# The Factors of Success of Dhammak**ā**ya Temple

## ปัจจัยแห่งความสำเร็จของวัดพระธรรมกาย

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**Abstract**

Although the issue of Dhammak**ā**ya temple has repeatedly been presented to the public through the media, social media, critic's review and academic analysis, etc., the temple-related issue remains catching people's attention whenever making headline. However, it is reasonable to say that there are in-depth-points missing in those previous dialogues. This academic article attempts to fill of the vacuum by reflecting various stand points through the utilization of sociological theoretical approach to widen the discussion-to-be in the transcendent domains. This research found that the truth is Dhammak**ā**ya meditation has strongly inspired the pioneer group of Dhammak**ā**ya meditators to disseminate the meditation know-how, followed by being forced to start a new temple as a center of operation. Dhammak**ā**ya meditation brought the success first to the life of Venerable Dhammajayo then to Dhammak**ā**ya temple. Dhammak**ā**ya temple, if without Dhammak**ā**ya Meditation, is no different from being a simple Theravada Buddhist monastery under the supervision of Mah**ā**nik**ā**ya sect. To conclude the factors of success of Dhammak**ā**ya temple in convergence with the term definition in short and simple dialogue as: Dhammak**ā**ya temple succeeds in utilizing Dhammak**ā**ya meditation as a mechanism efficiently to attract followers in limitless scope and consistent fashion; and as a magnet capable to keep the followers attaching to the community (Dhammak**ā**ya network -glum kalay**ā**namittara) and energize their members to scale up the temple's accomplishment.

**Keywords:** Dhammak**ā**ya, Dhammajayo, meditation, success

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**บทคัดย่อ**

ถึงแม้ว่าสื่อมวลชน สังคมออนไลน์ และนักวิเคราะห์ ได้นำเสนอเรื่องราวเกี่ยวกับวัดพระธรรมกายมา
อย่างต่อเนื่อง ประเด็นของวัดพระธรรมกายก็ยังได้รับความสนใจจากสาธารณชนทุกครั้งที่ถูกพาดหัวข่าว แต่สิ่งที่
น่าสนใจกว่าที่เป็นข่าว ที่มักถูกมองข้ามไปจากการวิพากษ์วิจารณ์ก็คือ อะไรคือปัจจัยแห่งความสำเร็จของวัด
พระธรรมกาย คำตอบที่ตรงประเด็นที่สุดก็คือ การตอบให้ได้ว่า ทำไมคนถึงไปที่วัดนี้ และไปอย่างต่อเนื่อง เพราะ
นั่นคือสิ่งที่ทำให้วัดนี้ประสบความสำเร็จ งานวิจัยชิ้นนี้มีเป้าหมายเพื่อหาคำตอบนี้ โดยอาศัยกระบวนการ
วิเคราะห์ทางทฤษฎีด้านสังคมศาสตร์ ช่วยให้เกิดมุมมองที่หลุดพ้นจากกรอบแนวคิดเดิมๆ งานวิจัยนี้พบว่า
จุดเริ่มต้นของวัดนี้เกิดจากรุ่นบุกเบิกกลุ่มหนึ่งมีความปรารถนาอย่างแรงกล้าที่จะเผยแผ่วิธีการทำสมาธิแนว
ธรรมกายที่ตนเองปฏิบัติให้ชาวโลกได้ปฏิบัติตาม จากจุดเริ่มต้นนี้นำมาซึ่งการสร้างวัดแห่งนี้ เพื่อเป็นฐานที่ตั้งใน
การดำเนินภารกิจให้สำเร็จตามมโนปณิธาน ซึ่งจากการศึกษาพบว่า การทำสมาธิตามแนวธรรมกายได้
เปลี่ยนแปลงชีวิตของพระธัมมชโย และนำความสำเร็จมาสู่วัดพระธรรมกายในลำดับต่อมา วัดพระธรรมกายถ้า
ปราศจากคำสอนเรื่องการทำสมาธิแนวธรรมกายแล้ว วัดนี้ก็ไม่ได้มีอะไรที่แตกต่างไปจากการเป็นวัดเถรวาทวัด
หนึ่งที่อยู่ภายใต้การปกครองมหานิกาย ถ้าจะสรุปเป็นประเด็นก็สามารถสรุปได้ว่า ความสำเร็จของวัด
พระธรรมกายเกิดจากการที่วัดประสบความสำเร็จในการใช้การทำสมาธิแนวธรรมกายในการดึงดูดคนให้มาที่วัดนี้
และใช้การทำสมาธิแบบนี้ในการรักษาคนที่มาวัดให้มาวัดอย่างต่อเนื่อง และช่วยวัดในการขยายปริมาณคนมา
ปฏิบัติสมาธิตามแนวนี้อีกด้วย

