

# RESEARCH MISSION SERVING BUDDHISM AND THE STABILITY OF EDUCATION MANAGEMENT IN THE ASEAN COMMUNITY MYANMAR STUDIED AT WAT CHAK DEANG SAMUT PRAKAN PROVINCE

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## ABSTRACT

*This academic article reflecting on the role of Wat Chak Daeng, Samut Prakan province, using documentary studies research, interviews and observations from the area write an academic article. Results of the study found that with a prominent role in educational management a combination of Buddhist concepts, and the practice of Buddhist monks is designed to be recycled robes from plastic water bottles. This is another Buddhist practice and innovation to promote both the principles of Buddhism and the discipline of Buddhism and the connection between Thailand and Myanmar bringing the body of knowledge in the Burmese Buddhism way as a base for teaching and learning activities, thus making Wat Chak Daeng both a learning center and the connection between Thai, Burmese, Mon, and Karen ethnic groups who respect Buddhism in Thailand as well.*

## Keywords

Wat Chak Daeng Samut Prakan, Myanmar Studies, ASEAN Studies Center, Mahachulalongkornrajavidyalaya University

## I. INTRODUCTION

On behalf of the ASEAN Studies Center, its personnel is part of the research with the Faculty of Tipitakasikhalaya (Tipitaka Education) and had to go to a meeting at Wat Chak Daeng on June 25, 2020, hearing the reputation and the activities of Wat Chak Daeng in many important activities related to Burmese education missions. It has been around for a long time and most importantly, it is a temple near the house (Phra Pradaeng) where Phramaha Pranom is the Dhammāṇkāro founder of Tipitakasikhalaya for the study of the Tipitaka and Buddhism, the position of the abbot of Wat Chak Daeng that campaigns about robes from plastic, Myanmar Tripitaka Education Campaign to make fertilizer from waste and many other activities that integrate Buddhism into education integrate doctrine with life. The results are effective in the media and widely accepted. towards preserving the environment and the Buddhist dimension. Therefore, he became a part under the invitation by Mae Chee Nanthanat Atsarasak, University of Pali Sueksa Buddhaghosa Nakhon Pathom Campus, who saw the importance of the temple. Therefore, participated in the meeting to use research to develop learners and is part of the development of teaching and learning to happen to those interested in the name of Wat Chak Daeng or in the name of the Tipitaka Studies at the meeting, interviews and field visits were conducted to observe and experience empirical data which will be divided into research data development of human wealth in religion through education Buddhist scriptures and on the Burmese side, further study found at Wat Chak Daeng on behalf of the ASEAN Studies Center personnel being part of the research with the faculty of Tipitakasikhalaya (Tipitaka Education) and had to go to a meeting at Wat Chak Daeng on June 25,

2020, hearing the reputation. and the activities of Wat Chak Daeng in many important activities related to Burmese education missions. It has been around for a long time and most importantly, it is a temple near the house (Phra Pradaeng) where Phramaha Pranom Dhammāṇkāro is the founder of Tipitakasikhalaya for the study of the Tipitaka and Buddhism. The position of the abbot of Wat Chak Daeng that campaigns about robes from plastic Myanmar Tipitaka Education Campaign to make fertilizer from waste and many other activities that integrate Buddhism into education integrate doctrine with life. The results are effective in the media and widely accepted towards preserving the environment and the Buddhist dimension. Therefore, he became a part under the invitation by Mae Chee Nanthanat Atsarasak, University of Pali Sueksa Buddhaghosa Nakhon Pathom Campus, who saw the importance of the temple. therefore, participated in the meeting to use research to develop learners and is part of the development of teaching and learning to happen to those interested in the name of Wat Chak Daeng or in the name of the Tipitaka Studies at the meeting, interviews and field visits were conducted to observe and experience empirical data which will be divided into research data development of human wealth in religion through education Buddhist scriptures and on the Burmese side, further study found at Wat Chak Daeng.



