

Human Resource Development for How to Touch Panya in Buddhism

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Abstract

With rapid changes of today's world due to information technology advancement, many organizations had tried to have their human resources equipped with added values, such as skills, experiences and knowledge in order that they could understand present environment and globalization well enough to put their organization in the advantageous position. Human resources had always been valuable factor of the society as they drove the society to accomplish many things. As such, they were alternatively called as "human capital" as they could help organizations achieve their objectives in accordance with their vision. Human resources development, then, was the starting point of all developments

in every aspect, such as organizational, social and country developments.

The most effective human capital development could be in any form of education, not limited to only course in schools or universities. Buddhism is a way of life with more than 500 million people practicing today. Therefore, this article would present a Buddhist viewpoint of learning in accordance with Buddhism that would be scoped to the human being basics, or the mind and brain functions that drove human behavior. If internal senses of human being could have knowledge and merits as found in the doctrine of Buddhism that they could be applied to solve problems in their society in all aspects, and taught as an alternative solutions for their individual and social problems, such human resource development according to Buddhist's way of teaching could drive both body and mind to benefit from the improvement of their morality. The Buddhist moral codes were not a natural

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law to only point out what was malignance or goodness only but Buddhist moral codes was a trend indicator for the living human being towards their well-being. Hence, applying the principles of Buddhism, which would bring justice to the world, and Dharma, which taught people to let go with the world; benefits from human capital development would be applied to employees in all position, organization and the nation that will make people become an expert, good person, and happiness.

Keywords: 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 "Virtue"² that full of honesty and awareness in all facts and nature. All above could be value added for learning and development as well as the development were occurred with everything³ and Buddhism believed that human was outstanding after development. The organization members should be supported in individual, team and organization development at the same

²Boonton Dockthaisong, **Human Capital Management**, Bangkok: Punyachon Printing house, 2007, p. 70

³WeerawatPannitamai, **Sustainable Human resource development**. Bangkok: TPN Press, 2005, p. 9

time that was 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 knowledge⁴ and influential in the married life, community, economy, politics, belief and way religion popularity pull to lead the behavior 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 life⁵ of a human like other religion such as in case of the government sector set public policy by the legislation that opposes with the dharma principle of the Buddhism .The Buddhism which be the intellect in the east comes to long be

⁴Sathienpong Wannapog, **Buddhism history**.

Nakornpathom: Silapakorn University, 1982, p. 20

⁵McLean. M. B., **Religion : The social context**, Belmont, CA: Woodsworth, 1981, p. 35

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, moreover still for help solve a problem about the morality in the work which were big problem in now of government sector organization in the sense of the corruption of both of an officer of the state neither was the senior official or politician.

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:

1. Wisdom and Compassion that is the vital "subjective" pair which guides technological wisdom towards the qualitative benefit of people.

2. Personal Responsibility, Independence and Relationship With Teacher And Community, this emphasizes developing one's self to answer one's unique problems with support from others rather than becoming dependent on the technology and expertise of a teacher or group of already advanced students.

3. Meaning and form, this emphasizes the timing of instruction and passing on of technology. More skills are not helpful if the student is not ready to digest and use them.

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.

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 follows⁶;

1. Pariyattisaddhamma as 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 Aññaigika-magga: the Noble Eightfold Path that are factors or constituents of the Path that as follows⁷;

⁶VinA.225; AA.V.33.

⁷D.II.312; M.I.61; M.III.251; Vbh.235.

1. Sammàdiññhi: Right View; Right Understanding

2. Sammàsaikappa: Right Thought

3. Sammàvaca: Right Speech

4. Sammàkammanta: Right Action

5. Sammà-ājāva: Right Livelihood

6. Sammàvāyāma: Right Effort

7. Sammāsati: Right Mindfulness

8. Sammāsamādhi: 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 pratityasamutpada⁸, or

⁸Pradhammapidock (P.A. Payuttho), *The wisdom creative for human in the future*, Bangkok: Buddhadham foundation, 1997, p. 35

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.

That is learning as a *Sikkhà* that call the Threefold Learning, the Threefold Training or morality, concentration and wisdom. As follows⁹;

1. *Adhisāla-sikkhà* as the training in higher morality.

2. *Adhicitta-sikkhà* as the training in higher mentality.

3. *Adhipannā-sikkhà* as the training in higher wisdom.

⁹D.III.220; A.I.229.

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
	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)¹⁰ 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.

