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## PROLOGUE



It is my great pleasure to launch the first edition of the Sri Khottrabun Parithasana Journal of Nakhon Phanom Buddhist College. Nakhon Phanom Buddhist College has developed this journal to be a platform for journal manuscript publication in the Mekong Region. In December 2017, the inauguration of the Sri Khottrabun Parithasana Journal coincides with the first international seminar hosted by Nakhon Phanom Buddhist College.

The aim of this journal is to be a peer-reviewed source of knowledge in different fields, especially Buddhism, Education, Humanities and Social Sciences and Culture and Tourism for the whole world and especially in the Mekong Region. This journal hopes to continue the excellence of academics in a published forum by offering articles that discusses intelligent and relevant issues in different fields in this modern day. It will uphold high academic standards like other peer-review journals and has the potential to benefit different sectors in the Mekong Region.

I want to thank our first contributors: Phramaha Hansa Dhammhaso, Assoc. Prof. Dr., Mr. Sataphol Jaisabai, Mr. Phiboonsak Muangkot, Mr. Yukesh Shakya, and Ms. Sasithorn Longlert for helping us launch the first Sri Khottrabun Parithasana Journal to the world.

(Phrakusirijetianukit, Ph.D.)  
Director, Nakhon Phanom Buddhist College  
Executive Editor

Keynote Speaker



The Most Ven. Prof. Dr. Phra Brahmaphundit  
(Prayoon Dhammacitto)

The Most Venerable Professor Dr. Phra Brahmaphundit is currently Rector of Mahachulalongkornrajavidyalaya University ZMCUX, Ecclesiastical Governor of Region II, Chief Abbot of Wat Prayurawongsawat in Bangkok, and a member of Secretariat to the Executive Committee for the Supreme Patriarch of Thailand.

He was born on September 17th, 1955, in Suphan Buri Province, and entered the monastic life as a novice at the age of 12. In 1976, while still a novice, he completed the highest degree of traditional Pali Studies in Thailand, pali Grade IX. In the same year, His Majesty, the King of Thailand, sponsored his higher ordination in the temple of the Emerald Buddha.

Two years later, he received his Bachelor's degree in Philosophy, with first-class honors, from MCU. He then entered the University of Delhi, India, where he obtained the Diploma in French, an M.A., M. Phil. and a Doctorate. His Ph. D. thesis, written in English and published as: *Selflessness in Sartre's Existentialism and Early Buddhism*, has been very popular and reprinted many times.

After receiving his Doctorate, he lectured for a time at MCU. In 1986, the Thai Sangha Supreme Council posted him to the Thai Buddhist Temple in Chicago, U.S.A. as a Dhammaduta (missionary monk). He returned to MCU to serve as Director of Academic Division and later served as the first Dean of the Graduate school, Deputy Rector for Research and Planning, and Deputy Rector for Academic Affairs. His Holiness, the Supreme Patriarch of Thailand, made him Rector of MCU 1997, and a year later appointed him Ecclesiastical Governor of Region II covering the provinces of Ayutthaya, Saraburi, and Ang Thong.

Apart from Sangha administrative work, he is one of Thailand's scholar monks, and the author of more than 60 books on Buddhism and philosophy. His published works in Thai and English include, among others, *History of Greek Philosophy*; *A Buddhist Approach to Peace*; *Buddhist Morality*; *Buddhist Worldview*; and *International Recognition of the Day of Visak*.

He has been invited to give Dhamma talks on Thai radio and television and has, for the past twenty years, annually delivered lectures not only throughout Thailand but also around the world, including a series of Dhamma lectures in The United States. In 1994 alone, he presented papers at the Symposium of the General Conference of World Fellowship of Buddhists, held in Bangkok, and at the Religious Leaders Seminar, held in connection with the United Nations International Conference on Population and Development in Cairo, Egypt.

In August 2000, he was invited to give a lecture, entitled A Buddhist View on Conflict Resolution, to the Millennium World Peace Summit of Religious and Spiritual Leaders at the United Nations in New York. Three months later, he delivered the distinguished lecture, Buddhism Propagation for World Peace, at the Second World Buddhist Propagation Conference (Buddhist Summit) at Buddhamonthon, Nakhon Pathom, Thailand.