**คำสำคัญ:** วัดพระธรรมกาย พระธัมมชโย สมาธิ ความสำเร็จ

**Introduction**

Indisputably, after unfolding through near-daily coverage in Thai newspapers by the
mid-1980s, Dhammak**ā**ya temple had gained high-profile and became the most- talked
Dhammak**ā**ya phenomenon in Thai society.  Even though the crisis had passed and media
attention had diminished with time, Dhammak**ā**ya temple appears in the headlines from time
to time.  This is not only to confirm the temple's long-standing public attention but also to
ignite an urge to know how the temple survived the intense period of allegations and emerged
more successful in these days.    Therefore this article is written to cover the work of
investigation into the factors of Dhammak**ā**ya temple's success in the contemporary religious
sphere by intending to provide a further understanding, through the utilization of sociological
typological theorized approach to help to scrutinize and explain the pivotal factors of the
temple's religious achievements.

**Objectives of the Study**

1. To clarify the factors of success of Dhammak**ā**ya temple.

2. To theoretically evaluate the factors of success of the Dhammak**ā**ya temple.

**Conceptual Framework**
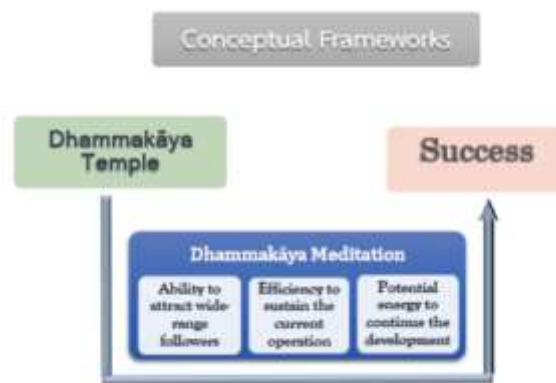


**Methodology of Research**

The methodology of this thesis is based on the qualitative type.  The instrument employed to collect the essential and related data is primarily documentary research, with first-hand participant and non-participant observation.  And this thesis conducts the data based on analytical method.

**1.  Data collection**

o Literature review of the origin, the background, the mission, the vision, the meditation teaching and the development of Dhammak**ā**ya temple from the temple's publications, materials and media.

o Literature review of books, journals and articles related to Dhammak**ā**ya temple and its teaching of meditation technique written by various authors.

o  Collection of the first-hand in-depth information/data of the Dhamma courses and meditation retreats organized by Dhammak**ā**ya temple.

o  Collection of related information/data through close observation of the temple's dhamma and meditation propagating savvy throughout the duration of time working full-time in the temple.

**2.  Data analysis**

o   Literature review of the origin, the background, the mission, the vision, the meditation teaching and the development of Dhammak**ā**ya temple from the temple's publications, materials and media.

o    The evaluation of Dhammak**ā**ya meditation system of practice to render a further understanding on how it has efficiently sustained its popularity among its members and given the temple a potential energy to create the futuristic development view and plan through the theme of theoretical approaches in regard of deprivation, the temple's aims, views and roles.

**Results and discussion**

1. The evaluation of the factors of Dhammak**ā**ya temple's success through the typological theorized approach

The reason of selecting the following four typological theories is each contains a certain salient feature enabling to grasp the full significant nature/structure in a manner relevant to the particular studied characteristics in this article.  Furthermore, the selected typologies are originally formulated specifically for the classification of religious movements in the world and having been examined to see if they are useful in the quest to understand Dhammak**ā**ya temple.  The four Typological theories include:

