

Maha Panya Vidyalai

Director:

Phrakru Biboonpariyatisunthom

Homepage :

<http://www.mahapanya.ac.th/>

Pone :

+66-74-243558

Fax :

+66-74-235307

Main Office :

635/1 Thammanoonvithi Rd. Hatyai, Songkhla 90110 Thailand

Email Address:

info@mahapanya.ac.th

Unit type :

Affiliated Institutes

High School

School History:

Mahapanya School registered as Thavornvidyalai School by the Abbot of Thavornvararam Hatyai Temple, Ven. Ongpotjanagongosol in 1996 and changed its name to present Mahapanya School in 2005.

At the beginning, the school conducted Lower High School classes from Mattayom 1-3 for Buddhist novices. In 2003, the school was upgraded to Upper High School classes.

In 2003 school year, 62 novices has been studying here under 9 teachers. By 2005 it grew to 75 students under 4 teachers.

School Colors:

Navy Blue: represents Strength and Admiration for the Royal Institute.

Yellow: represents Glory of development (progress) and Religious faith (Admiration for the religion)

School Philosophy:

Suvij? no bhavam hoti

Knowledge leads to prosperity/individual development.

The progressive person is easily known.

School Motto:

Aspiring knowledge,

Linked together with moral values,

Guiding people,

Development of the mind and heart

School Objectives:

1. To further the educational opportunities for the young.
2. Train the youth to be good citizens (individuals) with sound education linked together with moral values.
3. Provide potentials and language skills to the young.
4. To build individuals in the way of Buddha Dhamma.

Vision:

By the year 2007, the school to be developed as an International Educational Institute based on the Buddhist Principles with the help of the Buddhist community and to develop the student to be disciplined, industrious, tidy and economic individuals who refrains from all the forms of drug addiction and also to develop within them the love for oneself, one's religion, community, society as a whole and fellow human beings and one's own nation.

Mission:

Systematic functioning of Administrative and Management systems, efficient educational quality management.

Guiding technology and Buddhist Principles to upgrade the education and to cooperating with the Buddhist community locally and internationally to get students make use of the development of Education.

Providing the Student oriented education, which emphasizes on sharing of ideas, working together, joyful learning and creating good circumstances.

Providing an appropriate environment vital for education.

School Achievements:

Best Administrator , National Office of Buddhism, 2004 Ongpotjanagongosol

Best Buddhist School, National Office of Buddhism, 2004

Best Buddhist School Teacher, National Office of Buddhism, 2004 Mr. Somtop Suwannarat

Authorized Founder

The Authorized Founder of Maha Panya Vidyalai —Venerable Ongpotjanagongosol

Venerable Ongpotjanagongosol, the Authorized Founder of MPV cum the abbot of Wat Thawornwararam (Taworn Temple) was borne in the year 1962 at Kanchanaburi, Thailand– a small town about 100 kilometers away from Bangkok. Venerable is a Chinese-Thai mestizo. Having trained and cultivated by his beloved mother since young, he was able to manage his time as well as living very well. Venerable possessed very distinct talent in languages and with his diligence and hard work, he could acquaint languages of many countries at his twenties.



Venerable came from a poor family. At the age of sixteenth, while he accompanied his mother to a temple for prayer, the abbot of such temple told his mother as such, “This child is predestinated to renounce from family life”. This benign mother instantly inquired for his child's will. Then and there, as Venerable possessed very strong curiosity in pursuing knowledge, when he learnt that he was allowed to continue his study after ordination, he

resolutely adieu his parents and attended his tonsure at the Ts'ao Tung Sect (one of the Mahayana Buddhist Sects).

During the few years as a novice, Venerable abided strictly to all the rules and regulations of the temple as well as observed the “Four respect-inspiring” disciplines. As such, he gained trust and nurture from the old abbot. At his twentieth, Venerable undertook his precepts as a Bhikkhu. For the old abbot felt that he is a tamable talent, he was therefore sent to Taiwan to accept Chinese Sangha education.

Exceeding his five years study in Taiwan, Venerable once stayed in Fo Guang Temple for few months and after which, he also stayed in some other temples. Within the five years stay in Taiwan, he has accomplished his Diploma Course in Chinese Language in the University of Education. Not only has he gained mastery in spoken mandarin, but also, he's able to write beautiful Chinese



characters. Following that, Venerable also stayed in Chao Chou, China for nine months and the subsequent few years, he also visited some occidental countries (such as England, Germany, French and etc) to learn their languages as well as to study the general phylogeny of Buddhism in those countries.

Nine years has past and Venerable has peregrinated many countries. Things that had happened were sometimes beyond imaginary and interesting, and till now, Venerable still takes delights to talk about these fascinating incidents. For example, once when he was penniless yet needed to pay for his new term's tuition fees. While sweeping the monastery, he was pondering on how he could manipulate his financial predicament. While he was in fugacity, an old lady suddenly stuffed him a parcel wrapped with a layer of old- newspaper. However, the old lady was totally out of sight within a glance time. Venerable opened up the parcel and was surprised to see bank notes in it. He counted the money and found that it was exactly the amount needed. This incident leads him to a deeper faith in the blessing from the Bodhisattva. Also, he dare not show a trace of nonfeasance in his study and embalm all that Lord Buddha has taught.

While Venerable was studying abroad, though he has to face financial predicament due to the demise of the old abbot, every time, he handle the problem imperturbably and each time the problem seemed to resolve readily. Venerable also regret for having no chance to recompense the late abbot who has nurturing him. Nevertheless, he earnestly practice what one has advocated and determined to uphold the Buddha's undertakings as a mean to reciprocate his late guru a little.

In year 1991, Venerable went back to his hometown, Thailand. Due to his educational background as well as his competence in managing his work and proficiency in socializing with people, he was therefore regard very highly by the Supreme Patriarch of the Anamikaya and was soon entrusted as the Secretary General of the Anamikaya. (For the past many years, Venerable was entrusted with the above-said post by the Committee during the Anamikaya Annual Sangha Meeting and that is a special case that has never occur ever since the time of Rama the Fifth.

In year 1994, the Supreme Patriarch of Anamikaya deputed Venerable as the Abbot of Wat Thawornwararam. (Taworn Temple — situated at Hatyai, Songkhla, Thailand). At the



age of 33, Venerable was befallen with lots of crucifixion when he has just succeeded as the abbot. He was first intimidated by some local tyrants and desperadoes. Follow by that was the harassment of huge debts left behind by the ex-abbot. However, Venerable was able to resolve all these thorny coemption one after another within a short period. In year 1996, Venerable also made used of his legal knowledge to take back a piece of land (where Maha Panya Vidayalai is now situated) which was rented out by the ex-abbot under unjust lease regulation. After receiving a great compensation, he demolished the existing single-storey timber constructed temple which was more than tatty and constructed a four-storey reinforced concrete temple (as what it is now). The same year, due to his commiseration to the local underprivileged children, he therefore started the Taworn Secondary School and later, he also started a course for the High School students. And his only demand is that all these children must ordain as novices and such requirement was actually his hope that these boys can be

ploughed with the Buddha seeds (meaning the possibilities of being able to attain Buddhahood) the earliest possible, and that other than the normal academic knowledge, these children can also fortified their pneumatic diathesis. On the other hand, this act also served as kind of commemoration cum recompense to the benign, late abbot who fostered him.

In year 1998, Venerable started to reclaim the repossessed land from land of wilderness into a piece of bare land. As he erected 222 Ksitigarbha (Dizang) Bodhisattva statues, it was then named Dizang Land (The Land of Ksitigarbha Bodhisattva). Within the same year, due to the prominent accomplishment in the Buddhist Circle, Venerable was vouchsafed the title as Onganatasoranat by His Majesty, the King of Thailand during the Annual Sangha Feudatory Ceremony (5th December), becoming the youngest Sangha who has, in Thai History, bestowed entitlement by the king.

The following year, Venerable further his exploitation on Dizang Land almost round the clock, preparing for the construction of 33 meters high Ksitigarbha (Dizang) Bodhisattva unceasingly. In addition, he also started the



construction for the Hall for Guan Yin Bodhisattva as well as the Hall for the Three Hua-Yen Bhadra (namely Amitaba Buddha, Sakyamuni Buddha and Medicinal Buddha) almost concurrently. During the same year, Venerable accepted the inheritance from the Most Venerable Dao Xuan, becoming the 42nd Dharma child of the Hsien Shou Tsung (Sect.). Also fallen on the same year, Venerable once again bestowed entitlement by His Majesty, the king and his feudal title is Ongpotjanagongosol. (With accords to the Sangha Feudatory System in Thailand, only those who have given much contribution to Buddhism, should Such Bhikkhu receive a re-nomination, he would then be bestowed with a Feudality two years after his first Feudality. However, Venerable Ongpotjanagongosol has once again break Thai record for he was entitlement on the subsequent year.)

In the late 2000, the Supreme Patriarch of Anamikaya was having a long chat with Venerable Ongpotjanagongosol the whole night. He sighed with emotion that in his late seventies, though he has devoted his life time in Sangha education, he was unable to fulfill his long-expected dream to establish a Buddhist University. After expressing his wish, tears fall from his eyes helplessly. For Venerable appreciated what the altruistic late abbot has done for him,

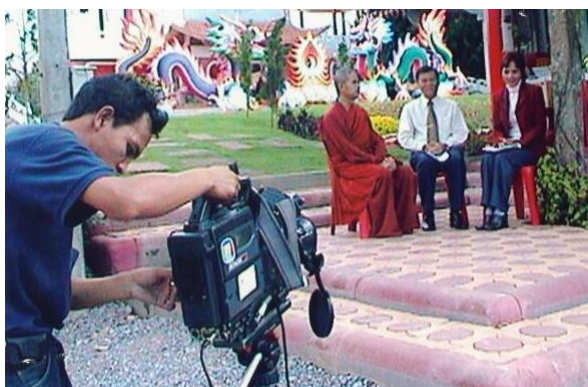


and also commiserated Supreme Patriarch's inaccessibility in fulfilling his ambition, he therefore shouldered this albatross.

In mid 2001, Venerable took pain to forgo his plan to construct a 52 meters high Sakyamuni Buddha Statue. The abortion of this project evoked vituperation as well as arraignment from lots of his unwitting disciples, but Venerable never reproached any of them.

Instead, he dedicated his entire pneuma into establishing a Buddhist University that suits this epoch. For he understand dearly that those who revere the Buddha statue merely chanced to plough good karmas, but the establishment of Buddhist University mean to the possibilities to cultivate unlimited number of Sangha Ratana (talented Buddhist monks) who can help propagating Buddha Dharma far and wide and to benefit even more people. After rounds of toilful ins and outs and numerous legal documentations and submission, Maha Panya Vidyalalai (The University of Wisdom) who is the affiliation of Maha Chulalongkorn Rajvidyalalai is finally inaugurated in year 2002, June the tenth, and her affiliated Chinese Language Centre is also launched on the same day.

Also fall on the same year, December the twelfth, Venerable called for a historical based Convocation at the Hatyai College (now upgraded as Hatyai University) which is inaugurated by His Eminent, Somdej Phrabuddhacarya. This Convocation was entitled **Five Years Development Plan for Maha Panya Vidayala** by Most Venerable, Phra Tepsophon - Rector of Maha Chulalongkorn Rajvidyalalai. This congress not only marshaled both Mahayana and Theravada Sangha, but also participated by specialists and researchers of all fields, bestowal MPV with lots of precious deliverance. All these inputs served as an enchiridion for MPV to attain the international standard. Furthermore, this convocation also served as an important prelude for the Mahayana and Theravada Sangha to collaborate as well as an prominent instigation for MPV to wedge into the Buddhist Educational sphere in Thailand.



There was a saying “It’s easier to establish a business than to maintain it! To maintain a

Buddhist University is even harder. MPV is just like an infant struggling to put forth her first step, and Venerable is also yet to strive forward vigilantly. From the scheming of MPV's construction (both the software and hardware), the construction design, the recruitment of teaching staffs, academic issues, fund raising, management of the construction progress and so on. For during the initial stage, both financial as well as manpower are far beyond sufficient, Venerable was therefore forced to perform each and every of these tasks. In year 2003, due to both the SARS and the Birds influenza crises, with addition to the sedition of the Islamic extremist, the economy of the Southern Thailand was confronted with paralysis. All these manmade adversities as well as catastrophe were really additional burden to Venerable. For the sake of enabling MPV to remain rock-firm in this great environment, he therefore decided to advocate and fund-raised at those countries which are financially well.

