

## The Influence of Dhamma Propagation By Live Broadcast via Facebook

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### Abstract

The purposes of this academic article were to study the Dhamma propagation, to study the form of the Dhamma Propagation in contemporary and to study the influence of Dhamma propagation in the social media form, i.e. by Live Broadcast via Facebook. The Content analysis uses data from various analytical data from relevant research and literature and summarizes the body of knowledge from synthesis. Results showed that the impact of the Dhamma propagation by Live Broadcast via Facebook are; (1) real-time engagement, (2) target group that selects only who are deeply interested in particularly, (3) timeless (4) wide impact, (5) economical and (6) less time-consuming in production. It can be pertinence to say that the Dhamma propagation in the Digital Era should be the excellent media seem as the vehicle, to transfer the doctrine to various persons in all around the world, without conditions of time, space, opportunities and without discrimination among age, gender, race, cast and so on.

**Keywords:** Influence, Dhamma, Propagation, Live Broadcast, Facebook

### Introduction

The origin of Buddhism is from the land for the India sub-continent. In the 3<sup>rd</sup> Century, the king Asoka of Moriya Dynasty had sent the Buddhist missionary to the various areas, in nine directions. On this connection, when Buddhism had spread to the various areas around the world, which are different in territory, place, language, culture person, and so on. Therefore, as a result, the pattern of Buddhism propagation is changed. At present,

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new generation people pay more attention to the Buddha's teachings. It can be seen from the growth of the Dhamma practitioners. The merit making during important Buddhist days or even the fan page in Facebook of many monks and temples have more than 5,000-10,000 members, which they are both people who are interested in the deep study and profound meditation and general person. Consequently, the focus on Dhamma became a high impact in the digital era. Therefore, the objective of this article is to show the influence of the Dhamma propagation through social media, particularly by Live Broadcast via Facebook

### An Approach to Dhamma Propagation

According to the Pali canonical literature, the history of original Dhamma propagation was started from the end of first *Vassavasa*, which at that time, there were sixty *Bhikkhus*. So, out of His compassion, at the time of sending out the first group of sixty disciples, who were the first groups of *Dhammadatus* (Buddhist Missionaries), to propagate the doctrine in the second year of His preaching, the Buddha saying that:

“Walk, monks, on tour for the blessing of the many folks, for the happiness of the many folks, out of compassion for the world, for the welfare, the blessing, the happiness of Devas and men. Let not two (of you) go by one (way) Monks, teach Dhamma which is lovely at the beginning, lovely at the middle, lovely at the ending. Explain with spirit and the later the Brahman-faring completely, fulfilled, wholly pure.”<sup>1</sup>

The above saying of the Buddha, at the time, sending out the first group of sixty disciples to propagate the doctrine in the second of his preaching, is an explanation of how and why Buddhism has survived for so long and successes in converting a large part of mankind to its cause.<sup>2</sup>

On this connection, we can say that there are three objectives of the Buddha to sending out the first group of disciples, namely;

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<sup>1</sup> Vinaya Pitaka.I.21. (See Mahavagga.I.II.1). I.B.Horner (Tr.), **The Book of the Discipline**, Vol.IV., Oxford: The Pali Text Society, 1993. p.28.

<sup>2</sup> Phra Brahmaganabhorn (P.A.Payutto), **Thai Buddhism in the Buddhist World; A Survey of the Buddhist Situation Against a Historical Background**, Bangkok: Buddhadhamma Foundation, 2555, p.36

(1). *Atthaya*, i.e. the objectives for oneself or one's own benefits; the levels of benefits explained above, which one should realize for oneself or develop one's life to attain.

(2). *Parattha*, i.e. the objectives of others or other people's benefits; i.e. the three levels of benefits explained above, which one should help others to successively achieve by guiding and encouraging them to develop their lives.

