

REFLECTIONS ON THE INNOVATION OF THE NEW PUBLIC MANAGEMENT ON THE MONKHOOD AFFAIRS IN WAT PA LE LAI VARAVIHĀRA, AMPHOE MUANG: SUPHANBURI PROVINCE

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Abstract

This research aims to study the qualitative reflections: 1) to reflect on New Public Management innovation to address the monkhood affairs and 2) to reflect on the monkhood affairs in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province. Documentary exploration and in-depth interviews were conducted with 3 Most Venerable monks, i.e. Dean/representatives of The Buddhist Region 14, Provincial Chief/representatives of Suphanburi Province and the Abbot/representatives of Wat Pa Le Lai to accomplish triangulation technique and content analyses were imposed. The researcher found that:

In the First Objective, the Abbot fulfilled the Sangha Act (No.4) BE. 2560, provided social equity, accepted personal values and endeavored more flexible, adaptable, cross-generation interactive and greater responsibility where keeping abreast with real world and universe, in particular applied Deming Cycle. In the Second Objective, the researcher found that many failed to complete the 227 Patimokkha Rules, and technological slave. The major lessons from the Legend (Jātaka) of the 22-meter Buddha Image of the Pa Le Lai Mudra were 1). His Lord even failed to stop many monks from being hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their mānadiṭṭhi (conceit) as in many Buddhist monasteries, today. 2) His Lord

thus sought solitude in Rakkakhittawan in Phāsukvihāra to avoid all those mischievous monks, 3). Each animal offered his Lord by their preferences (the Elephant King offered wild fruits; and the Monkey King offered honey: moderation). And 4) the repentant monks at the mount of misery abyss sought pardon from the Founder.

Keywords: New public management, Monkhood affairs, The Jātaka the Pa Le Lai Mudra

Introduction

It was indispensable to reflect NPM to treat most faults, monks and novices had committed since His Lord year until today on chastening, quarrelsome, disobedient, self-indulgent behavior with their mānadiṭṭhi (pride). His Lord never failed to teach them but His Teaching failed (Attakathā Kosambīyajātaka: Window 1, 2005). It was worth to reflect NPM treatments to 3000-year Kosambīyajātaka enigma.

New Public Management (NPM) has been a way to run any public service organizations. Etymologically, NPM first introduced in 1980 (Hood, C.1991) to make the businesslike public service aiming at its efficiency emulating private management models. The customer service-based NPM usually emphasized citizens-orientedness such as decentralization to reduce costs; and using quasi-market structures to compete private sectors such as UK healthcare. The themes in NPM were "strict financial supervision, money-valued, incremental efficiency, target design and performance-monitored, empowerment of the senior management". Performance was evaluated with audits, benchmarks, personal and corporate governance-like, Board of Directors approach for strategic guidance and outsourcing (Prachi Juneja). However, Nathan Favero (2020) advocated the pillars of public administration are: economy, efficiency, effectiveness, equity and-in times of crisis-speed (or "expedition"). NPM approaches have world-wide been used particularly in most industrialized OECD nations. Its deep purposes was to reform public services and management rather than the conventional public administration. To innovate New Public Management, it was just adding 1) Technology since it could offer innovation opportunities for the public, religious and private sectors

in their simplified and efficient interactions while redesigning to ease more collaboration. 2) Opened government policies could be refined and cleared strategies create with accountability, transparency and fairness. 3) Tools such as foresight and contemplative, engaging and service design could innovate approaches to public, religious and private bodies while collaborating with all involved. 4) A new office architecture with less hierarchy and innovative way of collaboration could attract neo-creative NPM solutions. 5) New skills for public management could not only improve its operation and better promptness for future, but also well address new challenges and 6) NPM should help redesign modernized recruitment processes to attract the talent (European Commission 2023).

