

THE NATIONAL
SANGHA
HEALTH CHARTER



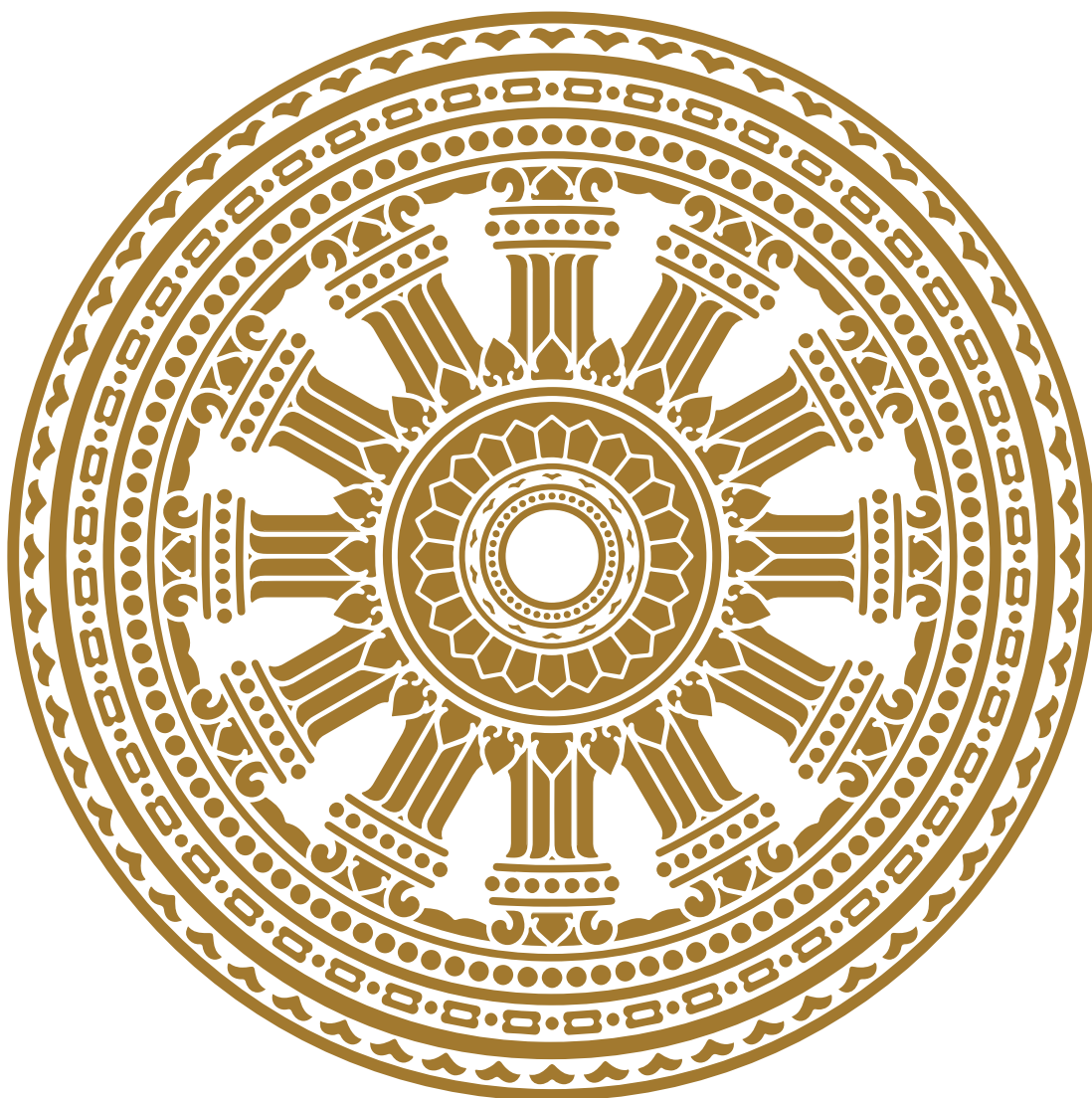
B.E. 2560



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Dhamma Message

For the 10th National Health Assembly

Each human being was born with an instinct for love of happiness and dislike of suffering. Wellbeing is, therefore, something desirable in life. However, before wellbeing can be attained, we have to correctly understand the laws of nature first. Then we can act to alleviate and resolve the situation or come to a better understanding of the situation without any suffering. Buddhism defines these laws of nature in five categories: Physical Laws, Biological Laws, Psychic Laws, Karmic Laws, and General Laws.