(3). *Uphayattha*, i.e. the mutual objectives or the benefits to both parties; the collective benefits, happiness, and virtue of the community or society.<sup>3</sup>

Thus, with the sixty pure ones as the nucleus, the Buddha founded the Order, which was democratic in the constitution and communistic in distribution. This noble Order is the oldest historic celebrated body of the world.<sup>4</sup>

### Factors of the Dhamma Propagation

The Buddhist Propagation will be successful or not, depend on the cause and factors, as Kitti Kanpai said, "The *Dhammacakkappavattana Sutta*,<sup>5</sup> the first sermon of the Buddha is the Buddha's first communication with the world. This communication causes Buddhism to take place and proceed. It is like a cart wheel that starts to rotate with the power of communication."<sup>6</sup> On this connection, the factors of the Dhamma propagation are divided into 3 parts: 1) messenger, 2) message and 3) receiver. The details of the features are as follows.

**1.The Qualities of the Dhamma Messenger:** the qualities and observed the principle of conduct outlined below:

**A. Be a Good friend:** the Dhamma messenger should be endowed with the seven qualities of the good friend, as follows; (1) *Piya*: Enduring, (2) *Garu*: worthy of respect, (3) *Bhavanīya*: Inspiring, (4) *Vatta*: capable of speaking effectively, (5) *Vacanakkhamo*: patient with words, (6) *Gambhiranca katham katta*: capable of expounding on the profound and (7) *No canhae niyojaye*: not lending in wrongful ways.<sup>7</sup>

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<sup>3</sup> Phra Brahmaganabhorn (P.A.Payutto), **A Constitution for Living: Buddhist Principle for a fruitful and harmonious life**, translated by Bruce Evans, Bangkok: Buddhadhamma Foundation, 2540, p.36.

<sup>4</sup> Suraj Narain Sharma, **Buddhist Social and Moral Education**, Delhi: Parimal Publications, 2011, p.49.

<sup>5</sup> Vinaya Pitaka.I.7-13; (See Mahavagga.6.1-6.37)

<sup>6</sup> Kitti Kanpai. **Communications in the Buddha's Tipitaka**. Bangkok: Chulalongkorn University Press, 2014, p.55.

<sup>7</sup> Anguttara Nikaya.IV.31

**B. Be dedicated to giving knowledge** by establishing himself in the five qualities of one who gives teachings, known as the *Dhammadesaka-dhamma*: The *Udayi Sutta*<sup>8</sup>, the Buddha provides important guideline on how teach Dhamma to others are: (1) *Anupubbikatha*: teaching step by step, (2) *Pariyayadassavi*: explaining on and clarifying the main points,(3) *Anudayata*: teaching with a heart of goodwill, (4) *Anamisantara*: aiming not for material gain and (5) *Anupahacca*: speaking impartially and unobtrusively.

**C. Maintaining the fourfold grace of a Dhamma Messenger:** a capable Dhamma messenger has the following techniques of teaching: (1) *Sandassana*: making clear, (2) *Samadapana*: inviting practice, (3) *Samuttejana*: arousing courage and (4) *Sampahamsana*: inspiring joy.<sup>9</sup>

**D. By using the three gauges:** (1) he teaches with true knowledge, (2) he teaches logically and (3) he teaches pragmatically.<sup>10</sup>

**2. The Qualities of the Dhamma Message:** The six special qualities of the Dhamma Messages are (1) well-proclaimed by the Blessed One, (2) self-realized, (3) followed by fruit without delay (of immediate result), (4) worthy of the invitation “Come and see”, (5) brought to oneself, and (6) realized by the wise each for himself.<sup>11</sup>

**3. The Qualities of the Dhamma Receiver:** Phra Brahmaganabhorn (P.A.Payutto) has divided the factors of Qualities of the *Dhamma* receiver into two factors, which are: **(1) good external factor:** having good friends, which refers to associating with teachers, advisors, friends, and books It also includes having general social conditions that are wholesome and helpful, and **(2) good internal factor:** *Yonisomanasikara*, which is the proper use of thinking. Analyzing an object or problem in order to see it is and in terms of its causal conditions until one sees its true nature and can solve the problem or bring about benefit.<sup>12</sup> Or in short: (1) knowing how to rely beneficially on the people and things around one, (2) knowing how to be self-reliant and also make oneself a refuge to other.<sup>13</sup>

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<sup>8</sup> Anguttara Niyaka.III.184

<sup>9</sup> Digha Nikaya.I.126

<sup>10</sup> Anguttara Nikaya.I.276.

