

Wat Nong Pah Pong: The Model of Organization Administration According to the Buddhist Way

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Abstract

The purposes of this article are to present the background and development of Wat Nong Pah Pong, and to present the organization administration in the way of Wat Nong Pah Pong, which is the model of organization administration in the Buddhist way. Wat Nong Pah Pong, Ubon Ratchathani, belongs to the Mahanikaya Sect of Thai Sangha and under the guidance of Phra Bodhiyanthera (Ajahn Chah) has a unique management system, and successful in spreading Buddhism both in the country and abroad as well, by the systematic management system, and meticulous management. The finding is summed up as follows. In Planning, the ultimate goal or mission is set to attain the *Nibbana*. The administrative goal is set to preserve original traditional Buddhism and emphasize the practice of the threefold training (*Ti-sikkha*). There is also the creation of a tool to facilitate the management or to maintain the principle of discipline. There is a principle of pilgrimage to help subdue the Passion of the practitioners including the 14 monastics custom (*Vatta*) principles for the well-being of the meditator. There are two separate rules for monks and rules for nuns, as well as the daily religious observances (*Kiccavatta*) that focus on activities conducive to the practice. In organization management, the division is done in the form of a commission and has a clear assignment. Staffing is divided and performed according to the framework set by the group. Directing has been assigned to 10 monks and there are representatives of *Phra Maha Thera* in the country divided by the regions, and abroad to perform the function of judgment and command. In Co-originating, there is a secretariat function. Reporting offers both individual and organizational reporting in the form of a commission, and finally, the budget is the management of the central monastic consistory. Obviously, all ways are conducive to the attainment of the ultimate goal is *Nibbana*.

Keywords: Wat Nong Pah Pong, Organization Administration, Buddhist Way

Introduction

According to, the Most Ven. Phra Mahabodivongsajan had translated the word ‘Administration’ in Pali as “*Parihara, Pariharana, Pasana, Vicarana, Pahana*.” (Phra Mahabodivongsajan, 2016) Therefore, the word ‘*Parihara*’ in Pali and Thai word means bringing all the organs of the organization to operate effectively. Modern management thinkers define “management means managing or more people to work in an organization harmoniously and efficiently” (Phra Srigampeerayan, 2016). This word means the nature of governing, whether it is the implementation of society or a group Bring the group to develop together “*Pahrihara*” may refer to the definition of division of labor or distribution of work or participation in society in the governing group. In the Tipitaka the word “*Pahrihara*” with social groups such as “*Aham*

Bhikkhusangham Paharissami”, we will rule monks”, or with administration such as “*Kammantam Pariharati tireti, Vicareti*” etc. (Phra Mahabodhivongsajan, 2016). The word organization refers to the English language Organization and Pali, which means *Angga, Sambara, and Kala* respectively, which means “people, groups, or institutions that are composed of large divisions that are related or dependent. (Phra Mahabodhivongsajan, 2016) Therefore, although Buddhism originated in an agricultural society in India the principles of the Buddhist teachings as still depicted in all dimensions of society, and the teachings of the Buddha are still modern in every age. As for the Buddha, He is a successful executive and laying out the best practice model, which today's executives have adopted as a general management principle (Phra Srigampeerayan, 2016), and “Buddhism has principles of management in every dimension by focusing on human development to have both physical and mental growth to have integrity and ethics then human beings manage.” (Phra Srigampeerayan, 2016) The Buddhist teachings help support the administration or enhance the power of administration (Empowerment) is one way that every organization is trying to develop. By looking at the psychology that causes interest such as encouraging intrinsic motivation, resulting in self-confidence that is capable enough (self-efficacy) to accomplish that task” (Phra Srigampeerayan, 2016) Although Buddhism has appeared in India since before and spread out from India to various countries around the world in Asoka Period as depicted in the *Samandapasadika*, the Commentary of the *Vinaya Pitaka* (the Samantapasadika, Vel. I, 2560 B.E. But the word “Buddhism” in English language just started in 1830 only. Before that, Westerners knew very little about Buddhism.” (Phra Anilman Dhammasakiyo, 2005).

From the Buddhist literature evidence, it appears that the Great Ashoka sent nine Buddhist missionaries to various civilizations and one of those nine lines in the 6th line of the Ven. Mahadhammarakkhit to throw the country which is the Greek region in Central Asia, Iran, and Turkmenistan. In Thailand, from the literature evidence, it appears that there is a Buddhist missionary that was exported in the period of King Asoka, as appeared in the 8th line is the group of Ven. Sona and Ven. Uttara that travel to the land called Suvarnabhumi is Southeast Asia. (the Samantapasadika, Vel. I, 2560 B.E. and in the Part of Thailand, a Thais people have adopted the principles of Buddhism and used the Buddhist teachings in way of life, in which monks are continuously propagating the Dhamma to the present day and nowadays there are foreigners those who believe in the practice of Thai monks, and dedicated himself to being a Buddhist monk, as we call Thai people “Phra Farang” or “the foreigner monk” as well. From the various dates as mentioned, the first foreigner monk in Buddhism was Gordon Douglas. He was a British and had ordained at Columbo city in Sri Lanka in 1899 C.E., his Buddhist name called Ashoka Bhikkhu. (Phra Anilman Dhammasakiyo, 2005). But in Thailand, the first foreigner monk came to this land was Lokananath (Salvatoer Cioffi). He was Italian. He came to Thailand in the midyear of 1993. (Phra Anilman Dhammasakiyo, 2005). But the first foreigner who ordained in Thailand was Dr. William August Purfust, a British. He ordained as a Novice in earlier and called his Buddhist name ‘Samanara Dhammananda’ and finally, he had ordained to become a Buddhist monk at Wat Pahnam Bhasicharoen, Bangkok by Ven. Phra Bhavanakosala or Luang Pur Sod was a preceptor. (Phra Anilman Dhammasakiyo, 2005) and after this, there are so many foreigners came and ordained in Thailand continuously. But the way of Buddhist monks in Buddhism became more prominent and widely known when Ven. Bhikkhu Sumedho (Robert

