

The Sustainable Development of Sub-Khao Phanom Dong Rak with Special Reference to the Sangha's Education

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Abstract: This article's purposes were 1) to present basic information of the Phanom Dong Rak civilization, 2) to study Buddhism in sub- Khao Phanom Dong Rak, and 3) to examine the monastic study for proposing a sustainable development approach in sub-Khao Phanom Dong Rak. This relies on the main source of data used in the documentary research. The methodology adopted in the study is of a critical and investigative approach to the analysis of data gathered from documentary sources. The result indicated that: The Phanom Dong Rak, which is used in the Thai language. It is a mountain located in the southeastern part of Thailand as the border between Thailand and Cambodia, starting from the Khorat Plateau, stretching to the east to the Prasat Wat Phu in Champasak, Laos. On both sides of Phanom Dong Rak, shows signs of embarrassment that have existed in the past 3,000 years ago, and there are still many ethnic groups inhabiting the particles of the Phanom Dong Mountains. The sustainable development of sub-Khao Phanom Dong Rak should integrate work according to the "Borworn" principle, namely "families, temples, government or schools" of all three countries in Phanom Dong Rak mountain range

Index Terms: Buddhism, Sangha, Education, Khao Phanom Dong Rak

1. Introduction

Among the civilizations that once flourished in past of the world, many cultures have prospered the civilization is located along the Phanom Dong Ruang Mountain Line, which borders Thailand and Cambodia and is a long stretch of the mountain from the west of the Korat Plateau stretching east to Champasak, Laos. This civilization in the area is a civilization of the Khmer, Lao, Tribute, and Ye peoples, which have flourished since the past and remain to this day. The area inhabited by these species is called the "Phanom Dong Rak Mountain Particle Area", also known in Thai today as "Mount Phanom Dong Rak".

Buddhism has been spreading the Dhamma in the Sub-phanom Dong Rak Mountain particles since the 3rd century Buddhist era of King Asoka. In this period, King Asoka has announced nine lines of Dhammadhutas. The 8th line was Sona and Uttara to Suvarnabhumi region, the current group of countries in Southeast Asia: Thailand, Myanmar, Cambodia, and Laos today. Once Buddhism has been recognized by local ethnic groups, it can begin to be enshrined from the past to the present-day. As it turns out, it passes from religious sites, religious objects, religious figures that have appeared from the past as long as the present. During the cultural movement, Buddhism at its core, the continental pink people's civilization was adopted. It is also the motherland of Buddhism in Southeast Asia. It is pertinent to say that Buddhism influences both the concepts of politics, governance, language, culture, beliefs, and arts in Southeast Asia.

In the influence of Buddhism on Southeast Asia, one that continues from the past to the present is monks' study. In the Phnom Dong Rak mountain particles, the Sangha studies are essential for the persistence of communities culture, and society in this mountain particle. Sangha learning in this mountain range may seem different in terms of methods and teaching systems due to the educational system's accession by each country's state. But above all, it doesn't the same thing about the management of monk studies is the aim of peace to be created in the Phanom Dong mountains particles through developing human resources into valuable and virtuous resources in life bringing stability to society.

Therefore, in this academic article, the author presents Buddhism's stability in the dimension of studying monks in the Phanom Dong Rung mountain range. This is to give a perspective on the dimension of the development of sangha education to be sustainable. During a changing world, in national and international differences, the Phnom Dong Mountain particles' peoples remained together peacefully as long as today.

2. Basic Information Of The Phanom Dong Rak Civilization

Phanom Dong Rak Mountain Raek or Phanom Dong Rak Mountain range (Khmer: Chuor Phnom Dângrêk; Thailand: Phanom Dong Rak mountain, Roman Script: Thio Khao Phanom Dongrak, Laos: Sayphou Damlek is derived from the Khmer language “Phanom Dong Rak”, meaning “Mai Khan Mountain” (carrying pole Mountain), a mountain that stretches east-east, a border between Thailand and Cambodia. [1]

The term “Phanom Dong Rak” is separated so that the meaning of this word's correct terminology is derived from “Phanom+Dong Rak.” The word “Phanom” is a Khmer word meaning mountain or characteristic of a spiky bush like lotus blossoms. [2] The word “Dong,” meaning “beamed wood” [3] Therefore, when the two words are taken together, it means that the Mountain Mai Khan or the Khmer people of Thailand are called “water beams,” some of which have, or mountains that stretch from west to east. However, nowadays, the word “Phanom Dong Reak” has changed to “Phanom Dong Rak.” Currently, one district in Surin province is Phanom Dong Rak District. Therefore, in the northeastern region, there is a great mountain range stretching to the east, a great mountain range in Southeast Asia with a history of people's stories that date from 4-3thousand years ago to the present day. In the Phnom Dong Rak mountain particles, a group of nationals has lived since the past: Khmer, Lao, tribute, and Yer. Therefore, this area has not been far away from people's settlement since the past as long as today.