The Buddha discovered the essence of these laws of nature, but He taught General Laws when they concerned Psychic and Karmic Laws and little touched upon Physical and Biological Laws. On the contrary, health scientists may attempt to study General Laws, focusing on Physical and Biological Laws, while paying little attention to Karmic Laws and taking little interest in Psychic Laws. Promotion of comprehensive wellbeing should enhance knowledge and understanding of the Buddhist way alongside the medical and health sciences so that wellbeing is built in a profound and sustainable manner, covering both the worldly and Dhamma dimensions.

I hereby give my blessings and wish the 10th National Health Assembly every success in its deliberations in every way.

Somdet Phra Ariyavangsagatanyana
Somdet Phra Saṅgharāja Sakalamahāsaṅghapariṇāyaka
Supreme Patriarch

Wat Ratchabophit Sathitmahasimaram
30 August 2017

Announcement

The National Sangha Health Charter B.E. 2560 is created under a resolution of the 7th Supreme Sangha Council on March 20, B.E.2560, Resolution 191/560: The implementation of the National Sangha health promotion and development program. The National Sangha Health Charter is a framework and guideline for health promotion of the Sangha throughout the country. The Sangha Health Charter follows the principle of the Charter of the National Health System and the goal of the National Health Assembly resolution which has 3 important concerns: Buddhist Monks and self-care according to the principles of the Dharma-vinaya; community and society care provided for Monks according to monastic codes; and Monks' roles as community and society's leaders towards well-being by adhering to the important keys of Dharma to guide the world. The five key measures are: knowledge, information, development, health services, and research leading to promotion and support for the health care of Buddhist Monks thus enabling a good quality of life, physically, mentally, spiritually and socially. as well as building an environment conducive to health by involving Temples and the community to make Monks healthier and provide secure Temples and ultimately a happy and healthy community within 10 years (B.E. 2560 – 2569).

To comply with the Resolution of the Supreme Sangha Council, the Committee for Public Welfare of the Supreme Sangha Council and the Office of National Buddhism (ONAB) together with Mahachulalongkornrajavidyalaya University (MCU), Mahamakut Buddhist University (MBU), the National Health Commission Office (NHCO), the Ministry of Public Health (MOPH), the Thai Health Promotion Foundation (ThaiHealth), the National Health Security Office (NHSO) and other related sectors have prepared 'The National Sangha Health Charter B.E.2560 adhering to the monastic codes (Dharma-Vinaya) in addition to using academic data as the base, participation will be encouraged by opening channels to listen to feedback from all sectors. The National Health Charter for the Sangha reflects the intention and commitment of all sectors involved. It will also be a reference source for Monks, the Sangha, community, society and all parties involved for developing and clarifying the direction, goals and strategies for health care promotion of Monks and society in the future.

The Committee for Public Welfare convened a meeting and approved the National Sangha Health Charter B.E. 2560 on November 24, B.E.2560 before proposed the charter to a Supreme Sangha Council meeting on November 30, B.E.2560 to announce the National Sangha Health Charter B.E.2560 as the framework and guideline to promote health care for the Sangha at all levels and to promote Monks' role, as community and society leader on well-being.

Announced on 4 November, B.E.2560
Phra Phromwachirayan, Member of the Supreme Sangha Council
Chairman of Public Welfare Department
Abbot of Wat Yannawa

Foreword

Birth, aging, sickness and death is the process that follows the law of nature. As the Buddha said, “We all have aging, sickness and death, it is normal, it is not possible to escape”. However, illness and health care are given significant priority in Buddhism. As the Buddha said, “Arōgyā paramā lābhā”. Health is the ultimate condition so when sickness occurs it must be cured quickly to prevent serious ill-health. The Buddha illuminated the importance of good health. He taught his disciples to experience less disease that included 4 factors for living without disease, the reality of predictable life, to be happy and to maintain chastity. For Buddhist Monks who left home and who are not associated with a household, the Dharma-Vinaya states it is necessary to look after yourself and to take care of the Sangha too. As the Buddha said, “Ohh Bhikkhus! There is no mother and father to look after you, if you will not take care of each other then who else will do. Ohh Bhikkhus! Whoever treats me please do treat the sick bhikkhus as well”.

The National Sangha Health Charter¹ B.E.2560 is a joint agreement of rules and intent bonding Monks, the Sangha, community, society and all relevant sectors providing a framework and guidelines for health promotion of Monks at all levels and to promote Monks’ role in leading community and society’s health.