Jackman), a citizen of Seattle, Washington, in 1934. In 1966 he became a novice or Samanera at Wat Sri Saket in Nong Khai, northeast Thailand. He ordained as a Bhikkhu (Buddhist Monk) in May the following year. (Wikipedia, 2017) In 1963, he was ordained in Nong Khai Province, by Most Ven. Phra Rajpreejayanmune was a preceptor and went to pay respect to Ven. Phra Bhodiyana Thera (Ajahn Chah) the abbot of Wat Nong Pah Pong in Ubon Ratchathani Province. Ven. Phra Bodhiyanthera (Ajahn Chah) became his spiritual faith after adheres to the teachings of Ven. Phra Bhodiyana Thera (Ajahn Chah), Thus, he has lived and practiced the Dhamma with him for ten years. After that traveling to search for peace in India in 1972, and then come back to help Ven. Phra Bodhiyanthera (Ajahn Chah) to set up an international forest temple in Ubon Ratchathani province in northeast Thailand founded for training his non-Thai students in 1975 and Ven. Sumedho was the first Abbot of this monastery. On this connection, Ven. Ajahn Sumedho is a foreigner who is ordained in Thailand and has greatly benefited for Buddhism. Until 1999, he received the Royal title of priesthood from the king of Thailand called Ven. Phra Sumedhajan in and received the Royal title in Raj's level called the Most Ven. Phra Rajsumedacarn in 2004 B.E. respectively (Wikipedia, 2017).

From the success result from having a foreign monk coming to ordain and study the Dhamma practice in Thailand. It is very important to the propagation of Buddhism, especially Ven. Phra Bodhiyanthera (Ajahn Chah), which is the agency of many foreign monks, who founded Ven. Phra Bodhiyanthera (Ajahn Chah) (1921-1992) On March 8, 1954. Wat Nong Pah Pong is a temple that focuses on the practice of the Vipassana meditation in Thailand and the practice of religious practices by following the Ajahn Mun Bhuridatto, the chief justice calls Vipassana Sangha of Thailand. Although Ven. Phra Bhodiyana Thera (Ajahn Chah), the former abbot and founder of the temple, has died since 1992, Ven. Phra Bhodiyana Thera (Ajahn Chah), has developed and is the center of the minds of both local and international Buddhists, and continuously expanding the temple branches both at domestic and abroad around the world. There are Buddhist monasteries, both Thai and foreign monks, to spread Buddhism to foreign countries. The main motivation for foreigners to enter Buddhism is to see the suffering of life and to be free from suffering. Because, western life is full of material things and religion, philosophy that can't answer life causing. Some people extremely tried to find ways that would be free from suffering or a way to give peace to their lives. Thus, the teaching of Buddhism is the way to free ourselves from suffering or to give happiness and peace to life. These people, therefore, choose to ordain in Thailand. From this issue, there are forest temples that maintain strict discipline. There is a teacher teaching meditation as well. There is an environment that is conducive to meditation practice. (Phra Anilman Dhammasakiyo, 2005) Therefore, for promoting the model or the lifestyle of the Buddhist monks which belongs to the Theravada Buddhism in the obligation of insight development (*Vipassanadhura*), especially the Wat Nong Pah Pong's model to clearly in both, practice and academic work, and to be a model temple in the dimension of temple management or the organization management in accordance with the Buddhism guidelines in the globalization era which has a partner that is clear and still has a sustained prosperity. On this point, it to be a suitable Buddhist place to accommodate people who extremely interested in the Dhamma practice by following the lifestyle of forest monastery monk. The author tried to explore this issued by studied from the various documents which related to this topic and do the summarized with the description meant for to be the presentation and to do the objective for present in two

points, are (1) the background and development of Wat Nong Pah Pong and (2) the model of origination administration of Wat Nong Pah Pong. The details are as follows:

The Background and Development of Wat Nong Pah Pong

Wat Nong Pah Pong is a Buddhist forest monastery located at Baan Pongsawang, Moo 10, Nonpueng Sub-district, Varinchamrab District, Ubonrachathani Province. This monastery was built on March 8, 2494 B.E., (1951 C.E) and received the Royal permission on April 5, 2517 B.E. (1974 C.E.). It was established by Ven Ajahn Chan Subhando, (Phra Bhodiyana Thera), and it belongs to Mahanikaya Sect of Thai Sangha. For the meaning of the term “Wat Nong Pah Pong,” it is called by Ven. Ajahn Chan (Phra Bhodiyana Thera), consequently the Buddhists called “Wat Nong Pah Pong” in general.

The Evolution of Wat Nong Pah Pong is divided into 4 parts as follows

At the beginning of Wat Nong Pah Pong, it was started to establish the monastery on March 8, 2494 B.E. (1951 C.E) by Ven. Phra Bodhiyanthera (Ajahn Chah). Ven. Phra Bodhiyanthera (Ajahn Chah) was traveled to around Thailand and reached this area where was the place has established this monastery in the present, and he was recognized that this place was a suitable area for built the monastery for to be the center of the Dhamma practitioners. On this connection, at this beginning period, Ven. Phra Bodhiyanthera (Ajahn Chah), led his disciples to practiced the Dhamma in seriously, and did not paid attention to build the monastery, until when there were a lot of people interested in becoming pupils, the all disciples, the monks, and layperson, have requested the permission to settle a temple to be in accordance with the regulations of the Thai Sangha. Ven. Phra Bodhiyanthera (Ajahn Chah) was the first abbot in 2513 B.E. (1970 C.E.) and he has received the Royal Chapter in the title named of “Phra Bhodiyana Thera” on December 5, 2516 B.E. (1973 B.C.).

The stabile period of Wat Nong Pah Pong: Wat Nong Pah Pong started settle from the small monastery, which has only a few barracks, the suitable buildings for monastic life, which sufficient for the monks, novices, the Buddhist nun, a lay devotee, who come to practice the Dhamma and stayed overnight.

The strong lodging, started to construct, such as multipurpose-hall, food hall, bell tower, temple wall, was more constructions depended on the power of great faithful toward the Lifestyle of Wat Nong Pah Pong, and practicing the Dhamma and Vinaya (Buddhist Teachings and Monastic Discipline), simple and in harmony with nature Focusing on education, conducting, purifying in morality, concentration, and wisdom, and following to practice as well as to bring the thirteen austere practices (*Dhutanga*), and fourteen monastic daily routine to set up its own internal rules, which are a combination of practices to promote compliance to the Dhamma practice to perform well.

