

Life Of Happiness In Thommayanti's Buddhism Novels

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ABSTRACT

This article aims to analyze concept of happiness life in Thommayanti's Buddhism novels. Five Buddhism novels were used for analysis: Cita, Jamee, Jharn, Rajavadee, and Vaisanavee. Buddhist concepts used for analysis were as follows: Buddhist Dictionary, glossary edition, written by Brahma Kunaphorn (Por. Or. Payutto) (2013); Buddhadharma written by Brahma Kunaphorn (Por. Or. Payutto) (2012); Buddhist dharma and Society written by Mr. Pravet Wasee (1983); Buddhist dharma and intention of democracy written by Buddhathasapicku (1993); Life and Buddhist dharma in Technology society written by Buddhham association (1989); Comparison of Religious written by Sujitra Onkhom (2002); Life and Buddhism written by Aphiwat Phosarn (2008). Basic, intermediate, and advanced were 3 levels of Buddha Dharma that were studied.

The result shows that 5 Buddhism novels reflected the three truths of the dharma. The first truth is basic truth of dharma, Thithadhamikhatta: sources of happiness in the present life. The second truth is intimate level of the dharma truth, Simprayikhatta: sources of happiness in the future life. The latter is advanced level of dharma truth, Parramatta: the Absolute Truth. Those are the truths that every man has to experience. Thommayanti tactically presented the story by raising a character with issues. Each character sought solutions to resolve the issues interestingly. If characters could exhale, eternal happiness would come.

Three truths of the dharma which were the truth of being born, old, suffered, and died; the truth that everyone had to experience suffering; and the truth of the three Signata concept were put throughout the stories. Thommayanti propagated the truths of the dharma in each story through characters. Anyone who cautiously kept and considered Buddha's dharma in their living would have a happier life. Since knowing causes of suffering, you would see a solution to resolve. Your sorrow would be relieved and happiness would come. Anyone who cautiously kept and considered the Three Signata in their living would relieve their sorrow. An eternity of happiness would come.

Keywords : truth of the dharma, four noble truths, Three Signata concept

Introduction

Buddhism novel of Thailand has been existing for a long time together with tradition and life. Buddhist has been getting into Thailand since The kingdom of Sukhothai till present. Since then, most of Thai people have been taking Buddhist as their religious and have trusted in Buddhist philosophy which is become a norm thoughts of every society class of people living in Thailand. Moreover, Buddhist concept affects creativity of novel. As shown that many literatures was composed by using religious frame both from the legendary story, and thoughts and beliefs of composers.

At present, there are many ways to communicate and to propagate the Buddha dharma through media. Interestingly, Buddha dharma is shown in many kind of literatures. Each story shows different thoughts of the writers. One was written by Bhikku, the others was written by people both man and woman who knew and understood the Buddha dharma. Integrating with imagination and ability, the composition shows their uniqueness.

The identity of the Buddhist novels is that it is one of the fictions which is created by the writer's imagination. It aims to entertain as well as educate readers. Also, some of the buddha's sayings may be put in the story. According to Keawklao (2013), she identified the format and aims of Thevada-Thevavad that it was composed by using beliefs in sins. All good and bad behaviors were always in the sight of the Buddha. Repayment might repay

in the form of unusual which most people could not imagine. However, there were still some ways to be supportive to anyone who intentionally did all good things.

Not only is the essence of the dharma put in this kind of fiction, but also the components of literature which is in common with other fictions, or some parts are similar to the Buddhism novels. Namely, in the process of creating a Buddhism novel, many women writers have adapted the literary tradition from the other Buddhism novels, and create new strategies to present the story from the past. The strategies used in the story depend on the story appropriations, or writer's ability and creativity. For example: bringing a life-story of the Buddha as an outline; referring to the words of the Buddha in the story or putting them in the beginning or ending of the story. Conceptions in each Buddhism novels are vary and related to creativity of strategies to create power of emotion to readers both temper and thoughts. Those are the main factors that helps composers communicate and propagate the story with readers.

Thommayanti is one of the writer who intend to create a fiction. She is widely known and has many pieces of writing for many decades. Many writing of hers was become a TV Series, plays, and movies. As mentioned above, I, a researcher, would like to study the concepts of Buddha dharma in Thommayanti's novels. The researcher would like to study that which concepts are shown in the story and how they relate to Thai society and tradition.

