

**The image of the Overseas Dhammaduta Bhikkhus  
in Noble Discipline  
The Role of the Thai Dhammaduta Bhikkhus**

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**Abstracts**

Rule or discipline of Overseas Dhammaduta Bhikkhus has a special characteristic called noble discipline which is a rule to be planning for noble persons. It can say that noble discipline is a system for developing normal persons to be noble persons. It has an objective to say that while a person conceives a wrong thing he will resolve it to be a right thing keeping moderated behavior. Following this way, it says that follows the rules' noble monks and noble disciplines. These rules that the Buddha commended are hypothetically set up which the Buddha brought the law of nature are arranged and practiced.

In propagating Buddhism, the Buddha had the disciples for the main force spreading the teachings of the Buddha across the Indian subcontinent. It is a monk who plays an important role because the monks are a part of the Triple Gem of Buddhist community (Bhikkhu, Bhikkhuni Upasaka and Upasika) which are considered the main performance of Buddhism. Most of the disciples of the Buddha were good practitioners, practiced in the right path, practiced appropriation and cherished to the moral of the missionaries, good behavior, veneration that they can propagate the Buddha's teachings quickly and effectively. Nowadays it can be the succession of Buddhism to prosperity that noble discipline is a tool for opportunities for overseas Dhammaduta Bhikkhus. It is because of leading the purpose of spreading Dhamma. Ariyavinaya or noble discipline makes giving a life and society of overseas Dhammaduta Bhikkhus who have a system and more opportunities. If life and society are not regularity that makes lost chance to live a life and activities in society of overseas Dhammaduta Bhikkhus to be good. If the life is obstructed for being dwelling in intricate society and unsystem. The opportunity is to live in order to the Buddha laid down the rules which do not lead to the purpose that the Buddha wishes for.

**Keyword :** The image of the Oversea Dhammaduta Bhikkhus in Noble Discipline.  
The Role of the Thai Dhammaduta Bhikkhus.

## Introduction

Buddhism is a religion of peace to promote the development of mental intelligence and create peace to develop self and society together happily and bring benefits and happiness to all human beings.

According to the ideology of Buddhism, at present, the propagation of Buddhism is very important in the mission of the Thai Sangha, in terms of administration, education Dissemination, Construction and Public Welfare, this is the purpose of the relief for people in locally and abroad. The sending of Dhammaduta Bhikkhus to propagate Buddhism in different regions of Ashoka the Great himself lead Buddhism has prospered in various countries of the world, with the development of artifacts and religions as well as the propagation of principles, teachings, instruction to all people in all societies.

In the territory of Suvarnabhumi has appeared many historical evidence of Buddhism. The word Suvarnabhumi is comprised of Thailand, Burma, Laos, Cambodia, Vietnam and Indonesia which each country has referred that Suvarnabhumi area was in their countries, the Buddhism come in the third century. For Thailand is believed that Buddhism first came to Nakhon Pathom which has Prathom bell-shaped pagoda is a symbol of fine arts during the Ashoka period, to know the image of the monks. The way of life and role of monks as well as will know that Socially ignorant society with regulatory neglect People in that society.

Buddhist monks are not just mean a combination of people which so called the Sangha.

The characteristics of the monks must be the group by those who have the same attitudes, behaviors and conduct.

Noble Discipline is the order that Buddha commanded that is to say as hypothetical. It is something that he brought nature rules to be arranged in a structured way that is a practical system.

## History of the discipline.

In the time of Bhuddha. The Vinaya is not written down. Because the amount of monks are little and rarely have a good fortune. Misconduct does not appear.

But later on found that a misconduct occurred. Such behavior can be considered as the origin of the discipline.

As an example, the Buddha has established the Sikkhābatha to serve as an example of chastity as the Buddha prescribed. To serve as a caste for all people by start from the easiest to the most difficult.