The expanding associate monastery period: There are two associate monasteries of Wat Nong Pah Pong are; an internal associate monastery branch and external associate monastery branch. All associate monasteries are benefitting current and future generations of both Thai and international practitioners.

But for the expanding associate monastery of Wat Nong Pah Pong, it was not started by the inside monks from this monastery, but it was started from the great faithful layperson. Thus, on this connection, there are two kinds of the expanding associate monastery branch of Wat Nong Pah Pong, namely: -

(1) The internal expanding associated monastery branch: It was started in 2501 B.E. (1958 C.E) by the great confident Buddhism community, from Ban Noi, Dhad Sub-district, Varinchamrab District, Ubonrachathani Province, whose used to come and practiced the Dhamma at Wat Nong Pah Pong. From this connection, Phra Bodhiyanthera (Ajahn Chah) had sent Ven. Tieng to be the first abbot of the Wat Aranyavasi. This monastery as the first internal associate monastery branch.

On this point, there are two kinds of the internal associate monastery are: -

Firstly, the internal associate monastery, which settled by Ven. Ajahn Chah Subaddho had traveled to various places for austere practice (Dhutanga) and found the suite place for the Dhamma practice. He had full confidence in that place until it can become the Sangha residence.

Second, the monastery which the Buddhists have a great faithful and invited the monks to stay in rains-residence, and settled the monastery. All of the externally associated monasteries have to follow the observance of precepts of Wat Nong Pah Pong in seriously. On this point, Ven. Phra Bodhiyanthera (Ajahn Chah) had closely controlled. For the data of the internal associated monastery of Wat Nong Pah Pong from this website has mentioned that at the present (2016 B.E), there are 241 main internal associated monasteries, 35 reserves internal associated monastery and 15 placed which still survey. (ubu.ac.th, 2011)

(2) The External expanding associated monastery branch: In 2520 (B.E.), Ven. Sumedho, the abbot of International forest Monastery at that time. In 1977, Ven. Phra Bodhiyanthera (Ajahn Chah) and Ajahn Sumedho were invited to visit Britain by the English Sangha Trust, a charity with the aim of establishing a locally-resident Buddhist Sangha. Seeing the serious interest there, Ven. Phra Bodhiyanthera (Ajahn Chah) left Ajahn Sumedho (with two of his other Western disciples who were then visiting Europe) in London at the Hampstead Vihara. He returned to Britain in 1979, at which time the monks were leaving London to begin Chithurst Buddhist Monastery in Sussex. He then went on to America and Canada to visit and teach. From the website, in the present (2560 B.E), the externally associated monastery in the international branch. There are as follow; three monasteries in Australia, three monasteries in Canada, one monastery in France, one monasteries in Italy, one monastery in Germany, one monastery in Malaysia, one monastery in New Zealand, one monastery in Switzerland, five monasteries in the United of Kingdom, two monasteries in the United of America and one monastery in Thailand. (ubu.ac.th, 2011)

Wat Nong Pah Pong in the Present: Although, although Ven. Ajahn Chan (Phra Bhodiyān Thera) had died long ago. But the lifestyle of the Buddhist monks in Wat Nong Pah Phong still strictly adheres to the principles of the Dhamma. The inside of Wat Nong Pah Pong dividing into five Parts namely: the museum, the pond, the Pagoda zone, the Sangha zone, and the Buddhist nun zone, which is still peaceful, harmonious with nature, such as Phra Bhodiyān's museum, Dhamma heritage Center, the giving hall, an outside hall, hospital, The Phra Bhodiyān Thera's Pagoda, the Dhamma hall, refectory, the *Uposatha* hall, a bell tower, an abbot's lodging, a monk's lodgings, a Buddhist nun's lodgings, etc. These buildings are simple, strong, economical (Banchong Sodadee, 2012). This temple is comfortable to practice the Dhamma for liberation, and for the temple staff to increase.

The Organizational Management Model of Wat Nong Pah Pong

According to the implications of work "All kinds of work were established for success and success is not the thing that exists but it must be created because of the factors that exist ... Therefore, the factors that have the potential power in every both in systems, regulations, strategies, technology." (Akkara Suphaset, 2015) On this administrative issue, Wat Nong Pah Pong, a Theravada Buddhist temple in the Thai Sangha, is a temple built by international monks to study and practice the Dhamma in seriously. Therefore, the management of Wat Nong Pah Phong organization has a different temple management style like other operational schools that operate together, and it has unique characteristics that should be a model for other schools. As Banchong Sodadee stated that the expansion of the Luang Por Chah, the Bureau has systematic plans, screening, selection and establishing regulatory frameworks for supervision. You are especially careful in choosing or creating a branch office. By considering the conditions of readiness possibility of branches. There is a process for monitoring and overseeing in the form of a committee. This is a stable network interlinked transformed into a strong, disciples depend on each other. Even though Ven. Phra Bodhiyanthera (Ajahn Chah) has passed away, the expansion of Wat Nong Pah Pong branch is continuing to expand steadily. In addition, it is found that the Wat Nong Pah Pong branch has advanced beyond foreign growth since the period of Ven. Phra Bodhiyanthera (Ajahn Chah) was still managed and is likely to continue to expand. (Banchong Sodadee, 2555) Therefore, from the success of this temple administration in the form of the committee of Wat Nong Pah Pong, when applying with the modern management theory. The concept of Glic and Erwick, both of whom have suggested this in the book "Paper on the Science of Administration" (Bovisual, 2013)(Article on the Science of Management). In this article describes the management process, which abbreviated to English as "POSDCoRB" (Phra Srigampeerayan, 2016) into the main framework for analysis which we can analyze the form of measurement management, and which is a unique characteristic of Wat Nong Pah Phong in order to look concrete in an organization as follows;

