

Organization Management to Preserve Dhamma Teaching Model of the Buddhist Monks in Northeast Thailand Influencing Thai Society

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Abstract

The objectives of this research were to study the concept, model, and form of Dhamma teaching of Thai monastic organizations according to the guidelines of Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho). It was qualitative research. The research methodology was mainly focused on academic documents, field data and then analyzed, synthesized, interpreted, described, summarized and explained by the descriptive presentation. The results were found that the Buddhism development in India used the methods of teaching in forms of pilgrimage, temple, Mukhapatha (verbal recital), and educational institution with the organizational administration according to the functional structure. But the Thai Sangha used the method of Dhamma teaching in the forms of culture, traditions, ways of life, Gantha-dhura (burden of study) and Vipassana-dhura (burden of insight development) with the organizational administration based on Dhamma and Vinaya under the state authority. Luang Poo Mun Bhuritatto and Luang Por Cha Supaddho were very strict practitioners of the Dhamma disciplines. They used the models of teaching in forms of culture and tradition, itinerancy, and temple, emphasizing on Vipassana-dhura, arranging the physical context to harmonize with nature, clean forests, calmness, and pleasant place. Luang Poo Mun Bhuritatto emphasized on the refinement of individuals. But Luang Por Cha Supaddho emphasized on the Sangha process, established a network system with Wat Nong Pa Phong as the center linking to local and international branches. The two Dhamma masters managed the organization based on the basis of the typical Dhamma and Vinaya under the framework of the Thai Sangha Act. For the forest temples in the network,

they applied the teaching models according to their patterns to comply with modern times.

Keywords: Organization Management, Dhamma Teaching Model and Form, the Buddhist Monks in Northeast Thailand Influencing Thai Society

Introduction

The prosperity of Buddhism in Thai society since the ancient kingdom, based on a parallel study model between Gantha-dhura (burden of study) and Vipassana-dhura (burden of insight development). The Vipassana-dhura model (burden of insight development) is the mission of Aranyavasi Sangha group, later in the reign of King Rama V of Rattanakosin. In order to maintain independence As such, the Thai Sangha Act, the Bangkok era 121 makes the management style of the clergy different from the original. The establishment of a monastic education system in accordance with the guidelines of science. The emphasis on Gantha-dhura (burden of study) in line with the science makes Vipassana disappear from the monastic education curriculum. As Phra Paisan Visalo gives the view that "Although education for the Buddhist monks will have Kammatthana (meditation), it is a study of the Pariyatthi level (pure study) and practice that Samatha-kammatthana (mental meditation) or Vipassana-kammatthana (insight meditation). For the reason "Because it is not a subject that does not have a core that can be examined" In practice, refining people in society, coupled with Gantha-dhura (burden of study), began to lose meaning and disappeared from the capital city. During Samadhi-bhavana (Concentration Development) in the capital city, wat declined. This mission is still popular in rural areas as far away as possible, especially the Sangha (Buddhist Order) in the northeastern region of Wat Pa. It has built faith in Buddhists from the community. More and more rural communities enter the city, which countering the current trend of Gantha-dhura (burden of study) that spread from the capital to the Sangha rural community. Wat Pa (the forest Temple), which has the most influence on Thai society, is Luang Pu Man Bhuritatto Bureau of Practice with the Phra

Bhodhiyanthera Bureau (Luang Por Cha Suphatho). By Luang, Pu Man was a teacher of Luang Por Cha. The pattern of internal conditions in the office is in line with the nature of the forest. Therefore, these temples are known as Wat Pa (the forest Temple), forests and nature. They are needs for this line of practitioners very much. An interesting problem is the teaching of the of both Isan Buddhist monks. How they use the format and method of teaching, thus achieving success in teaching students and influencing many current societies, and when they come to the class of students who adopt the practice of their own form to experiment, teach or practice. How do people affect? The researcher therefore is interested in studying and investigating how the organization management to maintain the style and method of teaching Dhamma of Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) and when such patterns expand their influence to other places apply the organization management approach to preserve the style and teaching methods of Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) to teach effective use of other residents. From such interest, it leads to the purpose of research.