Religious affairs in Wat Pa Le Lai Varavihāra were just 5 missions according to the Sangha Act (No.4) BE. 2560 (AD 2017) amended from BE 2506 and 2505, and in The Clauses 37 and 38 of the Saṅgha Act BE 2505. Therefore, there were questions whether would New Public Management innovation addressing the monkhood affairs in Wat Pa Le Lai Voravihara, Amphoe Muang: Suphanburi Province successful? And would the monkhood affairs in in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province in line with the command of His High Venerable Abbot?

Research Objectives

1. To reflect on New Public Management innovation to address the monkhood affairs in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province.
2. To reflect on the monkhood affairs in in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province.

Literature Reviews

The New Public Management: It was coined by Hood and Jackson in 1991, i.e., 1) to reduce dependency on bureaucracy and to embrace private business management. 2) NPM was an indispensable governance model to

provide new techniques for public executions. 3) It initiated traditional global changes to reduce red-tapes. 4) It was a market-oriented paradigm to improve public delivering services. 5) It was a public affairs system with rewarding professionalism. 6) NPM philosophy focused on improving public managerial practices. 7) NPM proposed public accountability weighing results than processes. 8) NPM referred to improving public management to ensure organizational changes, privatization, market-based management, and SWOT analysis to measure competition, and decentralization to reduce procedure, regulation and political control. 9) It was a series of norms, ideals and beliefs initiated to change in the public sectors. (10). It believed that the private sectors were intrinsically more efficient and superior in the service delivery but the belief was still highly contested within the academic literature. 11) It was an ideology to apply business techniques in order to improve performance, systems, and introduce benchmarking to public sector. 12) Its doctrine was a holistically market-based model and freed from any political influences particularly in infrastructures. Finally, 13) It strongly emphasized efficiency and effectiveness of public provisions, services and competitive advantages. (Guardian Online 2021).

To innovate New Public Management, it was just adding 1) Technology since it could offer innovation opportunities for the public, religious and private sectors in their simplified and efficient interactions while redesigning to ease more collaboration. 2) Opened government policies could be refined and cleared strategies create with accountability, transparency and fairness. 3) Tools such as foresight and contemplative, engaging and service design could innovate approaches to public, religious and private bodies while collaborating with all involved. 4) A new office architecture with less hierarchy and innovative way of collaboration could attract neo-creative NPM solutions. 5) New skills for public management could not only improve its operation and better promptness for future, but also well address new challenges and 6). NPM should help redesign modernized recruitment processes to attract the talent (European Commission 2023).

The Sangha Administration: Religious affairs in Wat Pa Le Lai Varavihāra were to fulfill 5 missions enacted in the Sangha Act (No.4) BE 2560 (AD 2017) amended from 2505 and 2506. According to The Regulations of The

Sangha Supreme Council of Thailand Volume 4 (BE 2506), dealing with administrative procedures (5 Missions) of the Sangha, the Chao Khana Phak (The Buddhist Regional Dean) has the following powers and duties:

1. To carry out administration of the Sangha so that it is in accordance with the Dhamma-Vinaya, law, regulations of the Council of Elders and rulings or procedures of the Council of Elders, decrees from the Council of Elders and Commands of the Supreme Patriarch.
2. To control and see that order, virtue, religious study, educational welfare, propagation of Buddhist teachings, public services and public welfare fare smoothly.
3. To examine the imposing of Niggahakamma, and examine appeals, orders or judgments on the provincial level.
4. To rightly redress obstacles of the provincial head.
5. To control and command ecclesiastical heads, abbots and monks and novices within his jurisdiction or within his area of administration, and inspect and advise on performance of duties of those within his jurisdiction.

In Clause 37 of the Sangha Act BE 2505, the Abbot has the following duties:

1. To care for and maintain the wat, and organize the activities and possessions of the wat.
2. To administer and see that the renunciants (pabbajita) and householders within or living in the wat practice according to the Dhamma-Vinaya, the laws of the Council of Elders, and the laws, regulations, procedures or directives of the Council of Elders.
3. To take on the responsibility for the education, practice, and teaching of the Dhamma-Vinaya to renunciants and householders.
4. To facilitate the cultivation of goodness (kusala).

