Journal of International Buddhist Studies College

sabbapāpassa akaraṇaṃ   kusalassūpasampadā
sacittapariyodapanaṃ   etaṃ buddhānasāsanaṃ.
Khantī paramaṃ tapo tītikkhā,
nibbānaṃ paramaṃ vadantī buddhā,
na hi pabbajito parūpaghātī,
samaṇo hoti paraṃ vihethayanto.
Anūpavādo anūpaghāto   pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ   pantañca sayanāsanaṃ
adhicitte ca āyogo   etaṃ buddhānasāsananti.

MAKHA BUCHA DAY

24 FEBRUARY 2024

Objectives:

The journal aims to support and publish research and academic articles that focus on Buddhism, Religious Studies, and other related fields, or that explore the application of Buddhism in disciplines such as economics, social administration, environment, and education. The target for JIBSC includes scholars, researchers, and practitioners in Buddhist Studies, and related disciplines, as well as those interested in the interdisciplinary applications of Buddhist principles in various sectors such as economics, social administration, environmental studies, and education.

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Editor's Note

It is with great pleasure that we present to you the latest edition of the Journal of International Buddhist Studies College (JIBSC), Volume 10, Numbers 1–2, covering January through August 2024. This edition showcases a rich collection of academic and research articles spanning various contemporary issues through Buddhist thought, leadership, and practice. As our world faces rapid changes - culturally, politically, and economically - this volume explores how Buddhist principles can offer insights and solutions across various sectors, from organizational culture to intercultural communication, leadership, and sustainable development.

The opening article, *The Factors Affecting Effective Organizational Culture Management: A Case Study of the Hongfu Company in China*, provides a deep dive into how organizational culture can be successfully managed in a dynamic business environment. Then *Characteristics of Buddhist Politicians for Public Interest Devotion in Thai Society*, which sheds light on the ethical frameworks guiding political leadership in Thailand.

We are honored to include discussions on intercultural harmony in *Buddhist Guideline for Intercultural Communication in Harmony for Foreign Students of Mahachula-longkornrajavidyalaya University*, and the age-old question of human suffering in *The Process of Suffering's Cessation as Depicted in the Dependent Origination*. These articles, along with an analytical study of *The Role and Influence of the Most Venerable Thích Trí Tịnh in Propagating Pure Land Buddhism in Vietnam*, provide valuable perspectives on global issues of identity and belief.

Other significant contributions include articles on leadership and organizational growth, such as *Intellectual Leadership in the Knowledge Economy: Nurturing Innovation and Learning Organizations and Buddhist Leadership in Academic Administration for Learning Organizations in Basic Educational Schools under the Bangkok Educational Service Area*. These articles emphasize how Buddhist principles of leadership can foster innovation and educational reform.

In the realm of social harmony, *A Buddhist-Muslim Partnership Model for Strengthening Solidarity in the Local Community* explores interfaith collaboration in Thailand, while *The Soft*

Power of Buddhism: Fostering Social Harmony and Cultural Identity in Thai Society reveals the subtle but profound influence of Buddhism on social cohesion.

This volume also addresses personal and psychological well-being through meditative practices, such as in *Finding Peaceful Living Through the Pa-Auk or Ledi Meditation Techniques and Integrating Mahāsi Sayādaw's Meditation Techniques for Effective Management of Guilt*, presenting Buddhist approaches alongside contemporary psychological frameworks. In addition, *Buddhist Ways of Healthy Living for People in the Information Technological Era* and *The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists* offer timely advice for balancing health in a fast-paced, technology-driven world while emphasizing the karmic dimensions of health and wellness.

The edition concludes with forward-thinking contributions that align Buddhist teachings with global sustainability goals. In particular, *An Analysis of the Alignment of the King's Philosophy Demonstrated in the Khao Hin Sorn Royal Development Study Center with the UN Sustainable Development Goals* and *Synergizing SDG's Focus on Quality Education with Buddhist Principles to Reduce Communication Apprehension in 21st Century Learners* highlight how ancient wisdom can complement modern global agendas.

Additionally, we would like to inform our readers that starting with this edition, JIBSC adopts the **APA 7th edition citation and reference format**, a standard that ensures clarity, precision, and uniformity in academic writing. We encourage authors to follow this format when submitting manuscripts to maintain the highest standards of scholarship.

The breadth of topics in this issue demonstrates the continued relevance and adaptability of Buddhist principles in addressing both personal and societal challenges. We are confident that these articles will inspire further inquiry and action, contributing to the advancement of knowledge and peaceful coexistence in an increasingly interconnected world.

We thank our contributors for their academic rigor and dedication, and we hope this issue fosters new discussions and collaborations among scholars, practitioners, and policymakers alike.

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The Factors Affecting Effective Organizational Culture Management:

A case study of the Hongfu company in China

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Abstract

The primary objective of this research is twofold. Firstly, it aims to discern the various factors that influence the efficient management of organizational culture in the context of environmental protection for recycled plastic products. Secondly, it strives to formulate a comprehensive model for effectively managing the organizational culture of such environmentally conscious recycled plastic products. In order to accomplish these objectives, the research employs a quantitative research methodology. A total of 172 individuals were selected as the sample size from a population of 300 individuals, which comprised general managers, internal staff, distributors, and competitors in the distribution market. The sampling method employed for this research was the well-known Yamane Taro technique. The data collection process was facilitated through the administration of a questionnaire, which exhibited a commendable reliability coefficient (IOC) of 0.81. Various statistical methods were utilized to analyze the collected data, including IOC, Average, Standard Deviation, Pearson correlation, and Multiple Regression Analysis.

The outcomes of the investigation have revealed a series of noteworthy findings. Firstly, it has been observed that the collaboration between individuals and organizations plays a crucial role in various aspects. This includes the enhancement of industry competition, the adaptation to market environment, and the improvement of employee participation and work efficiency. Furthermore, the study has identified that the utilization of indicators and awards positively affects organizational structure and communication model. Moving on to the second point, the research has established that the management model for environmentally friendly recycled plastic products

has a significant impact on the effective management of organizational culture. This impact has been measured quantitatively, with an effect size of 31.10 percent. This finding implies that organizations that adopt this management model are more likely to successfully cultivate

and maintain a positive and sustainable organizational culture. Therefore, it is recommended that organizations consider implementing this management model to optimize their cultural management strategies and achieve long-term success. In conclusion, the research has shed light on the importance of collaboration, indicators, awards, and the management of environmentally friendly recycled plastic products in enhancing organizational culture and overall effectiveness.

Keywords: Environment management; Recycled plastic products; Organizational Culture Management; Organizational structure and communication model

Introduction

In recent times, there has been a noticeable increase in environmental consciousness, leading to the rising prominence of environmentally friendly recycled plastics as a viable alternative to traditional plastic products. However, the market for environmentally friendly recycled plastics has become fiercely competitive. Consequently, enhancing organizational competitiveness and establishing efficient organizational culture management has emerged as a critical issue for enterprise development. Hongfu Company, as a participant in the environmentally friendly recycled plastic products industry, has achieved some success. Nevertheless, the company encounters challenges in managing its organizational culture effectively (Zheng et al., 2010). Hence, the purpose of this study is to examine the factors that influence the effective management of organizational culture for enterprises involved in the production of environmentally friendly recycled plastic products. Specifically, the research aims to analyze the specific challenges faced by Hongfu Company, a Chinese company, Paul, (Urinov, 2020)in managing its organizational culture. Drawing from these findings, the study seeks to develop a tailored organizational culture management model that is suitable for enterprises operating in the environmentally friendly recycled plastic products sector. The research will concentrate on the following areas: Domingues, (Anning-Dorson, 2021).

The initial step of the research will involve an examination and evaluation of the existing organizational culture in Hongfu Company. This will include an analysis of the leadership style, (Ayatollahi & Zeraatkar, 2020) And (Azeem et al., 2021) communication patterns, and level of participation among employees. By gaining an understanding of the

current state of the organizational culture, this study aims to establish a solid framework for subsequent research and provide direction for future investigation (Rahmatullah et al., 2022) And (Bagga et al., 2023) In addition, the study will delve into the crucial factors that have an impact on the management of organizational culture in companies specializing in environmentally friendly recycled plastic products. These factors encompass various aspects, including leadership, (Ertz & Michelet, 2022 and Silva et al., 2023) employee engagement, teamwork, learning, and innovation. By conducting a comprehensive examination of the mechanisms behind these factors, this research endeavor aims to offer Hongfu Company valuable recommendations and strategies for effectively managing their organizational culture. Factors Affecting the Plastic Waste Management and Communication Perception of Local People in Thailand (Alshammari, 2020)

Lastly, this research will develop a tailored organizational culture management model for companies specializing in environmentally friendly recycled plastic products, taking into consideration the unique circumstances and requirements of Hongfu Company. The model will encompass all dimensions of organizational culture and will propose specific management strategies and implementation steps. By promoting and adopting this model (Nabella et al., 2022) it can assist Hongfu Company in enhancing the quality of its organizational culture, improving employee performance, and boosting corporate competitiveness. Stingl, (Lam et al., 2021). This study holds significant theoretical and practical implications for fostering the sustainable growth of environmentally friendly recycled plastic products enterprises in China (Paramita et al., 2020). and advancing the cause of environmental protection. Through enhanced organizational culture management, companies can cultivate positive working environments and instill employee values, (Kopaei et al., 2021) (Alassaf et al., 2020) thereby promoting innovation and excellence in performance, ultimately contributing to the achievement of sustainable development objectives. (Syakur et al., 2020). Furthermore, this research will provide valuable insights and inspiration for other similar enterprises, fostering overall progress and development within the industry. (Syakur et al., 2020) The relationship between organizational culture and enterprise performance has attracted increasing attention from researchers, as it plays a significant role in the development and progress of companies.conducted an analysis and study on the impact of organizational culture on corporate organizational performance. Meanwhile, organizational innovation is crucial for both organizations and society as a whole, and transformational leadership is a key driver of

organizational innovation. explored the concepts and dimensions of transformational leadership and organizational innovation, examining their interconnections and influences. (Alassaf et al., 2020) The study also identified and summarized the main mediating and moderating variables, unveiling the mechanism through which these variables exert their effects, and drawing research conclusions and future directions (Upadhyay & Kumar, 2020) In the context of rapid global economic development, environmental issues are becoming increasingly severe, making it crucial to ensure the sustainable development of environmental protection in enterprises. Employees, as a vital component of organizational operations, (Asbari et al., 2020) play a direct role in shaping the future sustainable development of the organization through their green behaviors. Traditional culture is a significant factor influencing employee behavior (Trushkina et al., 2020) analyzed the impact of traditional cultural characteristics on employees' green behavior by reviewing existing literature.

This study holds considerable importance both theoretically and practically in the advancement of environmentally conscious recycled plastic product enterprises in China, while also furthering the cause of environmental preservation. By enhancing the management of corporate culture, organizations can mold a favorable work environment and foster employee values. Simultaneously, this fosters innovation and operational excellence, ultimately leading to the achievement of sustainable development objectives. Moreover, this study imparts valuable knowledge and inspiration to other institutions, thereby propelling the overall progress and growth of the industry.

Research Objectives

1. To identify the factors affecting the effective organizational culture management of environmental protection recycled plastic products.

2. To develop the organizational culture management model of environmental protection recycled plastic products

Conceptual Framework

Independent Variable	Dependent Variable
1. Internal factors, - Leadership and management style. - Organizational structure and communication style. - Employee involvement and engagement. - Performance metrics and rewards -The management and its style of handling the employees -The nature of the business - Individual working with the organization 2. External Factors, - Industry competition and market environment. - Economic and policy environment. - Social culture and values. - The clients and the external parties	- The goal of organizational culture management - The effective an organizational culture management

Fig. 1 Conceptual Framework

Research Methodology

To address the issues with managing organizational culture at Hongfu Company, an efficient model for managing organizational culture is proposed. This model was developed after conducting a survey using a questionnaire among the company's internal staff, including general managers, distributors, and competitors in the distribution market. The overall population of the study consisted of 300 individuals, and the questionnaire was administered via questionnaire star during July-August 2023. 200 respondents were selected through

random sampling to complete the survey, and the questionnaires were distributed accordingly. Out of the 200 questionnaires distributed, 172 were returned

Research Instruments The data collection of the questionnaire was carried out using internal employees of questions and the data from the cell phone was analyzed using SPSS 26.0 to obtain the results of the reliability test.

Data Collection:

1.Literature research method This paper collects and reads a large amount of domestic and foreign related literature by consulting e-book databases and related network resources, which provides the theoretical foundation and empirical reference for the research of this paper and helps to determine the research topic and construct the analysis model.

2. Questionnaire survey method.Based on the selected research topic, this paper prepared a questionnaire, which was distributed through random sampling of employees within the company, and the data was finally retrieved.

3. Statistical analysis method.According to the results of the questionnaire survey, SPSS 26.0 software was used to analyze the data to find out the factors affecting the management of organizational culture in Hongfu Company, and to lay the foundation for the subsequent provision of improvement strategies.

4. Empirical research and analysis of influencing factors.Explore the factors affecting effective organizational culture management with regard to the findings and analysis of China Hongfu Company. Analyze the degree of influence and correlation of each factor on organizational culture management.

5. Establishing an organizational culture management model for environmentally friendly recycled plastic products.

6. Considering the influencing factors and the actual situation of China Hongfu Company, propose an organizational culture management model suitable for environmentally friendly recycled plastic products enterprises.

7. Through the establishment of the model, Hongfu Company will be guided to improve its organizational culture management and enhance its performance and competitiveness.

Data Analysis:

To analyze the data, we conducted the following data analysis.

1. Analysis of the reliability of a questionnaire from experts by IOC.

2. Analysis and conclusion from data collection from research questionnaire.

3. Statistics used to analyze data require that the answers be a rating scale, which allows respondents to choose to answer according to their own opinions divided into 5 levels as follows

Statistics used to analyze user needs include IOC, Average, Standard Deviation and Pearson correlation and Multiple Regression Analysis.

In this paper, before analyzing data, the collected samples are analyzed by descriptive statistics to ensure that the data are representative and timely, to facilitate the subsequent statistical analysis, and the results of the relevant descriptive statistical analysis are shown in Table

Research Results

Objective 1 The research results found that. 1. To identify factors affecting effective organizational culture management of environmentally friendly recycled plastic products.