In this area of Phanom Dong Rak, there is a mountain range that stretches in the north or upper part of the mountain range, home to the Khmer people of Thailand or “Kamer-LUE”. At the bottom of the mountain range is the Lower Khmer or Khmer Cambodia, and the people on both sides call this mountain “Phnom Dong Rak or Phnom Dong Rek.” So, Phanom Dong, can translate that the mountain of carrying pole. This mountain stretches directly from the Korat Plateau, which passes through Nakhon Ratchasima province, Buriram province, Surin province, and the Sisaket province, Ubon Ratchathani provinces until the recent trip to Champasak city of Laos.

As for the opinions of Ruang Katshima from Surindra Rajabhat University, which had mentioned in the thousand light rainbow programs in the Phanom Dong Rak study: episode-1 and ethnic geography specify whether, in the past, this mountain was called “Phanom-weng”, which means “Long Mountain,” but later called “Phnom Dong Rak.” The mountain range is a link between the motherland (Matu-bhum) and the land of friends (Mitr-bhum) because 12 other Khmer nationals are living in the area. [4] It has consisted of the interview data of Surat Lertlert in the thousands of rainbows mentioned: “The Phanom Dong Rak mountain range may slow down the movement of people on both sides of Thailand and Cambodia because they have to cross the mountains on both sides of the mountain. So since pre-historic times, the two sides have been associated with each other. There is a story, a story, a life associated from ancient times to the present day, which has been around since prehistoric times with the use of stone axes. The castle was built in pre-history before Phra Nakhon until Bayon Castle and The Buddha temple in the Ayutthaya period had a Buddhist propagation from Ayutthaya. Therefore, there's always a connection, and continues until now.” In the opinion of Pongthan Lampao-yen, the archaeologist said: Archaeological excavations in the area have been found in the area since pre-history, such as the discovery of these abrasive stone tools and various metal tools. Therefore, it is an explicit confirmation that there is an ongoing investigation or use of this area. It has been around since then, sometimes in the area, with communities scattered, especially those making salt towns and smelting metals since ancient times.

Therefore, based on the points mentioned above, it is concluded that Phanom Dong Rak, which is used in Thai today, is a mountain located in the south-east of Thailand. It is a border with Thailand and Cambodia, starting from the Korat Plateau stretching east to Wat Phue Castle. Champasak, Laos, on both sides of Phanom Dong, has traces of embarrassment around for the past 3, 000years, and many species continue to settle in the Phanom Dong Mountain particle region. As it turns out, the religious site is Stone Castle. Intangible cultural heritage includes rice culture, dress culture, and intangible cultural heritage such as rice culture, dress culture, intangible cultural heritage, literature, and culture related to Buddhism.

3. Buddhism In The Sub-Phanom Dong Mountains

Buddhism has been spreading Buddhism in the Phanom Dong Mountain particles since the 3rd-century Buddhist era of the Great King Asoke.

A. Buddhism in the Kingdom of Thailand:

The Kingdom of Thailand or Thailand is one of the lands under Suvarnabhumi. Thailand received Buddhism from the 8th Buddhist missionary, Sona, and Uttar, which spread to Suvarnabhumi. The kingdom that appeared before the kingdom of Sukhothai is the Kingdom of Srivichai. The kingdom is left alone, or Lopburi. The Kingdom of Jenla, the Kingdom of Funan. The Kingdom of Jampa, etc.