<sup>11</sup> Majjhima Nikaya.I.37; Anguttara Niyaka.III.285.

<sup>12</sup> Phra Brahmaganabhorn (P.A.Payutto), **A Constitution for Living: Buddhist Principle for a fruitful and harmonious life**, translated by Bruce Evans, Bangkok: Buddhadhamma Foundation, 2540, p.69.

<sup>13</sup> Mijjhima Nikaya.I.294.

## How to Propagate the Dhamma?

In spite of all round economic progress, newspapers are full of reports about domestic violence and atrocities against women. We are told that crimes are happening due to lack of spiritual development. In this situation, we turn to our spiritual leaders for guidance.<sup>14</sup> On this point, the teachings of Buddhism are the basis of the life of most people in society, the development of religion in terms of giving the knowledge to youth, understanding, respect, faith, conduct and follow the doctrine of Buddhism. This is important in the development of mental values and quality of life. So, the teaching of the Buddha gives us the insight to judge as to what is right and what is wrong for us as well as others.<sup>15</sup> There are several factors in regard to the Dhamma propagation, only some factors are enumerated below:-

**Analytic Insight Skills:** the Buddha's 'the analyst' comprises the four analytic insight skills (*Patisambhida*<sup>16</sup>): that discrimination of meanings, discrimination of ideas, discrimination of language and discrimination of sagacity.

**Six steps to propagate the Dhamma:** A succinct set of instruction on how to teach or propagate the Dhamma is found in the *Ananda Sutta*.<sup>17</sup> The setting of the discourse is interesting because Ananda goes to Sariputta and asks him how far a monk could learn the Dhamma, remember it, reflect upon it and teach it to others. Sariputta suggests that Ananda should answer the question himself, which Ananda does. At the end of the discourse, Sariputta utters a eulogy on Ananda and calls him the pattern of the true monk. So, the six steps to teach or to propagate the Dhamma are:-

“ (1) monk who masters (*Pariyapunati*) the Dhamma-the Discourse (*Sutta*), Recitations (*Geyya*), Exposition (*Veyyakarana*), Verses (*gatha*), Inspired Verses (*Udana*), Thus Said (*Itivuttaka*), Birth Stories (*Jataka*), Marvels (*Abbuta,dhamma*), and Analyses (*Vedalla*)-just as he has learnt them, just as he has master them; (2) he teaches (*Desai*) others *Dhamma* in Details; (3) he makes others say (*Vaceti*) the Dhamma in detail; (4) he make other repeat (*Sajjhayam karoti*) the Dhamma in detail; (5) he applies and investigates it in his mind, mentally

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<sup>14</sup> Anand S.Krishma, “**Buddhism and Human Development**” in *Buddhism and the Contemporary World An Ambedkarian Perspective*, Edited by Bhalchandra Mugekar et.al. , New Delhi: Book Well, 2007, p.173.

<sup>15</sup> Ibid.

<sup>16</sup> *Anguttara Nikaya*.II.160.

<sup>17</sup> *Anguttara Nikaya*.III.361-2. (Vide See G.P.Malalsekera, *Dictionary of Pali Proper Names*, Vol.I. Delhi: Motilal Banarsidass Publishers, 2007.p.274.)

examines it (in his meditation) and (6) Where elder monks reside, those learned in the text (*Agama*), Dhamma experts, Vinaya experts, Rules Experts (*Matika dhara*), there he spends his rains retreat; and visiting them from time to time, question and inquiries (*Paripucchati Paripanhati*) of them”.