Table 1 Opinion on overview research variables

(n=172)

Overview of Variables	Mean	Standard deviation	Interpret	Ranking
Employee involvement and engagement	4.28	0.874	high	8
Performance metrics and rewards	4.55	0.917	the highest	5
Organizational structure and communication style	4.02	0.921	high	11
Leadership and management style	3.87	0.867	high	13
The management and its style of handling the employees	4.67	0.832	the highest	2
The nature of the business	4.76	0.905	the highest	1
Individual working with the organization	3.99	0.988	high	12
Industry competition and market environment	4.42	0.899	high	6
Economics and policy environment	4.13	0.947	high	10
Social culture and values	4.59	0.891	the highest	4
The clients and the external parties	4.62	0.952	the highest	3

Do you think that the above-mentioned factors affect the change and management of cognitive culture in the following subjects	4.24	0.889	high	9
Effective Organizational Culture Management	4.31	0.915	high	7
Total	4.34	11.797	high	

In this table, we have investigated the overview of the study variables and provided the mean, standard deviation, interpretation and ranking of each variable. The following is a detailed analysis of the tabular data:

Table 2 Matrix of correlation coefficients for each variable

	Employee involvement and engagement	Performance metrics and rewards	Organizational structure and communication style	Leadership and management style	The management and its style of handling the employees	The nature of the business	Individual working with the organization	Industry competition and market environment	Economics and policy environment	Social culture and values	The clients and the external parties	Do you think that the above-mentioned factors affect the change and management of cognitive	Effective Organizational Culture Management
Employee involvement and engagement	1												
Performance metrics and rewards	0.853*	1											
Organizational structure and communication style	0.763*	0.892*	1										

Leadership and management style	0.688*	0.672*	0.614*	1						
The management and its style of handling the employees	0.601*	0.589*	0.714*	0.726*	1					
The nature of the business	0.542*	0.504*	0.651*	0.579*	0.596*	1				
Individual working with the organization	0.869*	0.542*	0.728*	0.509*	0.641*	0.780*	1			
Industry competition and market environment	0.870*	0.856*	0.783*	0.760*	0.512*	0.898*	0.612*	1		
Economics and policy environment	0.633*	0.872*	0.639*	0.778*	0.621*	0.564*	0.681*	0.819*	1	
Social culture and values	0.608*	0.876*	0.538*	0.713*	0.846*	0.521*	0.642*	0.654*	0.698*	1
The clients and the external parties	0.526*	0.670*	0.574*	0.760*	0.674*	0.518*	0.558*	0.624*	0.674*	0.577*	1

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Do you think that the above-mentioned factors affect the change and management of cognitive culture in the following subjects	0.612*	0.797*	0.742*	0.624*	0.587*	0.699*	0.645*	0.532*	0.625*	0.543*	0.614*	1	
Effective Organizational Culture Management	0.850*	0.662*	0.679*	0.592*	0.538*	0.577*	0.536*	0.607*	0.731*	0.511*	0.827*	0.623*	1

Note: *Significance less than 0.05 is considered relevan

Based on the data in the table, the following analysis can be made:

The correlation coefficient between "Employee involvement and engagement" and "Performance metrics and rewards" is 0.853, which means that there is a strong association between them.

The correlation coefficient between "Leadership and management style" and "The management and its style of handling the employees" is 0.726, indicating a moderate association.

The correlation coefficient between "Individual working with the organization" and "Industry competition and market environment" is 0.780, which means that there is a strong association between these two variables.

The correlation coefficient between "Effective Organizational Culture Management" and all other variables is high, which indicates that there is a strong correlation between it and other variables.

In addition, the table mentions that a significance level of less than 0.05 is considered as correlation. This means that in some of the correlation coefficients, there may be some statistical significance that the correlation is not due to chance.

These data can be used for further research and analysis to understand the impact of different variables on cognitive culture change and management.

Table 3 Results of regression analysis

Variables	R²	a constant	b	Std. Error	β	t	p
Model	0.311	0.008					
Employee involvement and engagement			0.291	0.184	0.372	5.465	.000
Performance metrics and rewards			0.207	0.020	0.231	6.486	.000
Organizational structure and communication style			0.030	0.034	0.183	4.015	.000
Leadership and management style			0.098	0.001	0.168	3.982	.000
The management and its style of handling the employees			0.211	0.034	0.088	3.412	.000
The nature of the business			0.168	0.011	0.081	5.415	.000

Individual working with the organization	0.018	0.104	0.392	4.982	.000
Industry competition and market environment	0.217	0.029	0.374	2.971	.000
Economics and policy environment	0.362	0.253	0.153	2.745	.000
Social culture and values	0.275	0.510	0.121	2.507	.000
The clients and the external parties	0.104	0.034	0.132	2.328	.000
Do you think that the above-mentioned factors affect the change and management of cognitive culture in the following subjects	0.176	0.001	0.117	5.413	.000
Effective Organizational Culture Management*	0.267	0.035	0.375	3.948	.000

Note: *Dependent variable: Effective Organizational Culture Management

In the table above, the t-value and p-value are indicators used to assess whether the regression coefficient is significant or not. t-value indicates the difference between the regression coefficient and zero, while p-value indicates the probability of observing the current t-value or a more extreme case when the regression coefficient is zero.

Based on the t-value (5.413) and p-value (.000), it can be concluded that do you think that the above-mentioned factors affect the change and management of cognitive culture in the following subjects have a significant effect on effective organizational culture management.

Overall, all the variables have significant t-value and p-value (p < .05) which indicates that they have significant effect on effective organizational culture management. Organizational culture management model

At the same time, the model should be an open and self-renewing management model to continuously lead the change and development of organizational culture. The model should focus on the cultural construction and management of the organization and shape a good social culture and values. At the same time, the model should encourage the participation and input of employees and establish a good cooperative relationship and communication mechanism. Through the open management mode, the organization can stimulate the enthusiasm and creativity of employees and promote the change and development of organizational culture. Through a self-renewal management model, the organization can continuously improve its competitiveness and innovation and achieve sustained growth and success.

Discussions

The findings of research objective 1 indicate that effective management of organizational culture is impacted. These factors encompass various aspects such as the nature of the business, management and staff management, customers and third party culture, social value performance measurement and rewards, industry competition and market environment, managing effective organizational culture, and employee participation and engagement. The aforementioned effects may be attributed to the factors influencing the management of effective organizational culture, such as the economic and policy environment, organizational structure, and communication style. Consistent with the research findings, working with organizations and adopting leadership and management styles that align with these findings lead to reproduction. The companies in question practice important forms of reverse logistics, including reusing, recycling, repackaging, redistributing, reselling, and repairing and reconditioning. Moreover, reverse logistics has a positive impact on organizational survival. It is worth noting that changes in organizational survival depend more on organizational culture than on reverse logistics, as demonstrated by the introduction of organizational culture. The business environment and cultural dynamics of Ghana may differ from those of other countries or regions, consequently, the study's results should be

interpreted within the Ghanaian context, and caution should be exercised when applying them to other contexts. (Okyere et al., 2023)

The findings of research objective 2 revealed that the characteristics of business management and staff management, customers and third parties, culture and social values, performance measurement and rewards, industry competition and market environment, and effective organizational culture management have an impact on the effective organizational culture. Moreover, the study recognizes the significance of establishing and maintaining a positive organizational culture for the overall success of the organization, which is consistent with the work of Domingues et al. (2023). The role of the funding agency's local policies and networks, organizational culture, leadership, lack of resources, and the relationship between the owner and the tenant are all factors that contribute to ACOs' responses to environmental performance measurement. This paper aims to enhance our understanding of ACOs' responses to environmental performance measurement and the challenges they encounter when transitioning from measurement to practice. It also explores the implications for funding allocation and comprehension, going beyond the mere quantification of an activity's carbon footprint. The ACO's reliance on funding suggests a focus on carbon measurement, disregarding a more comprehensive approach to the environment and sustainability.

Knowledge from Research

Through conducting extensive research, we have acquired a profound understanding of the various factors that respondents firmly believe have a substantial impact on the management of effective organizational culture. In this study, particular emphasis is placed on the significance of the unique nature of the business itself, as well as the critical role played by management practices in shaping and maintaining a desirable organizational culture. Furthermore, the study delves into the intricate dynamics of relationships with customers, recognizing their profound influence on organizational culture. Additionally, the study examines the profound impact of culture and social values on the management of organizational culture, highlighting the essential role they play in creating a cohesive and harmonious work environment. Moreover, the study explores the significance of performance indicators and rewards as influential factors in shaping and managing organizational culture.

The study also delves into the complex interplay between industry competition and market environment, recognizing their ability to shape and mold organizational culture. Furthermore, the study recognizes the crucial role played by employee participation and involvement in shaping and maintaining an effective organizational culture. Additionally, the study acknowledges the profound influence of the economic and policy environment on organizational culture, recognizing their ability to shape and mold the very fabric of the organization. The study also examines the pivotal role played by organizational structure and communication style in creating and maintaining a desirable organizational culture. Furthermore, the study recognizes the invaluable contributions of individuals who work with organizations, as well as their leadership and management styles, in shaping and maintaining an effective organizational culture.

These meticulously conducted research findings serve as a valuable resource for comprehending the intricate and multifaceted elements that profoundly influence organizational culture. Moreover, these findings shed light on the perceptions of respondents regarding the significance of each individual factor in shaping and managing organizational culture. The insights garnered from this research undoubtedly prove to be indispensable for organizations seeking to evaluate and enhance their organizational culture management strategies.

In conclusion, this groundbreaking research offers profound and illuminating insights into the myriad of factors that significantly influence the management of effective organizational culture, as well as the perceptions of respondents regarding the importance of these factors. By comprehending and internalizing these factors, organizations can meticulously develop and implement strategies aimed at improving their organizational culture, thereby fostering a positive and highly productive work environment. It is crucial to recognize that a robust and well-cultivated organizational culture holds the potential to exert a substantial impact on the satisfaction levels of employees, as well as the overall success and prosperity of the organization as a whole.
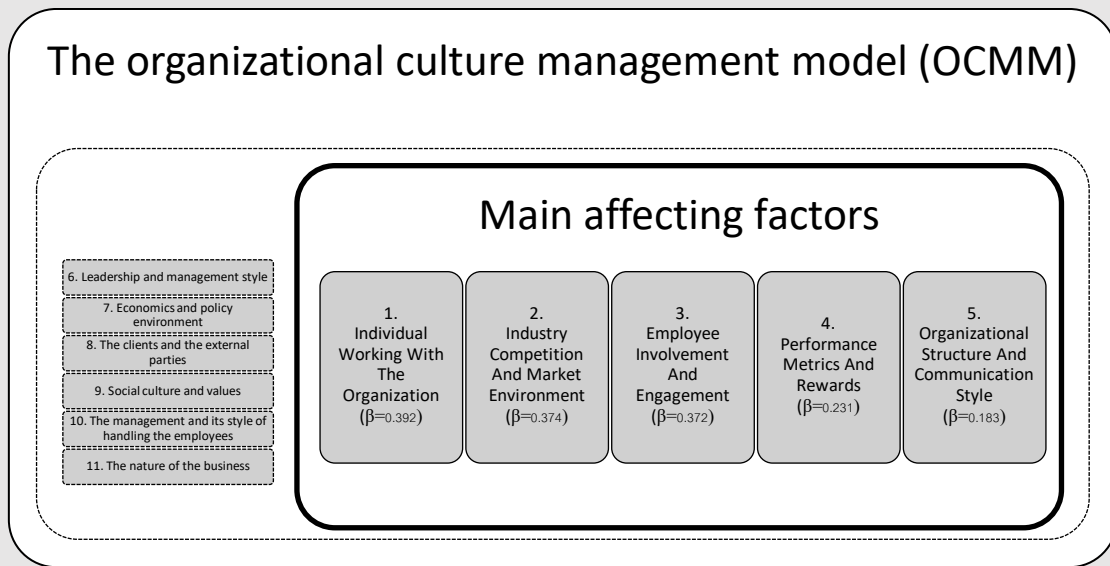
Figure 2 The organizational culture management model (OCMM).

Drawing from the results of regression analysis, it is feasible to comprehend the extent of influence and statistical significance of the respective variables on the dependent variable, thereby offering a framework for the development of an organizational culture management model for environmentally sustainable recycled plastic products.

Conclusion

The data indicates strong positive correlations (0.853*) between employee involvement, engagement, performance metrics, and rewards. Additionally, a strong positive correlation (0.892*) exists between organizational structure, communication style, leadership, and management styles. These relationships suggest that leadership and management styles influence employee involvement, engagement, performance metrics, rewards, organizational structure, and communication style. While other variables show strong correlations (between 0.5 and 0.8), indicating some relationship, the influence is relatively weak. Notably, the data in the last row highlights that each factor mentioned significantly impacts effective organizational culture management, with correlation coefficients mostly above 0.5Iit can be deduced that employee involvement and engagement, performance metrics and rewards, organizational structure and communication style, leadership and management style are all influential factors for effective organizational culture management.

Suggestions

From the research results, researchers have suggestions as follows:

1. Suggestions for applying research results

1.1 Results from research objective 1 found that leadership and management styles: Leadership and management styles influence effective organizational culture management. Organizations should cultivate talents with good leadership and management skills and create a positive leadership style. Organizations should develop people with good leadership and management skills. and create a positive leadership style

1.2 By considering the above factors and continuously optimizing and adjusting in practice, enterprises will be able to create a corporate culture management model that adapts to change and effectively manages intellectual culture.

2. Suggestions for next research

This research is dedicated to exploring the critical role of leadership and management styles in effective organizational culture management. It emphasizes the importance of studying how to cultivate and enhance strong leadership and management styles, including talent development. Through continued research and surveys, a comprehensive understanding of the impact of these factors on organizational culture management will be achieved, enabling the provision of specific and compelling management strategies and tools for organizations.

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The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists

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Abstract

This research article has 3 objectives: 1) to analyze the problems and impacts of the notion of kamma rectification among Thai Buddhists, 2) to study the kamma rectification in Buddhist Scriptures which is related to health and longevity, 3) to propose the process of kamma rectification for sustainable health and longevity for Thai Buddhists. The research methodology of this dissertation-based article is documentary, in-depth interview research, and focus group discussion.

The findings show that Thai Buddhists commonly think "kamma" refers to bad actions from their past life that are giving bad consequences in this life. This is believed to lead to many illnesses and short life but this is not entirely correct according to the Buddhas' teachings. The "kamma rectification" is a Thai Buddhists' belief to amend the result of the kamma by accepting its existence and trying to improve the present-kamma that is believed to rectify the result of past life kamma. But in the Tipitaka is not (directly) mentioned at all. To begin the process of kamma rectification for sustainable health and longevity for Thai Buddhists, the kamma rectifier must first have a right view of the meaning of "kamma" and "kamma rectification." Then start the general process of kamma rectification which helps minimize kamma result. It generally starts with realizing, letting go, and overcoming mistakes. Then, minimizing negative behaviors and their effects by engaging in positive deeds like generosity, abiding by precepts, and practicing Dhamma. The wise kamma rectifiers should also aim to reach extinguishment of kamma by following the Noble Eightfold Path which leads to no more rebirth and ultimately no more illness. The process of the kamma rectification for sustainable health and longevity is to follow the health promotion methods as it appeared in the Theravada Buddhist Scriptures.

Keywords: Kamma Rectification; Sustainable Health and Longevity; Thai Buddhists; Superstition

Introduction

According to recent research, the Thai Buddhists' belief in kamma has deviated from the teachings of kamma in Theravada Buddhist philosophy. Kamma is only viewed in terms of its consequences as the result of bad actions from one's past life that led to many sufferings (Punjasunthorn et al, 2018). This led some people to just leave everything to happen according to their belief in their past life kamma without doing much apart from praying to the unseen which they believed to be one of the ways to rectify their kamma. But what this research has not looked directly into is the practice of "the kamma rectification for health and longevity" which many Thai Buddhists believe can cure illness and make them live longer. This practice is doubted to be correct according to the actual Buddhas' teachings and should be corrected.

What this research article would like to propose is the proper way to practice "the kamma rectification for sustainable health and longevity" that is relevant to the actual Buddhas' teaching. The problem with the practice commonly seen among Thai Buddhists today is the fact that they have little knowledge of what is right or wrong according to the Tipitaka. Even the most basic such as the meaning of the word "kamma" is misunderstood by many. In the actual teaching, "kamma" is the "action with determined intention" (Aṅguttara Nikāya, 1973) that can be in the past, present, or future; and can be good, bad, or neutral. Buddhism is a religion of action, especially physical and verbal action, that must be practiced in the present life according to the Middle Way (Payutto, 1982). Now, the practice called "kamma rectification" is part of contemporary practices, but this word is nowhere to be found in the Tipitaka. It is only "the cessation of kamma" that the Buddha taught in the "Kamma Sutta" (Saṃyutta Nikāya, 2000) the true form of kamma rectification.