Research Objectives

1. to study the concept, model, and form of Dhamma teaching of Thai monastic organizations
2. to study the concept, model, and form of Dhamma teaching of Thai monastic organizations according to the guidelines of Luang Pu Man Bhuritatto
3. to study the concept, model, and form of Dhamma teaching of Thai monastic organizations according to the guidelines of Phra Bhodhiyanthera (Luang Por Cha Suphatho)

Research Methods

The research has a scope of content, aimed at studying to study the concept, model of teaching methodology and management of Thai monastic organizations according to the Luang Pu Man Bhuritatto guidelines and according to the Luang

Por Cha Suphatho guidelines. Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) in the northeast region of 4 places: Wat Pa Yotha Prasit, Wat Pa Banchaniang (Ban Khokmon), Wat Bhodhsri, Surin Province, Wat Pa Santidhamma Si Sa Ket Province. Scope of the group of contributor's main data using in-depth interviews with academics. Leader of the Sangha and those operating within the office, a total of 20 images/person and the scope of time conducting research studies during the year 2013-2017. Research methodology, combining research and documentation from the field by starting from studying and exploring initial data, analyzing, synthesizing concepts, theories related to research topics from documents such as Tipitaks Canons and its commentaries in Thai Version, research work, texts, etc., to be scrutinized as knowledge To lay out the conceptual framework for research Then collect data for both documents and the field By focusing on the form of teaching methodology and management of monastic organizations according to the Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) guidelines for information on the study of the three objectives Tools used in education Focus on the study of survey documents Participatory observation And interviewing key informants Through the process of checking the accuracy of the tools from experts In the collection of data, use a record card to collect data, documents that contain content about concepts, theories, policies, etc. Use observation notes and interview records. Collect field data. Define a group of key informants From the organization of the Thai Sangha, Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) who are academics, leaders of the organization, operating groups of 4 images / person, total of 20 persons by choosing a specific style After collecting data, documents and field data Conduct research data analysis by examining the accuracy, analysis, and synthesis of data links. Summarize and present the results of studies that are obtained from both documentary and field studies analyze the relationship between organizational management and teaching styles of the North Eastern monks who influence the trust of people in Thai society. Our focus is to create

value for the organization, management, and maintenance of the Dhamma teaching model of the Buddhist Sangha in Thailand, and writing research reports.

Research Results

Development of Buddhism in India can be organized in 4 forms of Dhamma teaching as follows: (1) the Dhamma pilgrimage pattern is a pilgrimage in various areas to seek experience and announce religion as evidence Bhikkhus ... you go on a pilgrimage for the benefit of many people to help the world for the benefit and happiness of gods and humans, do not go by the same two pictures (Vin.Mv. (Thai) 4/32/40). Such information reflects the life of a monk who has not been trapped in the place where (2) the temple form after King Bimbisara dedicated to Veluvanamahavihara as the First temple. Later, a wealthy Rajagaha City was born in faith and therefore built a temple dedicated to the Buddhist Order, as evidenced by the fact that Bhikkhu lived in the woods of the mountains, mountains, gorges, caves, forest caves, which inform the Lombok, etc. The Buddha allowed five types of dwelling (dwelling), the house of the cave. (Vin.Cv. (Thai) 7 / 294-5 / 89). From then on, the temple has developed in order. All activities within the temple are training and development activities. (3) The Mukhapatha (verbal recital) pattern occurred after the first Buddhist Council. The Buddhist Order (Sangha) was divided into rote memorization. Buddha-vacana (the Buddha teachings) is a group, as evidence that when the Vinayapitaka Council was completed ... assigned Upali ... Ananda ... Anuruddha ... accepting to tell their students to study and remember ... by organizing the Dhamma and Vinaya in parts to one faculty (Vin.Cv. (Thai) 7/ Introduction). This series of information reflects the teachings of the Buddha in a systematic manner. Sathienphong Wannapok gives the view that Tipitaka was passed on by Mukhapatha (verbal recital) until reaching Sri Lanka in 450 BC. (Sathienphong Wannapok, 1999: 253) Mukhapatha (verbal recital) system is considered important for the development of Buddhism. (4) Educational institution model The King Asoka era Buddhism has steady growth and extensive expansion. The temple became a learning center and developed into an educational