¹ Charter means satisfaction of all parties, the conclusion of all the parties, overall satisfaction, reflecting on participation and mutual recognition.

Monks, the Sangha, community, society and all relevant sectors can develop and announce Sangha Health Charters of any areas to work in an integrated and holistic way without contradicting the National Sangha Health Charter B.E. 2560 in this manner :

Section 1 : This Charter is called 'The National Sangha Health Charter B.E.2560.

Section 2 : The announcement of the National Sangha Health Charter B.E. 2560 is effective from 31 December, 2560 B.E.

Glossary

Section 3 of this Charter

The Sangha means Monks who received higher ordination from a preceptor under the Sangha act.

Sangha means the Monks who received higher ordination appropriately in accordance with the Dharma-vinaya (monastic codes) and Sangha act. However this Charter includes Samanera (novice monks) too.

Sahadhammika means Monks and novices. Those who practice and stay together.

Gilānopathāka means a Monk who treats sick Monks and is also involved in health promotion, disease prevention and managing health threats to the Sangha.

Dharma-Vinaya means rules and restrictions performed and prescribed by the doctrines including later versions of scriptures, Aṭṭakatha (commentaries) etc.

Health means the state of human being which is perfect in physical, mental, spiritual and social aspects, all of which are holistic in balance (National Health Act, B.E. 2550)

Well-being refers to a state in which a person is in good health, enjoys a long life, has a good mind, is compassionate, adheres to moral and ethical principles, lives a mindful existence, aspires to learning, and is able to “think and act well”, reasonable, able to live happily in society. Well-being is related to interconnectedness in a holistic manner, starting from self, to family, to community, to culture, to environment, to education, to economy, to society, to politics and to others. (National Health System Charter No.2, B.E.2559)

The Health System means overall relations in connection with health. (National Health Act, B.E. 2550)

The Health Security System in accordance with the National Health Security Act, B.E. 2545 refers to the action to make a person secure in health, i.e. possessing physical, mental, intellectual and combined capacity to develop self, family, persons under charge, society and nation, not dying or falling ill prematurely, and receiving standard health care in a comprehensive and effective manner, without letting the payment or any other condition be an obstacle to health care or cause the person or any family member to become catastrophic from such health care. (National Health System Charter No.2, B.E.2559)

Spiritual Health refers to the human state of comprehensive knowledge, awareness, and conscience, leading to kindness and sympathy. (National Health System Charter No.2, B.E.2559)

Charter for the Health of Sangha at area levels means a directional frame, the joint agreement and joint regulations that Monks, the Sangha, community, society and all the relevant sectors use as a guideline for health development at the area level, whether it is a particular health matter or all the concerns in the National Sangha Health Charter. The important keys are the participation of Monks, the Sangha, Temples, community, society and relevant sectors in designing, developing, driving and reviewing the Charter for the health of the Sangha at all area levels.

Chapter 1

Philosophy and Main Concept of the National Sangha Health Charter

Section 4 : The well-being of Monks is a condition of happiness of Monks which in turn means good well-being. Well-being means all the 4 dimensions : physical well-being, mental well-being, social and spiritual Health. According to the principles of Buddhism, holistic well-being is a holistic relationship system of cause and effect wherein all the components are related to each other; this is called Bhavana including Kāyabhāvanā (physical development), Sīlabhāvanā (morality development), Cittaḥbhāvanā (mental development) and Paṇyabhavana (intellectual development) which together promote a good quality of life for the Sangha.

Section 5 : The National Sangha Health Charter B.E. 2560 has the main concept to promote the Sangha to look after their health according to the Dharma-vinaya and also community and society to look after and support the Sangha according to the Dharma-vinaya and sanctioning Monks to play a role in leading the community and society's well-being.

Section 6 : Driving the well-being of the Sangha throughout the country is the common duty of all sectors in society using the Dharma principles of 5 factors which are knowledge, data, development, health services and welfare, research and developing various types of knowledge sets, as well as developing a healthy environment. This will create links between temples and community, which would lead to healthier monks, healthy temples and strong community in the future.

Chapter 2

The Sangha Community and Health Care According to the Dharma-Vinaya Principles

Section 7 : Monks must be well versed in health care and know how to take care of themselves through nutrition and health care e.g. physical activities, the environment and appropriate relaxation plus mental and intellectual cultivation to be ready to serve as the successor and fully propagate Buddhism.

Section 8 : Monks should take good care of their Preceptor, instructor and companions when they are sick by serving good, healthy food, creating a good, healthy environment and ensuring suitable relaxation etc.