Human Resource Development (HRD) 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

¹⁰Rosemary Harrison. *Learning and Development*. CIPD Publishing, 2005, p. 52

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 US. "He defined HRD as those learning experience which are organized, for a specific time, and designed to bring about the possibility of behavioral change". That is the frameworks for helping employees develop their personal and organizational skills, knowledge, and abilities. Human Resource Development includes such opportunities as employee training, employee career development, performance management and development, 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. Human Resource Development can be formal such as in classroom training, a college course, or an organizational

planned change effort. Or, Human Resource Development can be informal as in employee coaching by a manager. Healthy organizations believe in Human Resource.

Human resource development 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.

HRD is needed by any organization that wants to be dynamic and growth-oriented or to succeed in a fast-changing environment. Organizations can become dynamic and grow only through the efforts and competencies of their human resources. Personnel policies can keep the morale and motivation of employees high, but these efforts are not enough to make the organization dynamic and take it in new directions. Employee capabilities must continuously be acquired, sharpened, and used. For this purpose, an "enabling" organizational culture is essential. When employees use their initiative, take risks, experiment, innovate, and make things happen, the organization may be said to have an "enabling" culture. Human resource development in the organization context is a process by which the employees of an organization are helped, in a continuous and planned way to acquire or

sharpen capabilities required to perform various functions associated with their present or expected future roles;

1. Develop their general capabilities as individuals and discover and exploit their own inner potentials for their own and/or organizational development purposes; and

2. Develop an organizational culture in which supervisor-subordinate relationships, teamwork and collaboration among sub-units are strong and contribute to the professional well being, motivation and pride of employees.

Then definition of HRD is limited to the organizational context. In the context of a state or nation it would differ. HRD is a process, not merely a set of mechanisms and techniques. The mechanisms and techniques such as performance appraisal, counseling, training, and organization development interventions are used to initiate, facilitate, and promote this process in a continuous way. Because the process has no limit, the mechanisms may need to be examined periodically to see whether they are promoting or hindering the process. Organizations can facilitate this process of development by planning for it, by allocating organizational resources for the purpose, and by exemplifying an HRD philosophy that values human beings and promotes their development.

This module covers the HRD function in organizations from a wide variety of perspectives.

At the outset, after the introduction to the module in the previous article, it is time to look at some theoretical perspectives about the HRD function.

When the field of management science and organizational behavior was in its infancy, the HRD function was envisaged as a department whose sole role was to look after payroll and wage negotiation. This was in the era of the assembly line and manufacturing where the HRD function's purpose was to check the attendance of the employees, process their pay and benefits and act as a mediator in disputes between the management and the workers. Concomitant with the rise of the services sector and the proliferation of technology and financial services companies, the role of the HRD function changed correspondingly.

The shift in the way the human resources were viewed as yet another factor of production to being viewed as sources of competitive advantage and the chief determinant of profits was mainly due to the changing perceptions of the workforce being central to the organization's strategy. For instance, many software and tech companies as well as other companies in the service sector routinely identify their employees as the chief assets and something that can give them competitive advantage over their rivals. Hence, the HRD function in these sectors has evolved from basic duties and is now looked upon as a critical support function.

With the advent of globalization and the opening up of the economies of several nations, there was again a shift in the way the HRD function was conceptualized, the HRD function was thought of to be the bridge between the different employees in multiple locations and the management.

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. On the contrary, they were the center of attraction and attention in the changed paradigm. This called for the HRD function to be envisaged as fulfilling a role that was aimed at enabling and empowering employees instead of being just mediators and negotiators and the pattern for development as this table

Capital	Tools /Mean / Method	Ends
Human Resource	Training Education Development	Skills Knowledge 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 theory has also transformed the function from being bystanders to the organizational processes to one where the HRD function is the layer between the management and employees to ensure that the decisions made at the top are communicated to the employees and the feedback from the employees is likewise communicated to the top.

The Practice for Panya in Buddhism : The Four Foundations of Mindfulness for Human resource development

The four foundations of mindfulness (Pālicattārosatipaṭṭhānā) 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).

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 SōtōZen and Mahāyāna 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.

Integration of Wisdom of Human Resource Development

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 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 is that democracy 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 (and quantum) 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 mind¹¹. 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.

¹¹Watson, Burton. *The Lotus Sutra*, Columbia University Press, 1993, p. 25

In fact reality is very simple. 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, and 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.

Capital	Mean / Method	Ends
Human Capital	<u>Tri - Sika</u>	Pariyat
	- Sila	Pathibat
	- Samathi	Pathiwat
	- Panya	Training
	<u>HRD Activity</u>	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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