institution. As Ven. Phra Depvedee gives the view that the life of the Bhikkhu society much more with educational activities ... making education grow as an institution (Phra Debvedī, 1990: 16). Later, Buddhism flourished. The temple has developed into a Buddhist university, and it has a very prominent reputation, such as Nalanda University, Vallabhi University, Vikramsila University, etc. Laksana Cheerachandara talks about Nalanda University that Nalanda originally had a few temples built since the King Asoka period and has become more and more construction. Mahavihara in Gupta era, about the 10th century Buddhist era, Nalanda became the center of Buddhist studies since then ... is the greatest and best educational place that human beings have dreamed of (Laksana Cherachan, 2007: 166) All types of teaching methods and teaching methods Under the management of the organization "Sangha" according to the functional structure Which emphasizes that everyone is involved, responsible for planning or setting goals, organizing the organization, personnel, administration and supervision, which is the norm in the management of the Buddhist Order in the next generation. Buddhism extends into the area of Southeast Asia from King Asoka era through the Pagan Dvaravadi Srivijaya Khmer civilization, continuously causing the Theravada Buddhism and Mahayana Buddhism to influence and influence the culture of the community in the Irvadi river region. Traces of archaeological evidence from the 8th century BC onwards. Later, the 18th century Theravada Buddhism flourished. As appearing in the Sukhothai Kingdom, Sri Satchanalai, Kamphaeng Phet, etc. The Sangha is organized into 2 forms, Gavavasi (the City Group) and Aranyavasi (the forest Group) (Phra Dhammapidok, 2004: 434). Gavavasi (the City Group) is a traditional Sangha focused on Gantha-dhura (burden of study). Aranyavasi (the forest group) is a new clan from Lanka focused on Vipassana-dhura (burden of insight development). Such traits continue until the early Rattanakosin period. The concept of teaching styles and methods in the mentioned era can be summarized in 3 aspects: (1) the form and method of teaching theology according to culture, tradition, way of life (2) forms and teaching methods of Gantha-dhura (burden of

study) Educational institutions and (3) forms and methods of teaching Dharma meditation Pilgrimage Later in the middle of the Rattanakosin period There was a major reform in the reign of King Rama V, causing changes in the administration of the Sangha. Is centralized into the central power Gantha-dhura studies (burden of study) have been updated. The Pali system in this era is very prosperous and popular, while Vipassana-dhura (burden of insight development) has been removed from the modern monastic education system as Phra Paisal Visalo. Monks will have meditation. But it is a purely educational level A practical study, whether the meditation or meditation is cut off from the course ... because it is a subject that does not have the final examination (Phra Phaisan Visalo, 2003: 28). However Form and method of teaching Dharma Vipassana-dhura (burden of insight development) continues to be treated as a group of monks in the cities Such as Long Sang Pu, Sao Kantasillo, Luang Pu Man, Bhuritatto etc., dedicated to practicing meditation practice seriously Causing the Vipassana business to be restored to the present Patterns and methods of teaching Thai Buddhist monks from Sukhothai Proceeded under the framework of state power The highest power depends on the ruler in each state. As for the current Thai clergy administration model that appears clearly after the reforms of the Bangkok era 121 in the year 1902, there is a centralized power center. Create unity for the clergy The Sangha Association is the highest organization of the Thai Sangha. Is the organization of the organization according to the power structure Is to give power to the primate of the Sangha, hierarchical supervisors as current? Luang Pu Man Bhuritatto is Phra Supathipanno (the good practitioner) who has a serious and devout character, Vipassanacariya (Vipassana Master) with high Bhumicitta (mind state) Bhumi-citta (Consciousness state), is a scribe who displays a sermon, elaborate and profound dedication to teaching as Ven. Phra Upaligunupamacayara (Chan Siricando praises He strongly expressed the fairness Whoever can find it is difficult. And show the dharma as Muttodaya is the state of Liberation ... He preached in what we trampled on - came here ... and with the intricacies of the mysterious Dhamma. He is a really sacred monk. (The Pra Sa-