**Four ways of Answering a Question:** according to the *Sangiti Sutta* list the four ways of answering a question, which is repeated in the *Panha Sutta* of Anguttara Nikaya:-

“Now monk, there are those four basic ways of answering a question. What four? (1) There is the question which requires a direct answer; (2) that which requires an explanation (or analysis); (3) that which requires a counter-question; and (4) that which requires being rejected (as wrongly put).<sup>18</sup>

### The Dhamma Propagation in Contemporary

In past, a form of communication in the Dhamma propagation is characterized by the Oral teachings (*Mukhapatha*) through formal personal media. When the time changed, the form of Dhamma propagation began to change from its original form, which the monk sits on the pulpit. It is taught in an informal form, with both monk and laymen as the Dhamma speakers. The Dhamma Teaching styles may be sitting or standing. Contemporary language is used, which used instead of extravagant Pali language or used Pali language with translation.

**Categories of Media for the Dhamma Propagation in Contemporary:** When social conditions change from rural to urban society and combined with modern communication technology. The Dhamma propagation through the use of personal media is not comprehensive anymore. The development of the media in the Dhamma propagation is mixed in various forms. So, the categories of Media for the Dhamma Propagation in contemporary, there are the following.

**1. The Personal Media:** Any form of media designed to use by an individual person for interpersonal communication and personalized expression, in contrast to mass media, which encompasses any personal devices from mobile phones, portable and home gaming consoles, to tablets.<sup>19</sup> This type of media is the forms of the Dhamma teaching by monks or

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<sup>18</sup> Digha Niyaka.III.229

<sup>19</sup> IGI Global Disseminator of Knowledge “Personal Media” Source: <<https://www.igi-global.com/dictionary/personal-media/47912>> [September 1, 2017]

lay persons, through face-to-face communication, but in form of informal learning, such as the Dhamma teaching, Dhamma Dialogue etc.<sup>20</sup>

**2. The Mass Media:** It is a diversified collection of media technologies that reach a large audience via mass communication. Broadcast media transmit information electronically, via such media as film, radio, recorded music, or television. Digital media comprises both the Internet and mobile mass communication. Internet media comprise such services as email, social media sites, websites, and Internet-based radio and television.<sup>21</sup>

**3. Audiovisual Media:** Audiovisual (AV) (less commonly, also called Audio-Visual) means possessing both a sound and a visual component, such as slide-tape presentations, films, television programs, church services and live theater productions. Audiovisual service providers frequently offer web streaming, video conferencing and live broadcast services.<sup>22</sup>

**4. Religious Activities:** It is an event held to promote Buddhism on the important religious days, and religious activities for a public holiday and so on.

**5. Media Website:** It is a new medium used in the propagation of Buddhism. There are many websites such as [www.dhammadownload.com](http://www.dhammadownload.com), [www.dhammatoday.com](http://www.dhammatoday.com), [www.dmc.tv](http://www.dmc.tv), [www.dhammadownload.com](http://www.dhammadownload.com), [www.dhammadelivery.com](http://www.dhammadelivery.com) and so on, which almost are multimedia.<sup>23</sup>

**The Qualification of media used for the Dhamma Propagation:** Dhamma propagation is successful or not, the media is also needed. So, the qualification of media used in the Dhamma propagation, as Thaniporn Jullasak has mentioned in her work, which are; (1) Dhamma propagation can be delivered to entire level, (2) it can make people at all levels interested, without discrimination, (3) it can make people at all levels understand, (4) it can preserve the arts and culture in the form of religion and (5) it can make a response in terms of support, have enough funds to develop and propagate the Dhamma continuously.

**An Ideal Media for the Dhamma Propagation in Contemporary:** there are five ideal medium for the Dhamma propagation in contemporary, as Thaniporn Jullasak has described which are; (1) pure Dhamma content can be referred as reference, (2) abstract can be transferred into substantial, (3) it has modern format, not too complex, easy to

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<sup>20</sup> Thaniporn Jullasak, *The Dissemination of Dhamma Through Online Social Media Of Phrama Wuthichai Vajiramedhi*, M.A.Thesis, Department of Business Communication, Dhurakit Pundit University, 2012, p.37.