During the Sukhothai period (1792-1981), Buddhism was the most prosperous in King Ramkhamhaeng era. In 1820, King Ramkhamhaeng invited Mahathera from Nakhon Si Thammarat, the site where the Langkavong sect is prospered the Buddhism in Sukhothai, as in the main stone inscription .1“*King Ramkhamhaeng donation to Mahadetha Sangharaja, who is sagacious, graduated from TripitakaLuak (Chalad) over Purkhru in this town*” King Ramkhamhaeng invited the monks from Nakhon Si Thammarat to stay at Wat Arannik or Wat Pa, so the monks were ruled in two parties: Gamavasri and Aranyavasri. During this Sukhothai era, Siamese countries were normal, Buddhism was prosperous, people liked to make merit, as there was a message in the stone inscribed: “*The people of Sukhothai include Chaw Mae Chaw Chao Tuypur Tuyna, princes, son of juries, men and women with faith in Buddhism.*”

Ayutthaya was the longest-lived capital of Thailand (Siam) for 417 years. There are 34 monarchies from five royalty. Buddhism in the Ayutthaya period, despite its prosperity, played a role in the nation's development alongside the monarchy. Especially during the colonization of Western countries in the 16th century, especially during the Great King Narai reign. He will face the threat of a national fall in security. He must be able to use his wise and ingenious Guillory to survive the invasion of western nations.

Buddhism during the Thonburi period (1882-1867), Buddhism during the Thonburi period, because King Taksin the Great was humbled in achieving mortality, saw the punishment for suffering in Sangsawatra. I wish to take vipassana seriously. If anyone can become a god, the land ruled the city in peace. He will give it to him immediately. He will be ordained to do the righteousness alone. This story has appeared in the daily mail in the lead-up to the Cambodian strike. King Taksin always finds the opportunity to have a Dhamma conversation with the elderly monks until he knew the Dhamma until he had a book of “merit characteristics,” which still appears today.

Buddhism in Rattanakos Era (1882 - present): Buddhism in the early Rattanakosin period, especially during the reign of King Rama I, nurtured Buddhism considerably, as can be seen from promoting monk education, the making of the Tripitaka, the discipline of Buddhist monks, and the morality of the people, the creation of reconstruction and preservation of Buddhist temples and objects. Also, there were important events such as the arrangement of Visakha Puja Day in the reign of King Rama II. The emergence of the Dhammayut sect B.E. (1833) 2333, and during the reign of King Rama III, Makha Puja Day has held in the reign of King Rama IV as well as the establishment of the two Buddhist Universities during the reign of King Rama V. Asarnha Puja Day was held during the 9th reign, including the construction of a Buddhist monastery known as Buddhamonthon for celebrating 25centuries of Buddhism on 25, 000rai of land, as well as the publication of the Thai Tripitaka. Twenty-five thousand sets for the royal family in and out of the country.

B. Buddhism in the Kingdom of Cambodia:

The Kingdom of Cambodia or Cambodia is one of the countries in Southeast Asia that must be located in Phnom Dong Rak's foothills. In the north, bordering Thailand. Cambodia has changed its name several times for mainly political reasons. But nowadays (2021C.E.), officially referred to as the Kingdom of Cambodia, there is democratic rule. There is a king as head of state with Thailand.

Buddhism has been spreading Buddhism in the Kingdom of Cambodia since the early Buddhist era, namely the King Asoka era, by referencing the evidence from Vinaya Pitaka's commentaries.

On this connection, the three are ten eras for the entry of Buddhism in this country as follow: 1) Buddhism during the Phnom period (Funan), (543-1093), 2) Buddhism in Jenla Era (1093-1993), 3) Buddhism in Phra Nakhon period (1345-1975), 4) Influential Thai Buddhism period (1831-1863), 5) Buddhism in French-colonization (1863-1953), 6) Buddhism in the Era of independence (1953-1970), 7) Buddhism in the republic of Cambodia (1970-1975), 8) Buddhism during the Khmer Rouge era (1975-1977), 9) Buddhism during the Vietnam-Heng Samrin era (1977-1992), and 10) Buddhism today (1992-present).