In mid 2004, with the assistance of the disciples in Singapore, Venerable was able to set up the Sheng Shou Buddhist Centre in Singapore and sent all he as raised back to MPV in succession. Contemporaneity, as he witnessing the arising of the global turbulence as well as the humane adversities and catastrophe, he therefore initiated the idea of constructing a 9-storeys "World Peace Pagoda"

hoping to impetrate for world peace with the blessing from the miracle potent of the Bodhisattva.

Managing education is a laborious drudgery. The effort required in managing Buddhist education is even worse. However, Venerable

Ongpotjanagongosol possessed a

strong conviction, that is: should things be done with accords to the path of the Buddha Dharma, for the good sake of the society and the commoners, how ever hard and difficult the work could be, he will perform it unwittingly, even if it's reaching the last second of his life! So, shall fate (Karma) be handed over for the administration of the Bodhisattvas, and what he is concerned most is that the possibilities of he possessed a mind heart of compassion as like the Ksitigarbha, always!



Curriculum

Curriculum of Bachelor of Arts in Buddhism

The Department of Buddhism

Faculty of Buddhism

Mahachulalongkornrajavidyalaya University, Thailand.

Major in Mahayana Studies

1. Title of Degree

1.1 Full Title : Bachelor of Arts (Mahayana Studies)

1.2 Abbreviated Title : B.A. (Mahayana Studies)

2. Department Responsible

The Department of Buddhism, Faculty of Buddhism, Mahachulalongkornrajavidyalaya University.

3. Philosophy and Objectives of Curriculum

A. Philosophy of Curriculum

Mahachulalongkornrajavidyalaya University is an Ecclesiastical University found by His Majesty King Chulalongkorn (Rama V) for a study of Tripitaka and higher subjects for monks, novices and general people.

The aim of the University is to develop students' desirable characteristics, faithful practice, curiosity, spiritual and intellectual leadership, resourcefulness faith and loyalty in Buddhism general social benefit, knowledge of social change as it be, wide world-vision (visibility), and capacity of developing one's own virtue and morality.

B. The Objectives of Curriculum

3.1 To enable students to know and understand the history and development of Mahayana Buddhism.

3.2 To provide students with knowledge in Mahayana Buddhism.

3.3 To enable students to effectively communicate and propagate the Buddhism in present world.

4. Structure of Curriculum

4.1 General Subjects 30 Credits

4.2 Major Subjects 114 Credits

4.2.1 Core Subjects in Buddhism 50 Credits

4.2.2 Major 64 Credits

4.2.2.1 Required Subjects 46 Credits

4.2.2.2 Elective Subjects 18 Credits

4.3 Free Elective Subjects 6 Credits

Total 150 Credits

Subjects in Curriculum

4.1 General Subjects 30 Credits

All the students are required to take 30 credits as follows :

4.1.1 Social Sciences 8 credits

4.1.2 Humanities 8 credits

4.1.3 Languages 8 credits

4.1.4 Sciences and Mathematics 6 credits

4.1.1 Social Sciences 8 Credits

A. Required Subjects 4 Credits

000 101 Man and Society 2(2-0-4)

000 102 Economics in Daily Life 2(2-0-4)

B. Elective Subjects 4 Credits

000 103 Politics and Thai Government 2(2-0-4)

000 104 General Law 2(2-0-4)

000 201 Life and Psychology 2(2-0-4)

000 202 Introduction to Anthropology 2(2-0-4)

4.1.2 Humanities 8 Credits

A. Required Subjects 4 Credits

000 105 Technique of Higher Learning 2(2-0-4)

000 106 Introduction to Philosophy 2(2-0-4)

000 107 Religions 2(2-0-4)

Note : Subject 000 105 is required and does not carry credit.

B. Elective Subjects 4 Credits

000 203 Introduction to Logic 2(2-0-4)

000 204 Thai Culture 2(2-0-4)

000 205 Civilization 2(2-0-4)

4.1.3 Languages 8 Credits

A. Required Subjects 2 Credits

000 108 Language and Communications 2(2-0-4)

B. Elective Required Subjects 2 Credits

000 109 English in Daily Life 2(2-0-4)

(For students who do not study English I-II-III)

000 110 Introduction to Linguistics 2(2-0-4)

(For students who study English I-II-III)

C. Elective Subjects

Students are required to study one foreign language **4 Credits**

000 111 English I 2(2-0-4)

(Prerequisite for students with level lower than English II)

000 112 English II 2(2-0-4)

000 206 English III 2(2-0-4)

000 113 Sanskrit I 2(2-0-4)

(Prerequisite for students with level lower than Sanskrit II)

000 114 Sanskrit II 2(2-0-4)

000 207 Sanskrit III 2(2-0-4)

000 115 Khmer I 2(2-0-4)

000 116 Khmer II 2(2-0-4)

000 117 Vietnamese I 2(2-0-4)

000 118 Vietnamese II 2(2-0-4)

000 119 Burmese I 2(2-0-4)

000 120 Burmese II 2(2-0-4)

000 121 Malay I 2(2-0-4)

000 122 Malay II 2(2-0-4)

000 123 Lao I 2(2-0-4)

000 124 Lao II 2(2-0-4)

000 125 Chinese I 2(2-0-4)

000 126 Chinese II 2(2-0-4)

000 127 Japanese I 2(2-0-4)

000 128 Japanese II 2(2-0-4)

000 129 Hindi I 2(2-0-4)

000 130 Hindi II 2(2-0-4)

4.1.4 Sciences And Mathematics 6 Credits

A. Required Subjects 4 Credits

000 131 Basic Statistics and Research 2(2-0-4)

000 132 Basic Mathematics 2(2-0-4)

B. Elective Subjects 2 Credits

000 133 World and Environment 2(2-0-4)

000 208 Physical Science and Technology 2(2-0-4)

000 209 Introduction to Computer Science 2(2-0-4)

000 210 Primary Health Care 2(2-0-4)

4.2 Major Subjects 114 Credits

4.2.1 Core Subjects in Buddhism 50 Credits

All students from every faculty are required to study core subjects in Buddhism 50 credits, consisting of Pali 8 credits, Buddhism 32 credits and Applied Buddhism 10 credits as follows

: 4.2.1.1 An area of Pali 8 Credits

000 151 Pali Composition and Translation I 2(2-0-4)

000 152 Pali Composition and Translation II 2(2-0-4)

000 251 Advanced Pali Grammar 2(2-0-4)

000 252 Pali Literature I 2(2-0-4)

4.2.1.2 An area of Buddhism 32 Credits

000 153 Tipitaka Studies 2(2-0-4)

000 154 Vinaya Pitaka I 2(2-0-4)

000 253 Vinaya Pitaka II 2(2-0-4)

000 155 Suttanta Pitaka I 2(2-0-4)

000 254 Suttanta Pitaka II 2(2-0-4)

000 255 Abhidhamma Pitaka I 2(2-0-4)

000 256 Abhidhamma Pitaka II 2(2-0-4)

000 156 Applied Buddhism 2(2-0-4)

000 157 Buddhist Meditation I 2(2-2-4)

000 158 Buddhist Meditation II (2)(0-2-4)

000 257 Buddhist Meditation III (2)(0-2-4)

000 258 Buddhist Meditation IV (2)(0-2-4)

000 351 Buddhist Meditation V (2)(0-2-4)

000 352 Buddhist Meditation VI (2)(0-2-4)

000 451 Buddhist Meditation VII (2)(0-2-4)

000 159 History of Buddhism I 2(2-0-4)

000 160 History of Buddhism II 2(2-0-4)

000 259 Thai Sangha Administration 2(2-0-4)

000 260 Dhamma in English 2(2-0-4)

000 161 Buddhist Festivals and Traditions 2(2-0-4)

000 261 Dhamma Communications 2(2-0-4)

000 262 Research Works on Buddhism 2(2-0-4)

Note : Subjects 000 158, 000 257, 000 258, 000 351, 000 352, and 000 451 are required and do not carry credits

4.2.1.3 An area of Applied Buddhism 10 Credits

101 301 Buddhism and Science 2(2-0-4)

101 302 Buddhism and Social Works 2(2-0-4)

101 401 Ecology in Tipitaka 2(2-0-4)

101 403 Communication in Tipitaka 2(2-0-4)

101 417 Mahayana Buddhist Arts 2(2-0-4)**

4.2.2 Major Subjects 64 Credits

4.2.2.1 Major 46 Credits

101 303 Essence of Buddhadhamma I 3(3-0-6)

101 307 Essence of Buddhadhamma II 3(3-0-6)

101 304 Theravada Philosophy 3(3-0-6)

101 316 Propagation of Buddhism in Thailand 2(2-0-4)**

101 375 Comparative Study of Buddhist Philosophy 3(3-0-6)**

in Theravada and Mahayana

101 376 Different Schools of Thought in Mahayana 3(3-0-6)**

Buddhism

101 378 History of Mahayana Buddhism in Asia 2(2-0-4)**

101 379 The Concept of Bodhisattva in Mahayana 3(3-0-6)**

Buddhism

101 380 Vajrayana Buddhism 3(3-0-6)**

101 485 Lives and Works of Mahayanist Scholars 3(3-0-6)**

101 486 Mahayana Rituals 3(3-0-6)**

101 487 Mahayana Sutra Studies I 2(2-0-4)**

101 488 Mahayana Sutra Studies II 2(2-0-4)**

101 491 The Role of Mahayana Buddhism in 2(2-0-4)**

Modern World

101 492 Seminar on Mahayana Buddhism 3(3-0-6)**

103 401 Mahayana Philosophy I 2(2-0-4)

103 402 Mahayana Philosophy II 2(2-0-4)

4.2.2.2 Elective Subjects 18 Credits

101 306 Buddhaddhamma and Society 2(2-0-4)

101 381 Tien Tai Buddhism 2(2-0-4)**

101 382 Pure Land Buddhism 2(2-0-4)**

101 383 Zen Buddhism 2(2-0-4)**

101 384 Madhyamika Philosophy 2(2-0-4)**

101 385 Three Sastras Buddhism 2(2-0-4)**

101 386 Dhamma Lakshana Buddhism 2(2-0-4)**

101 387 Vinaya Buddhism 2(2-0-4)**

101 407 Dhamma in Advance English 2(2-0-4)

101 408 Education in Tipitaka 2(2-0-4)

101 410 Tipitaka Scripts 2(2-0-4)

101 412 Sociology in Tipitaka 2(2-0-4)

101 413 Political Science in Tipitaka 2(2-0-4)

101 415 Economics in Tipitaka 2(2-0-4)

101 489 Jataka Mala Studies 2(2-0-4)**

101 490 The Discipline of Mahayana 2(2-0-4)**

101 493 Esoteric Teaching 2(2-0-4)**

101 494 Xian Shou Buddhism 2(2-0-4)**

Note : ** means new added subject

4.3 Free Elective Subjects 6 Credits

The students majoring in Mahayana Studies according to Plan B are required to study 6 credits of elective subjects by the advice of their academic adviser.

Development Strategy

Generally speaking, MP.V revolves to

- . Develop its potentiality toward fulfillment of principal missions
- . Become a center of education and researches in the region with international cooperation.
- . Improve the quality and readiness of personnel and students, as changing agents and spiritual leaders in accordance with social expectations.
- . Develop its status toward a center of Buddhology for the benefit of neighboring and universal communities.
- . Proceed to become a spiritual refuge and information for public.