1. Planning: What actions to take the direction or policy in which direction depends on the important planning. Which determines the sequence of activities that must be done to achieve the desired goals Good planning makes half of success. This plan is for the members or personnel who are in the same organization to know or have the direction of working or working together in the same direction. Therefore, in this issue, Wat Nong Pah Phong, led by Ven. Phra Bodhiyanthera (Ajahn Chah) , he has a clear plan for managing Wat Nong Pah Pong which can be divided into 2 issues which are (1) having clear goals (2) Practices that are conducive to achieving goals as follows Have a clear goal the implications of this goal can be divided into two levels, which are (1) the ultimate goal of the organization, which means the vision of the organization that has the direction to drive in which direction the highest goal is the highest goal or mission. As well, the principle of Buddhism is the attainment of the Arahant or reaching the *Nibbana*. Therefore, the administration of Wat Nong Pah Pong, which is an organization that is a temple in Buddhism, and belongs to the Maha Nikaya Sect of the Theravada Buddhism in Thailand. Thus, the enlightenment has clearly set a goal according to the request for Buddhist ordination, namely "*Nibbana Sacchikaranatthaya*" which means to inform the *Nibbana*. On this connection, a person who comes to ordain and practice the Dhamma in Wat Nong Pah Phong. Everyone has the same ultimate goal which is overcoming the defilements (*Kilesa*) and need to escape from the cycle of the cycle of rebirth (*Vatta*) which the *Nibbana*

and management goals as for the goals at the management level or Mission, or the primary goal of the religious administration of Wat Nong Pah Phong is that the main goal or primary mission is to manage the temple. This missions of the temple appears on the document that has been compiled are “(1) in order to maintain the principles of traditional Buddhism (2) to be a model for future generations to follow (3) to build Buddhism personnel With morality, concentration, wisdom (4) to create a society that is complementary to one's own development and (5) to maintain the role model for the people.” (The Group, 1992) Practices that are conducive to achieving goals In order to achieve the objectives of the plan, Ven. Phra Bodhiyanthera (Ajahn Chah) used a Buddhist practice as the central axis that facilitates the administration. This is to rely on Manual management to achieve as planned and facilitates the practice of the monks, novices, laymen and laywomen who practice Dharma practices in Nong Pah Pong Temple. Which consists of (1) The Principle of The Dhamma and Vinaya (the Discourses and Disciple). The Enlightenment is very strong and firm in the discipline. He, therefore, attaches great importance to the doctrine and discipline established by the Lord Buddha. In which, according to this principle of discipline, the Lord Buddha said that he would be a Master in his place after he had Passed away. Like a Buddhist saying "The law and discipline that I have already demonstrated to you, After I am gone, they will be a teacher for you all. (Thai Tipitaka, Vol. X, 2539).

Therefore, in accordance with Buddhist wishes, Ven. Phra Bodhiyanthera (Ajahn Chah) brought monks and novices In Wat Nong Pah Phong, adhering to the dharma discipline as the principle of maintaining one's morality As ... has said that ... at Wat Nong Pah Phong, there is a discipline training in the evening after doing the ordination throughout the rainy season. The main texts used by Ven. Phra Bodhiyanthera (Ajahn Chah) is the *Bupahsikkhawanna* Book. This book composed by Phra Amaraphirakkit, Wat Boromniwes, 1860, during the reign of King Rama V, which is a very detailed book in the learning (*Sikkha*), and outside the miracle the various practices are described in a strangely short-term way, which is a book that Ven. Phra Bodhiyanthera (Ajahn Chah) has used to study about discipline since he was a new ordained monk until becoming a teacher. He also equated the *Bupahsikkhawanna* Book. as the norm of the discipline of Wat Nong Pah Phong. Throughout the years, Ven. Phra Bodhiyanthera (Ajahn Chah) was a reader and explained further by himself. Later assigned other monks to do some duties instead He told that the training of this monk I also took this shrine as evidence, by having read the *Bupahsikkhawanna* Book, during the study of the discipline for many years. In this forest, all I read for listen. When preaching the pulpit, at least at 11 o'clock or 6 o'clock in the morning, sometimes at one or two o'clock. Interested and then practice listening and then go and look into consideration. If we listen to this indifference, I think I do not understand the separation. Thus, out of listening, we must go to see and to diagnose to understand. (Disciples Group, 1994 Ven. Phra Bodhiyanthera (Ajahn Chah), therefore, emphasizes and gives importance to the Dhamma discipline very much, which can be observed from his own words that teach the Buddha. If we do not maintain discipline equal to not respect the Buddha, because he was a disciplinarian. Therefore, if discipline is not maintained disrespect equal to not respecting the Buddha. If we respect the Buddha, we must respect the discipline by strictly discipline. If you do not do this, then do not know why to become a monk. If not treated, throwing is a thief stepping on religion only ... agree to die before violating the discipline. Not regret life as much as regret discipline. (Disciples Group, 1994 “Some schools teach that do not need to be too fussy about the various centipedes to

have a single mindfulness is enough. Once the monk asked Ven. Phra Bodhiyanthera (Ajahn Chah) that how do you see this view? Ven. Phra Bodhiyanthera (Ajahn Chah) replied that ... true but not cheap correct but not true. (Disciples Group, 1994) Thus, since Ven. Phra Bhodhiyan Thera (Luang Por Chah) began to manage Wat Nong Pah Phong. He considered the prosperity and decay of the public Sangha properties all the time, until he became aware of the Buddhist expression. The *Vinaya* (discipline) was known as the age of Buddhism, so when discipline is firmly established, the Buddhism can be established. (The Samantapasadika, Vol. I, 2013. It is that as long as the clergy are generous to the discipline. Unity will not break. Thus, the Dhamma practice is firmly smooth. (Disciples Group, 1994)