Ngob Manassanto Foundation, 2014: 69) Luang Pu Man Bhuritatto lived during the transition from traditional to modern, which has a change in religion, philosophy, economy, politics, and society, especially the reform of the Bangkok era 121, to centralize the power into the center, affecting the monks, both positive and negative. Luang Pu Man Bhuritatto, in addition to not being in the powerhouse Leading the disciples to practice, refine, practice, follow the path, and enlightenment for a long time For liberation on the basis of the discipline Until the manifestation of the truth And then brought the Dharma that was fine, produced many excellent students Although sometimes being pressured by the Supreme Court But he was firmly committed to the Buddhist ideology Not obsessed with the changing trends of the era Patterns and methods of teaching of Luang Pu Man Bhuritatto can be classified into 3 types: (1) Pilgrimage pattern Is the pilgrimage to various places along the river, mountain, forest, cave, secret place, etc., like a mobile classroom where students follow the study, seek for the Dharma experience together Lung Pu Tul Adulo gives information that ... never conceived or initiated anyone to create Wat at all There are only passers-by When he saw that the forest was suitable, he was with the ... Will create a little cubicle Establish a temporary pavilion (Damrongkiat Arthan, 2003: 66) (2) Wat Pa (Forest Temple) pattern of work. His life was settled for 5 years after he taught the students at Wat Pa Bhuridatthathiravasa by adjusting the context of the temple to be a religious place. Suitable for prayer Stir up faith Hold strict discipline Spiritual training uses methods of meditation and meditation. "Buddho" is the main (3) form of culture, tradition It teaches the Dharma according to the way of life and daily activities, such as alms, sweeps the chedi courtyard, preaches the Dharma, merit-making activities on important days in Buddhism, etc. The forms and methods of teaching all the above mentioned Under the organization management That is based on the Dhamma and Vinaya as the core Such characteristics are the model for the organization management. Wat Pa (the forest Monastery) เช่น Wat Pa Yothaprasit, Wat Pa Banchaniang (Pa Kogmon) etc., which organized the Physical structure condition

with cleanness, shady naturally Commenting on the role and value of the forest temples that the Forest Temple, Luang Pu Man, Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) are able to meet the needs of villagers until the intellectual level. In which monks live with different communities of Sangha (Buddhist Order), some groups that can respond only to urban communities or intellectuals Inaccessible to villagers. Phra Bhodhiyanthera (Luang Por Cha Suphatho) is the royal practice of Luang Pu Man Bhuritatto, filled with Bhumi-dhamma (Dhamma state). Bhumi-pañña (wisdom state) is the Dhammacaraya (the Dhamma Master) that has the ability to teach and teach. Producing disciples, both Thai and foreigners who have quality and play a large role in Thai society. He had a simple but serious attitude. As the pupil said about his personality Able-bodied ... a serious person, little, hard work, thin, dull, agile, and with great patience ...when experienced through age ... become a warm and friendly Luang Por Full of kindness and humor (Phra Bhodhiyanthera, 2001: 97). The format and method of teaching of Phra Bhodhiyanthera (Luang Por Cha Suphatho) can be classified into 2 types (1) patterns and methods of teaching the Dhamma according to culture, tradition, way of life Is a method of teaching according to the rules, traditions, daily ways of life, such as alms, preaching, teaching activities, merit activities, etc. and is more stringent during the Buddhist lent and Buddhist important days. (2) Forms and teaching methods Vipassana-dhura (burden of insight development) and pilgrimage. He emphasized serious training in the office, by organizing the physical structure, clean, shady, and peaceful and quiets a wild nature suitable for praying supportive practice. The pattern of monks is based on strict discipline. Provide freedom in deep mental training. Because it is considered a method if it can reach the goal is to release it in the correct way another important thing, you focus on reading your mind rather than reading. Because, the Dhamma is at the core of mind, not at the letter. (Phra Bhodhiyanthera, 2001: 312). There is an occasional practice of pilgrimage to experience. The format and method of the Dhamma teaching of Phra Bhodhiyanthera (Luang Por Cha Suphatho) operates under the organization