This research paper presents insight into the problems with the notion of kamma and its rectification among Thai Buddhists, especially the one to do with health and longevity. What is wrong with it, how is it a problem, and why does this need to be changed? Where does the idea come from, and how does it develop? What common characteristics can be found in the practice? How is this compared to modern health care and medical treatment? These are some of the things to explore with the notion. Then the paper will look at the actual teachings of kamma and its rectification in the Buddhist scriptures. Start from the meaning of the word "kamma" to the fact whether or not "kamma rectification" can be the

actual teaching of Buddha, and how the Buddha and his followers deal with the disease in early Buddhism. The benefit of all these is to use the knowledge obtained to propose "The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists".

Research Objectives

1) To analyze the problems and impacts of the notion of kamma rectification among Thai Buddhists.

2) To study the kamma rectification in Buddhist Scriptures which is related to health and longevity.

3) To propose the process of kamma rectification for sustainable health and longevity for Thai Buddhists

Literature Review

Conceptualizing Kamma in Thai Buddhism

Payutto (2013) explores the concept of kamma within Thai society in his book, "Believe Kamma, Know Kamma, Rectify Kamma." This work, derived from his Dhamma talks to Buddhist missionaries (Dhammadūta) and laypeople, addresses various aspects of kamma including belief, misunderstandings, genuine teachings, and efficient methods of teaching kamma. It also discusses the application of kamma principles for newer generations, and its relationship with paṭiccasamuppāda (dependent origination). This book is particularly valuable for this research as it provides foundational information on the notion of kamma among Thai Buddhists and aligns with the teachings of the Tipitaka.

In another significant work, "Buddha Dhamma, Revised Edition" (1982), Payutto elaborates on the principles of kamma as they relate to paṭiccasamuppāda. This text will serve as a key reference for understanding the conceptual and principled foundations of kamma, as presented in the Buddhist Scriptures, including the Tipitaka and its commentaries (Atthakathā). The book covers essential topics such as the meaning of kamma, its role within the concept of Niyāma, types of kamma, and criteria for determining good and bad actions.

Chonsawad (2013) in his book, "The True Buddhist Rectify Kamma with Good Dhamma," discusses kamma rectification within Thai society. He examines various schools and cults focused on kamma rectification and addresses whether kamma can be rectified or not.

The book provides a detailed explanation of the truth about kamma and its outcomes, as well as the teachings of prominent Thai monks such as Luangpu Teds Desaraṅsī, Luangpho Put Ṭhāniyo, and Buddhadāsa Bhikkhu on kamma rectification.

Portrayal of Vengeful Beings:

Porn Ratanasuwan (1996) in 'Sound of Heaven' discusses 'jaokamnaiwen' (vengeance hateful beings), a concept in Thai Buddhism believed to cause trouble and illness. This book also covers topics such as the impact of kamma on love, life and death, hypnosis with seance, vengeful spirits, and mental illness treatment. These discussions provide a unique perspective on how kamma is perceived to influence various aspects of life.

Academic Research on Kamma Rectification:

Korarid Punjasunthorn, Sakun Onma, and Boonlert Yongphet (2018) conducted research on kamma rectification among Thai Buddhists, published in their article, "Kamma Rectification in Theravada Buddhist Philosophy." This research is directly relevant to the present study as it aims to analyze the concept of kamma and kamma rectification in Theravada Buddhism and critique these concepts within the Thai context. Their findings provide critical insights and will be a primary reference for this research.

Health Promotion in Theravada Buddhism:

Phrakhru Suttaphatthanaphon, Phra Vimarn Khamphirapanno, and Phaitoon Suanmafai (2020) explored health promotion in Theravada Buddhist scriptures in their article, "Approach of Health Promotion in Buddhism by Theravada Buddhist Approach." This article examines how people during the Buddha's time managed health and illness, providing valuable historical context that supports other references in this study.

The literature reviewed provides a comprehensive foundation for understanding the process of kamma rectification for sustainable health and longevity among Thai Buddhists. Key contributions from scholars such as P.A. Payutto, Viravat Chonsawad, Porn Ratanasuwan, and others offer a rich tapestry of insights into how kamma is perceived, taught, and practiced within Thai society. The integration of these perspectives will be crucial in developing a nuanced understanding of how kamma rectification can contribute to sustainable health and longevity, aligning with the broader goals of this research.

Conceptual Framework

Input

| The Kamma Rectification in Buddhist Scriptures which is Related to Health and Longevity. | ←→ | The Problems and Impacts of the Notion of Kamma Rectification among Thai Buddhist |

⬇

Process

| Documents Research | ➕ | In-depth Interview | ➕ | Analytical Conclusion |

Draft
The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists.

Focus Group Discussion

⬇

Output

The Process of Kamma Rectification for Sustainable Health and Longevity for Thai Buddhists.

Figure 1 Conceptual Framework for the process of kamma rectification for sustainable health and longevity for Thai Buddhists.

Research Methodology

The research methodology of this dissertation-based article is documentary and in-depth interview research and focus group discussion. The key informants who were interviewed are the people who have a good knowledge of Buddhism and have experiences

in the kamma rectification in Thai society. These included the Buddhist scholars from IBSC and MCU who are Buddhist universities, the vipassanā master, and the Buddhists with some experience with the concept of kamma rectification. They should be able to provide some academic information regarding kamma and kamma rectification among Thai Buddhists. They gave their consent before being interviewed, but their names shall be kept confidential and will not be given in this article. The research methodology can be divided into three stages as follows:

1. The study will focus on issues related to Kamma Rectification among Thai Buddhists using Documentary Study and In-depth Interview. Data will be sourced from various materials like textbooks, articles, and interviews with key informants. Instruments such as note papers and voice recorders will be used for data collection and analysis.

2. A Document Study will examine Kamma Rectification in Buddhist Scriptures concerning health and longevity. Data will be gathered from Tipitaka, commentaries, and other relevant sources for analysis.

3. The research will analyze the findings from the previous objectives through Documentary Study, In-depth Interviews, and Focus Group Discussion to propose a process for Kamma Rectification for sustainable health and longevity among Thai Buddhists. Source materials will remain the same, but the final results will be further examined in the Focus Group Discussion.

Research Results

Objective 1: The Problems and Impacts of the Notion of *Kamma* Rectification Among Thai Buddhists. The results show that *Kamma* rectification, or "kaekam," is a widely practiced concept in Thailand (Punjasunthorn et al, 2018), but not found in the Tipiṭaka. Thai Buddhists classify certain teachings, such as *dāna*, *sīla*, and *bhāvanā*, as *kamma* rectification and can be found in the Tipitaka. They often misunderstand the concept of *kamma*, believing it refers to bad actions from past lives. This view is incorrect, as it does not align with the authentic teachings of Buddhism. (Payutto, 2016) Thai Buddhists also overlook self-responsibility and responsibility towards others, leading to confusion on the "right dhamma." This confusion can be exacerbated by other religions, such as Jainism, which teaches that everything depends on past-life *kamma*. Additionally, the rectification idea of the wrong understanding can lead to incorrect or ineffective methods, such as *dāna* and *sīla*, which may not help in achieving true

kamma rectification. The only true *kamma* rectification in Buddhism is the "Noble Eightfold Paths." (*Saṃyutta Nikāya*, 2000).

Kamma rectification is a belief among Thai Buddhists that stems from their blind faith in vengeful spirits, known as "jaokamnaiwen," (Ratanasuwan, 1996) which can cause troubles like illness and short life. The concept of *kamma* rectification is linked to the Buddhas' teachings on the law of *kamma* and the *opapātika* beings, who cause trouble. It has become part of Thai tradition and culture, with merit from methods like offering *saṅgha dāna* and practicing meditation. Common factors of *kamma* rectifications include the participant, ritual doer, belief in past-life *kamma*, jaokamnaiwen, communication, and ritual of *kamma* rectification. (Punjasunthorn et al, 2018).

Thai Buddhists use *kamma* rectification methods to cure illness and extend life. These methods include traditional practices like *āmisadāna*, observing precepts, dhamma practice, and mantras. (Chonsawad, 2013). However, these methods are not scientifically proven and are not in line with the authentic teachings of the Buddha. Examples include examining *kamma*, doing the opposite of past *kamma*, chanting spells, contacting jaokamnaiwen, using sacred item power, writing a formal paper, and asking for forgiveness after creating merit. Common *kamma* rectification is a method where the rectifier sees their bad *kamma* as a result of their failure to achieve desired outcomes. It is not a problem to rectify, but rather a result of bad *kamma*. The ability to communicate with jaokamnaiwen is questionable, and many methods are too easy and not logical. They often involve superstition and magical power.

Science suggests factors for living a longer life, including diet, nutrition, lifestyle, attitude, norms, and values. Modern methods for a healthy life include eating well, exercising regularly, getting sufficient sleep, having a positive attitude, and engaging in stress-reducing activities like meditation and yoga. However, if ill, professional medical care is necessary. (Radhika, 2022).

The interview with key informants suggests that while common *kamma* rectifications can be beneficial, they are not true *kamma* rectifications in Buddhism. The authentic path is the Noble Eightfold Path. Maintaining good health involves being active, eating healthy, practicing meditation, being cautious, and living a moderate lifestyle.

Objective 2: The *Kamma* Rectification in Buddhist Scriptures Which is Related to Health and Longevity. The results show that the Tipiṭaka is the primary source of authentic Buddha teaching, and studying *kamma* rectification requires understanding the word "*kamma*" and incorporating various Buddhist scholars' definitions to form a comprehensive guideline. The word "*Kamma*", as defined by the Buddha, refers to "action with determined intention," (Aṅguttara Nikāya, 1973) encompassing four aspects including "mental formation", "body, verbal, and thinking actions", and "human activities". (Payutto, 1982) *Kamma* rectification, a newer term among Thai Buddhists, is a method to amend past *kamma* by accepting its existence and creating a present-*kamma*. This is believed to reduce or eliminate past life *kamma*, allowing for a more balanced and positive life. Both terms are essential in Buddhist teachings and practice. The matter of *Kamma* is much more profound and complex than most Thai Buddhists comprehend today. It is far beyond the capability of an ordinary person to understand oneself (Phrakhru Prachak Sirivaṇṇo, 2009).

The study of Buddhist scriptures reveals various types of *kamma*, including those based on causes (greed, anger, and delusion) (Aṅguttara Nikāya, 1973), ways (*Kāyakamma*, *Vacīkamma*, and *Manokamma*) (P.A. Payutto, 2016), and results (Dark *Kamma*, Bright *Kamma*, Dark and Bright *Kamma*, and Neither Dark nor Bright *Kamma*) (Aṅguttara Nikāya, 1973). There are twelve types of *kamma* according to the Visuddhimagga, (Buddhaghosa, 2010) including *Diṭṭhadhammavedanīyakamma*, *Uppajjavedanīyakamma*, *Aparāpariyavedanīyakamma*, *Ahosikamma*, *Janakakamma*, *Upatthambhakakamma*, *Uppīḷakakamma*, *Upaghātakakamma*, *Garukamma*, *Bahulakamma*, *Āsannakamma*, and *Katattākamma*. The causes of *kamma* include greed, anger, and delusion. The causes of unwholesome actions are categorized into *Akusalakamma* (bad deed), *Kusalakamma* (wholesome action), and *Vacīkamma* (verbal action). The results of these actions are categorized into "Dark" *Kamma*, which has a dark result, and "Bright" *Kamma*, "Dark and Bright" *Kamma*, and "Neither Dark nor Bright" *Kamma* which have their result accordingly.

The *Kamma* in Cūḷakammavibhaṅga Sutta (Majjhima Nikāya, 1995) explains that a person is reborn to be short-lived and long-lived due to killing many living beings, sickly and healthy due to encroaching on them, ugly and beautiful due to anger and irritability, uninfluential and influential due to enviousness, poor and wealthy due to donations, low-born and high-born due to obstinate and arrogant behavior, and stupid and wise due to not

visiting a recluse or Brahmin. The study of *kamma* rectification in Loṇaphala Sutta (Aṅguttara Nikāya, 1973) reveals that the Buddhas' teachings on *kamma* can help minimize the result of minor *kamma*. Vipassanā meditation and the Threefold Training can minimize the result of *akusalakamma*. The Buddha's metaphor of a grain of salt compared to water can also be used to illustrate the concept of *kamma* rectification.

The study of health promotion in Theravada Buddhist scriptures reveals several causes of illness in Buddhism, including ignorance, inappropriate physical and mental training, *Kamma* Result, unsuitable environment, and harmful spirits. (Phra Vijit Dhammajito, 2011) Buddhists approach illness prevention through mindful living, regular physical health care, suitable shelter, and living in a sufficient need place. They also use dhamma as mind medicine, promoting mental health and highlighting illness benefits. The study also discusses the use of herbalists' medicines for physical illness. The Buddhas' teachings emphasize the importance of a strong mind for recovery and the use of dhamma as mind medicine. These practices aim to promote a healthier and longer life.

The Kammanirodha Sutta (*Saṃyutta Nikāya*, 2000) is considered the true "*kamma* rectification*"*, and teaches the Noble Eightfold Path, which includes the right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This path leads to the cessation of *kamma* and the attainment of parinibbāna, a state of an arahant, avoiding rebirth and suffering.

Objective 3: The Process of *Kamma* Rectification for Sustainable Health and Longevity for Thai Buddhists. The result was proposed through the study of the first 2 objectives. To begin the process, the *kamma* rectifier must first have a right view of the meaning of the word "*kamma*" and "*kamma* rectification". Together with the right view of the causes of sustainable health and longevity, "*kamma* as one of the five *niyāma*", "belief" and "scientific knowledge", and the relationship between kamma and "health and longevity".

The word "*kamma*" according to Buddhist Scripture at the simplest term is "action with determined intention", but to get a complete sense of meaning there are four aspects: 1) action with determined intention; 2) "*saṅkhāra*" (mental formation) as the origin of action; 3) the body action, verbal action, and thinking action that can be in the past, present, or future; and can be good, bad, or neutral; 4) the aspect of human's activities, including *kamma* in the sense of occupation, lifestyle, and various business operations.

The word "*kamma* rectification" or "kaekam" is a Thai Buddhists' method to amend the result of the *kamma* that was committed in their past life, by accepting its existence and trying to create the present-*kamma* that is believed to reduce or eliminate or rectify the result of past life *kamma*. Many causes of sustainable health and longevity are found in the Tipitaka, not just *kamma-vipāka*, but the past *kamma* that will lead to a healthier and longer life is non-encroaching nor killing. When one falls ill, it is not necessary because of the *kamma* as one of the five niyāma, but it may also be because of the others combined. The "belief" and "scientific knowledge" may have a different background but they may be practiced together as the method of *kamma* rectification. The relationship between *kamma* and "health and longevity" is related to the past and present *kamma*. Killing and encroaching on animals in the past may become a reason for illness and short life, but changing the present *kamma* or behaviors in this life to be good may lead to a solution to such problems.

