

Monks and Politics in Thailand: A Case Study of Phramaha Show Tassaneeyo

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ABSTRACT

This article is written on Priests and politics by reflecting on the subject. The story is written as a questioning discussion. Curiously ask questions to seek specific facts along with verification with information and other evidence written in an essay or an academic article. By reflecting on his story, There is information that Phramaha Show Tassaneeyo (Phra Suthiveerabhandit) is likely to be one of many monks active in religion, politics, and public political issues. The contemporary present by public issue What you talk about, for example, is the packaging of Buddhism as the national religion, although it does not have an empirical effect. However, I saw the role of the monks in political participation. Campaign for the Ministry of Buddhism, even though it has become a national office of Buddhism—the Controversy in the Buddhist Bank and the Department of Academic Affairs' Campaign against excluding Buddhist subjects. The issue of land property of the temple bringing the cross to replace the Dharmachakra of the Buddha objection to the issue of claims of non-religious groups on the practice and non-compliance of non-religious adherents, etc. All of these are roles and participation in politics, state, religion, and participation in public issues of the King. Phramaha Show Tassaneeyo (Phra Suthiveerabhandit) as you have told each other as it appears.

Keywords: Monks and Thai politics, Phramaha Show Tassaneeyo, Phra Suthiveerabhandit

I. INTRODUCTION

This article is a conversation with Tassaneeyo (Show Tassaneeyo: พระมหาโชว์ ทสสนธิโย) on the Buddhist Day (วันพระขึ้น 8 ค่ำ ปีมะแม เดือน 9 / 24 August 2023) in the form of a normal conversation, but intense and full of substance that he wanted to tell. Both are asking with curiosity and aiming to answer doubts about some facts of the writer himself because he is still breathing, can ask questions, and should be one of many monks who are involved in religion and politics, who have driven forward to fight for public issues in many past occasions, such as the inclusion of Buddhism as the national religion, the Ministry of Buddhism, even though it eventually became the Office of Buddhism, the call for a Buddhist Bank, or in other public issues, such as the call to suspend the inclusion of Buddhist curricula in schools (when Mr. Praphat Senarit/ประพัฒน์ เสนาฤทธิ์ was the Director-General of the Department of Academic Affairs), there were calls to object until the order was changed, to use a cross as a symbol instead of the Dharmachakra. (During the time when Mr. Wichit Sisa-an/วิจิตร ศรีสอ้าน/ was a minister / 2006-2008) (Phra Suthiveerabhandit, 2023) The information cited is like a narrative reflecting the leading role that occurred while he was Phra Maha Show Tassaneeyo (2006-2016). It was the role of a young monk with a mixed political and religious ideology. It was a contentious struggle, communicating the participation of monks with society in the dimensions of politics and religion, which the author will present and share later.

II. ASK WHY HE LEFT TO MOVEMENT IN POLITICS OR WHY HE HAD TO BE PHRA MAHASHOW

The author, being familiar with him, would often sit and chat with him, jokingly asking why he had to be Phramaha Show Tassaneeyo. (เจ้าคุณโชว์) Who told him to leave each time he went out to move politically, or how did he go out? It was a question sentence, and he answered that (1) he went out himself under the mechanism of support, such as having a team to support information and bring these public issues out to talk about or make the news. (2) Someone higher up sent a signal to move on various public issues, such as the reform of ministries, departments, and agencies, which was the origin of the proposal to the Ministry of Buddhism and the National Office of Buddhism instead, which occurred while Prime Minister Thaksin Shinawatra (ทักษิณ ชินวัตร/ February 9, 2001 – September 19, 2006, (5 years 222 days) was the Prime Minister. The conditions for the movement were (1) the movement to support the policies of the Thaksin government at that time, which was reforming ministries, departments, and agencies into new laws, from the original 14 ministries to 20 ministries, using the mass mechanism for about 11 days. About 10,000 people supported the incident, surrounding the parliament, making it difficult for those involved to enter and exit it. At that time, there was Major General Intharat Yodbangtoey (B.E. 2488-อินทร์รัตน์ ยอดบางเตย), who received the matter. The leaders were Phra Phrom Methee (พระพรหมเมธี วัดสัมพันธวงศ์) of Wat Sampanthawong, Phra Thammakittimethi (พระธรรมกิตติเมธี/Kasem et al. Level 9, Dr./B.E. 2498), Sanit Srisamdaeng (B.E. 2488-2550), and