management based on the discipline Hidden in the management system of the Sangha association can expand branches effectively, which does not affect the main religious organization in any way whether it is planning or goals, organization, work, personnel, supervision and supervision, which is organized in the form of a unified and effective committee Until the extension of Nong Pa Phong branch was extensive Systematically linking the organization network both domestically and internationally Is a good indicator of corporate management standards Much process is a guideline for the temple in the branch, whether it is Wat Pa (the forest Monastery), Santidham (Branch 18), Wat Pho Sri (Branch 170) or other branch temples, which is organized in the context of the temple is a natural forest, peaceful, quiet suitable for praying Under the framework of the discipline

Research Discussion

The results of the study and research organizational management in order to maintain the teaching model of the monks of the northeastern region that has an influence on Thai society. Firstly, found that in the modern era, there is a characteristic of organizational management according to the functional structure. Share responsibility Distribute to all sectors to participate As a base for the style and method of teaching pilgrimages, monasteries, temples, cathedrals, cathedral, and institutions The administrative structure and teaching styles of the Thai Buddhist monks were different from the era of Buddhism. This is due to the long development of Buddhism and blending with the local culture. And must manage monastic organizations under state power Therefore found that the management of the Thai monastic organization changed according to the state structure During the administration of the state, the empire was based on the ruler. Later, when the state developed into a country The Sangha has a form of administration according to the State Sangha Act. The style and method of teaching the dharma will also be changed according to age. It can be seen that ancient times, the Gantha-dhura system (burden of study) and Vipassana-dhura (burden of insight development)

received patronage to grow together. When entering modern times, the Gantha-dhura system (burden of study) has gained popularity and is more stable. But in the present system, Vipassana-dhura (burden of insight development) became very popular, while the Gantha-dhura system (burden of study) is clearly deteriorating today. Luang Pu Man Bhuritatto is a Buddhist monk. Vipassana Buddha Seriously serious is respected by the general public and has documented works from the collection of monasteries and produced many talented followers, such as Luang Pu Dul Atulo, Lung Pu Singha Khantayagamo, Lung Por Viriyung Sirindharo, Phra Bhodhiyanthera (Luang Por Cha Suphatho, etc.). Organizations based on strict discipline His distinctive style and method of teaching is the pilgrimage and the Wat Pa (the forest monastery), which is the model or norm for Wat Pa (the forest monastery) at present. Wat Payodhaprasit and Watpabaanchaniang (Pa Kogmon) based on the management of the Luang Pu Man Bhuritatto under the Thai Sangha Act Able to meet basic religious needs and build up faith among people. But both masteries have different teaching methods and organizational management methods, different from the prototype. This is due to the change to the modern world, ie, living in ancient times, having limitations in terms of 4 factors, struggling and striving to survive so necessary to become accustomed to difficulties. But when modern science changes the world from such physical limitations to all aspects of comfort. The capitalist economy makes human beings abundantly consumed. Therefore, the training of traditional lifestyles is less necessary. Such factors result in a decrease in interest in the practice. If not suffering a little life Or really want to experience a deep mental level Few people invest in betting by making life difficult. Most practice offices, therefore, manage the organization. Relaxed the form and method of teaching Dharma to be appropriate To meet basic needs at the community level Is cultivating and preserving young shoots of practice Create motivation for meditation practice To be forwarded to the Bureau of strict compliance with deep details. Phra Bhodhiyanthera (Luang Por Cha Suphatho) as Phrasupatipanno (the Noble disciples) Phravipassanajariya (Vipassana Meditation

