

Learning Resources in Buddhist Context for Temples in Bangkok

Phramaha Pongthep Papakro (Loprsoet)

Mahachulalongkornrajavidyalaya University, Thailand

E-mail: golfclove@gmail.com

ABSTRACT

Promoting Buddhist learning resources of temples in Bangkok, temple administrators and other stakeholders should encourage temples to develop religious places and objects of worship to be clean by developing and improving religious sites to be beautiful, economical, simple, consistent with the arts, culture, national and local traditions to improve the environment inside the temple to be clean and shady. It develops personnel to be calm, improve the system for accepting people to be ordained, develop the knowledge of the Sangha to be up-to-date, both secular and Dharma. Developing activities within the temple to be bright by improving the form of ordinances to have a correct understanding, provide education for monks to learn the principles, teachings, and be able to practice themselves properly. It also develops a model for propagating Buddhism to be diverse that can teach to use knowledge from basic Dharma principles as the principle of propagation in order to build the temple as a sustainable learning center of Buddhist way.

Keywords

Learning Resources, Buddhist Context, Temples in Bangkok

I. INTRODUCTION

The temple is a very important religious place of Buddhism. It is the center of the mind of the Buddhists. It is a place for monks to practice dharma. It is a place of worship for worshipers, worshipers, etc. The temple is therefore very important. Buddhists like to build temples and develop temples. Going in various forms, such as being a residence for monks and novices to practice dharma, called the practice line, in contrast to the first line, called the pariyat line, at present, the construction of temples for the development of temples is increasing every year because of the large number of people in the community. Moreover, people are more popular to visit temples, which have many characteristics according to the evolution of the world. However, all temples, especially the abbot himself, who is the head responsible for the administration of the temple, will continue to prosper and decline. The abbot is important, so it is extremely necessary to develop many aspects, including one's subordinates, monks and novices in the temple administration model. Organization of temples have set layout, plans, temples, Senasana, landscaping to be tidy, beautiful, clean, clean to the eye until the personnel inside the temple. The development of temples according to this pattern, both the Sangha and the government by the National Buddhism Office has always had a policy to develop temples and recommend the abbot until there are many temples that have done some practice, able to raise the temple's status high as a measure to develop an example. The temple developed an outstanding example and the royal temple which brought with the continued prosperity of Buddhism, monasteries need to develop themselves to keep up with the changes in their roles and responsibilities, and to improve them [1].

More importantly, the temple is also a place to make merit on various occasions that are related to the way of life of the villagers. It is the center of the mind that is important for unity among the group, the Buddhists who currently lack unity. of Thai people in the current reformed regime although the roles of temples and monks have been reduced from the

original, however, temples and monks still have to adjust their roles in accordance with social conditions. The main role of the temple is still a place residence of novice monks. It is a place of study practice Dharma inheriting and disseminating the principles of dharma, teachings and teachings, and also being a place where art and cultural heritages are enshrined and gathered, which are the minds of the people, whether they are ancient monuments, antiques and objects of art, as well as being the center of cultural traditions of the community [2]. The temple is also considered an inheritance. The unique culture of Thailand and cultural heritage has been passed on as. It's been a long time. This is in line with the belief that coming to worship sacred places, making merit, donating, and performing worship services will bring prosperity to the lives and families of those who have come to worship and pray and can also create a sense of unity, unity and encouragement to occur, making the mind clear. It can be seen that "Temple" (Temple) is a tourism resource that reflects the civilization and also reflects the traces of a harmonious way of life in the past (Harmony) between the community, temple and environment which has a blend of harmonious lifestyles based on peace and faith in Buddhism as a local belief and is also a source of information on history, education, art and architecture, as well as linking the history of culture to the community and setting up community settlement. All are valuable to the heart and dignity. Rights and beauty are respected by the Thai people [3]. Promoting Buddhist learning centers of temples in Bangkok is a guideline for suggesting that temples in Bangkok can integrate them and developing learning resources in the temple for the most sustainable benefits of the community.

