

The Environmental Management to Support the Practitioners in the Temple

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ABSTRACT

This article reflects the idea of managing the temple's environment to support the practitioners. It belongs to the Environment Division in a vast temple in Pathum Thani province, where many monks and novices live, and many lay people also come to this temple. Therefore, the temple establishes a way to manage the environment to support the practitioners, for example, the architectural management, the order and regulation in each building and place like the reception building, the office building, the meditation hall, restrooms, etc. In addition, the temple also has additional aesthetic management, such as having a plantation, planting trees and arranging them beautifully, and having a watering system which can be a guideline for future use or compare it with each temple or school.

Keywords

Environment, Management, Practitioners in the Temple

I. INTRODUCTION

The temple is considered an important place in Buddhism, and Thailand has a beautiful culture which is related to the temple for a long time from the past to the present from birth until death, that is, when the mother gave birth to the child, she went to the temple to ask the monk to name it. When the child grows up, go to school at a temple or a temple school. When there is an argument or discussion within the community, they went to the temple and consulted with both monks and people from the community around the temple, thus the word "Ban, Wat, School" was abbreviated as Boworn, which was considered very related.

The temple is also a place to relax. When there are various merit-making activities by each month or a merit-making ceremony every Sunday. The author is interested and thinks that how does the temple manage the environment in order to facilitate those who come to practice the Dharma? Therefore, we would like to collect important points and management of building placement, personnel management, and other resources management to visualize and reflect on the management of the temple's environment to facilitate the practice of Dharma in Pathum Thani Province.

Planning the area inside the temple If the measurement has a small area There must be a planning of the location of the architecture of various buildings within the temple which is different from the large temples. which requires area planning to be consistent and appropriate and manage to restore, maintain, and clean easily

For the planning of the temple area in Thailand Temples generally prefer to divide the internal area of the temple into 3 main parts, namely 1) Buddhawasa area, 2) Sangkhawasa area, and 3) Sangha area [1].

II. MAIN ISSUE 1: MANAGEMENT OF AREA PLANNING IN TEMPLES, BUDDHAWASA AREA FOR BUDDHIST ORDINANCES OF MONKS AND LAY PEOPLE

Buddhawasa is an important area for performing Buddhist rituals. The word "Buddhawasa" means "the residence of the Lord Buddha" in the area of Buddhawasa often consists of important architectures related to the Buddha and Buddhist rituals, including:

1.1 Chedi, Phra Mondop, Phra Prang: a building built to serve as the main center of the temple.

1.2 Phra Ubosot: a building used for ceremonies for monks to perform the sangha

1.3 Preah Vihear: a building used for religious ceremonies between monks and lay people.

1.4 Chedi, Mondop, Prang: a building used to contain ashes or assembled to complete the overall layout.

1.5 Sala such as Sala Rai: a building used as a resting place for lay people

1.6 Sala Thit: a building used to surround important buildings for laymen to sit and rest.

1.7 Phra Rabiang: a building that surrounds the main building showing the scope of the Buddha.

1.8 Hor Trai: a building used to preserve Buddhist scriptures.

1.9 Tabernacle: a building used for the King to change his clothes on the occasion of His Majesty the King to perform royal merits.

The layout of the temple area is important in managing the environment and developing the usable space within the temple. It determines the location of the facility. Buildings in accordance with the environment by placing the main architecture first and put a secondary architecture or composite buildings, respectively, which consist of important factors such as natural factors (wind direction, rain, or odor), space utilization factors, venerable or layman buildings,

There are 5 important points, which are the following buildings:

No. 1 Maha Phramongkolthepmuni (Sod Candasaro) who discovered Vija Dhammakaya according to the Dharma practice "Samma-arahang" [4].



