



The Phenomenon on the 23rd Dhamma Discipline Seminar Project at Wat Phrathart Nong Sam Mun, Chaiyaphoom province, Thailand

Kularb Purisarn¹Chevin Oonla-or²Narumon Sinsuphan³Pisit Tepkaiwan⁴

Abstract

The objectives of this mixed methods qualitative and quantitative research were to study 1) The phenomenon of the project management on the 23rd Dhamma Discipline Seminar Project At **Wat Phrathart Nong Sam Mun, Chaiyaphoom province, Thailand**, 2) the guidelines to develop the phenomenon of the 23rd Dhamma Discipline Seminar, and 3) the Pali Canon: What a Buddhist much now or Buddha's teaching for implementing in real lives for people. Collecting qualitative data by using the participative observation and in-depthed interview from the purposive key informants; the 20 monks who were the committee of this formal group in Thai name Krau Kai RaksaPra Tham Vinaya, 28 monks and 60 Ubasoks Ubasikas who joined this project, documentary study and conclude from the document of 6 years occasions that we have learnt. Using triangulation method for examine the validity and analyzed them by descriptive analysis.

The results:

1. The phenomenon occurred once a year and this time was the 23rd Dhamma Discipline seminar At Dhamma Wat Phrathart Nong Sam Mun, Chaiyaphoom province, Thailand found that, there were about 25 monks, 100 novices and 200 people, 10 students and 5 lectures from College of Asian Scholars, totally about 565 people joined the activities for listening and studying to the Buddha's teachings, the Vinaya from the Tripitaka and the Pali Canon: What a Buddhist must know. Organizing by the Krua Khai Ratsa Pra Dham Vinaya supporting and managing by the people who trust on Buddhism Region that was the 23 times of the group organizing who confidence in the Buddha joined with very wonderful and valuable phenomenon that showed the Buddhist power of trust, intellectual and the respect sincerely for the Buddha's teachings.

Additionally there were 3 classes that the same as (18th – 22nd) seminar before; 1) the first class for monks who had more than 10 phansas; all PraKhun Chou would study the Dhamma Vinaya Pratripitaka clearly in many issues from the monks who are expertists in Pali Canon the teaching of the Buddha. 2) the second class for the less than 10 phansas monks and novices and 3) the third class for Ubasoks and Ubasikas (men, women and students) who were trustful and interested in teaching of Buddha. Each class there were about more than 100-120 persons. The seminar occurred during 13-19 July, 2018. There were the 10 monks from Laoes, Cambodia, German, Burma and Vietnam, too. That's difference from the last 6 years before.

2. The guidelines for developing this project there should be:

2.1 There are many serious events happened for destroy the Buddhist religion during the last 7 (2013–2019)years continuously so the participation from the government officials, the private section or the government organizations for the raised improvement on the protection or preserve

¹Vice Dean of Graduate School, College of Asian Scholars

^{2,3}Lecturers of Graduate school, College of Asian Scholars

⁴Lecturers of Faculty of Education and Liberal Arts, College of Asian Scholars



the Buddhist religion, there must be any supported and more truly interested and took more actions or activities on any marvelous or good model or the tradition value of Thai culture, especially like this seminar project continuously formally and systemly so as to participate, support and empower the morality of the team management of the foundation of Krue Kai Bhuddistsm Raksa Pradham Vinaya and the people who joined and trained or practiced or raksa Sila,phawana the teaching of the Buddha in order to preserve and protect the Buddhist religion sustainability for setting 23 times since 1996 until 2019 B.E. of this monk-group network.

2.2 There must be continued doing this project in order to do or practice or train the mind selves following the Pali Canon that the network team manager tried to set and organized for next year, the 24th valuable project at Phutthamonthon Nakhonpathom province, Thailand, in 2020, and should act more stronger, and more interesting.