In Clause 38, the Abbot has the following powers:

1. To forbid any renunciant or householder who has not received permission from staying in the wat.
2. To expel from the wat any renunciants or householders who do not obey the Abbot.
3. To order renunciants or householders living within the wat to do work within the wat or to make a promise of good behavior or to make an apology when that renunciant or householder within the wat disobeys any orders of the Abbot which are in accordance with the Dhamma-Vinaya, the regulations or the Council of Elders, and the rules, procedures and directives of the Council of Elders.

The monkhood affairs and life in in Wat Pa Le Lai Varavihāra, during the lifetime of the Lord Buddha, bhikkhu Patimokkha rules were established in the Sangha Community. These are reflected in the Pali Canons, particularly in the ‘Vinaya-pitaka: the Basket of Discipline’. The 227 Patimokkha Rules, (Monastery 2023) Patimokkha was the basic code of monastic discipline, consisting of 227 rules for fully ordained monks (bhikkhus). The Patimokkha was classified into eight major groups as 1) The 4 Parajika: The Defeaters, 2) The 13 Sanghadisesas, 3) the 2 Aniyatas: Indefinite or Undetermined, 4) the 30 Nissaggiya Pacittiyas: Confession with Forfeiture, 5) the 92 Pacittiyas: Expiation through Confession, 6) the 4 Patidesaniyas: To be acknowledged, 7) the 75 Sekhiyas: Training rules, and 8) the 7 Adhikaranasamatha: Settlement of Issues.

The Legend (Jātaka) of the 23.46 meters Buddha Image of the Pa Le Lai Mudra (Attakathā Kosambīyajātaka, in AD1181, His Majesty Ka Tae ordered the Mon Noi (from Southern Burma) to restore Wat Pa Le Lai (constructed around AD 981 with Luong Phor to Wat Pa Le Lai Varavihāra). However, the Northern Legend inscribed by modifying from Attakathā Kosambīyajātaka. The Jātaka of the 23.46-meter Buddha Image of the Pa Le Lai Mudra was:

His Lord Buddha once resided in Ghositārāma, Kosambī and remarked that many monks were difficult to be cautioned but quarrelsome, disobedient, self-indulgent behavior with their māna, and diṭṭhi (conceit); though with various teaching techniques they were never courteous, even disrespecting His Teaching and still quarrelsome, factious and disharmonious. His Lord exposed the benefits of respect and obedience through the story of Dīghāvukumāra and a

homily of Sobhanakarana-dhamma 2, that dhamma converting one to gracefulness with Khanti or tolerance and Soracca or meekness. His Lord again remarked that they were ordained in the Doctrine. By His well verses, they preferred to be patient, attached in the teaching and modest by obedience. Though His Lord generously taught them but failed to harmonize them. Symmetrically, the physically blind men could be taught but not the spiritually blind ones because they were curtained by moha, māna and diṭṭhi. Even His Lord sermoned them; they could not see, hear and only hell could remind them repentance. Co-inhabitation with these mischievous monks was intricate. His Lord then sought solitude alone. He fetched food alms in Kosambī alone without informing His monks. He carried His Bowl and dress heading to Bālakaloṇakārāma monastery teaching Ekacārikavatra (rules of taking a pilgrimage alone) to Phra Bagu Thera at the monastery. From there, His Lord visited Prācīn Vangsa Maruegadāyavan preaching on virtues of unity to the 3 good sons and His Lord moved to reside under the shed of the Bhatara Sāla tree in the wilderness of Rakkakhittawan in the vicinity of Phāsukvihāra.