II. BUDDHIST LEARNING CENTER

Learning from learning sources is a student-centered learning activity and is a learning activity suitable for integrated learning management that requires many experts to help design the learning process. Learn and organize

activities in which temples or monks should use a variety of techniques to intervene in every learning activity so that interested parties can learn from direct experience and use their abilities. Many things to learn [4] with interesting points as follows:

1.1 Meaning of learning resources

The Royal Institute Dictionary of Thailand, 2011 defines the source as the place of residence in the center. The source of learning means to receive knowledge from an instructor, receive education and training in order to gain knowledge, understanding or expertise, practice for learning and understanding until it becomes proficiency, and knowing means to inform, understand, know. Therefore, learning sources knowing means the place of residence, the area of the birthplace of or a knowledge center that goes to study for knowledge, understanding and expertise a learning resource, generally referred to as a source or collection of knowledge, can be a place, a center for information, information, and a person who facilitates lifelong learning. Learning resources are available anytime, anywhere, valuable, interesting and scattered around every part of society. They can be both educators and recipients of knowledge based on their participation and support resulting in a learning society [5].

Lifelong learning resource refers to a place, person or activity that can provide knowledge and experience in various fields. For the public, educators have classified learning resources into several types, including learning resources that are natural resources. Resources are for learning types of religious activities, traditions learning source for local wisdom media type learning resources and learning resources created by the state or private for educational purposes such as learning center reading at the museum. The temple is a lifelong learning resource where people of all genders, ages, professions and ages can come to study without limitations and can acquire knowledge for a lifetime depending on the interests of those who want to find out. If you want to learn more, you can ask from the knowledgeable person (priests) on that subject. Temples are places where people can go to learn more knowledge and wisdom for themselves throughout their lives as a source lifelong learning (from birth to death) [6].

Department of Education mentioning the learning source, learning resources refer to the sources of information and information. Sources of scientific knowledge and experiences that encourage learners to pursue learning, seek knowledge, and learn at their own pace extensively from various sources to strengthen the learners to have a learning process and to be a person of learning [7].

Nawarat Likitwattanaset has mentioned that learning resources are the habitats of the birth place or the center of knowledge that allows them to study knowledge, understanding and expertise. According to this meaning, learning sources can be either natural or something that is man was created to be a person, a living, and inanimate [8].

The author summarizes the learning resources refer to the learning resources that exist within the temple in all four aspects, namely painting, sculpture, architecture, and traditions that everyone of all genders, ages, professions, and ages can come to study without limitations and can acquire knowledge for life depending on the interests of those who want to know about what.

1.2 The importance of learning resources

The National Education Act, B. E. 2542 and its amendments (No. 2) B.E. 2545 has given great importance to learning resources, therefore requiring the state to promote the implementation and establishment of learning resources in Article 25, which the Office of the Basic Education Commission The importance of learning resources has been emphasized that teaching and learning that focuses on learners are important by placing the learners at the center of learning management aiming for each learner to develop naturally and to their full potential. knowledge to be able to apply knowledge in daily life and to continue learning. In addition to activities that encourage learners to have an interest in learning, learning resources and facilities must be provided for supporting learning by all schools at all levels are considered representatives of the state in education management and operate in accordance with the spirit of the National Education Act, which is a common principle in education management. Therefore, it is imperative to organize learning for students to their full potential and efficiency, taking into account local appropriateness [9].

Prawet Wasi said that learning resources are sources of science that are accepted by society and regarded as important and necessary for people's learning and research resources as a mark of the nation's prosperity [10].

Chalerm Pornsaraw has said about the importance and advantages of learning resources that:

- 1 . It is a process based on learning principles real experience can develop knowledge Experience and feel as well.
- 2 . Encourage group collaboration have human relations and self-discipline.
- 3 . It is learning about stories close to you which sometimes affects students and the student community Learning in this way, thereby fostering a good attitude towards the locality and seeing the way to cooperate in their local development
- 4 . Students get to know various sources of knowledge in the community and meet people in the community. This is another way to build a relationship between the school and the community [11].