Phra Maha Show Tassaneeyo (Phra Suthiveerabhandit). The core group discussed in the van with the proposal that they would have to decide if they did not give it to the Ministry of Buddhism but to the National Office of Buddhism instead. Is this acceptable? With ten executives at the level of C, what position should they use (director, etc.)? The result was the Office of Buddhism, not the ministry. (Phra Phra Suthiveerabhandit, 2566) From this information, the author listened and recorded it as information through his words. (2) Driving the issue of obtaining the Supreme Patriarch There was a proposal of Section 7, the return of the King's power to propose the appointment of the Supreme Patriarch. It is called the Sangha Raja Section 7 by Mr. Paisarn Phueakmongkol (ไพศาล พืชมงคล/B.E. 2490-), a senator at that time, with Luang Ta Maha Bua Yanasampanno (หลวงตาม้า ญาณสัมปันโน/พระธรรมสุทธิญาณมงคล, Phra Tham Wisutthimongkol, B.E. 2456-2457) as a mechanism to support jointly. Originally, it would be seniority by ecclesiastical rank, so there was an objection to the issue. Even though in the end, in B.E. 2560, the Sangha Act was amended to the mechanism for obtaining the Supreme Patriarch to be by the royal will, and it was seen that the objection had an ongoing effect until the acquisition of the acting Supreme Patriarch and the Supreme Patriarch according to the law, to the acquisition of the Supreme Patriarch as it appears today. In addition, there is also the issue of land belonging to the central religious property of Buddhism and the Sangha regarding rights, benefits, usage, etc.



Figure 1 Phra Maha Show Tassaneeyo and the role of the conflict on religious issues and politics in the past (online image)

All of it is his life, which (1) is a role of struggle, (2) life must be lived with the risk of confrontation, clashing for victory or conflict with the opposite side, (3) The fight to demand justice for the Sangha (4) Going to court, leading to lost opportunities, such as ecclesiastical ranks (5) Going to court as a lawsuit, a court dispute. All of these are the life status of a fighter or a leader named Phra Maha Show Tassaneeyo, a cut image of a monk over 60 years old who has been "hardcore" from fighting for a long time. It shows that he is one of the few monks who symbolically struggles with the work of religion. The events that the author participated with him in 2 situations: (1) The event of negotiations to mediate the issue of requesting spatial rights in the case of Nong Jok Temple School, but using the neutral area at Mahidol University, with people from both sides participating, but the talks did not conclude because both events were discussions based on different beliefs and needs. This means there was no conclusion, so they separated and broke up. Being in the event was tense and a struggle for victory or advancement for advantages. (2) The community event to encourage the attainment of the patriarch. Phutthamonthon area, Nakhon Pathom Province, on February 15, 2017, even though the outcome was that there was a

retreat, the event occurred until it became a news image and ended in 1 day. In the event that he directly participated in, other parts went as a passing observer, but it was a leading role in his life at that time.

III. THE STORY IS JUST A HOPEFUL THOUGHT, EVEN IF IT DOES NOT RESULT IN A CONCLUSION

Public issues that Phra Suthiveerabhandit or Chao Khun Show (เจ้าคุณโชวี), according to the framework of composing a story or creating a title, concluded that he was a monk who spoke about public issues. He drove until he drove and used the driving to create practical results until it became an essential part of public issues. This led to improvements and development to create a mechanism for driving in practice for groups of Thai people, Buddhists, who benefit from these public issues. The author has verified through interviews and conversations between Uthai Mani [1], a mass communicator, and Phra Suthiveerabhandit and picked up some issues to reflect on together with what was his interview.

In the history of the Thai nation, many monks have been involved in politics. Politics has attacked some monks; some have been involved in politics. After 1957, for example, Phra Phimontham (Aj et al.) was ordered by politics in the Sangha and politics from outside during the dictatorship era to "take off his robes." Phra Kittiwuttho, (กิตติวุฑฺโฒ) the owner of Wadi, "killing communists is not sinful" was used by the right-wing, including Nawapol, the Red Bull group at that time, as a rhetoric to attack the left wing. Moreover, it incited Thais to hate students who gathered to protest against Field Marshal Thanom Kittikachorn's return to the country at Thammasat University, leading to the massacre on October 6, 1976.

