

In analyzing the state of knowledge management of the Meditation Centers in Thailand for the second objective, it is found that the general state of each of the 5 Meditation Centers is Sappāya which is of 7 favorable conditions and each of which is of the model of the knowledge management according to the path or direction in Buddhism. In view of the prominent characteristic of each center, it is found that: (1) Wat Ram Poeng (Tapodārām) Meditation Center is prominent in the simple arrangement of monks' ordination every Sunday, aiming at training both Thai and foreign monks and lay people; (2) Wat Than Nam Lai (Suan Mokkhaphalārām) Meditation Center is of various medias; for instance, the stucco works and the Spiritual Entertainment Hall, etc. Moreover, there are, all year round, the special training courses at the International Suan Mokkha; (3) Wat Nong Pah Pong Meditation Center is of the outstanding point of having 311 branches both in Thailand and abroad. There is a museum for learning, and the practices by using the Thirteen Dhutaṅgas and the Fourteen Vattas; (4) Wat Maheyong Meditation Center is the center where a lot of people come in to practice; hence, it emphasizes a lot of using technologies to support Kammattḥāna teaching; (5) Wat Luang Phor Sodh Dhammakāyārām Meditation Center is the location of cooperation center of the National Coordination Center in Provincial Meditation Institutes in Thailand (Sor. Por. Dor.). It is prominent in the application of the sciences modern management to manage the Center.

From the study to present the model of knowledge management for the meditation centers in Thailand as the third objective, it is found that the proper models of knowledge management for Meditation Centers should consist of the following factors:- (1) In view of the organization staff, they should be eager to learn with the learning cultures and the good attitudes in working; including, the structure to support the knowledge management itself. (2) On the side of technology, there should be various and efficient systems of information technology. (3) For the process, it should be the clear the following system and effective one of the knowledge managements. (4) For the tools, Doctrinal principles should be used: - Aparihāṇiyadhamma, Sārāṇiyadhamma, Sappurisa-dhamma, Vuddhidhamma and Sammappadhāna. (5) For the activities, all

the Centers should hold the principle of Kiccādhikaraṇa and the 10 principles of the routine works which support very well the cultural and environmental learning.