[illegible]

การจัดตั้งมหาวิทยาลัยเป็นวิทยาลัยสงฆ์อนัมนิกาย เปิดสอนพุทธศาสตรบัณฑิต สาขามหาบัณฑิต สถาบันการศึกษาจะต้องมีการเตรียมการ มีวิธีการดำเนินงานตามขั้นตอน ตามเกณฑ์มาตรฐานหลักสูตรระดับอุดมศึกษา การบริหารคุณภาพการเรียนการสอนต้องอยู่ภายใต้เกณฑ์มาตรฐานหลักสูตรระดับอุดมศึกษา มีทรัพยากรประกอบการเรียนการสอนและการวิจัย ให้การสนับสนุนและการให้คำแนะนำนักศึกษา การผลิตบัณฑิตตามความต้องการของตลาดแรงงานและสังคม หรือความพึงพอใจของผู้ใช้บัณฑิต สังคมพึงพอใจคุณภาพบัณฑิตที่มีความรู้ทั้งภาคทฤษฎีและภาคปฏิบัติ สามารถนำไปประยุกต์ใช้ได้เหมาะสม ออกไปช่วยพัฒนาสังคมทางด้านจิตใจ มีความสามารถปรับเข้ากับสังคม น้อมนำชุมชนให้เข้าร่วมปฏิบัติศาสนกิจ ทั้งเป็นแบบอย่างที่ดีให้กับสังคม

๒. วัตถุประสงค์

- ๒.๑ เพื่อจัดทำแผนงานการดำเนินงานการจัดการศึกษาพุทธศาสตรบัณฑิต
- ๒.๒ เพื่อนำภาระงานของฝ่ายต่างๆมาพิจารณาวางแผนการดำเนินงานให้ครบทุกพันธกิจ
- ๒.๓ เพื่อได้มอบหมายภาระงาน และย้ำเตือนความรับผิดชอบของฝ่ายต่างๆ
- ๒.๔ เพื่อร่วมกันกำหนดแผนงานของแต่ละฝ่ายไว้เป็นแนวปฏิบัติ
- ๒.๕ เพื่อร่วมกันทำหน้าที่และรวบรวมผลงานส่งมอบฝ่ายแผนงาน เพื่อจัดการประเมินผล

เชิงคุณภาพ

- ๓.๑ เพื่อให้ระบบการบริหารงานการเรียนการสอนและการบริหารงานองค์การดำเนินการลุล่วงไปด้วยดี
- ๓.๒ เพื่อพัฒนาคุณภาพพระนิสิต และการบริหารจัดการองค์การประสบความสำเร็จอย่างสัมฤทธิ์ผลเชิงปริมาณ
- ๓.๓ พระนิสิต คณาจารย์ บุคลากร ได้เรียนรู้วิธีการบริหารจัดการองค์การทางการศึกษา

๓.๔ ทุกองค์กรในสถาบัน บุคลากรได้ให้ความร่วมมือกัน มีความสามัคคีในการทำงาน มีความสำนึกดี ในฐานะเป็นส่วนหนึ่งที่มีความสำคัญต่อองค์กร

๔.วิธีดำเนินการ

๔.๑ ลำดับงานจัดการศึกษาพุทธศาสตรบัณฑิต สาขาพยาบาลศึกษา

๔.๑.๑ การรับสมัครพระนิสิตกับงานทะเบียน

๔.๑.๒ การพัฒนาการเรียนการสอน

๔.๑.๓ การส่งเสริมวิชาการ

๔.๑.๔ การส่งเสริมการวิจัย

๔.๑.๕ การบริการวิชาการ

๔.๑.๖ การส่งเสริมพระพุทธศาสนา และอนุรักษ์วัฒนธรรม

๔.๑.๗ การบริการพระนิสิต

๔.๑.๘ การให้บริการความสะดวกในการเรียนการสอน (เทคโนโลยี

สารสนเทศ / อาคาร

สถานที่ / อุปกรณ์ / ห้องสมุด)

๔.๑.๙ งานสำนักงาน

-สารบรรณ

-การเงิน การจัดซื้อ

-การบริการ การประสานงาน และประชาสัมพันธ์

-การจัดทำเอกสารการแต่งตั้ง เอกสารคำสั่ง ฯลฯ

-อื่นๆ

๔.๑.๑๐ การประเมินคุณภาพการศึกษา ทั้งภายในและภายนอก

๔.๑.๑๑ ระบบคอมพิวเตอร์

๔.๑.๑๒ งานพัฒนาหลักสูตร

-การประเมินหลักสูตร

-การจัดทำหลักสูตรทุกๆ ๔ ปี

-การประเมินผู้สอน ผู้เรียนเพื่อนำมาปรับปรุงหลักสูตร

-การพัฒนาการเรียนการสอน

๔.๑.๑๓ งานบริการคอมพิวเตอร์เพื่อการบริหาร

-คอมพิวเตอร์เพื่อการเรียนการสอน

-ระบบไอที งานนโยบายและแผน

-งานการวางแผน ๔ ปี

-แผน ๑ ปี

- แผนระยะสั้นและแผนเฉพาะกิจ
- การควบคุมดูแลแผนงาน
- การวิเคราะห์แผนงาน
- ฯลฯ

๔.๑.๑๔ การส่งเสริมวิชาการและการบริการวิชาการ (คู่มือคู่มือมือเล่ม
เหลือง)

- ส่งเสริมขอผลงานทางวิชาการ
- การแต่งตำรา
- การเขียนบทความวิชาการ
- การจัดทำสิ่งตีพิมพ์
- การจัดสัมมนา

ลำดับที่	กิจกรรม	ระยะเวลา	ผู้รับผิดชอบ	การประเมินผล
๑	การรับพระนิสิตกับงานทะเบียน นิสิต	เปิดรับสมัคร๑๕ ก.พ.- ๓ พ.ค. -สอบคัดเลือกพ.ค. -เปิดเรียน ๔ มิ.ย. -ทะเบียนประวัติ -ทะเบียนการเรียนและคิดเกรด -ถ้านิสิตได้เกรดเฉลี่ยไม่ถึง๒.๐๐ ให้เสนอกรรมการคณะเพื่อร่วมกัน แก้ปัญหา ก่อนประกาศผลสอบเสนอ ต่อกรรมการคณะ -จัดทำประวัติส่งมจร.(มี.ค.) -ทะเบียนการรับปริญญา(มี.ค.)	ฝ่ายทะเบียน	ดูผลสัมฤทธิ์ของ กิจกรรมต่างๆที่กล่าว
๒	การจัดการเรียนการสอน	ทุกภาคการศึกษา -การจัดวิชาที่จะเปิดสอนในทุกๆ ภาคการศึกษา -การจัดอาจารย์ผู้สอนและทำ จดหมายเชิญ -การจัดตารางเวลาการสอน -การจัดเวลาสอบกลางภาค-ปลาย ภาค	ฝ่ายวิชาการ	

		-รวบรวมผลสอบมอบให้ฝ่ายทะเบียน		
๓	การพัฒนาการเรียนการสอน -ส่งเสริมให้ใช้วิธีการสอนหลายวิธีการ -การประเมินการสอน -การประเมินผู้เรียน -สรุปการประเมินผล -การสัมมนาการเรียนการสอน	-วิเคราะห์ผลการเรียน -ตลอดภาค ๑ , ๒	ฝ่ายวิชาการ ฝ่ายประเมิน	
๔	การส่งเสริมวิชาการ ๔.๑ส่งเสริมการขอผลงานทางวิชาการ ๔.๒ส่งเสริมการทำเอกสารการ	ทุกภาคการศึกษา	ทุกฝ่ายงาน	
ลำดับที่	กิจกรรม	ระยะเวลา	ผู้รับผิดชอบ	การประเมินผล
	เรียนการสอน ๔.๓ส่งเสริมการจัดนิทรรศการ ๔.๔ส่งเสริมการจัดอบรมสัมมนา ๔.๕ส่งเสริมการจัดทำสิ่งพิมพ์ ๔.๖ส่งเสริมการศึกษาต่อเนื่อง			
๕	-การส่งเสริมวิจัย -เปิดสอนระเบียบวิธีวิจัย -สนับสนุนอาจารย์ทำวิจัย -สรุปรายงานผลวิจัย -เผยแพร่ผลงาน -จัดหาทุนวิจัย			
๖	การบริการวิชาการ -บรรพชาสามเณรภาคฤดูร้อน -บรรยายธรรมะ(ชาดก)ให้นักเรียน ชั้นม.๑-๓ -บุคคลทั่วไป -เฉพาะกลุ่ม			

	-เสวนาธรรม			
๗	<p>การส่งเสริมพระพุทธศาสนาและ อนุรักษ์วัฒนธรรม</p> <p>-จัดกิจกรรมวันสำคัญทาง พระพุทธศาสนา</p> <p>-นิทรรศการพระพุทธศาสนา</p> <p>-ทำบุญใส่บาตร</p> <p>-สวดมนต์ภาวนารักษาศีล, ฟังธรรม</p> <p>-จัดพิธีกรรมทางศาสนาที่ส่งเสริม พระพุทธศาสนา</p> <p>-ดูแลศาสนสถานและนันทนาการศิลป์</p>			
๘	<p>บริการพระนิสิต</p> <p>-ปฐมนิเทศ</p> <p>- ปัจฉิมนิเทศ</p> <p>-ต่อวีซ่า</p> <p>-ประสานงานวันรับปริญญา</p>	<p>-เปิดภาคเรียนที่ ๑</p> <p>-ปลายเดือนกุมภาพันธ์</p> <p>-ตลอดปี</p> <p>-พฤษภาคม</p>	ฝ่ายกิจการนิสิต	

ลำดับที่	กิจกรรม	ระยะเวลา	ผู้รับผิดชอบ	การประเมินผล
	<p>-จัดทำเอกสารการเรียนการสอน</p> <p>-ออกหนังสือรับรองการเป็นพระนิสิต</p> <p>-ออกหนังสือรับรองการอยู่หอพัก</p> <p>-ออกใบรับรองการเป็นพระนิสิต เพื่อการเข้ารักษาพยาบาล</p> <p>-ออกใบรับรองการเป็นพระนิสิต เพื่อเปิดบัญชีธนาคาร</p> <p>-จัดกิจกรรมพระนิสิตตลอดปีการศึกษา</p> <p>-ใบรับรองเพื่อการศึกษาต่อและเพื่อ การทำงาน</p> <p>-จัดอาจารย์ที่ปรึกษา</p> <p>-ประสานงานเพื่อให้ไปร่วมประชุม</p>	<p>-ทุกภาคการศึกษา</p> <p>-ตลอดปีการศึกษา</p>		

	ทางวิชาการ			
๕	งานให้บริการการเรียนการสอน -การบริการห้องสมุดและการค้นคว้า -การดูแลวัสดุอุปกรณ์การเรียนการสอน -การจัดหาอุปกรณ์การเรียน -งานอาคารสถานที่และบำรุงรักษา -งานบริการเฉพาะกิจ(การต้อนรับ/ การจัดอาหาร /การรับส่ง)			
๑๐	แผนงานจัดการศึกษาพุทธศาสตรบัณฑิต สาขาพยาบาลศึกษา -งานพัฒนาหลักสูตร -การประเมินหลักสูตร -การจัดทำหลักสูตรใหม่ -แผนเฉพาะกิจ	-ตลอดปี -ทุกปี	กรรมการบริหาร จัดการการศึกษา พุทธศาสตรบัณฑิต	ผลงานที่ทำ
๑๑	แผนงานบริหารทั่วไป -งานสารบรรณ -งานการเงินการบัญชี -งานประชาสัมพันธ์ -งานบริหารบุคลากร	-ตลอดปี -ตลอดปี/ต้องผ่านการพิจารณาจากผู้บริหาร	-รองผู้อำนวยการฝ่ายบริหาร -ผู้บริหารสำนักงาน	

ลำดับที่	กิจกรรม	ระยะเวลา	ผู้รับผิดชอบ	การประเมินผล
	-การพัฒนามูลฐาน -งานอาคารสถานที่(ในสำนักงาน) -งานประสานงานและประชาสัมพันธ์ -เอกสารแต่งตั้ง / คำสั่ง	-ตลอดปี -อย่างน้อยภาคละครั้ง		
๑๒	๑๒.๑งานบริการคอมพิวเตอร์เพื่อการบริหาร -จัดระบบข้อมูลและฐานข้อมูล -ระบบงานสนับสนุนการตัดสินใจของผู้บริหาร	ตลอดทั้งปี	ฝ่ายสารสนเทศเพื่อการบริหาร	