In the era of conflict between the colors, no one would not know "Phra Maha Show Tassaneeyo" or Phra Suthiveerabhandit, an activist monk with a history of political activities, to the point of being nicknamed "Red Robe Monk." (พระจีวรแดง) Chao Khun Show is a speaker, thinker, and lecturer. He is considered a progressive activist monk who carries out religious activities by demanding the law. He carries out religious activities in many cases, especially the issue of demanding "Buddhism as the national religion" and demanding the Ministry of Buddhism, which led to the establishment of the "National Office of Buddhism" (สำนักงานพระพุทธศาสนาแห่งชาติ) and many other matters that Buddhists and monks themselves do not know. Some things that make the Sangha happy, eat, and sleep comfortably are because of Chao Khun Show's work, who sacrificed and devoted his happiness, risking imprisonment for many periods.

From the topic of conversation, the author once discussed with him that his struggle was, in one sense, a role and, in another sense, a way of being a monk who guards righteousness. In another sense pride in himself, in the success or achievement that had occurred, as in the sentence, he said to the author that he went to demand the Ministry of Buddhism but got the National Office of Buddhism (สำนักงานพระพุทธศาสนาแห่งชาติ) instead [2], which is in harmony with the information requested by Uthai Mani that was written to him as if it were a certificate of success in his past life.

“.. I started entering politics by demanding Buddhism in 2001, the era of Mr. Thaksin Shinawatra, both in terms of education that brought people of different religions to reform the teaching of Buddhism in schools, both in terms of Mr. Thaksin converting abandoned temple land into capital, demanding the establishment of a Ministry of Buddhism but only getting the Office of Buddhism, demanding to fight in every government... When the country had different colors, I used to host the radio and television of the Allied Powers for 3-4 years and TV Asia Update for many years. Whichever group I saw as legitimate, correct, and upholding the law, I stood there. I am not a follower of Shinawatra or Sonthi Limthongkul (สนธิ ลิ้มทองกุล). This is me. I fight for the Sangha. Fighting for Buddhism and justice and fairness, even in matters related to other religions, using Buddhist terms. This is something that we have to appeal to the highest religious leaders of their organizations because they use our Buddhist terms and our ritual forms, which confuses the religious people. During Thaksin's time, we went on a pilgrimage in front of the parliament many times.” [3]

Regarding the way of fighting, as a speaker and lecturer, he once told me that during his studies, when there were no lectures or teachings, he would grab the microphone to talk about political issues or express contradictory views as if it were a stage for training the way of a fighter, which appeared during the time he was studying at the degree level of Mahachulalongkornrajavidyalaya University.

When did Chao Khun Show start to become interested in politics and take to the streets, fighting for Buddhism and what is right?

He started fighting in 2001, since the educational reform, which is the educational reform. The government set up a committee of 9 people, but only a few were Buddhists and had Buddhist hearts. They brought people from other religions to reform the teaching of Buddhism and even wanted to remove the teaching of Buddhism in schools. My team and I pursued it in many stages. We went to the Director-General of the Department of Academic Affairs. The Ministry of Education fought many times until Ms. Sirikorn Maneerin, Deputy Minister of Education, had to run to Mahachulalongkornrajavidyalaya University, which was at a loss. This led to the production and publication of the current Buddhist teaching curriculum in schools because we fought there. When we ran in, we went to Phra Thammakosachan (currently Phra Bhrombandit-พระพรหมมณเฑียรกิจ, former president of MCU), president of Mahachulalongkornrajavidyalaya University, to ask them to set up a committee to draft a curriculum to reform Buddhist teaching in schools. This was part of what we fought for to chase them from outside and force them to come to us. This matter ended well with the reform of Buddhist teaching in schools. This was the starting point of my involvement in demanding Buddhism. [4]

The issues of demand in many issues mentioned above, the issue of Buddhist curriculum in educational institutions has become like creating work for the

university by being raised as a public issue and leading to the creation of a working group, on the one hand demanding for change, on the other hand as a path and a way of fighting, until the result is the Buddhist curriculum in educational institutions, even though in the end it has been adjusted and changed according to the situation at that time.

This is the starting point for the Chao Khun Show to be involved with politicians and government policies (Uthai Mani asks).