The general process of *kamma* rectification consisted of four steps. 1) Realize, let go, and overcome the mistakes. To start the process of *kamma* rectification, one must first "realize" the mistakes one has made. After one realizes their mistake, one must try to "let go" and "overcome" the mistakes that were made. If one is currently doing *akusalakamma* one must stop doing it. 2) Do good deeds to minimize bad deeds. One must understand that the "new good deeds" that going to be created cannot eliminate, delete, or get rid of the "previous bad deeds". The fruit of the good *kamma* will only help minimize the old bad one, maybe to the point that cannot see the impact. But only minor *kamma* can be minimized. 3) Aim to reach the extinguishment of *kamma*. To solve this endless cycle of suffering, one must solve the chain of *paṭiccasamuppāda*. According to the Buddha, the ending of *kamma* (action) can arise from the ending of contact (*phassa*), this can be explained through the chain of *paṭiccasamuppāda*. The only way to do this is the Noble Eightfold Path. 4) Using the Dhamma principle of *khanti*, *sati*, *sampajañña* and *upekkhā*. As the suffering happens, one uses *khanti* (tolerance) to cope with it, then uses *sati* (mindfulness) and *sampajañña* (attentive) to observe it, see it according to it reality of *aniccaṁ dukkhaṁ anatta* (impermanent, suffering, non-self), arise and cease through causes (*hetu*) and conditions (*paccaya*), no essence and unworthy of clinging on to but should be letting go (*upekkhā*).

The "*kamma* rectification for sustainable health and longevity" is proposed according to the research finding, and based mainly on "health promotion according to Buddhist Scriptures". This process consisted of four steps. 1) Avoid the causes of illness. Some

things should be avoided so illness does not have a chance to happen in the first place. This included 1. avoiding being ignorant, 2. avoiding inappropriate training, 3. avoiding killing and encroaching living beings, 4. avoiding unsuitable living conditions, 5. avoid harmful beings. 2) Prevention of illness. This step helps prevent illness from happening. This included 1. living a mindful life, 2. looking after physical health, 3. living in a safe place, 4. having sufficient requisite supplies. 3) Cure of illness. These are things that should be done once ill. This included 1. encouraging oneself, 2. practicing and contemplating dhamma, 3. seeing a doctor and using medicine. 4) Maintain good health. This included 1) being active, 2) eating healthy food, 3) practicing *dāna*, *sīla,* and *bhāvanā*, 4) being cautious, 5) living a moderate life's style.

The ultimate *kamma* rectification is the Noble Eightfold Path. This consists of the right view, right thought right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Discussion

The findings of this study align with existing literature and underscore the profound impact of kamma rectification on sustainable health and longevity within Thai Buddhist communities. Drawing from Buddhist texts and cultural practices, this study enriches our understanding of the interplay between kamma, health, and well-being, corroborating previous research outcomes.

Notably, a study by Punjasunthorn et al. (2018) established a connection between the kapurpurTheir research, which involved a thorough review of relevant literature and documents, revealed significant correlations between religious participation, beliefs about kamma, and practices aimed at kamma rectification. These findings are consistent with our study, which highlights the prevalent belief among Thai Buddhists in the beneficial effects of kamma rectification on both mental and physical well-being, despite potential deviations from traditional teachings.

Further, our qualitative analysis reinforces prior research on the health benefits of religious engagement and kamma rectification found in Buddhist texts. Studies by Phrakhru Suttaphatthanaphon et al. (2020) and Chonsawad (2013) have demonstrated a link between religious practices, such as prayer and meditation, and improved health outcomes, including lower rates of illness and mortality. This study builds on these findings by elucidating how

specific Buddhist practices-such as merit-making ceremonies and mindfulness meditation-promote kamma correction and overall well-being among Thai Buddhists.

Moreover, this study's conceptual framework integrates insights from Thai Buddhist cultural research into the relationships among the concept of kamma, longevity, health, and kamma rectification. It emphasizes the importance of correct understanding (sammā diṭṭhi) and beliefs regarding kamma, suggesting that accurate perceptions can enhance the efficacy of kamma rectification practices among Thai people. By proposing a process for kamma rectification aimed at sustainable health and longevity, this study contributes to our comprehension of how Thai Buddhists can rectify misconceptions about kamma and its impact on health and lifespan. This also highlights the broader significance and cultural specificity of Buddhist teachings on moral development and ethical action.

In summary, this research extends the current body of knowledge on the nexus between religion, kamma, and health by offering theoretical insights into the mechanisms fostering long-term well-being in Thai Buddhist communities. Through the integration of documentary research, in-depth interviews, and focus group discussions, this study provides a comprehensive understanding of how kamma rectification shapes perceptions of health and longevity. It underscores the potential of spiritual practices to promote holistic wellness across diverse cultural contexts.

Knowledge from Research

The research highlights a structured approach to kamma rectification and its application for sustainable health and longevity among Thai Buddhists. The general process of kamma rectification involves realizing and overcoming past mistakes, performing good deeds to mitigate the effects of bad deeds, aiming for the extinguishment of kamma through the Noble Eightfold Path, and applying essential Dhamma principles such as tolerance, mindfulness, attentiveness, and equanimity. Specifically, the process of kamma rectification for health and longevity includes avoiding the causes of illness, preventing illness through mindful living and maintaining physical health, curing illness through self-encouragement, Dhamma practice, and medical treatment, and maintaining good health by staying active, eating healthily, practicing generosity, morality, and mental cultivation, exercising caution, and living a moderate lifestyle.

Ultimately, the Noble Eightfold Path serves as the foundation for the highest form of kamma rectification, integrating right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. This path not only addresses the cessation of suffering and the extinguishment of kamma but also provides a comprehensive framework for achieving a balanced, healthy, and meaningful life according to Buddhist teachings. (in figure 2)
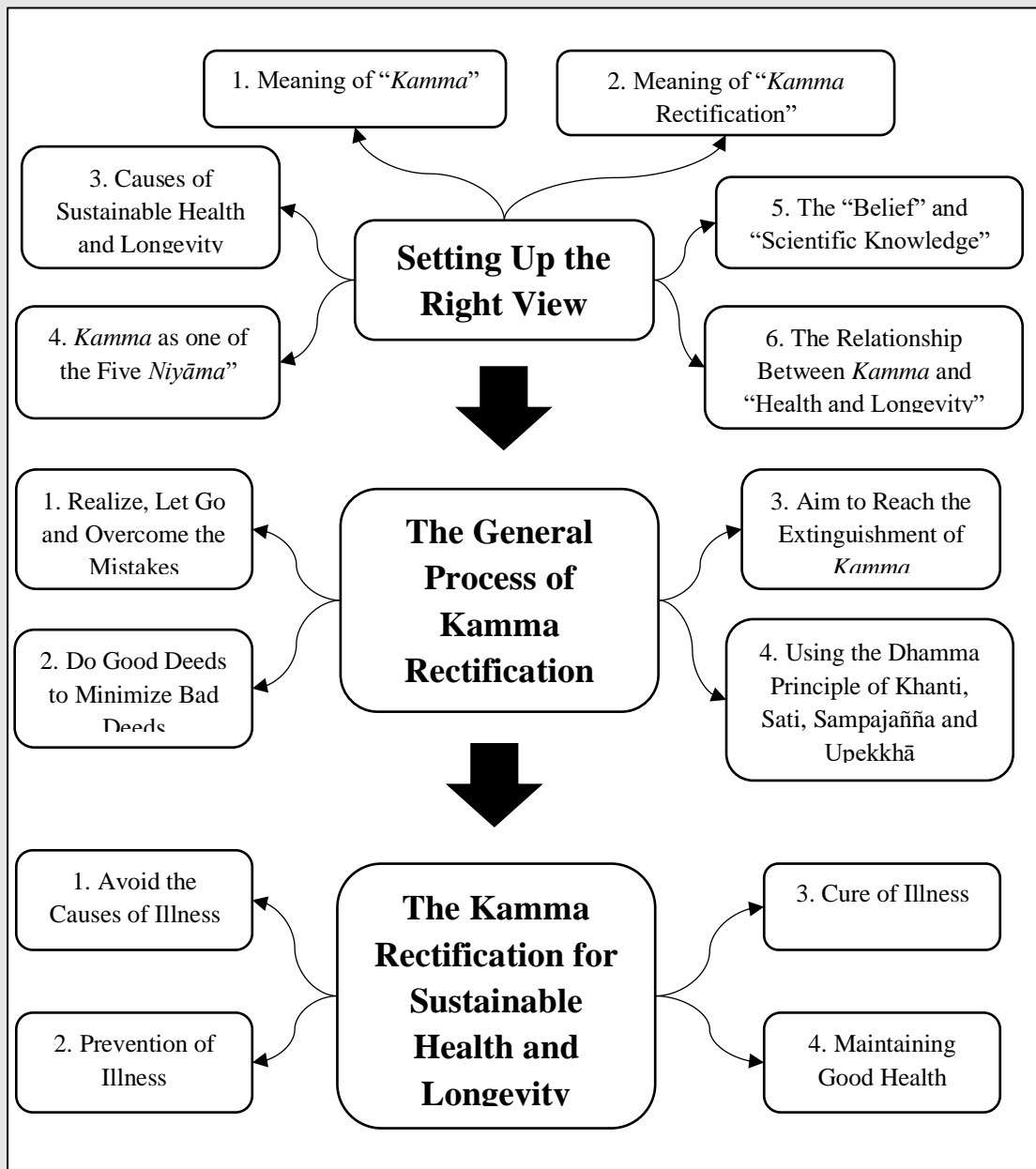
Figure 2: The Process of Kamma Rectification for Sustainable Health and

Longevity for Thai Buddhists

Conclusion

This study proposes a structured process of kamma rectification aimed at promoting sustainable health and longevity within the Thai Buddhist community. The focus is on comprehending the significance of "kamma" and its underlying causes, as well as exploring the correlation between kamma and well-being over an extended period, as an integral part of the five niyāma. According to Buddhist scriptures, "kamma" is defined as intentional action, encompassing various elements such as mental formations, physical, verbal, and cognitive actions, as well as human behaviors. Thai Buddhists engage in "kamma rectification" to address past kamma by acknowledging its presence and generating present kamma aimed at alleviating or eradicating the effects of past actions. The Tipitaka emphasizes abstaining from activities like intrusion and killing to foster a healthier and prolonged lifespan. The association between kamma and well-being is intricately connected to both past and present kamma, with modifications in past conduct potentially leading to a reduction in illnesses and a longer lifespan. The process of kamma rectification involves four distinct steps: recognition, relinquishment, rectifying mistakes, and performing virtuous acts to diminish negative deeds, albeit only to a limited extent. Attaining the cessation of kamma necessitates addressing the series of paṭiccasamuppāda, which can be interrupted by terminating contact. The Noble Eightfold Path stands out as the sole means to attain this objective. This process entails the application of Dhamma principles such as khanti (patience), sati (mindfulness), sampajañña (clear comprehension), and upekkhā (equanimity) to manage suffering and detach oneself from its core. The study advocates for a "kamma rectification for sustainable health and longevity" grounded in health advocacy in accordance with Buddhist scriptures. The approach involves a fourfold strategy: avoiding illness causes, preventing illness through mindful living, curing illness through self-encouraging practices, and maintaining good health through active living, healthy eating, and a moderate lifestyle. This framework fosters well-being and longevity through the prism of Buddhism. Ultimately, the most profound kamma rectification materializes through the practice of the Noble Eightfold Path, which comprises right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Suggestions

Researchers exploring these areas can enhance the understanding of the relationship between kamma beliefs, health, and longevity in Thai Buddhist communities, and develop strategies to improve health sustainability. Further research is recommended.

1. Impact Assessment of Kamma Beliefs on Health Behavior: Conduct a comprehensive study to assess how deeply ingrained beliefs in kamma (karma) influence health-related behaviors among Thai Buddhists.

2. Policy Analysis on Integrating Kamma Principles into Healthcare: Investigate the feasibility and implications of integrating kamma principles into healthcare policies and practices.

3. Exploration of Kamma-Based Interventions for Health Promotion: Explore the development and effectiveness of interventions based on kamma principles for promoting health and well-being among Thai Buddhists. This could include mindfulness-based interventions that incorporate teachings on kamma, as well as community-based initiatives aimed at fostering supportive social networks.

4. Ethical Considerations in Applying Kamma Principles in Healthcare: Investigate the ethical implications of incorporating kamma principles into healthcare policies and practices.

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Buddhist Guideline for Intercultural Communication in Harmony for Foreign Students of Mahachulalongkornrajavidyalaya University

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Abstract

This study is about how to live harmoniously in a society that includes people of many different races and cultures. This is very important, but how to live harmoniously between different races and cultures has been neglected in previous studies. The objectives of the research are: 1) to explore the coexistence problems of foreign students of Mahachulalongkornrajavidyalaya University (MCU.) 2) to study the rules & regulations for MCU's foreign students and Buddhist doctrine for living in harmony and 3) to analysis the Buddhist guideline for multicultural living in harmony of foreign students of MCU., The data was obtained from Buddhist doctrine, rule & regulation of MCU. This study explores the Buddhist guidelines for fostering harmonious multicultural living among international students at MCU.

The research findings indicate that the application of Buddha's doctrines, along with the university's meditation program, creates a conducive environment for international students from diverse cultural backgrounds. These guidelines, although beneficial for international students, require active practice to be effective and are also applicable to multicultural societies at large. The primary challenges faced by international students, including disagreements and cultural differences, can be mitigated through the principles of sāraṇīyadhamma, which emphasize conciliation. The study reveals that the successful implementation of these Buddhist principles and regulations hinges on the participants' attitudes. Promoting patience, tolerance, mutual joy, multicultural awareness, social discipline, and dhamma for social life are identified as key components for achieving harmony in a multicultural setting.

Keywords: Intercultural Communication; Harmony; Social Discipline; Dhamma for Social life; sāraṇīyadhamma

Introduction

The coexistence problem in multicultural contexts refers to challenges that arise when people from different cultural backgrounds live together. These challenges can include misunderstandings, stereotypes, communication barriers, and conflicts arising from cultural differences in values, beliefs, and behaviors. Addressing the coexistence problem requires fostering cultural sensitivity, promoting dialogue, and implementing policies that support diversity, inclusion, and mutual respect among individuals from various cultural backgrounds.

Intercultural awareness in Buddhism refers to understanding and respecting the diversity of cultures and traditions within the context of Buddhist teachings. It involves recognizing the different cultural expressions of Buddhism around the world and appreciating how they contribute to the richness and depth of the tradition. This awareness encourages dialogue, empathy, and mutual understanding among practitioners from various cultural backgrounds. According to Buddhism treat every human and any different cultural being with unconditional respect. (Norman, 1997) A religious attitude of respect is needed for any philosophical understanding to grow. Buddha himself made friends with people of different faiths and preached his teachings. This is because they respect each other. (Feer,1991)

Social discipline revolves around principles and practices that guide individuals in their interactions with others, aiming to create harmony, reduce suffering, and promote ethical living within society. This discipline is deeply rooted in the core teachings of Buddhism, such as the Four Noble Truths and the Noble Eightfold Path, and is manifested through various aspects of moral conduct, community engagement, and personal development. This principle encourages actions that are ethical and beneficial to oneself and others, avoiding harm and promoting wellbeing. It includes adhering to the Five Precepts and engaging in acts of generosity and compassion. (Kasulis, 2015)

Social discipline relates to organizing compassion, loving-kindness, mindfulness, and awareness in our life involves incorporating these principles into our daily routines and interactins. (Kasulis, 2015) Here are practical ways to cultivate and organize these qualities:

1) Compassion and Loving-Kindness (Metta): Buddhist teachings emphasize the cultivation of compassion and loving-kindness towards all beings. This attitude underpins social interactions and encourages a supportive and caring community.

