

PROCEEDINGS

2nd NATIONAL AND INTERNATIONAL CONFERENCE
ON ADMINISTRATION AND MANAGEMENT
29 JANUARY 2016, KU HOME, BANGKOK, THAILAND

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Human Resource Development for How to Touch Panya in Buddhism

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Abstract

This academic article presents a Buddhist view and modern science of learning according to Buddhist way that would be scoped to the basic of human being or the mind and brain which be driven human behavior. Refer to rapid of the world change that be from the progress of information technology. Many organization must be try to build human resource to have value added in them such as skill, experience and knowledge that understand present environment and globalization to build the advantage in their organization. The human resource always drive social to accomplish in many functions and contribute the organization achieved the objective according to their vision that are the starting point of the development in every side such as organization, social and country development. The best method for human capital development is education in all format. Thus, If the inside of human were received knowledge and merit as found that the doctrine of Buddhism could be applied to solve the human social in all aspects and be promoted of the new choices for solve human and social problems that human resource development according by Buddhism way could push both the body and mind that improve the morality advantages, the Buddhist moral code would not the natural law to tell a human about malignance goodness only but the Buddhist moral code was a trend indicator for a human to Well-Being. Hence the application from Buddhism which releases one from the world for human capital development would be application both of human in individual position, organization and the nation that made a person to become to a human who has both of the expert, goodness, and the happiness.

Key Words: Human Resource development, Panya, Buddhism

Introduction

Furthermore the basic of family and organization were a genius brain and Human was an asset for investment to be become to "Virture" (Boonton Dockthaisong, 2007) that full of honesty and awareness in all facts and nature. All above could be value added for learning and development as well as he development were occurred with everything (Weerawat Pannitamai, 2005) and Buddhism believed that human was outstanding after development. The organization

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members should be supported in individual, team and organization development at the same time that were the duty for the management. The best point of development depend on the individual who were be responsible to develop their skill, knowledge and ability for strengthen team building and organization. The development would be tried to improve to the strong growth for present human and living with potential development as a Living Life at the Fullest Potential with the consideration with social, mind, human right and opportunity of equality.

In Thailand, Buddhism as a social institution that there was a role in majority Thai society people respected since Sukhothai Era had thai people respect more than 90%, moreover he religion was full energy of knowledge (=Wannapog, 1982) and influential in the married life, community, economy, politics, belief and way religion popularity pull to lead the behaviour of a human then a religion was important character of the life and social dimension. In addition Buddhism was be influential for the way of life (McLean,1981) of a human like other religion such as in case of the government sector set public policy by the legislation that opposes with the dharmic principle of the Buddhism. The Buddhism which be the intellect in the east comes to long be influential build the way of life of a Thai and the way of life of other nationality who respected the Buddhism which the Buddhist moral code had the emphasizes at human development. Thus there was Buddhist moral code lead to use in rows development human resource meditation that would be the accordance and the way of life, belief, the culture.

Human resource development in Buddhist way

Buddhism is an institution that has stayed along with Thai society for a long period of time that have performed as the ways of human life both the Buddhist doctrines and the modern knowledge of the Thai people. Then Human Resource Development" as Personal Transformation as an indigenous perspective with over two and a half millennia of practice and application in Thailand, Buddhism offers a complimentary perspective on human and social "development". 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" points to such a balance between Wisdom and Compassion that is the vital "subjective" pair which guides technological wisdom towards the qualitative benefit of people.

As a Buddhist standpoint, we might reconceptualize "development aid" in terms of the way the aspirant follows the spiritual path. Through balancing head and heart, independence and interdependence, quantity and quality. In the same way, "development aid" as loans to increase material prosperity en masse can never solve the problems of a particular society.

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 (VinA.225; A.A.V.33.);

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.

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. Buddhism analyzes human existence as made up of five aggregates or "bundles" (skandhas): the material body, feelings, perceptions, predispositions or karmic tendencies, and consciousness.