This is demanding correctness in reforming the teaching of Buddhism in schools. After that, we were an advisor to the Senate's participation committee for 7-8 years. I did more than 100 issues, which caused us to be behind in the meeting arrangements, but the person who signed was the Senate President. For example, there was a fight in the case of Wat Koo in Nonthaburi Province. Who would have to be called to explain and mediate? We were the ones who determined and pointed out all of them. Regarding people of different religions, people in the Buddhist office sought benefits from renting temple land, central religious property, or even taking Buddha images out of the Ministry of Interior; there was a time when people of different religions were ministers of the ministry, and we fought like this. That is, to discuss in the committee, mediate, and demand fairness and justice as Buddhists (Chao et al. replied).

His role is like standard household medicine, which is used as a mouthpiece or mechanism to reflect different opinions or support, but the main point is that it can be used or told to proceed. It is called continuously pressing the button. However, the author is not interested in political issues with monks but sees it as a religious and social phenomenon with Phramaha Show Tassaneeyo as the Head pig driving the movement (หัวหน้าหมูทะเลวพัน). Many issues agree but do not support the stance expressed. Many issues disagree and cause damage to the temple. However, all of them are personal opinions, not the truth or facts that have occurred in any way.

In Thai society, a group of Buddhists believes that monks must be within the framework of the Dhamma-Vinaya, the country's laws, and the resolution of the Sangha Supreme Council, which prohibits them from interfering in politics. Why did Chao Khun Show violate all of these frameworks? (Uthai Mani asked).

That is, if we do not speak, do not explain, and do not come out, Buddhism in Thailand will be gone. Now, Buddhists try to think about what we have encountered. Think carefully, review carefully, and ask seriously what I have done. And then say that it is politics, forbid politics. What I did is based on or against which Buddhist precept? Moreover, what is this resolution of the Sangha Supreme Council? What kind of law is it? Has anyone ever seen it or paid attention to it? The Thai Sangha is facing many internal and external issues, especially external threats from other religions. Have we ever thought about why it is getting worse day by day? We only have one Sangha Act, but some religions have many. (Chao Khun Show answered) [5].

If you look at his role, it is like a household medicine used as a mouthpiece or mechanism to reflect

different opinions or support, but the main point is that it can be used or told to be done. It is called continuously pressing the button. However, the author is not interested in political issues with monks but sees it as a religious and social phenomenon with Phramaha Show Tassaneeyo as the driving force. Many issues agree but do not support the stance expressed. Many issues disagree and cause damage to the temple. However, all of them are personal opinions, not the truth or facts that have occurred in any way.

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That is, if we do not speak, do not explain, and do not come out, Buddhism in Thailand will be gone. Now, Buddhists should think about what we have encountered. Think carefully, review carefully, and ask seriously. What did I do and say that it was forbidden from politics? What did I do based on or violate which Dhamma-Vinaya?

Moreover, what law is this resolution of the Sangha Supreme Council? Has anyone ever seen it and paid attention to it? The Thai Sangha faces many internal and external issues, especially external threats from other religions. Have we ever thought about why the attacks are getting worse daily? We only have one Sangha Act, but some religions have many (Chao Khun Show answers) [6]

Chao Khun Show's attitude and public expression may raise questions about how a monk can take action or how to drive the issue forward.

When there is a problem of monks and Buddhism being insulted, bullied, and squeezed by politics, people outside of religion, or those who do not know the consequences, there will always be a monk at the forefront who comes out to confront it. When his name is mentioned, he is well-known and familiar. He is Dr. Phramaha Show Tassaneeyo, Deputy Director of the Office of Buddhism Promotion and Social Services, Mahachulalongkornrajavidyalaya University (MCU), a disciple of Wat Chana Songkhram (Saman Sutto, 2010) [7]

All of these are explanations that may not have answers or must be answered, but they are public issues presented as images of individual or group roles that lead to conflicts. Alternatively, it determines whether it is suitable for monks or the monkhood. However, there may be an answer from the group of supporters that it is possible. In the disagreement, they curse and disagree until it becomes a backlash. They disagree and argue until there is no support for any action or action. However, overall, it is the role or what is the driving force of Phramaha Show Tassaneeyo and his group in the dimension of monks and politics over the past 2 decades (2001-2019).