From shallow to deepest, the first and the most important are the doctrines of the pure consonants, such as Pali, "So Dhammag Theseti Athikallayanang Matchekallaynaang Pariyosanang Satthang Saphayanchanang Kewaraparipunnagn Parisutthang Bhammachariyang Pakaseti,"<sup>1</sup>

Healing and inheriting the discipline which was started by Ven. Upali, his position as the virtue of the discipline. Knowledgeable in Khantaka and nawanghasatthusat.,<sup>2</sup>

Since then, there have been students studying in the office of Ven. Upali. The group of Phra Vinayathara, namely, the Ven. Thasaka, Ven. Sonaka, Ven. Sikhawa, and so on and joined in the process of Sanghayana.

The first rehearsal after the Buddha's Nivarana. referred to Ven. Suphatha who said critique to the Dhammavinaya. The Sangha which have Ven. Kassapa as president offers to do it. For poetry discourse, There is Ven. Upali as a discourse in Doctrine. Ven. Anon arranges the Dhamma.

To do that sort of thing Based on the principles of the discipline prescribed by the Buddha as a guide to practice. For the monks to be in the framework of a virtue as Buddha said Yo Vo Anantha Maya Dhammo cha Vinayo Cha Thesito Panyatto So Vo Mamajjeyna Sattha.

Meaning "Thust Anon, When we pass away, the precepts and the disciplines we act upon will be their teachers.,"<sup>3</sup>

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<sup>1</sup>Sathien Bhothinantha, **History of Buddhism**, Origin 2nd edition, (Bangkok, Mahamakuta Buddhist University, 1994), Page 44-47.

<sup>2</sup> Vinaya, Maha,(Thai)1/1/1.

<sup>3</sup> Khu.Apa.(Thai) 24/8/41.

This is the heart of the Theravāda Sangha. That is the principle of the succession of disciplines later strictly. (The Theravada Buddhist Association has not resolved to redeem a small Sikhapadha.)

The second rehearsal was caused by the conflict in the practice of the Bhikkhus who were related in Wacchi, At the forefront of the 10 objects, with the presidency of Yassa. Ven. Rewata is the Asker; Ven. Sapphakami is the answer in the doctrin. It is evident that this reorganization is important. Different interpretations and disciplines. Vinayadhara's office has a role as a group or bureau of those who maintain the traditional way according to the Vinaya (Theravada or Vinaya Vadi),"<sup>4</sup>

The third Rehearsal of the foreword of the heretical teacher. Or other religious priests to disparage the ordination as well as the propagation of Buddhism to nine lands on the line to Sri Lanka. (Tam Phatthanani) consists of the Thera of the Vinayadhara, namely, the Ven.Mahintha ,Ven. Attiyaya, Uttiyaya,Ven.Samphala, Ven. Buddha, etc. from the Indian subcontinent. These Monks taught the discipline to the Ven. Aritthia, Ven. Tissatata Ven. Kalasumana, Ven. Thika, etc.,"<sup>5</sup>

The Discipline in line of Ven. Ubali is a successor to each other respectively. Or the office of this monk having played an important role as a Buddhist monk, the Vinaya is the unique identity of the Theravāda Sangha. Because of strictly adhering to and observing the Vinaya.

In summary, the Vinaya is occurred after a Buddhist monk have been mis behavior.

The Buddha prescribed a few minor categories that are of the type of lightweight (minor Apatti), such as the nicsakkhuyapacitti, pacitti, patithesaniya, and It does not rule the categorical categories (heavy sins), i.e. Parachik and Sangkhatises during he siad patimokkha as a practice for the monks. Then in the 20 th year, the Buddha ordered the first Parachika to prohibit the sexual intercrose of the monk. By premonition due to Ven. Sutin who have sexual intercrose with his ex-wife at Maha Wan, Vesali, for the first time, he commanded the hevy Apatti type of catechism and he commanded every incident which something was not good about the hevy Apatti.

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<sup>4</sup>Vutthi Hesa Bhagini Ariyassa Vinaye, **Yo Acchayang Acchayato Thissava Yatha Dhammang Patikkaroti**, Ayating Cha Sangvarang Apacchati"., Vi,Maha.(Pali)-1/39/241.