Master) Phradhammacariya (the Dhamma Master) that creates warmth for many disciples. Phra Bhodhiyanthera (Luang Por Cha Suphatho) has papers and produce students. Both Thai and foreigners with a lot of knowledge, such as Luang Por Sri Siriyano, Ven. Phra Rajabhavanavikrom, Ven. Phra Rajasumedhacarya, Phra Bhavanavidesa, Phra Ajahn Jayasaso, etc. Phra Por Bhodhiyanthera Organization according to the structure of the Thai Sangha Act on the basis of Implicit Focusing on the methods of Sangha (the Buddhist Order), creating a network to connect branches both in Thailand and abroad. His distinctive style and method of teaching are focused on Vipassana-dhura (burden of insight development) within the office. By organizing the physical structure in harmony with the cleanness, quiet, forest nature, Viveka (seclusion) is a place of religion Suitable for prayer Supportive practice Strictly in discipline Bhodhiyanthera (Luang Por Cha Suphatho) applied to suit the times Until being faithful of the people in general, will see that the common characteristics in the organization management and teaching methods / methods of Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) is the management of the organization using the principles of discipline as the core Holding the traditional discipline The format / method of teaching Based on Sila (morality), Samadhi (Concentration), Pañña (wisdom), precepts, meditation and wisdom. That is to say, Sila (morality) determines the physical structure to be natural, quite peace cleanness without interference Set strict rules and regulations according to Vinaya (Discipline) emphasizing the harmony of the Sangha, Samadhi (concentration), conducting various practices such as Dharma chanting, Dharma chanting, etc., supporting the deep level of mental practice Enhance the effectiveness of practice and Pañña (wisdom). Listen to the truthfully suggested Ovada (admonition), preaching the Dhamma master's intricate details and practicing Vipassana (Insight mediation) until enlightened. Get to know the answer by yourself to the freedom of release. The results of this research are consistent with the research organization in Northeast Thailand in the year 2012 that the kammattana practices have been practiced since the Buddha era. Later, the post-

Buddha era occurred with the Vipassana-dhura pattern (burden of insight development) along with Gantha-dhura (burden of study). The dhamma practice in Thailand became apparent since the Sukhothai period, with Aranyavasi Sangha group focusing on Vipassana-dhura (burden of insight development). As for the clergy, the Khawasiri department focuses on the mission Million Gantha-dhura (burden of study) later middle period. There are many meditation centers, such as Bhavana-buddha's style, Pong Nor Yub, Nor's Style, etc. The Dhamma practice Monastery in the Wat Pa (the forest monastery) developed from Lunga Pu Sao Kantasilo with Luang Pu Man Bhuritatto. The ascetic practices to practice the Dhamma forest, causing the Wat Pa (the forest Monastery) pattern to rise and spread out to Phra Bhodhiyanthera (Luang Por Cha Suphatho). Luang Pu Man disciples took the approach of Wat Pa (the forest Monastery) Develop themselves and students along with managing Wat Nong Pah Pong to be the prototype of the Pa (the forest Monastery) that is of high standard important characteristics of the Wat Pa (the forest monastery) suitable for praying emphasize nature in harmony with nature law by yourself adhere to simple rules and practices on the basis of strict discipline aim to achieve the Dhamma according to Buddhist ideology. At present, the Wat Pa (the forest monastery), according to the Luang Pu Man guidelines and Luang Por Cha, is a reliable source of general society both domestically and internationally. Some important findings from this research are the management of Thai mainstream monastic organizations. With the flexibility to apply to the affairs of the country while the Buddhist Sangha Order of Luang Pu Man Bhuritatto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) used the Dhamma and Vinaya principles as a tool for the management of monastic organizations And develop a branch network to ensure strong security.

Research Suggestions

The Government and Mahatherasamagama (the Sangha Supreme Council) can bring research results. Is a database of policy formulation about the administrative structure of the Thai Sangha that is currently experiencing a lot of problems by applying organizational management information as a basis for considering the restructuring of Sangha organization structure according to the functional structure on the foundation of Dhamma and Vinaya (teachings and discipline), instead of the power structure based on the state system, and bring information about the style and teaching methodology which has been very successful of Luang Pu Man Bhuritto and Phra Bhodhiyanthera (Luang Por Cha Suphatho) in order to have a positive effect on the development of Buddhism and the nation. The result of this research is interesting in the future. Thai society will find Vipassana's Master, which specializes in Vipassana-kammattana (insight meditation). How can profoundly teach the virtues of Luang Pu Man Bhuritto and Phra Bhodhiyanthera (Luang Por Cha Suphatho)? Vipassana praying as far as it is today. It is very sufficient to meet the needs of contemporary and future societies. These issues should continue to be studied.

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