The Principle of thirteen Austere Practice (*Duthanga*): The Austere Practice (*Duthanga*) is not a regulation according to the *Vinaya* (discipline) but Ven. Phra Bodhiyanthera (Ajahn Chah) has specified some rules in the Bureau. Which all monks and novices must strictly observe in which you have explained the importance of the austere practice (*Duthanga*) that all the austere practices (*Duthanga*) are all tools that help us to destroy our desires. It is a method that makes our practices simple. The Buddha did not prescribe that it is necessary. But for monks who wish to abide by strict. The Buddhist monk will increase strictness in observing the precepts. Sometimes, precepts are not enough. Can't kill lust. This rule of the Buddhist monk is very important. (Disciples Group, 1994) Monks have to do all by themselves although not beautiful, we are proud because we got it from our own skills. Derived from our work like the yellow robe, using a needle to sew it by hand Before the thumb was finished, all the Pain was swollen. There was no thread, but the Party led the spirits to go to the Requiem to take over the cemetery. Most would give the requiem cloth, the shroud that he had left behind in the cemetery. With blood stains, all the stains of the lymph wash it thoroughly. So, when wearing it, it feels like there is a lot of credit. The meaning a startling food that is constantly startled causing diligence and diligence ... they scrape the lust like this ... (Disciples Group, 1994) As for the austere practice (*Duthanga*) with alms rounds, there are words that are easy to understand. During the meditation in Wat Nong Pah Phong is "No alms, No Eat..." If any monk or novice without alms, or whether with waking up late or being lazy, except for the sickness of that day, must fast as according to the tradition of the austere practice (*Duthanga*) considered to be alms round. The monks have to considered alms being a very important matter. Because, it to build a good relationship between the monks and the villagers. Thus, when Ven. Phra Bhodhiyan Thera (Luang Por Chah) invited by devotees for travelling to abroad, where is not a Buddhist city. Ven. Phra Bhodhiyan Thera (Luang Por Chah) also went out regularly to receive alms on his preseasons that "Not to get rice, but to take people. The thing that we have to go to be in any of the monk's cells (*Kuti*) that we have ss a useful routine, to help prevent monks from getting stuck. If anyone leaves and comes back again, he can find a new place to stay. Therefore, our practice is same like this. It is means not holding onto anything. (Disciples Group, 1994)

The fourteen duties (*Vatta*): This is the rules and regulations of the monk's well-being which encourages the practice of the Dhamma proceeded well and successfully, due to the goal of Buddhism, Ven. Phra Bhodhiyan Thera (Luang Por Chah) said that; the importance of the fourteen duties (*Vatta*) states that "the duties (*Vatta*) abide by the rules, namely the Path of the *Nibbana*. If anyone violates the rules, then it's not a monk, not someone who intends to practice. He didn't see anything. Even with me every night, every day I didn't see. I was with the Buddha. I

didn't see the Buddha. (Disciples Group, 1994) and Ven. Phra Bhodhiyan Thera (Luang Por Chah) gave importance to the fourteen duties (*Vatta*). This is because he saw that ... observances are powerful. Where in the temple can I do? Whether in our monk's cells (*Kuti*), or other monk's cells (*Kuti*), good. Dirty and unkempt don't need anyone to order. You don't have to put your face on anyone's eyes. Do for our practices, sweep the cloister, sweep the temple. If we do that because we practice this made it possible in our hearts. The unity doesn't require is to let it be the Dhamma, calm, suppress, try to cherish that way, nothing will conflict with us. What a hard work to do together. Soon after, it's easy to help each other and then let's go. It's the best way for harmonious society. (Phra Bhodhiyan Thera, 2535)

The Rules and Regulations: In Wat Nong Pah Pong, there are fifteen items as follows: (1) monks and novices do not ask for items, but people who are not relatives are not devotees and do not contact the householder, (2) monks, do not tell and learn the beast, tell numbers, make holy water, doctor, fortune teller, do and give out various sacred objects, (3) monks, do not allow to travel alone, unless there is a necessity or a suitable teacher to follow as well, (4) when doing anything, consult the monk or the president of the monk first when it is seen that it is a discipline and therefore does not follow one's own power, (5) the monks rejoice in the joy that the monks provide, and to clean and clean the cubicle road to go out and clean, (6) when the ecclesiastical activity occurs at the same time to stop together at the same time, don't make yourself offensive to the group, (7) when the monks beg alms, wash the alms-bowl, sweep the temples, scoop the water, wash the water, arrange the garments. The monks dye the cloth, listen to these sermons. You must not really talk to each other and intend to do that activity, (8) when the monks finished at the same time to clean my house first then prostrated at the same time and to bring the requisite (*Parikhara*) back to the monk's peace, (9) to act as a modest person in speaking, eating, and being cheerful, and be awake with perseverance, and help nursing novice monks with compassion, (10) do not accept money and gold, and prohibiting others to keep for themselves do not buy, sell, exchange, (11) when the excellent gain (*Eka-labha*) occurs in this group of monks to keep as a public Sangha properties, (12) do not talk in groups in whole day, in general or in a cubicle, except where necessary. Still, don't be accustomed to hilarious and hilarious, and no smoking, eating betel nut, (13) accepting mail delivery documents or other objects outside the room to notify the monk or the monk's coordinator acknowledged every time, when the monk or the president is appropriate. Therefore, able to send and receive, (14) novices who intend to perform in this office Initially, must receive a deposit from the master's preceptor, and move the net right before it can be used, and (15) the novice to come and stay must bring the net to inform the monks or the president of the first night and is scheduled to stay no longer than 3 nights unless there is a necessary reason. These monk rules, when anyone violates the Sangha have full power to manage. Announced on January 1, 1977 and the second Part is there are 21 rules of nuns at Wat Nong Pah Pong as follows: (1) do not get in touch with or talk to a group day and night, (2) when I wash the utensils, sweep the water in unison done with peace and consciousness, (3) to keep clean the cubicle, such as sweeping away from termites and ants, etc., (4) being a solitary little to eat, sleep, speak and be cheerful, hilarious, (5) when the time of fortune occurs To share, consume, use reasonably and fairly, (6) When illness occurs, help each other to treat with real compassion, (7) go in and set up acrobatics) Respect each other by age, (9) keep the precepts always do not be disgusted by the group, (10) no one shall have the power to govern or set any rules by

one's own power, (11) when there is any objection, hurry to notify the president of the monks to be resolved, (12) after being in this office wherever he goes, he must say goodbye to the president of the monks every time, (13) when leaving, no ownership is allowed and must be a priesthood, (14) prohibiting the reception of males on his cloister except for the occasional sickness, (15) prohibiting advertisements of unfair or disciplined things for the sake of dislike, which is a cause of corruption to the religion, (16) prohibiting yourself to be a householder, which it will be a mayhem to the clan, (17) have a common opinion do not brawl with anyone, because it is a wrong opinion, (18) do not contact with monks, novices, nuns and householders, both inside and outside the temple, unless there are justifiable grounds, (19) do not travel around solicitation for various, (20) prohibits men aged 12 years and over overnight here unless there is a really necessary reason and (21) the monks, who wishes to enter into ordination or be in this office must have a guardian to deposit as evidence, and there are reasonable laymen. If anyone violates do not comply with these rules. Monks have full executive power. This rule announced on January 1, 1977). On this connection, the routine of Wat Nong Pah Pong: In addition to the *Vinaya* (Discipline) rules and regulations that are conducive to behavior and created the virtuous habits of the monks in daily routine for monks and novices, a Buddhist nuns and religious observers adhered to the guidelines for each time of the day as follows: 03.00 a.m. At the pavilion, meditation, morning meditation, at 05.00 a.m. cleaning the hall. Alms round at 10:00 a.m., cleaning the building, and listen to the Dhamma talk at the same time. Return to his cubicle, diligently walk, walk, and meditate at 14.00 p.m., do common tasks at the same time such as cleaning the chapel, courtyard, temple, road and renovating repairing various locations at 16.00 p.m., have a water refreshments, bathing, walking meditation at 18.00 p.m. meditating, doing evening rituals, listening to the Dhamma discipline.