At that time, Phraya Elephant named Pālilaika the lord of a large herd of elephants got bored with his herd thinking staying with them would be difficult. Every time he bent down the tree branches. All elephants competed to break all the treetops for eating. When dipping in the clear water, they muddied the water and had to drink muddy water with uncomfortable crowded elephants. Phraya Pālilaika thus wanted solitude. When darkness due, he left his herd to seek happiness in solitude, alone. Reaching where His Lord resided, he admired Him at first sight afar. He served His Lord with respect, faith and affection, fed His Lord with wild banana and jackfruits. When His Lord fetched food alms in the morning, he carried His bowl to the forest rim and waited until His Lord returned and took His bowl to His residence. He protected and secured His Lord from all wilderness harms. The Holy Blessed One lived with happiness in the forest which later called “Rakkakhittawan”. One day, Phraya Ling (Monkey) roamed the treetops alone and saw Phraya Pālilaika servicing His Lord Buddha with such deep respect, he served His Lord with beehives and nurtured Him like Phraya Pālilaika. This legend became the renowned story in India.

Not long after His Lord moved from Ghositārāma to “Rakkakhittawan” number of devout Kosambian seculars and philanthropists visited the vihāra but no Buddha. After deep inquiries they felt resentment and seriously reproached those factious and misbehaved monks as if they humiliated His Lord causing Him to sneak to spent monkhood alone in the forest. The Kosambians could not practice philanthropy to honor and hear His homily. As such they declared they would not support those mischievous monks. Theses turned them emaciation, starvation and short of foods. The monks expressed “*mea culpa*” promising they harmonized and pleaded the Kosambians support as before. However, the Kosambians questioned had His Lord forgiven them; the Kosambians would continue support them. Accidentally, it was the Lent time, the mischievous monks and novices had to forebear the punishment of the Kosambians with starvation and miseries.

After Lent, major rich clans in Savatthī city such as Anāthbiṇḍuādikasetthī and Mahāupāsikāvīsākhā etc., had sent a letter to Phra Ānandthera pledging him to request His Lord Buddha to return to Savatthī as well as 500 monks who wanted to attend His Lord homily. Phra Ānandthera led them to the “Rakkakhittawan” forest but he had to seek permission from His Lord. He left outside the forest and met His Lord alone. Upon seeing Phra Ānandthera, Phraya Pālilaika snatched a billet to charge him but when His Lord saw that He stopped Phraya Pālilaika and said, “Pālilaika! Never stop him he is my attendant”. Pālilaika immediately dropped the billet but walked straight to him to receive his belongings. He refused to give them Phraya Pālilaika thought that, had this monk studied well traditional norms, he would not leave his belongings on the ground where His Lord resided. Upon seeing him laid his belongings on the ground, Phraya Pālilaika admired, paid homage to him.

Phra Ānandthera paid homage to His Lord and sat on what he deserved by the side of His Lord who inquired him whether he came alone. He responded he came with 500 monks and were left outside the forest since he did not know whether His Lord permitted. So, His Lord permitted them to present as His audiences. They praised His Lord that He was the Blessed, the King of Sukhumālajāti and resided alone in the entire tri-quarter, which was very difficult for all without attendants.

All these affairs were attended by Phraya Pālilaika said His Lord in fact in co-existence, one should meet such a friend and if such friend unmet, one should better be alone travel and present His homily:

“Had one had a wise friend, self-secure, wisdom to live with good persons, travel-companion; one should be delight and mindful to eradicate the surrounding dangers and travel with that friend. Had such friend been unfound, one should act as a king who left his kingdom to roam alone like Phraya Elephant Mātaṅga, who roamed the forest alone. As such, roaming alone was better since a vandal could not be a friend (a vandal untruly associated with all). In such situation, one should roam alone and never committed sin but with moderate aspiration like Phraya Mātaṅga roaming the forest alone with moderate aspiration.

Upon ending the proverbial Khādādhamma, all the 500 monks existed in the Arahanṭadhamma. Phra Ānandthera reported His Lord that around 5 Koṭi disciples in Savatthī City led by His Venerable Piṇḍika sent a message that he very expected the visit of His Lord. His Lord’s decision to accept the visit but Phraya Pālilaika intervened. His Lord explained that Phraya Pālilaika would like to feed all monks; he had attended Him for long and they should not offend him but return to the same attendant place. Phraya Pālilaika in the next morning offered them but after eaten, it appeared that fruits were much left.

