



**A CONCEPTUAL MODEL OF BUDDHIST  
HUMAN RESOURCE DEVELOPMENT  
FOR QUALITY OF WORK IN ORGANIZATION**

**Busakorn Watthanabut**

A Dissertation in Partial Fulfillment of  
The Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University

C.E. 2017



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The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled “A Conceptual Model of Buddhist Human Resource Development for Quality of Work in Organization” as a part of education according to its curriculum of the Degree of Doctor of Philosophy in Buddhist Studies.

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### **Abstract**

The objectives of this qualitative research are 1. To study the principle and process of human development in Buddhism. 2. To study the theory, principle and process of human resource development. 3. To integrate the model of Buddhist human resource development. The methodology was qualitative research by collecting data from the primary source , secondary source of Buddhist textbooks, research works, and journals and in-depth interview were employed by interviewed with 8 key informants.

The results show that 1. The concept of human development in Buddhism were expounded oftenly by the Buddha on the Five Skandhas, also called the Five Aggregates or the Five Heaps. The skandhas, very roughly, might be thought of as components that come together to make an individual. The said concept is to the extinction or Nibbāna that makes human happiness or a state of the end of the suffering entirely. 2. The concept of human resource development in managing science were 1) Training is an activity that contributes to learning by focusing on the present job. 2) Education is the methods of developing human resources directly because the study is to increase the knowledge, skills, attitudes as

well as enhancing in the ability by focusing on employee in the future job. And 3) Development is a process to improve the organizational efficiency. The learning activities do not focus on a job in the future according to technology including environmental changing quickly. 3. A conceptual model of Buddhist human resource development for quality of work in organization both mind is made up of consciousness and mental factors as attitude ,will power and morality and body as to lift up knowledge , skills and characteristics. The model integrated Buddhism according to Threefold Training : Adhisīla-sikkhā as learn from theory , Adhicitta- sikkhā as learn from practice for get more skill and Adhipaññā-sikkhā as learn for get more wisdom.

## **Acknowledgements**

This Dissertation is submitted to the Graduate School at Mahachulalongkomrajavidyalaya University in partial fulfillment of the requirements for the Doctor of Philosophy's Degree in Buddhist Studies. Author would like to express profound appreciation to the Most Venerable Professor Dr. Phra Brahmapundit, Rector of the MCU, to Dr. Phramaha Somboon Vuddhikaro, Dean of the Graduate School, to Assoc. Prof. Dr. Phramaha Hansa Dhammhaso, Director of IBSC and all teachers at MCU who taught and supported me during the course of my study.

Author also expresses deep indebtedness and gratitude to Asst.Prof. Dr.Sanu Mahatthanadull and Dr. Phramaha Somboon Vuddhikaro, members of the Dissertation Supervisory Committee, for their kindness. They patiently guided and carefully read all drafts, offered many insights and comments, and gave advice about the contents and the writing.

At the same time, author's deep gratitude also goes to friends and lay Buddhists who supported him during the time he studied here.

Author also would like to express deep gratitude to the writers and translators who wrote the books that he used and researched. Thanks to them, author overcame many difficulties and was able to complete the work.

Busakorn Watthanabut

Dated ...../...../ 2018

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# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

The human resource development under economic development in the last several centuries, because of the advance in technology and science, goods and services can be produced and delivered in mass quantity and at low market price. The living standards of many people, measured by the goods and service consumed in developed countries, has risen significantly<sup>1</sup>. However, the economic progress does not come without its costs either. There are signs that such costs, in the form of environmental pollution, natural resource depletion, cancers and mental illness, crime and social unrest, may outweigh the economic gains. It is clear that our current approach to economic development is far away from perfection and that there is a need to search for an alternative. Before one starts to search for or propose any alternative, it would make sense to understand the history of human responses to economic problems.<sup>2</sup> Things exist or evolve due to causes and conditions. The solutions that humans adopted or developed to solve their economic problems depended on their needs and capacity at various stages of their evolutionary path. Knowledge of this history will allow us to design a system that best suits the future. Without such understanding of the past, to prescribe any alternative is like shooting a target in the dark.

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<sup>1</sup> Gilley, Egglund, And Maycunich, **Principles of Human Resource Development**, Basic Books; 2nd edition (2002-03-21) 1956,p.45.

<sup>2</sup> Harrison, R. & Kessels, J.W.M. , **Human Resource Development in a Knowledge Economy**, New York: Palgrave Macmillan, 2004. p.23.

Human Resource Development is the framework for helping employees to develop their personal and organizational<sup>3</sup> skills, knowledge, and abilities. Human Resource Development includes such opportunities as employee training, employee career development, performance management, coaching, mentoring, succession planning, key employee identification, tuition assistance, and organization development.

The focus of all aspects of Human Resource Development is on developing the most superior workforce so that the organization and individual employees can accomplish their work goals in service to customers. Organizations have many opportunities for human resources or employee development both within and outside of the workplace.

In Thailand where located in the land of Buddhism that explained that there was no permanence in the self, just the illusion. People are simply temporary beings consisting of form, feelings, perception, conceptual formulations and consciousness. These dimensions of being are referred to as the Five Aggregates<sup>4</sup> and represent the concept of no-self. It has been argued that the concept of no-self isn't too far removed from Christian thought. While Buddhist's seek an escape from a self-centered existence Christians believe that the egoistic self must die in order for the true self to be born. The different orientations concerning self, however, can be a source of cultural misunderstandings and organizational cross-cultural problems then Buddhists tend to view life as more transitory in nature, with no fixed or permanent self by education or *Sikkhà* in Pali language as the Threefold Learning; the Threefold Training as follows : *Adhisāla-sikkhà*: training in higher morality, *Adhicitta-sikkhà*: training in higher mentality and *Adhipaññā-sikkhà*: training in higher wisdom that were called morality, concentration and wisdom<sup>5</sup> or The Eightfold Path

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<sup>3</sup> Nadler, L., & Nadler, Z. (1990). **The Handbook of Human Resource Development**. 2nd. New York: John Wiley & Sons. pp. 102-105.

<sup>4</sup> A.III.445.

<sup>5</sup> D.III.220; A.I.229.

represents good behavior. In order to achieve nirvana one must have the “right” or proper morality, wisdom, and mental discipline. The Eightfold Path consists of: 1) right understanding; 2) right thought; 3) right speech; 4) right action; 5) right livelihood; 6) right effort; 7) right mindfulness; and 8) right concentration. The Eightfold Path<sup>6</sup> is sometimes represented as a wheel in which all the spokes of the wheel must be present for the wheel to function effectively. The path to nirvana involves proper thinking, causing no harm to others, not overindulging, not having improper thoughts or intentions, being mindful of each moment and what we do, and practicing mental concentration or meditation.

An important aspect of Buddhism is personal development. In order to escape the cycle of birth and rebirth, one must continuously make improvements. The Buddha said, *“If a man should conquer in battle a thousand and thousand more, and another should conquer himself, his would be the greater victory, because the greatest of victories is the victory over oneself”* The Buddhist leader places the burden of development on himself or herself, not only one’s own development, but the development of others. Much can be found in Buddhist teaching concerning self improvement and bringing out the best in others. Inherent in Buddhism is a very positive orientation towards human nature and a mastery of one’s destiny. At the same time, a Buddhist approach to the development of others has a strong orientation towards self-determination. As the Buddha said: *“Only a man himself can be master of himself: who else outside could be his master? When the Master and servant are one, then there is true help and self possession.”* The development of others should have the goal of producing an individual who needs no supervision, a person who has internalized the mission and goals of the organization, and who is capable of self-management, or being his own master. The ideal Buddhist organization is one in which less emphasis is placed on command and control, and greater emphasis is placed on

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<sup>6</sup> S.V.421.

developing the abilities of individuals to manage themselves. The concept maintains that quality of life is not dictated solely by maximizing one's utility, but also includes non-material factors as well. For example, living in peace and harmony with others should be considered in economic decision-making. In order to truly enhance the well being<sup>7</sup> of a society one must consider factors other than material possessions. While the Buddha did not directly address managerial or economic issues, his influence on believers does effect managerial decision making in Buddhist countries. The wisdom of the Buddha<sup>8</sup> can also provide timeless advice for modern day managers regardless of religious orientation. The Buddha's recommendations for modern managers could be summarized as follows: be mindful, be compassionate, consider the fact that you are only part of a complex and dynamic situation, be flexible and open minded, and recognize that nothing is permanent – not the organization, not strategies that may work now, not you, not your leadership style. Enlightened management is about accepting change, creating harmony among those you work with, and treating all people with dignity and respect.

From the above statements, the researcher particularly interested in studying “A conceptual model of Buddhist human resource development for quality of work in organization.” in order to examine the concept and theories that appeared in Pāli canon, commentaries, as well as modern management. This is to propose Buddhism model of human resource development for quality of work in organization, in the dimensions of historical background, similarity and dissimilarity of the doctrine based on the Buddhist historical evidences of Pāli canon and commentary for find out the best practice of Buddhist organization.

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<sup>7</sup> Lawrence Kelso Frank, **Individual Development**, University of Michigan, Doubleday, 1955,p.56.

<sup>8</sup> Phra Brahmaganabhorn (P.A. Payutto). (2554). **A Brief Introduction to the Buddha-Dhamma**. Tr. Bhikkhu Nirodho, Martin Seeger. Bangkok: Phli-dhamm Publihing, p.24.

## **1.2 Objectives of the Research**

1.2.1 To study the principle and process of human development in Buddhism.

1.2.2 To study the theory, principle and process of human resource development.

1.2.3 To integrate the model of Buddhist human resource development .

## **1.3 Statement of the Problems Desired to Know**

1.3.1 What is the principle and process of human development in Buddhism.?

1.3.2 What are the theory, principle and process of human resource development.?

1.3.3 How does integrate the model of Buddhist human resource development .?

## **1.4 Scope of the Research**

The scope of the research is stipulated into the following 5 dimensions:

### **1.4.1 Scope of Sources of scriptures**

The researcher focuses on studying the primitive teachings on human resources development both Buddhism and management science that appeared in the primary source of Tripitaka, commentaries and Sub-commentaries by using the Pali Text Society's English translations series as well as the secondary source of Buddhist textbooks, research works, and journals respectively together with the later interpretation from modern scholars, e.g. Phra Brahmaganabhorn (P.A.Payutto), Prof.Dr. Buntun Dockthaisong, The management of Buddhist organization limited both in Thai and English languages.

### **1.4.2 Scope of Content**

Firstly, the researcher will study concept of Human resource development in Buddhism by focusing on definition of Human resource development and concept of Human resource development and conceptual of framework. Secondary the researcher will study Doctrines for Develop human resource, Practices for Human Resource Development, Purpose for Human Resource Development, Function and activities of Human Resource Development and Quality of work in organization for Conclusion both Human Resource Development in Tripitaka, Commentaries and Management Science for finding out a Buddhism model of human resource development for quality of work in organization.

### **1.4.3 Scope of Population**

The population appeared in this research denotes a group of key-informants who will be interviewed in order to obtain the most flesh and new data and information. Population comprising of the following individuals:

1. The Most Ven.Prof.Dr.Phra Brahmapundit (Prayoon Dhammacitto), the Rector of Mahachulalongkornrajavidyalaya University.
2. Ven.Dr.Phrarajvoramuni (Phol Chaivishu), Vice-Rector for Academic Affairs, of Mahachulalongkornrajavidyalaya University.
3. Phramaha Boonchuay Doojai,Dr. Lecturer of Graduate School Center, Mahachulalongkornrajavidyalaya University, Chiang Mai Campus.
4. Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus.
5. Prof.Dr. Bunton Dockthaisong, Ph.D. Public Administration, Faculty of Social science, Mahachulalongkornrajavidyalaya University.

6. Dr.Vorapat Phucharoen, Consultant for Human Resource development. Siam Cement Plc.

7.Mrs.Chaiwat Suwitsakldanont, Human Resource Manager,Nimseeseng Co,Ltd.

8. Dr. Tayat Sreeplung, Consultant for Human Resource development, The ninth consultant Co, Ltd.

#### **1.4.4 Scope of Timing**

The timing of this research has been set at 1 year 7 months by starting from June 1<sup>st</sup> 2016 to December 31<sup>st</sup> 2017.

#### **1.4.5 Scope of Area**

In this research, areas for researching have been pre-designated according to the field studies as follows:

- 1.IBSC/LIMCU/Office of the Rector, Mahachulalongkornrajavidyalaya University, Lamsai Sub-District Wang Noi District, Phranakorn Si Ayutthaya Province, Thailand;
2. Siam Cement Plc.
3. Nimseeseng Co, Ltd.
4. The ninth consultant Co, Ltd.

### **1.5 Definition of the Terms Used in the Research**

In this research has terminologies related to the study. Thus, in order to benefit the study and definitions are defined as follows:

**1.5.1 Conceptual Model** means model of integrated concept between Buddhism and Managing Science depicting a human resource development methods or key performance indicators that create by choosing quality of work factors about a desired future, such as



achievement of a goal or solution to a problem based on the Buddhist doctrines.

**1.5.2 Buddhist Human Development ( HD)** means the Buddhist perspective on Develop Human ( Self development )

**1.5.3 Human Resource Development (HRD)** means the framework under managing science for helping employees to develop their personal and organizational skills, knowledge, and abilities. Human Resource Development includes such as opportunities, employee training, employee career development, performance management and development, coaching, mentoring, succession planning, key employee identification, tuition assistance, and organization development.

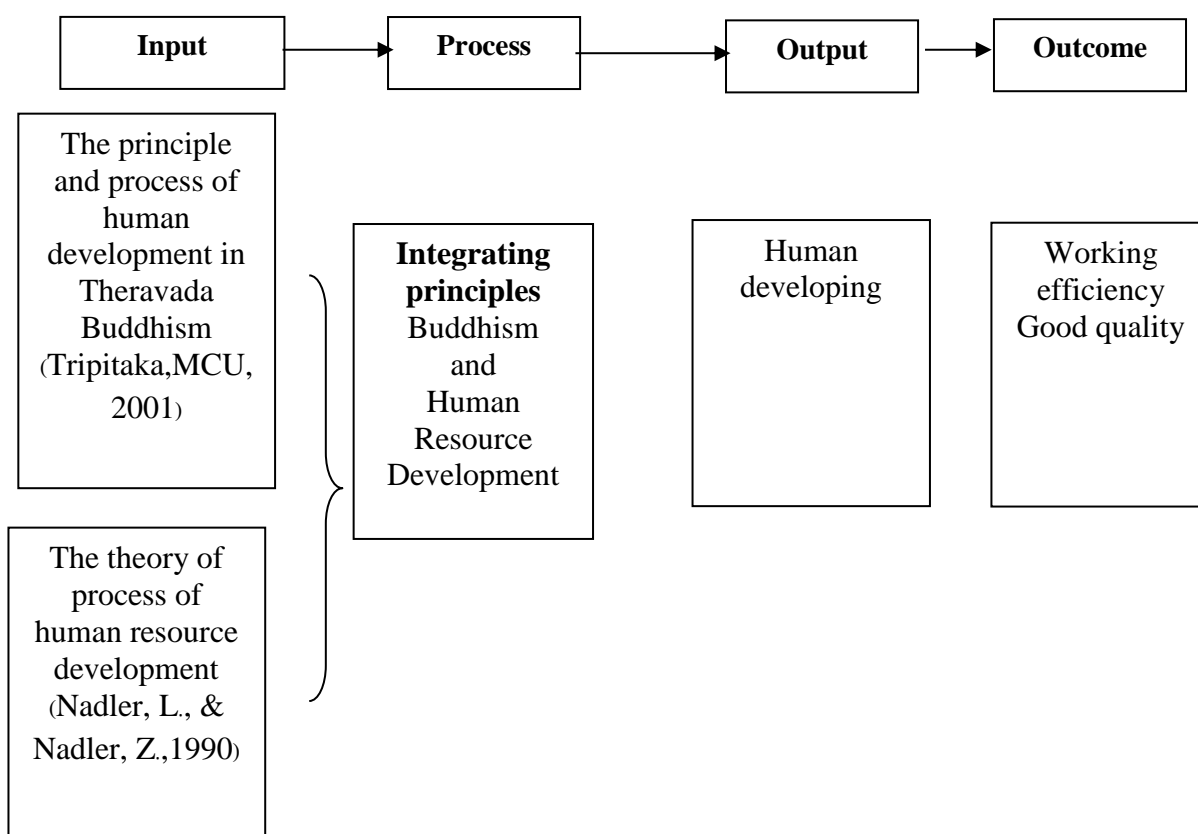
**1.5.4 Concept of Buddhist HD** means the Process and Purpose for Human Development according to Buddhism.

**1.5.5 Concept of Buddhist HRD in Managing science** means the Process and Purpose for Human Development according to Managing science.

## 1.6 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, output, outcome and impact as follows:

**Chart 1: Conceptual Framework**



## 1.7 Review of Related Literature and Research Works

The researcher has reviewed the literatures, information, together with research works which related to the study by categorized them into Thai and English languages as follows:

**1.7.1 Phra Debvedi (Payuddha Payutto)**<sup>9</sup> has underlined the significance of Buddhadhamma and Values for Life by its results in a book named “Buddhadhamma: Natural Laws and Values for Life.

From the book, it can be inferred that The way it's used in Buddhism, *sati/Samādhi* means continuously remembering something, being mindful of something, continuously keeping something in mind. The traditional metaphor is the mindfulness of hunger -- when you are very hungry you don't forget that you are hungry. Usually in Buddhism we train to remember whatever our teacher deems useful for us to remember at this particular stage. It could be the lower abdomen, could be the diaphragm, could be the face, could be the hands, could be the feet, could be the head and shoulders, could be Buddha-Nature and could be Emptiness etc. Even more broadly, *Samādhi* means remembering Dharma at large, as the all encompassing context of our trainee's life, as opposed to letting one's inner frame of reference be force-switched by the circumstances.

**1.7.2 Les, D., & Edward, E. S.**<sup>10</sup> has stated the extent of human resource management in the book named “Human Resource Development: The New Trainer's Guide”

From this book, it can be inferred that strategic human resource management requires good systems for human resource development and effectiveness. Leonard Nadler (1990) was the first person to use the term "Human Resource Development" in the academic conference seminar in 1996 of the American Society for Training and Development (ASTD). Nadler defined the meaning of human resource development as the creative experiences in learning by system of organized learning. Each time for employee improved the proficiency work of staff to succeed even more as mentioned above. When considering the definition of the development of

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<sup>9</sup> Phra Debvedi (Payuddha Payutto). **Buddhadhamma: Natural Laws and Values for Life**.p.12.