**Figure 1** Wat Chak Daeng on 25 June 2020 while waiting to attend the meeting. Under research for serving Buddhism and Burmese studies [1] (photo author)



**Figure 2** Invitation letter for the meeting in using research to serve Buddhism at Wat Chak Daeng, Samut Prakan Province [2]

## II. RESEARCH AND SERVE BUDDHISM AND STABILITY OF ASEAN

1. Center for ASEAN Studies and Joint Missions, the research section has a mission to promote research conduct a research study and develop researchers to create a body of knowledge to bring back to community development society and nation when invited to be a researcher and research designer. It started with a meeting with the team of Tipitakasikkhalaya that organizes the study of Tipitaka Studies, Buddhism and Burmese Studies, personnel of the Pali Sueksa Buddhaghosa Nakhon Pathom Campus, and the team of Wat Chak Daeng for curriculum development and teaching and learning management through classroom research. The meeting place was Wat Chak Daeng. The issues of the discussion were (1) guidelines for conducting

classroom research to develop learners in accordance with curriculum guidelines, (2) developing curricula to be truly diverse and consistent with learners; (3) others that would; it is for the development of teaching and learning with the goal of learning into practice for learners and promoting the propagation of Buddhism through educational management and promoting learning on Burmese studies based on Buddhism.

2. Missions of the ASEAN Center for Research (1) The first step is research to answer the questions of Tipitakasikkhalaya in the development of teaching and learning curricula; (2) the creation of guidelines for research in the pursuit of knowledge in Myanmar studies; or ASEAN Studies on behalf of Myanmar through the personnel of Wat Chak Daeng, such as Pranom Dhammalankaro, who had studied and lived in Burma for more than 12 years and, most importantly, conducted education in a Burmese style. The network has interacted with Myanmar until now, as can be seen from the invitation of 9 Buddhist scriptures from Myanmar to present the Dharma organizing activities to recite the Tipitaka Dhamma lecture with Chulalongkorn University or recite the Tipitaka in the Pali language for learning or strengthening faith It is a celebration of Thai-Myanmar relations creating a body of knowledge through book writings and Dhamma lectures, which combines the integration of Burmese studies with it; (3) building relationships between organizations, agencies, between universities with the part of Tipitakasikkhalaya to create joint work under the commitment to learn together in the future and meet the mission of ASEAN Studies, especially Myanmar Studies or other links through the author at the personal level first and the organization that will occur in the future and the spatial knowledge of the temple itself to perform the duties of education management, faith preservation, and human resource development in Buddhism as they are doing teaching both lay and lay teaching Buddhism with goals and in accordance with the needs of the community and the surrounding society. This makes the temple a part and important part of the community and society in the broader picture as it appears.

## III. MYANMAR STUDIES

On behalf of the ASEAN Studies Center personnel used to conduct research on “A model of cross-cultural learning management in ASEAN in CLMV countries for students of Mahachulalongkornrajavidyalaya University” [3] with Phra Theppawaramedhi, Assoc. Prof. Dr., Phichet Thangto [4] Vice President for Administration Mahachulalongkornrajavidyalaya University as the head of the research project. It is a research project under research funding aimed at received a grant from the National Research Council of Thailand (NRCT) and research on “Thai-Myanmar Cross-Cultural Learning Management Model” Assoc. Prof. Dr. Pichet Thangto and Dr. Lamphong Klomkul are co-authors. The budget is supported by the Buddhist Research Institute. Mahachulalongkornrajavidyalaya University which is relevant and consistent with cross-cultural learning and in the research, religion was reflected as a common mechanism for cross-cultural learning at Wat Chak Daeng, cross-cultural learning activities were conducted, such as inviting the Holy Tipitaka to give a lecture on the

Dhamma. On the one hand, it was to learn how to manage education, paying respect to monks in Myanmar style and making Thai society aware of the memorization of Buddhism education (oral) is meant to carry on and preserve Buddhism with the foundations and methods from Myanmar, etc., which can be classified as.

3. Wat Chak Daeng and learning across Thai and Burmese cultures: Wat Chak Daeng by Phramaha Pranom Dhammāṇḁkārō and the network that has lived in Myanmar for a long time, such as Phramaha Pairot Yāṇakusalo (Wat Mahathat, Faculty of 25 Bangkok) live and study in it. For not less than 18 years, Phramaha Pranom Dhammāṇḁkārō has lived in Myanmar for more than 12 years. These people know and speak Burmese proficiently. Therefore, it is a network through experiences, education, and transcription of Buddhist knowledge in both the form of education, custom and educational management in Burmese style and most importantly, there are various activities on the important Buddhist day. There are various ethnic groups such as Mon, Karen, Burmese, and others who have their native land in the land known as Myanmar come to do Buddhist activities continuously on every holiday and important day. These ethnic groups have been working and living in Thailand for a long time causing cross-cultural learning between Thailand and Myanmar directly through religious affiliation relating by Buddhism and Wat Chak Daeng.