<sup>5</sup> Phra Sripariyattimoli(Somchai Kusalachitto), "Buddhist ethics and the study of the problems of Sanghas and the reform of Thai education", in **Buddhist Studies, Issue 46**, Academic Year 1999, compiled and published by Mahachulalongkornrajavidyalaya University (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2001), p. 41.

## Noble Discipline

Noble Discipline is the regulation that the Buddha commanded. Arranged as hypothetical. It is something that he brought nature rules to be arranged in a structured way that have a practical system.

Rules or discipline of the Sangha. There is a special feature called the Noble Discipline which is a formal rule for the noble monk to say that the Noble discipline is a system that develops into a nobleman or a civilized man with the principle that. "When the person is known their mistake then correct it then continue. This is a progress in the discipline of noble people (Noble Vinaya)," <sup>6</sup> means that people who accept that they are guilty. If they know that they are wrong. Accepted to correct it. This is just the said that follows the rules of the Noble people.

Ariya Vinaya is the main (age) of the teachings when there are main principles, the teachings are stable. ,"<sup>7</sup>

Rules of the Sangha in noble discipline. The Buddha is intended to be the model of the Dhamma practitioner. The purpose is to

1. Give goodness to the monks.
2. Give the priest a blessing.
3. Deplored unscrupulous people.
4. The well-being of the clergy members who have a good precept
5. Block the current spoilage.
6. Degradation treatment to be in the future.
7. Veneration of the unbeliever
8. For the adoration of the adherents.
9. The Prosperity of Righteousness.
10. Support the discipline. ,"<sup>8</sup>

Ariyavinaya is a tool to allocate opportunities for the Sangha to lead the way. To make the Sangha's life and society more organized and more likely. ,"<sup>9</sup>

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<sup>6</sup>Phra Methidhammaporn (Prayoon Thammachitto), **The Ideology and Role of the Overseas Dhammaduta Bhikkhus in the Globalization Era, in the Dhammaduta Bhikkhus Book Dialogue (Class 1)**, (Bangkok: Printing House). Mahachulalongkornrajavidyalaya University, 1995), pp. 50-53.

<sup>7</sup>Phra Dharmapidok, (PA.Prayutto), **Buddhadham for people**, revised and expanded edition, 7 th Edition, (Bangkok: Mahachulalongkornrajavidyalaya Press, 1998), 448-449.

<sup>8</sup>Vi.Chu.(Pali) 7/385/207.

<sup>9</sup>Same story, page 209.

If life and society are not organized without systematic, it loses the opportunity to live. And do activities in the Buddhist society to be good. If life is confused. The existence of people in society is confused, no regulation, the opportunity to live according to the principles that the Buddha placed fading to the lost. Does not lead to the Buddha wishes for.

### **The propagation of the Buddhism of Dhammaduta Bhikkhus.**

When the Buddha is enlightened and enjoy the bliss of freedom by the 7th week passed, he came from the shade tree namely Rajaratana then returned to the Achapalanikhotha Tree. He is concerned about how to express the dharma. In the first time, he has little to no discouragement in showing fairness. Because he saw that the Dharma discovered by Enlightenment is a deep. It is difficult for those who are attached to it to know it. But he realizes in principle that Humans are different from all animals. Humans are teachable person, namely it is an instructional animal. But yet, humanity still has the level of difference in readiness, consciousness, intelligence, knowledge, ability and the invitation of the Brahma. "He who is progressive. Please have a priest please show. Please allow me to show you the truth. Because the animals have little eyes in the eyes. These animals will deteriorate because they do not know the dhamma because they know the dhamma. "He considered the animals like three lotus flowers: i.e. lotus under water and lotus equal to water and lotus over water which have the difference is as follows.

Have less eyeballs Very bad in the eye.

Has a strong organism Have a soft organic.

Symptoms are good. Symptoms are bad.