<sup>10</sup> Les, D., & Edward, E. S. (1986). **Human Resource Development: The New Trainer's Guide**. Second Edition, Addison-wesley publishing company.p.52

human resources by Nadler, he defined the term " Learning" instead of the word "Training" because learning has meant more comprehensive training .The development of human resources in view of Nadler must be learned in relation to improving the effectiveness of performance even further by not only learned to enhance their knowledge, skills and abilities without connecting to improve the operational effectiveness.

**1.7.3 George, F. D. & Thomas, W. D.**<sup>11</sup> has stated the extent of human resource development in the book named “Human resource strategy: a behavioral perspective for the general management.”

This book described that Human Resources are focused on the relationship between investments in human with achievements which formed the concept of human capital can change with the environment. The framework about human capital in today will focus on productivity results from investment in personnel and in the organization more especially the investment in learning management of human resource capital is considered the knowledge era that has transition from the Agricultural and industrial era. The knowledge management in human resources will be focused on tangible assets rather than tangible assets to bring an organization to have the advantage in competition with external business.The Civil Service Commission office proposed a framework for the management of human capital that human resource was a property of the organization that had been capitalized (Human Capital), which were important to manage and create the values for the organization and lead the results presented in abroad at 85 percent of business profits of organization by human capital.

**1.7.4 Pual, H., Kenneth, H. B., Dewey, E. J.**<sup>12</sup> wrote about the behavior in organization in a book named “Management of organization behavior”

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<sup>11</sup> George, F. D. & Thomas, W. D. (2001). **Human resource strategy: a behavioral perspective for the general management.** McGrew-Hill/Irwin.p.69.

The book described the management system of quality of working life in organizations consist requirements and guidelines, so the organizations can take to improve the control and use as a guide in developing management system for the quality life of workers in the organization as well as sustainable and comprehensive health in four areas as health, emotion, society and spirit. Institutional strengthening human capabilities and Factory Thailand institution (FTI) are received to support from the Department of Health in order to join the project of quality of working life in the period since its establishment in September in 2546 onwards, which has developed a draft standard for management system for quality of work life (MS-QWL). By using standard is recognized the global level as a guide in the preparation such as instruments to measure the quality of life of The World Health Organization Quality of Life (WHOQOL-100) and provision of management systems of occupational health and safety (OHSAS 18001: 1999) and standards that are applied to the draft standard to improve the quality of working life in establishment. Building the standards of quality working life for Thais is accepted and appropriated and led to a widespread practice and to develop health care system, emotion, society and spiritual health of workers in enterprises focused on integrating links.

**1.7.5 Payutto, P. A.**<sup>13</sup> has described about the middle way that will make the people get sati with the disciplinary body of the practice as Kàyànupassanà in a book named “Buddhist economics: A middle way for the market place”

From the mentioned book, he described the practice for Satipaññhàna is the practice that is already stressed by consciousness to be the president. The using consciousness is a base for operations and it has a concentration to happen together with a certain level of consciousness as

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<sup>12</sup> Pual, H., Kenneth, H. B., Dewey, E. J. (1988). **Management of organization behavior**. Pearson Prentice Hall.p.36

<sup>13</sup> Payutto, P. A. (1994). **Buddhist economics: A middle way for the market place**. Bangkok. : Buddhadhamma Foundation.p.16

well as the consciousness occur wisdom up as well. The practice of Satipaññhàna is to practice in daily life and it is not only the practice of Buddhist meditation practice or pattern in the seat or only time. If the practice has shaped pattern, it has the consciousness and do not let the conscious flow into contemplation or meditation, relaxation, mental and physical level. The consciousness knows that distressing mental or thought as greedy, anger and depression. It has to be mindful of the fact that the leash must recognize the truth. Then neutral laid aside by not fancy embellishments biased in any way, whether good or evil, right or wrong that is training of a new body to not occur the ignorance and this training of Vedanàupassanà or Cittàupassanà is correct. When pain or feelings of any physical or mind knows that compassion, the consciousness is the perception of body or mind feels like it, having a latent passion, and then put aside a neutral flavored leaning to either side. How to feel that way is not to hope to pass away. Dharma that occurred in mind considers Dharma to achieve a better understanding of theology with the power of consciousness that does not beat the staggering capacity for supporting. The training of Dharma is to use the consciousness to consider the physical factors that are born, but just only four elements to come together for a while or at all or it was sewage to relieve persistent adherence to the disciplinary body of the practice as Kàyàupassanà as well.

**1.7.6 Phra Debsobhon (Prayoon Dhammacitto)**<sup>14</sup> wrote about the goal of Buddhism with Satipaññhàna in a book named “Buddhism and Modern World Sciences”

The book described the goal of Buddhism with Satipaññhàna is to want to practice mindfulness and consciousness considered Dharma that happened or followed the performers at the moment. Moreover, this will foster intellectual insight or a state of relative estimation accuracy in

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<sup>14</sup> Phra Debsobhon (Prayoon Dhammacitto) (2005) **Buddhism and Modern World Sciences** (Thai Edition). 2<sup>nd</sup> ed. Bangkok: Mahachulalongkornrajavidyalaya, p.50

practice. Then, there is the presence of mind to spiritual practice and watch the sequences in Dharma. The practices and considering has indomitable perseverance in daily life to affect the mental distraction, not wishful thinking outside the garnish. It will not be a pity senses factors that could cause the passion and suffering. The factors occur the knowing and the understanding correctly due to practices, considerations and capacities from releasing the distress at moment. The key factor occurred the wisdom is the cause of happiness.

**1.7.7** Busakorn Watthanabut<sup>15</sup> has studied the Human resource development in her research entitled “Human capital development in Buddhist way for supporting in Association of Southeast Asian Nations community.” From the research , it can be concluded that the principle and Dhamma that can to apply for human resource development process in globalization found that the development in body with Sila could be control good behavior , Samadhi could be supported calm and determination in to their jobs and Panya could be supported their knowledge , intelligence and creative. All of three things can development human life by Buddhist way and The Buddhist integration for human resource development process in globalization found that the development should be integrated between Trisikkha that were Sila , Samadhi , Panya and human resource development activities that were Training , Education and Development. Then the model for human capital development in Buddhist way for supporting in Association of Southeast Asian Nations community revealed that the development should be had 1) Human Capital 2) Organization Capital and 3) Social Capital . The process consisted of Adaptability) , Analysis Thinking ,Business Ethics , Change Leadership ,Coaching Skills , Communication Skill, Competition Understanding , Honesty and Integrity, Loyalty, Organization Graveness, Personality, Emotion Control ,Personnel Mastery ,System Thinking and Visioning for based of human

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<sup>15</sup> Busakorn Watthanabut (2014). **Human capital development in Buddhist way for supporting in Association of Southeast Asian Nations community**. Buddhist Research Institute Mahachulalongkornrajadyalaya University.

capital development in Buddhist way for organization management support in Association of southeast Asian Nations community.

**1.7.8 Wanchai Suktam<sup>16</sup>** has studied the Human resource development in his thesis entitled *Buddhist Approach to Human Capital Development in the Age of Globalization*. From the research, it can be concluded that Buddhist principle of human capital development by nature constitutes of the driving force for human capital to work with effectiveness and efficiency. The main Buddhist principle consist of 4, Thinking, Understanding and Knowledge in 4 basic Development, TRISIKA, 7 Qualities of a good man, 6 characteristic behaviors 6 and the Forth Lotus. As for the principle of human capital development and the impact of the age of globalization upon the human capital development, Buddhism emphasizes the development process related to the dimensions of economic, social, political and technological developments. The impact of globalization had been found to exercise inevitably on private, public, religious and educational sections. The general administration must correspond to the mechanisms of the systems theory. The change agent of human capital must work out the plan to develop human capital in terms of Buddhist principle at 2 levels: organizational and individual. Then the Buddhist method of human capital development at the age of globalization can be approached at 2 perspectives; 1) The paradigm of development at a worldly level proceeded by the principle “ITUK” intelligence awareness, thinking, understanding and knowledge and 2) the paradigm of development at a super mundane level. The Buddhist approach to human capital development aims at training the individual to be good in knowledge and good in behavior. It is also carried out in order to meet the path of the noble life with true knowledge of the fact and process into a better domain. The concepts of LETS are the outcome of the research synthesis: Learning, Experience, Training and Seminar, those should be applied as the alternative technique of developing the human capital for a

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<sup>16</sup> Wanchai Suktam. (2013) **Buddhist Approach to Human Capital Development in the Age of Globalization**, Phd thesis (Public Administration). Graduate School: Valaya Alongkorn Rajabhat University.



better quality and efficiency in work performance.

**1.7.9 Acting Sub Lt. Sutthaya Aobaom<sup>17</sup>** has studied the Human resource development in her thesis entitled *The Personnel's Competency Development for Staff of Local Administrative Organization According to Buddhism*. From the research, it can be concluded that the ways for the competency development for staff in local administrative organizations according to Buddhism should begin at the process or the approach for the human resources according to the theory of Leonard Nadler : T (training), E (education), and D (development). The Buddhist principle, Tisikkha, was Silā (the behavior), Samādhi (the concentration), and Pañña (the wisdom) made the competency of the staff in the 3 aspects the knowledge, the skill and the attributes according to the theory of David C. McClelland. Therefore, this way for the development could apply the Buddha-Dhamma principle in the competency development for staff efficiently to make the Synthesis model:  $TED+SSP = KSA$ .

## **1.8 Research Methodology**

This qualitative research work is a documentary research. The research methodology can be divided into six stages as follows:

### **1.8.1 Data Collection**

Collecting data from the primary source of English translations of Tripitaka in order to explore the body of knowledge of Human Resource Development both in Buddhism and Managing science that Buddhist scriptures for accurate description as well as the secondary source of Commentaries, Sub-commentaries, textbooks, research works, journals, together with the new interpretation from modern scholars

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<sup>17</sup> Sutthaya Aobaom .(2014) **The Personnel's Competency Development For Staff of Local Administrative Organization According to Buddhism**, Phd thesis (**Public Administration**). Graduate School: Mahachulalongkornrajyalaya University.

respectively both in Thai and English languages. This is to survey the viewpoint from later literatures in detailed explanation for clearer comprehension.

### **1.8.2 In-depth Interview**

Interviewing the Buddhist scholars Managing Science Experts in present Thai society gains the contemporary of viewpoints. Name list as follows:

1. The Most Ven.Prof.Dr.Phra Brahmapundit (Prayoon Dhammacitto), the Rector of Mahachulalongkornrajavidyalaya University.
2. Ven.Dr.Phrarajvoramuni (Phol Chaivishu), Vice-Rector for Academic Affairs, of Mahachulalongkornrajavidyalaya University.
3. Phramaha Boonchuay Doojai,Dr. Lecturer of Graduate School Center, Mahachulalongkornrajavidyalaya University, Chiang Mai Campus.
4. Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus.
5. Prof.Dr. Bunton Dockthaisong, Ph.D. Public Administration, Faculty of Social science, Mahachulalongkornrajavidyalaya University.
6. Dr.Vorapat Phucharoen, Consultant for Human Resource development. Siam Cement Plc.
- 7.Mrs.Chaiwat Suwitsakldanont, Human Resource Manager,Nimseeseng Co,Ltd.
8. Dr. Tayat Sreeplung, Consultant for Human Resource development, The ninth consultant Co, Ltd.

### **1.8.3 Analysis and Synthesis**

Analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear picture of Human Resource Development

### **1.8.4 Outline Construction**

Constructing the overall outline of the work in all its related dimensions corresponding to the objectives.

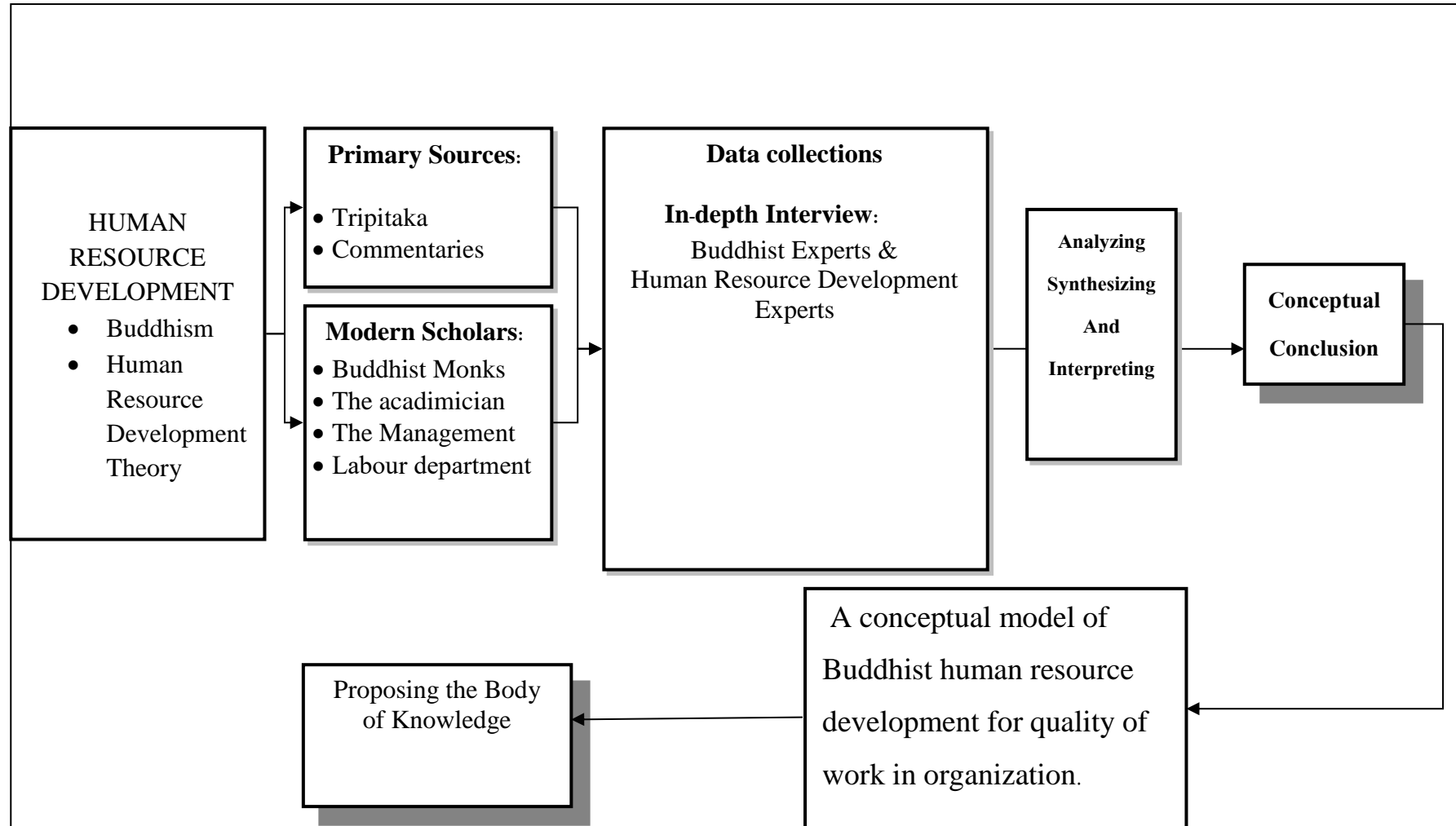
### **1.8.5 Problem Discussion**

Discussing the problems encountered according to the significance of the studies.

### **1.8.6 Conclusion and Suggestion**

Formulating conclusions, identifying significant research findings, and suggesting useful information are for further research. Therefore the research methodology can be shown in the form of the Research Process Chart.

Chart 2: The Research Process



## **1.9 Advantages Expected to Obtain from the Research**

This research paper contributes to the advantages as follows:

1.9.1 Acquisition of body of knowledge about the concept of human development in Buddhism.

1.9.2 Acquisition of bodies of knowledge about theories the concept of human resource development in Management science.

1.9.3 Acquisition of a conceptual model of Buddhist human resource development for quality of work in organization.

## **Chapter II**

### **Concept of Human Resource Development in Buddhism**

In this chapter, the researcher will focus on the concept of human resource development that appear in Buddhism as follows ; 2.1. Human and Human development according to Buddhism. : Human according to Buddhism and Human Development to Buddhism 2.2 The process and Purpose for Human Development according to Buddhism. : The Process and Propose of Human Development According to Buddhism.

#### **2.1. Human and Human development according to Buddhism**

##### **2.1.1 The human according to Buddhism.**

The historical Buddha spoke often of the Five Skandhas<sup>1</sup>, also called the Five Aggregates or the Five Heaps. The skandhas, very roughly, might be thought of as components that come together to make an individual. Everything that we think of as "I" is a function of the skandhas. Put another way, we might think of an individual as a process of the skandhas.

When the Buddha taught the Four Noble Truths<sup>2</sup>, he began with the First Truth, life is "dukkha<sup>3</sup>." This is often translated as "life is suffering," or "stressful," or "unsatisfactory." But the Buddha also used the word to mean "impermanent" and "conditioned." To be conditioned is to be dependent on or affected by something else.

The Buddha taught that the skandhas were dukkha. The component parts of the skandhas work together so seamlessly that they create the sense of a single self, or an "I." Yet, the Buddha taught that there is no "self"

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<sup>1</sup> A.III.445.

<sup>2</sup> Vin.I.9.

<sup>3</sup> Vbh.99.

occupying the skandhas. Understanding the skandhas is helpful to seeing through the illusion of self.

#### The Six Organs and Six Corresponding Objects<sup>4</sup>

1. Eye : Visible Form
2. Ear : Sound
3. Nose : Odor
4. Tongue : Taste
5. Body : Tangible Things We Can Feel
6. Mind : Thoughts and Ideas

#### **1. The First Skandha: Form (Rupa)**

Rupa is form or matter; something material that can be sensed. In early Buddhist literature, rupa includes the Four Great Elements (solidity, fluidity, heat, and motion) and their derivatives. These derivatives are the first five faculties listed above (eye, ear, nose, tongue, body) and the first five corresponding objects (visible form, sound, odor, taste, tangible things). Another way to understand rupa is to think of it as something that resists the probing of the senses. For example, an object has form if it blocks your vision -- you can't see what's on the other side of it -- or if it blocks your hand from occupying its space.