After eating, His Lord led all monks heading to Savatthī City but Phraya Pālilaika block them he did not want His Lord to leave but after explanation, he gave way. When His Lord arrived Gāmupacāra (a village border), His Lord talked to Phraya Pālilaika that from this land onwards, it was not his but humans, existed dangers and he had to stop here. His Lord continued leading those monks but Phraya Pālilaika stood weeping and watching until His Lord was out of sight, Phraya Pālilaika got stoke and fell death. With his virtues, he was reborn in heaven called “Pālilaika Deva”. At the same time, His Lord finally arrived Phra Jetavanavihāra in the Savatthī City, safely.

Those factious monks heard His arrival, they went to meet Him seeking His pardon. When His Majesty Pasendikosala visited His Lord saying the Blessed One should not allow those mischievous monks being His audiences in his kingdom. His Lord responded His Majesty they attached in Sila because they only quarreled and thus rejected His teaching. At the moment, they

repented and wished His Lord pardon. His Lord beseeched His Majesty to welcome them. Even Anāthbiṇḍuṇḍikasetṭhī who constructed Phra Jetavanavihāra visited His Lord to disallow the mischievous monks to visit the vihāra. However, after His Lord's Explanation, he followed His Lord advice.

When the Kosambian monks arrive the Savatthī City, His Lord prepared the solitude place for them to reside; upon hearing this the non-local monks rejected to associate on seating, and standing with them while asking His Lord whom they were disharmonized themselves in Kosambī. His Lord responded these monks, these monks, and these monks who were fingered by His Lord saying they disharmonized, found dishonor, unable to raise their heads to see things. They prostrated at the feet of His Lord Buddha pledging Him forgiveness.

His Lord said “Lo monks, they committed serious kamma and they had been ordained in the Buddha monastery but when I remarked on unity, they disobeyed”. His Lord exposed easing remarks, obedience, yielding benefits and sermonned on His Majesty Dīghāvū who was firmly obey his father. Later he was enthroned with 2 kingdoms and saying His Lord Sermon, that

“Other tribal members felt nothing, but we are collapsing, ruining and when any tribes truly know and clearly see that they are ruining; then their altercations, factions, schisms and quarrels would be faded out because of their virtuous practices.”

Research Methodology

This qualitative reflection was to fulfill its objectives, documentary exploration with the scriptures (tipitaka), atṭhakathā, authentic and credible books, textbooks, research reports and related researches to accomplish triangulation technique (Denzin, N. K., 1978/2012). The researcher weighed much on content analyses. Benefits of Triangulation, it provided researchers with several important opportunities. First, it allowed researchers to be more confident of their results. This could play many other constructive roles as well; stimulate the creation of inventive methods, new ways of capturing a problem to balance with conventional data-collection methods; help to uncover the deviant dimension of a phenomenon, and also serve as the critical test, by virtue of its comprehensiveness, for competing theories. Second, 'Triangulation' minimized

the inadequacies of single-source research; and two sources complement and verify one another, which reduces the impact of bias. Third, it provided richer and more comprehensive information because humans share more candidly with an independent third party than they do with someone they know or think they know. Fourth, using several methods together also helped to rule out rival explanations (Sabina Yeasmin; Khan Ferdousour Rahman, 2012).

Results

New Public Management innovation to address the monkhood affairs in in Wat Pa Le Lai Varavihāra revealed that the Abbot, the Buddhist Regional Dean and the Buddhist Provincial Dean could fulfill the Sangha Act (No.4) BE. 2560 amended from BE.2506 and restrict some monks and novices' personal hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their *mānadiṭṭhi* (conceit). However, the Abbot would attempt to provide social equity, accepted their personal values and endeavors to become more flexible, adaptable, cross-generation interactive and greater responsibility where keeping abreast with real world and universe and deming cycle.