2.3 The important problems or the obstacles happened and should be solved them in the future, the organizing of the team project managers and staff should done more training especially for people or students or teenagers who interested in this project because of the changing of the mored rapidly there quite be a little time for training “Dhamma” in daily lives and surely there were many things for improving and practicing for real lives. As a whole this 23rd seminar succeeded completely and successfully by the participation of the team managers and the supporting people.

2.4 The outstanding image of the 23rd Vinaya seminar at **Wat Phrathart Nong Sam Mun, Chaiyaphoom** province, Thailand.

2.4.1 The wonderful, valuable situation, we can see more than 300 monks, novices and Buddhism people joined together to learn the teaching of Buddha that made people feel trustful and peaceful mind when they trained and learned the teaching. This project suited for the monks and people who intened to study the Vinaya, surely that the same as the 6 years before.

2.4.2 There were many trustful monks from Thailand, Myanmar, Vietnam, Laos, Cambodia, German and Four Assemblies who believe, respect and trust on the Tripitaka and behaved themselves by Vinaya of the Buddha came to join this event together once a year and the 24th seminar project will be set at Phutthamonthon Nakhonpathom province, Thailand during 2-10 July, 2020. Everyone who joined this wonderful, valuable and great Buddhist event was the same believable and trustful mind on the Buddha’s teachings.

2.4.3 This year, 2019, this team will be changed to Krau Khai Raksa Phra Dham Vinaya Foundation. That’s the important progress.

2.5 The guidelines for development; the monks, novices, people, teachers or local officials in nearby community or provinces should be more interested in participation and learned in classes at the full time in order to gain more knowledge training and experience about the Buddha’s teaching from the monks who intended to teach and were the expertists in Pali Canon teaching of The Buddha. That’s very difficult to set this Buddhist seminar.

2.6 The academic team did the best duty of teaching however should try more increasing the ability on presentation and focus on the Tripitaka, and try to build the faithful, the conscious mind, the canon, the meditation and the wisdom and to protect Buddhist religion for to a long time especially for training more “Dhama” to the people for the worldwide society today and in the future sustainably and peacefully lastly.



3. The learning from 2013 -2019 seminars Buddha teaching for 6 years we have learnt this project were as follows :

3.1 All states of being are determined by mind. It is mind that leads the ways. As surely as our shadow never leaves us, so well-being will follow when we speak or act with a pure state of mind. (Dhp. 2)

3.2 The mind is so hard to see, so very, very subtle, alighting wherever it likes. The wise should guard it. The mind protected brings ease. (Dhp. 36)

3.3 Life inevitably to death. Our time is short. From decay there is no escape. Reflecting on death in this way and scorning worldly bait, seek final peace. (Sn. 1.3)

3.4 The mind is hard to hold down, swiftly moving, alighting wherever it likes. Its taming is good. The mind well-tamed bring ease. (Dhp. 36)

3.5 Keep your distance from fools and listen to the wise. Make merit day and night and remember impermanence. (Budgh)

3.6 Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is the wise realize Nibbana, the highest bliss. (Dhp. 203)

3.7 Every cleansing of the heart is a taste of peace.

3.8 Just water's strength can be seen when it falls from a great height so is humility the measure of a man's integrity.

3.9 They whose minds are well-developed in the factors of self-awakening who delight in the shedding of attachments and are purified they are resplendent and unbound in the world. (Dhp. 89)

3.10 Peace is the product of carefully observing the mind without wishing to be any different.

3.11 Free from running after the future and free from sorrow over the past, even in the minds of sensory bombardment the wise person remains calm and cannot be led astray. (Sn. 4.10)

3.12 Blissful is solitude for one who is content who has heard the Dhamma, who sees. Blissful is refraining from harming all living beings. Blissful is dispassionate about worldly affairs, the overcoming of sensuality. But conquering the conceit of I'm that is truly the ultimate bliss. (Ud. 2.1)