2) Mindfulness and Awareness: Mindfulness practice is central to Buddhism and involves being fully present and aware of one's thoughts, actions, and motivations. This awareness helps individuals make ethical decisions and act with consideration for the impact of their actions on others. (Kasulis, 2015) Buddhist social discipline, therefore, is not just about individual moral behavior but also about creating a society based on compassion, ethical living, and mutual support. It encourages individuals to reflect on the consequences of their actions and to live in a way that contributes to the peace and wellbeing of all students.

Buddhism deeply integrates its ethical teachings into social life, emphasizing compassion, kindness, and interconnectedness. Key ethical guidelines for Buddhists include abstaining from taking life, stealing, sexual misconduct, lying, and intoxication, promoting respectful and honest relationships. Buddhists are encouraged to adopt a compassionate attitude towards all beings, aiming to positively impact society. The Buddhist community, or Sangha, provides vital support through group activities, strengthening social bonds. Engaged Buddhism advocates for active involvement in social and political issues, applying Buddhist principles to address societal problems. Generosity and mindfulness, practiced both in material and non-material ways, enhance social cohesion and the quality of relationships. Overall, Buddhism fosters an ethical, compassionate, and mindful social life aimed at the well-being of all and positive community relationships.

Virtues for fraternal living (saraniyadhamma) refer to qualities or principles that promote harmony, unity, and positive relations within a community. These principles are particularly emphasized in the context of the Sangha, the community of Buddhist monks and nuns, but they also extend to lay followers and society at large. By integrating these principles into intercultural communication, individuals and communities can foster a more inclusive, respectful, and harmonious Buddhist society. The teachings of Buddha Dhamma offer timeless wisdom that can address contemporary challenges of cultural misunderstanding and conflict, promoting an environment where diversity is celebrated and embraced through compassionate and mindful interaction. Buddhists believe that the Buddha's teachings can guide different cultures to coexist harmoniously. These teachings represent a solution to

various problems and a source of hope for international students, presenting a framework for how different cultures can interact and live together peacefully.

This article aims to systematically review the concept of multicultural living in Buddhist scriptures. The goal is not to prescribe a specific form of harmony in Buddhism but to analyze how understanding and harmony function in different cultural and traditional contexts.

Research Objectives

1) To explore the coexistence problems of foreign students of MCU.

2) To study the rules & regulations for MCU's foreign students and Buddhist doctrine for living in harmony,

3) To analysis the Buddhist guideline for multicultural living in harmony of foreign students of MCU.

Literature Review

Academic and social integration for international students are crucial aspects of their overall success and well-being on campus. Research suggests that institutional strategies like staff and student interaction, student orientation programs, and classroom organization play a significant role in promoting academic integration (Jieyi et al, 2022). Additionally, the development of interactive and intercultural communication skills is essential for both international and domestic students to function effectively in academic settings (Abdul-Rahaman et al, 2022). Social integration, on the other hand, can be facilitated through programs like volunteer organizations, where students can interact across nationalities and socialize, fostering a sense of community and belonging. Moreover, initiatives such as buddy programs provide social support and aid in the integration of international students through engaging in social activities, although integration with domestic students may present challenges (Park, 2019). By addressing both academic and social integration through various strategies and programs, institutions can enhance the overall experience and success of international students on campus.

Mindfulness plays a crucial role in fostering harmony among diverse university students by enhancing intercultural sensitivity, reducing loneliness, improving coping strategies in stressful situations, and promoting emotional equilibrium. Studies have shown that

mindfulness is positively correlated with acceptance of diversity and intercultural sensitivity UYGUR, 2022), while also being associated with lower levels of loneliness and higher affect balance among college students. Additionally, regular mindfulness practice has been linked to better coping mechanisms, increased focus, calmer responses to stress, and improved decision-making among university students (Lackova et al, 2019). Furthermore, trait mindfulness has been found to have a reciprocal association with positive affect, contributing to positive well-being and emotional balance during challenging times like the COVID-19 pandemic (Lee et al, 2022). Overall, mindfulness can serve as a valuable tool in promoting understanding, empathy, and harmony among diverse student populations, leading to a more inclusive and supportive academic environment.

Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:
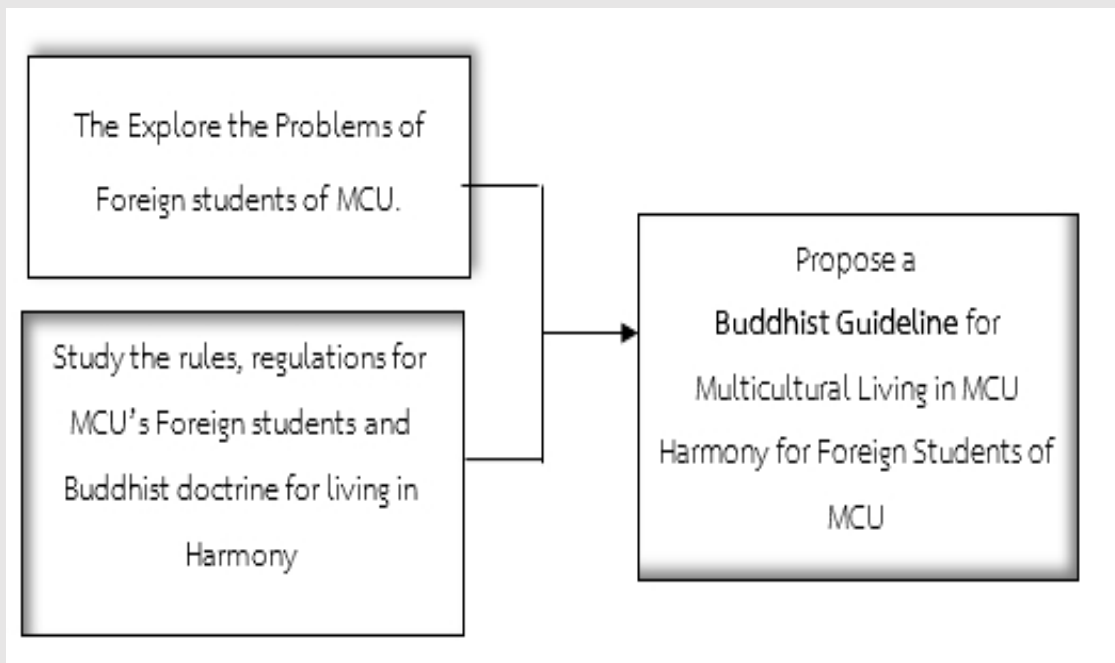
Figure 1: Basic Conceptual

Research Results

Foreign students studying in Buddhist multicultural settings where both Theravada and Mahayana traditions are practiced may encounter several challenges. These challenges can be broadly categorized into cultural, religious, linguistic, and social aspects:

1. Cultural Differences:

a. Cultural Shock: Foreign students may experience cultural shock due to differences in social norms, behaviors, and lifestyles.

b. Adapting to Local Customs: Buddhist traditions often have specific customs and rituals. Adjusting to these, such as particular ways of dressing, eating, or showing respect, can be challenging.

2. Religious Practices:

a. Understanding Diverse Practices: Theravada and Mahayana Buddhism have different practices, rituals, and philosophical interpretations. Understanding and respecting these differences can be complex.

b. Participation in Rituals: Students may feel uncertain about participating in rituals or may feel excluded if they do not understand the significance of these practices.

3. Language Barriers:

a. Communication: Language differences can make it difficult for students to engage fully with the community, understand teachings, and participate in discussions.

b. Study Materials: Accessing and comprehending study materials in a different language can be a significant hurdle.

4. Social Integration:

a. Making Friends: Forming friendships can be difficult due to cultural and language barriers, as well as different social norms.

b. Feeling Isolated: Foreign students might feel isolated if they are unable to integrate well with local students and the community.

5. Academic Challenges:

a. Different Educational Systems: Adjusting to different teaching methods, evaluation systems, and academic expectations can be demanding.

b. Access to Resources: Limited access to resources such as books, mentors, or guidance in their native language can impede their academic progress.

To help foreign students overcome these challenges, the following measures can be beneficial:

a. Orientation Programs: Organizing comprehensive orientation programs to familiarize students with local customs, religious practices, and the educational system.

b. Language Support: Providing language classes and resources to help students overcome language barriers.

c. Cultural Exchange Activities: Encouraging cultural exchange activities where students can share their own culture and learn about others in a supportive environment.

d. Mentorship and Counseling: Establishing mentorship programs and offering counseling services to assist students in their academic and personal lives.

e. Inclusive Community Practices: Creating an inclusive community where diversity is respected and celebrated, ensuring that all students feel valued and included.

In Buddhism cause of problem is ignorance - specifically ignorance of the nature of reality. Ignorance encompasses misunderstanding the nature of the self, the impermanence of all things, and the principles of cause and effect (kamma). The navigating regulations and living calmly or living with integrity or living with wisdom can contribute to their difficulties. Together, these principles help to foster a peaceful and supportive environment, encouraging mutual respect, understanding, and cooperation. They are essential for the spiritual growth of individuals and for the stability and harmony of the community.   By seeing the interconnectedness of all beings and the nature of reality, one can dissolve anger and cultivate a peaceful mind.

The way to achieve equality for foreign students is to follow the rules and practice the teachings of the Buddha. First, one of the best ways for international students to maintain their minds is mindfulness meditation. They are insight meditation (vipassanā) and calm meditation (samatha). In fact, the two are indivisible facets of the same process. Calm is the peaceful happiness born of meditation; insight is the clear understanding born of the same meditation. When we strive for vipassanā work, we gain peace of mind, understand the concepts of physical form, and reduce our passions. Mindfulness and loving-kindness meditation are key practices that help individuals observe their minds, understand the roots of the suffering, and transform these emotions into wisdom and compassion. Second,

Saranīyadhamma (virtues for a fraternal living) is the way to achieve equalty for foreign students. Saranīyadhamma (virtues for a fraternal living) guide the various practices to overcome the problems. The saranīyadhamma consists of six qualities:

1)Mettā (loving-kindness): Cultivating an attitude of goodwill and kindness towards all beings, wishing them happiness and well-being.

2) Karunā (compassion): Feeling empathy towards those who are suffering and wishing to alleviate their suffering.

3)Mudita (sympathetic Joy): Taking joy in the happiness and achievements of others, rather than feeling envy or jealousy.

4)Upekkhā (equanimity): maintaining a calm and balanced mind, especially in difficult situations, recognizing the changing nature of life.

5) Sāma Citta (equality of mind or harmony): Cultivating a mind that sees the equality in all beings, not discriminating or favoring some over others.

6) Saddhā (faith or confidence): Having confidence in the Buddha, Dhamma, and Sangha, and in the moral and ethical teachings of Buddhism.

Virtues for a fraternal living (saraniyadhamma) refers to the qualities or principles that promote harmony, unity, and good relations among individuals in a community. These principles are particularly emphasized in the context of the Sangha, the community of Buddhist monks and nuns, but they are also applicable to lay followers and society at large.

Virtues for a fraternal living (saranīyadamma) is very important for international students. It is to ways for harmony. The way to fmulticultural living make space for differences to co-exist in harmony without homogeneity. Diversity needs to be honored, acknowledged and celebrated. On the other hand social disciplines refer to the societal norms which are basically unwritten rules of conduct that are acceptable to a culture that are part of society. It is sure to become a harmonious organization by applying the principles of Saranīyadhamma.

Discussions

The research highlights various coexistence challenges faced by foreign students in universities, primarily focusing on intercultural adaptability issues such as language barriers and unfamiliarity with local cultures, as well as academic difficulties like scientific research writing

and limited course options (Ye et al., 2018; Shakirova et al., 2022). Moreover, interaction problems between students and teaching staff further complicate the adaptation process (Козилова, 2022). The sociolinguistic profile and linguistic diversity of international students also contribute to these challenges, impacting learning environments and necessitating awareness among stakeholders for effective policymaking (Costa & Mariotti, 2020). To mitigate these issues, various studies recommend enhancing language skills, increasing cultural awareness, improving student-supervisor interactions, and providing more support and resources to foster a more inclusive and supportive university environment for foreign students. Living in multicultural environments often presents foreign students with challenges stemming from differences in cultural norms and practices. Navigating these differences requires patience to prevent conflicts and misunderstandings, which is crucial for fostering a harmonious atmosphere (Horiuchi, 2013). Buddhist teachings offer a comprehensive framework for addressing these challenges through principles such as conciliation (sāraṇīyadhamma), discipline (ajīvatthamaka sīla), the four principles of service (sanghaha-vatthu), and fostering good friendships (kalyanamitta). These guidelines emphasize friendship, mutual respect, and ethical conduct, which are essential for maintaining harmony in a multicultural setting (Thongchuay & Suwannual, 2017). Additionally, Thongchuay et al. (2022) advocate for the implementation of multicultural education in schools. This approach, integrating humanistic and pluralistic values, promotes social action programs aimed at reducing prejudice, ensuring equality, and empowering cultural diversity. By adhering to these principles, foreign students can enhance their cultural adaptation, language skills, and intercultural communication abilities, ultimately contributing to a harmonious and inclusive environment in educational institutions and beyond.

Furthermore, Agoritsas et al. (2022) highlight how Buddhist principles can enhance multicultural understanding among students by emphasizing interdependence, nonessentialist identity, and the importance of listening and understanding others. These principles foster empathy, cooperation, and respect for diversity, encouraging individuals to appreciate the interconnectedness of all things. By adopting a fluid and non-monolithic view of identity, students can better comprehend the dynamic nature of cultures and traditions, promoting openness and acceptance towards others. The emphasis on active listening and respectful communication underscores the significance of dialogue in achieving mutual understanding and harmony among diverse groups. Overall, these findings underscore the importance of a

multifaceted approach in addressing the coexistence challenges faced by foreign students. By integrating practical recommendations with cultural and ethical frameworks, universities can better support international students in their adaptation process, promoting a more inclusive and harmonious educational environment.

Knowledge from Research
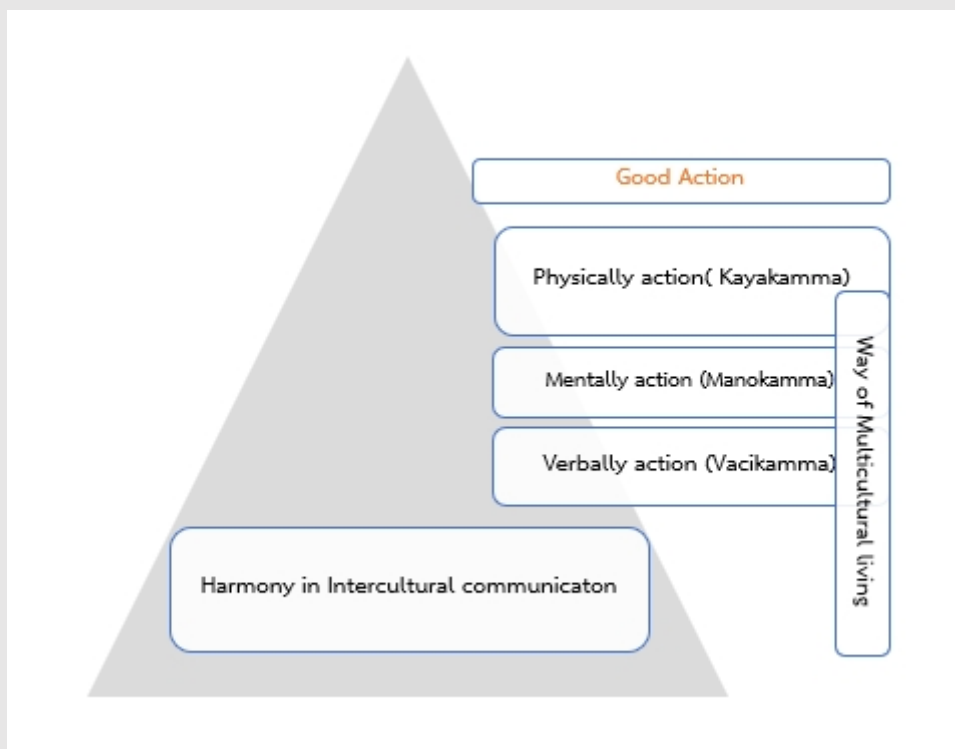
Figure. 2 Harmony way of Intercultural Communication

The Buddha's guide is to practice the Dhamma. There is harmony in living with different cultures and peoples, but living with discipline can lead to harmony. In addition, if there try to practice Samta Vipassana, it will be calm and aware of greed and anger, and it will create a peaceful mind. Mutual understanding, friendship among people, respect each other. Only then will the multicultural organization be harmonious. By implementing these strategies, a community can not only coexist peacefully but thrive by leveraging the strengths and unique contributions of its diverse members. Harmony is not just the absence of conflict but the presence of a vibrant, respectful, and engaged community life.