Teach easily Hard to teach

Some of them should see the next world and blame as it on the horrors. Some do not see the Hereafter and blame it, thus he said that "The door of Nibbana has opened for the audience. So please have the faith."<sup>10</sup>

The Overseas Dhammaduta Bhikkhus are self-sacrificing people in working for the nation. Help teach people to abandon evil, do good deeds in accordance with the doctrine and the laws and regulations of the country. Contributes to peace

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<sup>10</sup>Mahachulalongkornrajavidyalaya University, **Seminar on Buddhism Rehabilitation Project in India**, (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2000), p. 28.

in society easy to govern and develop the country. ," From past to present Because the monks have the ideal is to bring people on two sides.<sup>11</sup> ,"

1) Wisdom, knowledge, good monks, must suggest a solution. Tell the way out to warn the human society of the dangers that occur as a warning signal for. Social brake

2) Be a spiritual leader. Be inspired It is a testimony of Dhamma, tranquility and peace. be example of a moron. Consolidation Solitude, solitude, patience, love, compassion And share love Kindness Peaceful peace to the nation

The goal, principle and method of spreading the Buddha's teachings that were laid for true religion. Especially the last one is Anupavatdo Anupagato, do not bad guy. do not hurt anyone The Dhammaduta Bhikkhus must be friendly to all parties. Be a slow-spoken person, but with a quickly ear, quickly eyes, speechless, do more, see more, and you look very still.

Patimokkhe cha Sangvaro , to treat more in Vinaya Mattanyuta cha Bhattassaming Cha, to know amount in receiving, Consumption of food, Pantancha Sayanasayanang, easy to live and last but not least, the most important is the jujitsu Akiko is a mental effort. With a serious meditation. Practice a lot of patience. Because that is the way to achieve the ultimate goal or ideology of the foreign mission of the Thai Buddhist monk nationwide.,"

The propagation of Buddhism of the Dharma is based on Buddhist doctrine. Fairly fair, reasonable, fair and kind. By the benefit of the listener. Do not show justice for the sake of good fortune. Do not express justice by swearing and not frightening others,"

The goal of the propagation of Buddhism of the Dharma Foreign Mission To benefit the happiness of both Buddhist and non Buddhist. Focus on developing the potential of a person to live by oneself. Using the teachings of the Buddha as a guideline in guiding the person to be placed in negligence. It is a center for the mind and activity of Buddhists abroad.

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<sup>11</sup>Phra Sripariyattimoli (Somchai Kusalacitto), "Buddhism and the study of the problems of monks and the reform of Thai education", in **Buddhist Studies**, 46 th edition, 1999, compiled and published by Mahachulalongkornrajavidyalaya University (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2001), p. 41.

### **The image of the Overseas Dhammaduta Bhikkhus in Noble Discipline.**

The image of the Overseas Dhammaduta Bhikkhus in Ariyan is within the framework of the conduct. Practice their behavior The framework is called the Premonition of the Sila (Phrarajvornuni ( Prayuth Prayutto).as follow :

Discipline as a conduct Discipline is not a narrow precept that is often understood to be simple, but covers the whole of life as it is called the outer life of every monk.

Starting from the qualification, rights, duties and how to get new members into the community is a Buddhist monk. Caring for new member training. Appointment of Ecclesiastical Officials with Qualifications And the duty is to regulate the pursuit of preservation, storage, distribution, factorization, 4, such as different types of food. ,"

Rules for receiving and distributing food. The robe and the practice of the robe type of medicine. Patient and patient care Allocation of housing Housing Practices Housing Construction Regulations The operation and responsibility for the construction of the disciplines include: Whole system

In noble discipline is extremely sensitive. Like a sharp blade, the grass can ricochet the finger at any time. Teaching the priest The Buddha is not propped up, lest he be patient, he will flee. The monk is a volunteer to come to the Discipline. Be ready to develop self-purification and got benefit from Buddhism,"<sup>12</sup>

The Buddha did not prop up a cleric like a potter, bashing a raw clay, making pots of earth beating until he got the desired shape. Patience must be strong and stable. The strictness of the ordinance of the Apostles in righteousness. Study of the text, such as "The chorus is a cry in nobility. Dance is crazy in the noble. To laugh is to see too much teeth. As a child in virtuous discipline",<sup>13</sup>

Noble Discipline covers the general living of members. Determine properties, rights, duties and how to get new members. Training new members honors discipline. The benefit to the clergy is to go.