2. Organizing: In the area of organization management Ven. Phra Bhodhiyan Thera (Luang Por Chah) have applied the principles of organization management. In the form of a clergy committee by dividing the organizational structure based on the principles of the modern era, namely; the principle of division of work; the division of work in Wat Nong Pah Pong, Ven. Phra Bhodhiyan Thera (Luang Por Chah) has assigned the work and assigned duties to each monk according to his expertise. Knowledge and ability of each monk. The job characteristics of Wat Nong Pah Pong are divided into three types which are (1) the main work consists of the administrative work, the education work, the proPahgation work and utilities in order to be in accordance with the main religion of the Thai Sangha today. (2) Work organized as a department or the chief monk to be in accordance with the division of monks in the Buddhist era, consisting of the chief monk's robe food affair, (3) specific job characteristics, there is an offering to the monk of excellence in specific areas, etc. and principles of assignment. Due to Wat Nong Pah Pong, the first branch of the temple was established in 1960, namely Wat Pah Aranyawasri, Ban Kao Noi District, That Sub-district, Warin Chamrap District. Ubon Ratchathani province. Later, other branches have occurred respectively. In the manner of inviting villagers but in some cases, Ven. Phra Bhodhiyan Thera (Luang Por Chah) went on a hike and found at the suitable place and decided to settle down there until becoming a monk ... But becoming a temple branch is not easy. Ven. Phra Bhodhiyan Thera (Luang Por Chah) does not receive every item. If you see that everything is enough. So, he will accept as a branch after accepting as a temple branch reverend a main temple is very kind. Relief, both physical and moral. For the external objects, when the branch was still

small Ven. Phra Bhodhiyan Thera (Luang Por Chah) closely monitored especially the relocation of branches of monks and novices must pass you first every person, but after having expanded a lot of branches. When the group of monks became larger, Ven. Phra Bhodhiyan Thera (Luang Por Chah) allowed the bureau to consider the request to transfer the pupils' offices, and if the reverend saw it appropriate to write a letter of recommendation instead. When more branches a main temple to have an annual branch office meeting for to discuss various issues and problems that occur during that year. Management in this format, has continued throughout the day. (Disciples Group, 1994) Obviously, today Wat Nong Pah Pong organized an organization by dividing responsibility for managing Wat Nong Pah Pong and Branch Temple in the same direction. The Sangha of Wat Nong Pah Pong have to convened a meeting and resolved to give the ten elder Bhikkhus (*Maha Thera*) to oversee the various activities of Wat Nong Pah Pong and the Branch temple which consisting of 1) the Dhamma presentation on various occasions, 2) consideration of the minister, 3) consideration of monks-novices to go to a Buddhist lent abroad, 4) consider aiding monks and novices in the branch when there is a reasonable cause, 5) taking care-maintaining the Dhamma Bodhi Tree Heritage Foundation and 6) training monks-novices on different occasions. the ten elder Bhikkhus (*Maha Thera*) must receive approval from the Sangha appointed to oversee both six things such as liveliness smoothly.

3. Staffing: Promoting and developing human resource management in an organization to increase the efficiency of organization management in this regard, the Sangha of Wat Nong Pah Pong able to manage personnel or personnel within temples that consist of both the monkhood and the householder. Both in Thais and foreigners are divided into five groups within the temple: (1) a monk's group is a group of important importance because it is the main force in the governing, education and propagation of Wat Nong Pah Pong, (2) the novice group must observe the ten precepts and strictly abide by the rules, (3) a lay devotee's group has the duty to listen to the Dhamma from time to time and give Patronage for the four factors to the novice monks, (4) a female devotee's group is responsible for a lay devotee's group only has a nunnery located in a sePahrade temple and (5) a Buddhist nun's group, Ven. Phra Bhodhiyan Thera (Luang Por Chah) assigns to governing themselves in the form of a committee, with five elder Buddhist nuns as the operator. However, it must be under the supervision and control of the Sangha as well. But the strength of Wat Nong Pah Pong is to have many foreign monks come to ordain and practice the Dhamma and all of them still practice as well. Thus, it was trusted by the Sangha of Wat Nong Pah Pong to passed on the dissemination of Buddhism to various civilized countries as according to the statistics of foreign temple branches, where the foreign monks perform their duties in spreading Buddhism better than monks in Thailand due to having better basic knowledge in modern times and a language advantage. (Phra Anilman Dhammasakiyo, 2005)

4. Directing: The organization must have a fast and accurate diagnosis. Including up-to-date information to be the information for the management's decision and to increase the efficiency and effectiveness of the organization in Wat Nong Pah Pong, the monks now divide their command lines to facilitate the judicial order of the temple. Both domestic and international temple branches, by having a chain of command to order the division into regions as follows; "North Region: Phrakhur Udamweerawat (Kun Tikkhaviro), Wat Udomvaree, Phrakhru Vicarnsubhawata

(Pahndit TejaPahnyo), Wat Maejaitai, Southern Region: Phrakhu Bavanachimangala) (Suntorn Tantacitto), Wat Pah Chaimangala, Central Region: Phrakhu Obhaswutthikorn (Sobhon Luang) Sobhon Siriyano Wat Pah Srimagala, Phrakhu Siribavanabhithan (Sompong Thutadhammo), in that foreign country: most Ven. Phra Rajsumedhacarn (Robert Sumedho).”