Conclusions

This research emphasizes the effectiveness of Buddhist principles in assisting international students to navigate the challenges of residing in culturally diverse surroundings. The guidance of the Buddha, in conjunction with the regulations of MCU, establishes a strong foundation for addressing disagreements, cultural differences, and diverse viewpoints. The issue of cohabitation in multicultural contexts frequently arises from inconsistencies, differing opinions, and a lack of self-control. Adherence to the dhamma is crucial for alleviating these challenges. Disputes, cultural disparities, and non-conformity are typical obstacles encountered by students. Failing to apply Buddhist teachings can worsen these issues. It is imperative for students to socialize with companions in accordance with Buddhist doctrines, offer mutual support, and uphold disciplined lifestyles. Such practices have the potential to significantly decrease conflict occurrences. Additionally, discrepancies in opinions, the absence of positive companions, and the presence of detrimental habits contribute to these difficulties. Patience is essential in a multicultural society, particularly in the face of disagreements. Embracing the Buddhist principles of associating with virtuous companions, assisting one another, and maintaining disciplined conduct can cultivate a harmonious atmosphere. The enforcement of regulations, alongside the engagement in vipassanā meditation, can assist students in navigating cultural variances and conflicting viewpoints. Engaging in daily vipassanā meditation, as instructed by the University, empowers students to cultivate mindfulness and attain a balanced perspective on life. Fundamental moral values like patience, forgiveness, and conflict resolution play a key role in addressing disputes. Cultivating positive ethics, which include patience and loyalty to Buddhist precepts like good companions (kalyānamitta), principles of reconciliation (sāraṇīyadhamma), self-restraint (sīla), the four bases of social unity (sanghaha-vatthu), and harmony (sāmaggī), can effectively alleviate issues. International students are urged to correctly practice these dhamma principles to coexist harmoniously in multicultural environments. This research highlights that the utilization of Buddhist teachings can significantly improve students' capacity to adjust and flourish in varied cultural contexts.

Suggestions

The main thing I would like to recommend is that there should apply the dharma of saranīya. Saranīyadhamma refers to the principles of amicability or concord, which are pivotal in fostering harmony within a community, particularly in a multicultural context. Derived from

the Buddhist teachings, these principles emphasize the cultivation of certain qualities that promote peaceful coexistence and mutual respect. Here are some key elements of saranīya dhamma that can be applied to multicultural living. These principles, when practiced diligently, can help individuals and communities thrive together in a multicultural environment by fostering respect, understanding, and cooperation among all its members.

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Characteristics of Buddhist Politicians for
Public Interest Devotion in Thai Society

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Abstract

This article aimed to (1) explore the issues facing Thai politicians and the concept of public interest, (2) explore Buddhist teachings relevant to politicians, (3) present the characteristics of Buddhist politicians for public interest devotion in Thai society. The data collection tool utilized for this research involved conducting in-depth interviews with ten key informants, including four senior monks, one former Prime Minister, and four scholars. The analysis of the gathered data was conducted through the method of content analysis. The findings of the study revealed the following:

1. The challenges confronting Thai politicians encompass various ethical dilemmas present in their behaviors, communication, and mindset. These challenges revolve around issues such as conflicts of interest and instances of corruption. Furthermore, the exploration of public interest entails an examination of the realm of politics, the conduct of politicians, and their ethical obligations, all of which have the potential to give rise to conflicts of interest and corrupt practices.

2. The Buddhist teachings that hold relevance for politicians encompass a wide array of guidance for the functioning of political systems. These teachings include concepts such as (1) lddhipāda (Path of Accomplishment), (2) Brahmavihāra (Sublime States of Mind), (3) Kusala-kammapatha (Wholesome Course of Actions), (4) Dassa-rājadhamma (Virtues of the Rulers), (5) Cakkavatti-vatta (Duties of a Great Ruler), (6) Rāja-sangaha-vatthu (Bases of Sympathy), (7) Agati (Wrong Courses of Behavior), (8) Sappurisa-dhamma Qualities of a Genuine Person, (9) Aparihāniya-dhamma (Things Leading Never to Decline but Only to Prosperity),and (10) Attha (Benefit or Welfare).

3. The characteristics defining Buddhist politicians who are dedicated to public interest within Thai society encompass ethical and moral aspects, behavioral traits, mental attributes, and a perspective centered on public welfare. These characteristics include qualities such as being a just ruler, possessing trustworthiness, engaging in righteous conduct in both speech

and actions, demonstrating active participation, upholding a commitment to justice, embracing a sense of responsibility, displaying passion and dedication, adhering to a particular ideology, exercising sound judgment, nurturing a mindset that prioritizes non-greed, embodying a spirit of devotion (social altruism), and exemplifying traits of loving-kindness. These four characteristics collectively embody the concept of "Bhāvitā," which comprises physical development (Bhāvikāya), moral development (Bhāvisīla), emotional or mental development (Bhāvicitta), and wisdom development (Bhāvipaññā).

In conclusion, the adoption of Buddhist principles by politicians is crucial for fostering a political environment characterized by integrity, accountability, and ethical behavior. This alignment not only addresses the immediate ethical challenges within governance but also promotes sustainable societal progress. Through these principles, politicians can effectively contribute to the creation of a just and harmonious society, benefiting all citizens and enhancing the overall quality of governance in Thailand.

Keywords: Buddhist Politicians; Compassion in Politics; Political Integrity; Bhāvitā concept; Societal Welfare

Introduction

Thailand changed its ruling system from absolute monarchy to a democracy with the King as head of state in 1932. However, in the ninety years since then, Thai politics has remained weak and unstable due to numerous military coups, totaling thirteen times. After each coup, a new constitution was established, election was held, and a government was formed. However, this was often followed by another military coup, creating a vicious cycle of new constitution, new election, new government, and military coup. The overthrow of democratically elected government by military juntas has frequently been attributed to corruption among politicians. Unfortunately, there is no guarantee that this cycle will not recur in the future, and no individual or organization can ensure its prevention.

This recurring pattern raises concerns about the sustainability of democratic governance in Thailand. Politicians, as key actors within the political system, wield significant influence over policymaking and governance processes. Their actions directly impact the welfare and interests of the populace. Thai politicians face significant challenges related to

ethics, conflict of interest, and corruption, as highlighted in the research papers. The lack of progress in handling public ethics and corruption in Thailand is influenced by traditional societal structures that prioritize personal criteria over universalistic principles (Phramaha Wiset Sorphobdee et al, 2021). Corruption in Thai bureaucracy is attributed to various factors such as attitudes of professional groups, bureaucratic inefficiencies, and ethical values (Vichit-Vadakan, 2017). The political landscape in Thailand has been tumultuous, marked by regime changes, political violence, and an authoritarian turn, indicating persistent challenges in governance and leadership (Pannasil et al, 2016), . The primary objective of politicians is to govern the nation effectively for the peace and happiness of its citizens, necessitating a deep understanding of public affairs and a commitment to the public interest. Public interest encompasses the collective welfare of the population, and politicians must prioritize transparency, accountability, and ethical conduct in serving this interest.

In the Thai context, members of the House of Representatives indeed hold pivotal roles in various aspects of governance. They are instrumental in legislation, budget allocation, overseeing public administration, and approving the appointment of a prime minister. The policymaking process of Thai political parties is heavily influenced by the executive committees, focusing on addressing economic issues for low-income individuals and aligning policies with state plans (Laiprakobsup, 2022). Additionally, political roles such as prime minister, ministers, and other positions designated by law entail administrative duties. However, many Thai politicians engage in electoral corruption and unethical practices, prioritizing personal gain over the public interest. This behavior leads to conflicts of interest and widespread corruption, as evidenced by numerous scandals in government projects.

To address these issues, it is crucial to implement legal measures, empower civil society for oversight, and focus on the personal development of politicians. Embracing Buddhist teachings, which emphasize principles relevant to politics and ethics, can provide a framework for politicians to prioritize the public interest. The proposed research on the "Characteristics of Buddhist Politicians for Public Interest Devotion in Thai Society" aims to cultivate a political ideology centered on serving the well-being of society. It seeks to promote enhanced accountability, transparency, reduced corruption, good governance, and increased public participation in the political arena.

Research Objectives

1. To explore the issues facing Thai politicians and the concept of public interest.

2. To explore Buddhist teachings relevant to politicians.

3. To present Characteristic of Buddhist politicians for public interest devotion in Thai Society.

Literature Review

This literature review investigates the ethical dilemmas encountered by Thai politicians, the notion of public interest, and the integration of pertinent Buddhist teachings. It delineates the attributes of Buddhist politicians dedicated to public welfare in Thai society. By synthesizing insights from various references, the study aims to understand how ethical governance can be enhanced through the assimilation of Buddhist doctrines.

Harvey (2000) provides a comprehensive understanding of Buddhist ethics, emphasizing fundamental principles such as empathy, non-aggression, and altruism, which are crucial in shaping the behavior and motivations of Buddhist politicians. Arif et al. (2018) deliberate on the governance obstacles and transformations in Thailand, highlighting the significance of ethical leadership in bolstering governance. Enste and Heldman (2017) also underscore the critical role of ethical leadership in combating corruption. Zhang (2023) examines the impact of Buddhist values on both private and public behaviors in Thailand, revealing that values such as empathy, modesty, and mindfulness significantly influence the conduct of politicians, leading to more ethical and public-centric decision-making processes.

The intersection of political science and ethics in the context of Buddhist politicians has been explored extensively by Phra Brahmagunabhorn. In his work Political Science and Ethics of Buddhist Politicians, he discusses the fundamental principles that should guide Buddhist politicians in their public and private lives (Phra Brahmagunabhorn, 2011). In a subsequent publication, A Constitution for Living, Phra Brahmagunabhorn outlines a comprehensive framework for ethical living grounded in Buddhist teachings, emphasizing its relevance for political leaders (Phra Brahmagunabhorn, 2012). The specific ethical standards expected of Thai politicians have been examined by Phra Silasak Sumato et al. (2022) provide an analysis of these standards, highlighting the moral obligations of politicians to act with integrity and responsibility. Napikul and Phrakruworawanwithun (2022) delve into strategies for

enhancing Buddhist ethics among politicians, emphasizing the importance of ethical training and the cultivation of moral virtues.

Buddhist politicians in Thailand prioritize the public interest through the utilization of Buddhist principles to enhance effective communication, promote societal harmony, and address political challenges. They utilize the ethical standards and communication ethics rooted in Buddhism to advance happiness and positive relationships within Thai society across different spheres, ranging from individuals to the global community (Pamutto et al., 2023). Furthermore, the political environment in Thailand demonstrates an increasing political significance of religious matters, with political parties positioning themselves in relation to religio-political divides and underscoring the importance of considering the role of political parties in upholding and challenging the secular framework in the nation (Phramaha Khuntong Khemasiri & Pratumkaew, 2021).

The literature underscores the pivotal role of Buddhist ethics in enhancing the ethical standards and effectiveness of political leaders in Thailand. By integrating these timeless principles into modern governance, there is a potential to cultivate a political environment that is more responsive, ethical, and dedicated to the public interest. This integration not only enriches the moral fabric of political practice but also contributes to the broader goal of achieving societal well-being and harmony.

Conceptual Framework

The conceptual framework of the research exhibits the significance research in terms of input, process and output as figure 1.
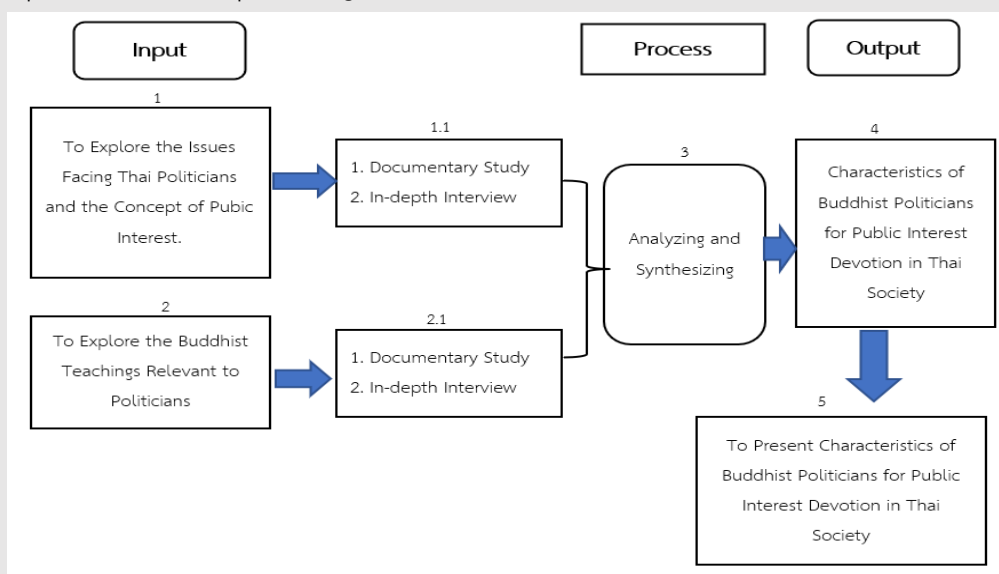
Figure 1 Conceptual Framework

Research Methodology

This dissertation employs a qualitative research methodology, incorporating documentary analysis and in-depth interviews. The research process is divided into 3 steps:

Step 1: Issues Facing Thai Politicians and the concept of public interest

1. Issues for search:

- The issues facing Thai politicians

- The concept of public interest

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

 - Books on politics and public interest

- Research works, journals, articles, dissertations, theses, and online sources in both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data collection:

- Reading and synthesizing relevant literature

- Conducting and recording in-depth interviews

6. Data analysis:

- Content analysis to identify themes and patterns

- Descriptive analysis to interpret and present the findings

Step 2: Buddhist Teachings Relevant to Politicians

1. Issues for search:

- Buddhist teachings for basic practice

- Buddhist teachings for political system working

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

- Tipitaka, commentaries, sub-commentaries, using the Pali Text Society's English translation series

- Buddhist textbooks, research works, dissertations, theses, journals, and online sources in both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data collection:

- Reading and synthesizing relevant Buddhist texts

- Conducting and recording in-depth interviews

6. Data analysis:

- Content analysis to identify relevant Buddhist teachings

- Descriptive analysis to interpret the significance of these teachings for political practice

Step 3: Characteristics of Buddhist politicians for public interest devotion in Thai society

1. Issues for search:

- Ethical and moral characteristics

- Behavioral characteristics

- Mental characteristics

- Public interest view characteristics

2. Method:

- Documentary study and in-depth interviews

3. Data sources:

- Tipitaka, commentaries, sub-commentaries using the Pali Text Society's English translation series

- Buddhist doctrines and textbooks, research works, political and public interest books, journals, dissertations, and online sources in both Thai and English

4. Instruments:

- Note papers, voice recorder, and in-depth interview forms

5. Data Collection:

- Reading and synthesizing relevant literature and Buddhist texts

- Conducting and recording in-depth interviews

6. Data Analysis:

- Content analysis to identify the characteristics of Buddhist politicians

- Descriptive analysis to interpret these characteristics in the context of public interest devotion in Thai society

By systematically gathering and analyzing data through documentary studies and in-depth interviews, this research aims to provide a comprehensive understanding of the ethical issues facing Thai politicians, the relevance of Buddhist teachings, and the desirable characteristics of Buddhist politicians dedicated to the public interest. The combination of content and descriptive analysis ensures a nuanced interpretation of both qualitative data and theoretical concepts, contributing to the overall rigor and depth of the study.