1.  The five types of Deprivation Theory by Y. Glock and R. Stark.

2.  Wilson's Typological Model, describing seven positions of the new movements based on the movement's aims.

3.  Roy Wallis' Typology classifying three different categories based on the movement's views.

4.  Lance Cousin's Typology categorizing based on the new movement's roles.

2.  An attempt to address modern social psychic deprivation

The use of Typology Theory to classify new religious movements by Charles Y. Glock and Stark R. identifies five types of Deprivation (Glock, 1965: 248) depending on different kinds of strains felt by each demographic group of people.  Every type gave rise to a particular type of religious group:

1.  Economic deprivation  -giving rise to sect

2.  Social deprivation  -giving rise to church

3.  Organismic deprivation  -giving rise to healing movement

4.  Ethical deprivation  -giving rise to reform movement

5.  Psychic deprivation.  -giving rise to cult

Deprivation is distinguishable into relative and absolute deprivations.  Physical abuse, starvation, and poverty are seen as forms of absolute deprivation, whereas relative deprivation can be defined as the discrepancy between what one expects in life and what one gets.

Deprivation was seen by generations of scholars as the cause of both personal religious commitment, and sect and cult formation.

All of the five types, only Psychic deprivation is classified by the feature of Dhammakāya temple.  Psychic deprivation may arise when people experience a lack of a meaningful value system around which to organize their lives.  Such a condition may well be caused by a perceived social exclusion and may result in disillusionment or despair. The quest for a faith, ethic or experience is an attempt to address this deprivation. (Glock, 1965: 248)

In Thailand, psychic deprivation arises in the life of many well-educated, morality-conscious Thais in the urban society during the course of transition in the country's agriculture-based economy to an industrial-driven society.This group of urban people experiences the lack of the meaningful spiritual system to guide their lives.  They perceive traditional sermon in typical temples as irrelevant to their lifestyle.  Apart from that, traditional Buddhist temple attendance does not resonate with their expectation.

Dhammakāya temple has seen through this psychic situation and adopted a far-sighted 'friendly-user' policy in running their religious services and providing their morality programs in accordance with the needs and aspirations of this urban middle class.  The key components of the temple activity is the short and the long term meditation courses organized in systematic standard aided by computerized databases and with mentors and attentive staffs provided.  Lodging is individually designed compartments to offer personal privacy and keep meditative atmosphere observed. Every given element makes the meditation retreat arranged by the temple a real feast for their target urban-educated meditators.

The temple offers an approach to life that there is no contradiction between being prosperous and spiritual development.  This makes Dhammakāya followers feel that the relevant teachings and the purpose of life can be found in this temple.  The success of the temple's reformic Dhamma propagation enables the temple becoming a homogenous hub characterized by the prosperity and the seriousness in religious involvement of its members.

Danna Marie Cook (Cook, 2009: 42) opined about Dhamma propagation of Dhammakāya temple '… The Thai middle-class is newly developed and searching for meaning in their new status.  The Dhammakāya movement has made itself relevant to them through its adaption of a Protestant ethic connecting their worldly success to their own goodness and through encouraging their participation in the new open market of Thailand.'

Santisuda Ekachai (Santisuda Ekachai, 2002) talks about Dhammakāya temple flourishing alongside with the modern urban lifestyle '... The growth explosion of the Dhammakāya movement coincides with the economic growth of Thailand and the emergence of a working middle-class. Many of the temple's critics attribute the success of the movement to this exceptional ability to reach the Thai middle-class. 'Whether you agree with its teachings or not, the Dhammakāya movement's birth and popularity has grown out of the religious needs of Thais in modern, urban communities''

As per Schober's opinion (Schober, 1995: 320) ' ...The movement provides a spiritual practice which fits well with a busy, consumer lifestyle; it offers a useful perspective, as ...Thai urban professionals are both hard pressed for time and pragmatic.'

It is to say that Dhammakāya temple amid facing the long-standing public criticism has successfully provided a great help to those seeking relevant spiritual development by tagging a spiritual dimension into their lives without interrupting the smooth flow of their urban lifestyle, their career success and their prosperous status. It is a factor contributing to Dhammakāya temple's success in their religious mission.

3. The revival of interest in Buddhist meditation practice

Dhammakāya temple with its mission to establish social morality and propagate world peace through inner peace acknowledges the urgent need of occupying itself with the task of perpetuating Dhammakāya meditation to a wide range of people in order to revive the system of Dhammakāya meditation technique and strengthen the Buddhist's faith.