5. Co-originating: Systematic coordination of the organization or outside the organization for the organization to be able to operate efficiently meet the policies and objectives of the organization. To resolve conflicts both in the organization and outside the organization in that coordination Wat Nong Pah Pong at present, the secretariat division has been set up to coordinate various aspects, both in the Wat Nong Pah Pong area. Thus, there are two temple branches of this temple, both at domestic and abroad.

6. Reporting: To be a successful organization, it must be an organization that has an efficient system for checking the performance of each department or individual. As well as to provide data that is standard, accurate, and fast to help executives use as information in making decisions. In this regard, the Sangha of Wat Nong Pah Pong lays out a framework for internal and external coordination. In order to be a mechanism for measuring management in 2 levels this is the personal reporting. Wat Nong Pah Pong has strict rules for monks and nuns for strict observance, which was announced from January 1, 1977 to the present and it has already been counted 40 years. In all rules, there are some issues related to reporting on a personal level, such as the 4th the Sangha rule. When doing anything, consult the Sangha, or the president of the monk first when he saw that it was fair, disciplined and therefore did not act in accordance with one's own power the Sangha. The rule No. 13, receiving and sending letters documents or other objects outside the room must be reported to the monks or the president of the Sangha acknowledged every time once the monk or the president of the monk deems it appropriate, it can be accepted and the rules of the Buddhist nun. The rule No. 11, when there is any objection, hurry to notify the monk president in order to amend Article 12 when he is in this office. Already wherever you go, you have to give permission from the president of the monk in every time. The rule No. 21, who wishes to enter as ordain or stay in this office Must have a guardian to deposit as evidence and has a good attendant If anyone violates do not follow this rule. Monks have full executive power, and reporting in the Sangha organization reporting. As for corporate reporting, the Sangha of Wat Nong Pah Pong has a tradition that is conducive to the Dhamma discipline. If there is any activity occurring within the temple. The monks must rely on the resolution of the Sangha as shown in Article No.11 of the Sangha's Law. When the excellent gain (*Eka-labha*) occurs in these Sangha, to keep as the public Sangha properties. The monk approves him appropriately. Article 15: The novice visitor who comes to stay Must bring the net book to notify the monk or the president of the first night and set to stay no longer than 3 nights. If there is any religion that relies heavily on the Sangha's resolution. On this connection, Wat Nong Pah Phong has a continuous tradition, namely; every day 16-17 June of every Year will be a meeting of the Sangha in Nong Pah Phong. The temples, both domestically and internationally. At present, there are ten elder Bhikkhu (Maha Thera) which are assigned to supervise the activities of Wat Nong Pah Phong and the temple branches both domestically and internationally, which the operations of Wat Nong Pah Pong and the branch temple, both domestically and internationally, are currently overseen by the ten elder Bhikkhus (*Maha Thera*) decided according to the resolution of the Sangha which will have an agenda to

consider various issues. As Acahn Suporn, the abbot of Wat Trisaranagamana, Krabi Province, as mentioned that "for to be a branch ... in the previous when the branches were few, you closely looked after. When the branch increased, he asked the Bureau to consider and write a letter certifying and branch management in the form of a committee with a branch conference held on June 16-17 every year. "The Sangha of Wat Nong Pah Pong tradition is important, resulting in a large number of temple branches both at home and abroad. As shown in the survey of the Nong Pah Pong Branch Office in 1992, it was found that "there are 82 temple branches in the country, 8 places in the temple, 51 the Sangha Unit, a total of 141 branches distributed throughout the country and abroad. (Disciples Group, 1994)

7. Budgeting: In this regard, it is about wealth or money. The attitude of Buddhism to property, as the Buddha has called money as a serpent. (The Samantapasadika, Vol. I, , 2013). On this point, if the persons involved are intellectually and know how to catch the scorpion, that person would not be attacked by a spider. Therefore, the important issue is the acquisition of assets and the expenditure of the property itself. Therefore, even though the Buddha has mandated that the monks in Buddhism rely on four factors which are yellow robes, food, graduates, lodging, and medicine only. The acquisition of these four factors must depend on the predictions of the faithful offerings. In the matter of administration, budget, or supervision of the center of the monks, Wat Nong Pah Phong, led by Ven. Phra Bhodhiyan Thera (Luang Por Chah), laid down the rules for monks, novices and nuns in both temples and temples. The branches are based on the following behaviors. Item 1: acquisition of Buddhist monks: in Wat Nong Pah Pong yellow robes and monks read of monks is limited which was collected as a monk or as a central part. There are monks who keep the house of the monk as the giver in appropriate time. Therefore, the monks and novices in Wat Nong Pah Pong must follow the rule number 1, namely; the novice monks do not ask for the goods, but those who are not relatives are not adherents, and do not contact the householder and the monk, who is a part of Buddhism and the second rule, do not tell and learn the brute, tell the number, make holy water, doctor, fortune teller, make and give out various sacred objects, and rule number 10, do not accept money and gold and prohibiting others to keep for themselves, do not exchange trading, and the rules for nuns are the same. For example, rule no.15 does not display advertisements for unfair or disciplinary things, for the sake of dislike. As a result, bring loss to Buddhism. Rule no. 16 the monks do not act as a householder, which is a family mayhem and rule no. 19 prohibits traveling travel to raise various issues, 2) regarding the care and treatment of the monks. It is known that this is the means of monks from Wat Nong Pah Pong. Thus, the Buddhist monks are very strictly speaking about money and money in any way (The Tipitaka, Vol. II. 1996 B.E). As is evident in Article No. 11 of the Sangha in Wat Nong Pah Pong regarding preservation of money or budgets: "When the excellent gain (*Eka-labha*) occurs in this group of monks to keep as a public Sangha property. So, when any one wants, that monk have to get permission to the monk approve it to him appropriately." Rule 10: Do not accept money and gold. And prohibiting others to keep for themselves Do not exchange trading. Issue 3 Central Discipline: Ven. Phra Bhodhiyan Thera (Luang Por Chah) adheres to the Vinaya (Discipline). Which is to have a servant (*Veyyavaccakara*) of temple to store When there is faith, he gives it, but if a servant (*Veyyavaccakara*) of temple is not present, he will insert it in his book. When it is lost, you are not hooked. Thus, Ven.Phra Bhodhiyan Thera (Luang Por Chah) used to train the monks about the use of a public Sangha property. "Like

toothPahste I was afraid that people would see this. It is a symptom of the offence (*Apatti*), the major offence (*Parajika*) of the Pahvilion or wherever. Having to tell the teachers first, easily. The major offence (*Parajika*), not difficult, is a symptom of theft. Having a tarnished mind as a thief and taking that item up.” (The Group of Disciple, 1994) On this connection, Ven. Phra Bhodhiyan Thera (Luang Por Chah) set up the for the Sangh of Wat Nong Pah Pong due to the central budget, which is clearly stated in Article no. 11: when the excellent gain (*Eka-labha*) occurs in these Sangha, to keep as a the public Sangha properties, when anybody wishes to approve the Sangha to him appropriately.