Objectives:

- To analyze Buddha dharma concept in Thommayanti's novels

Scope of the Research

Analyzing concepts of Buddha dharma in 5 Thommayanti's novels which are Cita, Jamee, Jharn, Rajavadee, and Vaisanavee.

Conceptual Framework

Researcher uses concept and theory that mentioned below as guidelines to analyze Buddha dharma that shown in the novels.

1. Buddha dharma concepts from Brahma Kunaphorn (Por. Or. Payutto):Buddhist Dictionary, glossary edition, written byBrahma Kunaphorn(Por. Or. Payutto) (2013), and Buddha dharmawritten byBrahma Kunaphorn(Por. Or. Payutto) (2012)

2. Buddhist dharma and Society written by Mr. Pravet Wasee (1983);

3. Buddhist dharma and intention of democracy written by Buddhathasapicku (1993)

4. Life and Buddist dharma in Technology society written by Buddham association (1989)

5. Comparison of Religious written by Sujitra Onkhom (2002)

6. Life and Buddhism written by Aphiwat Phosarn (2008)

Three levels of the dharma were studied as shown below:

Level 1: Basic Buddha dharma (Thithadhamikhatta) is sources of happiness in the present life. There are 30 kinds of basic Buddha

dharma as follows :

- 1) Thithadhamikhatta or Thithadhamikhat-tasangwattanikam 4
- 2) Mitcha-ar-chiva
- 3) Kuljirathathitdham 4
- 4) A-baiyamuk 6
- 5) Samacheevidham4
- 6) Kharavasdham
- 7) A-khusolkhammabot10
- 8) khusolkhammabot10
- 9) Behnyasila
- 10) behnyadham
- 11) UBosathasila
- 12) Boonyakiriyawatthu 10
- 13) Sandosa 3
- 14) Ubasakarma7
- 15) Arrayawatti 5
- 16) Ariyasap7
- 17) Athithandham4
- 18) Sapparusadham7
- 19) Thisa6
- 20) Bhramawiharn4
- 21) Sangkhawatthu4
- 22) Saraniyadham6
- 23) Thotsapisaratchadham
- 24) Ratchasangkhawatthu4
- 25) Akhathi
- 26) Lokadham8
- 27) Mongkol38kinds
- 28) Khalamasutra10
- 29) Yonisomnasikarn
- 30) Kanlayanamitrddham7

Level 2 : intermediate Buddha dharma (Khusolkhammabot) is sources of happiness in the future life. There are 2 kinds of this dharma.

First kind of the Khusolkhammabot is Sumprayikhatha

The latter is Marma

Level 3 : the highest Buddha dharma (Parramatta) is the Absolute Truth. It is the last destination to achieve. There are 5 kinds of Parramatta.

First is Khunphrarattanatrai

Second is Three signata

Third is Khun 5

Forth is Ariyasatha 4

Fifth is Nirvana

Research Methodology

Researcher used qualitative research to study Buddha dharma concepts by analyzing 5 novels of Thommayanti: Cita, Jamee, Jharn, Rajavadee, and Vaisanavee.

Research results

The study shows that Thommayanti tied a story with a character that struggled and tried to seek happiness. But the happiness that the character found was not true happiness. The more they looked for a happiness, the more they struggled and suffered. Thommayanti put Buddha dharma in the story: Sajadham, the truth, 3 kinds.

The first kind of Sajadham was that being borne, old, suffered, and died were normal to any kinds of creatures as shown in Chan. Grandmother, one of the characters in Chan, said to Dr. Satthamon and her granddaughter that when both of you wanted to know about the power of mind, I would explain to you.

She explained about the Buddha enlightenment to acknowledge the basic knowledge among interlocutor.

Dharma was a real nature: we could accept that being borne, old, suffered, and died was real. Nothing was certain even world. (Chan p. 274)

The sayings mentioned above showed that anything on earth was under Dharma rules : when it happened, it was all gone as the grandmother said to her granddaughter.

“My little granddaughter... world was not certain. There was only unsteadiness. Everything changed all the times, even your own world. Anything existed would be gone. Humanity role was borne to die in just a sight, in and out, but, after they died, they had to get back to another life over and over again depending on the consequences. Since the consequences were the determiners, No one could control. Even you yourself could not be controlled. How could you control the others?” (Chan p.371)

Thus, every human being' life had to be as what they had done. A Buddhist believed that every creatures had karma not only the old karma, but also the new one. Karma naturally defined human whether good or bad, civilized or not, and wealth or poor. Those actions would become meritorious consequences and demerituous consequences depending on their actions which were controlled by their hearts as shown in Jamee. At the time, Jamee' mother realized the important of the messenger from the chapel that he deserved better in his accomplished role from the saying:

We were sublime creature. Sublimates were from the others praise which from mind (Jamee p. 66).