4. The study from the Pali Canon is where the Teacher of all Buddhists resides, as the Doctrine and Discipline which the Buddha said would be his successor after his Final Nibbana, are enshrined in it. The results found that : 1) we can have an audience with, or get to know the Buddha through his words preserved in the Pali Canon, 2) the Pali Canon is the source of concept related to various fields of study, as the teaching in the Doctrine and Discipline are related to, or inclusive of many different disciplines such as psychology, law, governance and economies, to name a few, 3) we should therefore be alerted to the threat and join forces to tackle it by promoting proper practice based on the true teachings, which we must help preserve in the pristine state. In fact, it is high time for Buddhists to be rehabilitated, i.e. : to be directed back to the course of the Dhamma and Vinaya, and take up a serious study of the Pali Canon from this time, we can conclude that, as long as the Pali Canon exists so will Buddhism – the original authentic Buddhism. Hence, as long as the Pali Cannon is there, we will still have a chance to get to know Buddhism and derive the genuine benefits that are available from this noble religion, 4) it's hope that the Pali Tipitaka will become the vehicle, like a Buddhism missionary who travels far and wide, for expounding the Dhamma, which in beautiful is the beginning, beautiful in the end, in accordance with the Buddhism's instruction for the first batch of his principles to proclaim the teaching so as to attain the goal of expanding the welfare and happiness of the multitude to cover the entire populace of the world for many years to come.

Keywords: Phenomenon, Dhamma Discipline, Buddhist Network, the Pali Canon, Vinaya Seminar



Introduction

The Buddha told the last telling to the monks for 2,600 years. **“For that which I have proclaimed and made known as the Dhamma and the discipline that shall be your master when I’m gone.”**

Nowadays there are many problems that are increasingly pressing for the Thai communities such as drug trafficking, craving for material, lack of skills and lack of discriminative wisdom to be able to benefit from the encroaching modernity (Dammagiri Foundation, 2013) B.E. Buddhist philosophy that found indicated that there was fact. (Phraudomphrachathorn, 2007) B.E. The term Buddhhasana ‘Buddhism’s real signification refers to the Teaching of the Buddha’. To maintain Buddhism is to preserve the word of the Buddha. By ‘the word of the Buddha’ are meant the Doctrine (Dhamma) and Discipline (Vinaya). It made known to all Buddhists that the Doctrine and Discipline would take his place. The Vinayapitaka is the collection of monastic rules laid down for the monks. Buddhists can qualify as worthy custodians of the Teaching which to learn and understand the authentic Doctrine and Discipline in the first place. So in this sense, the Pali Cannon is the guiding principle for the Four Assemblies and must exist alongside them, providing the basic for their becoming worthy custodians of the Teaching.

The Vinayapitaka as the collection of the monastic rules for monks, including the rules of the Patimokkha, constitutes the Discipline or sila ‘morality’ the training and development of bodily and verbal behavior. The importance of the Pali Cannon can be summarized as follows:

- 1) The Pali Canon is where the Teacher of all Buddhists resides, as the Doctrine and Discipline, which the Buddha said would be his successor after his Final Nibbana, are enshrined in it, 2) Any Teachings or saying claimed to be Buddhist Teachings must be in compliance with the Doctrine and Discipline that come in the Pali

Canon. However, it is rather surprising and disheartening that people nowadays do not seem to understand what the Pali Canon is, why it should be preserved and protected, why it should be employed as the standards or criteria for judging what constitutes the Dhamma and Vinaya, or in other words what constitutes the Buddha’s teachings (P.A. Payutto, 2015. B.E.).