To reflect on the monkhood affairs and life in in Wat Pa Le Lai Varavihāra, during the lifetime of the Lord Buddha, bhikkhu Patimokkha rules were established in the Sangha Community. These are reflected in the Pali Canons, particularly in the 'Vinaya-pitaka: the Basket of Discipline'. The 227 Patimokkha Rules, (Monastery 2023) Patimokkha was the basic code of monastic discipline, consisting of 227 rules for fully ordained monks (bhikkhus). The Patimokkha was classified into eight major groups as 1) The 4 Parajika: The Defeaters, 2) The 13 Sanghadisesas, 3) the 2 Aniyatas: Indefinite or Undetermined, 4) the 30 Nissaggiya Pacittiyas: Confession with Forfeiture, 5) the 92 Pacittiyas: Expiation through Confession, 6) the 4 Patidesaniyas: To be acknowledged, 7) the 75 Sekhiyas: Training rules, and 8) the 7 Adhikaranasamatha: Settlement of Issues.

By the legend (Jātaka) of the 23.46-meter Buddha Image of the Pa Le Lai Mudra 1) His Lord even failed to stop many monks from being hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior

with their *mānadiṭṭhi* (conceit) as in many global monasteries, today. 2) From Ghositārāma in Muang Kosambī, His Lord sought solitude in other locations under the shed of the Bhatara Sāla tree in the wilderness of Rakkakhittawan in the vicinity of Phāsukvihāra to avoid all those mischievous monks, 3) Each animal offered his Lord by their preferences (an elephant offered wild fruits; and monkey offered honey). And 4) the repents at the mount of misery abyss sought pardon from the Founder and with doubt might they change but the faithful (the Elephant King and the Monkey King) chose to protect His Lord without fail.

Discussions

New Public Management innovation to address the monkhood affairs in in Wat Pa Le Lai Varavīhāra; an Abbot had to acquire 4Cs which included - Critical thinking & problem solving, Creativity & innovation, Communication at best and Collaboration. His High Venerable Abbot was to acquire digital literacy which included Information literacy, Media literacy and ICT literacy and in monkhood life His High Venerable had to breed flexibility & adaptability, initiative & self-direction, social & cross-generation culture interaction, productivity & accountability, leadership and responsibility (AES, 2020) to address some monks and novices' personal hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their *mānadiṭṭhi* (conceit). In the age of His Lord Buddha, His Lord met such mischievous habits and it was not less these days that the Abbot, the Provincial Religious Deans and the Buddhist Regional Deans have met.

His Lord even failed to stop many monks from being hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their *mānadiṭṭhi* (conceit) as in many global monasteries, today. Common people also some monks, nuns and novices were prone to enter one of the 4 lotus categories (Puggala 4; A.II.135; Pug 41; Nett.7, 125) some were Ugghaṭitaññū who were the persons of quick intuition, the genius and the intuitive. Some were Vipacitaññū who understood after a detailed treatment or they were intellectual. Some were Neyya who were guidable or the trainable. Some were Padaparama who were just at most text wordy or idiots. The first 3 groups were claimed to be the Veneyyasatta (the advisable) whereas the Padaparama was the Aveneyyasatta (the non-advisable). The researcher would add another type that was a Technological Slave (*Techno-dāsa*) who looked a wisdom explorer but

exploring filthy wisdom to head to hellish miseries. Further, had all been common human vested with monkhood robes, they would be subjected to their Carita 6 or Cariyā 6 which was their intrinsic nature of a person or their characteristic behaviors or temperaments which included 1) the Rāga Carita was an individual who was full of lustful temperaments. 2) The Dosa Carita was an individual who was full of hating temperaments. 3) The Moha Carita was an individual who was full of deluded temperaments. 4) The Vitakka Carita was an individual who was full of speculative temperaments. 5) The Saddhā Carita was an individual who was full of faithful temperaments. And 6) The Buddhi Carita was an individual who was full of intelligent temperaments. (Ndi 359,453; Ndii 138; Vism.101; Phrakhru Phisonkijatorn (Therdthoon dhammakamo), 2019, pp.227-238) Nevertheless, Carita 6 or Cariyā 6 have been the foundation of moral and common practices for greater individual progress, be they religious persons or common persons. Carita 6 or Cariyā 6 were helpful for analyses and relationship sought in order to find options in dhamma practices or the act of mediation or contemplation. Yet, the Deming Cycle (Edward W. Deming 1986) could also fit both religious persons and laymen to quit career crises from being hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their mānadiṭṭhi (conceit) as in many global monasteries.