Discussion

The organization of the Sangha of the Buddha in the Early Buddhism period is the Buddha's discipline. To be used as a tool for governing and self-development of the members of the clergy organization to achieve the highest goal of Buddhism by the discipline will cover every living system Starting from determining qualifications, rights, duties, and methods for accepting new members entering the community is a monk. New member care appointment of monk business personnel completes with the qualifications and duties as specified, and including regulations regarding the search, preparation, storage, and allocation of four factors. (Phra Dammapitaka, 2003) In order to ensure that the Sangha came to know together in the Sangha's Society such as the regulation of receiving and dividing the food, making the yellow robe and the rules about the robe, the housing allocation method of conducting, the meeting prosecution practices of defendant and case judge methods of conducting and judging various sanctions etc. (The Tipitaka, Vol. V. 2539 B.E). As for Wat Nong Pah Pong, a new organizational management model has been established. By using the governing model, the administration set by the Thai Sangha is to build a temple that is lawful. There is an abbot to be in accordance with the rules of Thai Sangha, which is like the appearance, but within the office of Wat Nong Pah Pong, Ven. Phra Bhodhiyan Thera (Luang Por Chah) applied the principles of Buddhist organization in the Buddhist era to manage Wat Nong Pah Pong, which has clear objectives. There is a division of work to do with the assignment. There is a division of command taking care of the middle monks and coordination. Therefore, it can be seen that Wat Nong Pah Pong has a temple management style or organization management that used the same organization management principles since the Buddhist era. According to the Buddha's way of life that the Buddha laid down the beginning with the introduction of new members, the monks who come to live in Wat Nong Pah Pong must be screened according to the discipline, and have to train with mental training. The various activities are intensive. When many of the monks trained at Nong Pah Phong temple office, Ven. Phra Bhodhiyan Thera (Luang Por Chah) sent these monks to various branches of the temple for spreading Buddhism to prosperity respectively. Therefore, it can be seen that the organizational management of the Sangha in Wat Nong Pah Pong in accordance with Theravada Buddhism, which has been traditional since the Buddhist era. As long as today and it should be a model temple for Buddhist organization management that focuses on human development principles, which according to the Threefold-training are the morality (*Sila*), the concentration (*Samadhi*), the wisdom (*Panya*) as well.

Conclusion

Wat Nong Pah Pong is the temple belongs to Mahanikaya Sect (Great school) of Thai Sangha, in Thailand. This temple is under the led by Phra Bhodhiyan Thera (Luang Por Chah) is a temple with a unique management system. This temple has been very successful in spreading Buddhism both at domestic and abroad as the number of continuous increases of temple branches both at domestic and abroad and the number of monks both Thais and foreigners entering and ordaining as a co-resident (*Saddhiviharika*) of Ven. Phra Bhodhiyan Thera (Luang Por Chah). Wat Nong Pah Pong has a form or way of management of Wat Nong Pah Pong in accordance with the teachings and practices of Ven. Phra Bhodhiyan Thera (Luang Por Chah) that has established a clear systematic management system. By screening, selecting, and creating a framework for supervision and supervision Meticulous management, which can be summarized as follows in planning, there are clear objectives of the temple, which are the ultimate goal or mission, which is to make the Nibbana. As for the management level, it is to maintain the traditional Buddhism and emphasize the threefold training. There is also a building tool, in order to be a management framework consisting of maintaining the principles of discipline which was the Master in place of the Buddha, as the Buddha's wishes to make a clear announcement in the midst of pre-attained *Mahaparinibbana*. There is also the principle of austere Practice (*Dhutanga*) as a helper for screening the defilement (*Kilesa*) of the practitioners and the principle of fourteen duties (*Vatta*) for the well-being of the practitioners, and regulations the Sangha established itself in two separate parts: the rules of the monks, and rules of the Buddhist nuns and the routine duties that emphasize activities that are conducive to Dhamma practices. Regarding organizational management, the Sangha of Wat Nong Pah Pong has stipulated that the division of work is done in the form of a committee and that there is a clear assignment. Staffing is divided into five groups, the Bhikkhu's group, the Novice's group, the Buddhist nun's group, a lay devotee's group, a female devotee's group, which are responsible for complying with the rules of the group, which set it aside as well. Regarding the directing, there are ten elder monks (*Maha Thera*) delegations and there are also representatives of the elder monks (*Maha Thera*) both in the country divided by region, and abroad waiting to make an analysis and order. As for the coordination (co-originating) has a secretariat to do the job. Reporting is a report on the person reporting level by strictly following the rules of the temple. For the Sangha organization reporting level, management is emphasized in the form of committees, and finally, the budgeting of the monks. It is known that the excellent gain (*Eka-labha*) occurred among the Sangha of Wat Nong Pah Pong, it must belong to the public Sangha properties. If any monks wish to use it, they must either ask the attendant or go through a servant (*Veyyavaccakara*) of the temple to management. It is a duty of a servant only, which is a means that monks and those who practice the Dhamma do not have to go for concerned about factors four and aiming for behavior in order to achieve the ultimate purpose of making the *Nibbana*. Therefore, the model of Wat Nong Pah Pong's practices should be a model for temples or other organizations to lead as a Buddhist ways model, which does not focus on creating just artifacts or is just the form and the process only, but this meant is a way to emphasize the original teachings of Buddhism, by using the patterns or ways that are harmonious with nature, simple, plain, completely free of materialistic dominance, and seek the liberation, that is the *Nibbana*.

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