Buddha was divided actions into 4 categories by mission (Bhrama Borwonworawit Rattanachoto, 2014 : 49). First mission was Chanokkarma or Regenerative Karma. Second mission was Upattathamphakarma or Supportive Karma. Next mission was UpatteelaKarma or Obstructive Karma. And, the last one was UppakataKarma or Destructive Karma.

1) Chanokkarma or Regenerative Karma was karma that caused to birth. Someone had made all bad things since in the past up to now, the karma would make you bear decrepitude both physically and mentally maintaining only an unwholesome action and sin all of their lives. In contrast, somebody had made all good things since in the past, the karma would make you bear well both physically and mentally. Or somebody had made some bad and some good things, the karma would bear you some well and some suffered.

Thommayanti had created characters in the story with Chanokkarma or Regenerative Karma as shown in Jamee that since Jamee had been making a meritorious action since in the past, Jamee had to inherit or take charge of the tests of MahaKurusamnachan. Jamee could recall her promise such as the room of the last Mahakuruor the coffee cup that she used to use.

In Jharn, Jaikaew had been making a meritorious action since in the past. In present world, she met good friendship: Bhikku Ariya

helped to guide practices to Jaikaew and used his own mental power to propagate and support people who needed it.

In Rajavadee, Rajavadee had been making a meritorious action by practicing her mind in order to be able to beyond common people and making a meritorious action to related people by that mental power.

In Cita, Cita had been making a meritorious action since in the past and practiced her mind continuously until she was able to show her supernatural power. Hence, she made a meritorious action to people that needed it, which was making a meritorious by meritorious. In Vaisanavee, Vaisaree had made a meritorious action together with one of the gods. As a result, she could communicate with that god by mental sense and took those knowledge that she learned from the god to help people that needed it.

2) Upattathamphakarma or Supportive Karma was to support or aggravate depending on goodness or badness. If goodness had been made enough, it would support you more prosperity. If you made all the bad things, it would aggravate you more and more.

Thommayanti's had created characters in the Upattathamphakarma or Supportive Karma as shown in Jamee that Jamee kept Khanti (being endurance) and Viriya (being exertion) in her mind and her practice so that she could make her mind pure without any impurities. Finally, she could be Nibbana in land of happiness.

In Jharn, when Jaikaew could access her mental power, she never stopped practicing.

With practice, she was enlighten. Because being in present made your mind developed. In Rajavadee, making a meritorious action to whom you loved even though your body was gone, your mind and soul was still to make a meritorious action to whom you loved. Meanwhile, mental power was developed to helped people who were suffering but having amorality in their mind.

In Cita, Though Cita had mental power which more special than the other, she never stopped practicing her mental power. Consequently, she had a powerful mental power.

In Vaisanavee, eagerly to know where the dream came from, Vaisaree practiced her mental power to find the truth. Finally, she made it with Viriya (being exertion). She recalled her past together with the other and took knowledge to helped people who needed it.

3) UpatteelaKarma or Obstructive Karma is Karma that press or invade. Normally, it was an adverse result. Somebody was happy but the stronger bad karma consequence made them suffered. In contrast, the stronger good karma could make the suffering gone.

Thommayanti's had created characters in the UpatteelaKarma or Obstructive Karma as shown in Jamee. Jamee's mother grew her daughter nicely and practiced her mindfulness like an ascetic since she knew that her daughter would become a Buddhist monk that had to practice in Ukrit level. When the time came, she had to get into the abbey. Jamee's mother had no chance to see her daughter unless there was a special event. Her love made her suffered.

In Jharn, even Jaikaew was well taught and well practice, her karma made her pass away not much in ages. But she kept in her mind before she passed away that nothing was certain, sooner or later, it had to happen depending on the consequences.

In Rajavadee, Thanyathorn was full of suffered that his only daughter was abnormal. When he heard that Rajavadee could heal his daughter, he admitted without any hopes. As the elements combined, his daughter had brain and thought development closed to normal people, and lived her life well. Thanyathorn, father, was very happy.

In Cita, thought Cita had been practicing her mental power and illustrated to people to experience, when the unwholesome action came, Cita had to leave her body as in youthful age.