<sup>21</sup> Wikipedia, the free encyclopedia "Mass Media" Sources: <[https://en.wikipedia.org/wiki/Mass\\_media](https://en.wikipedia.org/wiki/Mass_media)>[1-09-2017]

<sup>22</sup> Wikipedia, the free encyclopedia "Audiovisual Media" Sources: <<https://en.wikipedia.org/wiki/Audiovisual>> [1-09-2017]

<sup>23</sup> Thaniporn Jullasak, *Op.Cit.*, p.39-40.

understand, increase level of confidence, (4) it has inserted the Dhamma content that is easy to understand, that is the power of the triple gem is enough to build a faith, (5) simple and easy language should be used instead of extravagant Pali language and (6) quality and durable materials shall be used for a lifetime existence.

### **An Overview of Social Media**

According to Wikipedia, the free encyclopedia, Social media are computer-mediated technologies that facilitate the creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. The variety of stand-alone and built-in social media services currently available introduces challenges of definition; however, there are some common features:

1. Social media are interactive Web 2.0 Internet-based applications.
2. User-generated content, such as text posts or comments, digital photos or videos, and data generated through all online interactions, are the lifeblood of social media.
3. Users create service-specific profiles for the website or app that are designed and maintained by the social media organization.
4. Social media facilitate the development of online social networks by connecting a user's profile with those of other individuals or groups.

The term social media is usually used to describe social networking sites such as Facebook Twitter, LinkedIn, Pinterest, Snapchat etc.

Social media technologies take many different forms including blogs, business networks, enterprise social networks, forums, micro blogs, photo sharing, products/services review, social bookmarking, social gaming, social networks, video sharing, and virtual worlds.<sup>24</sup>

### **The Influence of Dhamma Propagation by Live Broadcast via Facebook in the Buddhist Digital Era**

According to the Buddhist tradition, Buddhism consists of two communities, the communities of homeless people, *Bhikkhus* and *Bhikkhunis* and the communities of home people, laymen, and laywomen.<sup>25</sup> The Sangha was the powerful element of Buddhist faith. It

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<sup>24</sup> Wikipedia, the free encyclopedia "Social Media" Source: < [https://en.wikipedia.org/wiki/Social\\_media](https://en.wikipedia.org/wiki/Social_media) > [1-09-2017]

<sup>25</sup> Indra Narain Singh, "the Sangha", in **A Text Book of the Theravada Buddhism**, edited by K.T.S.Sarao (ed.)Delhi: Department of Buddhist Studies, University of Delhi, 1995, pp.29-30.



played a vital role in the preservation of Buddha's teachings. In this subsequent page, it has been shown how the *Sangha* played the most vital part in preserving the teachings of the Buddha, whose mission would have hardly succeeded without its very existence, So, the Buddha gave much importance to the *Sangha* from the very beginning.<sup>26</sup> On this point, the Order of the monks (*Sangha*), who are the ordained members of the Buddhist religion, have the responsibility of studying, practicing and teaching the Dhamma, thereby perpetuating the religion. Monks have many rules of conduct to observe. Here only some of their duties in relation to lay people and some of the admonishments for practice will be given.<sup>27</sup> So, the principles of duties of the monk to help householders are as follows: (1) enjoying them from evil actions, (2) encouraging them in goodness, (3) assisting them with kind intentions, (4) making known to them things not heard before, (5) explaining and clarifying things they have already heard and (6) pointing out the way to heaven, teaching them the way to happiness and prosperity.<sup>28</sup>

On this connection, when the present world is made up of complex societies, which have undergone tremendous changes through the ages and this continues. The spread of ideas and developments is so swift that no corner of the world is left untouched. The impossibilities of yesteryears have become possibilities today. The world is shrinking day by day than ever before. Countries can easily get connected by various modes of transport and communication and people can update and event happening in any corner of the world anytime. The label of a "global village" and the saying "it is a small world" becomes quite relevant today. So, when society is the information society, the scholar, the professional, the businessman, who is the public policy maker, pay attention to the role of communication as the main mechanism for mobilization the Society.