Lastly, we should therefore be alerted to the threat and join forces to take it by promoting proper practice based on the true teachings, which we must help preserve in the pristine state. Nowadays such problems are deforestation, drug, trafficking, craving for materials beyond their means, adhering to certain unhealthy traditions, lack of skills coping with stress and lack of discriminative wisdom to be able to benefit from the encroaching modernity. These problems weaken local communities and tear many family apart. Over time the long tradition of self-sufficiency and common happiness has been slowly diminished. There are many orphans and disadvantaged children who need special attention and care. In fact, it is high time for Buddhists to be rehabilitated, directed back to the course of Dhamma and Vinaya, and take up a serious study of the Pali Cannon once again. Because of the most important how to preserve and protect the “Vinaya” of the Four Assemblies, this network organization had been organizing the 19th the **“Vinaya Seminar”** for the local assemblies at Wat Koh Don Tard Hai, Ubonratchathanee province during 16-21 July, 2015. For year 2016 this 20th Vinaya seminar occurred at Wat PratartNongsammun, Chaiyaphum province, and the 18th and the 21rd seminar occurred at Wat Sawang Phochai, during 27th June – 3rd July 2014, 24-30 June, 2017 and the 22nd seminar during 13-19 July 2018 on Dhamma Discipline At Ang Thong province, Thailand, so this project is valuable for Thai people. This time, the project has been setting by the team managing committee and supported by **“On The Path of The Buddha Foundation”** the Buddhist people,

who were interested in these activities all parts of Thailand and the Asian countries such as Myanmar, Laos, and Cambodia. So this phenomenon was very interesting, valuable and useful for the Buddhist people to learn, practice, and train themselves to improve their mind according to the Teaching of the Buddha. (Kularb Purisarn, 2014, 2015, 2016, 2017, 2018 B.E.). For this qualitative research, we used participative observation, we joined and observed the classes and observed the meeting of the committee, the semi structured interview for in-depth interview the monks, the committee, the Ubasoks and Ubasikas who participated the event and documentary research in order to study the opinions about the phenomenon and the guidelines for improving the next continuously project that will be occurred next year 2020 at Phutamonton Nakhon Pathom province, Thailand, and to summarize the Buddha teachings for people to practice “Mind” of themselves that the researchers have learnt during 6 years in order to use for taking master students and professors at CAS or any people for learning lastly.

The objectives :

1. To study the phenomenon and the guidelines for developing of **“the 23rd Vinaya Seminar of Krue Kai RaksaPradham Vinayathe Buddhist Four Assemblies who protect the Dhamrna Vinaya Network” at Wat Phrathart Nong Sam Mun, Chaiyaphoom province, Thailand.**
2. The study guidelines to develop the phenomenon of the 23rd Dhamma Discipline Seminar.
3. To study the Buddha’s teaching for implementing in real lives for people. Collecting qualitative data by using the participative observation and in-depted interview from the purposive key informants; the 20 monks who were the committee of this formal group in Thai name Krau Kai RaksaPra Tham Vinaya, 28 monks and 60 Ubasoks Ubasikas who joined this project, documentary study and conclude from the

document of 6 years occasions that we have learnt. Using triangulation method for examine the validity and analyzed them by descriptive analysis.

The research design

The purposive participants and the key informants:

The 20 monks who are the committee of Krue Kai RaksaPradham Vinaya 28 monks who are the Chao Awart leaders of the temples and joined this seminar.

The 60 Ubasoks and Ubasikas who were the key persons and joined this seminar.

The research instruments for qualitative methodology used:

The semi-structured interview. Participative observation in the 3 classes. Indepth interview. Documentary study. Collecting data:

For qualitative data collecting, using the semi-structured interview indepth-interview, formal and informal observation the situations or the activities happened and this phenomenon.

Data analysis by descriptive analysis and triangulation for data validity.

The team researchers:

1. Asst. Prof. Dr.Kularb Purisarn
 2. Dr. Chiwin Oonla-or
 3. Assoc. Prof. Narumol Sinsuphan
 4. Dr.Pisit Tepkaiwun
 5. Asst. Prof. Dr.Woravit Thantanathewin
- Field Study during July, 2019, and the researcher joined the Meeting for preparing this project on the 2nd May, 2019 at The Phenomenon on the 23rd Dhamma Discipline Seminar Project At **Wat Phrathart Nong Sam Mun, Chaiyaphoom** province, Thailand for collecting data by indepted interview the monks and the team of this project and could get the information how they prepared the activities for the monks and the people who joined the seminar project, and this event at **Wat Phrathart Nong Sam Mun, Chaiyaphoom** province from 2 - 8 July, 2019.