In recognition of his academic work and dedication to society as a whole, His Majesty, the King of Thailand, on December 16, 2003, graciously appointed him to the position of Professor of Philosophy at MCU.

He was Chairman of the Organizing Committee of the Second Buddhist Summit, co-hosted by MC and the Nenbutsushu Buddhist sect of Japan. The conference was held from November 9-11, 2000 in order to exchange ideas and techniques for propagating Buddhism, to build friendships among world Buddhist leaders and to celebrate the 72nd Anniversary of the Birth of His Majesty, the King of Thailand.

In addition, he acted as Chairman of the Organizing Committee launching the Founding Meeting of the World Council of Religious Leaders (WCRL) held at Buddhamonthon and at UNESCAP from June 12-14, 2002.

Two years later, he acted similarly as chairman of the Organizing Committee of the Board Meeting of the WCRL held, in conjunction with the World Youth Peace Summit (WYPS), at Buddhamonthon, from February 24-29, 2004. He once again acted as Chairman of the Organizing Committee of the First International Buddhist Conference (IBC) Working as One: Buddhist Unity and Cooperation, held at Buddhamonthon and at UNESCAP, Bangkok, from July 16-20, 2004, and has, since then, been the main architect and Chairman of the United Nations Day of Vesak celebrations held in Thailand.

Previously known as Phra Maha Prayoon Mererk, Phra Methithammaphon, Phra Rajavaramuni, Phra Thepsophon, and Phra Dharmakosajarn he was given the new title of Phra Brahmapundit by His Majesty, the King of Thailand, on December 5th, 2005 in recognition of his continuing contributions to the Sangha and the broader society.

## Guest Speaker



Phitsamay Sychitkokhong Uy, Ed.D  
Guest Speaker Bio

Born in Houesai, Laos, Dr. Phitsamay Sychitkokhong Uy spent two years in Ban Thong Refugee Camp before immigrating to the United States in 1979 with her family when she was six. She graduated from Springfield Vocational High School and received her Bachelor's of Science degree at the Boston College's Carroll School of Management and her first Masters of Education in Curriculum and Instruction at the Boston College's School of Education. Dr. Uy received her second Masters of Education in Administration, Planning and Social Policy from Harvard's Graduate School of Education. She is the first Lao-American refugee to receive a Doctorate of Education from Harvard University. Her dissertation is titled *The Educational Experiences of Lao and Khmer High School Students: The Influence of Families, Friends, and Teachers on Academic Achievement*.

Dr. Uy's research focuses on Southeast Asian educational experiences and family and community engagement. Purdue University's online publishing segment has reported that three of her Purdue publications have 407 total downloads across 78 institutions in 35 different countries. Her recent publications include *Unpacking racial identities: The salience of ethnicity in Southeast Asian American youth's schooling experience* published in *Race, Ethnicity, and Education*; *College and career readiness among Southeast Asian American College Students in New England* published in *Journal of College Student Retention*; and *Underserved and unseen: Southeast Asian Americans in higher education* published in *Museum, S. D., Ching, D. M., & Agbayani, A. (Eds.), Focusing on the underserved: Indigenous, immigrant, and refugee Asian American and Pacific Islander students in higher education by Information Age*.

Currently, Dr. Uy is Associate Professor in the College of Education's Leadership in Schooling Program and co-director of the Center for Asian American Studies at University of Massachusetts-Lowell. She has 20 years of teaching experience ranging from kindergarten to graduate students. Her teaching experiences include being an elementary teacher, a literacy specialist, an Asian American studies instructor and now a teacher education professor. As an educational consultant for school districts, she has provided workshops on diversity training, culturally responsive strategies to engage immigrant and refugee families and professional development workshops for school teachers, administrators, and staff. Dr. Uy has worked as a diversity trainer for the Anti-Defamation League (ADL) and research and evaluation



consultant for colleges and universities. She is also a research fellow at the Asian American and Pacific Islander Research Coalition (ARC).