When society changes all the time, and how does Buddhism play a role in creating peace for human society? Facebook is a tool for online social networking. In globalization age, there are many monks use the Facebook to propagate the Dhamma, especially through Live Broadcast. Hence, what is Facebook Live? Facebook Live is a feature found on Facebook's website on the Facebook mobile apps. With this feature, you start a live video,

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<sup>26</sup> Rabindra Bijay Barua, *The Theravada Sangha, Bangladesh-Dacca: The Asiatic Society of Bangladesh Publication*, 1078, pp.iv-v.

<sup>27</sup> Phra Brahmaganabhorn (P.A.Payutto), *A Constitution for Living: Buddhist Principle for a fruitful and harmonious life*, translated by Bruce Evans, Bangkok: Buddhadhamma Foundation, 2540, p.76.

<sup>28</sup> Digha Nikaya.III.192

and your friends and followers can watch and engage with the broadcast in real time. This feature debuted in 2015 and has slowly expanded to more platforms, with the most recent update bringing desktop users in the fold.<sup>29</sup> Thus, on this point, we come to explore the influence of Live Broadcast, toward the Dhamma propagation. The details are as follow:-

**1. Real-time Engagement:** according to the *Upasaka-dhamma*,<sup>30</sup> “*the lay follower should not neglect to hear the teachings and listening to the teaching not for finding fault or flaw to criticize*”. So, the Dhamma propagation through the live broadcast of Facebook, the monks or the Dhamma speaker can use this method in real time. This allows the follower to have the experiences in the Dhamma while the online. As Elyse Betters has mentioned that “Facebook offers live reactions in live videos to make it “easy for your viewers to express their feeling in real time during a live broadcast.”<sup>31</sup>

**2. Target Group:** Dhamma propagation through this channel makes it easy for those who have a particular interest to come and study. It will be a selected group of listeners or Dhamma practitioners. And more specific which makes it more successful in propagation than another way. On this point, there are three characteristics of the target group or audiences are (1) predictable size, (2) homogeneous and (3) the accepted expression.<sup>32</sup> On this connection, Buddhism divides people into six characters, according to their habits (*Carita*), or characteristic behavior, and the Buddha's way compares the differences of people who listen to His sermons with different results by comparing four types of lotus, which consists of the genius, the intellectual, the trainable, and an idiot.<sup>33</sup> So then, the propagation of Buddhism through this channel is a target group that selects only who are deeply interested in particularly.

**3. Timeless:** In the age of globalization, time was a tremendous thing. Most of the people often say that they do not have time to practice the Dhamma because they were so hectic with their work each day. But, the unique nature of the Dhamma is unlimited or timeless. The issue is how they can approach the Buddhist's teaching very easy. So, the Dhamma teacher, the Dhamma listener, and the Dhamma practitioner can be performed

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<sup>29</sup> Elyse Betters, “What is Facebook Live, How does it work, and which devices support it?”, Source: < <http://www.pocket-lint.com/news/136091-what-is-facebook-live-how-does-it-work-and-which-devices-support-it>> , [ September 1,2017]

<sup>30</sup> Anguttara Nikaya.IV.25.26

<sup>31</sup> Elyse Betters, Loc. Cit.

<sup>32</sup> Pichayaporn Prakriongchai, **The Principle of Communication**, Bangkok: Chulalongkorn University Press, p.97.

<sup>33</sup> Anguttara Nikaya.II.135

without conditions of time, place and opportunity by following the Live Broadcast of the Dhamma Channels, which is very convenient and useful for the Dhamma follower who can participate the religious activities in anytime.