#### **2. The Second Skandha: Sensation (Vedana)**

Vedana is a physical or mental sensation that we experience through contact of the six faculties with the external world. In other words, it is the sensation experienced through the contact of eye with visible form, ear with sound, nose with odor, tongue with taste, body with tangible things,

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<sup>4</sup>D.III.243.

mind (manas) with ideas or thoughts. It is particularly important to understand that manas, mind or intellect is a sense organ or faculty, just like an eye or an ear. We tend to think that mind is something like a spirit or soul, but that concept is very out of place in Buddhism.

Because vedana<sup>5</sup> is the experience of pleasure or pain, it conditions craving, either to acquire something pleasurable or avoid something painful.

### **3. The Third Skandha: Perception (Samjna, or in Pali, Sanna)**

Samjna is the faculty that recognizes. Most of what we call thinking fits into the aggregate of samjna that means "knowledge that puts together." It is the capacity to conceptualize and recognize things by associating them with other things. For example, we recognize shoes as shoes because we associate them with our previous experience with shoes. When we see something for the first time, we invariably flip through our mental index cards to find categories we can associate with the new object. It's a "some kind of tool with a red handle," for example, putting the new thing in the categories "tool" and "red." Or, we might associate an object with its context. We recognize an apparatus as an exercise machine because we see it at the gym.

### **4. The Fourth Skandha: Mental Formation (Samskara, or in Pali, Sankhara)**

All volitional actions, good and bad, are included in the aggregate of mental formations, or samskara. How are actions "mental" formations? The aggregate of mental formations is associated with karma, because volitional acts create karma. Samskara also contains latent karma that

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<sup>5</sup> S.IV.232.



conditions our attitudes and predilections. Biases and prejudices belong to this skandha, as do interests and attractions.

### **5. The Fifth Skandha: Consciousness (Vijnana, or in Pali, Vinnana)**

Vijnana is a reaction that has one of the six faculties as its basis and one of the six corresponding phenomena as its object. For example, aural consciousness --hearing --<sup>6</sup> has the ear as its basis and a sound as its object. Mental consciousness has the mind (manas) as its basis and an idea or thought as its object. It is important to understand that this awareness or consciousness depends on the other skandhas and does not exist independently from them. It is an awareness but not a recognition, as recognition is a function of the third skandha. This awareness is not sensation, which is the second skandha. For most of us, this is a different way to think about "consciousness."

The Buddha wove his explanation of the skandhas into many of his teachings. The most important point he made is that the skandhas are not "you." They are temporary, conditioned phenomena. They are empty of a soul or permanent essence of self.

In several sermons recorded in the Sutta-pitaka, the Buddha taught that clinging to these aggregates as "me" is illusion. When we realize these aggregates are just temporary phenomena and not-me, we are on the path to enlightenment.

#### **2.1.2 The human development according to Buddhism.**

The origin of the civilization of humanity appears in various forms as concept, belief or attitude, which resulted with action and speech by relating together. It said that when you think, then will do and say so or

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<sup>6</sup>S.IV.232.

when you do and say, it reflects the thinking. Therefore, the understanding of the mentality is important and affects both themselves and the world that is the cause of developing people and the world in the right direction simultaneously.<sup>7</sup>

When humans are the creators of civilization that happens in the world with mentality behind, it is the origin of these things. Thus, developing human with right mentality is essential to build a civilization and to create social peace and hence the mentality as indicators of the direction of human development. The meaning of these words can be said of the mentality as one way.

The complete development need to develop a full two sides, namely the development of both physical and mental and coupled with an attitude. The attitude of psychological development will be a special focus. Because the development is correct, then it will be able to control the development of an object to the correct orientation and mental development is correct. The mental development is an anchor for a fair mind until the development of mental focused firmly entrenched clean, bright and dull all of a passion. It is the spirit that should work and can be applied in everyday life.<sup>8</sup>

Buddhist gives the importance with spiritual matters because the mentality is a manipulator with behavior. The mental development of Buddhist practice is to provide individuals with the peace of mind of persons deemed to be moral development and ethics according to the social requirements.

Those who have been trained mentally are able to develop mentality. The statement said that "the mind is a boss and the body is a servant." It is true because when a person has a calm mind and thought only

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<sup>7</sup> Phra promkunaporn (P.A. Payutato), **Education and Research**, 2<sup>nd</sup> Edition, (Bangkok: Buddhist Foundation Publishing Co., 2544), p. 83.

<sup>8</sup> Prathumpidok (P.A. Payutato), **Practice it right**, 30<sup>th</sup> Edition, (Bangkok: Buddhist Foundation, 2539), p. 92.

good things. It will result in physical, behavioral or conduct, but do good things. The spiritual development is along Buddhism. All people need to do their own practice. You can develop mental because the development of the mind is in this way. The spiritual practice of passion reduces the temptation to repress them.

The nature of human life is an animal that has to be practiced. The humans have a pretty good life. We must learn to cultivate self-development better. The system, which consists of our lifestyle habits, mental and intellectual development when we train for education. It makes our lives better. But if we do not practice, we learn that it is a human life that is not good because the human instinct alone is not enough.<sup>9</sup>

So Four kinds of lotus suggests that the main character has potential to be good/successful, but is still waiting for a chance to bloom. Lotus flowers represent the way of human lives for Buddhists. The lotus flower can be used to compare with four types of human beings. Because human beings are precious species that can be developed to the highest level unlike other species among the 31 planes of existence.

It's a famous Buddhist teaching in which Buddha said there are four kinds of people, and they can be compared to four kinds of lotus

1. unsubmerged lotus ready to bloom when touched by sunlight compared for very intelligent people who are able to readily and effortlessly understand dharma (or any teachings) at first hearing.

2. lotus on the water level which will bloom the next day compared for quite intelligent people who, when using a little bit of effort to study or contemplate, are able to understand dharma in a short time.

3. Submerged lotus compared for people who have medium or low intelligence, but with good will and effort, they too can one day

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<sup>9</sup> Phra dhammapitaka (P.A. Payutato), **Time to develop new ones**, (Bangkok: Printing Thummasapa, 2540), p. 30.

understand dharma one day.

4. lotus stuck in mud compared for hopeless or ignorant and lazy people who won't understand dharma even when repeatedly told to (and they won't make any effort). This kind of lotuses will be food for fish and turtles.

## **2.2 The process and Purpose for Human Development according to Buddhism.**

### **2.2.1. The process for human development according to Buddhism.**

The threefold can classify the Buddhist teaching to show the importance of the threefold to be many sides as below;

1) The threefold is the principle to eliminate big passion of Sangha and people to appear in the conservative Buddhist formula. That enlightenment is the end of the world as follows;

All Buddhist did not identify the precept at four foundation of mindfulness or Satipaṭṭhāna. We and she travelled a long trip. The precept at four foundation of mindfulness<sup>10</sup> are Kāyānupassanā, Vedanānupassanā, Cittānupassanā and Dhammānupassanā. These are moral precepts, meditation and wisdom. Buddha got enlightenment. The Buddha said that precepts for Sangha to know more.

2) The threefold is an important foundation of the discipline as Sikkhā<sup>11</sup> that Buddha advised one Sangha that you could not act as virtue and the provision has been fully accomplished to study the conducting in virtue 3 kinds to abandon as passion and temper. People didn't do sin. Because virtue 3 kinds is a total of virtue.

3) The threefold is the training process of human development that based on the practice of good behavior for the better as that shown in primary virtue.

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<sup>10</sup> D.II.290.

<sup>11</sup> D.III.220.

The purpose of operation in threefold said statement that precept preceptor taught Sangha ordained with a new Sangha .

1) The precept, when have been trained well, then cause concentration a virtue.

2) The concentration, when have been trained, then cause an intellectual virtue.

3) The wisdom, when have been trained, then release the erotic passion.

The threefold taught to grow up in a better part of charitable giving and release in the bad part that is the passion because when we occur the passion and then the needs do not estimate of lack of self-sufficiency in their abilities.<sup>12</sup>

Education is learning to be a human completely because it has been developed both physically and mentally, especially mentally and filled with wisdom. It is an independent from the oppression of the passions as saying "There is suffering because of holding. There is serious suffering because of following. There is a less suffering because of stopping. There is not suffering because of releasing." When it released, it will drop a passion and it will find a peace. Thus, a perfect man in Buddhism means to achieve the liberation. The liberation is the goal of education by threefold as Buddha said that.<sup>13</sup>

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<sup>12</sup>Boonme Tankeaw and Audomluk Tankeaw, **Buddha's Teaching**, 1st Edition, (Bangkok: Odean Store, 2546), p.27.

<sup>13</sup>Phrathapsoon (Prayoon Thummjitto), The direction of Thai education, 2nd Edition, (Bangkok: Mahachulalongkornrajavidyalaya University Printing Factory, 2546), pp. 41-42.

The significance of the threefold conclude that threefold showed the teaching in general practice have appeared in Testimony<sup>14</sup> Pāṭimokkhasamvara<sup>15</sup> (Buddhist sermon at a major 3 kinds) as;

Not all making the evil in the physical, verbal as canon.

The practice is well equipped to hold in the mental process called meditation. Making their spiritual luminosity is the practice known as the highest wisdom.

The importance of the study conclude that the management of all to strengthen humanitarian. The man was not the problem either. Education is everything to strengthen humanitarian as building human up. Addition, humanitarian is progress. The progress counted since the instinct of animals, it is wishful thinking humanely. It also encourages the humanitarian progress even more, so the goal of the study. It is a humanitarian development in the right direction as unselfish. The passion didn't happen with a person then he would have peace. Society will have peace. This is the goal of education.<sup>16</sup>

A key of the threefold releases the suffering permanently by combining with the eightfold noble path eight.

For this reason, the study of operation gained from suffering permanently to achieve the Nibbhāna that must study and practice the

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<sup>14</sup>The Dhammapitaka (P.A.Payutto), **Morality (The original)**, 11th Edition, ( Bangkok: Sahathummik Printing Factory, 2544), p. 227.

<sup>15</sup> Vism.16.

<sup>16</sup>Buddhism, **Perfect Education**: The circle of the Earth, (Bangkok: Usa Printing, December, 2549), pp. 205-206.

threefold as canon virtue, spiritual virtue and intellectual virtue. That could say briefly as praying.<sup>17</sup>

The fundamental ideas of Buddhism have four forms as<sup>18</sup>;

1) Buddhism sees anything like a nature. The system is according to the nature of the relationship factors and humans are part of the system of relations of natural causes. When a natural is the relationship factors and a part of human nature, they take a part in the relations of the factors that is holistic in this. That is what all the factors are known to be based on the factors of the whole world and the universe that is a correlation of all factors. When the man came to be one of them or one in this system, it is in the relationship of these factors are called as part of a natural or it is automatic.

2) When a human is in a relationship of natural causes, life and human actions is to follow the system of the relationship of the human factor. When human do things, It is an aggravating factor in this. There are the effects with the outside and on themselves similarly. Whatever is happening outside, it affects the entire human body in action and reaction. It is important to reconcile to look at the whole system this relationship. That life and their actions is to follow the system based on the aggravating factors were contributing factors according to the system itself.

3) Humans are animals that have been trained by the practice. Priests called the precept. This is an animal that has developed. This idea is a fundamental part. The system of ethics is in Buddhism because it treats human beings are creatures of training and practice. Essentially, this is the importance of ethics in Buddhism. This makes the ethical meaning of

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<sup>17</sup>Phrapawanawisuttikun (Sermchai Chayamokkalo), **A practical guide threefold** (Canon virtue Spiritual virtue Intellectual virtue), Publications Division. Wat luangposodthummakayaram: Ratchaburi, 2547), p.1.

<sup>18</sup> Payutto, P. A. **Buddhist economics: A middle way for the market place**. Bangkok : Buddhadhamma Foundation. 1994. , p. 5.

education. Because the human animal is trained to develop, morality is a system that is in harmony with the moral causes such as morality and happiness. The condition of development or the ethical principles of happiness are considered to be the rarity of the practice of human development. If not, then human development is not good. And humans when are developed can access real freedom and happiness. This is a confirmation of that religion. Human is a creature that has evolved as the most noble freedom and access to real happiness.

4) The ability of human that developed is to make a difference to be the extra coordinate harmoniously complement each other to make a complete and balanced. When the human did not develop to make the difference, it can be conflict or confusing. The difference became controversial. The potential of the development is to make people able to make a meaningful conflict coordinating the development of human beings must be applied to resolve all environments. The real measure of human development is more than capable to make living together as human. Things are complementary and benefit of each other and make the world to be a beautiful place for living even more.

Buddha showed the concept study based on Buddhist in the threefold training said with monks that the threefold training is three classes as below;

Training in higher morality

Training in higher mentality

Training in higher wisdom <sup>19</sup>

Buddha's words are the definition that Buddhists should learn the meaning of the threefold training in Buddhist dictionary. The processor is a practice for a major study of three kinds in order to practice as body,

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<sup>19</sup>D.III.220.



speech, mind and intelligence to make more. The ultimate goal is to achieve nibbhanā.<sup>20</sup>

The threefold is derived from two words is 1) Trai or Tri that is Sanskrit language is the same Pali language as Ti means Three. 2) Sikkhā is Pali language is the same Sanskrit language as the study that means education, practice and training to conduct purification.

The word Tri or Trai means to the elements three kinds as Training in higher morality, Training in higher mentality and Training in higher wisdom or precept, meditation and wisdom that means the threefold as follows;

1) Training in higher morality means to practice for training in the conduct highly as described in scripture as training in higher morality is Sangha in the discipline who has the precept, to be the humble person, to be the tolerant person, to have an interested study and to use the precept in basic life.

Sangha have a good behavior and be careful life and be a head or president in order to reach morals.

The precept training focus on focusing to achieve purity in action as armor passion that is causing trouble and persecuted.

2) Training in higher mentality means to instructions for training the mind to concentrate as highly morals and to avoid the passion.

Sangha in this discipline is to protect passion and propagators of the erotic fair and achieve their primary instincts are anxious joy and happiness that comes from Viveka<sup>21</sup> is concerned because peace settlement impossibility to achieve tertiary contemplation is sad on the inside. There is a mental condition in which one has no worries surfaced but has not bought happiness and joy because joy is caused by meditation to relieve

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<sup>20</sup>A.IV.143.

<sup>21</sup> Nd1 26.

anemia. Achieving tertiary contemplation is the honorable praise. The pleasantly bland is conscious because of joy and sorrow now. The joyous and sadness turned off and achieve contemplation without suffering any pure bliss consciousness because this equanimity is called eminent spiritual virtue.

By training the mind emphasizes the entrenchment of the mind and calm the line again and be neutral. It is shown in Matika speech "It names Jittawisuti. It is significant that be not distracted called eminent spiritual virtue"

3) Training in higher wisdom refers to instructions for training intelligence to achieve highly enlightened and to be clearly aware of the reality of the four noble in order to know both Jatowimuti and Punyawimuti that can destroy the passion is gone.

People who are the wise to reduce passion to achieve by the end of suffering like the fact that she knows "this pain", "suffering this accumulation. (Incident pain) ", "This suffering extinction (Sorrows) ", " This troubled suffering (Must stop suffering) is called eminent intellectual virtue. By training the mind focus on what they know and understand the truth to achieve that purity so passion can be destroyed. Training of the third sides is the overall objective to destroy the passion of sadness. As the word Buddha said that "For those people awake at all times to keep the threefold all day and all night. The mind thought to approach nibbhanā and the trashy people cannot be

1. To misconduct in a body, a speech and a mind causes to knowing misconduct.

2. To abandon the passion causes to know that causes degeneration of the ordinary rank and honor.

3. To rid of sensuality in sound, smell, taste and senses.

4. To know the way of wisdom causes the cause of the reluctance stems from concerns that something desirable and what is not desired.

5. To rid of the stigma is passion, irritation, effort, corruption because get threefold so concentrate on keeping their conscious thinking.

Human resource development according to Buddhism has to practice precepts, meditation and wisdom to make a complete study of a right human and a complete human including:

1) Intelligence or wisdom is sufficient enough for basic needs as the education.

2) Knowledge of the profession and career is a learning career.

3) Humanity is to be a right human. This is done by teaching and ethical training.<sup>22</sup>

Development within the meaning of Buddhism is prayer meaning to provide more, training and developing, which have the developing 4 including;<sup>23</sup>

1) Physical prayer is to develop physical fitness, physical development and physical training to know the related things both outside the organism with all five and treats them in a valuable way to prevent a drawback. It has a charity fair. Propagators' fair fails and the development of relations with the physical environment happens.

2) Canon prayer is the precepts of growth, behavior development, training to be baptized in the discipline and not hurting or causing damaged suffering along with others well and complementary to each other.

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<sup>22</sup> Buddhathaspikhu, **The goal of education**, (Bangkok: Nirvana Publishing, 2537), p.15.

<sup>23</sup> Phrapormkunaporn, **Dictionary of Buddhism**. The glossary, 12<sup>th</sup> Edition. (Bangkok: Mahachulalongkornrajavidyalaya University Printing College, 2546), p. 70.

3) Mental prayer is the spiritual growth, mental development, mental training. The stable growth with strong integrity is as gracious, patient, hardworking, focusing and refresh, cheerful, happy and so on.

4) Wisdom prayer is to develop intelligence, development, training of intelligence to know that they are actually followed and knowingly seeing the world and living conditions. The mind can be free making their pure passion and be free from suffering. They can solve the problem with intelligence.

In conclusion, the threefold is the process of developing a full three aspects as the precept is the practical training in the scandal for good, the meditation is the practice for training the mind to the merits and the intelligence is clever practice for training to achieve a highly enlightened and to be clearly aware of the fact and can do something new by being a little knowledge and developing the new knowledge.

Therefore, the development along Buddhism is the process of human development in the organization by bringing Buddha's teachings as the ideas that are the knowledge and expertise in the operation. There is the growth of both the mind and behavior intelligence with organizational development and training development with objectives of improving human development and works towards a better world landscape.

### **2.2.2. The purpose of human development according to Buddhism.**

The human development of the main purposes is to develop two important respects as the first is to develop a portfolio performance to ensure efficiency, effectiveness and productivity of the organization. The second is to develop human learning needs. The two goals must be based on ethics. Both are above the target, causing a paradigm in the development of two development paradigm as the portfolio performance paradigm and learning development paradigm. The conclusion is the goal of human resource development in Buddhist that has three aspects as below;

1) Development of human resources in the organization work effectively to support the needs of organizations with the ability of works.

2) In addition to developing human to be a good talent, they must have a moral work and ethics. Their works is happy and have a good mental health to turn out good people of society.

3) The human development according to the ideals of Buddhism is to the extinction or Nibbāna<sup>24</sup> that makes human happiness<sup>25</sup> or a state of the end of the suffering entirely.