Section 9 : Temples should manage the Monks' health care system. A residence for sick Monks should be based on the Dharma-vinaya principles that support self-development training and also facilitates achieving the goals of rights and health responsibilities.

Section 10 : Temples should provide a system and mechanism for Health Promotion. They should provide a suitable environment and prevent health risk factors and health threats within the Temples by using appropriate measures with the process of participation along with evaluation and system development and effective mechanisms.

Section 11: Temples should encourage Monks to be knowledgeable and understand the public health service system and the set of basic benefits in the health insurance system and the importance of health care for oneself, preceptor, instructors and companions.

Section 12: Each level of the Sangha should encourage and support Temples under the governance district to develop the potential for taking care and strengthening the health of Monks which enables the Dharma-vinaya while managing the knowledge database and health development activities in various forms.

Section 13: The Sangha community should promote and support Monks to use knowledge and wisdom of health in harmony with the Dharma principles of taking care of themselves, preceptor, instructors and companions.

Section 14: The Sangha community should promote nursing Monks to look after and strengthen the health care of themselves, preceptors, instructors and companions based on Dharma-vinaya principles.

Chapter 3

Community and Society with Proper Health Care of Sangha According to Dharma-Vinaya Rules

Section 15: Community and society should be aware of and pay attention to the health care of the Sangha bearing in mind the 4 factors that contribute to the Dharma-Vinaya rules and benefits the health of the Sangha.

Section 16: The Government should promote and support all levels of government agencies and sectors in society joining a campaign on offering healthy alm food to monks, aimed at food producers and alm food sellers so that they understand the necessity to offer nutritious food and drinks according to the Dharma-Vinaya rules.

Section 17: The Government, local government organizations and health related sectors should promote public health services for Monks in a systematic way that is integrated, effective and suitable.

Section 18: The Government and relevant sectors should provide a basic benefits package in the Health Insurance system covering Health Promotion, disease prevention, medical treatment and rehabilitation for Monks that is fair and reasonable.

Section 19: Local government organizations and the community should support the application of health promotion, disease prevention, disease control and threat management of the Sangha's health by using the budget from local government organizations and local Health insurance fund, as well as other budget resources.

Section 20 : The Government should provide a health checkup system screening for health risks and facilities to promote the well-being of Monks, including strengthening or changing behavior with counselling. They should also provide knowledge for strengthening the well-being of the Sangha according to the Dharma-Vinaya rules.

Section 21 : The Government should provide medical service units in all the provinces which contain public health volunteers and nursing Monks in order to take care of and strengthen the well-being of the Sangha according to Dharma-Vinaya rules.

Section 22: The Government and different sectors should promote and support environmental management and make Temples as learning centers for strengthening well-being of the Sangha, community and society according to the Dharma-Vinaya rules and relevant laws.

Section 23: The Government and different sectors should promote and support health-related knowledge development according to Dharma-Vinaya rules and assign it as a part of the curriculum of Buddhist institutes and at all levels of educational institutes, as well as create a learning system to educate the Sangha about health.

Section 24: The Government and relevant sectors should develop health information system of the Sangha which integrate health in every dimension.

Chapter 4

The Role of Sangha in Leading the Well-Being of Community and Society

Section 25 : Society and community should open up to Monks and the Sangha to participate in creating well-being in every facet, including rights and duties for the health of community and society.

Monks and the Sangha should encourage and support community and society to encourage learning and understanding about health. It also needs to focus on opening spaces to have activities related to intellectual health promotion from birth until the end of life. Monks are the main leaders driving to achieve a substantial result extensively.

Section 26 : The Sangha community at all levels should set the policy, measure and plan to ensure Temples and the Sangha community have a role in taking care of and strengthening the well-being of community and society.

Section 27 : The Sangha should use the public training unit of Tambon (PTU) at each level, the Network of Buddhist Monks for society along with other corporate networks in Buddhism which are the mechanisms to integrate Buddhist principles in order to take care of and strengthen the well-being of community and society significantly and continuously.

Section 28: The Government should meaningfully and continuously encourage all kinds of government agencies and different sectors in society to develop and establish Temples for Health Promotion, to support health care mechanisms for the community, society and the Sangha.

Section 29: The Government and community should have strong support and participate meaningfully and continuously in Temples, with Monks and the Sangha in bringing knowledge and wisdom of health according to the Vinaya rules. This includes the use of local wisdom of health for taking care of and strengthening the well-being of the community and society.