4) UppakataKarma or Destructive Karma was deduction karma. If you had been making bad things, those bad things would deduct your goodness. In contrast, if you had been making all good things, those good things would deduct your badness.

Thommayanti's had created characters in the UppakataKarma or Destructive Karma as shown in Jamee. Being a Mahasamanacarn was a result of the meritorious that Jamee made in the past. Before she succeeded in the high dharma, she had to keep Khanti (being endurance) and Viriya (being exertion) in her mind and her practice to ruin impurities. Finally, she made it. She could approach the deathless state of Dharma which any suffering could not interfere.

In Jharn, while she was a child, she lived with an enlighten monk in the wood. She could be the same as the other beasts if she followed the lion's mother which taking care of her when the monk was not. Fortunately, she was taught to control her mental discipline by the enlighten monk. In consequence, she could make her mind beyond the other and could well propagate those knowledge to people who understood the dharma of the fully enlightened one.

In Rajavadee, Rajavadee's life was deducted by an unwholesome action as a result she passed away. But her mind which was well practiced was still able to illustrate the mental power and helped people who related to her dharma in the past.

In Cita, Cita's grandmother was very interested in her granddaughter. She was amazed that her granddaughter had shown her mental power to her and she took Cita's advice in her practice. Hence, she could have her mental power beyond any other people. In Vaisanavee, practicing mental power by following the teaching of Dr. Pran Santi, Vaisaree had visions and real knowledge and she took those knowledge to helped people. It was appropriate to say that it was reasonable that Vaisaree and Dr. Pran Santi met. It was a meritorious action.

Thommayanti had created characters that came up with 4 kinds of behaviors which related to present life. She tried to convince readers to be well educated and smart, as well as not to do all bad things. Living their lives without suffering, they would follow the good path.

The second kind of Sajadham is that all human beings have unsatisfactoriness. Thommayanti had reflected the truth of suffering that every suffering was caused by impurities: need to be on the top; need to have power and authority; be passionate; need to be strong, healthy, smart, and immortal as shown in Vaisanavee. While she was dreaming that she was in the abbey, she saw people walking into the abbey and kept begging for things they needed.

Human beings were afraid of truth. Human's suffering was being afraid and being changed (Vaisanavee p. 91).

Moreover, Thommayanti had put suffering which was caused by love and attachment throughout the story in order to make reader realize that love and suffering were not last long. Everything had two sides as shown in Cita. When Thatsanee looked at her beloved daughter that had severe illness, she sympathized and said the test that human always failed was the test of straggling. Because when you were faithful and attached in something, you would never give up. And when you were taken apart, you would be suffered (Cita p.509).

Love was suffering. When you were apart, you were also suffered. Now, you were a soul, you were still suffered (Cita 9.509)

Thommayanti had emphasized on this kind of truth that whenever you had loved, those loves would bring suffering. The more you loved, the more you would be sorrow. It was normal that sooner or later, we all had to leave after met as shown in Rajavadee. Thanyathorn could recall what Rajavadee told

her that just live your life as it should. Birth and dead, happiness and sorrow were normal. Living for long was not happiness, seeking for immortality was not prosperity (Rajavadee p.553).

Also in Jhan, What was born was normally to be gone. Happiness and sorrow were equality (Jhan p.192)

Thus, sorrow was the main problem of every characters. They had to experience suffering both physically and mentally. Thommayanti revealed solutions to characters by showing the Buddha teaching in order to overcome sorrow by keeping Samudaya, the truth of the origin of suffering, in mind. Knowing what made you suffer, and getting rid of them would make you much less suffering.

Therefore, each main character in each story started seeking solutions by themselves by following the Buddha teaching in their practices. As in Jamee, before Jamee got promoted to be MahaKurusamnacharn, she had to be like a monk: walking, picking or eating had to be in an appropriate manners. Though, she was MahaKurusamnacharn, she still had to behave well. Without patience and intelligence to ponder yourself, you would not be able to get rid of those problems.

Thanyathorn, a character in Rajavadee, faced many problems both physically and mentally while she was constructing a resort. Fortunately, Rajavadee and a parson gave some advice to her. Though, the problems were not completely gone, she felt much better.

Jaikaew, a character in Jharn, was grieve that her tiger mother was dead. Later, she recalled what parson taught her. When she understood that nothing was certain, she was happier.