1. To bring goodness to the members of the Sangha.

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<sup>12</sup>Phrametheedhammporn (Prayoon Thammimitto), **The virtue and role of the Overseas Dhammaduta Bhikkhus In the age of globalization**, In memorial to foreign missionaries (1st generation), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 1995), pp. 50–53.

<sup>13</sup>Phra Dharmapidik (P.A. Puttattoo), 7th edition, (Bangkok: Mahachulalongkornrajavidyalaya Publishing House, 1998), pp. 448–449.

2. For the well-being of the members of the clergy.
3. To vanquish unscrupulous people.
4. For the well-being of the clergy members who have a good precept.
5. To block the deterioration that is present.
6. To treat the deterioration in the future.
7. For the adoration of the unbelievers.
8. For the adoration of the adherents.
9. For the stability of the Dhamma
10. To support the discipline.<sup>14</sup> ,"

Candidates who come in the disciplines of the foreign missions must be ready and sacrificed. If you can not resist or have to resist Kadja Swing, who floated away from the wind in the ocean, beat the corpses back to the coast. ,"

Honor is a tool of the Dharma focuses on the environment. To facilitate access to life goals.

The image of the Overseas Dhammaduta Bhikkhsu in Noble Discipline , The Image's summary is.

1. A practitioner for the suffering of their perseverance. Do not rely on the power of gods.
2. To teach the people to know the truth. It is not a medium between man and heaven.
3. Be a self-sacrifice to the world. Not a ritualist
4. When you become a member It is a Buddhist company, one that also has to engage with society.
5. When meditation is achieved, the highest state can be attained according to Buddhist wishes.
6. The system of monks is democracy which has the Dhamma is the foundation.

### **The role of the Overseas Dhammaduta Bhikkhus in a society.**

The role of the Overseas Dhammaduta Bhikkhus that they have to be involved in the society. Because it is part of the function. The missionaries should do.

**Phraraja Voramun** (Prayuth Puytto) has mentioned the duty and commitment of the Missionary to the society by principle. Is the teaching of Buddhism both the Dharma and discipline. The life of the Missionary Covenant is

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<sup>14</sup>Vi.Maha. (Pali) 1/39/26.

determined by the fundamental commitment of society. The form of internal relationship of the monastic society is divided into two types as follows.

1) Relations within the religious disciplines It is evident from the various provisions in the discipline of monasticism as a common temple or bhikkhu. The color of the temple in the Buddhist temple, the Buddhist scriptures that give the monks a great deal in various activities, called the monk, the ordinance, the suspension of the temple, etc., as well as the requirements on the relationship between people in the Buddhist society. There is respect for seniority, etc.

2) Relations within the public. Between the Missionary Lines and the Masters The missionary messenger was destined to live a life with his family. Starting from food The monks live with alms-giving, offering food to the peasants. Throughout the other four factors and the living needs of the people on a regular basis. It is compulsory for the life of the priest to be bound up with the society of the peasants.

Social function of monks This is due to the fact that this commitment to the well-being is considered one of the important aspects. And in virtue The priest has a duty to help others out of suffering. With their mercy and kindness.

In addition, the discipline also contains provisions for maintaining the relationship between the priest and the people. To be in a stable and stable condition. The monastic institution is in honor. To be honored Help people with virtue. Hopefully benefit the people. Do not dwell on or interfere with the household. For example, do not let the monks flock to the family. By submitting to him in various affairs, not to be a beggar, etc., which degraded the faith and respect of monastic and religious institutions. Let's punish those who destroy this good relationship. Whether it is a monk or a Buddhist.

In summary, the duty and social commitment of monks. It consists of three elements.

- 1) The living of the monks requires the 4 factors that villagers offer.
- 2) The conditions and events in society are influenced by religious practices.
- 3) By virtue, mercy is to help others out of suffering.

From that duty and commitment, the priests have to perform their personal and other duties.

Together, for this reason, the priests are recognized by the people as spiritual leaders. Be respected The royal monk (Prayut Puttatto) has mentioned the reasons for the monks to be praised by the society as three.