The importance of learning resources means that temples are places where a wide variety of knowledge is gathered, ready for learners to study in all four areas, namely painting, sculpture, architecture, and traditions. It marks the prosperity of the nation in terms of culture enabling learners to be instilled in their knowledge and love of their locality see the value and realize the Thai nationality.

1.3 Benefits of learning resources

Learning resources bring about the development of learning in terms of ideas, understanding of values and attitudes widely, can add concrete dimensions to education, both in non-formal and informal schools, can develop learning and Education emphasizing the importance of both knowledge, morality, learning process and integration as appropriate for each level of education in each subject, both about self-knowledge, self-relationship with knowledge society. Science and technology skills, knowledge of religion. Arts, culture, sports, Thai wisdom and the application of wisdom, knowledge, math and language skills, knowledge and skills for a happy life. Given the many benefits of

learning resources, scholars and educators have discussed the benefits of using learning resources as follows:

Department of Academic Affairs has discussed the benefits of learning resources and learning materials in the modern era as learning tools that act to convey knowledge, understanding, feelings, enhance skills, experience, create learning situations for students to stimulate. To develop the potential of thinking, including reflective thinking, creative thinking and critical thinking, as well as fostering morality, ethics and values for learners to help learners understand concepts more easily and quickly. Learners see what they are learning in a concrete and self-study process that fosters creativity, creates an environment and learning experience that is new, interesting, and stimulates curiosity having joint activities between learners to support learners with different interests and learning abilities to learn equally to be linked together to learn how to use various sources for further research Multidimensional learning from various learning sources and media connects the learners from a far to the learners' teaching and learning [12].

Phasinee Piampongsarn Discuss the benefits of learning resources in the form of using learning resources that:

1 . The school experience becomes more meaningful because the real experiences outside the school and the concrete situations lay the groundwork for the formation of the learner's conception of learning.

2 . Learners adapt to become better citizens when they know they are involved in meaningful knowledge experiences. For example, if learners have helped develop a clean community, students will not feel like throwing out solid waste. I want the community to be clean and livable. These things are more valuable than reading or listening to teachings from textbooks because learners have done their own thing and got their own feelings [13].

Office of the National Education Commission Concluded that learning management by using learning resources, students will learn from experience until they are the ones who think and are continually eager to learn. It is a happy learning because they have the opportunity to learn. By being exposed to nature, society, community and wisdom, it creates a direct experience of living learned and discovered knowledge beyond textbooks and teachers had the opportunity to exchange knowledge with students as well as a happy learning atmosphere on the part of the leaders.

Suwit Munkham, and Orathai Munkham have discussed the benefits of using learning resources as follows:

1. Children learn from the real thing. They learn by using their full senses from sight and taste sniffing hearing Being able to touch something concrete in a real situation such as a visit to the hospital Observing the food chain in rice fields going to learn how to make steamed fish, etc.

2. Children go out to study and find the answers they need on their own, or children have the opportunity to ask questions that resonate with whether or not their work is correct or not from real experts such as learners. Imagine a local radio station when visiting a real local radio station, watching a tape recording or a real live broadcast. Many questions you want to know will be answered here, for example.

3 . It is a learning that is true for both learners and teachers, or according to the principles of effective teaching

and learning, known as Happy Learning because it is not monotonous in a square classroom with many activities that must be done together for both teachers and children. There is a good interaction between the learners and the important thing is that teachers and learners can exchange knowledge together.

4 . It is a participatory learning management, namely administrators, teachers, learners, communities, etc. Plan to work together from the beginning of the search and selection of learning resources, the integration of teaching and learning in each subject, until the evaluation of the work that everyone has to do together. Together or according to the principle of learning management based on learners as a key, this method is called (Participatory Learning) [14].

5. Personnel in the local community in the school to take part in the management of education truly, not just par on paper, everyone involved, including all relatives and friends, all are proud of what the school gives. The importance of grandchildren, respect, dignity, respect, a sense of belonging will return. That school will become a true community school. The problems of the past discord will disappear, all parties will turn to each other to prevent and solve the problems that arise. The important link is that those students are interested in questioning, eager, curious eyes, wanting to listen to even the myths from words. The narratives of fathers and mothers from Luang Pu Luang Ta, with teachers only designing and connecting those knowledge to the purpose of the curriculum [15].