When Thatsanee, a character in Cita, knew that her house would be sequentrated, she was sorrowful. But when she recalled Cita's sayings, which was you should not attach to anything because nothing was certain, she felt much better.

Vaisaree, a character in Vaisanavee, was curious and confused on the premonition. It made her suffered. But when she met Dr. Pran Santi, all the curiosity was reveal. Everything would be seen by careful consideration and well understanding.

The last kind of Sajadhamis Three Signata. Thommayanti had put the truth of Three Signata, the highest level of Buddha dharma, which was composed by Annica, Dikkha, and Anatta. The meaning of the Three Signata was that nothing was certain: suffering was everywhere and everyone had to experience it. It was just an illusion. When you understood and let on, you would be happy and be delivered from suffering as shown in every Thommayanti's novels. Thommayanti's had inserted solutions to solve the problem with their conscious as in Jamee. When Tem was blamed by MahaKurusamnacharn, he was down and could not figure out any solutions. But when he carefully considered, he could figure out.

Now, it was true that I had to rely on my family. Concious caused intellect, intellect was

weapon, which could eliminate the problems (Jamee p. 14).

Holding, touching, eating, and swallowing, you had to be conscious of every moment of movement because it was consciousness practice. You must always be conscious (Jamee, p.50-51).

Finally, let oneself on causing a real happiness as shown in Rajawadee. When Manisa were wearing a black suit, the parson illustrated her dharma.

“Everyone was suffered because of attachment: the more you attach, the more you suffer. Thus, the Buddha said you should let on (Rajawadee p.131)” said the parson.

In Vaisanavee, Vaisaree, a part of a god, said to Aorn which was lying waiting for death to illustrate her through her vision that

All creatures always thought that fertilization was commencement but, actually, it was a journey to the end which called death. Death was commencement. Anything that was born was gone at last. It was Three Signata rule: nothing was certain. It was an endless circulation (Vaisanavee p.139).

Saying that every statement and letter shown in 5 Thommayanti's novels was purposely composed to convey reader to meet real happiness. If anyone who experience problems like the characters in the novel, they would realize and understand that nothing was certain including to let yourself on and to de-attach in things. Consequently, you would meet real happiness.

Conclusion

5 Thommayanti's novels showed the Buddha dharma on Sadjadham 3 kinds, which were Sadjadham of being borne, old, suffered, and died; Sadjadham of that all human beings have unsatisfactoriness; and Sadjadham of Three Signata. If anyone who suffer could solve it correctly, those suffering would be gone. Thommayanti had divided happiness into two groups: temporary happiness, and eternal happiness.

Sadjadham, the truth, 3 kinds that shown in Thommayanti's novels was in compliance with the Buddha dharma concept, which was describe by Prarachachonnanee (Por. Or. Payutto, 1986 : 5) as follows:

Sadjadham was natural and laws. In Buddhism, it was the teaching related to the status of things or laws of nature called Matchenadham. It was common to die after birth, to be in rank and unrank. If you realized that you should leave your attachment and leave with your present life, happiness would come. But it was only a happiness on the first level, which is called Tikhadhammikatta. Most people needed it. For example: happiness of being wealth, happiness of being healthy, happiness of having a warm and peaceful family. Those were not an eternal happiness.

Anyone who wanted to meet a higher level of happiness must follow the intermediate level of the dharma, which was called Samprayikattha, which meant you have to focus on mind peace to be a benefit action for the future life. Focusing on productiveness

of mind was happiness from accessing to the after-death world (PhradhamPidok, 1999 : 50). In the same way, anyone who followed the intermediate level of the dharma would be happy, and satisfied on their own lives since they had done all good volition.

Finally, anyone who wanted to meet the highest level of happiness or eternal happiness (Paramatha) must follow the Three Signata, the Three Jewels, Khan 5, the Four Noble Truths and Nibbana, which were the greatest destinations that should be achieved (PhradhamPidok, 1999 : 80). Likewise, de-impurities was supramundane states or the Four Fruits and Nibbana.

Thommayanti had created characters which had both defective and appreciative perspective in 5 novels to illustrate the Buddha's teachings in daily life.

The study shows that the truth and the Dharma concept in Thommayanti's novels was harmonized with the Buddha teachings, which wanted people to keep in their living in order to make peace both you yourself and family for an eternity.

Suggestion for further study.

For further study, researcher would recommend:

1. Study art of language use and unique of the women writers writing a Buddhism novel.
2. Study and compare art of language use and unique of both the women writer and men writers writing Buddhism novel.

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