Three goals reflect to the level of development goals. If human or the organization is already powerful but the second goal lacks of moral and ethics, they must be developed to happen.

Human resource development goals having three things above can state that the development for human life precious. This principle requires the four Noble Truths<sup>26</sup> which include Dhukka, Samudaya, Nirodha and Magga. "Magga" is the way to end the suffering to turn out the precious life. The Noble Eightfold Path<sup>27</sup>, it is essentially threefold to consist of precepts, meditation and wisdom.

Human development goals having three Buddhist above can develop in an orderly three stages. That was originally developed as precepts or the first threefold<sup>28</sup> that matches with the Noble Eightfold Path in the right speech, the right livelihood and the right conducts. Which will be useful in the development of this class is the foreground or immediate benefits.

The middle level is to develop the concentration which is the second threefold that matched with an excellent path as perseverance, consciousness and concentration which is to be developed in its class is the primary medium or benefits in the medium term. The development at a

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<sup>24</sup> A.IV.379.

<sup>25</sup> A.II.69.

<sup>26</sup> Vin.I.9.

<sup>27</sup> D.II.312, M.I.61.

<sup>28</sup> D.III.220.

high level of the third threefold matches with the Noble Eightfold Path as the right comments, the right concept that is useful to check the natural evolution. These are the end and the most benefits. The goal of development and the benefits will be a factor in the development of independent determination process, techniques including the doctrinal development.

Buddhism divides into two levels as Lokiya-dhamma and Lokuttara - dhamma. The reaching goals are the different ways and the different quality. It is different. The details are as follows;

The Lokuttara dhamma purpose can achieve the lifestyle that is the goal of life nowadays and in the foreground contain as below;

1) *Diṭṭhadhammikatta*<sup>29</sup> is the purpose or the benefit in the present that is important as follow;

A) There is healthy body without disease and graceful longevity.

B) There is money, a job with a wealth of professional ethics and can take care self by economic.

C) There is status, the better the rank of honorable peace acceptable in society.

D) There is a happy family, well-being family to be respected.

2) *Samajīvitā* is the purpose or the benefit in the foreground that is the value of life which cause joy deep inside especially.

A) Warm, sentimental delight in faith with the mind.

B) Pride in life, good behavior.

C) Be confident with intelligent, find solutions to bring a good life.

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<sup>29</sup> A.IV 281.

D) That good deeds secured ways to the next life.<sup>30</sup>

The Lokuttara dhamma purpose are the highest purpose or actually benefit in Buddhist as wisdom knows the true and reach the natural world and life that makes the mind to be free by;

A) Not be moved or be overwhelmed by the shift in volatility.

B) Not be mental stress, sadness, disappointment because attaches firmly anything.

C) A clear, calm, cheerful, lighthearted, refreshing time.

D) A living and acting with intelligence that looks at factors.

### 2.3 Concluding Remarks

In conclusion, a threefold is a main teaching of Buddhism for The purpose of operation in threefold said statement that precept preceptor taught Sangha ordained with a new Sangha as

1) The precept, when have been trained well, then cause concentration a virtue.

2) The concentration, when have been trained, then cause an intellectual virtue.

3) The wisdom, when have been trained, then release the erotic passion.

Buddhist should all be put into practice to develop a good life and to adapt social life in optimum condition and operations through a goal of life, society and the nation.

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<sup>30</sup> Phrapormkunaporn (P.A Payutato), **Buddhism and social development**, 6<sup>th</sup> Edition, (Bangkok: Sahathummik, 2549), p. 5.

## **Chapter III**

### **Concept of Human Resource Development in Managing Science**

In this chapter, the researcher will focus on the concept of human resource development that appear in managing science as follows ; 3.1. Human and Human development according to Managing science 3.2. The process and Purpose for Human Development according to Managing science.

#### **3.1. Human and Human Development According to Managing Science**

##### **3.1.1 The Human According to Managing Science.**

Human nature is such that it cannot but live in society. Man's nature impels him to live in society. The human child is endowed with some latent capacities. Human qualities like capacity to learn language, enquire and think, play and work ,help or harm others, etc. are developed in human society only. These capacities grow through social interaction with others. One cannot develop into a normal person in isolation. There are eminent sociologist like Maciver and others who have cited a number of cases. Studies. These case studies show the fact that man develops human qualities only in society. other human beings. The resulting social



bonds from these relationships facilitate other needs as well. These include the need for a sense of belonging, the desire to love and be loved and the desire for sexual fulfillment. From the satisfaction of these needs, man derives a sense of completeness and in Man is a social being and as such, one of his innate needs is the desire to form interpersonal relationships with the process, his survival is ensured. Human beings are different from each other and consequently, are unique in their tastes and preferences for a suitable mate.

Aristotle the legendary Greek philosopher said “Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual<sup>1</sup>.” Man cannot live alone. He must satisfy certain natural basic needs in order to survive. He has to enter into relationships with his fellowmen for living a life. No man can break the shackles of mutual dependence. This begins perhaps between the embryo and the mother and continues till his last breath. The need of the embryo may be more physical than mental, but the mother's need is the other way round.

Aristotle, the Greek philosopher writes "Man is a social animal. He who lives without society is either a beast or God<sup>2</sup>". Thus, man is by

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<sup>1</sup> Becker, G. S., Human capital: **A theoretical and empirical analysis with special reference to education**. 3rd ed. (Chicago: University of Chicago Press.,1993.),p.32.

<sup>2</sup> Les, D., & Edward, E. S. **Human Resource Development: The New Trainer's Guide**. Second Edition (Addison-wesley publishing company. 1986). p. 45.

nature a social animal. He is born in society lives in society and dies in society. Society is indispensable for man. Man cannot live as man, without society. Isolation from society is regarded as a punishment. Solitary life is unbearable for him. Social life is necessary for man. The instinct for some form of social life is innate in human being. Professor Park says, "Man is not born human but to be made human".

### **3.1.2. The Human Resource Development (HRD) According to Managing Science.**

Human resource development according to modern scholars is mainly aimed at human development for human capital and organization to be successful together. The main connection of human resources development is learning and performance of individuals and organizations for "Human resource development" became known in academic circles by Nadler since 1968, with the focus of the individual development before expanding to a group of people and organizations. Human capital development is the new term when compared to the practice for a long time can be traced back to the beginning of human evolution. A major evolution occurred in the USA during the World War 2 as the origin of human resource development under the present named "Training in the industry"<sup>3</sup>. The development is a systematic training in

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<sup>3</sup>Richard A. Swanson and Elwood F. Holton, **Foundations of Human Resource Development**, (Wiley Periodicals, Inc), 2002, p.13.

order to improve performance, improving work process and improving human relations in the workplace that is the contemporary of human resource development. The evolution of human capital development will be based on the economics and social conditions because humans have adapted to survive so they need to work together and to do the division of work. That is the source of the trainer to each other. This starts imitation to be learning.

The concept of human resource development has been a topic of interest and research widely and refers the concepts and duties. The process means the department or division also including a professional. Although, human resource development had been called "Training and Development" next the generation of scholars is a lot more attention. The education and human resources practices define the human resource development in individuals and organizations such as the definition of scholars as below.

Craig, 1976 Cited in Weinberger, 1998 said the development of human resources was an activity to focus on the center of the development of human life in all its dimensions.<sup>4</sup>

Jones, 1981 Cited in Weinberger, 1998 said that human resource development was meant to extend the functionality of the system to consist of the needs of the individuals and the organization.

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<sup>4</sup>Joseph L. Gastwirth and Craig, **Statistical Science in the Courtroom**, Cited In Weinberger, 1998,p.29.

Chalofsky and Lincoln, 1983 the department of human resources development said that learnt about the changes through learning both individuals and groups within the organization.<sup>5</sup>

R. Smith, 1998 Cited in Weinberger, 1998 said the human resourcedevelopment consisted of projects and activities to be held both directly and indirectly in order to increase the productivity and the profitability of the individual and the organization.<sup>6</sup>

Marsick, and Watkins, 1994 Cited in Weinberger, 1998 said the human resource development was the integration of training, professional development and development organizations to contribute to the environment as a learning organization.<sup>7</sup>

Delahaye, 2000; 2005 said that the development of human resources was an inseparable part of human resource management and also involved the management of diversity, creating new knowledge of modern management, the adult learning, the finding partners of learning and learning on the job.

Gilley, Egglund, and Maycunich, 2002 said that the development of human resources was a process for learning, adding to portfolio and changes in human through the activities, initiatives and events

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<sup>5</sup>Chalofsky and Lincoln, **Up the HRD Ladder**, (Addison-Wesley Publishing Co., 1983.),p.89.

<sup>6</sup>R. Smith, **Persons with severe mental illness in jails and prison**, (Cited In Weinberger, 1998),p.65

<sup>7</sup> Marsick, and Watkins, **Defining International Human Resource Development**, (Cited in Weinberger, 1998),p.23.

management both official and unofficial in order to optimize the potential of people including well equipped to cope with change and adaptation.<sup>8</sup>

Grieves, 2003 said that human resources development strategies included three things to recognize the complexity of change management and needs for survival and modifications to cater to the non-specific training concepts and new directions for the development of human resources in the next century.<sup>9</sup>

Harrison, and Kessels, 2004 said that the development of human resources was the process of the organization included planning and support expertise to provide as learning styles both formal and informal. The process of creating new knowledge was the experience in both the operational and the other to the growth of the organization and enhanced the ability of personnel through the introduction of adaptation efforts and generated new knowledge of everyone who worked for the organization.<sup>10</sup>

YorKS, 2005 said that human resource development was the concept of the role of the organization and human resources together and

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<sup>8</sup>Gilley, Egglund, And Maycunich, **Principles Of Human Resource Development**, (Basic Books; 2nd edition (2002-03-21)(1956)) , p.14.

<sup>9</sup>Jim Grieves, **Strategic Human Resource Development**, (Wiley Periodicals, Inc, 2005),p.56.

<sup>10</sup>Harrison, R. & Kessels, J.W.M. , **Human Resource Development in a Knowledge Economy**, (New York: Palgrave Macmillan, 2004),p.45.

made a push for efficiency on the job. There were people and organizations to achieve strategic and mission together.<sup>11</sup>

Swanson, and Holton, 2009 said that the definition of human resource development was the process of development and unleashed talent to create a system and a process such as group process, operation of the system and performance of each person effectively.<sup>12</sup>

Human resource development both the individual and organizational levels is the educational approach (Means) and is the range of human life in the journey towards the final goal (End) which is the study of knowledge related. Whether it's learning the concepts and process activity patterns and method and other issues related.

Human resource development has been used in the past for a long time and begins to focus seriously and used around the year in 1968 and later in 1970. It has been used more as a sequence. Human resource development is a term referring to the fashion of executive officers continued. Agencies involved in the development of human resources has been established officially in both national and international organizations such as Human resources institute in Thammasat University, Human resources and planning Division Economic and Social Development Board, the national economic and social

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<sup>11</sup> YorKS, **Human Resource Development Today and Tomorrow**, (Unitedstate of America, Information Age publishing Inc. 2006),p.45.

<sup>12</sup>Richard Swanson and Edward Holton, **Foundations of Human Resouce Development**, (Berrett-Koehler Publishers, 2009),p.45.

development plan and the national issued no. 6 (2530-2534 BC) have stressed the importance of human resources.

Many people see that technology changed and human resources will support a new technology that needed to compete and expanding international trade. For that reason, there are to review the concept of human resource development should be started now as how to make the process work, how to choose, who will act, who is responsible for that policy to be transformed into action and what are some ways to achieve quick results. As a result, that has been continuous training issues to be effective practices.

Human resource development is the challenge because a labor is typically a function of not less than 40 years of global economics changed. Changing in technology and knowledge makes skills of the human resources that are quickly outdated. It requires training in order to have the knowledge, skills and expertise more every year, so the government, business and educational institutions have to play the role and to participate in the human resource development.

### **3.2. The process and Purpose for Human Development according to Managing science**

#### **3.2.1 The process of human development according to Managing science**

The human resource development for each type has summaries as follows:

## **1.The human resource development by orientation.**

The human resource development by orientation is activities to introduce the organization's personnel to perform the new job to acquaint a project, supervisors and colleagues to help people can adapt new tasks and operational personnel in the organization. The information needs to perform their jobs. And the attitudes, values and behavior patterns base on the expectations of the organization. The purpose of the orientation is important as;

1.1 To help new personnel adapts the situation as working faster and behaves appropriately with colleagues.

1.2 To help new employees understands the goals and policies of the organization.

1.3 To create a great looking for new personnel is to look a pride, security in the work that they need to take action and realize a strong obligation.

1.4 To help new staff understands the roles and responsibilities of self-evident as well as the perceived benefits that they should have.

1.5 To encourage new people sees the value and importance of the duties assigned education and awareness training to get new knowledge to use in their work.

1.6 To help reduce errors or defects is in the performance potential of trial and error.



1.7 To help instill a new attitude of the staff is to feel good with colleagues and to see the public interest over private interests

1.8 To encourage new personnel is alert to an active duty and vision in working with others.

## **2. The human resource development by education<sup>13</sup>.**

The human resource development by education is the development of human resources for the future by preparing personnel for non-current or promoted staff in a short term and a long term. The purpose of that organization depends on investment in education to personnel may not return to the organization and investment may be wasted. Due to the position changes and crises, that may occur in the future. The importance of developing human resources by providing education, it is planned to a manpower (Work for planning) prepared in the future to provide a career planning to rotate personnel to serve in the future for preparing replacement of personnel transfers may conclude that the development of human resources by providing education for personnel have learned to focus on the future. The study relates to professional development and is initiated by a person. It consists of the necessary background work,

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<sup>13</sup> Magginson. **Human capital management**. (College of literature, Science & Art, University of Michigan: USA, 1969), p.67.

remedial education, qualifying education and continuing education. The human resource development through education could be achieved by promoting and encouraging for learning more personnel from the education system and non-formal education and informal education. The organization will provide opportunities to develop human resources through education much that based on the policy objectives and vision of each organization. However, the development of human resources through education must be consistent with policy objectives, strategies, goals, mission and vision of the organization. It will allow the development of human resources through education of benefits to the organization.

### **3. The human resource development by training.**

Training is just one method of developing human resources. A method works for the general development of some stressed people to get used to new knowledge. The ability to perform real experiments and the training of personnel includes the ability to leverage the knowledge in management. The ability solves problems and responsibility so that staff can work with specialized and diverse is ready to develop best practices to create new works for the organization even more.

Training is a systematic process to change the behavior and attitude of the personnel to be able to perform better. Leading increased productivity and contributes to success by achieving the goals of the organization. In addition, the training also is enhancing the skills of workers to optimize solutions as well as the development of human

resources to meet the needs of the organization in now and in the future. It can be said that the training activities help strengthen the operations of the human resources organization in three aspects as follows;<sup>14</sup>

3.1 The knowledge, skill and expertise in operational efficiency is to reach the demand and to affect the growth of the organization in now and in the future.

3.2 The morale is made for operational staff as well as a positive attitude towards their responsibilities and the organization.

3.3 Operations personnel have the opportunity to prepare for the responsibilities of higher future with the knowledge and confidence to take responsibility for the duties assigned. Training can be classified by the training as below;

3.3.1 Training on-the-job training is training, knowledge, skills and ability to work to include orientation training suggested (Job Instruction Training: Jit), internship (Apprenticeship training) and turnover (Job Rotation) coaching and advising functions (Coaching and monitoring).

3.3.2 Training off-the-job training) is a training and learning trips include lectures (Lectures) Simulation (Vestibule Training), the self-learning (Programmed Instruction), case study and incident method, integration problems (in-Basket Technique) the role (role Playing and

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<sup>14</sup>Leonard, N.. **Designing training Programmes: The Critical Events Model.** (Addison Wesley Longman Publishing,1982),p.34.

Multiple role Playing) of the sensitivity training management game or game businesses.

#### **4. The human resource development by individual development<sup>15</sup>.**

The human resources development by developing individual is to develop the learning experiences that aim to provide the human resources of the individual. The human individual has the ability to change the direction of the organization. The development of individual development is to prepare for the organization. The development of individual is the long-term investments with high risks. Human resource development by education and training will focus on individual learning. It is difficult to see that people have developed to learn. Some may not be able to learn to make the organization to waste time, waste of resources and waste of opportunities. The development depends on the purpose of the management of learning to the individual.

In some cases, individual development is an extra complement to fill the lacking in personal such as development in team, developing awareness of the coexistence of personality development, the leadership development and the developing creativity. The development of the individual will develop a process to ensure that the personnel and will contribute something new to the organization through learning to increase

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<sup>15</sup> Marsick, V. J., & Watkins, K. **Informal and incidental learning in the workplace.** (London: Routledge. 1990), p.32

opportunities for individuals in organizations has grown. Personnel operating performance is creativity to gain experience and knowledge from working. The development is endless because a variety of forms make people develop their own learning. Many large organizations tend to focus on human resource development of the individual first to develop the capacity of the organization to be included with the system development and system technology since the development of systems and technologies do not have to develop human resources with knowledge. The system can support the development of such an advance. The organizations cannot develop anything.

The individual development is often used for staff development at the executive level because if the management has not been developed or less developed, it makes use of all types of organizations are the most difficult. The executive development is to make executives have used their knowledge and discretion to meet the objectives of the organization of knowledge such capabilities include leadership, change management, coaching and advising subordinates to control and feedback. The development of human resources senior and mid-level organizations is widely used.<sup>16</sup>

4.1 Managerial modeling, the executives tend to follow what has been done so far to say that the executives learn by imitating them because many people learn by imitating templates such as children from

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<sup>16</sup>Lawrence Kelso Frank, **Individual Development**, (University of Michigan, Doubleday, 1955), p.34.

their parents or friends in the development, the management by developing an individual may do by finding a good template for a sample and the reinforcement that they desired. The examples could have both positive and negative so that administrators understand and apply to their own development.

4.2 Management coaching, coaching brings together two ordinances such as observations and suggestions which is learned by human nature. The executive development in this way will achieve a lot. If a period of two executives worked very well, coaching can be done in many areas. The benefit was to help solve the behavior of executives are astray. Executives who are discouraged or inflexible working will be guided by good managers working correctly.

The coaching is not unusual behavior right away. It enables the exchange of experiences that will solve the problem. Coaching must be patience and to have the ability to communicate. The coaching generally is done by the direct supervisor of the executives that coaching should follow the guidelines below: 1) Tell and explain appropriate behavior 2) Made it clear why it was done 3) The notice mentioned 4) To provide alternative advices or a possibles 5) Monitoring and reinforcement.