**Figure 3** Phothiyalai Journal Communication channels for Buddhism and Burmese studies of Wat Chak Daeng Samut Prakan Province received from the temple. The book gives information about the One who made the Tripitaka, and the relationship between Thailand and Myanmar for 72 years and Burmese studies, etc. [5]

4. Wat Chak Daeng and Burmese Studies activities Organizing the recitation of the Tipitaka and teaching the Dhamma by inviting 9 of the 13 monks who practiced the Tipitaka, 3 of them died and one set the truth to pray without leaving the country, but all of them saw the form of healing teaching keeping the Buddha's speech in oral form and giving importance to the way of memorizing the Tipitaka or maintain teachings with such methods which is appropriate for the era and is a pattern of memorizing the Tipitaka through people or through the monks who strive in such a way. This reflection therefore preserves the Buddhist traditions communicating to Thai society about the methods of teaching Buddhism in the "orthodox way", memorizing or bringing Buddhism and teachings of Buddhism in the people and emphasize that the Myanmar government praise these monks and invited the one who made the Tipitaka to be a role model for studying Buddhism in Thailand making both Thais who are interested who studied to participate in such

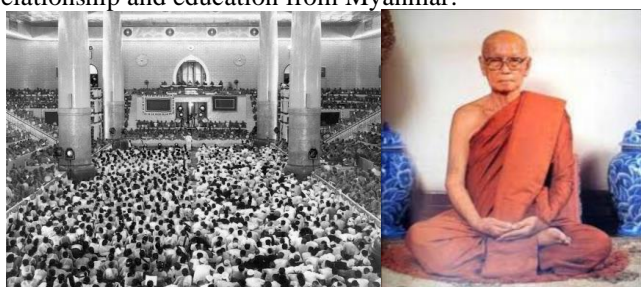
activities? and most importantly, it has shown the connection between the people of Myanmar who are in Thailand have been included in the activities as a connection between the temples, Thai Buddhist community international Buddhist which means the Burmese ethnic group in Thailand and learning in Burma Studies or cross-cultural learning a cultural exchange, demonstration culture, and cross-cultural learning between Thailand and Myanmar[6]



**Figure 4** Burma Studies, cross-cultural learning and religious friendship at Wat Chak Daeng, Samut Prakan Province [7]

5. Wat Chak Daeng and the relationship between Thai and Burmese religions in the journal Bodhiyalaya, which was presented as a commemorative issue, "72 years of Thai-Myanmar relations", there is a caption in the cover that says, "72 years of Thai-Myanmar relations: **Siam Ratthamamon, basic Dhavasattiwassikasamphantho**" contains texts in Pali and Thai languages which some of the narrators bring "Originally, both countries. It has the same reputation. "Suvarabhumi" is related by both geographical and religious boundaries and is also a Theravāda Buddhist sect city although the two have had a relationship like that for a long time, it's true but if it is a diplomatic relationship at the state-to-state level. It has only been established for 72 years..." (Jarun Dhammada, writer). When investigating the information since Burma gained independence from England. The era of Thai-Myanmar relations began to count again. If looking back in history, we may be familiar with the history of Thailand and Burma. with the relationship and connection of Sukhothai, Krungsri Ayutthaya, Thonburi and Rattanakosin linking the history of the nation and the war with Myanmar for a long time but if the new era since gaining independence from England which is the relationship between state and state and diplomatic in relation to religion both in terms of exchanging monks, such as Dhammathirarat Mahamuni (Chodok Yanasitthi, Pali 9), Phramaha Yāṇakusalo (Wat Mahathat, 25 Bangkok), [8] Phramaha Pranom Dhammāṇḁkārō (who invited the speakers to join the meeting to develop teaching and learning of Tipitakasikkhalaya this time) Jarun Dhammada, academician of Abhidhammachotika college, KMUTT and many others who went to study under the government-to-government relationship or the Thai government by the Saṅgha gathered in the chatting ceremony which the Burmese government and the Saṅgha made to celebrate 2500 years of Buddhism, starting on May 17, 1954, until May 24, 1956, and there were senior monks from Thailand such as Somdet Phra Phuttha Ajarn (Arj Asapha) former Director General of Wat Mahathat, Bangkok, Luang Por Panyananda Wat Chonprathan Rangsarit, Nonthaburi province, [9] and many others joined the ceremony or the King Rama IX with Her Majesty the Queen His Highness made an official visit to Myanmar between 2-5 March B.E. 1960. These were considered good diplomatic relations between the states and