The benefit of learning resources means that a temple is a place where a variety of knowledge is gathered, ready for learners to study and seek knowledge in all four areas, namely painting, sculpture, architecture, and traditions. It can be regarded as a great source of knowledge, especially stories from the past that are important. Shows a nation with a long old civilization in addition to the importance of the value of art. There are also many other values such as historical value, artistic value. The value of racial representation are value in sculpture, value in architecture sociological, value in archeology, value in the study of traditions and culture, value in the study of Attitudes and values in Ecology Studies. The value in the study of Buddhist stories and their value in the tourism economy.

1.4 Learning resources in the temple

A temple is an institute that serves the purpose of inheriting Buddhism. Instill morals, virtues, ethics and good values in Buddhists from one generation to the next. The Sangha Act (No. 2) B.E. 2535 defines the mission of the Sangha in 6 areas, namely government, propagation, religious education, education, welfare public welfare and public utilities [16], each of which supports each other's missions. But the main mission of the temple is to educate the Sangha in order to have knowledge ready to provide education to the general public. The propagation of religion itself and educating the public in a variety of forms, such as welfare education that includes both formal education; informal education and providing education according to the needs of learners.

Educational management according to the mission in 6 areas in the form of formal education, non-formal and informal education of the temple that it is an education management according to the Buddhist guidelines, which is

the principle of direct human development causing both physical and intellectual development at the same time by starting to develop the person first when a person has knowledge and abilities in himself, it will lead to the development of other people or developed human beings will be a mechanism and an important force in social development and the nation to progress [17].

The Sangha Act, B.E. 2505, amended (No. 2), B.E. 2535 mentions the management of education called religious studies that there is a mission related to the management of education or learning of the Sangha that has 3 levels of goals: organized for the individual organized for religion and organized for society.

1. Learning management for the individual: all monks and novices who come to be ordained must study the discipline. religious practice including various customs to perform properly learn to survive to be released from suffering, such as studying and practicing meditation This kind of learning management. It is an arrangement that has individual benefits, who can do it and learn at their own pace by learning from textbooks or from teachers.

2 . Religious learning management is organizing a curriculum that deals with the essence of religion, such as learning about Dharma and Pali Study of the Tripitaka and its principles. It is learning to preserve Buddhism.

3. Social learning management, it is an education to help society and help those who are curious but lack capital has the opportunity to learn relying on ordination, therefore learning. This kind of learning is called the common department of the Dharma is learning worldly subjects coupled with Dharma learning [18].

In terms of learning management for the layman, the temple has organized religious learning activities and religious practices for youth and the general public by drawing youngsters to come to learn in the temple with monks to teach and supervise Some temples have opened the temple as a Sunday Buddhist school. Temple Charity School or organizing mental development training activities Practice meditation for people occasionally or regularly, depending on the readiness of each temple. Therefore, it can be seen that the temple and the Sangha have organized the temple as a source of religious learning for a long time.

The National Education Act of 1999 and its amendments (No. 2), B.E.2542.

1. Article 4 refers to education as “the process of learning for the prosperity of individuals and society through the transfer of knowledge, training, training, cultural continuation, Creation of knowledge arising from environment, society, learning, and factors that encourage individuals to learn continuously throughout their lives” and measure themselves as a source of lifelong learning. It is an institute for preserving local culture.

2. Section 6 Objectives of Educational Management, it must be for the development of Thai people to be complete human beings in body, mind, intellect, knowledge and morality, ethics and culture.

3. Article 12 Religious institutions have the right to provide education.

4. Article 22 The management of education must adhere to the principle that: All learners have the ability to learn and develop themselves and considered the students the most

important the educational management process must encourage learners to develop according to their potential.