From Ghositārāma in Muang Kosambī, His Lord sought solitude in other locations under the shed of the Bhatara Sāla tree in the wilderness of Rakkakhittawan in the vicinity of Phāsukvihāra to avoid all those mischievous monks, His Lord gave an example to avoid chaos and mischievous subordinates to solitude afar from the mischievously humiliating His Lord where some monks disregarded His sermon. This has been found in the New Testament if people do not welcome you, leave their town and shake the dust off your feet as a testimony against them. There were both positive and negative psychological effects of solitude but the positive effects could range anywhere from more freedom to increased spirituality, marveled self-reflections, free from distraction and parked creativity. However, in solitude His Lord was fed with wild ripe fruits by The Elephant King, Pālilaika and fed with honey by the Monkey King. It was observed that the Jātaka paid importance to the Elephant King that he served His Lord till life when His Lord left His solitude but the Monkey King has not been mentioned. Another incident was the repents at the mount of misery abyss sought pardon from the Founder and with doubt might they change

but the faithful (the Elephant King and the Ape King) chose to protect His Lord without fail till life. The point here was a proverb, “never miss the water till the well runs dry [tears drop before a coffin]” because those mischievous monks were “mistaken evil as deva” [mistaken disk-shape weapon as lotus]. However, after His Lord forgiveness, He returned to resume His Holy Missions at Ghositārāma, in Kosambī as in the saying of Alexander Pope, “To Err is Human; To Forgive, Devine” (Alexander Pope, 1711) Religions and religious doctrines were not wicked and profane but some religious persons were even His Lord Buddha had to sneak to solitude in another land in order to avoid those mischievous monks.

Conclusions

The objectives of the Reflections of the New Public Management innovation to address the Monkhood Affairs in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province, were:

First, in the reflections on New Public Management innovation to address the monkhood affairs in Wat Pa Le Lai Varavihāra, Amphoe Muang: Suphanburi Province; the researcher found that the Abbot fulfilled the Sangha Act (No.4) BE. 2560 amended from 2506 and 2505 and would attempt to provide social equity, accepted their personal values and endeavors to become more flexible, adaptable, cross-generation interactive and greater responsibility where keeping abreast with real world and universe, in particular it is necessary to apply Deming Cycle. **Second**, in reflections on the monkhood affairs in Wat Pa Le Lai Voravihara, Amphoe Muang: Suphanburi Province; the researcher found that many failed to complete the 227 Patimokkha Rules involving the 4 Parajika: The Defeaters; the 13 Sanghadisesas; The 2 Aniyatas: Indefinite or Undetermined; the 30 Nissaggiya Pacittiyas: Confession with Forfeiture; the 92 Pacittiyas: Expiation through Confession; the 4 Patidesaniyas: To be Acknowledged; the 75 Sekhiyas: Training rules; and the 7 Adhikaranasamatha: Settlement of Issues. **Third**, by the Legend (Jātaka) of the 22-meter Buddha Image of the Pa Le Lai Mudra, the major lessons were found that 1) His Lord even failed to stop many monks from being hard headed when chastened, still quarrelsome, still disobedient, and self-indulgent behavior with their mānadiṭṭhi (conceit) as in many global monasteries, today. 2) From Ghositārāma in Muang Kosambī, His Lord sought solitude in other locations

under the shed of the Bhatara Sāla tree in the wilderness of Rakkakhittawan in the vicinity of Phāsukvihāra to avoid all those mischievous monks, 3) Each animal offered his Lord by their preferences (the Elephant King offered wild fruits; and the Monkey King offered honey). And 4) the repents at the mount of misery abyss sought pardon from the Founder and with doubt might they change but the faithful (the Elephant King and the Ape King) chose to protect His Lord without fail.

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