- 1) Purity means keeping the sacrament.
- 2) sacrifice, benefit to others and society.
- 3) intellectual leadership Can lead and solve problems for civil society.

So, it can be seen that the mission has a role in relation to society. Because of the missionary attachment to society. The mission is considered part of society. And live because the people in the society as a patron saint. The priests must return the society in various fields, both concrete and abstract. Which is the duty of the virtues of the Missionaries. To help people in the society from suffering to have a good life, but happy. For this reason, the mission has to fulfill the obligations and responsibilities that society has to fulfill. This is why the priest has to play a role in society in various fields.

### **Mahachulalongkornrajavidyalaya University with the role of Overseas dhammduta Bhikkhus.**

BackgroundProject Training Missionaries abroad  
Mahachulalongkornrajavidyalaya University By the International Affairs Division. Together with the Thai Buddhist Congregation in the United States. And the office of the National Buddhism. They have provided academic and practical knowledge to the monks. To serve as a foreign missionary before going abroad. It also supports the dissemination of Buddhism in various countries such as visiting. Prosperity Seminars, exchange of ideas Both in the US and in India. By training every year. This year is the 23<sup>rd</sup> or 23<sup>rd</sup> year by the priests who have been trained in knowledge. It will be an important force to spread Buddhism in the country. Follow the Lord Buddha.

And important to share the missionary propaganda of the Buddha's mission. Enhance your knowledge, new experiences and changes in the world. Create unity and fellowship for foreign missions.

The Overseas Dhammaduta Bhikkhus Training of Sangha Council, there is Somdetphrabhuddhacharaya (Kiew Upasenamahathera) a chairman committee. In addition, Mahachulalongkornrajavidyalaya University in collaboration with the Religious Affairs Department and the Thai Buddhist Congregation in the United States, also organizes an annual Overseas Dhammaduta Bhikkhus training program. Since the beginning of the project in 1995, the activities of Overseas Dhammaduta Bhikkhus have not been fixed. It depends on in that country.

Today's Overseas Dhammaduta Bhikkhus must strive to establish relationships with all religions in that country. It is an important feature of the mission. To have confidence in goodness. Understand the problems and needs of

the settlers to go. There is a way to communicate effectively with him. And the commitment to the ideology of Buddhism will make the propagation of Buddhism of the Dharma effective and effective. Throughout the Dharma training to increase knowledge, skills, experience and attitudes in Buddhist preaching and propagation, It is therefore essential to enable the mission to work more efficiently and effectively. The Overseas Dhammaduta Bhikkhus Training Project was jointly organized by both denominations during the years 1966-1967 and was stopped by some essential factors. But the demand for the mission abroad has grown. Especially in the United States. The Buddhist mission began in 1970 and was set up as a small house on July 6, 2514. Later, the temple began to grow more, especially large cities such as New York, Washington, Chicago, Los Angeles.

Both the Mahachulalongkorn University Graduate School (Mahidol University) and Mahachulalongkornrajavidyalaya University (MCOT) offer the opportunity for monks. Come to study at the master's level. Since the 1988 academic year, it is a continuation. Thai Buddhist monks' training programs abroad.

But it is in the form of Master of Arts (MA) and Master of Arts (MA) programs. His Majesty's Master's Degree in BUDDHIST MISSION PROCESS, now renamed BUDDHISH STUDIES, aims to allow graduates to become missionaries abroad.

But no graduates are sent. Because of the lack of coordination between the university and the Thai Buddhist Sangha. There is no formal training and missionary development. As a result, the synod of the Association has resolved to carry out the training of the mission for another term. Since the year 2538 onwards.

Mahachulalongkornrajavidyalaya University (MCU) has organized training courses for Overseas Dhammaduta Bhikkhus once a year. The first training course was held in 1995. The number of participants was 49. Training to 23rd edition matches the year 2560.

When Mahachulalongkornrajavidyalaya University The establishment of an apostolic college was announced. By Phra Sophon Wachiraporn. He is the acting director of the College of Missionary Teachers. The training was continued until the 23rd edition of the year 2560. There were 98 trainees who had been trained in the preaching ministry since the 1-23 edition. The figure has traveled to spread Buddhism worldwide. There are 39 overseas countries.