5. Article 24 Organizing the learning process Encourage relevant agencies to organize content and activities in accordance with learners' interests and aptitudes, practice skills, thinking processes, and apply knowledge to solve problems. Organize activities for students to learn by facilitating learners to learn by setting up an environment, atmosphere, and learning media and various types of scientific sources Organize learning to happen anytime, anywhere by cooperating with all parties to jointly develop learners according to their potential [19].

The learning resources in the temple are the learning resources that exist in the temple which combines a variety of knowledge, ready for learners to study and seek knowledge in all 4 areas, namely painting, sculpture, architecture, and traditions.

The temple is an institution that is responsible for the succession of Buddhism, instilling morals, virtues, ethics and good values for Buddhists from one generation to the next. The Sangha Act (No. 2), B.E. 2535 defines the mission of the Faculty. The Sangha has 6 aspects, namely government, propagation, religious education, education and welfare. public welfare and public utilities [2 0] which each side supports each other's missions, but the main mission of the temple is to educate the Sangha to have knowledge ready to educate the general public, which is called the propagation of religion. There are various forms of education for self-confidence and public education, for example, welfare education that includes both formal education and education according to the needs of learners.

Suchitra Onkhom spoke about educational management according to 6 missions in the form of education in the non-formal system and informal education of the temple that it is an education management according to the Buddhist guidelines, which is the principle of direct human development, resulting in the development of both physically and intellectually at the same time by starting to develop a person first, when a person has knowledge and abilities in himself, it will lead to the further development of other people or a developed human being will be a mechanism and an important force in the development of society and the nation to progress [21].

The Sangha Act, B.E. 2505, amended (No. 2), B.E. 2535 mentions that educational management, known as religious education, has missions related to education management or learning of the Sangha with 3 goals. Level is arranged for the individual organized for religion and organized for society.

Learning management for the individual is that all monks and novices who come to be ordained must study the discipline, religious practices, and customs. In order to practice properly, learn in order to survive from suffering, such as studying and practicing meditation, this type of learning management is a uniquely beneficial arrangement, who can learn at will by learning from textbooks or from teachers.

Religious learning management is to organize content courses related to the core of religion, namely studying the Dharma and Pali, studying the Tripitaka and various dharma principles. It is learning to preserve Buddhism.

Learning management for society is an education to help society. It helps those who are interested in learning, but who have lost their wealth, have the opportunity to learn through ordination. Therefore, they have learned this kind of learning called Phra Pariyat Dhamma. The world goes hand in hand with teaching the Dharma [22].

As for the learning management for the temple lay people, organized religious and religious learning activities. Religious practices for youth and the general public by drawing youngsters to come to learn in the temple with monks teaching and supervising, some temples have opened the temple as a Sunday Buddhist school, a temple charity school or organized training activities to develop the mind, practice. Vipassana meditation for people from time to time or regularly, depending on the readiness of each temple, so it can be seen that the temple and the clergy have organized the temple as a source of religious learning for a long time.

The National Education Act of 1999 and its amendments (No. 2), B.E. 2542.

1. Section 4 refers to education as "Learning process for the growth of individuals and society through knowledge transfer, training, cultural continuation, knowledge creation resulting from social environment, learning and supporting factors for individuals. Continuous learning throughout life" and the temple itself is a source of lifelong learning as an institute of local culture.

2. Section 6 The aim of education management must be to develop Thai people to be complete human beings in body, mind, intelligence, knowledge and morals, ethics and culture.

3. Article 12 Religious institutions have the right to provide education.

4. Section 22. Education management shall be based on the principle that every learner has the ability to learn and develop himself and is regarded as the most important learner. The educational management process must encourage learners to develop according to their potential.

5. Section 24. In organizing the learning process, relevant agencies shall arrange content and activities in accordance with the learners' interests and aptitudes, practice thinking process skills and apply knowledge for solving problems, organizing activities for learners to learn knowing by facilitating learners to learn by setting up an environment, atmosphere, learning media. Teachers and learners may learn at the same time from teaching media and various types of science sources. Organize learning to happen anytime and anywhere by collaborating with all parties to jointly develop learners according to their potential [23].