	<ul style="list-style-type: none"> -ระบบสารสนเทศสำนักงาน -ระบบสารสนเทศเพื่อการศึกษา -ระบบงานแหล่งค้นคว้าข้อมูล -ปรับระบบสารสนเทศทุกส่วนให้มีประสิทธิภาพพร้อมใช้งาน 			
	<p>๑๒.๒คอมพิวเตอร์เพื่อการบริการ</p> <ul style="list-style-type: none"> -ปรับปรุงความเร็วอินเทอร์เน็ต -งานสร้างระบบรักษาความปลอดภัยเครือข่ายระบบสารสนเทศการสำรวจข้อมูล -บริการ E-mail/address -งานจัดทำฐานข้อมูล -ปรับปรุงข้อมูลใน website และ Web server 	-ตลอดปี	ฝ่ายสารสนเทศเพื่อการบริหาร ฝ่ายสารสนเทศ	
๑๓	<p>งานนโยบายและงานการวางแผน</p> <p>๑๓.๑งานวางนโยบาย</p> <p>๑๓.๒งานวางแผนยุทธศาสตร์ (strategic plan)</p> <p>๑๓.๓งานจัดทำแผนกลยุทธ์ (tactic plan)</p> <p>๑๓.๔การทำแผนปฏิบัติการ (operation plan) -(จัดทำแผนเขียนเป็นโครงการ)</p> <p>๑๓.๕การวางแผนเฉพาะกิจ</p>	-ตลอดปี	ฝ่ายแผนงาน ฝ่ายงานต่างๆ	

๕.สถานที่ดำเนินการ

มหาวิทยาลัย

๖.งบประมาณการดำเนินการ

๒,๕๐๐,๐๐๐ บาท

๗.ระยะเวลาดำเนินการ

๑ ปีการศึกษา

๘.ผลที่คาดว่าจะได้รับ

๘.๑ การบริหารงานประสบความสำเร็จและมีประสิทธิภาพ

๘.๒ บุคลากรทุกฝ่ายทำหน้าที่ตามแผนงานที่วางไว้

๘.๓ การตรวจสอบและการประเมินผลการดำเนินงานของทุกฝ่ายทำได้ทั่วถึง

๘. การประเมินผล

-แต่ละฝ่ายงานทำหน้าที่ประเมินผลงาน

-ให้รวบรวมผลการประเมินส่งฝ่ายการประเมิน

-คิดหาค่าการประเมิน

-สรุปผลการประเมิน

-รายงานผล

Section 1

Rules & Regulation of Mahapanya Vidyalai on Bachelor Degree 2011

Section I

THE ARRANGEMENT AND METHOD OF EDUCATION

1. The education system of Mahapanya Vidyalai is a ‘semester credit system’, divided each academic year into 2 semesters.
 1. First semester consisting of minimum of 16 weeks.
 1. Second semester consisting of minimum of 16 weeks, summer session following the second semester, consists of minimum of 6 weeks by adding credit hours equal to a usual semester hours. Summer session is not required.
2. The minimum length of study of Bachelor degree is 8 semesters (4 years), following 2 semesters of university’s apprenticeship regulation.
3. Study the subjects in MPV curriculum on Bachelor degree.
4. ‘Credit’ is the earned in each subject.
5. Determine a value of credit in each subject by:

5. The subject that student attends lecture for 1 hour each week plus 2 hours of individual study each week throughout semester equals to 1 credit.
5. The subjects that student practices in discussion or seminar 2-3 hours including 3 extra hours each week throughout a semester equal to 1 credit.
6. Mahapanya Vidyalai or MPV set the curriculum and credits including core subjects in Buddhism and general knowledge in curriculum.
7. The academic affair is required to inform subjects to be taught in each semester to Registration and Evaluation Office before registration date.

After the date of registration, if the academic affair opens another subject or cancels any subject, the approval must be done by the committee of MPV and the decision will be reported to the Registration and Evaluation Office within 15 days after opening of the academic year.

8. Mahapanya Vidyalai determines the class level of student by credits registered and passed examination after the end of each semester.
9. Classification of students:
 9. Students on Promotion-students with accumulative grade average of 2.00 and above.
 9. Students on Probation-students with accumulative grade average below 2.00.

Classification of students will be made at the end of each semester with exception of the first year

students of classification that will be made after the end of the second year.

The Registration and Evaluation Office reports “on probation” condition to the student and the academic adviser as soon as possible.

10. Leave of absence and return students may submit leave of absence to the Director in these cases:

10. Getting drafted for military.

10. Receiving international scholarship or other scholarship approved by MPV.

10. Having illness that needs long term medical treatment with doctor’s certificate to show to MPV.

10. Other unexpected circumstances.

In case of student asks for leave of absence before registration or opening of MPV, the student is required to submit the application to the Director, within 3 days after the opening of MPV and pay the tuition to keep the student’s status, failure to follow regulation causing dismissal from MPV.

In addition, if the student asks for leave of absence after registration or in the middle of the semester, the students are required to submit the application as soon as possible, attending class regularly before. In case he has got 20 percent short attendance in any subjects, he will get ‘F’ therein and cumulative grade average will be done in those subjects as well.

11. The Director or MPV committee can approve leave of absence maximum of 2 semesters each, if the students wish

for extension, the application will be submitted in the same procedure. When student on leave of absence comes back to study, the application to study will be submitted to the Director or MPV committee before 15 days of opening semester. Failure to follow regulation will loose the right to register in that semester unless the committee of MPV approves the applications as a special case.

12. MPV committee is required to submit the list of student on leave of absence and the list of students for re-enrollment to the Registration and Evaluation Office as soon as possible.

Section 2

Section II

ENROLLMENT, REGISTRATION, ADDING, AND WITHDRAWING SUBJECTS

1. Enrollment:
 1. The student who wishes to enroll is required to submit documents required to the Registration and Evaluation Office by himself, according to date and place stipulated, and pay the tuition fee required.
 2. The student who cannot enroll on time is required to submit a report to the registration and Evaluation Office within 7 days or will lose his rights.

After reporting to Registration and Evaluation Office the student is required to enroll by himself unless in emergency case, MP.V allows the authorized person to enroll on his behalf within 7 days after opening of the semester.

2. Registration of Subjects:

1. The student is required to register subjects according to the procedure of Registration and Evaluation Office.
2. Every subject must be registered in each semester by the approval of an academic adviser with his signature in the registration card.
3. The student is required to register by himself on the date and place stipulated, paying the tuition fee and balance (if any) in order to be considered as complete registration and the student shall receive only the results of the subjects registered at the end of semester.
4. The student registered after the stipulated date is considered late, it is required to pay late fee.
5. The student fails to register within 10 days of each semester or 7 days of summer session, unless the committee of the faculty or the college approves as a special case, after the period required and tuition fee is required to be paid as Article No. 14. 4. In such a special case, the student has the right for examination even though the time is less than 80% of the balance time.
6. The Student fails to register in any usual semester; he is automatically classified into a group of students taking a leave of absence. As Article No. 10 failure to observe the regulation can cause dismissal from the college.
7. Within 2 years from the date of withdrawal, according to Articles No. 10, and 14.6 MPV may approve the renewal of studentship to the student by considering it as leave of absence. In such a case, the student is required to pay tuition fee and other fees (if any) as if the student takes a leave of absence.

3. Total Credits Student may Registered:

1. The student on promotion registers minimum of 21 credits and registers maximum of 10 units in summer session.
2. The student on probation registers minimum of 6 credits and maximum of 15 credit and registers maximum of 10 units in summer session.
3. A special student approved as a special case registers subjects by the advice of an academic adviser.
4. The student intends to register subjects besides Article No. 15 required to submit application to the Director or the Academic Affairs for a special case.
5. Adding or Withdrawing Subjects:
 1. Adding subjects is done within 15 days of semester or 7 days of summer session by the approval of an academic adviser.
 2. Withdrawing subjects by the approval of a lecturer and an academic adviser under the following conditions
 - i. If withdrawing within 15 days of semester or 7 days of summer session, the subjects will not appear in the transcript.
 - ii. If withdrawing after 15 days but still within 45 days of semester, or after first 7 days but still within 20 days of summer session, the result of that subject will appear with symbol 'W', together with 80% of class attendance.
 - iii. Withdrawing after the date after according to Article No. 17.2.2 is not permitted, unless the committee of MPV approves as a special case, in such a case the student will receive symbol 'W' in that subject.
 - iv. Withdrawing without approval from the committee of MPV according to Article No. 17.2.3 the student will receive 'F', in that subject and it will be taken for calculating grade average.

- v. The student is not permitted to withdraw below 9 credits left in that semester, unless there is approval from the committee of MPV.
6. MPV determines the fees including refund of the fees, which will be announced from time to time.

Section 3 & 4

Section III

TESTING AND EVALUATION

1. There shall be testing and evaluation in every subject registered in each semester.
2. Testing can be done in various methods, by examination in every subject registered in that semester, if the examination is not required, the Director will announce before registration in that semester.
3. The student is required to have 80% attendance in each subject to be qualified for examination except the case in Article No. 14.5.

The student who has got short attendance in any subject and has not got the approval from the Director shall get 'F' in that subject of which cumulative grade average is calculated as well.

4. Evaluation:

The results of education in each subject shall be systematically evaluated in the forms of Grade and Grade Points as follows:

Result	Grade	Grade-point
Excellent	A	4.0
Very good	B+	3.5
Good	B	3.0

Very fair	C+	2.5
Fair	C	2.0
Quite fair	D+	1.5
Poor	D	1.0
Failed	F	0

5. Grade 'F' shall be given in the following cases:

1. The student failed in examination,
2. The student was absent from examination without approval from the Director or MPV committee,
3. The student is not qualified for examination according to Article No. 21,
4. The student withdraw subjects besides the cases specified in Article No. 17.2.4,
5. The student does not clear incomplete subjects (I) in time according to Article No. 26 in second paragraph.
6. The student violated the examination regulation and received judgments as failure
7. Besides testing as in No. 22 transcript can be given in other symbols as follows:

Symbol	Result
I	Incomplete
S	Satisfactory
U	Unsatisfactory
W	Withdrawn
Au	Audit

8. General subjects in the curriculum of the college may be evaluated without given 'grade', instead, symbols 'S' and 'U' may be used. Any subjects that are similar to the general subjects of the college according to previous section will be on the college announcement.

9.The symbol 'I' in any subject can be given in any one of the following cases:

1. The student failed to do assignment or missed some testing in the semester,
2. The student was absent from the examination due to illness with doctor's certificate,
3. The student was absent from examination with approval from the Director or MPV committee or certain circumstances caused incomplete assignment and final test of the student.

In the case of Articles No. 21, 26.2, 26.3 the student should complete the obligation within 15 days after registration of the next semester. Failure to observe would cause 'I' turning to 'F' automatically.

The student on conditional status would receive grade not higher than 'C' unless it is special case and 'I' occurred unexpected circumstances, the lecturer or adviser and committee of MPV can approve higher grade than 'C'.

10.Symbol 'S' is given to the student in the subject he passed and the curriculum specified those subjects are learnt and passed without grading.

11. Symbol 'U' is given for the subject failed in examination and the curriculum specified that students are required to study and pass the examination, with grading, in this case the student must register again and pass the examination of that subject to receive symbol 'S'.

12. Symbol 'AU' is given for the subject registered and indicated to study without credits earned and without testing.

13. Symbol 'W' is given for the subject as the case specified in Articles No. 17.2.2 and 17.2.3.

14. The symbol received not below 'D' is considered passing in that subject except the subject specified that the grade should be above 'D'.

If the student failed in core subjects, he must register the subject and pass the examination as mentioned in the previous paragraph.

If the student failed in elective subject, he may register in the subject or some other subjects instead.

15The student received grade above 'D' has no right to register that subject again, except audit subjects may be registered again.

16Counting cumulative credits must be done only in subjects the student passed according to Articles No. 27 and 31.

1. In the case of registering the subject more than once, the counting of the cumulative credits of the subject can be done only once.
2. In case of registering the subject 'equivalent to' the counting of the cumulative credits of any one of them can be done.

17Evaluation is done at the end of each semester to calculate 'Grade Point Average' (GPA) of subjects registered, the value is called "Semester Grade Point Average" (SGPA), and to find out grade point average of every semester must be done can called "Cumulative Grade Point Average (Cum GPA).

18Semester Grade Point Average (SGPA) is calculated by bringing the adding result of multiplication between grade point per credits of each subject in semester and divide by total credits registered in that semester.

19Cumulative Grade Point Average (Cum GPA) is calculated by bringing the total adding result of multiplication between grade point per credit of each subject in semester and divide by total credits registered whether they are repeated or substituted.

20Grade point average of subjects with symbol I, S, W, AU, will not be calculated according to Articles No. 35 and 36.

21Using 2 digits decimal point in grade point average.

Section IV

WARNING AND PROBATION CONDITIONS

22cThe college checks the result of students in each semester including summer session. Students must get Cumulative Grade Point Average not below 2.0 or receive warning or be on probation in the beginning of next semester, or dismissed from the university.