Today's missionaries must strive to establish relationships with all religions in that country.

It is an important feature of the mission. To have confidence in goodness. Understand the problems and needs of the settlers to go. There is a way to communicate effectively with him. And committed to the ideals of Buddhism. It will make the propagation of Buddhism of the Dharma effective and effective.

Through the training of the Missionaries to increase their knowledge, skills, experience and attitudes.

In the field of publishing and propagating Buddhism, then. It is therefore necessary to help the missionaries to work more efficiently and effectively. In addition, the Royal Rattanakosin (Vejayut Veeruthoth) mentioned the Thai Missionary in India, who came into being. There are four representatives of Buddhists for the propagation of Buddhism as follow :

1) The Dhammaduta Bhikkhus, who was assigned the task of the mission of the Overseas Dhammaduta Bhikkhus and was appointed by the Sangha.

2) Thai students who come to study in India. By these priests do volunteer work Dhammaduta to propagate Buddha Dhamma.

3) The Graduate Monks who have to practice from Mahachulalongkornrajavidyalaya University and Mahamakut Buddhist University which come to work in India.

4) The priest who came to practice meditation 4 months, 5 months, 6 months to declare Buddhism and go out for alms tofor seeing them and come to pray with.

Mahachulalongkornrajavidyalaya University, There is a great mission: i.e. In addition to its mission to produce graduate studies, academic service to the society and to preserve the arts and culture. There is also a mission to fulfill the mission of Buddhist monks in Thailand and abroad.

### **Conclusion:**

In the history of Buddhism, The Buddha is the founder of the society of the monks to help society. He encouraged the monks to develop themselves first and then to develop others. The Buddha developed the behavior of monks in terms of physical, verbal, mental, and intellectual.

In the propagation of Buddhism of Overseas Dhammaduta Bhikkhus, all of them comprise of Knowledge , Ability. Overseas Dhammaduta Bhikkhus are considered to have a higher moral status than a native, there must be strict rules. Practice themselves to be careful to loosen lover's willingness for extinction of Suffering only, not to be deceived, not to seduce, not for hoping the good fortune

and honor , not to pretend, not to let people know that behaves differently than others.

In Buddhism Discipline is the basis for the whole system of life as a model of Buddhism and it is an opportunity to practice along the principles of Buddhism in order to proceed as well.

Discipline of Dhammaduta Bhikkhus which can help to thrive. Get the benefit from Buddhism. When discipline still exists the monks also still when monks still exist , the benefits that person should get from the Buddhist life system will remain.

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บทความ (ภาษาอังกฤษ) **Academic Articles**

เรื่อง “The image of the Overseas Dhammaduta  
Bhikkhus in Noble Discipline The Role of the  
Thai Dhammaduta Bhikkhus” (ภาพลักษณ์ของพระธรรม  
ทูตสายต่างประเทศในอริยวินัย : บทบาทของพระธรรมทูตไทย)

นำเสนอโดย

พระมหาสมาน ชาติวิริโย, ดร. อาจารย์วิทยาลัยพระธรรมทูต  
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ณ ห้องประชุมกลุ่มที่ 3 ห้องสัมมนา Conference Room  
Dorsett Tsuen Wan Hotel วันที่ 30 มิถุนายน 2560 เวลา  
08.00 - 11.00 น.

ในโอกาสการสัมมนาวิชาการพุทธศาสนาเถรวาทมหายานเส้นทางและ  
ความสัมพันธ์

ณ เขตบริหารพิเศษฮ่องกง

**at 3 room Section, Conference Room Dorsett Tsuen  
Wan Hotel, in Symposium: Theravada and Mahayana  
Buddhism along the Belt and Road in the 20th  
anniversary of the return of Hong Kong to its  
Motherland and the 25th Anniversary of the  
Inauguration of the Inaugural of the Big Buddha Statue  
at Po Lin Monastery of Hong Kong.**