Her expansive service to the education community includes being the Solicitation editor of the Harvard Educational Review, an associate editor of Journal of Southeast Asian American Education and Advancement and editor of Journal of Lao Studies. She was the program co-chair to Division G: Social Context of Education of the American Education Research Association (AERA) and is the secretary of the AERA Research on Education of Asian Pacific Americans (REAPA) Special Interest Group (SIG). AERA is the largest national educational research society that strives to advance knowledge about education.

For over 20 years, Dr. Uy has been involved in various community boards of directors including SEARAC (Southeast Asian Resource Action Center), Asian American Resource Workshop (AARW), Institute for Asian American Studies at UMass- Boston, Chea Uy Trust Fund and the Nisei Student Relocation Commemorative Fund (NSRCF). She is the president of the National Association for the Education and Advancement of the Cambodian, Laotian, and Vietnamese Americans (NAFEA). Dr. Uy has also served as a reader and trainer for the Bill and Melinda Gates Millennium Scholarship Fund and the Asian American Pacific Islander Scholarship.

Dr. Uy is a renowned speaker on Southeast Asians in America. She has received more than 30 speaking invitations to national conferences and universities across the United States such as Boston College, Brown University, Dartmouth, Wellesley College, Tufts University, and Minnesota State University-Mankato. She has provided Congressional briefings both in Washington DC and in Massachusetts on English language learners and data disaggregation. Furthermore, her work with Southeast Asian students and their families have been featured on National Public Radio, Public Radio International and Diverse Issues in Higher Education.

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1<sup>st</sup> International Conference on "Buddhism: Cultural Foundation in Mekong Basin"

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## An analysis of the Buddhist methods of administration that appears in the Tipitaka

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Dr. Piyawat Kongsub<sup>3</sup>, Phramaha Prasert Sumetho<sup>4</sup>

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### Abstract

Management by Buddhist method. The management of the dharmas means the administration of the principle of truth, truth, accuracy, goodness. Fairness is estimated in management. What do you mean? What is the difference? Act with respect to principles, rules, rules, investigations, facts. And the comments are very clear, well-considered and full of wisdom. Seeing with sincerity Righteous And for goodness is about. Abstinence and intolerance of the majority of people are not justified unfair. To sacrifice personal benefits. For the benefit of the community. The Buddha said. "If that is a great benefit. Because of the benefits. People should take a little benefit for the sake of great happiness."

Management, if the management of the dictatorship, it will make the work colleagues confident in the work. The management is based on accuracy. There is no love at all. Who do you think is wrong? Good work is rewarded to encourage the workers. The truth, accuracy, goodness and the principles, rules, and decisions that do not lean. Unprofitable No partisan Be clear about the work. Transparency in work is a good example for a co-worker to follow. If all the people in the organization to the principles of work, it makes the job. To be effective, to work and to be effective or to benefit the organization, to achieve the objectives and achieve the goal, and also to be a unified, unity, harmony in the agency caused by the management of the Dharmas. It is a great management and has both the mind of the people or work that is the satellite is both the work.

So Buddhist way of administration. Executives are good except for the principles mentioned above. And there are two important qualities : And treasure As the Buddha said in the sutras. That's a good one.