In this article, the author presents only the milestones section, which is as follow:

1. Most prosperous Era:

This era is the era of Jayavarman VIII, organized in the city's era (1345-1975). Buddhism in Jayavarman VIII is the most prosperous era. Instead, he changed his policy of managing the town from the Hindu worldview of “Devasith” to “Buddharaja”. This lowers the role of Hinduism and Mahayana Buddhism. He built several castles, such as Prasat Bayon, Prasat Nakhon Tham, Prasat Ta Phrom, dedicated to his mother, Prasat Phra Khan, or Prasat Chaisri, dedicated to his father, Prasat Ta Kaeo, Prasat Tasom, Prasat Banthaykut, Prasat Nagaphanthu, Prasat Bantaychamar. Also, 102 hospitals were built, 121 of which were built for irrigation. The pond also, up to 20,000

bronze and stone Buddha statues have been created for distribution both inside and outside the kingdom as evidenced by the inscription in Prasat Ta Phrom, which is depicted as follows:

“...The Buddha has a body divided into three parts: Dhammakaya 1, Samphokaya 1, Niramankaya 1. As a result of doing good deeds are merits. We worship the Buddha as part of his body. the Buddha-jinasri, the son of the Buddha-jinasri and Has become the refuge of all beings...”

He has also created important Buddha statues to be enshrined throughout the kingdom (in the Thai territory located in Ratchamnat province, Suphan Buri province, Singburi province, Phetchaburi province, and Lopburi province). He passed away in 1762. In his time, it was truly Cambodia's golden age.

2. Era of degeneration:

When Buddhism in the Kingdom of Cambodia deteriorated, the Khmer Rouge rule was in the 1975-1977 era. In just three years and eight months, the Khmer Rouge ruled Cambodia, abolished these possessions, 1) canceled education, 2) abolished currency, 3) abolished religion, 4) public health, 5) entertainment; it appears that more than 2 million Cambodians have died, including novice monks. Buddhism has been overthrown by brutal communism.

But in modern times, Cambodia gained peace again after the United Nations (UN) held general elections, and Buddhism was revived. The Cambodian government has placed Buddhism in the constitution as a national religion since 2012. Of these, Cambodians have a total of 14.8 million. 96.4% of Buddhists are Islamic. 2.1 percent Christianity 1.3 percent.

C. Buddhism in the Lao People's Democratic Republic:

The Lao People's Democratic Republic of Laos has long been a close neighbor to Thailand. It also has the basis of language, culture, values, and traditions similar to Thailand. [5] In the past, Lao people worshiped ghosts and worshipped nature, as well as the Thai people. Even later, when Buddhism came to spread in Lao society, such beliefs are still present and self-modifying. Therefore, to match the current Lao Buddhism, Buddhism came to propagation during Chao Fah Ngum. He played an essential role in bringing Buddhism into Laos. He is a Buddhist and gave Buddhism patronage. [6] The people who are mentally dependent and behave according to the doctrine of Buddhism. Every village has a lot of temples. Folklore Category Epic Poems Dhamma novels and Jataka stories (Stories of the Buddha) happen a lot. [7] Therefore, the entry of Buddhism in Laos has had a different period in many eras. As Mr. Chansuk Suriyachak, Laotian wise man. [8] Buddhism in Lao society has been divided into three eras: 1) Traditional Theravada Buddhism, 2) Cambodian Theravada Buddhism, and 3) Theravada Buddhism from Thailand. However, the research of Phra Sophon Pattanabundit (Sukanya) and the group had divided the entry phase of Buddhism in Laos into four stages: [9]

1. Buddhism began to come in after Buddhism, citing the Urangga-dhatu legend, and the legend of Bromrajadhiraj says that when the Buddha was born eight years late, Mahakass Thera led Urangga-dhatu, or it is the chest bone of the Buddha enshrined at Thatphanom, where the 5th King of Nakorn joined the assembly.[10] In Urangga-dhatu legend added: Later, the 5 orangutans brought the Buddha's relics from Rajgir, India. Which were the Buddha relics from the 27 Hua Nao-relics, 7 Kheawfang-relics, 9 Right paw-relics, The Hua Nao-relics are packed at Phrathat Luang mountain with Phraya Chanthaburi Praksitsak. The city of Vientiane in that era formed an element containing only four wai and three elbows. Two thousand years later, King Chaiyachedthadhiraja built a large pagoda over it. However, this theory has little historical evidence. But this information is not very reliable.