Figure 2 Image of the participation of monks and Buddhists, in which Phra Suthiveerabhandit participated and was a leader in that event (online image)

IV. ANALYSIS ISSUES

The role of Phramaha Show Tassaneeyo (Phra Suthiveerabhandit) is to drive the fight in public issues of politics, religion, and issues related to administrative conflicts, such as the complaint against Phra Buddha Issara, as shown in the news image "The publisher complains to the Head of Control of Bang Kapi-Wang Thonglang Sub-District (เจ้าคณะแขวง) to disrobe Phra Buddha Issara, stating that his behavior of leading a mob and extorting money is considered a serious offense" as a conflicting party between the monks between the "Yellow Shirts and Red Shirts" under the color-coded situation, leading to a lawsuit in the court process for defamation. However, in the end, the court will rule in his favor, according to the verdict of the black case, A.985/58 [8]. The fight against the issue of obtaining the Supreme Patriarch and Buddhism as the national religion, as shown in the news image "Monk mob chases soldiers, pressuring to appoint "Somdet Chuang" (สมเด็จพระช่วง) as Supreme Patriarch Incorporating "Buddhism" into the constitution" by being an event of a large gathering of monks at Phutthamonthon (พุทธมณฑล), Nakhon Pathom Province on February 15, 2016 [9] Political and religious movements related to both religious issues in the case of Wat Nong Chok and the issue of people of different religions [10] (b) the issue of protecting Buddhism from the interpretation of the image that is in a way that disparages Buddhism regarding monks' nature [11] or other issues in many other cases and events, but all of them are movements under the issue of politics and religion, making the image of the movement come out as more of monks and politics. The reason is that going up to give speeches to political groups or joining the groups' TV programs creates contradictions in the movement, as in the case of Suraphot Thawisak [12], who has a suspicious and objecting attitude that Thai monks have behaved in a way that contradicts political movements, even though they are people under the state mechanism but protest or contradict the state. This can be seen as a case comparison that monks are part of the system but simultaneously protest the system itself. This issue is a matter of perspective and interpretation as appropriate as it appears.

Phra Khun Show Tassaneeyo is an image of a monk with dimensions related to politics and religion. In the research work of Phramaha Hansa Thammahaso [13], who proposed a point of thought in his research on the trend of the role of monks and Thai politics in the next two decades, he proposed that

At present and in the future, the political activities of monks by gathering to protest against politicians or the state, although the traditions in Thai society, the

Dharma and the Constitution provide space for (a) monks to announce a boycott by the resolution of the Sangha, both at the village level and the national level, against groups of people who have committed offenses against Buddhism, (b) boycott the state or politicians who implement policies that affect the way of life of citizens and the way of Dharma of the community, society, and religion, in order to preserve the benefits and good culture of Thai society, monks should be careful with their physical, verbal and mental expressions because they may affect the survival of Buddhism as an organization in the short and long term. They should conduct protests under the criteria of 3 issues: (1) Concept, (2) Content, and (3) Context. As for the trend of the role of monks and voting rights in the future, it depends on three variables: (1) The implementation of government policies towards Buddhism that lack understanding and do not seriously support Buddhism, even though the majority of Thai people are Buddhists, (2) The lack of awareness of politicians about the fate of Buddhism. Both in practice and law, (3) the implementation of policies by other religions and religious groups that affect the feelings of Buddhists, or the inability to prevent religions or religious groups of other religions from harming or undermining Buddhism in various ways.



Figure 3 Image of the participation of monks and Buddhists, in which Phra Suthiveerabhandit participated and was a leader in that event (Image MGR Online, February 16, 2016) [14]

The overall picture shows that Phramaha Show Tassaneeyo is one of the monks in the name of the Thai Sangha who came out as a “breakthrough leader” who acts as the central figure, the representative of the Sangha in speaking out on public issues that the Sangha itself thinks about but does not dare to speak out, or reflecting on specific problems in the Sangha and religious circles that require answers in terms of problem-solving or systematic decision-making, such as the reform of Buddhist affairs [15], or on the issues of the state and religion: morality, power, and freedom, conflict under otherness, violence from the state to religion [16], or the political issue of Buddha images [17], and other