23The first semester of student in the college, to receive Grade average below 1.50 will receive 'Warning' (special warning) from the college and it is not on the condition of Article No. 32.

24Student must receive Cumulative Grade Point Average not below 1.75 at the first two semesters, or otherwise their names will be withdrawn from student registration.

25Receiving 2 consecutive warning for 2 semesters and their Cumulative Grade Point Average is still below 2.00, students will be put on probation for next semester and its position will appear in transcript.

26If student still receive Cumulative Grade Point Average below 2.00 on probation in that semester, their name will be withdrawn out of the student registration.

27Students studied and completed all the subjects and credits in the curriculum with Cumulative Grade Point Average not below 1.75 and not above 2.00 are allow to register more courses in order to upgrade their GPA, with approval of academic adviser.

28In Article No. 44 students must earn Cumulative grade Point Average 2.00 within the next 3 semesters or not over twice (8 year) for usual semester from the date of their registration.

29Under Article No. 45 changing major, transferring to another faculty and taking leave of absence have no effect on Warning and Probational condition.

Section 5 & 6

Section V

TERMINATION AND DISCIPLINARY ACTION OF STUDENTS

1. Terminational status of student are:

1. Graduated and received degree according to article No. 50.
2. Getting permitted to resign by the Director.
3. Being dismissed from MPV as the following cases:

- i. Failing to register in any semester as in Article No. 14.6.

- ii. Failing to pay MPV's fee for maintaining a student status after the semester.
- iii. Failing to meet requirements or disqualify as candidate qualification in the Application Form.
- iv. Earning Cumulative Grade Point Average in the first semester of the first year (1st year or 3rd year) below 1.25 or earning Cum GPA of two semesters of first year below 1.75.
- v. Earning Cum GPA below 1.50 from the third semester.
- vi. Earning Cum GPA below 1.75 for two consecutive semester.
- vii. Failing in probation condition.
- viii. Failing to fulfill subjects in curriculum of MPV or earning Cum GPA below 2.00 within 2 times of the period of the curriculum.
- ix. Using unfair means in examination.
- x. Failing to choose major or minor subjects (if any) within time requirement in the curriculum.
- xi. Having been suspended for more than 2 semesters.
- xii. Having serious misconduct and having been considered to leave studenthood.
- xiii. Deceased.

2. The student violates rules, regulations, orders or thoer announcement of MPV are punishable by:

- 1. Probation
- 2. Suspension
- 3. Termination
- 3. To punish the student using unfair means in final or sesional examinations, the committee of MPV with the committee of the examination will consider the case as dishonest or intended to cheat or order.

1. If considered dishonest, it is punishable by:

- i. Giving 'F' in the subject

- ii. The committee of MPV can give the order of suspension to the students for 1 semester or dismissals.
 - iii. Suspension of the students is done on the next semester and suspension time will be counted as the length of academic year.
2. If the violation is besides. Article No. 49.1. the committee of MPV may consider other forms of punishment but less severe than Article No. 49.1.1)

The Director punishes the student by the decision as mentioned above and reports to the Office of Registration and Evaluation at once.

Section VI

GRADUATION QUALIFICATION

4. The qualifications of graduation are as follows:
- 1. Earning all cumulative credits required in the curriculum within double times of study (8 years) in the curriculum and having Cum GPA not below 2.00
 - 2. Having passed practical training according to MPV's regulation on meditation requirement.
 - 3. Having no any obligations to the MPV.
5. Qualifications for Distinguished Honor:
- 1. First Class Distinction:
 - i. Having completed all credits required in the curriculum on time limited.
 - ii. Having cumulative Grade Point Average of all subjects not below 3.50.

iii. Having never got grade less than 'C' or symbol 'U' in any subjects.

iv. Having no bad behavior on record.

2. Second Class Honor:

i. Having passed all credits required in the curriculum within time limited.

ii. Having passed and earned Commutative Grade Point Average not below 3.00.

iii. Having never got grade less than 'D' or symbol 'U' in any subjects.

iv. Having no bad behavior on record.

6. The students must apply for graduation to the Office of Registration and Evaluation in the last semester.

7. The committee of MPV and Director of the registration and evaluation office consider students application before submitting it to MPV Academic Council in order to consider and submit to Mahachulalongkornrajavidyalaya University Council for degree or degree with distinguished honor.

8. The University Council approves degree minimum once a year.

9. The university arranges the convocation (commencement) once a year, the date is announced year by year.

10. MPV Graduate Characteristics Qualification:

1. ศรัทธาในพระพุทธศาสนา Faithful and loyal in
Buddhism.

2. เป็นผู้นำทางด้านจิตใจและสติปัญญา Spiritual and intellectual
leadership

3. ใฝ่รู้แสวงหาปัญญาความรู้ Intellectual curiosity

- | | |
|---|--|
| 4. ปฏิปทาน่าเลื่อมใสฝึกตน | Virtue of serenity and faithful practice. |
| 5. วิสัยทัศน์กว้างไกล | Wide-world vision |
| 6. เป็นผู้มีคุณค่าต่อสังคม | Social benefit |
| 7. เป็นบุคลากรที่มีคุณค่า | Resourcefulness |
| 8. สามารถพัฒนาคนด้านคุณธรรมจริยธรรม | Capacity of developing one's virtue and morality |
| 9. ดูตนเองออก บอกตนเองได้ | Self-reproachful and self-admonitory |
| 10. มีความรับผิดชอบในฐานะพลเมือง มีจิตสาธารณะ | Civic responsibility and public spirit |
| 11. มีมนุษยสัมพันธ์ดี | Human relationships |
| 12. มีประสิทธิภาพทางเศรษฐกิจ | Economic efficiency |
| 13. การตรงต่อเวลา | Punctuality. |

11. Classroom Regulation:

1. Dress properly as a monk.
2. Arrange shoes in row.
3. Put tables & chairs in order.
4. Food, Soft drink and coffee are prohibited.
5. Computer, notebook are prohibited.
6. No talking on mobile phone, shouting and disturbing friends.
7. Keep class room neat & clean.
8. No recording (Writing) on table, chairs or wall.
9. Switch off the air-condition 5 minutes before the class ends.
10. Switch off all the lights before leaving the class room.
11. Any dilapidated materials in class, please inform the office.

12. Library Regulations

Things to Remember:

- Monk Students should wear robes properly before entering to Library.
- Please write your name in the library user list.
- Please show your library Identity card before using computer or borrowing books.
- Without ID card Students are not allowed to use library Property.
- Students are allowed to use computer only 30 minutes. In case of important work should inform to library staffs.
- Late return will be fine 3 baht for books and 5 baht for electronic materials per day.
- Borrowers must pay for lost materials.
- Keep library books clean and safe both for you and others.
- Use bookmarks instead of bending the pages.
- No talking loudly (Mobile Phone) and bringing drinks and foods inside Library.
- Taking Library Materials without permission will lose right to borrow any materials and be report to the college committee.

LOAN PROCEDURE

- Students can borrow 2 books at a time for 7 days.
- Other media materials are available only in the library.
- Resaved books may be borrowed and consulted between 09.00 A.M. - 4.00 P.M. within the library only.
- Reserved books may be borrowed at 2.00 P.M. hours and be returned at 09.00 A.M. the following working days.

Section 7

Section VII

DORMITORY REGULATION

1. Daily Routine for Residential Students:

Time	Activities
5.00 a.m	Morning Chanting
6.50 a.m	Walk for alms-round
7.00 a.m	Breakfast
7.30 – 8.30 a.m	Communal duty / Daily maintenance work
9.00 – 11.00 a.m	Study - Morning Session
11.00 – 12.00 a.m	Lunch
12.00 – 13.00 p.m	Personal Time / Rest
13.00 – 15.00 p.m	Study - Afternoon Session
15.15 – 17.15 p.m	Study – Evening Session
17.15 – 17.45 p.m	Personal time / daily maintenance work etc.
18.00 – 19.00 p.m	Evening Chanting
19.00 – 20.00 p.m	Personal time: cleaning personal spaces, dormitory etc.
20.00 – 22.00 p.m	Self study – homework – (in dormitory or in assigned study room)

2. Dormitory rules and regulation:

MP.V where students are from verity of cultural and traditional background, and speak different languages, a common set of rules to follow seems essential. Based on

Buddha's Vinaya teaching (code of conduct) MP.V introduces and applies rules and regulations for all students to follow.

Students will be divided into three groups and group leader will be chosen.

These rules are designed to help students to develop their spiritual friendliness among dhamma-friends. The rules will be updating from time to time accordance with the need of time.

3. The rules has divided into DO's and DO NOT's

DO's

- i. Do observe the bhikkhu vinaya (Code of Conduct) for monks and Basic Buddhist Precepts for lay people.
- ii. Do attend both two times chanting (morning 5am and evening 6pm) together.
- iii. Do walk for alms round (pindapata) every morning and eat together with other monks in dining hall. .
- iv. Do wear robe properly (homdong for Theravada monks) as Thai tradition on any spiritual occasion.
- v. Do participate cleaning monastery's area morning and evening or help whenever help is needed.
- vi. Do consider the property of university to protect.
- vii. Do avoid using excess water and electricity.
- viii. Do use polite words while talking to friends, visitors and other fellow.
- ix. In case of any emergency accidents or problematic issues do contact with MP.V personnel.

DO NOT's

- i. Do not break any of the above rules.
- ii. Do not do inappropriate shopping at night.

- iii. Do not cook food inside the dormitory as for Theravada vinaya (Sekhiya rules) requires
- iv. Do not create violent environment inside or outside the university.
- v. Do not bring any guest without authority of MP.V personnel.
- vi. Do not carry / bring any harmful product (inappropriate to monks) inside the university compound.
- vii. Do not harm any of living being around the university.
- viii. Do not do business with your personal property with other fellow students.
- ix. Do not display commercial signs, or general offensive materials from their dormitory windows.

If any of students fails to practice any of these rules will be

- Reminded - Trained - Expelled.

The cooperation and peaceful living is expected from all resident monks.

4. Commons Areas

Commons areas in the dormitories are provided to dorm residents as a space in which they may congregate outside of dorm rooms. They are a place of gathering, used for dorm meetings, group studying, and just as a place to relax. Residents must be respectful of the rights of other students to share this space, and must be mindful of the noise generated. Commons rooms may not be used for organized or spontaneous social activity which restricts any resident's use of the common rooms or for activity which results in the violation of University policies. If all residents of a dormitory agree, a commons room in the dorm may be designated available for twenty-four hour use with the following stipulations. Access must be limited to residents and their guests and guests must

always be accompanied by a resident. Quiet hour policies apply at all times. Guests may not sleep in commons rooms overnight. Should these stipulations not be followed, the twenty-four hour access policy may be revoked and those who violate the policy may be subject to disciplinary action.

5. Personal Possessions

University does not take response on any personal losses. Students should take precautions to protect personal belongings from theft, fire, water damage, or other loss.

6. Moving Out

Students are expected to leave their rooms in a clean and orderly manner when they go out or at the end of the term. The room must be inspected by the Proctor or Head Resident and the checkout form completed and co-signed by the Head Resident before the student departs for the holidays.

- i. The university will assess charges for the disposal of any improperly stored item.
- ii. The University cannot take responsibility for items lost from the storage areas.

7. Visitors and Guests

Residents may not have long term guests in the residential facilities. Visitors and guests are not allowed spend over night in students' dorm or common rooms. The visitor (monks) will get three days permission to stay for free.

- i. Guests may only stay in a dormitory room with the permission of all persons assigned to the room or suite. (Students may not have guests of the opposite sex stay with them in their rooms.) Residents should register their guests with the Head Resident.
- ii. Guests are required to abide by University policy including policies governing alcohol and drug use. Residents will be held responsible for any damages or infractions perpetrated by guests.

Privileges to have guests in the residential halls may be revoked if a student's guests violate University policies.

Logo

Logo of Mahapanya Vidyalai College is especially consisted of three symbols of Buddhist which are follows as:-

A 'swastika' engraved on the chest of a Buddha is the symbol of Buddha's heart. The word



swastika originated from Sanskrit, an ancient Indian language. There are number of interpretations to this word. A literal translation of the Sanskrit word is, "being fortunate," or if one divides the word into two parts, "Su" means good/well, and "astika" means being. In China, this symbol is called, "Wan" (Mandarin Chinese) connoting happiness.