2. The second phase of Buddhism was obtained during King Asoke's reign, sending the ambassador to Suvarnabhumi land under the Lan Chang kingdom. It is also part of Suvarnabhumi. Phra Maha Theranawasophon and Uttara came ashore on the Mekong River in the south of the country. He later referred to the city as Tha Kheak on behalf of an Indian guest group. [11]

3. Buddhism phase 3 entered the Kingdom of Lan Chang as a Mahayana ,Ruled by Khun Luang Li Mao, Mahayana Buddhism influenced by China. It was not widespread because Mahayana Buddhism was rarely habitual to Lao people until the 4th phase. [12]

4. Phase 4 Buddhism is Theravada Buddhism from Cambodia. During the reign of King Fah Kum. Phra Maha Therapasman is the master of Theravada Buddhism. It is supported by the Queen of Chao Fah Ngum, named Kaew Geng Ya or Kaew Kanlaya. Until he became a religious religion. [13]

Therefore, the entry phase of Buddhism in Laos. It can be summarized in two ways:

1) The north side is the entry of Mahayana Buddhism to China during the reign of Luang Li Mao, whose Buddhism has not been recognized by Lao Buddhists as much as heavily.

2) The south side is the entry of Buddhism to the south of the country. According to the legend of Urangga-dhatu during the reign of King Asoke in the 3rd century Buddhist era, in the early stages of the traditional Buddhist era. In this connection, the Cambodian Theravada Buddhism in the Fah Ngum Era, and during the Thai Theravada period, the Dhammayutika school was adopted into Laos.

In an ever-changing world situation. Buddhism in Laos is also changing. Both positive and negative changes Details are as follows:

1) The positive aspect is the prosperous era, especially in the era of Fa Fah Ngum, such as Buddhist law as the Lao national religion, the establishment of King Sangha as the supreme president of the sangha department, the enactment of sangha laws with the Lao monarchy signed, the establishment of the Royal School in Vientiane Capital called “Chanthaburi Buddha pandit sapa institute”, The study was organized. in Pali Studies, from Level (Parian) I-II up to Level Parain IX, and the Printing the Tripitaka in Ak-sorn Dhamma Version. It was the Pali edition in 1955 C.E. with 26 copies printed with white collar, and in 1971, The Tripitaka is translated into Lao spelling according to the terminology. These 34 books are called red covers. [14] From this result, Laos had 45 completed copies of the Tripitaka, and in 2002, the 2002 edition was completed to celebrate Vientiane for 450 years. [15]

2) Negative It is an era of change of governance from 1975 to the present. Based on this year’s events, when the Lao movement was under the leadership of Chao Supanuwong, Mr. Kraisorn Promwihan, Mr. Nuhak Bhumisawan, and General Khamtai Stitandorn have strictly taken over the government of King Suwanphuma. As a result of the seizure of power, many changes have been made in Laos, including Buddhism, which has also been affected. In particular, negative events include the cancellation of the symmetric system, the cancellation of conventional education, and antiques’ dismantling. The creation of new products is the construction of a new Dhamma Council hall, the persecution of monks in the Vipassana practice, etc. [16]

These two points reflect Buddhism in Laos. There are constant adjustments, both positive and negative, but during the waves that the shoulders come through, Lao Buddhism, with its leaders, can exist magnificently in differences in cults and political beliefs. As I said, “Buddhism can live normally with all regimes”, so Buddhism can exist without conflict with all political systems, which is considered to be the hallucination of Lao Buddhism that other countries should study and use as a model.

4. The Sangha’s Study The Sub-Phanom Dong Mountain

The study of the Phnom Dong Mountain particles is to be clear in the general context of this issue; the authors presented the country, which is located on two sides of the Phanom Dong Mountains. It consists of Thailand. The three countries have a barrier between the three countries, as mentioned above.