4.3 Mentoring a nanny is that executives who came before advising the incoming administration. This means the old executive will convey technical skills, human relations and politics to leaders and the newcomers. That will not only benefit for the new management to take over but executives who originally was developed as well.

## 5.The human resource development by career<sup>17</sup>

The human resource development by developing career is a part of human resource development that focuses on the preparation and creates opportunities for human resource professionals in a position that a person works through life. Individual careers are held due to satisfy themselves. Working one at a time is to meet these demands. The influencing factors for the career choices of human resources as follows;<sup>18</sup>

5.1 Interests, a person chooses a career due to believing that it is suitable with their needs.

5.2 The self-image, a person chooses a career because a career helps their image is respected and admired by others and the pride of self.

5.3 Personality is the nature of the individual and personal needs that affect career choices such as lifestyle, preferences of doing business, the artist preferences, relationships with others and the commitment to success.

5.4 Social background, personal career chooses to appropriate the society level, economic status, education, occupation and family. This is a person familiar with the careers and career choices.

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<sup>17</sup> McLean, G. N., & McLean, L. (2001). If we can't define HRD in one country, how can we define HRD in one country, how can we define it in another. **Human Resource Development International**. 4(3): 18-30.

<sup>18</sup> Guruprasad Madhavan, Barbara Oakley, Luis Kun, **Career Development in Bioengineering and Biotechnology**, (Spring Science-Business Media, 2008), p.34

## **6. The human resource development by organization development<sup>19</sup>.**

Nowadays, the organization has changed constantly over time such as the rightsizing new organization, the total quality management, diversity, a reengineering and the downsizing organization. The changing makes organizations have the organizational development. The organization has a fundamental principle to support human resources to be capable adaptation along changing. The adaptation of human resources based on the concept of Kurt Lewin is to transform into a stage three phases; phase 1 is the unfreezing status quo, phase 2 is to change to the new state and phase 3 is to make a refreezing which makes changing to occur permanently.

The organization development is a consequence of the development of human resources through education, training, individual development and career development. The organization aims to develop human resources in the organization as a whole. Development organizations need to learn from the experience and focus on setting goals and action plans aim at changing attitudes and behavior. The performance of different groups of people in the organization is aimed at the professional growth of staff and the organization. The organization development requires long-term planning and continuity to solve the problem, people and organizations especially in technology, culture and

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<sup>19</sup> Nadler & Nadler. **Developing Human Resource**. 3 rd ed. (Jossey Bass Publisher.,1990),p.56.



systems. The methods that a leadership changes to use with the development of the organization are creating a learning organization in the organization. The organizational learning is the concept of the modern organization which needs to adjust to the environment quickly. The concepts of a learning organization are the capacity to learn and build a future for self.

The core disciplines of creating a learning organization are along concepts of Mikovich and Boudreauare divided into five main principles as below;<sup>20</sup>

1. System thinking is to look at things clearly and to be coherent.
2. Personal mastery is the ability to control own to build a successful life continually.
3. Mental model is the thought to be form steps.
4. Shared vision is an understanding and commitment to want to build together.
5. Team learning is an operational learning together and to create new innovations by the coordinated action and talking together.

The adjusted organization to learning organization is for human resources to have the opportunity to learn continuously while in their organizations include two ways ascontinuous improvement is the changing organizations gradually such as to bring the total quality

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<sup>20</sup>George T. Milkovich, John W. Boudreau, **Human Resource Management**, (Irwin, 1997),p.56

management and to do Isoand to create an innovation in process such as reengineering structure or modified by creating time based strategy. The organization of the modifications to the organization of learning will be seen as a form of manipulation of the system by human resources organization as the operator changes. It is planned to carry out the goal and to focus groups in the organization and continuous improvement development organizations commonly used in the development of human resources in the organization of the team is learning. Learning style is called team learning on organizational learning in learning teams to become the organization learning.

Therefore, human resource development must be based learning to improve learning efficiency. Learning of individual personnel will be the starting point for the organization of learning. The idea is wide and to open creativity that is benefit for the organization. Operations and development is towards a common vision together.

### **7. The human resource development by self development<sup>21</sup>.**

Human resources in individual organizations can develop to their continued without end. Human resource development by organizations may not be enough because the organization has limited in terms of resources and time. However, the humanity of human resource development is to keep pace with today's changing environment to live in

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<sup>21</sup> Rothwell, W. J., & Kasanas, H. C. **Human resource development: A strategic approach.** 3 rd ed. Amherst. MA: (Human Resource Development Press. ,1994),p.78

society happily. In particular, human resources of organization and national resources must be cognizant of the technological changes. Human resources lacking of development cannot be held responsible positions in their organizations in the long term because a lack of knowledge and ability leads the organization to thrive in conditions of intense competition, however; this is the duty of the organization to support. Human resources has pushed development by providing information such as providing information on the human and resources organization to receive ongoing. Human resource organization has developed knowledge further by attending courses in distance education and non-formal education and informal education. The training for human resources of the organization's human resources with creativity is researching innovations continuously without stopping. The development consists of the development to increase their knowledge and skills in working for themselves. And mental development for people has a positive attitude toward self and others are a human resource organization with moral ethics and practice the principles of professional ethics to live happily with mind and body.

The scope of the obligation is to develop the activities of the organization that are numerous. It is becoming increasingly important. Someone has suggested activities or many authors applied concepts. It can conclude the scope of the mission of developing people is the main duty of human resource management.

The HRD in high levels seems to have the ability to look far wider and deeper realistic than the HRD in lower levels. The administrations

should create an image from processing the external environment of organizations such as politics, economic, forecasting supply and demand of the labor market. The influence of technology "Values of contemporary society" will have an impact on activity. Human resource department attributed the policy goals of the agency and placed a strategic plan to contribute to the planning and project implementation in the end for the members of the human resource department to know<sup>22</sup>. Through the communication process in understanding is to lead the proaction. It did not feature a reverse reaction knowingly to make various factors to affect the activities. Human resource department managers should be able to predict the way nature deterrence and prompt execution of basic problems before they occur.

In the era of globalization, the practice aims to provide comprehensive role within their offices to the past to contact the agency is increasingly important. Human resource department should have a broader perspective and have the influence of the practice information. The technology of the foreign cultural organizations will have an impact on the performance of your duties very seriously.

### **3.2.2 The purpose of Human Resource Development.**

The purpose of the development is causing environmental organization effectively. The details are as follows<sup>23</sup>.

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<sup>22</sup> Stewart, T. **Intellectual Capital**. (London: Nicholas Berkley.1998),p.87

<sup>23</sup> Jim Grieves, **Strategic Human Resource Development**, (Wiley Periodicals, Inc, 2005), p.68.

## **1. Equity**

Human is a strategic asset that organizations must create an environment of respects, trust and a sense of belonging. Human resource development seeks to develop all employees which it is regardless of skin color, class, creed, religion, language, race and culture. The human resources must ensure that the organizational culture focused on achievement and providing equal opportunities to all employees on planning and professional development and career management upgrading of awards. Training and development quality of work Life are to promote the professional such things require meaningful relationships through an opening system to support and there is interaction.

## **2. Employability**

In the highly competitive business in the present, organizations cut cost down by their own employees to quit their jobs with retirement plans on a voluntary basis. The ability of work refers the ability of individual skills to work on his own, so human resource development must enhance employees' performance and continuously to keep the motivation to join and maintained and gave him the job. Human resource development should also provide a reasonable opportunity for the training of young people who are looking for work for the first time and the unemployed people.

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### **3. Adaptability or Competitiveness**

Human resource development helps employers to adapt the changing in the organization continuously. Thus, the training is to do continuously and to upgrade their skills and professional skills of new employees is paramount for the development of human resources. It would cause greater employees to satisfy and improve decision in the organization.

Specific goals are to work for the development of human resources in the organization to be successful which leaders within the organization should be involved in the development of human resources to influence change. The organizational culture of assessment and comprehensive diversity policy says plainly to show leadership and to eliminate all forms of oppression. The result is the promotion of productivity, profitability and market response by the organization and the labor movement. This is the goal of human resources development in the training leadership.

#### **1. The realization of organizational effectiveness.**

To ensure the number of personal has the basis on the experience with the industry. The staff and employees who are specialists in the management and supervision are adequate to contribute to organizational effectiveness. The various encouragements in the workforce can help to promote an environment that has contributed to the development of human resources. Employees want to be part of the organization that they trust. Whether they are from the original culture or

anything, they are like their leadership. That is to need the participated profits and to be the movement labors.

## **2. Promotion of productivity and quality.**

Developing system of human resource development gives employees to receive equal opportunities in widening in the organization of work and talent. This will enhance productivity and quality. Organizations should ensure the responsibility for the results obtained from the bottom so that employees can develop a sense of independence and self-confidence.

## **3. Promoting growth and personal development.**

Employees must have confidence in the work of personnel management. Policies must be fair in order to promote the growth and personal development.

## **4. Integration with Business.**

It should extend and elaborate task for employees work to promote the team and to provide opportunities for them to learn new skills and variety. It ensure that the integration of human resources into the business make employees show special skills for training to gain experiences and to learn the right things.

### **3.3 Concluding Remarks**

In summary, the goals of human resource development are as follows.

1. To cause "Learning Organization"
2. To prepare employees with new skills.
3. To be the process performed continuously.
4. The expression - culture, education and monitoring - system, manual operations - lead by learners.

This will lead to the benefits of human resource development such as the organization can use the potential of the individual to make the most with the environment and development opportunities by promoting and rewarding them for something new and creative. Performance can be improved in people at any point of time and the organization must support and promote performance. The developing human resources in the quality of working life through a high chance of a career mean job satisfaction and professional development. This philosophy focuses on human well-being and the growth of the organization. The human resource development policy focuses on relationships that are the center. The degree of relationship under development is a life, it is not just eight hours a day, so if employees perceive the environment to cause the growth. It would have responded in a positive way by the inspired pairing of the individual needs of the organization. The development process requires planning and goes to continue to be productive. It signals to employees that management believes that they are important and should motivate them to gain new skills and awards. Human resource development contributes to bond through meaningful values to be organization with the goal of better understanding the technical staff. A



two-way opens to interpretation and the interaction between management and employees geared to the satisfaction of the requirements through the achievement and recognition to train and the acquisition of new skills increases the awareness of the importance of change management and adaptability of employees.

## **Chapter IV**

### **A conceptual model of Buddhist human resource development for quality of work in organization.**

This research was conducted by the researcher “A conceptual model of Buddhist human resource development for quality of work in organization” The researcher presented the results of the analysis in the form of a subtitle. Analyzing and synthesizing the raw data as well as systematizing the collected data in order to give a clear picture of Human Resource Development Constructing the overall outline of the work in all is related dimensions corresponding to the objectives. Formulating conclusions, identifying significant research findings, and suggesting useful information are for further research. As follows :

4.1 Quality of work in organization and the Integration of Buddhism in the Managing science : 4.1.1 Quality of work in organization , 4.1.2 the Integration of Buddhism in the Managing science , 4.2 Buddhist KPI of Organizational Quality of working. , 4.3 Analysis on Human Development in Buddhism and Human Resource Development in Managing Science. And 4.4 A conceptual model of Buddhist human resource development for quality of work in organization The details are as follows:

## **4.1 Quality of work in organization and the Integration of Buddhism in the Managing science**

### **4.1.1 Quality of work in organization**

Refer to Quality of work in organization in manufacturing, a measure of excellence or a state of being free from defects, deficiencies and significant variations. It is brought about by strict and consistent commitment to certain standards that achieve uniformity of a product in order to satisfy specific customer or user requirements.

The quality management of the organization all personnel of the organization will engage and aim for long-term profit by creating customer satisfaction. Including the benefits to the personnel of the organization and society. At the same time, the overall quality management practices of individual organizations may vary. But philosophical ideas, key principles are similar and most importantly, the "quality" is the key to the management. This will help the organization to improve the quality of its products or services or waste zero and can design beautiful products work better or can service or send more quickly lower production costs, etc. Employees or employees of the organization will be able to develop their full potential. By participating in improving the quality of work and products. This will make the quality of life of everyone continue to improve continuously.

### 4.1.2 the Integration of Buddhism in the Managing science

By the reason mentioned above Buddhism Developing personnel to have Yoniso Manasikāra or ways of reflecting wisely<sup>1</sup>. It's a Pali phrase that I learnt recently, during my stay at a Buddhist temple. The phrase is comprised of two words: *Yoni* (or *yoniso*) meaning: the way of birth, place of birth, realm of existence, nature, matrix that thoroughness, knowledge, insight *And Manasikara* meaning: to ponder or to take to heart. The combined terms have been defined as meaning: proper, wise, or appropriate attention , skillful, wise, or critical reflection , purposeful, systematic and methodical thought clear awareness of sense data is very important. Learning must begin at the first moment of awareness – cognizing in order to learn, not in order to indulge in like or dislike, or to feed sense desires. Although science may not openly speak about or emphasize this method, it is essential if the aim is to perceive the truth.

Moreover , The second factor in attaining knowledge is right thinking.<sup>2</sup>This means thinking that is structured, reasoned and in harmony with causes and conditions. In Buddhist scriptures many ways of thinking, collectively known as Yoniso Manasikāra, or intelligent reflection, are

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<sup>1</sup> Interview with Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus, April 28 , 2016.

<sup>2</sup> Interview with Ven.Dr.Phrarajvoramuni (Phol Chaivishu), Vice-Rector for Academic Affairs, of Mahachulalongkornrajavidyalaya University, April 26, 2016.

mentioned. Intelligent reflection is an important factor in the development of Right View, understanding in accordance with reality. It is to see things according to their causes and conditions, or to understand the principle of causes and conditions.

As mentioned above, it must be based on the viewpoint of good thoughts<sup>3</sup>, good deeds. Human resource development components should be developed through the development of two important ethical principles, based on the principles of Buddhism, for the development of human capital potential. Have the characteristics mentioned above. Happiness set to life purpose to reduce ego, try to unity, find yourself, and see strengths, strengths, self on Right mind.

The process of ethical development including the combination of principles such as the virtues. Drive everything using yonisomasikara Based on the viewpoint of good thoughts, good deeds, good speech, with the principles of Sutta, citta, Pucha,likit<sup>4</sup>. To create happiness in the development of human resources through meditation, prayer and principles

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<sup>3</sup> Interview with Phramaha Boonchuay Doojai, Dr. Lecturer of Graduate School Center, Mahachulalongkornrajavidyalaya University, Chiang Mai Campus, April 24, 2016.

<sup>4</sup> Interview with The Most Ven. Prof. Dr. Phra Brahmaphundit (Prayoon Dhammacitto), the Rector of Mahachulalongkornrajavidyalaya University, May 1, 2016.

of human resource development. On the issue of self-development. Must know to create their own selling points. Leadership Training<sup>5</sup>

1. Create rules that are acceptable for the practice of everyone in the organization and in society.
2. The development of personnel that can be professionally modeled, such as the production of teachers, training moral speakers<sup>6</sup>. The novice ordination program for the summer.
3. Participation of stakeholders such as the village project, the preservation of the 5 precepts.

In conclusion, working is the Meditations practice, Because it is a matter of responsibility, Dharma is not only a function of merit, meditation, not drunkenness, the merits of the poor have been fulfilled with gratitude, compassion, tolerance, gratitude, gratitude and forgiveness.

Happiness in work, worldly happiness and fairness there is responsibility, Dharma is full of work, not to take advantage of the company. It combines harmony, duty and prestige at the same time. Whether to create mercy, charisma, Dhamma prestige is committed. For example, the tank. That

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<sup>5</sup> Interview with Dr. Tayat Sreeplung, Consultant for Human Resource development, The ninth consultant Co, Ltd., March 1, 2017

<sup>6</sup> Interview with Dr.Vorapat Phucharoen, Consultant for Human Resource development. Siam Cement Plc., March 10, 2017.

followed the Tripitaka from India. To work the boss to do the full, honest act., Viriya Baramee <sup>7</sup>and Wisdom Charity Including the practice of precepts, doings, and the creation of people. It may be that the factory in the school has a good friend, good people have created the Best Practice<sup>8</sup> by modern organizations to love each other talk. In the organization create a Buddhist organization. To be self-aware, self-corrected, and team-building.

#### **4.2 Buddhist KPI of Organizational Quality of working :** **Methodology:how to create a model**

The Process for A Buddhism model of human resource development for quality of work in organization , Buddhism Based on the threefold learning or Trisikkhā<sup>9</sup> : Panjasilā or the five precepts ,meditation retreat and vipaasana panna or wisdom.To cultivate them work with Iddhipāda or the path of accomplishment which is the core factors of success with totally guide the personnel to realize and follow the noble eightfold path from right action up to the right concentration.<sup>10</sup>

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<sup>7</sup> Interview with Phramaha Boonchuay Doojai,Dr. Lecturer of Graduate School Center, Mahachulalongkornrajavidyalaya University, Chiang Mai Campus ,April 24 , 2016.

<sup>8</sup> Interview with Prof.Dr. Bunton Dockthaisong, Ph.D. Public Administration, Faculty of Social science, Mahachulalongkornrajavidyalaya University. April 20 , 2016.

<sup>9</sup> Interview with Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus, April 28 , 2016.

<sup>10</sup> Interview with Mr.Chaiwat Suwitsakldanont, Human Resource Manager, Nimseeseng Co,Ltd. April 24 , 2016.

The human resource development component is a defining factor or a backlash in the development of moral virtue. Invented various factors to find a way to create the principles of good thinking and how to behave according to the truth. Practical principles, knowing what to think. Do not do modifications that should behave socially each society. Established in accordance with the culture of society, culture, good behavior. For the benefit of themselves and society. Based on religious morality. Cultural values, ethics, , professional ethics.<sup>11</sup> The cause of your work, good conduct, morality and morality, such as the liar without the benefit of their own. It can be said that morality is a virtue that each person practices as a person, such as being honest, sacrificing, patient, responsible, etc., until he or she can behave in a human manner. Which is caused by human nature itself. Being wise By virtue and intelligence, human beings have a conscience. To recognize the good, should not be wrong, so the researcher studied the components of human resources development. The results of the research on the components of human resource development to improve the quality of work by the following methods<sup>12</sup>.

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<sup>11</sup> Interview with Dr.Vorapat Phucharoen, Consultant for Human Resource development. Siam Cement Plc., March 10, 2017.

<sup>12</sup> Interview with Mr.Chaiwat Suwitsakldanont, Human Resource Manager, Nimseeseng Co,Ltd. April 24 , 2016.