**4. Wide Impact:** According to the receivers in journalism. The recipients of this communication have three characteristics: (1) there are differences in gender, age, occupation, social group, social and economic status, (2) not known each other. Mass media relies on mass media. It is central to communication so that the receiver and the messenger do not face each other. So, the opportunity to know each other is so little, (3) there are restrictions on expression. There are a lot of people in each type of communication, and diverse. So, the opportunity to feedback or react to communicate to each other is very little.<sup>34</sup> So, the propagation of Buddhism through this channel covers the whole places at all times and broadly and wide impact to the specific target group of Dhamma practitioners.

**5. Economical:** The cost of the Dhamma propagation through live steam is totally nothing. As the opinion of Dmytro Spika that “In fact, it’s completely free. You don’t need any special equipment, software, or hardware. All it takes is a Smartphone or laptop with a camera and an active account with a chosen platform, be it Facebook Live or Periscope.”<sup>35</sup>

**6. Less time-consuming in Production:** Teaching Buddhism through this communication channel. It is convenient and fast. The important thing is less time to create, but very useful to use. For this support to this point, Dmytro Spika has cited in his work by mentioned the research that “according to research conducted by Hubspot, it takes approximately 2 hours to write a 500-word blog post and anything between 4-8 hours to produce a 1,500-2,000 words article. While a 500-word post would not be regarded as a comprehensive piece of content and would not generate a lot of exposure, it can be easily read in 3-4 minutes.”<sup>36</sup> Therefore, the method of Buddhist teaching by the way of Live Broadcast is convenient and advantageous to the propagation of the Dhamma in Thailand 4.0 Era.

So, after having Studied from above discussion we can find that “Buddhist ethical communication on social media is a process of the communicate with others (*Paratokosa*), then to communicate with oneself (*Yonisomanasikara*) spiritual communications with

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<sup>34</sup> Pichayaporn Prakriongchai, *The Principle of Communication*, Bangkok: Chulalongkorn University Press, p.95.

<sup>35</sup> Dmytro Spika, “7 Powerful Benefits of Live Streaming”, Source: <<http://www.lifehack.org/534461/7-powerful-benefits-live-streaming>> [September 1, 2017]

<sup>36</sup> Ibid.

important principles: the process of correct way of thinking, thinking over and cleverly before taking actions, speaking, editing or posting message including photos and video clips through online media or social networks.”<sup>37</sup> So, the Dhamma propagation in the Digital Era should be the vehicle to transfer the doctrine to various persons all around the world, without discrimination among age, gender, race, cast and so on.

## Conclusion

Even globalization, the information is very important to human. But the Dhamma of the Buddha is not yet out of date. It is still important and essential for humanity. It's very resistant to inspection and inviting people to come and see (*Ehipassiko*). Thus, the point is, how do people can get into the core of Buddhism in an easy way? Facebook is a tool for online social networking. In globalization age, there are many monks use the Facebook to propagate the Dhamma, especially through Live Broadcast. So, we can find the impact of the Dhamma propagation by Live Broadcast via Facebook are; (1) real-time engagement, (2) target group that selects only who are deeply interested in particularly, (3) timeless (4) wide impact, (5) economical and (6) less time-consuming in production. Thus, the Buddhist ethical communication on social media is a process of the communication with others (*Paratokosa*), then to communicate with oneself (*Yonisomanasikara*) spiritual communications with important principles: the process of correct way of thinking, thinking over and cleverly before taking actions, speaking, editing or posting message including photos and video clips through online media or social networks. It can be pertinence to say that the Dhamma propagation in the Digital Era should be the excellent media seem as the vehicle, to transfer the doctrine to various persons around the world, without conditions of time, space, opportunities and without discrimination among age, gender, race, cast and so on.

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<sup>37</sup> Sivaporn Srisakdinun, **Buddhism Ethical Communication Promotional Model on Social Media**. Ph.D.'s Dissertation in Public Administration, Graduate School: Mahachulalongkornrajavidyalaya University, 2014, p.๗.

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