public issues. Although some issues are not given attention or raised as problems as desired, all are mentioned or referred to. Political issues related to the Sangha and participation, such as the case of Phramaha Narin Narinto, Pali Level 9 (พระมหา นรินทร์ นรินทร์ ป.ธ.9) of the Thai Temple of Las Vegas, owner of the Alittlebuddha website, who directly criticized the issues of religion and the administration of Buddhist affairs, but the reasons for the mechanism are unknown. Until now (2567), it has become quite as if it has no existence in the list. However, most of the Sangha support such a role as a mouthpiece for the Sangha. Alternatively, in the case of Phramaha Aphichat Punnachanto, PALI Level 7 (พระมหา อภิชาติ ปุณฺณจันท ป.ธ.7) of Wat Benchamabophit, who fought back against various issues against religious groups until it became a threat and he was disrobed and disappeared, even though the latest information is that he went to serve in the military. Alternatively, in the case of the former Phramaha Praiwan Worawanno, Pali Level 9 (พระมหาไพริวัลย์ วรวัณฺโณ/Praery Praiwan Wannabutr currently) and Phramaha Sompong Talaputto (พระมหาสมปอง ตาลปุตฺโต/Sompong Dethaisong currently), who may have been indirectly involved in politics until it became a point of dispute in the media and society, but had to disrobe due to the current of change or the issue of being accused and attacked. It may be said that the force of the collision or the force of friction is not enough, or the maturity to confront in a confrontational manner is not strong enough. Therefore, cutting a small gap by disrobing is a way out of such a dispute.

V. THE MATTER OF MONKS ACTING IN THE NAME OF MONKS AND POLITICS

The demands on many public issues such as (1) the inclusion of Buddhism as the national religion, (2) the movement through religious-public issues, the case of the Buddhist Bank, the Ministry of Buddhism, to the acquisition of the Office of Buddhism, or other public issues related to the movement in the name of religion and politics. Looking back at the issue of monks and politics, it is undeniable that Phramaha Show Tassaneeyo (Phra Suthiveerabhandit) is one of them. Among them, he must be one of the top “numbers” of this country, called monks and politicians, as appears in the research and studies done by others. No matter what the issue is, he must be a mechanism for the movement, whether in the work of Phramaha Hansa Thammahaso [18], the work of Suraphot Thawisak [19], or the work of Phrapalad Raphin Buddhiso [20] who wrote about the issue of monks and politics. We will see that the “scene” in Phramaha Show Tassaneeyo has many common characteristics like the writer, such as being a monk and working in the same agency. These scenarios, therefore, show that he is an “origin” that is no different. However, all in all, it is concluded that you are a “handyman,” a “leader in the fight,” including a “tough bull” who is not well-rewarded.

The author once asked you, when you go to court, who pays? When it comes to bail, who pays? The answer is that sometimes you pay for it yourself. Alternatively, when you are bedridden or sick, such as the case where you have to undergo surgery at Siriraj Hospital, to the point where you have to stay in the hospital for months, and the caregiver has

to be your sibling. The medical expenses may be offered at appropriate times, but it is a small reward compared to your work. So what should a warrior on the religious battlefield like you be like? There is no answer, but from the author's perspective, the gain is not worth the loss. Although the results received from the movement may not be the result of you alone, at least it shows that there are "brave people" (Vira-วีระ) who are combined with being an educator (Pandit-บัณฑิต) or the word "Sutee-สุธี" (a wise man who thinks and acts). However, it reflects that all of these are your paths. The recording does not intend to say that you "did" right or "wrong" because some matters are your privilege in terms of religious and political ideology to express your thoughts and opinions.

Moreover, the results were personal to him, such as when the author joined the rally. However, it was more of a coincidence because he did not go as a fighter like him. However, the author went as "fell and jumped" because on that day, 15 February 2016, he went to take an exam at the Buddhist Management Student Program of the "Phetchaburi" Academic Resource Center (now Phetchaburi Buddhist College). On the way back from Phetchaburi, he asked to catch a ride back with him, but he did not know where he had another mission, so he just carried his bag with him. We reached the end of the road at Phutthamonthon, where there was a rally to express political and religious opinions, and he went up on stage to give a speech. As for the author, he just gave him the bag and walked behind the stage, which means he was there for everything, but there was a scene behind him. When he got off the stage, the author received the bag and returned with him, and they separated at the end of the road. When they arrived in Bangkok, he returned to Wat Si Sundaram (วัดศรีสุदारาม), and the author returned to Wat Bueng Thonglang (วัดบึงทองหลาง). Later, he was summoned, and the author lived an everyday life. Therefore, the word "thin line" or "thin scene" is the intersection between the "lawsuit" and the "brave" that he received. Therefore, this record reflects the events and path of his life. As for politics, religion, and way of life, it can be researched according to the desire of those interested in knowing about the role of monks and politics through the dimension of Phramaha Show Tassaneeyo [21].