## **1. Cultivate corporate culture**

It is a guideline to practice in the organization. Organizational culture influences attitudes and behavior of members in the organization. Or referring to a framework of cognitive knowledge (Cognitive framework) such as good behavior. For the benefit of people and society. Based on religious morality. Cultural values, ethics, ethics, professional ethics. Recognizing what should not be done, which is the basis for the operation. And it is also the code of conduct.

## **2. Course Creation**

For the development of human resources potential in a visible organization is a new employee training program. It is committed to developing the mind through the religious process. Including teamwork based on generosity. By organizing activities for new employees. In this section, if analyzed. It would be a development approach, which is defined by organizations, which are generally practiced in many organizations. This may be called action in this way by external factors. However, see that. The introduction of new bhikkhus, which is a Buddhist activity, may be a gap that will affect the other religions. And if the internal factors. The institution is involved with the training. There is a push for a religious club. This is due to the needs of people in the organization itself. It is therefore an opportunity to be able to further the learning of others in the organization. But the key

issue is that there are many people in the organization who see that the development of ethics through the use of religious mechanisms is not necessary or essential. And more interested in development in other fields. The driving force in the organization is still dependent on the continuity and drive of the club itself. While the present is the most tangible. Is the practice of thinking? Through the training model. And to give comments on all activities in the organization, which in fact the development of ethics. No fixed format it is just a matter of raising awareness among staff in corporate bodies, with determination and diligence in developing ethics for students, especially ethics. Is abstract requires commitment. To achieve the success of the organization. Just like the Dharma school, the most obvious. Is the practice of thinking. Through the training model. And the preaching of all the activities of the temple through cultural traditions that have been cultivated for a long time, in fact, the development of ethics. No fixed format it is just a public awareness and knowledge of the culture, which is the use of ethical development through seminars, through the provision of useful opinions. But do it often. The internal factors outside the organization contribute to the development of good ethics<sup>13</sup>.

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<sup>13</sup> Interview with Mr. Tayat Sreeplung, Consultant for Human Resource development, The ninth consultant Co, Ltd., March 1, 2017

### **3. Continual practice**

Doing the reason and the result continues, people will be born Insight learning the wrong idea. And there must be a facilitator. Counseling is often done at the workshop. Share and care. Self-understanding and work. Cognitive learning. Share ideas from experience. Let those who know the truth come to help people to think.

### **4. Incorporation of Religious Activities**

In the Development Process Organizations should organize projects / activities conducive to the development of the morality and ethics of personnel, such as important Buddhist days. National Day And important dates of the university Academic service project To develop virtue Ethics of Youth under the Center for the Promotion of Ethics, Ethics and Security of National Institutions, Religion, Monarchy And the network project to develop the personnel of the organization. Project for preserving arts and culture at the provincial level and ASEAN, etc. to build faith<sup>14</sup>, religious beliefs. In the matter of philanthropy, etiquette, the sacraments and Thai culture, as well as the development of human potential, By applying the principles of Buddhism in the field of the monastery and other applications applied in the administration as well as Coaching to verify life. People need

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<sup>14</sup> Interview with The Most Ven. Prof. Dr. Phra Brahmaphundit (Prayoon Dhammacitto), the Rector of Mahachulalongkornrajavidyalaya University. , May 1, 2016.

to have a basis as a precept. It is easy to develop. Together with the development of education in modern science. By adopting the management through the overall perspective. The development continues. And unity is a good conduct principle for a person to practice.

In summary, create a model for the development of human resources. Based on the principle of Buddhism to test the wisdom of the people, which is the main.

1. Measure people with the precepts. Know by living together.

2. Measure the cleanliness in the mind. Know by negotiation It can be considered pure mind or pure language. Modal media need to talk talks about what will tell people habits.

3. During Measurement the researcher know by the time of the disaster. The problem is not yet a disaster, it does not have enough trouble to run away. Prove who has real courage.

4. Modern Science such as Training them for having Planning skill all levels i.e. personal plan, departmental plan and organizational plan , train them to be analytical competency , prepare work environment that appropriate effective performance and teach them new techniques for creating innovation.Measurement of intelligence Know by exchanging conversations. See the question of answering the case if it is safe to stay calm. He has an interview for the show, which expresses our opinion. And

represents self-employment. By integrating with Modern Science, such as Train them for having planned their skills at all levels i.e. personal plan, departmental plan and organizational plan, train them to be analytical competency, The integration Buddhism and modern science can manage through Meditation retreat in work performance<sup>15</sup> , setting peaceful environment at all sections,chanting before starting work performance,train them to apply other Buddhist activities in work lives that totally by mixing the Buddhist context into various dimensions of organizational activities.

#### **4.3 Buddhist Key performance indicators of Organizational Quality of working.**

From in-depth interviews with experts. Key-Expert-Information with direct experience and relevant principles. Key Performance Indicators of Organization Quality of working in organization by using content and then analyzing data using content analysis. Conclusions and frequency distribution based on the issues analyzed are as follows:

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<sup>15</sup> Interview with Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus, April 28 , 2016.

**Table 4.1 Expert Interview Summary**

<b>Configuration</b>	<b>Behavior</b>	<b>On expert interviews.</b>							
		The Most Ven. Prof. Dr. Phra	Ven. Dr. Phraratvoranuni	Phramaha Boonchay Doojai Dr.	Dr. Nites Samanaree	Prof. Dr. Bunton Doekhaisong, Ph.D.	Dr. Vorapat Phuchareon	Mr. Chairwat Suwisakklannont	Dr. Tavat Sreedlunga
<b>Silā</b>	Good governance and the precepts.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Honestly work with integrity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Determining core competencies for human resource.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	-	<input type="checkbox"/>
	Work Ethics	<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Members in the organization are committed.					<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Not to steal others' property and organization.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	
	Discipline in work.	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	

	Be honest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Samāthi</b>	Work efficiency and effectiveness.	<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	
	Have an optimistic	<input type="checkbox"/>		<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	
	Have a good mental training.	<input type="checkbox"/>	<input type="checkbox"/>						
	Concentrate on work		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>
<b>Paññā</b>	There is a solution to the problem.	<input type="checkbox"/>				<input type="checkbox"/>			<input type="checkbox"/>
	Development and improvement of working time.		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>			<input type="checkbox"/>	
	Strategies and projects and activities lead to goals.		<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>		
	Use intelligence to make decisions	<input type="checkbox"/>							

The sub-components are then classified into categories, which can be shown in the following table.

*Table 4.2 Classification of Subsides*

<b>Element</b>	<b>Sub-elements</b>	<b>Behavior</b>
<b>Sīla</b>	Morally	The integration of Buddhism, epistemology, morality and good governance into the administration , An integrated model of Buddhist epistemology, good governance and the precepts. Have control of conduct properly follow by the discipline of the organization.
<b>Samāthi</b>	Concentrate on work	Work with colleagues happily. Be optimistic, creative and positive. There is a systematic solution. Monitor performance at all times to streamline tasks assigned to efficiency and effectiveness. Have a solid work ethic and adhere to the workload.
<b>Paññā</b>	Problem solving	Develop and improve working processes at all times. Use intelligence in decision-making and systematic



		<p>thinking. Capable of managing change under the globalized world. Looking forward to the future by Vision and Mission to work.</p>
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Developed Human Resource for Improve Quality of work in Individual and corporate consciousness. There should be on the job training<sup>16</sup> as follows Upgrade their education if necessary , Let the employees participate in policy and strategy formulation and providing IT and other facilities for their works that having special project for developing their competency and clear policy and implementation for personnel's career path.

#### **4.4 Analysis on Human Resource development between Buddhism and Managing Science.**

##### **4.4.1 Buddhism focused on HD not HRD.**

The Buddha was characteristically resistant to dwelling on such speculative matters, and early opponents of Buddhism were quick to point out this apparent vulnerability in Buddhist thought. Buddhists explain the difficulty using the analogy of fire: When one candle is used to light another, the new flame is not the same as the old flame, and yet the first flame

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<sup>16</sup> Inteviuw with Dr. Nites Sanannaree ,Vice Director of Khon Kaen Sangha College Organization Mahachulalongkornrajavidyalaya University Khon Kaen Campus, April 28 , 2016.

directly causes the second. In the same way, one human life, with its particular accumulation of karma, gives rise to the next life, even though no permanent soul passes from one to the other.

Human existence, in the Buddha's view, is nothing more than a composite of five aggregates or khandas<sup>17</sup> that includes

1. Physical forms (rûpa)
2. Feelings or sensations (vedana)
3. Ideations (sañña)
4. Mental formations or dispositions (sañkhāra)
5. Consciousness (viññāṇa)

All khandas come together at birth to form a human person. A person is a "self" in that he or she is a true subject of moral action and karmic accumulation, but not in the sense that he or she has an enduring or unchanging soul.

The doctrine of anatta, when combined with Buddhist beliefs in reincarnation and karma<sup>18</sup>, presents an interesting difficulty. If humans have no soul or enduring self, what is it that reincarnates?

In traditional Indian thought, the soul, or atman, is an eternally existing spiritual substance or being and the abiding self that moves from

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<sup>17</sup> S.III.47.

<sup>18</sup> A.II.249.

one body to the next at rebirth. The Buddha rejected this concept. He taught that everything is impermanent (anicca), and this includes everything that we associate with being human: sensations, feelings, thoughts and consciousness. This is the doctrine of anatta, "no-soul," a central concept of Buddhism.

While Man is the highest fruit on the tree of evolution. It is for man to realize his position in nature and understand the true meaning of his life. To know the purpose of life, you will first have to study the subject through your experience and insight. Then, you will discover for yourself the true meaning of life. Guidelines can be given, but you must create the necessary conditions for the arising of realization yourself.

There are several prerequisites to the discovery of the purpose of life. First, you must understand the nature of man and the nature of life. Next, you keep your mind calm and peaceful through the adoption of a religion. When these conditions are met, the answer you seek will come like the gentle rain from the sky.

Most people dislike facing the true facts of life and prefer to lull themselves into a false sense of security by sweet dreaming and imagining. They mistake the shadow for the substance. They fail to realize that life is uncertain, but that death is certain. One way of understanding life is to face and understand death which is nothing more than a temporary end to a

temporary existence. But many people do not like even to hear of the word 'death'. They forget that death will come, whether they like it or not. Recollections on death with the right mental attitude can give a person courage and calmness as well as an insight into the nature of existence.

#### **4.4.2 Self Development : A Sustainable HRD**

Once we realize the nature of life that characterized by unsatisfactoriness, change, and egolessness as well as the nature of man's greed and the means of getting them satisfied, we can then understand the reason why the happiness so desperately sought by many people is so elusive like catching a moon beam in their hands. They try to gain happiness through accumulation. When they are not successful in accumulating wealth, gaining position, power and honour, and deriving pleasure from sense satisfaction, they pine and suffer, envying others who are successful in doing so. However, even if they are successful in getting these things, they suffer as well because they now fear losing what they have gained, or their desires have now increased for more wealth, higher position, more power, and greater pleasure. Their desires can never seem to be completely satiated. This is why an understanding of life is important so that we do not waste too much time doing the impossible.

Besides understanding death, we need a better understanding of our life. We are living a life that does not always proceed as smoothly as we

would like it to. Very often, we face problems and difficulties. We should not be afraid of them because the penetration into the very nature of these problems and difficulties can provide us with a deeper insight into life. The worldly happiness in wealth, luxury, respectable positions in life which most people seek is an illusion. The fact that the sale of sleeping pills and tranquilizers, admissions to mental hospital and suicide rates have increased in relation to modern material progress is enough testimony that we have to go beyond worldly, material pleasure to seek for real happiness<sup>19</sup>.

It is here that the adoption of a religion becomes important, since it encourages contentment and urges a person to look beyond the demands of his flesh and ego. In a religion like Buddhism, a person is reminded that he is the heir of his karma and the master of his destiny. In order to gain greater happiness, he must be prepared to forego short-term pleasures. If a person does not believe in life after death, even then it is enough for him to lead a good, noble life on earth, enjoying a life of peace and happiness here and now, as well as performing actions which are for the benefit and happiness of others. Leading such a positive and wholesome life on earth and creating happiness for oneself and others is much better than a selfish life of trying to satisfy one's ego and greed.

However, a person believes in life after death, then according to the Law of Karma, rebirth will take place according to the quality of his deeds.

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<sup>19</sup> A.II69.

A person who has done many good deeds may be born in favorable conditions where he enjoys wealth and success, beauty and strength, good health, and meets good spiritual friends and teachers. Wholesome deeds can also lead to rebirth in the heavens and other sublime states, while unwholesome deeds lead to rebirth in suffering states. When a person understands the Law of Karma<sup>20</sup>, he will then make the effort to refrain from performing bad actions, and to try to cultivate the good. By so acting, he gains benefits not only in this life, but in many other lives to come.

When a person understands the nature of man, then some important realizations arise. He realizes that unlike a rock or stone, a human being possesses the innate potential to grow in wisdom, compassion, and awareness?and be transformed by this self-development and growth. He also understands that it is not easy to be born as a human being, especially one who has the chance to listen to the Dhamma. In addition, he is fully aware that his life is impermanent, and he should, therefore, strive to practise the Dhamma while he is still in a position to do so. He realizes that the practice of Dhamma is a life-long educative process which enables him to release his true potentials trapped within his mind by ignorance and greed.

Based on these realizations and understanding, he will then try to be more aware of what and how he thinks, speaks and acts. He will consider if his thoughts, speech and actions are beneficial, done out of compassion and

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<sup>20</sup>D.III.181.

have good effects for himself as well as others. He will realize the true value of walking the road that leads to complete self transformation, which is known to Buddhists as the Noble Eightfold path. This Path can help a person to develop his moral strength (*sila*) through the restraint of negative actions and the cultivation of positive qualities conducive for personal, mental and spiritual growth. In addition, it contains many techniques which a person can apply to purify his thoughts, expand the possibilities of the mind, and bring about a complete change towards a wholesome personality. This practice of mental culture or *bhavana* <sup>21</sup>can widen and deepen the mind towards all human experience, as well as the nature and characteristics of phenomena, life and the universe. In short, this leads to the cultivation of wisdom (*panna*). As his wisdom grows, so will his love, compassion, kindness, and joy. He will have greater awareness to all forms of life and better understanding of his own thoughts, feelings, and motivations.

In the process of self-transformation, a person will no longer aspire for a divine birth as his ultimate goal in life. He will then set his goal much higher, and model himself after the Buddha who has reached the summit of human perfection and attained the ineffable state we call Enlightenment or Nibbana<sup>22</sup>. It is here that a man develops a deep confidence in the Triple Gem and adopts the Buddha as his spiritual ideal. He will strive to eradicate

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<sup>21</sup> A.III.106.

<sup>22</sup> A.IV.379.

greed, develop wisdom and compassion, and to be completely liberated from the bounds of Samsara.

Training in higher morality, Training in higher mentality and Training in higher

wisdom or precept, meditation and wisdom that means the threefold as follows;

1) Training in higher morality means to practice for training in the conduct highly as described in scripture as training in higher morality is Sangha in the discipline who has the precept, to be the humble person, to be the tolerant person, to have an interested study and to use the precept in basic life. Sangha have a good behavior and be careful life and be a head or president in order to reach morals.<sup>23</sup>

The precept training focus on focusing to achieve purity in action as armor passion that is causing trouble and persecuted. It is shown in the called the focusing and not be revengeful or to protect the passion in mind.

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2) Training in higher mentality means to instructions for training the mind to concentrate as highly morals and to avoid the passion like scripture said that training in higher mentality is .

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<sup>23</sup>D.II.312;M.I.61; M.III.251;Vbh.235.

<sup>24</sup>D.III.220. , A.I.229.



Sangha in this discipline is to protect passion and propagators of the erotic fair and achieve their primary instincts are anxious joy and happiness that comes from Viveka<sup>25</sup> is concerned because peace settlement impossibility to achieve tertiary contemplation is sad on the inside. There is a mental condition in which one has no worries surfaced but has not bought happiness and joy because joy is caused by meditation to relieve anemia. Achieving tertiary contemplation is the honorable praise. The pleasantly bland is conscious because of joy and sorrow now. The joyous and sadness turned off and achieve contemplation without suffering any pure bliss consciousness because this equanimity is called eminent spiritual virtue.

3) Training in higher wisdom refers to instructions for training intelligence to achieve highly enlightened and to be clearly aware of the reality of the four noble in order to know both Jatowimuti and Punyawimuti that can destroy the passion is gone. The description appears in scripture said that Sangha in this discipline is.

Sikkhā or the threefold learning; the Threefold Training as below;

1) Adhisāla- Sikkhā or training in higher morality is instructions for training in the conduct highly.

2) Adhicitta- Sikkhā or training in higher mentality is practices for mental training such as meditation to achieve a highly moral.

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<sup>25</sup>D.II.290-315. , M.I.55-63.

3) Adhipañña- Sikkhā or training in higher wisdom is instructions for training intelligence to achieve highly enlightened. It called morality, concentration and wisdom.<sup>26</sup>

The threefold refer to the instructions of three stages as

1. The precepts, including a good practice to leave the usual order not to make trouble and others. These practices known as canon virtue means things should study to be the canon.

2. The concentration (mental), including training or mental properly to establish in a manner that is ready to work considers the reality in order to be a basis for the development of intelligence. The training for controlling mind focuses on realizing the memorial along. The virtue is called the contemplative mind.

3. The intelligence includes training in the entirety consideration to understand the correct meaning to follow reality. The training emerges the knowledge in entirety and to be damped and boring with things that is not real, suffering and soulless. The practice is called wisdom virtue is a wise step.<sup>27</sup>

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<sup>26</sup> Phrapromkunaporn (P.A. Payutto), **Dictionary Buddhist Dharma**, 17th Edition, (Bangkok: Mahachulalongkornrajavidyalaya University, 2551), p.107.

<sup>27</sup> Boonmee Tankeaw, **Ethics**, (Bangkok: Odeon Store, 2539), p. 138.

Threefold refers to the process of human development to be making a pretty good living lifestyle as Magga is a way of life or lifestyle that was a pretty good man to learn the practice is Magga virtue to coordinate together.