religions between Buddhism from Thailand and Myanmar, including the fact that Thailand has sent Phramaha Chodok Yāñāsiddhi, Pali 9 (Phra Dhammathirat Mahamuni) from Wat Mahathat, Bangkok to study Vipassana Meditation in Myanmar and brought the teaching model in the form of Satipatthana 4 (Collapsed Num Phong Nor) to propagate and teach through the section 5, Wat Mahathat and the division of introspection of Thailand causing the teaching of meditation in such a manner to spread throughout the country at that time. There are contemporary references for the arrangement of meditation studies in Myanmar in Thailand, such as Luang Por Charan Thitadhammo (Phra Dhammasinghaburachan), Wat Amphawan, Singburi province, and Luang Por Thong Sirimongkhala (Phra Phrom Mongkhala, Vi.) Wat Phra That Si Chom Thong, Chiang Mai province, etc., [10] who study and follow this practice as well. At that time, the government of Myanmar sent the Abhidhammacariya, Chotika to set up teaching and learning in Thailand and the Abhidhammacariya, Chotika institute at Wat Mahathat which is part of Mahachulalongkornrajavidyalaya University providing education in the field of Abhidhammapitaka until now or sending Phra Bhattanta Asapa Mahathera to teach meditation beginning at Wat Mahathat and teach meditation in the form of “Satipatthana”,Yup Nor Phong Nor, and it is one of the practices in Thailand and clergy university is Mahachulalongkornrajavidyalaya University. It uses this practice as part of teaching and learning in Vipassanathura (errands) which is considered a product of religious relationship and education from Myanmar.



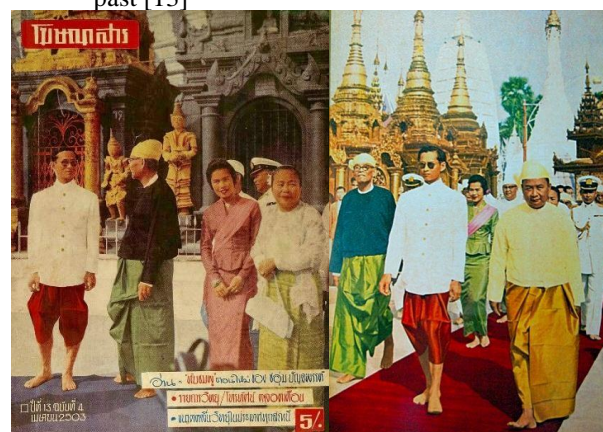
**Figure 5** Chatting ceremony that the Burmese government and the Sangha made to celebrate 2500 years of Buddhism, starting on May 17, 1954, until May 24, 1956, Somdej Phra Buddhācariya (Arj Asabha), Former High Commissioner of Wat Mahathat, Bangkok, who also participated in this ceremony. Both initiated the opening of the Burmese era of education. by sending Phramaha Chodok Yāñāsiddhi, Pali 9, to study meditation in Burma and invited Phra Bhatdanta Asapa to teach meditation in the “Yup Nor Phong Nor” style in Thailand; and remain as Abhidhamma Chotika College at Wat Mahathat, Bangkok, part of Mahachulalongkornrajavidyalaya University organize teaching and learning on the Abhidhamma until now [11].