For doing the research used for 6 months; during May till October, 2019.

Research Results and Discussion:

1. The results from the qualitative study by descriptive analysis on the phenomenon of this situation and the important issues from the opinions of the monks and the key informants could conclude on the dimensions as followings: The participation from the officials, the private section or the government organizations for the raised improvement on the protection or preserve the Buddhist religion there should be more truly interested and took more actions or activities on any marvelous or good model or the tradition value Thai culture, especially like this project continuously, formally and systemly so as to empower the morality of the team management and the people who joined and trained on teaching of the Buddha in order to preserve and protect the Buddhist religion forever.

There should be continued this protect in order to do or practice or train themselves following the Pali Canon as the network team manager tried to set and organized the value 23rd project in Ang Thong province, Thailand. There were about 200 monks, 150 novices and 200 people, totally about 550 people joined the activities for listening and training to the Buddha's teachings, the Vinaya from the Tripitaka. That was very wonderful phenomenon that showed the Buddhist power of trust, intellectual and the respect sincerely for the Buddha's teachings.

2. The outstanding image of the 22nd seminar at Ang Thong Province;

The wonderful, valuable activity on Bucha Prasari katat of the Buddha, there were a lot of people, monks and novices prayed 3 times together around "Boad" at the temple at this area that made people feel very happy, trustful and peaceful mind when they walked around for 3 times all together. It suited for the monks and people who preferred to study the Vinaya. There

were many trustful monks and Four Assemblies who believe and trust on the Tripitaka and behave themselves by Vinaya of the Buddha came to join this event together once a year and the 23rd seminar project will be set at Chaiyapoom Province, Thailand during the 24th-30th June, 2019. All of them are the same believable and trustful on the Buddha.

3. The quantitative results got along with the study of Kularb Purisarn (2016) on the title was "The effectiveness Buddhist network management model and the phenomenon of the 18th Buddhist Discipline Seminar at Sawang Phochai Temple, Mahasarkham province in 2014 B.E"; The 21rd, 2017 research found that the satisfaction of the seminar management was at the much level as a whole ($\bar{X}=4.24$). The highest aspect was the welfare and food ($\bar{X}=4.71$), the lower aspects were the registered system ($\bar{X}=3.71$), the utilization and the whole seminar actives ($\bar{X}=4.38$). And the phenomenon of the 18th seminar found that the management of this project had been succeeded at high level too. The contents were about the Buddhist Discipline and particples which were very useful. There were at least 400 teachers, students, and people from the communities came to join the seminar beside the monks and the novices. For the research results of Kularb Purisarn (2015) presented from the research "The Phenomenon on the 19th Dhamma Discipline at Wat PrathadNongsammun, Chaiyapoom province" and Kularb Purisarn (2017) found that according to this continuously project for 21 times we should admire to the monks and everyone who organized such an outstanding project like this.

4. The satisfaction of the participants towards this project was at "most" level ($\bar{X}= 4.64$) as a whole from 15 aspects. The 3 highest aspects were the resminaroom and the Rong Than (food) the lecturers who taught and gave the advisement on the Vinaya for the monks

and the Ubasok and Ubasika; in orderly, and the lowest aspect was the service and convenience for the people aspect ($\bar{x}=4.54$ = the most level). For the whole successful image of this project was at the “most” level ($\bar{x}=4.71$)

The satisfaction according to the opinions of the monks who joined the seminar project was at the “much” level ($\bar{x}=4.72$) as a whole. The 3 highest aspects were the food aspect for the monks ($\bar{x}=4.39$), the lecturers who taught and advised the monks in the seminar rooms ($\bar{x}=4.18$), and the services ($\bar{x}=4.17$). The lowest aspect was the welcome and the convenience was at ($\bar{x}=2.54$)

5. For the researchers’ opinions, addition Prathepmeti (1991) and Prathamapidok (2015) focused on the concept like these the standard about the Buddhist people should believed on the behavior of themselves, “Kham”. They should be trusted on Sila, Smathi and Panya and study the Tripitaka clearly. However, the results of Khamhang Wisutrangkul (2014) studied on the “Analyzing the understanding the Buddhist principles of the monks in Khon Kaen”; it found that the monks interested the principles at the middle level as there should be alerted on studying Pra Tripitaka directly.