This Swastika or Wan consists of four forms of "L" which literally means:

- L – Love which is "Metta" in Thai.
- L – Life which is "Jiwit" in Thai.
- L – Light which is "Seng Sawang" in Thai.
- L – Luck which is "Chok Dee" in Thai.



Pink Lotus (Skt. *padma*):

This is the supreme lotus, generally reserved for the highest deity. Thus naturally it is associated with the Great Buddha himself. The **lotus** is one of the Eight Auspicious Symbols and one of the most poignant representations of Buddhist teaching.

The roots of a lotus are in the mud, the stem grows up through the water, and the heavily scented flower lies pristinely above the water, basking in the sunlight. This pattern of growth signifies the **progress of the mind** from the primeval mud of materialism, through the waters of experience, and into the bright sunshine of enlightenment.

Though there are other water plants that bloom above the water, it is only the lotus which, owing to the strength of its stem, regularly rises eight to twelve inches above the surface.

According to the Lalitavistara, "The spirit of the best of men is spotless, like the lotus in the muddy water which does not adhere to it."

According to another scholar, "In esoteric Buddhism, the heart of the beings is like an unopened lotus: when the virtues of the Buddha develop therein, the lotus blossom; that is why the Buddha sits on a lotus bloom."

The **dharma** chakra (literally, 'wheel of Law') Buddhist emblem resembling a wagon wheel,



with eight spokes, each representing one of the eight tenets of Buddhist belief. The circle symbolizes the completeness of the Dharma, the spokes represent the eightfold

path leading to enlightenment: Right faith, right intention, right speech, right action, right livelihood, right endeavor, right mindfulness, and right meditation. It is drawn from an Indian symbol, but instead of representing Samsara, or endless rebirth, it symbolizes overcoming obstacles. The Dharma wheel is one of the eight auspicious symbols. Sometimes, the wheel is flanked by deer, which refer to the deer park in which the Buddha is said to have given his first sermon.

Mahapanya Vidyalai College

Background

Mahapanya Vidyalai College (MPV) is located across from the Hatyai Campus of the Prince of Songkhla University. The giant Bodhisattva Kshitigarbha statue and the Nine-tier Peace Pagoda are the landmark structures of MPV and they are noticeable from anywhere in Hatyai. MPV was founded by His Holiness Mahakanamdharmpanyathiwat Chareon Saeboo, the Supreme Patriarch of Anamnikaya (Vietnamese Mahayana Buddhism in Thailand), with the gracious support of His Holiness Somdet Phrabuddhacaya, the Supreme Patriarch of Theravada Buddhism in Thailand in 2002 (B.E. 2545). Hence, MPV represents a remarkable collaboration and unity between Mahayana and Theravada Schools of Buddhism in Thailand, the Land of Heartfelt Smiles.

During the Ratanakosin dynasty, Anamnikaya Sangha of Vietnam journeyed and propagated the Mahayana Buddhism in Thailand. His Majesty the King Rama V recognized and bestowed Anamnikaya the legality and the title of nobility, under the jurisdiction of the Supreme Patriarchs of Thailand. Today, the Anamnikaya Sangha tradition, is cherished so highly and preserved mostly by Thai people of Chinese origin.

The Supreme Patriarch of Anamnikaya (Somdet Mahakanamdharmpanyathiwat Chareon Saeboo), always regarded the study and practice as the key to thriving Buddhism. Hence, he has sacrificed his entire life to pass on the values and practices of Buddhism through educational sanctuaries. In B.E. 2532, he founded Kusonsamakron Vidyalai (school) in Bangkok, and constructed a seven-story teaching-block at the cost of over 30M Baht. Next, he raised 15M Baht for educational funding.

He once addressed: “In my life, I must be able to see the establishment of a Buddhist University. I have been planning for it more than 40 years.” Soon after, his plan almost got realized when an internal Anamikaya meeting approved his proposal to set up a Buddhist university at Anamnikayaram Temple, Bangkok. Had it not been that the Abbot of Anamnikayaram Temple had other priorities, the establishment of a university in this venue would have been such an ideal location. It could have attracted lots of international students and locally, Chaophaya River flowing next to the temple would have furnished both land and water convenience. The plan was grounded to a halt but undeterred by it the Supreme Patriarch kept on searching for an alternative location until he found the present venue.

Determined to materialize the proposal, the Supreme Patriarch of Anamnikaya consulted about the establishment of MPV to His Holiness Samdet Phrabuddhacarya. This resulted in convention between the MCU officials and the representatives of Anamnikaya on March 5, 2002 (B.E.2545) at Wat Sraket, Bangkok. The convention was organized by MCU and graciously co-chaired by His Holiness Samdet Phrabuddhacarya and the His Holiness Samdet Mahakanamdhamppanyathiwat Chareon Saeboo. At conclusion, it was agreed to establish the proposed center based in Wat Thawornwararam, Hatyai, Songkhla. It was further ruled that the upcoming institute will be affiliated to and its academic curriculum be monitored by MCU.

At the launch of this institute on June 10, 2002, His Holiness Somdet Phrabuddhacaryai bestowed the name of Mahayana Vidyalai (MPV). With a well researched curriculum provided by MCU, the MPV’s academic session kicked off ambitiously while using English as the medium of instruction.

It is one of the far-sighted objectives of the institute to facilitate monks and novices to study, practice, and spread the Dharma more universally by becoming communicable in English.

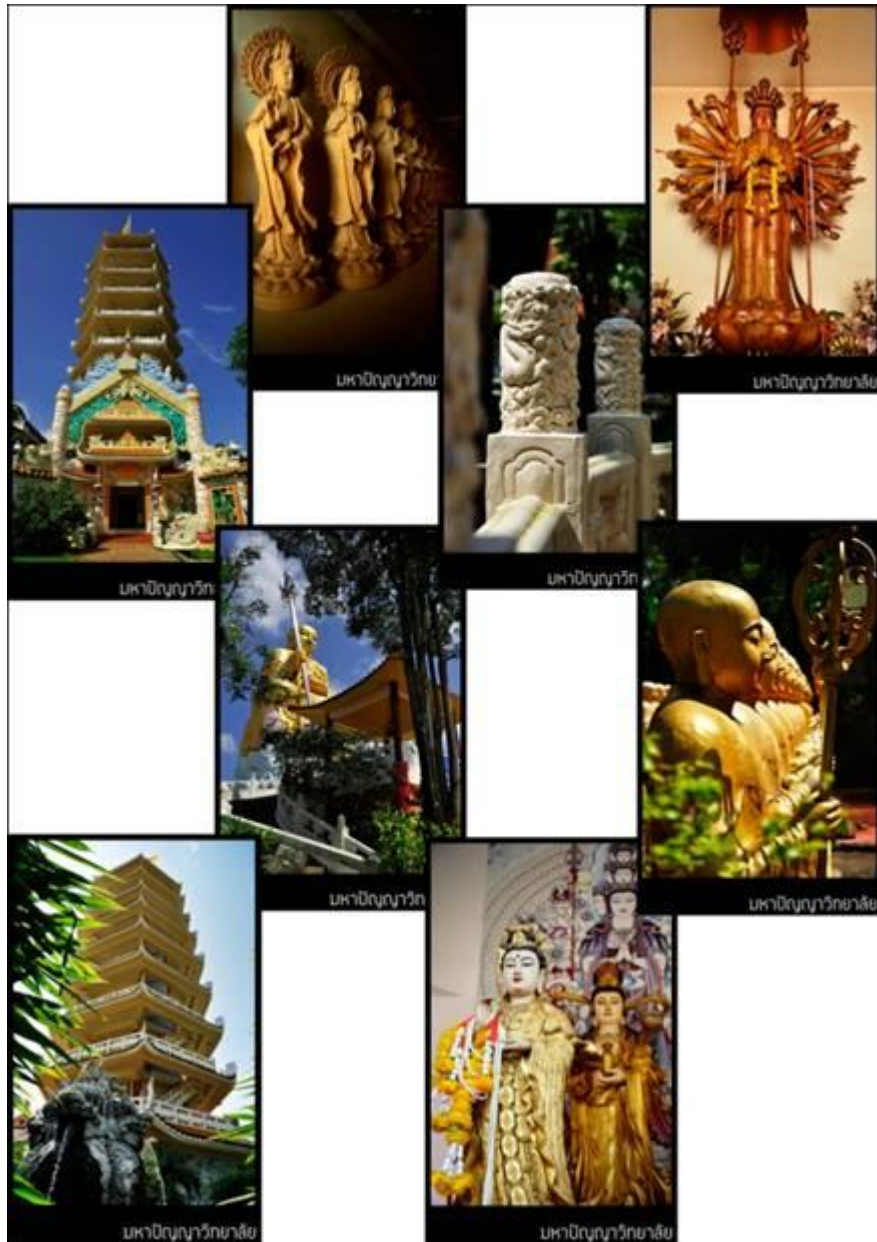
The enrolled students go through a series of programs and in-field trainings, and all its study ethics are maintained in parallel with secular colleges. The graduates are awarded the certificates of B.A. degree with a major in Mahayana Buddhism.

As MPV fledged its wings realistically, the Supreme Patriarch of Anamikaya appointed his secretary the most Venerable Ongpotjanagongosol as the Supreme administrator to supervise all issues regarding the development of MPV. Since then the most Venerable

Ongpotjanagongosol has worked tirelessly for the upbringing of MPV and he has went as far as mobilizing state-of-the-art teaching gears and study materials either through his overseas interaction or association with the Sangha communities of Singapore, China, Taiwan, Vietnam.

Today, MPV, stands as the first institute for higher Buddhist studies approved by the Provincial Government of Hat Yai.





Mahapanya Vidayalai College Logo



A 'swastika' engraved on the chest of a Buddha is the symbol of Buddha's heart. The word swastika originated from Sanskrit, an ancient Indian language. There are number of interpretations to this word. A literal translation of the Sanskrit word is, "being fortunate," or if one divides the word into two parts, "Su" means good/well, and "astika" means being. In China, this symbol is called, "Wan" (Mandarin Chinese) connoting happiness.

This Swastika or Wan consists of four forms of "L" which literally means:

- **L – Love which is "Metta" in Thai.**
- **L – Life which is "Jiwit" in Thai.**
- **L – Light which is "Seng Sawang" in Thai.**
- **L – Luck which is "Chok Dee" in Thai**



Pink Lotus(Skt. *padma*): This is the supreme lotus, generally reserved for the highest deity. Thus naturally it is associated with the Great Buddha

himself. The **lotus** is one of the Eight Auspicious Symbols and one of the most poignant representations of Buddhist teaching.

The roots of a lotus are in the mud, the stem grows up through the water, and the heavily scented flower lies pristinely above the water, basking in the sunlight. This pattern of growth signifies the **progress of the mind** from the primeval mud of materialism, through the waters of experience, and into the bright sunshine of enlightenment.

Though there are other water plants that bloom above the water, it is only the lotus which, owing to the strength of its stem, regularly rises eight to twelve inches above the surface.

According to the Lalitavistara, "The spirit of the best of men is spotless, like the lotus in the muddy water which does not adhere to it."

According to another scholar, "In esoteric Buddhism, the heart of the beings is like an unopened lotus: when the virtues of the Buddha develop therein, the lotus blossom; that is why the Buddha sits on a lotus bloom."



The dharma chakra(literally, 'wheel of Law') Buddhist emblem resembling a wagon wheel, with eight spokes, each representing one of the eight tenets of Buddhist belief. The circle symbolizes the completeness of the Dharma, the spokes represent the eightfold path leading to enlightenment: Right faith, right intention, right speech, right action, right livelihood, right endeavor, right mindfulness, and right meditation. It is drawn from an Indian symbol, but instead of representing Samsara, or endless rebirth, it symbolizes overcoming obstacles. The Dharma wheel is one of the eight auspicious symbols. Sometimes, the wheel is flanked by deer, which refer to the deer park in which the Buddha is said to have given his first sermon.

Three Buddha Hall



This main hall is located beside the right side of the giant statue of Bodhisattva Ksitigarbha. In the main hall there are three big statues of Buddha. Three Buddha statues symbolizing the Three Bodies and in Sanskrit it calls “Trikaya” where “Tri” means “Three” and “Kaya” means “Body”. The three Buddha is known as Sakyamuni Buddha in the middle, on the right side Amitabha Buddha and on the left Medicine Buddha. They are in the meditation posture sitting on a lotus throne symbolizing purity and life. Typically, lotus stems sprout at the bottom of a lake or river and grow upward through murky water. The lotus blooms when the bud reaches the surface of the water, a process that is often compared to the Buddha’s journey through a world of pain and suffering toward the attainment of enlightenment.