#### **4.4.3 Physical and mental : Factors for HRD**

As a Buddhist practice begins to effect the inner core of the individual, transformation will manifest itself in the physical world. An initial level is that an individual's relationship to material goods and technology is radically altered, and they begin to relearn the meanings of simplicity and renunciation. Renunciation is not a shunning of the material but rather transforming our relationship with the material from the highly defined desires and "needs" of the market and state to requisites. Four such central requisites are food, clothing, shelter and medicine. Transforming these into requisites means that as these are basics for life, we should be simple, frugal and direct in our treatment of them. As others depend on these for their livelihood as well, they are things to be taken seriously and not to be wasted or treated selfishly. In consumer society, we waste much time indulging in cuisine, fashion, interior decorating, and intoxication in drugs and alcohol. As we begin to see the material as *means* to building a mental and spiritual ecology and not as *ends* for material growth, we begin to see the burden that they can create in our lives. Renunciation then becomes the practice of making our lives lighter and freer through material simplicity.

The tools for human resource development in Buddhist way are Saddhamma that are good law , true doctrine ,doctrine of the good and essential doctrine as follows<sup>28</sup>;

1. Pariyattisaddhamma as the the true doctrine of study , textual aspect of the true doctrine and study of the Text or Scriptures.

2. Pañipatti-saddhamma as the true doctrine of practice , practical aspect of the true doctrine.

3. Pañivedha-saddhamma as the true doctrine of penetration, realizable or attainable aspect of the true doctrine.

Moreover, the ways for the human resource development get step by step call Aññaḥāgika-magga: the Noble Eightfold Path that are factors or constituents of the Path that as follows<sup>29</sup> ;

1. Sammādiññhi: Right View; Right Understanding

2. Sammāsaikappa: Right Thought

3. Sammāvācā: Right Speech

4. Sammākammanta: Right Action

5. Sammā-ājāva: Right Livelihood

6. Sammāvāyāma: Right Effort

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<sup>28</sup> VinA.225; AA.V.33.

<sup>29</sup> D.II.312; MI.61; M.III.251; Vbh.235.

## 7. Sammàsati: Right Mindfulness

## 8. Sammàsamàdhi: Right Concentration

At the core of the Buddha's enlightenment was the realization of the Four Noble Truths: (1) Life is suffering. This is more than a mere recognition of the presence of suffering in existence. It is a statement that, in its very nature, human existence is essentially painful from the moment of birth to the moment of death. Even death brings no relief, for the Buddha accepted the Hindu idea of life as cyclical, with death leading to further rebirth. (2) All suffering is caused by ignorance of the nature of reality and the craving, attachment, and grasping that result from such ignorance. (3) Suffering can be ended by overcoming ignorance and attachment. (4) The path to the suppression of suffering is the Noble Eightfold Path, which consists of right views, right intention, right speech, right action, right livelihood, right effort, right-mindedness, and right contemplation. These eight are usually divided into three categories that form the cornerstone of Buddhist faith: morality, wisdom, and samadhi, or concentration. Buddhism analyzes human existence as made up of five aggregates or "bundles" (skandhas): the material body, feelings, perceptions, predispositions or karmic tendencies, and consciousness.

A person is only a temporary combination of these aggregates, which are subject to continual change. No one remains the same for any two consecutive moments. Buddhists deny that the aggregates individually or in

combination may be considered a permanent, independently existing self or soul (atman). Indeed, they regard it as a mistake to conceive of any lasting unity behind the elements that constitute an individual.

The Buddha held that belief in such a self results in egoism, craving, and hence in suffering. Thus he taught the doctrine of anatman, or the denial of a permanent soul. He felt that all existence is characterized by the three marks of anatman (no soul), anitya (impermanence), and dukkha (suffering). The doctrine of anatman made it necessary for the Buddha to reinterpret the Indian idea of repeated rebirth in the cycle of phenomenal existence known as samsara. To this end he taught the doctrine of pratityasamutpada<sup>30</sup>, or dependent origination. This 12-linked chain of causation shows how ignorance in a previous life creates the tendency for a combination of aggregates to develop. These in turn cause the mind and senses to operate. Sensations result, which lead to craving and a clinging to existence. This condition triggers the process of becoming once again, producing a renewed cycle of birth, old age, and death. Through this causal chain a connection is made between one life and the next. What is posited is a stream of renewed existences, rather than a permanent being that moves from life to life—in effect a belief in rebirth without transmigration.

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<sup>30</sup> Pradhammapidock ( P.A. Payuttho ), **The wisdom creative for human in the future** , Bangkok : Buddhadam foundation 1997. p.35

That are learning as a Sikkhà that call the Threefold Learning , the Threefold Training or morality, concentration and wisdom. as follows<sup>31</sup>;

1. Adhisāla-sikkhà as the training in higher morality.
2. Adhicitta-sikkhà as the training in higher mentality.
3. Adhipannà-sikkhà as the training in higher wisdom.

That can conclude for the table as a tools for human resource development as followings ;

<i>Division</i>	<i>Eightfold Path factors</i>	<i>Acquired factors</i>
Wisdom (Sanskrit: prajñā, Pāli: paññā)	1. Right view	9. Superior right knowledge
Ethical conduct (Sanskrit: śīla, Pāli: sīla)	2. Right intention	10. Superior right liberation
	3. Right speech	
	4. Right action	
	5. Right livelihood	
Concentration	6. Right effort	

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<sup>31</sup> D.III.220; A.I.229.

(Sanskrit and	7. Right mindfulness
Pāli: samādhi)	8. Right concentration

The results for human resource development by Buddhist way is Paññā (Pāli) <sup>32</sup>or prajñā (Sanskrit) "wisdom" that insight in the true nature of reality, namely primarily anicca (impermanence), dukkha (dissatisfaction or suffering), anattā (non-self) and śūnyatā (emptiness). Buddhism, founded by Gautama Siddharta in India, is a tradition that focuses on personal spiritual development and the attainment of a deep insight into the true nature of life. Although there are different forms of Buddhism, the central teaching is that all life is interconnected, therefore having compassion is important. The teachings are also characterized by non-violence and a lack of dogma. At the heart of the Buddha's teaching lie The Four Noble Truths and The Eightfold Path which lead the Buddhist towards the path of Enlightenment. While there are many different forms of Buddhism across different regions, the key precepts are universal and the central religious practice of Buddhism is meditation.

As an indigenous perspective with over two and a half millennia of practice and application in Asia, Buddhism offers a complimentary perspective on human and social "development". In the early development

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<sup>32</sup>Rosemary Harrison. **Learning and Development**. CIPD Publishing. 2005.p.52



years of post World War II Asia, Buddhism was stereotypically viewed as an anathema to "modern development". While Buddhism does indeed have reservations about the course of "modern development", its finely tuned practices of internal transformation as well as the recent emergence of "development monks" in countries like Thailand belie the notion that Buddhism is complacent either about individual or social transformation. These finely tuned practices of internal transformation offer important resources in developing the internal capacity of individuals towards social transformation. They also present a culturally appropriate model for "human resource development" in Asia as opposed to the present model of education for industrial labor and consumption. In these practices, Buddhism has balanced the need for structural models to envision and guide growth and development and the need for the unfolding of diverse and unique characteristics in each situation. The Buddha's essential teaching of "middle way"

From these fundamentals of individual and community transformation and "development", we can begin to envision a new mandate for "development" which involves individual and community capacity building as the foundation for "structural development".

### **1. Education (wisdom)**

For any structural improvements to be made in society, there is the fundamental need to build the capacity of each individual and each

community in a way which balances head and heart, independence and interdependence, and quantity and quality. The use of a "buddhist" style of "human resource development" which emphasizes communities and individuals coming to terms with their own needs and issues is an essential base for "structural development".

## **2. Culture (moral conduct)**

For "development" to engender healthy societies, all facets of a society must be addressed, not simply the economic. Economic issues must be reprioritized within the overall structure of societies. This overall structure is what we can understand as "culture" which includes art, history, language, medicine and other aspects which combine to form healthy and self-sufficient societies

## **3. Dynamics of Interrelation or Politics (concentration)**

For individuals and communities to create the space for their own "development", the dynamics for interaction must be clear and healthy. We have seen how structural reform has not changed the fundamental feudal nature of "developing" countries nor that democracy is a finished product in "developed" countries. More must be done to bring out cooperation and proper monitoring in political systems

An essential aspect of the Buddhist critique of the modern structural model is the insufficiency of any one approach, model or framework to answer all questions. According to the pervasive dynamic of impermanence,

we must continue to make adjustments to the models and frameworks we have developed according the flux of causes and conditions. In this way, Buddhism and other movements which seem to oppose large development agencies like the human resources.

According to the Buddhist point of view, seeking reality and seeking liberation amount to the same thing. The person who doesn't want to seek reality doesn't really want to seek liberation, and is just confused. If you seek reality and you think that it has to be taught to you by a Tibetan Lama, that you have to look for it outside yourself, in another place - maybe Shangrila! - then you are mistaken. You cannot seek reality outside yourself because you are reality. Perhaps you think that your life, your reality was made by society, by your friends? If you think that way you are far from reality. If you think that your existence, your life was made by somebody else it means that you are not taking the responsibility to understand reality.

Buddha proclaimed that the mind precedes everything else, and that everything we experience throughout life is nothing but the product of our own mind<sup>33</sup>. This fundamental Buddhist concept affirms that all people possess the ability to unleash their vast human potential, and evolve to higher levels of consciousness by developing their minds, attitudes and behaviors.

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<sup>33</sup> Watson, Burton. **The Lotus Sutra**, Columbia University Press.1993.p.25.

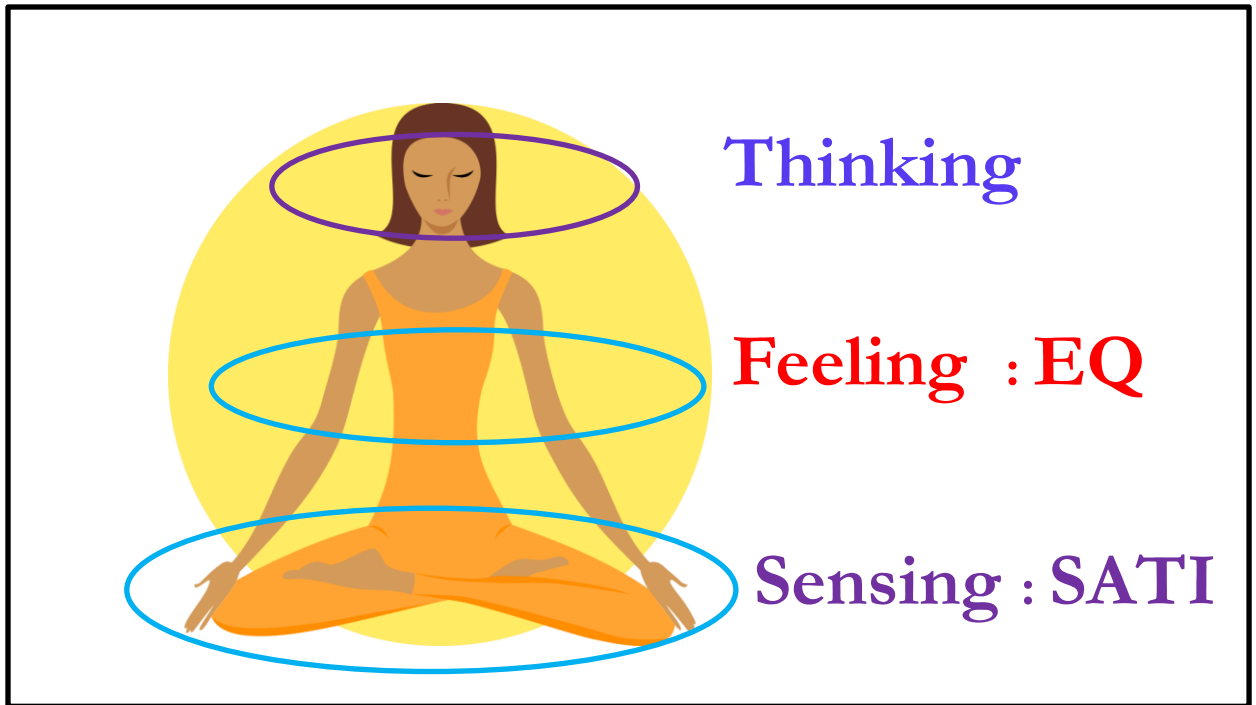
The simplicity of the mind can touch reality, and meditation is something that goes beyond the intellect and brings the mind into its natural state. We have the pure nature already, this reality exists in us now, it is born with us. The essence of your consciousness, your truth, your soul is not absolutely negative, it does not have an essentially negative character. Our mind is like the sky and our problems of ego grasping and self pity are like clouds. Eventually they all pass and disappear. You should not believe, "I am my ego, I am my problems, therefore I cannot solve my problems". Wrong. You can see. Sometimes we are so clear in our life we are almost radiating. We can have this experience right now.

So it is wrong to think that we are always a disaster. Sometimes we are clean clear, sometimes we are a disaster. So, stay in meditation, just keep in that clean clear state as much as possible. All of us can have that clean clear state of mind. That can integrate both human resource development and Buddhism as this table.

Human	Mean / Method	Ends
Human	<u>Tri - Sikkhā</u> - Silā - Samāthi - Pañña <u>HRD Activity</u>	Pariyat Pathibat Pathiwat Training Education Development

#### **4.5 Propose a model of human resource development for quality of work in organization.**

The four foundations of mindfulness (Pāli *cattāro satipaṭṭhānā*) are four practices set out in the Satipatthana Sutta for attaining and maintaining moment-by-moment mindfulness (Sati) and are fundamental techniques in Buddhist meditation. The four foundations of mindfulness are: mindfulness of the body , mindfulness of feelings or sensations (vedanā) , mindfulness of mind or consciousness (citta) and mindfulness of mental phenomena or mental objects (dhammā).



**Picture 4.1 The researcher Model , 2018**

The Buddha referred to the four foundations for establishing mindfulness as a "direct" or "one-way path" to the realization of nirvana. These practices continue to be recognized, taught, and practiced as key techniques for achieving the benefits of mindfulness, especially in modern Theravadan Buddhism and in the Vipassana or Insight Meditation Movement. The four foundations of mindfulness are practices for attaining and deepening the skillful mindfulness (*sammā-sati*) and, less directly, the skillful concentration (*sammā-samādhi*) parts of the Noble Eightfold Path. The four foundations (*Satipaṭṭhāna*) meditation practices gradually develop the mental factors of insight (*vipassana*) and focus *samatha*. The four foundations of mindfulness are regarded as fundamental in modern Theravadan Buddhism and the Vipassana or Insight Meditation Movement,

and in the many traditions of Buddhism that emphasize meditation including the Sōtō Zen and Mahāyānan traditions.

Mindfulness is one of the most basic practices of Buddhism. It is part of the Eightfold Path and is one of the Seven Factors of Enlightenment. And it's currently trendy. Many people with no particular interest in the rest of Buddhism have taken up mindfulness meditation, and some psychologists have adopted mindfulness techniques. Although it's associated with meditation, the Buddha taught his followers to practice mindfulness all the time. Mindfulness can help us perceive the illusory nature of things and break the bonds of self-clinging.

Mindfulness in the Buddhist sense goes beyond just paying attention to things. It is a pure awareness free of judgments and concepts and self-reference. Genuine mindfulness takes discipline, and the Buddha advised working with four foundations to train one-self to be mindful. The four foundations are frames of reference, usually taken up one at a time. In this way, the human begins with a simple mindfulness of breath and progresses to mindfulness of everything. These four foundations are often taught in the context of meditation.

The fourth foundation is mindfulness of dharma. Here we open ourselves to the whole world, or at least the world that we experience. Dharma is a Sanskrit word that can be defined many ways. You can think of

it as "natural law" or "the way things are." Dharma can refer to the doctrines of the Buddha. And dharma can refer to phenomena as manifestations of reality.

This foundation is sometimes called "mindfulness of mental objects." That's because all of the myriad things around us exist for us as mental objects. They are what they are because that's how we recognize them. In this foundation, we practice awareness of the inter-existence of all things. We are aware that they are temporary, without self-essence, and conditioned by everything else. This takes us to the doctrine of Dependent Origination, which is the way everything inter-exists. The fourth satipaṭṭhāna, you'll recall, includes (at least) the five hindrances and the seven bojjhaṅgā-s, or factors of awakening.

It's the same thing with mindfulness. You have to lay the foundation first. The Discourse on the Four Foundations of Mindfulness says that we should use four kinds of material - four objects to lay the foundation for mindfulness. These four objects are: 1) body; 2) feeling; 3) consciousness; and 4) mental objects [the last group includes the five sense-impressions - colors, sounds, smells, tastes, and touches - which are material in nature]. Only when these four phenomena are known in the present, from moment-to-moment, can they be used as objects of mindfulness. When you develop mindfulness based on these foundations, wisdom will arise.