That are learning as a Sikkhà that call the Threefold Learning, the Threefold Training or morality, concentration and wisdom. as follows (D.III.220; A.I.229.);

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;

Division	Eightfold Path factors	Acquired factors
Wisdom (Sanskrit: prajñā, Pāli: paññā)	1. Right view	9. Superior right knowledge
	2. Right intention	10. Superior right liberation
Ethical conduct (Sanskrit: Śīla, Pāli: sīla)	3. Right speech	
	4. Right action	
	5. Right livelihood	
Concentration (Sanskrit and Pāli: samādhi)	6. Right effort	
	7. Right mindfulness	
	8. Right concentration	

The results for human resource development by Buddhist way is Paññā (Pāli) (Rosemary Harrison,2005) 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 Siddhartha 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 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.

Human resource development in Western: Theory of HRD

The Development of human resources is essential for any organization that would like to be dynamic and growth-oriented. Unlike other resources, human resources have rather unlimited potential capabilities. The potential can be used only by creating a climate that can continuously identify, bring to surface, nurture and use the capabilities of people. Human Resource Development (HRD) system aims at creating such a climate. A number of HRD techniques have been developed in recent years to perform the above task based on certain principles. This unit provides an understanding of the concept of HRD system, related mechanisms and the changing boundaries of HRD.

HRD concept was first introduced by Leonard Nadler in 1969 in a conference in USA. that includes training an individual after he/she is first hired, providing opportunities to learn new skills, distributing resources that are beneficial for the employee's tasks, and any other developmental activities. The part of human resource management that specifically deals with training and development of the employees. The present conceptualization also means that employees have to be not only motivated but also empowered and enabled to help them actualize their potential. The point here is that no longer were employees being treated like any other asset and the pattern for development as this table.

Capital	Tools /Mean / Method	Ends
Human Resource	Training	Skills
	Education	Knowledge
	Development	Ability / Attitude

Finally, the theory of HRD also morphed with the times and in recent years, there has been a perceptible shift in the way the HRD function has come to encompass the gamut of activities ranging from routine tasks like hiring and training and payroll to actually being the function that plays a critical and crucial role in the employee development.

The Practice for Panya in Buddhism:

The Four Foundations of Mindfulness for Human resource development

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 Mahāyāna traditions. 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.

Integration of Wisdom of Human Resource Development

In the early development 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

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. That can integrate both human resource development and Buddhism as this table.

Capital	Mean / Method	Ends
Human Capital	Tri-Sika	Pariyat
	- Sila	Pathibat
	- Samathi	Pathiwat
	- Panya	Training
	HRD Activity	Education
		Development

Conclusion

Buddhism is based on sila or precepts, samadhi or meditation and panna or wisdom. According to Buddhism, the above three are the ways of salvation from all worldly sufferings. Buddhism says that the combination of sila, samadhi and panna - the three essential qualities - can make one a perfect human being. This is Buddha's teaching and the main words of Buddhism. Sila, which consists of rules, principles and discipline, is the ingredient for building good nature and noble character. By practicing sila, one can keep the mind peaceful and pure, while abstaining from any kinds of unlawful deeds. In addition to sila, there is samadhi - using contemplation to control the mind to do right action and welfare with concentration. Meditation, bhavana, yoga and contemplation are all synonyms of the word `samadhi. Through samadhi man can achieve right wisdom or panna with effort and determination. Wisdom, on the other hand, holds the highest position among the three. Buddhism says wisdom is not for only getting salvation from suffering, but is also most essential in every aspect of our daily lives, especially to reach the goal and destination. Buddhism is the

religion of world humanity. The Buddha preached His dhamma (religion) for the good of mankind. It was not meant for a particular nation or community or beneficiary group. Buddhism attaches no importance to national narrowness or to any geographical boundary. The Buddha traveled from one place to another, from one territory to another, during his lifetime, irrespective of their political ideology, constitution or administrative. Buddha's message was for peace. This was the aim of Buddha towards all living beings. If we accept the aim of Buddha then human society would be peaceful through the practice of nonviolence, equality, brotherhood and friendship. This address was not only for the Buddhists; it was for all of human society, regardless of religion, caste and creed. Buddhism promotes the practice of five precepts prescribed by the Buddha, i.e., not to kill, not to steal, not to indulge in unlawful sex, not to tell lies and not to take intoxicating substances. It also teaches the moral by Buddha, which help in abstaining from torture, adultery, trafficking, raping and robbing women and children, falsehood, slaughtering and violence, while peace, happiness and harmony etc. can be established in the moribund society. Besides, Buddha's universal theory, i.e., loving kindness, compassion, sympathetic joy and meditation can drive away all the defilements, misunderstandings, fundamentalism and unwholesome activities from the society.