The learning center of the temple is the development of the temple to be a learning center for arts and culture in painting, sculpture, architecture and good traditions by bringing the principles of Buddhism to be integrated in promoting continue to develop learning resources for sustainability within the temple, which is the center of the community.

III. PROMOTION OF BUDDHIST LEARNING RESOURCES OF TEMPLES IN BANGKOK

Promoting the Buddhist learning resources of the temples in Bangkok is the development of the place. Temple personnel development developing activities for the Abbot Development Project must develop the temple to be trusted

and accepted by the community, have personnel with good image, and manage the temple by coordinating the unity and participation of the community. The abbot, who has the right to manage the temple, must rely on the participation of the community in promoting the Buddhist learning center of the temple by Somdej Phra Maha Ratchamangkalajarn talked about the promotion of Buddhist learning resources of the temple. The temple must manage, maintain and improve the temple to be in a clean, bright, and peaceful condition according to the Buddhist guidelines. But now, it relies on the potential of the temple and the personnel within the temple. including the faith and devotion of the people. Therefore, the development of the temple will achieve its objectives [24] with the objective being "clean", with the main goal being that the temple is the residence of monks. One who is clean in body, speech and mind lives in the splendid precepts and is a place for laymen to practice purification of body, speech and mind, following in the Sangha's footsteps. But if said in concrete terms, the word clean here means good care and management of the temple, not dirty and cluttered organize the Sanasana in an orderly manner that creates a sense of faith for those who come to see it without causing any grievance to the visitor. The congregants had the opportunity to study the Dharma and practice in order to create the light in their hearts with the Buddha Dharma following the monks' footsteps. In the tangible part, such as the arrangement of temples that are airy, comfortable for the eye, not cluttered or complicated. Emphasis on simplicity and utmost utility. "Peace" means a temple where monks live with peace of body, speech and mind, resting in calm precepts with concentration and wisdom. It is a place where people can gain peace with morality, concentration, and wisdom in the tangible part. The temple is a place of peace from evil. No noise Surrounded by nature, consistent with Phra Theppariyatsuthi give an idea about the development of the temple that it is the improvement and correction of additional deficiencies within the temple as well as to promote the process of religious affairs in the temple to be of complete quality and efficiency in order to create the temple as the center of the community and a source of prosperous civilization with religious objects as a mark of beautiful art and culture. Religious personnel have good behavior as a role model for people and society and are able to guide people in society out of extravagance and live happily. A variety of beneficial activities are promoted in terms of ordinances education religious propagation and public welfare to support and promote the prosperity of the temple [25] and Saman Chitpiromruen explained further about the temple development that Temple development should be carried out in three areas as follows:

1. The development of religious sites and objects of worship are as follows:

1) Development and improvement of religious places such as churches, sanctuaries, cloisters, etc. to be beautiful, economical, simple, in accordance with national and local arts, culture, traditions, and improve the environment inside the temple to be clean and shady prepare a temple plan to make full use of it as the center of community activities.

2) Improving the environment inside the temple to be clean and shady, such as planting flowers, ornamental plants, trees for shady, having ponds, ponds, walking paths, sewers, etc., preparing a plan within the temple to make full use of it.

It is the center for organizing various activities in the community.

2. Human resource development involves the following steps:

1) Improve the system for accepting people to be ordained In order to obtain quality people and hope to live a good life, be useful in Buddhism, including having a suitable selection process for monks taking into account the knowledge, abilities, experience, qualifications and age appropriately as well as in accordance with the needs of the community.

2) Develop the knowledge of the Sangha to be accurate and up-to-date, both secular and dharma Able to apply new technology to manage or manage the affairs of the temple or in the governing organization to be effective and able to be the leader of the community.

3) Develop the knowledge of religious personnel, namely monks, novices, laymen, laymen, and temple disciples, to be well-versed in both the worldly and dharma ways, to practice good practices and conduct religious activities that are beneficial to society eliminating exploiters and malicious people from the Institute of Buddhism Encourage monks to be able to teach and teach and can guide the good things to the society.