From the research results as a whole, it showed that many serious situations occurred in Thailand or in any countries, the people faced many problems in their lives. This made them not be happy in real lives. One way to protect human being’s real happiness is Practicing Buddha’s teaching everyday continuously. The researchers have learned from the results and the guidelines of “Dhamma” from the Buddha’s teaching.

“The teaching truths are the religion’s basic principles. They are true. The Buddha was a person who truly knew. This is why he was able to point out the lacks and deficiencies in living beings.”

“He did not teach us to sit around letting our feet and hands atrophy from not figuring out what sort of work to do, or to lie around embracing our suffering because we have nothing to eat or use. He didn’t teach us to sit stuck in suffering without finding a way out. Instead, all of the Noble Truths he taught were meant to free living beings from their sufferings. There’s not a single Noble Truth that teaches us to let our sufferings bury us alive. The Buddha taught these truths both to monks and to lay people, although he used somewhat different approaches in line with the needs of his listeners. But in the final analysis he taught the Noble Truths so that people would become wise enough to rid themselves of suffering, both on the external level family, home, society, work and on the internal level, the sufferings that arise exclusively within the heart.” (Acariya MahaBoowa, Tanissaro, 2010)

“If we human beings didn’t have the Dhamma of fewness of wants as brakes on our wheels for our own safety’s sake, we’d know no limits in following our instincts either. We’d cause much more harm and destruction to one another than animals do, because of our intelligence. If we’re intelligent in the right way, it’s an honour and a benefit to ourselves, our family and nation, but this human intelligence of ours is something that lends itself all sorts of uses, and for the most part, if our minds are low, becomes a tool for doing a great deal of evil. It’s because of our intelligence that we human beings can do one another so much harm” (Venerable AjahnChah, Panyaprateep, 2016).

This is why the Buddha teaches us to train our hearts in the way of the Dhamma. The heart is very important. A stable heart mean stable wealth. If the heart is unstable, our wealth is unstable as well.



6. For the researcher's documentary study from the book written by P.A.Payutto (2546) on **"The Pali Canon : What a Buddhist must know : The relevance of the Pali Canon in the modern world."** We can learned more about the indepth of the Pali Canon from the famous Monk in Thailand ; he explained that in the globalization age of the present, the human race is by no means removed from the problem of suffering, distress and war. In this regard, Buddhism according to the world of the Buddha in the Pali Canon is unique in that it teaches an ethical system of self – development for human being to the be released from all sorts of problems and become truly independent by not relying upon any forces from any outside.

Civilisation has pusednted the human race with problems of suffering from all fronts : life's problems and social problems, and environmental problems.

It is quite evident that while civilization at its zenith like this can never lead them out of the suffering triggered by these problems.

The most life's problems is one of suffering in the human mind. Ever its crudest form, namely stress, is quite a pressing problem for the modern man.

In this regard, Buddhism is of system of teaching quite specialized is ridding life's ultimate problem of mental suffering. With one's own wisdom one can eventually attain the objective truth of nature, and completely eradicate as the germ of mental distress, the mind being this released once and for all from suffering, becoming relieved and radiant.

Buddhism has boasted a history of genuine peace, preaching the principle of universal loving – kindness, so that it has been recognized by many scholars, as the world's first truly pacifist movement. The Pali Canon is therefore the most important source from which peace seekers can learn the rationale and methods in maintaining and protecting peace for the human would.