The temple makes Dhammakāya meditation practice easily accessible by people of all walks of life through media, publications, branch centers, etc.,. They have gone all out to attract people to mediation practice until meditation is now regarded as a must-do activity in many contemporaries.

The interesting point is, with the passing time, the numbers of Dhammakāya meditators surpasses other contemporary meditation traditions taught in other places in the country. An analysis shows the lack of competence in keeping the followers continuously attach to the meditation tradition is the key component causing the absence of success in gathering the strong congregation of the other traditions.

This article intends to employ Bryan Wilson's Typological Model (Wilson, 1973: 18-30) describing seven positions according to the aim of new religious movements to explore the Dhammakāya meditation effectiveness to reason why Dhammakāya meditators unlike other traditions' meditators, consistently embrace and attach to the temple's meditation tradition

after having tried the practice; resulting in the rise of accumulated numbers of Dhammakāya meditators. The Wilson's seven Typological positions are detailed as:

1.  Conversionist:

Proponents seek a supernatural transformation of his/her self to change the world.The typical character of this type of sects/movements are revivalism and public gathering/preaching at mass meetings rather than door to door preaching. Officials and representatives of the sects/movements mobilize the group and use techniques of mass persuasion in order to convert individuals through emotional means.   The most popular examples of this position are the Salvation Army and Pentecostal/Evangelical sects, etc.  (This Typological position is featured by Dhammakāya meditation.)

2.  Revolutionist.  –Proponents hold that the entire world or existing social order must be destroyed to save humans. (irrelevant to the case of Dhammakāya meditation)

3.  Introversionist. –Proponents view the world as evil to the core; the introversionist response to withdraw from the earth as fully as possible. (irrelevant to the case of Dhammakāya meditation)

4.  Gnostic-manipulationist.  –Salvation is possible when people master the right means and techniques to overcome their problems. (irrelevant to the case of Dhammakāya meditation)

5.  Thaumaturgical aspect.  –describing the situation as individuals seek special local and magical dispensations which enable them to escape from the problems of the world.  The religious movements classified under this category believe in the possibility of individuals having extraordinary or supernatural effects in their lives.  This category of Wilson's typology is defined in terms of its posture and response to the world, of the kinds of reactions which dominate the customary practices of the members. (This Typological position is featured by Dhammakāya meditation.)

6.  Reformist.  –Proponents view that people must seek supernaturally-bestowed insights that enable them to mold the world toward good ends. (irrelevant to the case of Dhammakāya meditation)

7.  Utopian.   –Proponents view that people, without recourse to divine intervention, must create a brand new social order wherein evil cannot manifest. (irrelevant to the case of Dhammakāya meditation)

Wilson's Seven positions are originated from the concept to respond to the belief that the traditional spiritual systems could no longer offer neither mental salvation nor the means to overcome life problems up to their proponents' satisfaction. However, after having carefully examined Wilson's Typological Model, only two out of the seven positions of which are held by Dhammakāya meditation's characteristics: Thaumaturgical aspect and Conversionist element.

3.1 Thaumaturgical aspect make Dhammakāya meditation appeal

Thaumaturgical aspect describes when people seeking special dispensation which enabling them to escape from the problems of the world, especially people in a capitalistic society which stresses innovation, competition and individualism. The Thai urbanists is characterized by being individualistic and going under intense pressure in their working life, competing to make themselves stay competitive and being successful; at times their career environment reaches the state as serious as crisis and a deadlock. They are in search for the dispensation to help escaping their individual's worldly problems.