**Figure 6** Phramaha Chodok Y ā ña siddhi, Pali 9 (Phra Dhammathirarajmahamuni), Head Teacher for Insight Department Thai monks who studied mindfulness in Myanmar and bring it to propagate and teach in Thailand Phra Bhatdanta Asapa Mahathera /Phra Sattamachotika Dhammācariya, a Myanmar monk that the Burmese government sent to teach meditation and Abhidhamma until it is part of the study of Buddhism in Thailand until now [12]



**Figure 7** Reverend Luangpor Thong Sirimongkhala (Phra Phrommongala, Vi.), former abbot of Phra That Si Chom Thong Temple, Chiang Mai province; Luang Por Charan Thitadhammo (Phra Thammasingha Burajarn), Amphawan Temple, Singburi, who teaches meditation. The 4 foundations of mindfulness in the form of collapsing Nong Phoom during the later period. This is partly due to Thai-Myanmar relations in education and the connection with Buddhism in the past [13]



**Figure 8** The relationship between Thailand and Myanmar during the time of the Thai royal family. His Majesty King Bhumibol Adulyadej visited Myanmar between

2-5 March 1960 with President U Win Maung and the government delegation welcoming [14]



**Figure 9** in the journal Bodhiyalai that the author has been handed over. Provide information that on February 1, 2020, Tipitakasikkhalaya Institute together with the International Tipitaka Hall Faculty of Arts, Chulalongkorn University, Department of Religion, Ministry of Culture organized an event “Education and continuation of the Tipitaka” at Chulalongkorn University Auditorium to celebrate the Māgha Pujā Festival 2020 and to celebrate the 72nd anniversary of the establishment of diplomatic relations between Thailand and the Republic of the Union of Myanmar [15]

#### IV. DEVELOPMENT OF RESEARCH PROBLEMS TO IMPROVE LEARNING “TRIPITAKA STUDIES”

6. ASEAN Center and joint research problem development “Tripitaka Studies” from the meeting where the speaker attended the meeting to talk about research development guidelines for the development of learning, resulting in the development of research plans under the project “Innovative learning model for the teachings of the scriptures of Tipitakasikkhalaya, Wat Chak Daeng, Samut Prakan province” by defining 3 sub-projects as follows:

The first sub-research project is an analytical study of the components of the Tipitaka studies curriculum, Suttantapitaka sects.

The second sub-research project was an analysis of the effectiveness of the Tipitaka studies curriculum, Suttantapitaka sects.

The third sub-research project, a model of learning management of the Scriptures of Tipitakkhasikalaya, Wat Chak Daeng, Samut Prakan province.

A Synthesis of Buddhist leadership characteristics in an innovative Society, it is an analysis of the following documents, concepts and theories of scholars.



**Figure 10** Public relations for studying the Tipitaka Studies of Tipitakasikkhalaya, Wat Chak Daeng, by Phra maha Pranom Dhammalankaro, for the academic year 2020 [16]

This will be a collaboration between the research team of the ASEAN Studies Center and personnel from Tipitakasikkhalaya, Wat Chak Daeng, Samut Prakan province, both in research design and in spatial studies by using mixed methods research design.

The expectation will be the result of course development applying the course to suit the learners. The expectation is the quality of the course when applied in teaching, it is an effective course of the curriculum for learning management. When learners have studied through this course, the results are effective according to the goals of teaching and learning in accordance with the framework of the Tipitaka studies and most importantly, it must be focused on practice beyond the rule and going to the heart of Buddhism is denial as well. Therefore, the study of Buddhism through the research process is very important and necessary as well to seek knowledge to be disassembled into a knowledge set to be designed as a course. It is a research-based learning package with the aim of developing students in accordance with the objectives of the curriculum which may be compared with the Tripitaka Studies course; Mahachulalongkornrajavidyalaya University Phra Nakhon Si Ayutthaya Province Buddhist Studies course, Thammasat University Buddhist studies program, Mahamakutrajavidyalaya University, Nakhon Pathom province, or other courses related to Buddhism as a comparative criterion and work together to develop courses for maximum efficiency. This will lead to further study of Buddhism in the broader picture together. Therefore, the meeting as part of the mission of the ASEAN Center on 25 June 2020 towards academic administration towards the use of research in serving Buddhism is a joint mission with Wat Chak Daeng and personnel from Pali Sueksa Buddhaghosa Nakhon Pathom Campus in this meeting and got the answer as a research question to develop into research as shown by the title.