The Three Great Buddhas in the front have names and attributes, but their real purpose is to remind us of the Buddha Nature in every sentient being. Thus they are "special" in their function, but their nature is no more special than that of all things; it is just that they have realized (made real) that Nature.

Medicine Buddha



Let's start our examination of the Three Buddhas with the figure on the right. This is Bhaishajyaguru, better known as "**The Medicine Buddha**". He is holding a pagoda, symbol

of the Buddha's body. Pagodas developed from Indian stupas, which in turn developed from mounds of earth piled over a human being's earthly remains. So the pagoda is a kind of reliquary wherein the Buddha's remains are deposited.

His history as Bhaishajyaguru hints at this possibility. While still a Bodhisattva, he made Twelve Vows which were extraordinary in their depth. The Vows are lengthy, but can be summarized as: (1) to radiate light to all beings; (2) to proclaim his healing power; (3) to fulfill the desires of all beings; (4) to lead all by the Mahayana way; (5) to reinforce all in observing ethics; (6) to heal; (7) to lead all to Enlightenment; (8) to change women into advantaged men in their next appearance; (9) to ward off false teaching and endorse the truth; (10) to save all beings from a bad rebirth; (11) to feed the hungry; and (12) to clothe the naked. He resides over the Pure Land of the East. Note that several of the Vows focus on healing both the bodies and the minds of devotees; thus, when he attained Buddha-hood, he was called the Medicine Buddha.

Amitabha Buddha



Amitabha Buddha is one of the most popular figures at Mahapanya Temple. In Chinese, "Amitabha Buddha" is pronounced "O-Mi-To-Fo" or "A-Mi-To-Fo." This is used as a greeting and farewell, as a thanks and a blessing, by monastics and laity. It is also, of course, chanted in the Buddha Hall (also called the "Main Shrine").

The Amitabha Buddha is seated at the left side of the Hall. He holds a lotus, which, among its many meanings, symbolizes potential. The lotus is rooted in mud, grows up through water, and blossoms out into the air. So we are born in this world and, through successive stages, reach our full potential. Look above the Buddhas and notice the lotus motif in the architecture; this is continued throughout the Temple's corridors, etc.

Legend says that Amitabha was ages ago a king who heard the preaching of the Buddha of his age. He renounced the throne and became a monk named Dharmakara. He received instruction from the Buddha Lokeshvararaja, and resolved through forty-eight vows to find a Buddha-land. Exploring many lands to assess their perfections, he then brought together the best traits of all to create Sukhavati, the Western Pure Land, where he now rules. Anyone who chants his name with sincerity will be transported there upon their death.

Sakyamuni Buddha



Finally, we turn to the central figure in the Hall, and the Central Point of the Temple: the **Shakyamuni Buddha**, formerly Siddhartha Gautama. His story is well known. Born a prince in a small kingdom of northern India, he was protected from the less pleasant aspects of life. After beholding an old man, a sick man, and a dead man (as well as a monk), he left the palace at age 29 and spent six years searching for The Answer. Finally, sitting under a fig tree, he resolved to remain unmoved until he attained Enlightenment. And so he did, through his understanding of Dependent Origination, the idea that everything arises in connection to everything else, and thus all things in this world are impermanent. He returned to society and taught until his death (or "final Nirvana") at age 80. He left behind a great body of teachings ("The Dharma") and a well-established monastic order ("The Sangha"). His teachings have remained relevant to this day.

In the Pilgrimage section, I have used various aspects of the Buddhas to distinguish one Buddha from another. Briefly:

Amitabha is the Dharmakaya, representing the Mind

Bhaisajyaguru is the Sambhogakaya, representing the Speech

Shakyamuni is the *Nirmanakaya*, representing the *Body*

Ksitigarbha Bodhisattva



The giant statue of Bodhisattva Ksitigarbhais located on left corner side of the temple premises which is in total 33 feet tall, the staff is 42 meters tall and it was imported from Taiwan. The lap is 12 meters wide.

Ksiti means “earth” and Garbha means “Store”. Earth symbolizes the ground where all beings rely and live whereas store signifies a treasure house, or a depository for treasures. This Bodhisattva possesses extensive loving-kindness and compassion. All sentient beings can, hence, rely on this savior and nurture the humankind’s noble qualities, just like beings rely on the earth for living. Moreover, this Bodhisattva owns unlimited treasure of Dharmas that can save and nourish every troubled and impoverished sentient being, due to unfulfilled dreams, careers, famine, disease, wars, etc. Thus, he is named the Bodhisattva Ksitigarbha.

Ksitigarbha is one of the 8 principal bodhisattvas known in East Asian Mahayana Buddhism. Manjushri, Avalokitesvara, Vajrapani, Sarva-nirvarana-vishkambhi, Akashagarbha, Samantabhadra, and Maitreya, are the other remaining 7 Bodhisattvas.

Kshitigarbha has a deep relationship with beings of the earth – humans, and especially with the hungry ghosts and hell beings. This is mainly because these ghosts and hell beings are the

most difficult to rise into a more fortunate condition due to their previous unwholesome actions. Thus Kshitigarbha has been known as the Teacher of the Dark Regions because of his past vow to save them all.

Sakyamuni Buddha entrusted Bodhisattva Ksitigarbha the responsibility of continuing to save people after the Buddha himself passed away. During this period humans and other living beings have no Buddha to guide them on the path to enlightenment until the next Buddha, Maitreya, who will appear on earth several thousand years from now. Thus Sakyamuni Buddha entrusted Ksitigarbha to shoulder the responsibility of relieving people from their worries and guiding them to enlightenment.

Avalokiteshvara



The Kuan-Im Vihara is also situated within the temple's premises, where one can see the five-meters-high statue of Kuan-Im flanked with her male and female disciples. They are carved from an aromatic, redolent wood from China.

The Sanskrit name, "Avalokiteshvara," means "the lord who looks upon the world with compassion" or according to another interpretation "the retarder of the cries of the world". Translated into Chinese, the name is "Kuan Shih Yin" or Quan Yin. **Kuan:** Observe; **Shih:** The world / the region of sufferers; **Yin:** All the sounds of the world, in particular, the crying sounds of beings, verbal or mental, seeking help.

This bodhisattva is variably depicted as male or female, and may also be referred to simply as *Guanyin* in certain contexts. The name *Avalokiteshvara* is made of the following parts: the

verbal prefix *ava*, which means "down"; *lokita* is a past participle of the verb *lok* which means "to notice, behold, observe"; here used in an active sense; and finally *Isvara*, "lord", "ruler", "sovereign" or "master".

Avalokiteshvara is the embodiment of great compassion. She made a great vow to assist sentient beings in times of difficulty, and to postpone her own Buddhahood until she has assisted every being on Earth in achieving Nirvana.

In her hands, she may hold a willow branch, a vase with water, or occasionally, a lotus flower. The willow branch is used to heal people's illnesses or bring fulfillment to their requests. The water (the dew of compassion) has the quality of removing suffering, purifying the defilements of our body, speech and mind, and lengthening life.

Avalokiteshvara is sometimes depicted with eleven heads, 1000 hands, and 1000 eyes on the palms of each hand. It is known as the One Thousand-Armed-and-Eyed Avalokiteshvara. Her thousand eyes allow her to see the sufferings of sentient beings, and her thousand hands allow her to reach out to help them.

Her six qualities are said to break the hindrances respectively of the six realms of existence: hell-beings, pretas, animals, humans, asuras, and devas. These six qualities are listed below.

1. Great compassion
2. Great loving-kindness
3. Lion-courage
4. Universal light
5. Leader of devas and human beings
6. The great omnipresent Brahman

Maitreya Buddha



Maitreya, "The Friendly and Benevolent One," or "One Who Possesses Loving-kindness," is widely adored by the Chinese Buddhists for his willingness to grant help to those who direct their minds towards him. He is also known as Ajita, 'the Unconquerable One' and ranks equal with the other great Bodhisattvas such as Avalokitesvara, Manjusri, Samanthabhadra, Mahasthamaprabhata and Ksitigarbha. As the next Buddha-to-be he alone enjoys the distinction of being the only Bodhisattva recognized and popularly accepted by both Mahayanist and Theravada countries.

Although he is, strictly speaking, still a Bodhisattva of the ninth stage, the tenth being that of a fully Enlightened Buddha, he is often worshipped as a Buddha in anticipation of his becoming the next Blessed One in the future. Both as Bodhisattva and Buddha he now resides in the Tusita Heaven, where all the Buddha-to-be will always reside; pending their appearance as Buddha on earth to save mankind and thereby traversing the tenth and final stage or 'Bhumi', to attain Supreme Buddhahood for the sake of benefitting all sentient beings.

Generally the Chinese worship him for wealth and happiness and there are those who even believe strongly that he is able to bequeath them with children as one of his most popular forms is that with five children surrounding him. However the images of him that are found in the temples normally depict a fat genial laughing figure with a mountainous belly, in a sitting posture, and having a large bag beside him.

Maitreya Buddha's birthday is celebrated on the 1st day of the 1st moon of the Chinese lunar calendar which coincides with the Chinese New Year Day, a day of joy in which all families traditionally keep pure and holy by avoiding the eating of any meat.

Because of his appearance, many people choose to call him 'The Laughing Buddha'. The future Buddha, called Maitreya, always portrayed as a laughing Buddha, is waiting in Heaven to come to earth and continue Buddhist teachings.

Dragons



Chinese dragons traditionally symbolize potent and auspicious powers, particularly control over water, rainfall, hurricane, and floods. The dragon is also a symbol of power, strength, and good luck.

The dragon is a symbol of the Chinese nation. The modern poet and scholar Wen Yiduo (1899-1946) said that the dragon was a fabricated creature. The pictures of dragons people see today are all like what Wang Fu of the Han Dynasty depicted. He said: "A dragon has horns like a deer, a head like a camel, eyes like a ghost, a neck like a snake, a belly like a clam, scales like a carp, ears like an ox, palms like a tiger, and talons like an eagle."

The Dragon is depicted with a horse's head and a snake's tail. It also bears "the three joints" and "the nine resemblances." The three joints are head-shoulder joint; shoulder-breast joint; and the breast-tail joint. The nine resemblances are enumerated as the following: its horns resemble those of a stag; head that of a camel; eyes those of a demon; neck that of a snake; belly that of a clam; scales those of a carp; claws those of an eagle; paws those of a tiger; and ears those of a cow. Upon his head he has a thing like a broad Holliness (a big lump), called [*chimu*]. If a dragon has no [*chimu*], he cannot ascend to the sky.

Chinese dragons were considered to be physically concise. Of the 117 scales, 81 are of the yang essence (positive) while 36 are of the yin essence (negative). Initially, the dragon was benevolent but the Buddhists introduced the concept of malevolent influence among some dragons. Just as water destroys, they said, so can some dragons destroy via floods, tidal waves and storms. They suggested that some of the worst floods were believed to have been the result of a mortal upsetting a dragon.

Many pictures of oriental dragons show a flaming pearl under their chin. The pearl is associated with wealth, good luck, and prosperity.

The Thousand-Armed-and-Eyed Avalokiteshvara



Known as “Jou Mae Kwan Im” in Thai, the Thousand-Armed-and-Eyed Bodhisattva is another manifestation of the Lord Avalokiteshvara. A statue of this Bodhisattva is placed inside the basement shrine of the Nine-Tier Pagoda. It is made of aromatic redolent wood from China.

Legend says, at the beginning of her Bodhisattva career, she vowed: "Should I ever become disheartened in saving sentient beings; may my body shatter into thousand pieces!" She was prompted to resolve this way due to her overwhelming great compassion and determination to rescue sentient beings from samsara. Because of this, she is also known as the Great Compassionate One.

In the course of her Bodhisattvahood, she transported (by giving the Dharma teachings) the beings of the three lower realms (hell, pretas, and animals), to the pure land, for three times. Expecting that by now the lower realms must have become empty of sentient beings, she looked down but to her dismay, she saw countless beings were still flooding the lower realms. In a moment of exasperation, she became so disheartened that she thought that it is impossible to help sentient beings. And true to her vow, her body shattered into 1000 pieces and she suffered great pain and agony. Despite this, she consciously beseeched the Buddhas for help.