Dhammakāya meditation with its complete and compact features of Samātha and Vipassanā integrated into ones offers the advantages to the practitioners with the unbroken flow of meditative experience starting from the primary step of Samātha in cooling and calming the mind, continuing to the development of insight or wisdom when entering the stage of Vipassanā. These meditative results are quick and tangible. Dhammakāya meditators realize their mind is energized and being healthy and positive, impacting the increased performance in the work place and the ability of resisting temptation to engage in unwholesome practices. This is congruent with the study of Buddhist conscientiousness practice: meditation, mentioned in the area of work performance or individual performance confirms that people who regularly practice Buddhist meditation enhanced work performance when compared to people who do not practice as the practice of mindfulness awareness meditation help psychotherapists to cope with burnout and vicarious trauma from their work. (Ngamsompark, Prat and Viroj Jadesadalug. 2016: 220-221)

Furthermore 'human' is seen as one of intellectual property and express their values through personal behavior and work performance, this attribute transforms 'human' to be 'human capital' which can create tremendous 'value creation' and build competitive advantage for their work career. (Teeratanachaiyakun, Kanyarat, 2016: 279, 286) Therefore, the newly-found mental effects and the extraordinary meditative results related to the increasing working capacity thrill and charm the Dhammakāya meditators hence embracing meditation

into part of their lives as they feel that Dhammakāya meditation can help them excel spiritually and materially.

This appealing element of Dhammakāya meditation attracts new members of upward trend society to try the practice; once experiencing good results, they are willing to engage in meditation on their own.

Thus it is correct to say that Dhammakāya meditation benefits individual level and make the practice appeal to people as a whole which increasing the temple competitiveness in keeping the recruited members with the tradition and to initiate Dhammakāya meditation practice to the wider range of people, in turn enhancing the volumes of Dhammakāya meditators.

3.2   Conversionist element add more confidence to Dhammakāya meditation

By using the Dhammakāya approach in teaching Dhammakāya meditation practice to people regardless of race, faith, gender and without an attempt of faith conversion but rather concentrate on the element of behavior conversion, Dhammakāya temple gains an advantage for the absence of inter-faith conflicts and the presence of widen-range opportunity for the introduction of Dhammakāya meditation.

At the concentration of behavior conversion, Dhammakāya meditators gain the first-hand experience of the change of their behaviors for the better.  Some have gone as far level as the transformation of self after having joined Dhammakāya community and get on to meditation practice in groups.  Dhammakāya meditation practice is seen as mechanism of conversion (of people's behaviors in the way they are pleased); moreover Dhammakāya community is confident that Dhammakāya technique is efficient to generate world peace for humankind through the improved quality of mind and behaviors by practicing Dhammakāya meditation.

4.   Dhammakāya temple's world view offering it an edge to the greater success

The best known effort to develop genuine typologies of new religious movements, as the scheme to explain and understand them is that of Roy Wallis, whose typology based on their relationship to the prevailing structure of social relations, divides new religious movements into three categories in accordance with their orientation and posture towards the world: World-rejecting, World-accommodating, and World-affirming movements.  Roy Wallis sought to formulate an approach, based on the orientation of religious organizations in the world which can be cross-cultural and used to explain religious phenomena of different times and contexts. (Wallis, 2003: 525-544)

The first type: World-rejecting movement condemns society as a whole, including its institutional structure and values, and wants to replace that world with another set of values and institutions.

The second type: World-accommodating movements, stresses the enrichment of spiritual life of individuals as opposed to the gaining of worldly possessions and there is often an emphasis on the collective life as an end in itself.

The third type: World- affirming movement (Wallis, 2003: 111) 'claim to possess the means to enable people to unlock their physical, mental, and spiritual potential, without the need to withdraw from the world'. Thus, the world-affirming type focuses on individual changes whereas the world-rejecting type has as a goal redoing society itself.

According to Wallis' Sociological Theory, Dhammakāya temple's ideology is placed under 'World-affirming' category as the temple is observed as not only not rejecting the world but also happily model itself upon various aspects of the world, such as IT know-how, the satellite technology etc., which are useful to the temple' religious purpose: the spread of Dhammakāya meditation knowledge and to increase numbers of Dhammakāya meditators. The practice of Dhammakāya meditation is to purify and elevate the quality of the practitioners' mind but not to emphasize individual enlightenment (in order to leave this world) as the lofty vision of the movement is to continue their perfection pursuit in order to reach the utmost of Dhamma seen as being happy to affirm to the world.

It is obvious that the analysis that the advent of modernization has weakened Buddhism, perhaps other religions as well, is not correctly applicable to the case of Dhammakāya temple because, as the temple's world view in positioning itself as world-affirming, the temple enjoys the use of every modern and cutting-edge technology in their religious missions. It is coincident to the temple' working concept of 'not to escape or withdraw from the world and its values' that offers it an edge to the greater success in the modern/postmodern world comparing to other religious movements in the contemporary.'

