

Thesis Title:	The Factors of Success of Dhammakāya Temple
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Abstract

The thesis is to evaluate the factors leading to the success of Dhammakāya Temple in utilizing Dhammakāya Meditation system through the four-selected Theoretical approaches formulated by Charles Y. Glock, Bryan Wilson, Roy Wallis and Lance Cousin which address particularly to the need of analysis and classification of new-born global religious movements. This thesis renders a push-forwarded horizon transcendent pre-occupied world view to the categorization of Dhammakāya Temple's reformatic outlook and its successful coverage in order to portray the founding group's flame of passion ignited by the dream to excel in studying the Knowledge of Vijjā Dhammakāya and make the Dhammakāya Meditation method a worldwide inner peace creation.

In the second Chapter, this thesis starts from examining Dhammakāya Temple in the scope of its origin, vision, mission of Dhamma propagation, strategic working plan, and innovation by tracing the Temple's development over the course of its first start forming the pioneer group of Dhammakāya meditator in Paknam Temple down to its present immense Buddhist monastery.

In its third Chapter, this thesis provides the exploration into the factors leading to the success of Dhammakāya Meditation by delving into the life of Sodh Candasaro Bhikkhu in order to provide an illustration of his meditation inspiration which led to the discovery of Dhammakāya Meditation System. In this Chapter, the researcher also carries out the investigation into his ecclesiastical administration at Paknam Temple where he centralized his Dhammakāya Meditation teaching throughout his Abbotship and made his Dhammakāya Meditation very well-known. The thesis found that the salient feature of Dhammakāya Meditation is the two-in-one integration of Samātha and Vipassanā methods. Originally, the founder of this meditation technique used the

Satipatthāna Sutta as the fundamental practice. It is clearly understood that the Satipatthāna Sutta covers both the area of Samātha and Vipassanā.

In the fourth Chapter, the theoretical evaluation reveals that the efficiently detailed map-outs in its propagating strategy is the contributing factor in successfully blending, appealing and keeping Dhammakāya Meditation in with the modern generation lifestyle. They include:

1. Social psychic deprivation: the Temple successfully utilizes Dhammakāya Meditation to address the group of urbanites who experiences the lack of the meaningful spiritual system to guide their lives.
2. Thaunaturgical aspect: Dhammakāya Meditation contains the sense of attraction. This factor keeps the meditators continuing practice Dhammakāya Meditation.
3. Conversionist element: Dhammakāya Meditation gives the meditators the sense of confidence in term of behavior conversion to the better. This factor encourages the meditators to feel confident in this model of meditation.
4. World affirming: Dhammakāya meditation enable people to unlock their 'hidden' physical/mental potential while still happily affirming to (living in) the world. This factor makes people willing to embed meditation in their working life.
5. Buddhist modernism: Dhammakāya Temple provides the theme of meditation in groups, the innovated outlook of ceremony and the creation of Dhammakāya member network which are viewed as the advent of Buddhist modernism.
6. Revival of meditation practice: the accomplishment of building 161 Dhammakāya meditation centers worldwide are resonating to the Temple's role of revival of meditation practice.

The thesis concludes the factors of success of Dhammakāya Temple in convergence with the term definition in short and simple dialogue as:

Dhammakāya Temple succeeds in utilizing Dhammakāya Meditation as a mechanism efficiently to attract followers in limitless scope and consistent fashion.

Dhammakāya Temple succeeds in utilizing Dhammakāya Meditation as a magnet capable to keep the followers attaching to the community (Dhammakāya network -glum kalayānamittara) and energize the Temple's members to scale up the Tradition's accomplishment.

This thesis also suggests that the continuing growth and success of Dhammakāya Temple indicates the necessity of modernizing the traditional Dhamma teaching method utilized in other Thai temples. Meanwhile the consistently increasing Dhammakāya Meditators highlight the intense psychic deprivation and deduce the high demand of spiritual refuge in the present Thai society. The pros- and cons-debate indicates that Dhammakāya Temple in spite of their highly admiring success of Dhamma propagation necessitates the reconstruction of their public communication capacity to be more opened two-way interactive in order to avert the unnecessary misinterpretation and mis-transferring of information. The Temple's public relation savvy in term of bettering public knowledge toward their contribution has wide room for improvement. The more carefully orchestrated holistic approaches toward publicity is suggested.