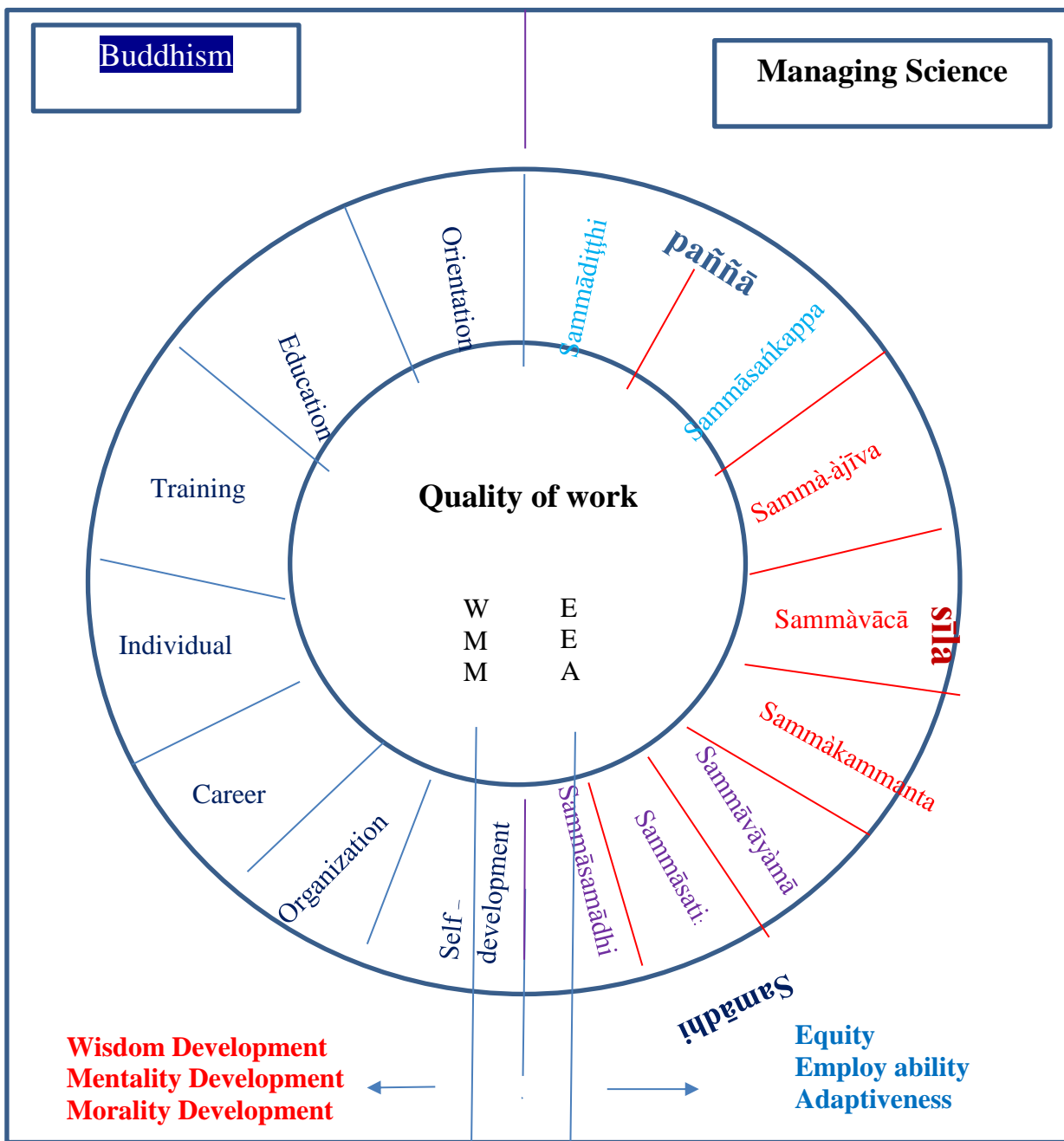


So these four kinds of objects are used to build wisdom as opposed to the pleasure or happiness that arises from strong concentration. If you don't have the correct foundation, wisdom can't appear. It can't grow. We can't truly control mind and matter. That's the truth, all right? We need to see the truth in each of the four kinds of objects of mindfulness. When we observe them in the present moment, then all four objects, body, feeling, consciousness, and mental contents, will be seen as they really are - as impermanent, unsatisfactory, and not belonging to self. But how do we know what the correct path is? The Buddha taught that since you have a body and mind, those are the path. The tools to practice with are your own body and mind. You have to separate the two. The body and other material phenomena are called 'rupa.' Mind is called 'nama.'

The mind is made up of consciousness and mental factors. Feeling is a mental factor. Feeling is nama. Everyone has rupa and nama, the same material and mental phenomena. The Buddha said that even after he died, all of us would still have rupa and nama, still have a body, feeling, consciousness and mental factors. That means that we can practice insight meditation anywhere, anytime. Since the way is still here, enlightenment can occur at any time.

Buddhism is based on silā or precepts, samādhi or meditation and pāññā or wisdom. According to Buddhism, the above three are the ways of salvation from all worldly sufferings. Buddhism says that the combination of

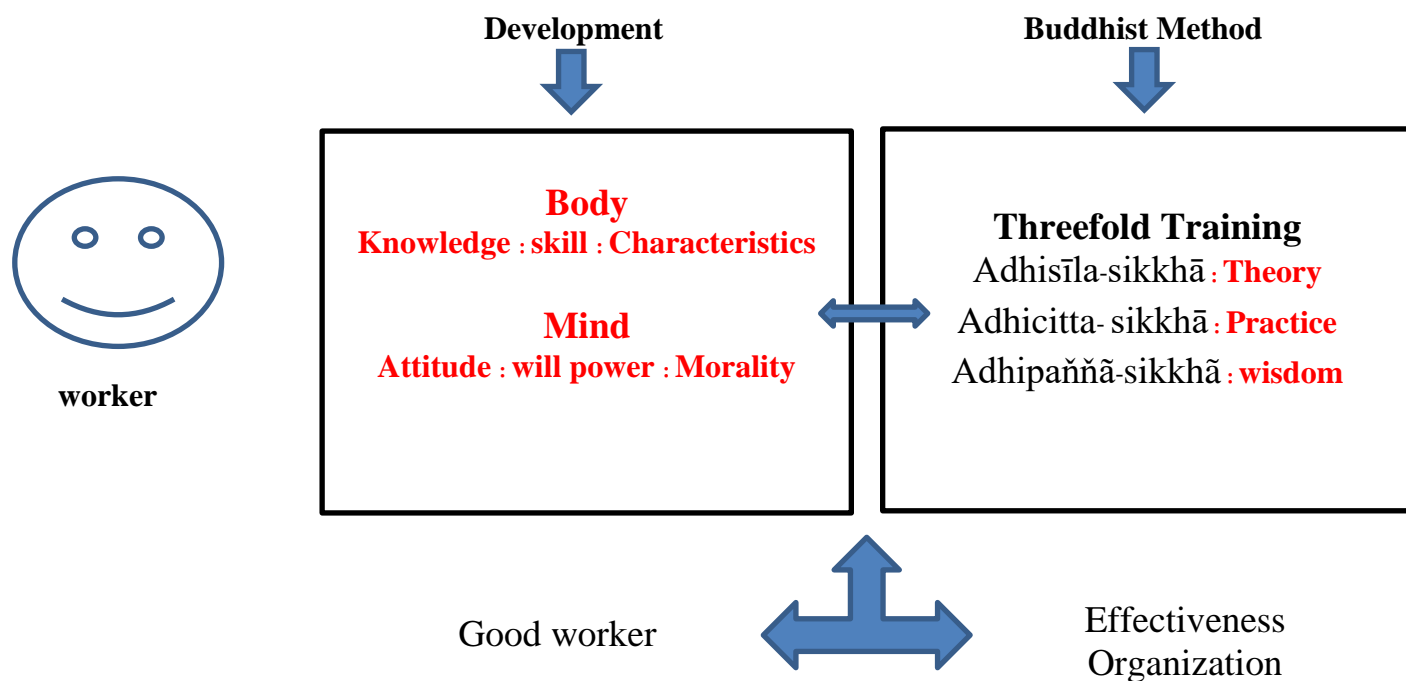
silā, samādhi , pāññā and modern science that had concept to develop human by training , education and development as the body of knowledge as follow ;



**Picture 4.2 : Integrated the Buddhism and modern science for human resource development : researcher , 2018.**

As the model of human resource development for quality of work in organization will inspire the aim of Buddhism each level because the education is the way to ideological purpose or aim in life and purpose in life. It varies depending on the target and another class of individuals, so at this point of mention of education is in general as following in modern science for develop three aspect as equity , employ ability and adaptiveness that can parallel with Buddhism way for wisdom , mentality and morality. That the nature of human life is an animal that has to be practiced. The humans have a pretty good life. We must learn to cultivate self-development better. The system, which consists of our lifestyle habits, mental and intellectual development when we train for education. It makes our lives better. But if we do not practice, we learn that it is a human life that is not good because the human instinct alone is not enough and the conceptual model for development human resource for quality of work in organization as follows

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**Picture 4.3 A conceptual model of Buddhist human resource development for quality of work in organization , researcher , 2018**

The purpose is the benefits for life as modern science have the benefit in life to be three issues as *Diṭṭhadhammikāttha-samvattanika*. The purpose or benefit in a person should have access and more creative break three levels by each individual development may access and creation is not the same that is what each person should have to complete all levels although more or less different and should develop its reach to more people as follows ; in the present occur only in faces as the fame or status in society as a family friendly and happy family life or self-reliance in the economic and social benefits are required to achieve this level. There is more to be sought with perseverance and intelligence is his by right and not by hurting

others to cause trouble to the society. It lives in the act of conveying or renaissance fairs and professional service.

In the same way the benefits in the future is the value of life in the cause of self-confidence which means a profound exuberance of life. The progressive development of the moral precepts are such as faith, integrity, sacrifice peace of mind to occupy the moral to create benefit and to ensure a better life for themselves without fear of death and the hereafter in class about the virtues of mind and conduct that justifies it and develops a human to complete the benefit that is called Samparāyikattha.

Moreover the highest benefits or the advantage that are a material fact of life are to have a bright mind to solve the mind problems has not been entirely squeezed tight restrictions attached firmly held by the fear and worry-free burning passion flustered by knowing the state of things as they actually know. It is not slaves of the world and life that requires studies in acting at the second level of the development of intelligence in the maximum benefit. This process is called Paramattha : the highest good , final goal.

## **Chapter V**

### **Conclusion and Suggestion**

The research “A conceptual model of Buddhist human resource development for quality of work in organization.” had objectives as follows : 1.To study the concept of human resource development in Buddhism. 2. To study the concept of human resource development in managing science 3. To propose a conceptual model of Buddhist human resource development for quality of work in organization.

The source of data composed that (1) Man : the keys informant persons that involve human resource development and Buddhism total 8 persons (2) Document : Tripiṭaka and Commentaries , Human resource development texts. The tools for collect data were Content Analysis and Interview and data analyse were content , analysis , interview and analytic Induction. The results of this research as followings:

#### **5.1 : The concept of human resource development in Buddhism.**

Human resource development in Buddhism is a paradigm that is capped by a performance and learning paradigm with Buddhism as a base idea. Further, it discusses the concept of developing human resources in Buddhist in order to convert the abstract into action.The process of human resource development mainstream (HRD Process) will

use the analysis, proposal development, creating application development, implement, evaluation of development which is analogous to the process of development training (training and development-T & D) which uses the "ADDIE" said that A-Analysis is to analyze the need for training, D-design is to design the course and D-develop is to develop the teaching materials, I-implement is to practice the action plans and the E-evaluation is an assessment. Training has the difference between process of development and process of training development. It varies at the scope of two activities. The training is part of human resource development and the process of human resource development along Buddhism can use the "Four Noble Truths" which is quite complete such as the analysis finds the needs. It is clear that the failure of the "suffering" and to have "Samudaya" to be causes and "Nirodha" is a preferred target. Anyway, we can subdivide the goals into basic, intermediate and advanced level as the main threefold from 1) canons 2) concentration and 3) wisdom).

The process for curriculum design and the development of teaching materials will require technical training to help. The model is applied to use as Training for Performance System but the performance interprets the organizational needs (Performance) in the Buddhism such as outcomes are a commoner to be a noble person. That is outcomes and Magga to be drivers. The method of human resource development in Buddhism will integrate with human resource development mainstream and the ways of Buddha for improving performance to increase expertise in the operation. The

development of the mainstream will be suitable for development which is not discussed herein due to development in the mainstream theories and practices anyway. For development along Magga principles will blend all the way of mainstream and the way of principles.

Thus, it should have a new technique to help the human development along mainstream. The psychological theories and behavioral science help such as the using of transformational learning which is how to make people have to learn to change the way of thinking and paradigm. The changing philosophy and deep beliefs are to change from Mano-duccarita to be Mano-sucarita or if the Buddha approached the principles to be helpful which focuses on the idea of their beliefs that related with **Wanchai Suktam** studied human capital development in the era of globalization found that the concepts of Buddhism were the concept could push human capital to work effectively and efficiently. Buddhism was the importance as pray 4, threefold, Sappurisa-dhamma and Carita including the audience into human capital development with a concept from the idea of a lotus four categories of these as the ability to learn a person's religion for the development of human capital and the impact of globalization on the development of human capital. Buddhism focuses on the development dimension of interaction with the social, political, economic globalization and technology are to have influence the private sector, academia and the religious inevitably. Buddhist practices in human capital development based on Buddhism principles to have aims to handle people as well as good people and bad people. Human resource development is the main Buddhist morality is a noble



life. Wisdom knows the truth after the fact to have found own landscape better. Buddhist principles have the covering the relationship and individuals in society (Development commandment) to develop mental sanity. Mental development is higher mental quality (Development meditation) and to develop into the level of access to the truth. (Intellectual development)<sup>1</sup>

## **5.2 : To study the concept of human resource development in managing science**

Human capital development according to modern scholars is mainly aimed at human development for human capital and organization to be successful together. The main connection of human resources development is learning and performance of individuals and organizations for "Human resource development" became known in academic circles by Nadler since 1968, with the focus of the individual development before expanding to a group of people and organizations that related with **Chan Tukkawijarn** studied "Human resource development in Buddhism." The research showed that the concepts in Buddhism of human resource development would have morality as a basis for development by having Buddhist economics theory, system theory, psychology of learning and the Noble Eightfold Path as a theory in the development with the goal of developing two levels as

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<sup>1</sup>WanchaiSuktam, The development of human capital Buddhism in the era of globalization, **Political Philosophy**, (Graduate School, University Rajabhatwalayaalongkorn under Royal Patronage, 2555)

Lokiyadhamma and Lokutaradhamma. The philosophy of development is based on faith that humans could develop Buddhism aims to improve the using of human problems as "suffering" was the principles used four Noble Truths was a major thinking in the development and systematic thinking.<sup>2</sup>

### **5.3 : To propose A conceptual model of Buddhist human resource development for quality of work in organization.**

The Quality of Work through Human Resource Development in the Issue of Precepts. Corporate Governance and the middle management in the organization which proposing that there should be a review of the precepts, especially the precepts. For any people that there is a need for leaders in the organization to push for this issue by encouraging the organization to organize activities such as offering prayers, lectures, managing sermons, listening to the Dharma, and applying them quickly. Outsite activities are organized into the temple of the public to the community, organizations and partners by organizing activities on a regular basis. In order to make the personnel of the public organization based on the precepts 5, this will lead to a normal life not to blame for themselves and others, no self-persecution. Organizations and societies will have peace, compassion and generosity. In order to, create a person; the precepts are derived from the faith in Buddhism. See the benefits of understanding and practicing the precepts. At the same time, there is a

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<sup>2</sup>Chan Tukkawijarn, "Human Resource Development in Buddhism", **Doctor of Philosophy** (Graduate School Ramkhamhaeng University, 2550)

disagreement that, in carrying out the precepts, the organization should be defined as enforcing its employees in public organizations. Personnel to be promoted to take leadership positions in the organization, from beginning to intermediate levels, to be intensively trained and emphasized in the practice of the Buddha's teachings, such as training and practice of Dharma. At least 10 consecutive years will be considered to be promoted to command. There are penalties for violators. At the same time, the experts said that the case of the application of the Buddha's epistemology to the issues of precepts can be used to create and develop human capital. In public organizations as well. Because the precepts will control the physical behavior is correct. This is understandable about the frame. In the correct rules. Follow the rules of the organization strictly. The third principle is to guide the development of human resources. Because Buddhism sees the man as a creature that develops until he is "enlightened", it is developed by ordinary people. It became a Buddha. The enlightenment is considered to be the highest development. When a person is ordinarily ordained, the five precepts is the good foundation of the mind, not distracted, no additives and the result is that the organization is working in a spirit that is still in focus.

**Table 5.1 Integrating Human resource development according to Buddhism**

<b>Trisikkhā</b>	<b>Development</b>	<b>Behavior</b>	<b>Saddhama level</b>
Silā	Body Good	Commitment hard working Looking forward to the future	Pariyatti Saddhama
Samāthi	Mind Happiness	responsibility coordination Innovative spirit	Paṭipatti Saddhama
Pañña	Wisdom Clever	Honesty sacrifice Discipline	Paṭivedha Saddhama

In conclusion, Buddhism has come to create. A Buddhism model of human resource development for quality of work in organization. It is the creation and development of human capital in all aspects of mind and body, which is considered to be the development of all aspects of Buddhism. The precepts are to help control the behavior of the body properly and to be a behavioral development. For meditation, it is a

mental control to be calm, resolute, calm, mental development. Finally, intelligence is the development of intelligence, knowledge, ability, intelligence, creativity. It is a component for solving problems during work. The consistency of the integration of Buddhism with modern science as follows: Buddhism will teach as integration. All teachings will be linked considering each item and connected by showing the relationship. The model has been linked to the application of the concentration of wisdom to apply to the management of the organization to succeed. Achieve the vision of the organization. In the composition modeling is a component that qualified professionals see as a key element in driving organizational success. Whether it is commitment, hard work, vision, the future is evident in the category of precepts in the Three Senses or responsibility coordination. In the category of meditation in the Three Senses And honesty, sacrifice, discipline Organized into categories of intelligence. The elements mentioned above will be linked and related in the successful implementation of public organizations. In the basics of framing, teaming up smoothly and Harmonious.

#### **Part IV : Suggestions**

From the in-depth interview , the researcher found a model of human resource development for quality of work in organization and will be suggested as followings:

### **1. Academic suggestion**

The organizations should be integrated modern science and Buddhism in the training program of human resource development for quality of work in organization.

### **2. Policy suggestion**

The government should be set the policies that promote both government and private university open the course about human resource development according to Buddhism. The next steps the organization should be evaluated all staffs with Buddhist Human Resource Competency.

### **3. Procedure suggestion**

The organization which set human resource development for quality of work in organization according with Buddhism should be determine the company vision that support Buddhism company.

### **4. The suggestion for next research**

Should be done the research about human resource development with the core of Buddhism for the principle of behaviour framework that build Best Practice for the example of others by set the process follows the Dhamma such as Adhisilā , Adhicitta - sikkhā , Adhipaññā - sikkhā and set activities combined with Iddhipāda : Chanda , Viriya , Citta and Vīmaṃsa or Brahmavihāra : Mettā , Karunā , Muditā and Upekkhā for training program in organization and set those in human resource Core Competency.

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**Appendix**  
**Interview form**





## **Interview form**

“A Buddhism model of human resource development for quality of work  
in organization ”

A Dissertation Submitted in Partial Fulfillment of  
The Requirement for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

International Buddhist Studies College  
Graduate School  
Mahachulalongkornrajavidyalaya University  
Ayutthaya, Thailand

By

Busakorn Watthanabut

## Interview form

“A Buddhism model of human resource development for quality of work  
in organization ”

### Part I : general Information

1. Rank ..... First Name .....

Last name .....

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2. Position

Organization

### Part II

*I : Input* for A Buddhism model of human resource development for quality  
of work in organization

Buddhism

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Modern Science

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*II : Process* for A Buddhism model of human resource development for quality of work in organization

Buddhism

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Modern Science

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**IV : How to Developed Human Resource For Improve Quality of work in Individual and corporate consciousness ?**

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Thank you for participating in this survey  
Should there be any question or files you may require , please do not hesitate to  
contact Mrs. Busakorn Watthanabut via mobile 0818462288 or  
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