Rory Mackenzie confirms this point '… Wat Phra Dhammakāya respond by saying that they are empowering lay people to engage with, rather than renounce the world they live in, through moral and meditation training. This synthesis of spirituality, economic success and consumerism, however, does not sit well with many Thai traditionalists.' (Mackenzie, 2007: 88)

Furthermore, through the attainment of the inner Dhammakāya, the practitioners discover knowledge that make them feel happier and become more well-adjusted individuals. This converges on the Abbot Dhammajayo's explanation about the stage of Dhammakāya

attainment (Tawandhamma Foundation, 2008: 198) '… With the Dhammak**ā**ya, we are like living, breathing libraries, sources of infinite wisdom, purity, happiness and power. Unlock that knowledge through meditation. This is not difficult to do at all if only we give ourselves a chance.' It means that Dhammak**ā**ya meditation is the technique enabling people to unlock their 'hidden' physical, mental, and spiritual potential transforming the individual while still affirming to the world.

5. Buddhist modernism and revival of meditation

Lance Cousin's Typology categorizes (Cousin, 1997: 17) new religious movements based on the movement's roles which is designed specifically to classify new Therav**ā**da Buddhism movements; it offers a broad sense of the new religious movements' development in two germanes: 'Buddhist modernism', and 'Revival of meditation' and the success of Dhammak**ā**ya temple can also be placed in these two germanes.

5.1 The creation of member network quickening its evangelism

Dhammak**ā**ya temple initiates a religious working system and a member's network which help enhancing the volume of members and volunteers constantly. The mid-week meetings of members in different locations of branch centers to talk and work together form the bond among Dhammak**ā**ya members (kalay**ā**namittara) and keep its members sticking with the temple and help pushing the temple's Dhammak**ā**ya meditation and religion-related activities to their own communities.

The Dhammak**ā**ya member-networking system (glum kalay**ā**namittara) is built up not only to be just a mechanism of Dhammak**ā**ya temple growth but it is also strategized to be a nurturing system of the Dhammak**ā**ya meditation tradition. Venerable Dhammajayo expresses his confidence in the ability of the temple to continue after his death, 'If I die, the system here has already been put in place. If I pass away, the temple can carry on with its mission. Nobody worries about that'. (Gearing, 1999: page number unclear)

This sort of member-networking modernization has never occurred in Therav**ā**da Buddhist society, given a new trendy outlook, quickening the chance of spreading the organization's message and helping the work of popularizing Dhammak**ā**ya meditation practice.

Dhammak**ā**ya temple adopts the idea of arranging the temple's weekly ceremony on Sunday to make it in line with people's present lifestyle and promotes a temple's friendly and welcoming atmosphere to encourage people to come to the temple in group and practice meditation together as being opposed to the theme of traditional

meditation which the practitioners are told to find a secluded spot, preferably quiet and meditate individually.

Strategically, it is easier to obtain a quicker and more positive inner experience when meditating together, rather than meditating in isolation or individually. Additionally, there is the strong conviction that a greater power of mental purity is generated when members meditate together; moreover, the group meditation offers a social opportunity to meet the like-minded people who can support each other in the meditation activity.

In conclusion, the success of creating the member networking system and promoting the practice of Dhammakāya meditation in groups is theoretically classified as Buddhist modernism.

5.2 A strong focus on Dhammakāya meditation propagation

The essentially successful factor of Dhammakāya temple is the focus on Dhammakāya meditation technique. Dhammakāya temple has engaged in operating Dhammakāya meditation teaching for monks, novices and the temple's staff in parallel with a wide range of people throughout the past four decades. The temple plans to recruit up to 1 million participants in the future; in the present, there are around 100,000 attendants in the temple's ceremony and the number of Dhammakāya meditators is 60,000.

One of the temple's action plan in response to its firm world visions is the expansion of Dhammakāya meditation branch center both inside and outside the countries. In 2014, during the Kathina period, the temple officially announced a particular fund raising project, aiming to accelerate the fulfillment. The proceedings is to fuel the meditation teaching program of the temple's 161 meditation branch centers located throughout the world.

