

Thesis Title : A STUDY OF LONGEVITY IN THERAVADA BUDDHISM

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Abstract

This thesis had three purposes. They were to (1) study longevity in Theravada Buddhism, (2) study factors which related to longevity in Theravada Buddhism, and (3) apply the principles of longevity to our daily life. This was a documentary research. Data were from Tripitaka scripture, Attakatha, Theeka, Anutheeka, and texts including the thesis related to the research. The data were analyzed and written descriptively.

The results were found as follows:

The age referred to a period of life which was existence of life, that was, the state of world animals. Being born of human was the beginning of getting the age. The birth consisted of three factors. The first factor started when a mother menstruated. The second factor started when parents lived together. The last factor was that there was a birth of animal. It was called five aggregates. After the birth, there was a similarity of life, that was, possibility according to the rules of world. It was called the common thing which was not permanent, but suffered, and soulless. There was a birth, age, pain, and death at the end.

The longevity in Buddhism consisted of two main factors. The first factor was a natural law or the law of reason. The second factor was the law of action which was considered as the law of moral supporting the moral development of human. The main cause of short life or longevity depended on human's action which could be good action (positive), and bad action (negative). Kamma (action) was one cause which made human's life short or long. However, good health, disease, and sickness were also vital.

Moreover, life with Dhamma such as Ayusatham, Suppaya, Phromwihan, Ithibat, Poschong, including a lack of carelessness caused the main factor of longevity or short life.

The integration of longevity upon the action was the right action of body, speech, and mind. Besides, bad action of body, speech, and mind should be avoided. Thus, the integration of longevity on Dhamprinciples such as Ayusatham, Suppaya, Phromwihan, Ithibat, Poschong, a lack of carelessness, and rightviews was also focused. Human good health was also very vital. Human had to develop their health upon six factors: clean food, fresh air, good feeling, exercise, good environment, and avoidance of all vices such as drugs, and night time travel. These factors supported the value of life leading to the longevity at the end.