3. The development of activities within the temple has the following steps:

1) Improve the form of ordinances to have a correct understanding, to be able to perform the ordinances in accordance with the Buddhist commandments, economical, simple and useful does not cause disgrace or inappropriate.

2) Provide education for monks to learn the principles, teachings, and be able to practice themselves properly to be a role model for society and to disseminate such principles to the people The temple is organized as an educational park where people can use it to learn and study religious principles. including other useful knowledge.

3) Develop a model for propagating Buddhism to be diverse can choose to use knowledge from the basic principles as the principle of propagation which can be carried out widely using simple media including using new innovations in propagating Buddhism, the temple is the refuge of the people. It is the center of learning in various fields such as welfare education for the poor, vocational training, organizing knowledge demonstration sources, herbal gardens, giving the community an opportunity to use the temple as a center of activities. Provide a suitable sports field as well as use it as a meeting place and various activities which meet the needs of society. This is to make the temple truly the center of the community [26]. Temples have been important to Thai people since ancient times.

IV. BODY OF KNOWLEDGE

From studying the concept of promoting Buddhist learning resources of temples in Bangkok, the author proposes guidelines for promoting Buddhist learning resources of temples in Bangkok as follows:

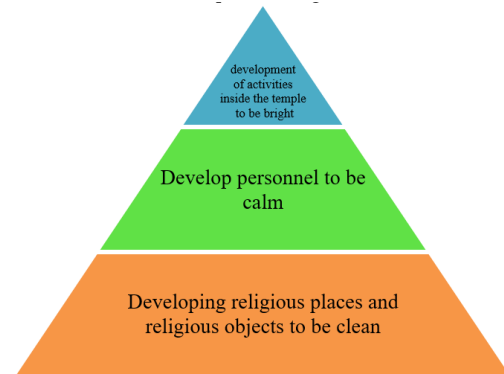


Figure 1 Guidelines for promoting Buddhist learning resources of temples in Bangkok

From Figure 1, it shows the way of promoting Buddhist learning resources of temples in Bangkok by promoting the development of religious sites and objects of worship that are clean to the eyes. Develop personnel is to be peaceful with the Dharma and Discipline and develop Buddhist activities within the temple to enable the Buddhists to have sustainable wisdom when they come to study the learning resources within the temple.

CONCLUSION

Promotion of Buddhist learning resources of temples in Bangkok, temple administrators and related parties should develop on the following issues: 1) to develop religious sites and objects of worship to be clean by developing and improving religious places such as churches, wihans, cloisters, etc. to be beautiful and economical; Simple and consistent with national and local arts, culture, traditions improve the environment inside the temple to be clean and shady; 2) Develop personnel to be calm improve the system for accepting people to be ordained to develop the knowledge of the Sangha to be up-to-date, both secular and Dharma, practice good, practice right and carry out religious activities that are beneficial to society; 3) develop activities within the temple to be bright by improving the form of ordinances to have a correct understanding provide education for monks to learn the principles, teachings, and be able to practice themselves properly. Develop a model for propagating Buddhism to be diverse and can choose to use knowledge from basic Dharma principles as the principle of propagation in order to create a temple as a source of sustainable Buddhist learning.

REFERENCES

- [1] Office of Buddhism. (2015). Basic Information 2008, cited in Phra Palad Kosit Kongtan et al., "The Model of Educational Management of Temples as Community Learning Resources" , doctorate, (Graduate School: Wongchavalitkul University).
- [2] Department of Religious Affairs. (2014). Guidelines for the Operation of Tourism Promotion Project on Religious Dimensions Pilgrimage 2014 , (Bangkok: Department of Religious Affairs), p. 23.
- [3] Department of Religious Affairs. (2014). Guidelines for the Operation of Tourism Promotion Project on Religious Dimensions Pilgrimage 2014 , (Bangkok: Department of Religious Affairs), pp. 23.