Dhammakāya temple also encourages their followers to pursue meditation practice in earnest by advising them to set aside time daily just for meditation in order to make themselves familiar with mind training. The Abbot Dhammajayo emphasizes: 'Business and the mind should go hand in hand. A business is used in the search for money to help nourish your life, and the mind is used to search for peace of mind in order to get rid of unhappiness…' (Tawandhamma Foundation, 2008: 329) By following this instruction, meditation become part of Dhammakāya meditators' life and is consistently practiced.

Dhammakāya temple received 'the Best Meditation Center Award 2013'. The presenting of the awards ceremony of the Best Meditation Center was being held on 11th March 2014 at Phichaiyatikaram temple, Bangkok, by the National Office of Buddhism. The

purpose of the award is to encourage the permeation of Buddhism to achieve the same standard; the Provincial Office of Buddhism has surveyed and selected the best meditation center in their region that reach the standard to present the awards.

All these activities are resonating with Cousin's classification of Dhammakāya temple as the revival of meditation in Buddhism of this era.


**Conclusion**

Dhammakāya meditation technique responds to its practitioners' needs in various dimensions: Psychic deprivation, Thaumaturgical aspect –offering the sense of attraction, Conversionist element –giving the sense of confidence, World affirming –unfold hidden potentials while affirming to the world, Buddhist modernism –Member network, and the Revival of meditation practice –Strong focus on meditation practice propagation.

Dhammakāya temple dominates in the field of Dhammakāya meditation dissemination in the present time.  All the temple's efforts are concentrated on Dhammakāya meditation teaching even though from the eyes of the public side, viewing the temple indulging in organizing grand-scale ceremonies as being covetous for fame.  In the close look into how much recognition Dhammakāya temple has received revealing one hidden extraordinary common strategy which is overlooked by others but contributes greatly to the temple's success; it is simply that Dhammakāya temple does the old things in the new way.

Religious ceremonies at Dhammakāya temple, in steading of being an entertainment festival gathering like other traditional temples, are the strategic mechanism to draw people to the temple and inevitably led to try a session of Dhammakāya meditation.  In the important occasions, ceremonies must be held at the site of Dhammakāya cetiya as the venue offering the sacred atmosphere and makes it easy for the temple to present the visitors with the practice of meditation. People like to meditate once they learn that it is easy to do and the practice is universal.

Buddhism is actually a universal science befitting the modern scientific world. Meditation is the tangible testimony for this claim because once it is practiced; it produces result in measure of the effort regardless of time and race.  Dhammakāya temple successfully conveys the message that Dhammakāya meditation is relevant to the life of people in the present era inferring that Buddhism is also relevant to the present world.  This is the most significance of both Dhammakāya temple and Dhammakāya meditation toward Buddhism. To

conclude the factors of success of Dhammak**ā**ya temple in convergence with the term definition in short and simple dialogue as:

Dhammak**ā**ya temple succeeds in utilizing Dhammak**ā**ya meditation as a mechanism efficiently to attract followers in limitless scope and consistent fashion.

Dhammak**ā**ya temple succeeds in utilizing Dhammak**ā**ya meditation as a magnet capable to keep the followers attaching to the community (Dhammak**ā**ya network -glum kalay**ā**namittara) and energize the temple's members to scale up the temple's accomplishment.

**Suggestion**

This thesis suggests that the continuing success of Dhammak**ā**ya temple in offering its unique Dhammak**ā**ya meditation indicates the necessity of the traditional Dhamma teaching done in other typical Thai temples reform in order to enable to catch up with the desire of Buddhist solutions for the contemporary Buddhist laities.  Meanwhile the increasing Dhammak**ā**ya meditation members at a consistently high rate highlight the intense psychic deprivation and deduce the high demand of spiritual refuge in the present Thai society.  The suggested areas for further research is the comparison of the meditation teaching and religious ceremonial reform in the way that responds to the need of the contemporary 'gen Z' with other distinguish religious movements will give a useful direction for Buddhist temple development as a whole.

Meanwhile the research reveals that Dhammak**ā**ya temple in spite of their highly admiring success of public Dhamma propagation necessitates the reconstruction of their public communication capacity to be more two-way interactive and the reinvention of their public relation savvy in term of building correct temple image and bettering public knowledge toward the temple.

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