In this regard, Buddhism preaches the Middle Way, pointing to the objective fact that nature is a system of relations of all phenomena – man included – that are causally and conditionally interdependent.

Human being are a unique component part in the system of relation the part of that learn and that can be trained and developed – when they have cultivated themselves in good qualities or these fronts: 1) behaviorally, to be mutually supportive; 2) psychologically, to passes a constructive mindset ; and 3) intellectually, to have a proper understanding of the system of interdependence, and of how such a system should best proceed. In view of the availability of Buddhism is solving these greatest problems, the Pali Canon continue can abundant source for studies and researches to achieve that end.

The Pali Canon is where the Teacher of all Buddhists resides, as the Doctrine and Discipline which the Buddha said would be his successor after his Final Nibbana, are enshrined in it. We can have an audience with, or get to know the Buddha through his words preserved in the Pali Canon.

The Pali Canon provides the standards against which Buddhist teaching are to be judged. Any teachings and sayings claimed to be Buddhist teachings must be in compliance with the Doctrine and Discipline that come in the Pali Canon.

The Pali Canon provides the standards against which beliefs and ways of practice in Buddhism can be checked by the Doctrine and Discipline found in the Pali Canon that we can judge behavior are right or wrong, whether they really belong to the Buddha's teachings.

For these reasons, the study of the Pali Canon is a task of crucial importance for Buddhists. It is regarded as the maintenance as survival of Buddhism. In other words as long as the Pali Canon is studied as the guiding principle for practice, Buddhism will survive.



Apart from the importance it directly bears on Buddhism, The Pali Canon is valuable in many respects, particularly the followings.

- The Pali Canon is the source of concept related to various fields of study, as the teaching in the Doctrine and Discipline are related to, or inclusive of many different disciplines such as psychology, law, governance and economies, to name a few.

In sum, studies and researches in the Pali Canon are not only of tremendous, value to the study of Buddhism but also of great benefit to a broad spectrum of disciplines including the Thai language, geography, history, sociology, anthropology, archaeology, political science, economics, law, education, religion, philosophy, psychology, etc.

We should therefore be alerted to the threat and join forces to tackle it by promoting proper practice based on the true teachings, which we must help preserve in the pristine state. In fact, it is high time for Buddhists to be rehabilitated, i.e. : to be directed back to the course of the Dhamma and Vinaya, and take up a serious study of the Pali Canon from this time.

We can conclude that, as long as the Pali Canon exists so will Buddhism – the original authentic Buddhism. Hence, as long as the Pali Cannon is there, we will still have a chance to get to know Buddhism and derive the genuine benefits that are available from this noble religion.

It's hope that the Pali Tipitaka will become the vehicle, like a Buddhism missionary who travels far and wide, for expounding the Dhamma, which in beautiful is the beginning, beautiful in the end, in accordance with the Buddhism's instruction for the first batch of his principles to proclaim the teaching so as to attain the goal of expanding the welfare and happiness of the multitude to cover the entire populace of the world for many years to come.

The Advisements from the research's results:

1. The network management committee should prepare and set the Seminar on the Vinaya like this phenomenon in the future in order to protect the religion sustainable Buddhism for a long time.

2. The government and the Buddhist officials of Thailand should more concern attention and support the good activities formally and systemly in order to improve the ethical mind for Thai people and to live peacefully in the worldwide.

3. For the next researches, there should be studied on these topics, the ethical leadership of the monks' model, the effectiveness management of the team network for protection Buddhist Region by using the mixed methods, quantitative and qualitative research in order to get new knowledge for developing on this field.

4. There should be a case study research by studying the old monks who have more than 50 Phansas and do the successful and utilization on the Buddhism.

5. There should be done more researches on the topics of Buddhism philosophy for education to improve the people to train "Dhamma" in daily lives.

6. There should in the study on the Buddha's teaching deeply by using documentary research to get more knowledge and wisdom for implementing people and in organization.

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