technology continuously. This resulted in the unexpectedly sudden current communication condition along with the lack of knowledge and incapability to keep pace with the technology of Buddhist ecclesiastical official monks, which was one of the issue in the volunteer spirit development; 7) Lack of the activities in Buddhism causing the disconnection between temples and community. When the temple was no longer the community centre so it was unable to reunion for carrying the volunteer spirit activities to develop the community. As mentioned, it could be seen that all these 7 problem conditions were connected and related to each other which was the major obstacle in the volunteer spirit development of Buddhist ecclesiastical official monks. If these problems had been unsolved directly to the point, all problems would be systematically improved continuously and rapidly.

2. The researcher found out about the concept and appropriate principle of Buddha-Dhamma for developing the volunteer spirit of Buddhist ecclesiastical official monks in Rayong province that the volunteer spirit development could be divided into 3 aspects which were 1) The welfare assistance consisted of money and scholarship, education, facility and school stationery, place and establishment for education, and role model; 2) No exploitation consisted of physical harmless, mental harmless, and verbal harmless; 3) Focus on the public interest consisted of personal interest dedication such as time, money, manpower, intellect for the public interest, willingness action and unexpected for returns action. In terms of Buddha-Dhamma appropriately applied in the volunteer spirit development of Buddhist ecclesiastical official monks in Rayong province was the Five Development of Righteous Man (Ariyā Vaóóhi 5) which was faith, morality, learning, liberality, and wisdom.

A model of the volunteer spirit development of Buddhist ecclesiastical official monks in Rayong province consisted of 2 models and 5 methods which were **The First Model** – Training and **The Second Model** – Education, of which focused on the characteristics of the volunteer spirit in 3 aspects which were 1) The welfare assistance – Buddhist ecclesiastical official monks should be in the training/education to develop their own leadership in assisting others, the training/education by practicing to be the helper, the training/education to be good knowledge teacher, and the training/education for the welfare assistance management; 2) No exploitation – Buddhist ecclesiastical official monks should be