A. The Sangha’s education in Thailand:

The Sangha’s education in Thailand is currently divided into three sections: (1) Dhamma Studies: The study was directed by Mae Kong Dhamma Sanam Luang or the Director of Royal Dhamma Studies. Currently, 2021 C.E., the Most Ven. Somdej Phramahamunivongs (Sujin Akkhajino) Wat Ratchabophitsathimahasimarama, Bangkok as the director of Dhamma Studies policy the Sangha supreme council of Thailand, and there is the national office of Buddhism as a government agency. There are three teaching levels in this section: Nak-dhamma tri-Level I, Nak-Dhamma Tho: Level II, and Nak-dhamma Ek: Level III. It also allows students and individuals to study, divided into three levels in common with monks and novices. In this system, teaching is organized centrally and regionally. The central part is referred to by the name of the temple, e.g., Wat Bowon Niwet Vihara’s school. The region is called including provinces such as Surin provincial school. The school will be managed and managed by the students. The exam is the duty of the director of Royal Dhamma Studies. The office of the Dhamma division is supported. Currently (2021 C.E.) Located at Wat Bowon Niwet Vihara, Bangkok. (2) Pali Studies Section: Under the operation of the director of Pali Studies, which under the polity of the Sangha supreme council of Thailand, Currently (2021 C.E.) Ven. Phra Brahmamolee (Sujat Dhammaratano Pali IX), Wat Pak Nam Phasi Charoen Bangkok as the detector of Pali Studies, and there is the national office of Buddhism as a government agency. In this section, there are nine levels, namely: level I-II up to level IX, and at present, the Thai government has accepted and compared the Pali studies ‘qualifications to general education as Pali studies in level III is equivalent to grade VI in high school, and Pali studies in class IX is equivalent to Bachelor’s degree. In this connection, Thai Sangha, which the leader of the Sangha supreme council of Thailand, has set up a committee to study the feasibility of accepting and comparing Pali level IX qualifications equal to doctorate degrees in general education. Besides, there is also an opportunity to take the Pali examination of the common secular, which is called “Pali Seuksa” As for the

graduates, the “Bo. So” qualification is Pali Seuksa, Nowadays (2020 C.E.), nuns and individuals are increasingly interested in studying and testing. In the system, teaching is centralized, and the central region is called by temple name, such as the school of Bowon Niwet Vihara. The region is called including provinces such as Surin Provincial School as seen in the Dhamma studies section. The school will be managed and managed by the students. The exam is the Pali studies director, with the Office of Pali Studies office as support, located at Wat Pak Nam Phasi Charoen Bangkok. The General Education of Thai Sangha: There are two levels of sangha education management in the general education management section: (1) Secondary education, which is currently at the control of The General Education Department. There is a Pariyattidhamma School of general education. The school is open to monks and novices from junior high school (grade I) to high school (grade VI) nationwide. According to the national Buddhist office, in 2018, there were 406 schools with 36,057 students, 1,450 teachers. [17] 2) There are two Buddhist Universities in Thailand: Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University, which distribute education nationwide in almost every Thailand province. Mahachulalongkornrajavidyalaya University has international support institutions such as the Republic of Korea, Sri Lanka, Singapore, and Hungary.

The Sangha's education in Cambodia:

The Sangha's education in Cambodia, most forms and education management departments are mainly influenced by Thailand. In Cambodia, there are three sections of education the Dhamma-Vinaya section and there are 3 levels: level-I, level-II, and level-III, which is called Samanaseuksa School. The main subjects to study are Buddhist history, Vinaya (discipline), Dhamma (Buddha's teachings) Proverbs (as Similar to Thailand. Still, in Cambodia, it is called Dhamma-kosala level-I, Dhamma-kosala level-II, Dhamma-kosala level-III. In 2008 C.E., there were 726 schools with 13612 students. General Education Section. Primary education is called Buddhikapathomseuksa school; High school is called Buddhikamatthayumseuksa school. There are two places in higher education: Preah Sihanouk Raja Buddhist University and Preah Sihanouk Raja Buddhist University. Bachelor's degree or higher in Buddhism Undergraduate called Parinyabat, the master's degree is called Anu-bandit, a Ph.D. called Bandit.

C. The Sangha's education in the Lao People's Democratic Republic:

In the monks' study in Laos, similar studies were held in the country: Pali and Dhamma and ordinary studies. There is a change in monk education: 1 (elementary school in 6 years of study, which divided into 3 years primary school, 3 years 2) secondary school at the end of year 7, there is also an institution preparation for 1 year, which is equivalent to 8 years of secondary school. In charge of the Ministry of Dhammakarn, according to statistics, the study of monks in Laos. In 2002, there were 54 expansions, divided into five elementary schools, 35 junior high schools, 11 high schools, 1 Phra Pariyadham School, 1 Sangha School, 2 Songkram Colleges, Ong Tut Buddhist college, Vientiane city, and Champasak Sangha College. Also, there is the Buddhist Institute, an institution that oversees the management of the collection of Buddhist scriptures and provides Bali education to novice monks, such as at Wat Chan, Nakhon Vientiane.

5. Look At The Sustainability Of The Phnom Dong Rak Mountain Particles Through The Study Dimension Of Sangha Study

Sustainability is a current term and is often used to communicate alongside sustainable community development or sustainable agriculture.