Figure 3 The picture shows Maha Phramongkolthepmuni (Sod Candasaro) who discovered Vija Dhammakaya [5]

No. 2 International Dhammakaya Council (2-storey meditation pavilion can accommodate 300,000 people)

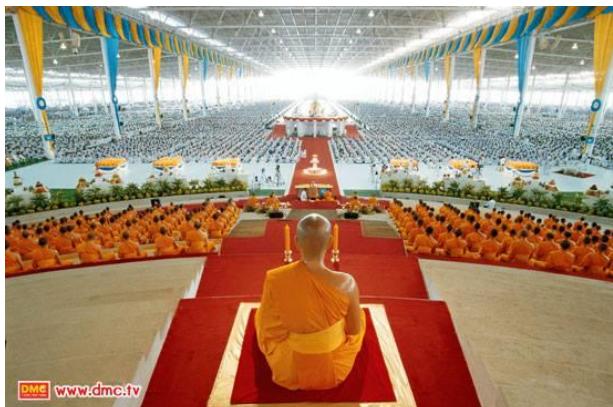


Figure 4 The picture shows the International Dhammakaya Council, covering an area of 2 floors, totaling 300 rai [6]

No. 3 Maharatana Viharn which is a two-storey building It has a length of one kilometer on each side.



Figure 5 Image showing the Maha Rattana Viharn on an area of one square kilometer [7]

No. 4, Maha Dhammakaya Chedi The pagoda of the Lord Buddha is in the middle of the Maha Ratana Viharn.



Figure 6 showing Maha Dhammakaya Chedi the Million Buddha Pagoda [8]

No. 5, 60th Anniversary Prayer Building (special practice place for members within the temple)



Figure 7 showing the 60th Anniversary of Phrarajbhavanavisudh Building (Dhammachayo) [9]

From the picture showing the plan of Wat Phra Dhammakaya which is a temple that has a large area is more than two thousand hectares. There is a planning of the area within the temple by placing the building continuously and balanced to welcome congregants to practice Dharma, pray, circle around the Maha Dhammakaya Chedi, etc., starting from the very front of the entrance in front of the temple (Khlong Luang District Office), which if viewed from the map of Wat Phra Dhammakaya according to numbers one to

five. There will be a center point of the building that is aligned. There is a green area between the buildings as the following figure.



Figure 8 The picture shows the architecture of Wat Phra Dhammakaya, an area of 2,000 rai [10]

From the architecture of Wat Phra Dhammakaya in the area of 2,000 rai, it can be seen that the continuity of the buildings as mentioned above. It is contemporary and keeping in mind the principle of “super-economical, high-utilization”, as evidenced by the main building being unpainted, or decorate a lot to make it look as simple and economical as possible. There is an open layout for maximum benefit in modifying the internal living space. There is good air circulation due to the high airy roof and a sloping roof structure to allow natural rainwater to flow to clean the building. Therefore, it's easy to clean resulting in maximum savings in maintenance.

V. THE 4TH MAIN ISSUE IS THE MANAGEMENT OF TREES TO BE SHADY AND REFRESHING BY PLANTING AND ARRANGING BEAUTIFULLY

When the building plan is completed. Therefore, the area is planned to line the trees for shade and decorate around the building and the area between the buildings by choosing large trees with few falling leaves including ground cover plants for fresh greenery. As for the trees, they will be trimmed to open the bottom to allow the wind to blow through and can be seen from afar. There are no corners or shelters for animals. There is a sitting area in the shade.



Figure 9 The picture shows the planting of the Chompo Pantip tree beside the Maha Ratana Viharn in the west [11]

From the figure of the planting of the Chompo Pantip tree beside the Maha Ratana Viharn in the west. They are planted along the length of 2 kilometers to create a line of sight. It is a shady traffic route that looks orderly inside the temple.

VI. KNOWLEDGE FROM STUDY

To be known the management style, the general planning of the temple area in order to provide a suitable environment, which is divided into 3 areas: 1) Buddhawasa area, 2) Sangkhawasa area, and 3) Sangha area. Access the space appropriately according to their gender, peace and order and enough places to support the congregants who come to practice the Dharma including monks and novices. It has a place to support and personal to do personal activities. He knew that even in the Buddhawasa area, such as a church, the building or place of worship should be planned to accommodate lay people who attended the ordinance as well.

CONCLUSION

Management of the environment to facilitate Dharma practitioners, there are elements that must be taken into account. Divide the area according to the use of the main person, that is, the Buddhawasa area, such as a church, used for Buddhist ceremonies. There would be both monks and lay people joining the ritual, or practice Dharma dedication Sangkhawasa area used for monks. It is divided for clarity for monks to do personal activities according to the rules and regulations. In addition, it is a sanctuary area which lay people can use the area for resting, learning, praying, practicing Dharma with surrounding trees or planted along the roadside within the temple to be line of sight to feel at peace when coming to practice the Dharma in the temple.

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