**Table 1** Title of research to develop a body of knowledge in Buddhist scriptures through research

Innovative learning model for the teachings of the Dharma teachings of Tipitakasikkhalaya of Wat Chak Daeng, Samut Prakan province		
An analysis of the components of the Tipitaka Studies curriculum Suttantapitaka sects	Analysis of the effectiveness of the Tipitaka Studies curriculum, Suttantapitaka sects	Model of learning management of the Dhamma teachings of Tipitakasikkhalaya Wat Chak Daeng, Samut Prakan province

## V. THE ROLE OF THE TEMPLE AND THE MISSION OF BUDDHISM

7. Temples and the strengthening of the continuation of Buddhism There are more than 40,000 temples across the country. Wat Chak Daeng is one of the temples responsible for the preservation and preservation of Buddhism as a model. with the opening of the Tripitaka Studies course and related courses through Tipitakasikkhalaya (b) organize activities to preserve and carry on the way of religion in the form of merit, tradition, religious way, the temple is the center of the community. It is used as a place to make merit, practice Dhamma, maintain precepts, pray, meaning that Wat Chak Daeng can still perform this duty intensely until being able to be part of the community and society in the broader picture; As in the case of campaigning on environmental protection through rubbish as robes, waste as fertilizer, it generates good opinions, generates income, reduces costs, reduces waste, preserves the environment. It is a community-oriented activity that involves volunteers in the near and far communities to participate and provide assistance being the center of the mind preserving the faith through community-based activities together (d) preserving the succession of religious heirs, organizing education and developing people organizing education to inherit teachings community development management and create innovation for Buddhism. It is outstanding and should be used as a model for other temples in a broader sense. It means serious education management. The goal is to communicate Buddhist teachings as appeared in online media channels using public communication to propagate Buddhism using learning to preserve teachings study of teachings using activities or creating innovation robes from garbage or plastic bottle. It causes appreciation and creation of new values under benefit, economy and towards the goal of goodness according to the Buddhist way.

8. Wat Jak Daeng and the reflection of identity and innovation in Buddhism. In this context, the reflection of a robe made of plastic bottles, robe as a monk. The key is to be ordained as a monk don't have to have a robe or administration for ordination. It is used by monks in Buddhism. In other words, garbage is a community problem in the broader picture, all countries are the same, concept of balance, self-sufficiency, simplicity leading to the design of the robe from the leftovers. The goal is to reduce the use of waste being a garbage disposal, systematically separate waste through the view that bottles can make robes, make merit

with plastic bottles Therefore, the plastic robe concept is designed to reduce the amount of waste. which is the integration between the life of reality with plastic robes, it shows that "bottles" in one bottle can be converted into merits. One piece of waste in hand can be developed into a cloth, a robe, causing awareness. The idea was to bring the leftovers to be useful. This is truly an innovation in managing the new era of Buddhist monks and knowing that the temple uses waste to make fertilizer to reduce waste under the concept of reducing waste or reduce what happens under the concept of making trash as a merit. It is outstanding and innovative that should be studied and disseminated as a model for various temples or departments involved in campaigning on waste, reducing pollution, and systematically disposing of waste. Targeted waste separation creates added value from leftovers, etc., this is the distinctiveness of Wat Chak Daeng as a temple in the community make it the center of the community society and the broader picture of society.



**Figure 11** A campaign to recycle plastic bottles into the robes of Wat Chak Daeng by Phramaha Pranom Dhammalankaro that was communicated to the public [17]



**Figure 1 2** Whoever manages waste has achieved human integrity / Turn wet waste into fertilizer, reduce waste, create benefits for Wat Chak Daeng community / Concept and campaign for using waste to create added value under the concept of saving, applying, using waste to become fertilizer. It is a robe cloth, an invention from the leftovers at Wat Chak Daeng. It is an innovation of the era in integrating Buddhism to serve society and the community. [18]

## CONCLUSION

All of them are pictures of interactions between the ASEAN Studies Centre, MMU and Wat Chak Daeng, Samut Prakan province and Tipitakasikkhalaya who are outstanding in Burmese studies study of Buddhism and cross-cultural learning, ASEAN Studies the case of Myanmar and the management of the temple to be the centre and important part of the community based on Buddhist principles with a common goal of using research as part of educational development seek knowledge for educational development

Seeking knowledge to pass on and connect with the community. The development of education under the guidelines and possibilities is truly a shared phenomenon of the community.

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