Research Results

Objective 1 The findings reveal that the ethical challenges faced by Thai politicians are multifaceted, encompassing actions, speech, and mindset:

Actions: Thai politicians exhibit a range of unethical behaviors, including vote-buying, secretive and deceitful conduct, aggression, prioritization of self-interest over the public good, abuse of power, and involvement in bribery, corruption, and fraud. Neglecting responsibilities and insincerity towards the public's benefit further exacerbate these issues, contributing to a decline in trust and integrity within the political system.

Speech: Politicians often resort to irresponsible and aggressive language, using lies or half-truths in public addresses, interviews, and meetings. Such communication practices undermine transparency and trustworthiness, hindering effective governance.

Mindset: A prevalent lack of clear political ideology, discipline, and moral conscience among Thai politicians leads to dishonesty, greediness, and an inability to grasp the ethical implications of their actions. This deficiency in morality and public consciousness, coupled with a failure to adhere to relevant laws, exacerbates the ethical dilemma.

Addressing these challenges necessitates establishing clear moral and ethical standards, promoting honesty and public consciousness among politicians, and enforcing strict accountability mechanisms through educational initiatives. Cultivating a new generation of politicians with strong moral character and a commitment to serving the public good is crucial for building a more ethical and prosperous political system in Thailand.

The research findings offer a comprehensive understanding of the pervasive issues of conflict of interest and corruption among Thai politicians, spanning various administrations. Instances of unethical behavior, such as ministers exploiting their positions for personal gain and colluding with business executives, illustrate a recurring pattern of abuse of power.

Traditional practices like the payment of "tea money" or kickbacks further exacerbate corruption.

Exploring public interest involves examining politics, politicians, and their ethical obligations, emphasizing moral principles like honesty, integrity, and accountability. Public interest extends beyond individual concerns to encompass maintaining peace, providing services, and addressing societal needs such as economic growth, education, healthcare, and cultural preservation. However, defining a singular public interest is challenging due to competing interests among social groups, highlighting the need for stringent ethical standards to prevent abuse of power and corruption.

Ultimately, prioritizing public interest guides policymaking, emphasizing responsible leadership and fostering a trustworthy, accountable society. Addressing conflicts of interest within political circles and combating corruption are essential for preserving economic and societal integrity, thus ensuring sustainable development and prosperity for Thailand.

Objective 2 The findings demonstrate that Buddhist teachings offer valuable insights into the ethical responsibilities and duties of politicians for the well-being and harmony of society:

Basic Practice

1. *Virtues for a Harmonious Society*: Buddhist teachings emphasize virtues such as moral shame, patience, tolerance, and mindfulness, which contribute to maintaining order and promoting harmony in society.

2. *Rules of Morality*: Politicians are encouraged to abide by the Five Precepts, promoting ethical conduct and integrity in governance.

Political System Working

1. *Path of Accomplishment*: Politicians are advised to cultivate qualities like zeal and wise investigation, emphasizing diligence and ethical leadership in governance.

2. *Sublime States of Mind*: Developing mental attributes like loving-kindness and compassion fosters a compassionate outlook and contributes to societal well-being.

3. *Wholesome Course of Actions*: Politicians are urged to conduct themselves in a civilized manner and practice positive behavior for ethical governance.

4. *Virtues of the Rulers*: Embodying virtues such as honesty and nonviolence promote the welfare of society and ethical governance.

5. *Duties of a Great Ruler*: Prioritizing the welfare of the people and seeking counsel from virtuous advisors ensures righteous governance.

6. *Bases of Sympathy*: Supporting unity and harmony among the people fosters constructive governance.

7. *Wrong Courses of Behavior*: Politicians should avoid biases and impartial decisions to maintain righteous conduct in their duties.

8. *Qualities of a Genuine Person*: Possessing qualities like moderation and knowing oneself enables politicians to positively contribute to society.

9. *Things Leading to Prosperity*: Engaging in regular meetings and honoring traditions fosters prosperity and societal well-being.

10. *Benefit or Welfare*: Politicians should focus on personal development and public service to address the needs of the people, promoting social justice and inclusivity in governance.

By integrating Buddhist teachings into political practice, politicians can cultivate ethical leadership, promote harmony, and contribute to the prosperity and welfare of society. This holistic approach to governance emphasizes moral principles and compassionate leadership, essential for fostering a just and equitable society.

Objective 3 The findings reveal that Buddhist politicians in Thai society exhibit characteristics that demonstrate their devotion to public interest across four dimensions: ethical and moral, behavioral, mental, and public interest view traits.

Ethical and Moral Characteristics:

1. *Being a Righteous Ruler*: Buddhist politicians uphold righteousness and ethical conduct in their leadership roles, serving as exemplars of integrity.

2. *Reliability*: They are dependable and trustworthy, fulfilling their duties with honesty and accountability.

3. *Righteous Action, Speech, and Mind*: Their actions and speech are guided by moral principles, contributing to the greater good of society.

Behavioral Characteristics:

1. *Participation:* Buddhist politicians actively engage in the political process, collaborating with others for societal improvement.

2. *Commitment to Justice*: They uphold principles of justice and fairness in decision-making and governance.

3. *Sense of Responsibility*: Recognizing their duty to serve the public interest, they take ownership of their actions and decisions.

Mental Characteristics:

1. Passion and Commitment: Driven by purpose, Buddhist politicians are dedicated to serving the needs of the people.

2. Ideology: They adhere to guiding principles that inform their political actions and decisions.

3. Sound Judgment: They exercise wisdom and rationality, considering the implications for the public interest in their decision-making.

Public Interest View Characteristics:

1. Fostering Non-Greed: Buddhist politicians prioritize the well-being of society over personal gain, transcending selfish desires.

2. Fostering Non-Self (Not Selfish): They prioritize collective welfare over individual advancement, demonstrating selflessness in their actions.

3. Social Altruism: Compassion and empathy drive their efforts to alleviate suffering and promote social harmony.

4. Loving-Kindness: Adopting a loving-kindness approach to public service, they contribute to the well-being and harmony of society.

The ethical and moral characteristics serve as foundational traits that influence the development of other characteristics across all dimensions. Emphasizing the significance of the public interest view, Buddhist politicians prioritize societal welfare over personal gain. By fostering non-greed, social altruism, and loving-kindness, they effectively address societal issues and alleviate the suffering of the populace. This commitment fosters genuine dedication to enhancing societal well-being, fostering harmony, stability, and prosperity in Thai society.

Discussions

This study has identified widespread ethical concerns among Thai politicians, encompassing issues in their conduct, speech, and mindset, often entailing conflicts of interest and graft. The outcomes of this research are consistent with the investigation conducted by Aksotnsri and Sangsuwon (2021), which accentuates the frequent misuse of power by Thai politicians for personal benefit, leading to various scandals. These transgressions involve the acceptance of bribes and conflicts of interest between their private and public roles,

manifested across different communication platforms such as public declarations, media discussions, and speeches. Such abuse of authority results in unfair behavior and the neglect of their duty to represent constituents. Moreover, when politicians transgress ethical standards, such misconduct typically becomes normalized within the framework without facing any consequences. Consequently, these actions may trigger political turmoil, exposing a fundamental deficiency in moral values and ethics within Thailand's political domain.

Furthermore, this study validates the discoveries of Sukjeen et al. (2022), which shed light on a prevalent issue within the Thai political sphere: a deficiency of moral and ethical principles among politicians, often leading to power struggles through coups. Politicians prioritize personal gain over the welfare of the people, resorting to strategies like vote-buying and nepotism to secure advantages. They also appoint incompetent acquaintances to political positions, impeding the nation's advancement and undermining public trust in both politicians and the elected administration. Resolving this ethical predicament among Thai politicians requires enriching their expertise, capabilities, and ethical standards to cultivate societal concord. Concerning Buddhist teachings relevant to politicians, this study is in accordance with the investigation by Phrakrupaladsuwathanaphromajariyakhun (Khammag) (2020), which asserts that the Dhamma integral to developing Thai political society comprises Sappurisa-dhamma, Rāja-sangaha-vatthu, Cakkavatti-vatta, Aparihāniya-dhamma, Dasa rāja-dhamma, Brahmavihāra, and Saraniyadhamma. Additionally, this study aligns with the scrutiny of Nachaisin et al. (2023), which stresses that Buddhist principles for politics encompass loving-kindness (metta), morality (sila), right livelihood, non-violence (avihimsa), equanimity (upekkha), wisdom, sharing (dana), patience (khanti), mindfulness (sati), and the virtues of the ruler (rajadhamma).

Moreover, this study has identified that the attributes of Buddhist politicians dedicated to the common good in Thai society include ethical and moral, behavioral, mental, and public-interest traits. This discovery corresponds with the research of Phra Silasak Sumato et al. (2022), which underscores the interconnection between political and social ethics, highlighting the influence of Buddhist principles on ethical behavior. It underscores the pivotal role of morality in governance, proposing that ethical violations not only stain political integrity but also disrupt societal norms and unity. Finally, the study carried out by Sukjeen et al. (2020) observed that examining Thai political ethics through a Buddhist perspective offers historical context and insights into recurrent challenges encountered by politicians. The emphasis on

leadership qualities in line with Buddhist values underscores the importance of wisdom, selflessness, and commitment to public welfare in governance. Giving precedence to the common good over personal gain can aid in mitigating corruption and fostering social harmony.

Knowledge from Research

From the research findings on Buddhist teachings in the political system, several crucial insights emerge, illuminating the path toward ethical governance and societal well-being:

1. Adherence to Moral Guidelines and Ethical Leadership:

- Politicians are advised to abide by moral precepts such as the Five Precepts to uphold ethical governance standards.

- Cultivating qualities like zeal, effort, and ethical leadership is emphasized, underlining the importance of diligence and wise decision-making in governance.

- Encouragement is given to exhibit righteous conduct in actions and speech, promoting positive behavior and ethical governance.

2. Embodying Virtues and Seeking Guidance:

- Politicians are expected to embody virtues like honesty and gentleness, prioritizing the welfare of the people and seeking counsel from wise advisors.

- Upholding truth and righteousness is deemed essential for ensuring equitable protection for all citizens.

3. Promotion of Unity, Harmony, and Constructive Dialogue:

- Fostering unity and harmony while avoiding bias and making impartial decisions are urged to maintain societal equilibrium.

- Constructive speech and actions play a pivotal role in preventing deviations from righteous conduct.

- Qualities such as self-awareness and moderation are encouraged to enhance politicians' ability to positively contribute to society and promote peace.

4. Respect for Tradition and Compassionate Leadership:

- Respect for traditions, elders, and religious practices is deemed crucial, alongside providing support to religious figures.

- Politicians are urged to focus on personal development and compassionate leadership, addressing the needs of the people with a balanced approach that promotes social justice and inclusivity.

In the current Thai political landscape, a notable gap exists between the prescribed ideals of Buddhist teachings and the ethical conduct of politicians. Despite the significance of the Five Precepts as fundamental dharma, many politicians struggle to uphold them, highlighting a pressing need for change. Qualified Buddhist politicians genuinely committed to prioritizing the public interest based on Buddhist principles could catalyze significant improvements in public welfare and societal harmony.

These committed leaders, propelled by a profound sense of moral obligation and ethical duty, possess the capacity to confront longstanding societal challenges in Thailand. Through their unwavering commitment to fostering transparency, fairness, and inclusivity within the political realm, they can spearhead a transformative era of governance that benefits all members of society. Thus, the integration of Buddhist values into political practice holds tremendous potential for steering Thailand towards a future characterized by prosperity and social cohesion.

Conclusion

In conclusion, this study has illuminated the intricate challenges facing Thai politicians, which encompass a spectrum of ethical dilemmas permeating their behaviors, communication, and mindset. These challenges, ranging from conflicts of interest to instances of corruption, underscore the urgent need for a robust moral framework within governance. Furthermore, the exploration of public interest has unveiled the nuanced dynamics within the realm of politics, revealing the ethical obligations and conduct of politicians that often intersect with conflicts of interest and corrupt practices. Against this backdrop, Buddhist teachings emerge as a reservoir of guidance, offering a diverse array of principles relevant to the functioning of political systems.

Buddhist teachings such as Iddhipāda, Brahmavihāra, Kusala-kammapatha, and others, politicians can glean invaluable insights into ethical governance, thus fortifying their capacity to navigate the complexities of political leadership with integrity and efficacy. Moreover, the characteristics defining Buddhist politicians dedicated to public interest within Thai society have been delineated, encompassing ethical and moral integrity, behavioral traits, mental attributes, and a perspective centered on public welfare. These characteristics, including qualities such as righteousness, trustworthiness, active participation, commitment to justice, and a mindset prioritizing non-greed and social altruism, collectively embody the concept of "Bhāvitā."

By integrating these principles into their roles and responsibilities, Thai politicians stand to foster a political environment characterized by accountability, transparency, and ethical conduct. This approach not only addresses the immediate ethical challenges within governance but also holds the promise of cultivating long-term societal progress and facilitating increased public engagement in decision-making processes. In essence, the adoption of Buddhist principles by politicians offers a pathway towards realizing a more just, equitable, and harmonious society for all citizens of Thailand, aligning governance practices with ethical and moral integrity to benefit the collective welfare of the nation.

Suggestions

This research has found the characteristics of Buddhist politicians for public interest devotion in Thai society (Knowledge). It can be applied for the policy to

1) civil society organizations should be encouraged to serve as a foundation for politicians in Thai society who aspire to be Buddhist politicians genuinely dedicated to public welfare,

2) political institutions involved in regulating the ethics of politicians, such as the Parliament, the Senate, the Election Commission, political parties should have policies to encourage politicians to behave as Buddhist politicians with a view to seriously benefit the public and cooperate with public sector organizations that related as well as various mass media to prevent bad, unethical people from ruling the country.

This research should be recommended to the Buddhist scholars and researchers for the next research issues, research should be done on the issue of

1) Developing Politicians for Public interest Devotion in Thai Society.

2) Integrating Buddhist Teachings with Voters' Discretion in Elections to Foster Politicians Dedicated to the Public Interest.

3) Guidelines for Political Development Toward a Buddhist Political Society to Meet Collective Needs in a Sustainable Manner, and

4) Buddhist Views on Thai New Generation Politicians in Social Media Era.