The Buddha said that self-power, self-reliance and unity were the key-points for the development of human society as well as the nation. Buddhism has given much emphasis on self-power development of mankind. Unity growing out of strength of weapons does not last long. True unity grows from courtesy and self-sacrifice. The Buddha advised the sangha to develop morality. For this, the sangha develop self-reliance and dutifulness and at last proceed towards the goal.

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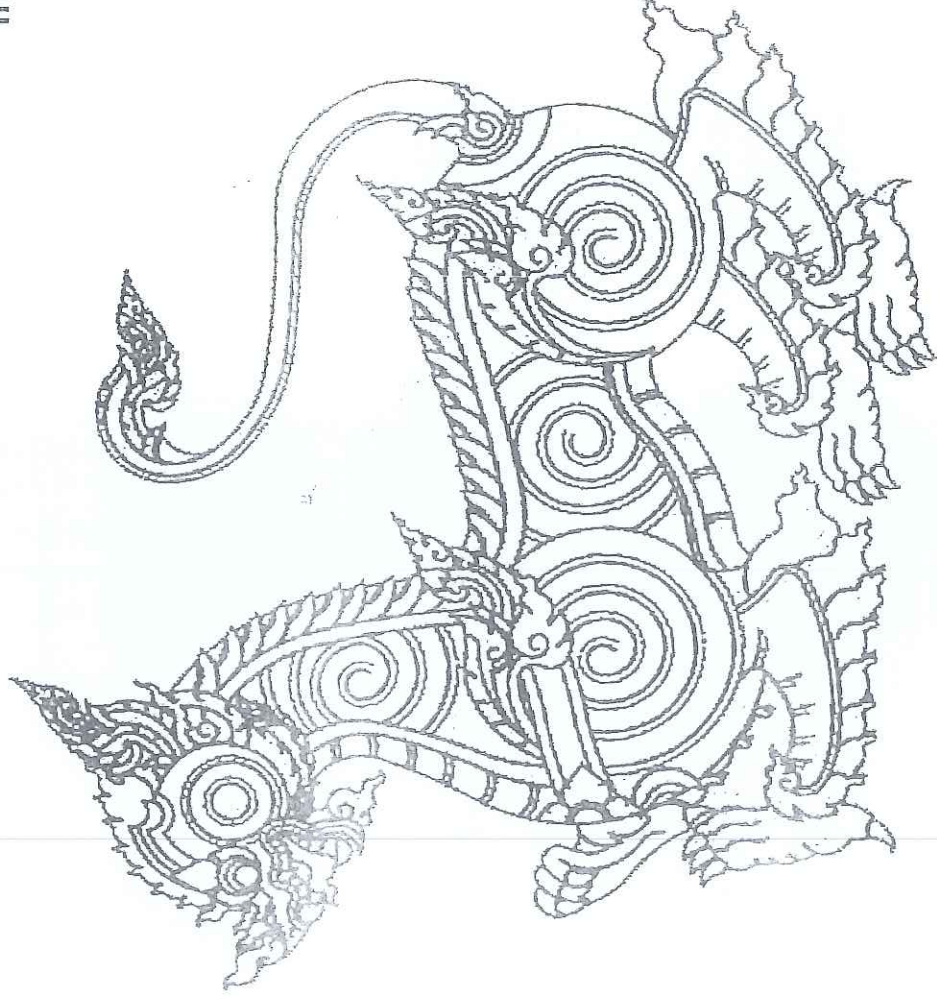
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in 2nd National and International Conference

on Administration and Management

held on 29 January 2016,

KU Home, Bangkok, Thailand



KITTISAK JEMSITTIPARSERT

Editor

NICAM 2016 Proceedings