Chapter 5

Driving the National Health Charter for Sangha into Practice

Section 30 : The Sangha community should provide information to the national mechanisms including the Sangha organizations, government organizations, local government organizations, all kinds of educational institutes, especially the institute of the Sangha and health related networks and associations with the aim to set the direction for integrating, promoting and driving to follow up and evaluate the National Sangha Health Charter B.E. 2560, along with promoting and supporting the mechanism at the regional level to drive the National Sangha Health Charter B.E. 2560 into practice.

Section 31 : Monks, the Sangha, community, society and all relevant sectors share the National Sangha Health Charter B.E. 2560 as the guidelines and framework for the development and to propel the health process of the Sangha to be effective and sustainable.

Section 32 : Monks, the Sangha, community, society and all the relevant sectors establish the Health Charter of the Sangha in the area levels bearing in mind compliance with the National Health Charter for the Sangha B.E. 2560 and the suitable context of the areas.

Section 33 : The Sangha should form a national fund for taking care of the well-being of Monks which is founded on a management system based on good governance. Monks, the Sangha, community, society and all the relevant sectors in every area should establish a fund for each area.

Section 34 : The Government and relevant academic institutes should support research, knowledge and knowledge management for innovation. It needs to create researcher networks to propagate information that will help to take care of Monks, community and society in addition to developing the potential of Monks as leaders in driving the National Health Charter B.E. 2560 into widespread practice.

Section 35 : The Government should significantly and continuously support and encourage the communication of new information and different knowledge related to the implementation and driving of the National Health Charter B.E. 2560 through all the communication channels.

Section 36 : The Sangha Community should significantly and continuously promote and support potential development activities of the Sangha in educational institutes for taking care and enhancing well-being along with driving the National Health Charter for the Sangha B.E. 2560.

Section 37 : The people involved according to section 30 shall prepare and present an annual report and results of the National Health Charter B.E. 2560 to the Supreme Sangha Council and should organize participation processes to follow up and review the Charter continuously and at least every 5 year.

Appendix

Health glossaries that should be known in National Health Charter for Sangha B.E. 2560

Health Promotion and Factors refer to all healthy factors such as clean water, safe food, good environment, good housing and community, correct information and knowledge on health. (National Health System Charter No.2, B.E.2559)

Health Risk Factors refer to factors that increase the likelihood of the occurrence of diseases and other adverse health impacts whether directly or indirectly, e.g. hypercholesterolemia, hyperglycemia, obesity, tobacco and narcotic consumption. (National Health System Charter No.2, B.E.2559)

Health Threats refer to external factors that increase the likelihood of the occurrence of diseases and other adverse health impacts whether directly or indirectly, e.g. high environmental pollution, global warming. (National Health System Charter No.2, B.E.2559)

Disease Prevention refers to action or avoidance of action in order to prevent illnesses and diseases and their recurrence after recovery or illness. Prevention can be divided into three levels: prevention prior to having an illness or disease; prevention during the course of an illness or disease; and prevention and rehabilitation after recovery. (National Health System Charter No.2, B.E.2559)

Disease Control refers to the control of epidemics, non-communicable diseases, communicable diseases, high-risk contagious diseases, including those that arise from contamination by substances present in the environment and food and any other diseases, thus the control can reducing the extent of the loss of health, life and resources if said diseases are detected early. (National Health System Charter No.2, B.E.2559)

Local Health Wisdom refers to bodies of knowledge, notions, beliefs, and various kinds of expertise on health care that have been accumulated, transmitted, and developed over time, including Thai traditional medicine, indigenous medicine, and other alternative medicines that individuals and the community use in health care in congruence with local practice. (National Health System Charter No.2, B.E.2559)

Physical Activities refers to movement of the body by muscles and bones which causes the metabolism (World Health Organization).

Sub-district people's training unit (PTO) refers to the training unit of Tambon of the Kingdom where the Temple is located in order to promote and create benefits for the people in 8 aspects such as virtue and culture, health and sanitation, right livelihood, peace, education, gratitude and harmony.

Fund refers to a fund established for Health Promotion, disease prevention, rehabilitation and primary level care that is necessary for the health and life of Monks according to Dharma-Vinaya rules by the participation of Monks, the Sangha, community, society and all the relevant sectors. It is built with the contributions of the members, government subsidies, donations and interest accruing from the fund.

Health Promotion Temples refers to that promote health and environmental health development of the personnel of Temple, people and community (updated from the definition of the Department of Health, Ministry of Public Health)



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