbc.com/thai/international-61105840>.