- [4] Sirikan Kosoom and Daranee Kamwatnang. (2002). Learning Resources : For Learning Reform and Educational Curriculum, (Bangkok : Methetips), p. 25.
- [5] The Royal Academy (2011). Dictionary, The Royal Academy Edition, 2011, pp. 1355.
- [6] Sumalee Sangsri et al., (2005). Learning Management of Lifelong Learning Resources : Museum, Research Report, (Bangkok: Graphic Arts Limited Partnership), p. 5.
- [7] Department of General Education. (2001). Development and Use of Learning Resources in Schools and Localities to Organize the Learning Process, (Bangkok : Religious Printing Press), page 6.
- [8] Nawarat Likhittawanaset. (2002). learning resources in schools built for children, not built for anyone, academic journal, Vol. 4, No. 12 (December 2001), pp. 26 – 37.
- [9] National Education Act 1999, amended (No. 2) 2002, p. 16.
- [10] Prawet Wasi. (2000). Health as a Human Ideology, 3rd Edition, (Nonthaburi : Office of Health Reform, Health Systems Research Institute), pp. 33.
- [11] Chalerm Pornsaw. (2001). joins learning reform with model teachers in organizing learner-centered learning processes, teaching in the pursuit of knowledge from learning sources, (Bangkok: Canadian Media, 2001), Page 7.
- [12] Department of Academic Affairs. (2001). Basic Education Curriculum, pages 6 - 7.
- [13] Pasinee Piampongsan. (2005). Environmental Studies : Guidelines for Teaching Subject Matters and Student-Centered Learning Activities, (Bangkok: Chulalongkorn University), pp. 29.
- [14] Office of the National Education Commission. (2002). Learning Resources in Educational Institutions and Communities, (Bangkok : Religious Printing House), page 1.
- [15] Suwit Munkham and Orathai Munkham. (2001). Integrating the Learning Curriculum with an emphasis on learners, (Bangkok: Graphic), pp. 171 - 172.
- [16] Phra Wisutthiphattthada (Prasit Brahmaramsi). (2004). Sangha Act and the Maha Thera Law, (Bangkok: Mahachulalongkornrajavidyalaya Printing Press), page 79.
- [17] Suchitra Onkhom, (2003). “The Model of Education Management and Religious Dissemination of Buddhist Temples : A Case Study of Wat Sam Chuk”, (Office of the National Education Commission. Office of the Prime Minister), (Copy Document).
- [18] Phra Thammakittiwong (Thongdee Suratecho). (2003). The Role of the Institute of Buddhism and Educational Management, (Bangkok: Good Print), pp. 3.
- [19] Phra Kru Watana Sutanukul. (2014). “The process of temple development as a learning center for Thai monks. ” Doctoral thesis, (Graduate School: Mahachulalongkornrajavidyalaya University), page 80.
- [20] Phra Wisutthiphattthada (Prasit Brahmaramsi). (2004). Sangha Act and Maha Thera Law, (Bangkok: Mahachulalongkornrajavidyalaya Printing Press), page 79.
- [21] Suchitra Onkhom. (2003). “ Models of Education Management and Religious Dissemination of Buddhist Temples : A Case Study of Wat Sam Chuk”, Office of the National Education Commission, Office of the Prime Minister. (Copy).
- [22] Sangha Act, B.E. 2505, amended (No. 2), B.E. : Fine print, 2003), page 3.
- [23] National Education Act, B.E. 2542 (1999) and its amendments (No. 2), B.E. .htm [2 August 2016].
- [24] Somdej Phra Maha Ratchamangkalajarn, (Chuang Worapanyo). (2007). Wat Phatthana 50, (Bangkok: the Buddha's Office printing press National Religion), pp. 26 - 28.
- [25] Phra Theppariyatsuthi (Athorn Indapanyo). (1997). Sangha and Religious Affairs, (Bangkok: Mahachulalongkornrajavidyalaya Printing Press), pp. 45.
- [26] Saman Jitpiromruen. (1998). “Wat Phatthana 41”, (Bangkok : Religious Printing House). pp. 14 - 17..