2	Drive legislation to establish a Buddhist bank	A public controversy has arisen	Through the committee
3	Establishment of the Ministry of Buddhism	A public controversy has arisen	Office of Buddhism
4	Determination of the position of Director of the National Office of Buddhism	Points of contention	As specified
5	Passport validity adjustment for monks	Points of contention	From 2 years to 5 years
5	Promote the establishment of provincial meditation centers	Submit a proposal / resolution of the Sangha Supreme Council	A meditation center was born
6	Foreign Missionary Office	Submit a proposal / resolution of the Sangha Supreme Council	The Dharma Missionary Unit was established
7	The title of the monk in official documents / Mr. has been changed to Phra.	Submit a proposal / resolution of the Sangha Supreme Council	Change the title from Mr. to "Phra"
8	Driving the (draft) Pilgrimage Sites Act	Public dispute	No empirical results
9	etc. many other public issues		There are fruits. There are fruits.

Table 1 reflects that the driving of public issues by Phramaha Show Tassaneeyo (Phra Suthiveerabhandit), who participated in driving these matters for different reasons, different occasions, and different periods, reflects that the role of monks and politics has become a common phenomenon in Thai society in public issues and political issues. Although it has often not been successful, many have resulted in positive driving or beneficial to society and the administration of Buddhism. From the comparative table, it can be seen that.

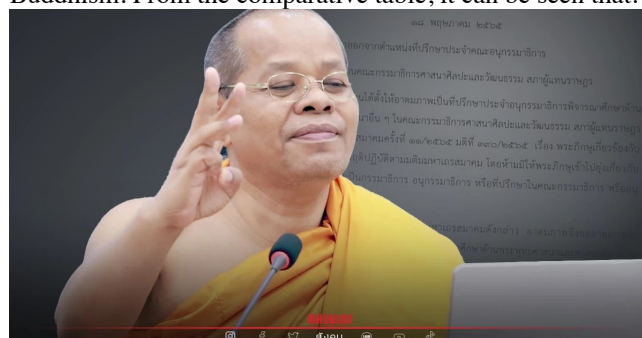


Table 1 Guidelines for driving public issues in Thai society by Phra Suthiwirawong

No	Public Issues/Driving Matters	The impact	Empirical results
1	The inclusion of Buddhism as the national religion in the Constitution	Public dispute	No empirical results

Figure 4 "Chao Khun Show" or Phra Suthiveerabhandit has submitted a resignation letter from the position of advisor to the Subcommittee on Religion, Arts and Culture of the House of Representatives, by the resolution of the Sangha Supreme Council prohibiting monks from being involved in politics. [22]



Figure 5 Chao Khun Show and Buddha Issara, Thai Buddhist monks, and their conflicting issues and support for political groups in Thailand, leading to legal cases. [23]

VI. CONCLUSION

The story of Phra Suthiwerabhandit (Phramaha Show Tassaneeyo) is a story that sounds like a detail of the time when the author often talked and talked with him. However, it reflects his thoughts and stories in his own way. However, there are traces and details of him along the way, such as what he told and how he went about it, which is considered helpful in recording the truth. Some are facts, some are natural events, but all of them are religious roles that are related to or attached to religion or attached to public issues related to religion, both Buddhism itself, cases of conflicts between sects, or the competition for the passage of the ecclesiastical title system and/or the acquisition of the Supreme Patriarch, including the issue of religious rights that are controversial issues in public areas, such as the case of Wat Nong Chok (วัดหนองจอก มีนบุรี กรุงเทพมหานคร/Bangkok) with groups of other religions in the temple area, the political struggle between the yellow and red shirts that led to protests, including going to court to dispute the lawsuit from Phra Buddha Issara or filing a complaint and informing the abbot to announce that Phra Buddha Issara is no longer a monk or the contradiction between the Sangha and the state in acquiring power in the position of Supreme Patriarch. However, all of them are struggles under the process or acquisition of political mechanisms. Under the role and political struggle of Phramaha Show Tassaneeyo, monks and politics in the 2000s onwards.

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