1. Policy:

The study management policy of the three countries in the Phnom Dong Mountain particles. As it turns out, higher education institutions have been established in all three countries, and the governments in all three countries have endorsed the study of monks by issuing an accreditation act, which is a good vision for the study of monks in this article.

2. Management:

As for the administration, since the management of sangha education was initially focused on the study's management, it was only the Dhamma-Bali department, but nowadays, there are general education departments, both secondary and higher education, involved. The three Sanghas must adapt to keep up with the changes to enhance monks' education to suit the era. Otherwise, the management of Buddhism will not be a solution to society. It turns out that organizations or institutions managing external studies have begun to study Buddhism, such as in Thailand. Mahidol University established the College of Religious Studies, Chulalongkorn University has established Buddhist studies, also Buddhist studies in Thammasat University are offered at the Master's level, and

at some Rajabhat universities, Buddhist or Buddhist studies courses are offered at undergraduate levels such as Phra Nakhon Rajabhat University, Nakhon Ratchasima Rajabhat University, etc. In this regard, philosophy and religion are provided at many public universities. If Sangha University also manages Buddhist studies at the core of monk education, external agencies will likely be better organized and managed.

3. Budget:

Initially, the management of monk's studies in the three countries had a relatively limited study budget. Due to the institutions that do not have the laws of the city to support, monks are currently being supported in all three countries. The government has introduced legislation to support and contribute to adequate budgets and central budget distribution to regional areas nationwide.

4. Curriculum:

The curriculum is constantly improving and improving the curriculum in terms of the management of higher education. Still, in Christian education, Pali Dhamma remains the same from the past to the present, which has resulted in the Bali Department, the dharma department of the three countries in the Phanom Dong Rak Mountain Range, rarely attracting much attention from novice monks and gradually decreasing.

5. Instructor:

In higher education, there is an administrative mechanism following the workload framework. However, in the Pali-Dharma department, all three countries are still experiencing teacher shortages due to policies to distribute education that is not yet thorough or thorough but lacks a budget to support teachers who serve in teaching. As a result, the image of monk education management is more about teaching-focused education than teaching.

6. Student:

Although the education system of monks in Thailand was initially aimed at providing education to the heirs, the monks were the main ones. As a result, sangha education is more open to individuals at both sangha universities, including campuses nationwide and abroad. In some countries, too, but due to the current circumstances, Thai children's birth rate is lower. As a result, several students' decline in attendance in the system directly affects monks' education, that the learner will subsequently decline. On the Dhamma Department side, there has been an MOU agreement with the Ministry of Education to allow general students to take the exam thoroughly throughout the country. The problem that follows is that the quality teaching system is decreasing. The problem is that this dhamma education department still has issues in teaching and learning, namely the emphasis on numbers or the number of entrance examinations and passers-by. It does not focus on the quality of education at all. Therefore, it is not acceptable in the eyes of educators. However, the number of candidate statistics may be increasing. Still, the number of passers-by statistics is steadily decreasing. Always, only some of the primary schools in the central area have been organized as activities such as Wat Pak Nam, Wat Moli Lokayaram, Wat Chanasongkhram, Wat Dhammakaya, Wat Takfa, Nakhon Sawan, Wat Chongkham. Lampang, Wat Khan Ngeon Chumphon, Wat Hatyaisitaram, Songkhla Only Most provincial students continue to experience a decline in the condition of passers. This remains a significant problem in the management of education for regional schools in the region and has been realized for solving problems in the long run. Otherwise, we will be unable to manage education in the Pali department of the Thai Sangha is only left to the legendary studies of Thai Sangha.

6. Conclusion

From the point mentioned above, even if we develop Buddhism, which is an institution of society, we will not be able to do so. In particular, the community is located along the Phanom Dong Rung mountain in Thailand. The people of Theravada Buddhism mostly revere Cambodia and Laos. The authors say that to see the sustainability of monk studies management in the Phanom Mountain particles. It should be integrated according to the principles. "Bowon" is the "village, temple, government agency or school" of the three countries in almost the Phanom Dong Rak mountain particles. It is used as formwork or a bridge to connect people to reach the same Buddhist dhamma. This is to make peace in the Phanom Dong Rak mountain region. In differences in subdivisions and borders and Khao Phanom Dong Rak, however, the other people do not exist because the people of the region are Buddhists..

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