Buddha Amitabha appeared before her and said, “O the child of a noble family, do not lament but renew your Bodhisattva vows.” In so saying this, all the broken parts of her body were joined together and the Buddha Amitabha blessed her with 1000 arms with an eye each on every palm. Then with renewed vows and vigor she set out to help all sentient beings attain nirvana.

Because of her multi hands and eyes, she is fully equipped with all the tools to guide the sentient beings nirvana. The only thing, we as devotee, need to have is faith in her and accept her as the only hope against hope in this era of degrading human qualities.

NIO GUARDIANS (BENEVOLENT KINGS)

PROTECT ENTRANCE GATE AT TEMPLES

Kongorikishi and Nio are the two wrath-filled and muscular guardians of the Buddha, standing today at the entrance of many Buddhist temples in



China, Japan and Korea, in the form of frightening wrestler-like statues. They are manifestations of the Bodhisattva Vajrapani protector deity and are part of the Mahayana pantheon. According to Japanese tradition, they travelled with the historical Buddha to protect him.

Naraen Kongo also called Agyo in Japanese, is a symbol of overt violence: he wields a vajra mallet "vajra-pani" (a diamond club, thunderbolt stick, or sun symbol) and bares his teeth. His mouth is depicted as being in the shape necessary to form the "ah" sound,



leading to his alternate name, "Agyo". Naraen Kongo is Narayeon geumgang in Korean, Nàluóyán jingang in Mandarin Chinese, and Na la diên kim cuong in Vietnamese.

Misshaku Kongo also called Ungyo in Japanese, is depicted either bare-handed or wielding a sword. He symbolizes latent strength, holding his mouth tightly shut. His mouth is rendered to form the sound "hum" or "Un", leading to his alternate name "Ungyo". Misshaku Kongo is Miljeok geumgang in Korean, Mìjī jingang in Mandarin Chinese, and Mat tích kim cuong in Vietnamese. It is equivalent to Guhyapada.

Buddhism began in India, and then became part of Chinese culture. Around 550 A.D. Buddhism was introduced into Japan through Korea. This non-native religion became an important part of Japanese culture during the Nara period (710-790 A. D.), especially among the aristocracy.

Hindu Gods incorporated into Buddhism as protectors against evil spirits. If you look at their mouths, you will notice that one has its mouth open and the other has its mouth closed, said to represent life and death, the beginning and the end. The most famous Nio can be found at the entrance gate of Mahapanya Vidyalai University compound. The Nio (Benevolent Kings) are a pair of protectors who commonly stand guard outside the temple gate at Mahayana Buddhist temples, one on either side of the entrance. In Japan, the gate itself is often called the Nio-mon (literally Nio Gate). At Shinto shrines, however, the Nio guardians are replaced with a pair of koma-inu (shishi lion-dogs) or with two foxes. These mythical and

magical shrine guardians are commonly (but not always) depicted with similar iconography -- one with mouth open, the other closed

The Nio's fierce and threatening appearance is said to ward off evil spirits and keep the temple grounds free of demons and thieves. In some accounts, the Nio were said to have followed and protected the Historical Buddha when he traveled throughout India. They have since been adopted by the Japanese into the Japanese Buddhist pantheon. Each is named after a particular cosmic sound. The open-mouth figure is called "Agyo," who is uttering the sound "ah," meaning birth. His close-mouth partner is called "Ungyo," who sounds "un" or "om," meaning death. Other explanations for the opened/closed mouth include:

- Mouth opens to scare off demons, closed to shelter/keep in the good spirits.
- Represent Alpha & Omega, Beginning & End, and Birth & Death.

One with mouth open, the other with mouth closed.

They represent the Vajra god in two forms; one is masculine with mouth tightly closed; the other is feminine with mouth open.

Chinese guardian lions



The statues of 2 white lions are located on either side of the stairs that lead to the main temple premises and they were carved on white marble by Vietnamese workers.

Chinese guardian lions are known as imperial guardian lion or **stone lions**. They are believed to have powerful, mythic, and protective powers and have traditionally stood in front of Chinese Imperial palaces, Imperial tombs, government offices, temples, and the homes of government officials. The lions are always created in pairs, with the male playing with a ball and the female with a cub.

Etymology

Guardian lions are referred to numerous manners depending on language and context. In Chinese they may be called:

- **Stone lion**(Shíshī): reference in a secular objective manner and less commonly:
- **Auspicious lion**(Ruìshī): respecting reference to the Tibetan Snow Lion or with context to good fortune
- **Fortuitous lion**(fúshī): reference in context to good fortune
- **Buddha's or Buddhist lion**(fóshī) reference in a religious context to the lion as protector of Buddha

Fossilized White Snake



The present “White Serpent Reliquary” was later offered to the Abbot by a man as the symbol of the Dragon. The man offered this because he dreamt a white serpent assisting the

Abbot to develop the Thavara Temple. The miracle of this reliquary which can cure diseases by her toxic saliva is well known. This White Serpent Reliquary is preserved as the sacred sanctuary of the white she-cobra. Visitors can visit this reliquary in the Thavara Temple. Many tourists flock in every year to pay her respects, especially during the Annual Vegetarian Festival. The favorite flavors of the White Serpent spirit are flowers, oil and perfumes. When visitors apply aromatic oil or lotion to her, the serpent image will immediately look alive. This serpent have been aestivated for thousands of years until she was fossilized into a white stone. This could be the rare case in Thailand.

The fact about this was many years back one Businessman from Singapore prayed and wished before the “White Serpent Reliquary” containing the fossilized white snake, to be cured from his stomachache which had been troubling him for the last ten years. Following this visit, he was cured and was convinced that the White Serpent saved him from an imminent death. Thus as a token of gratitude he devoted several millions of Baht to the building of the Nine-tier Peace Pagoda at the Thavara Temple. And with additional financial contributions coming in the latter days, the Peace Pagoda saw off its funding strands. The construction was completed in 2006 (B.E.2549) and today it stands majestically tall overlooking the City of HatYai.

Paekong Shrine



The God of Land, commonly known as “Lord of Land”, “Land Master” or “Land Divinity”, may be the lowest-ranking and most unnoticed god of all divinities, but it’s one of the most-widely worshipped gods among the Chinese people. In the past, nearly all households enshrined the God of Land, with temples of various sizes dedicated to the god scattered in urban and rural areas, attracting a large number of pilgrims.

The worship of Land God stems from the worship of land in remote antiquity. In ancient agricultural society, land was held in high esteem, because it produces agriculture, food and clothing. At that time, earth was piled up and

respected as a god, to whom offerings were given and homage was paid. The Chinese character “tu” (earth, land) is shaped like a pile of earth on the ground.

The earliest land god in China was called “she” and sacrificial ceremonies in honor of the god were called “she ji”. These terms were recorded in the Classic of Poetry. The earliest land god was just a symbolic earth pile. Along with the development of social life, the color of nature worshipping gradually faded away and a lot of social functions were given to the God of Land, which became more and more personified. The earliest personified land god was Jiang Ziwen of the Han Dynasty, who was worshipped as the Land God of the Zhongshan Mountain in the Three Kingdoms Period.

There's a roughly unified image of the God of Land enshrined by the people. It's a benign-looking old man with gray hair and white beard, wearing a long robe and a black hat. In folk culture, a spouse called “Land Grandma” or “Land Granny” has been created to accompany the God of Land.

Nine-Storey Peace Pagoda



This nine-storey pagoda is located at Mahapanya Vidyalai College campus, about 2km east of the center of Hatyai City-province of Songkhla, an International Buddhist college using English as the medium of instruction. It is constructed just beside Tesco Lotus.

Lord Brahma



In Thailand, the Lord Brahma images are represented in many places and are highly venerated by Buddhists. Lord Brahma is known for his great merit (boon)-giving power.

The Biggest Resonant Bell



In 2004 (B.E. 2547), the biggest resonant bell of Thailand was installed according to the Mahayana Buddhism system of faith. In all temples, these kinds of bells are rung to assemble the Sangha for prayers and practices and the sound even invokes the gods and nature to bring peace and happiness in the area. As the ringing of the bell is heard, which is normally rung while chanting a prayer, it is taught by the Buddha, that even the hell beings will be relieved from the sufferings for a while. The larger the bell is, more powerful it becomes! In building this enormous bell, it was the present Abbot who had to travel up to Vietnam. The bell is 3.80 meters high, with a diameter of 1.80 meters. It weighs 5.5 tons. It is hung on the ceiling of the Floor VIII of the Nine-tier Peace Pagoda. The bell's sound could be heard within the radius of a kilometer from the temple.

'Wei-To Pusa' or “Prawatphotisatawa”



Wei-To is an important Deva or God in the Chinese Pantheon as his image is always present in all temples as the 'Entry Guardian'. He is the General-in-Supreme of the thirty-two heavenly generals who come under the Four Heavenly Kings and has earned such titles as the 'Protector of the Buddhist Faith', the 'Protector of Monasteries' and the 'Protector of Dharma Books'. In all temples where his image is found, he is always placed with his back to the statue of Maitreya Buddha (Mi-Lo Fwo) so that he faces the Main or Grand Hall known as the 'Tai Hung Pao Tien' where the main images of the temple is installed.

According to the teaching, Wei-To was a son of a heavenly king who was so virtuous that when Sakyamuni Buddha was entering Nirvana, he instructed the prince to guard the Buddha Dharma. Thus it became his duty to

protect the members of the Sangha whenever they are disturbed in their cultivation by the retinue of Mara, the Tempter. And whenever a conflict arises among religious Orders, General Wei-to will discharge his duty to help bring about a peaceful settlement. His Sanskrit name is Skanda.

Quite often his images are also found in small shrines located at turning points of roads so as to afford protection against evil. It is very easy for people to be impressed with his looks, which has a military bearing. He is always portrayed as a young and good-looking man clad in full armor and headgear of a general, standing and leaning upon an impressive looking sword or gnarled staff with both hands, or he could be holding a scepter-shaped defensive weapon.

Just as Maitreya, who as a Bodhisattva has earned the mark of respect of a Buddha, Wei-To, though only a Deva or God, is very often addressed as a Bodhisattva or 'Wei-To P'usa'. This is attributed to the prediction that he will in the future become the Buddha Rucika or 'Lou-Chi Fwo' the last of the thousand Buddhas in our world period.

Wei-To is also referred to as Vajrapani, a very popular Bodhisattva among Tibetans for both them are worshiped as the Rain God and dubbed the Thunderbolt-Bearer. They are different since Wei-To is yet to attain enlightenment. His birthday falls on the 3rd Day of the 6th Month, which is hardly celebrated in a grand scale.

Chinese Cemetery



This graveyard is located on the left side of the small water pool or main entrance of Mahapanya Vidyalai College. These statues of Bodhisattva Ksitigarbha are mainly built for storing bones and ashes left after cremation of a dead person. There are 224 statues. The back of every statue has a square opening which is sealed after inserting the remains from cremation.

The Abbot of the temple made Bodhisattva Ksitigarbha statues for storing bones because Kshitigarbha is regarded as the care taker of hell beings and has a deep relationship with beings of the earth – humans, and especially with the hungry ghosts and hell beings. This is mainly because these ghosts and hell beings are the most difficult to rise into a more fortunate condition due to their previous unwholesome actions. Thus Kshitigarbha has been known as the Teacher of the Dark Regions because of his past vow to save them all.

Mahapanya Vidyalai is a non-profitable College which provides qualified Buddhist education to the monks and lay-persons. We urge all those who have an interest in promoting the teaching of Buddhism to promote the project and ensure its continued success. Please help us to raise the fund to develop Mahapanya Vidyalai and as well as to continue providing quality education to the monks from all over the world.

If you have any query, kindly contact us at this address:

Mahapanya Vidyalai

635/1 Thammanoonviti Rd.

HatYai District,

Songkhla, 90110.

Thailand

Tel: +66-74-243558

Fax: +66-74-235307

Email: mpv@mahapanya.ac.th

Website: www.mahapanya.ac.th

- sabbe satta avera hontu (may all beings be free from enmity and danger)
- sabbe satta abyapajjha hontu (may all beings be free from mental suffering)
- sabbe satta anigha hontu (may all beings be free from physical suffering)
- sabbe satta dukkha muccantu (may all beings be free from suffering)
- sabbe satta sukhi attanam pariharantu (may all beings protect themselves joyfully)