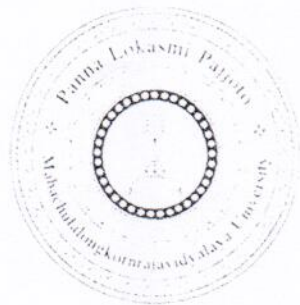
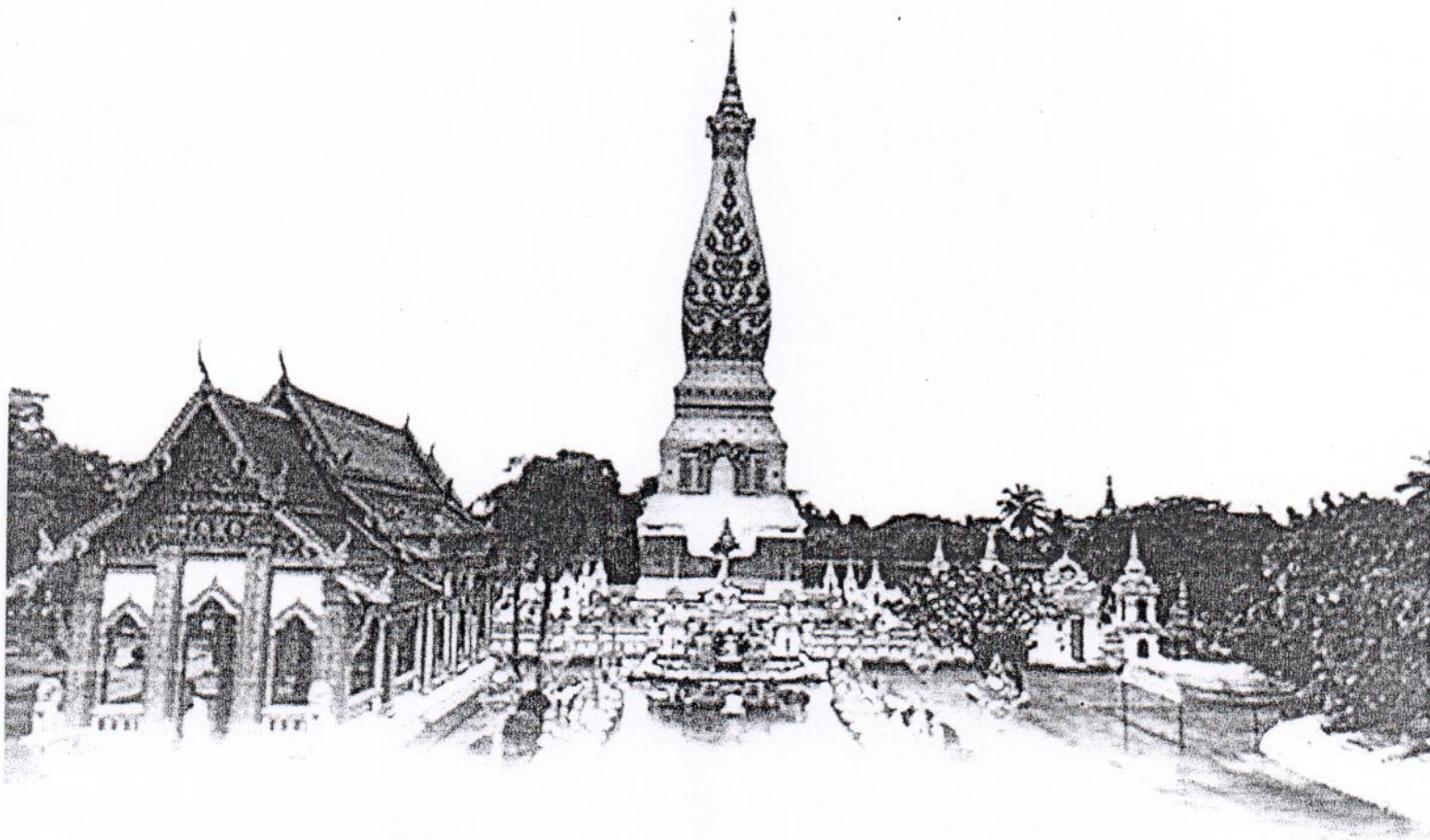
When the cows cross the water If the crowds go crooked. The whole herd went crooked. The crocodile to the crooked. Among men is the same. Who is appointed? If he behaves unfairly The people of the city will behave injustice as well. If the king is not in the Dharma. The inhabitants of the city are troubled.



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When the cows cross the water If the cattle go straight. The whole flock went straight. When the cattle go straight. Among men is the same. Who is appointed? If he behaves righteously The people of the city shall do righteousness. If the king is in the wrong. The people are happy.

**Keywords:** analysis, Buddhist methods, Tipitaka



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