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An Analytical Study of the Role and Influence of the Most Venerable Thích Trí Tịnh in Propagating Pure Land Buddhism in Vietnam

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Abstract

This article aims to achieve three primary objectives related to Most Ven. Thích Trí Tịnh 1) To study his life and works, 2) To study the propagation of Pure Land Buddhist teachings associated with him, 3) To analyze his role and influence in the dissemination of Pure Land Buddhism within Vietnam. The research methodology employed is documentary research, involving a study of various documents and an analysis of Buddhist texts.

The findings show that the life and works of the Most Venerable Thích Trí Tịnh, who is a great monk and an excellent student and practitioner of the Buddha's Teaching. Throughout most of his life for sentient beings, he left behind an extremely great work of translating Mahāyāna scriptures for Vietnamese Buddhism. His practice methods and teachings have been adopted and followed by many disciples to practice and achieve happiness in the present. According to his teachings of Pure Land Buddhism faith, vow, and practice are the main teachings, and to achieve good results in daily life vegetarianism practice, sutta chanting, and reciting the Buddha's name are very valuable. In addition, the practitioner should know how to take advantage of "MOT practice" or free time to practice any day any time to improve oneself better. Regarding his role and influence in propagating Pure Land Buddhism in Vietnam, he left behind an extremely great work of translating Mahayana scriptures for Vietnamese Buddhism. Furthermore, the influence on Vietnamese society, the Sangha community, culture, environment, education, etc., made great contributions. In particular, the pure land practice method that he revised and propagated has become one of the main practice methods in Vietnam to this day.

Keywords: Role and Influence; Most Ven. Thích Trí Tịnh; Pure Land Buddhism; Propagating; Vietnamese Buddhism

Introduction

The fundamental goal of Buddhism is the attainment of liberation, a notion succinctly expressed by Buddha Shakyamuni: "Just as the vast ocean possesses only one flavor, the taste of salt, so does this Dhamma and code of conduct proclaimed by the Tathāgata possess only one flavor, the taste of liberation" (Bhikkhu Bodhi, 2012). In the era referred to as the Dhamma-Ending Age (Saddhamma-Vipralopa), amidst adversities, the Most Venerable Thích Trí Tịnh (1917-2014) pondered the methods for achieving liberation in this very life to escape the endless cycle of suffering through birth and death. Acknowledging the uncertainties and hindrances in future existences, he stressed the importance of immediate practice. The Buddha cautioned about the scarcity of human rebirth and the challenges of reaching liberation: "Those who are capable of being reborn as humans are as few as the soil that sticks to their fingernails, yet they still descend into negative realms as numerous as the soil covering the entire vast earth" and likened it to "a blind turtle inserting its head into a hole in a floating tree trunk on the ocean" (Bhikkhu Ñanamoli & Bhikkhu Bodhi, 2009).

The Most Venerable Thích Trí Tịnh believed in the supreme teachings of the Buddha that ensure liberation and lead to Buddhahood. He emphasized the importance of practices like the recollection of the Buddha, as highlighted in the scriptures: "*Bhikkhu, there is one thing that, when developed and cultivated, leads exclusively to disenchantment, dispassion, cessation, peace, direct knowledge, and enlightenment, to Nibbāna. What is that one thing? Recollection of the Buddha is that one thing that, when developed and cultivated, leads exclusively to disenchantment... to Nibbāna*" (Bhikkhu Bodhi, 2012).

Pure Land Buddhism, particularly the practice of reciting the Buddha's name to aspire for rebirth in Sukhāvatī (the Pure Land of Amitābha Buddha) has deep roots in Vietnam, possibly predating its establishment in China (Hiền, 2016; Gakkai, 2009). The Cựu Tạp Thí Dụ Sutra, dating back to 138 CE, is the earliest Vietnamese text referencing Amitabha Buddha. By around 450 CE, belief in Amitabha had become prominent, especially in Tien Son (Thát, 1999).

In 1955, Thích Trí Tịnh established the "Cực Lạc Liên Hữu - The Pure Land of Ultimate Bliss," advocating ten maxims for practitioners in Vietnam to follow, aiming for liberation in this lifetime (Tịnh, 2014b). Pure Land Buddhism emphasizes reciting the name of Amitābha Buddha (阿彌陀佛) (Kuang, 1993) and visualizing the Pure Land of Ultimate Bliss. Practitioners

rely on both self-effort, characterized by Faith, Vow, and Practice, and the Buddha's power to achieve rebirth in the Pure Land. The practice involves morality (sīla), concentration (samādhi), and wisdom (paññā), with a particular focus on reciting Buddha's name to achieve a concentrated state of mind and attain samādhi.

Thích Trí Tịnh's enduring commitment to practice and scholarly pursuits has made a substantial impact on Vietnamese Buddhism. The revitalization of Pure Land Buddhism and the translation of essential Mahāyāna sūtras have enhanced the Buddhist practices in Vietnam, enabling adherents to delve deeper into the teachings of the Buddha. Despite the noteworthy contributions made by Thích Trí Tịnh, there has been a lack of academic focus on his efforts to promote Pure Land Buddhism. Nevertheless, the sūtras he rendered, which are utilized by Bhikkhu, Bhikkhunī, and Buddhist practitioners, offer a profound insight into the timeless truths expounded by the Buddha for the last 2,600 years. To date, no scholarly inquiry has been conducted on this matter, prompting the need for an investigation into the dissemination of Pure Land Buddhism by the Most Venerable Thích Trí Tịnh within the Vietnamese Buddhist community. The primary objective of this research is to bridge this gap by scrutinizing Thích Trí Tịnh's impact on Vietnamese Buddhism and dispelling misconceptions surrounding the practice of Pure Land. Misinterpretations often arise, portraying Pure Land Buddhism as exclusively suitable for older individuals or those of lower societal status, or characterizing it as a morbid practice fixated on mortality. Furthermore, the study endeavors to delve into Thích Trí Tịnh's propagation of Pure Land Buddhism in the context of Vietnamese Buddhism, challenging the misconceived notion that Pure Land practices cater only to the elderly or less competent individuals. It also aims to rectify the misconception that Pure Land Buddhism solely concerns itself with death, neglecting the present life, by shedding light on Thích Trí Tịnh's pragmatic methodologies and teachings.

Research Objectives

1) To study the life and works of the Most Venerable Thích Trí Tịnh
2. To study the teachings of Pure Land Buddhism taught by the Most Venerable Thích Trí Tịnh in Vietnam
3. To analyze the role and influence of the Most Venerable Thích Trí Tịnh in propagating Pure Land Buddhism in Vietnam

Literature Review

The role and influence of the Most Venerable Thích Trí Tịnh in propagating Pure Land Buddhism in Vietnam have been profound and multifaceted. This literature review aims to synthesize existing research on his contributions, providing a comprehensive overview of his impact on Vietnamese Pure Land Buddhism. By examining various scholarly works and primary texts, this review aims to comprehensively understand Thích Trí Tịnh's contributions and the broader context of Pure Land Buddhism in Vietnam.

Thích Trí Tịnh's works, such as Hương Sen Vạn Đức - The Inconceivable Virtuous of Lotus (2014a), Đường Về Cực Lạc - The Path to the Pure Land (2014b), and Kệ Niệm Phật - Verse of Reciting The Buddha's Name (2014c), are foundational texts that offer deep insights into the principles and practices of Pure Land Buddhism. Thích Trí Tịnh emphasized the practice of reciting Amitābha Buddha's name (nembutsu), visualizing his image, and the aspiration to be reborn in the Pure Land. These practices, according to Thích Trí Tịnh, are crucial for achieving liberation and enlightenment in the current life, thereby avoiding the cycle of birth and death.

Thích Thiền Tâm's Buddhism of Wisdom and Faith: Pure Land Principles and Practice (1994) is a seminal work that explores the doctrinal and practical aspects of Pure Land Buddhism. This text serves as a valuable resource for understanding the philosophical underpinnings of Pure Land practice and its relevance today. Thích Thiền Tâm outlines the core principles of faith in Amitābha Buddha, the practice of reciting the Buddha's name (nembutsu), and the importance of aspiring to be reborn in the Pure Land.

Thích Như Điển's Tư Tưởng Tịnh Độ Tông - Pure Land Thought (2019) offers a modern interpretation of Pure Land Buddhism, addressing contemporary challenges and misconceptions. Thích Như Điển argues that Pure Land practice is accessible to all practitioners, not just the elderly or those unable to achieve enlightenment through other means. His work emphasizes the adaptability of Pure Land teachings to modern life, highlighting their potential to provide spiritual solace and guidance in a rapidly changing world.

Duc (2022) in Influence of Buddhism in the Cultural Life of Vietnamese People examines the broader impact of Buddhism on Vietnamese culture. This study provides context for understanding Pure Land Buddhism's widespread acceptance and integration within Vietnamese society. It highlights how Buddhist principles permeate various aspects of

Vietnamese life, reinforcing the relevance of Thích Trí Tịnh's teachings in contemporary Vietnam.

Phan Tai Thuc's (2017), the Practical Method of Pure Land Buddhism in Modern Society: A Case Study of Hoang Phap Monastery in Vietnam, examines the application of Pure Land practices in a contemporary Vietnamese context. This study highlights the successful integration of Pure Land teachings into the daily lives of practitioners at Hoang Phap Monastery, demonstrating these practices' continued relevance and effectiveness in promoting spiritual growth and community cohesion.

Nguyen Thi Minh Ngoc (2009) in Social Activities of Vietnamese Buddhism to Charity explores the intersection of Buddhist practice and social activism in Vietnam. This study highlights how Vietnamese Buddhist communities, inspired by Pure Land teachings, engage in various charitable activities, demonstrating the practical application of Buddhist principles in addressing social issues. The work underscores the role of Pure Land practice in fostering compassion and altruism among practitioners, leading to significant contributions to social welfare.

The reviewed literature underscores the profound impact of Thích Trí Tịnh on Vietnamese Pure Land Buddhism. It is evident that the corpus specifically focuses on the Buddha's Teaching as propagated and adopted to followers by the Most Venerable Thích Trí Tịnh as well as the impacts it has exerted upon Vietnamese people in sentient beings at the *Dhamma* - Ending Era (Saddhamma-Vipralopa) and becoming the official Buddhism in Vietnam. Therefore, this research aims to study the basic Buddha's teachings, and the propagation process of Pure Land Buddhism of the Most Venerable Thích Trí Tịnh in Vietnam as well as their practical adoption in modern times.

Research Methodology

This is primarily based on documentary research. The methodology of the research can be divided into five stages as follows:

1. Data Collection

Collecting information from the main source of English translations of Mahāyāna texts to more clearly communicate the understanding of Pure Land Buddhism. Additionally, information is gathered from secondary sources, including commentaries, sub-comments, the Most Venerable Thích Trí Tịnh's writings, textbooks, research papers, historical studies, historical journals, and Buddhist journals in English, Classical Chinese, and Vietnamese. Those

are to carefully consider the findings from current literature in a thorough explanation for easier understanding.

2. Analysis and Synthesis

Analyzing and synthesizing documents from books, historical texts, and journals are crucial to understanding the true methods and perceptions of Pure Land Buddhism as practiced by The Most Venerable Thích Trí Tịnh. This process involves a thorough examination and integration of primary data, systematically organizing the gathered information. The goal is to provide a comprehensive insight into the current state of Pure Land Buddhist practice and its impact on contemporary Vietnamese Buddhism and its adherents.

The process involves developing a comprehensive outline of the work, covering all relevant dimensions in alignment with the research objectives. This includes examining and discussing the nature of the problems encountered, emphasizing their significance to the research. Finally, conclusions are formulated based on the significant research results, with suggestions for further research, offering useful information and knowledge.

Conceptual Framework

This research is documentary research. The details are as follows.
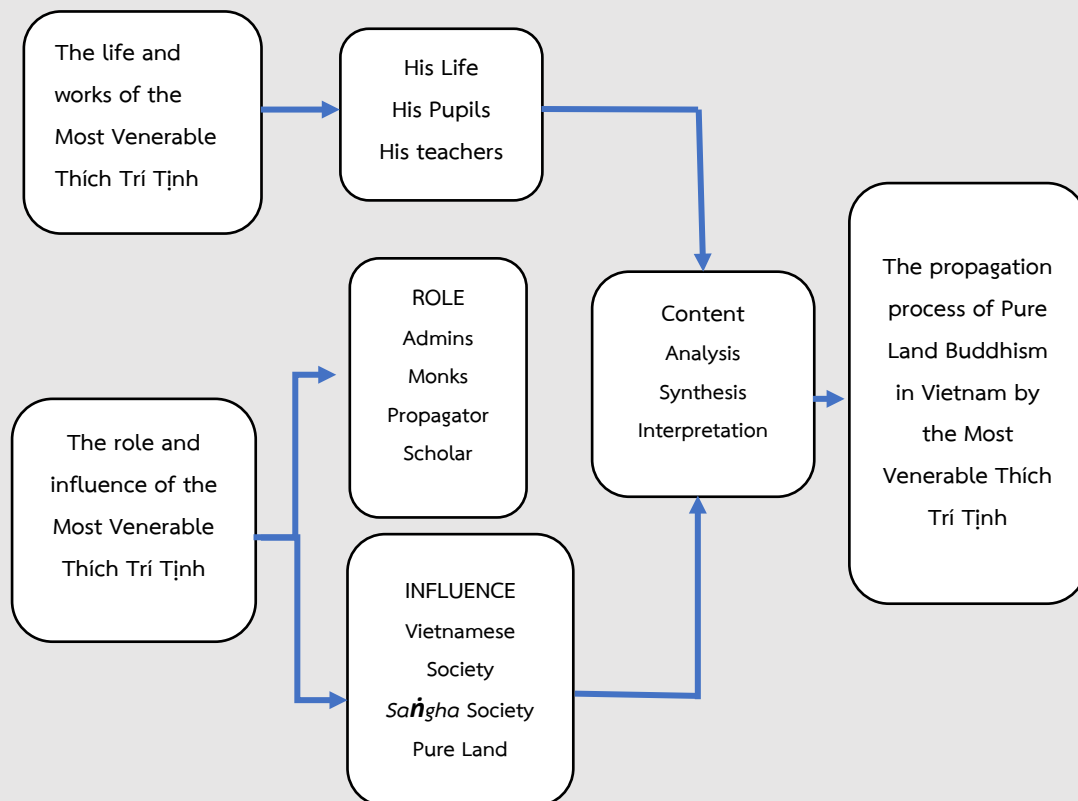
Figure 1 Conceptual framework

Research Results

Objective 1. Life and Works of the Most Venerable Thích Trí Tịnh

The Most Venerable Thích Trí Tịnh helped the generation of monks and nuns from the time he held many positions in Vietnamese Buddhism until he passed away (2014) to develop education and train good monks and nuns to preserve Buddha Dharma in Vietnam. The Venerable Master devoted his whole life to the cause of Buddha Dharma, always studying sūtras, chanting sūtras, reciting Buddha's name, teaching, and translating sūtras from Chinese to Vietnamese as the main actions of his life. He translated many great sūtras, causing Mahāyāna teachings to circulate and Buddhism to be transmitted among the Fourfold disciples. Many talented monks received his teachings. Thanks to his works translating major sūtras, it has helped many Buddhist monks and nuns have a deeper understanding of Buddhism.

He is one of the monks with great influence on Vietnam's Buddhism, especially in the context of the country being divided and affected by two consecutive wars. His name is Nguyễn Văn Bình, born on October 17, 1917 (September 2, Đinh Tý year), in Mỹ An Hưng (Cái Tàu Thượng), Châu Thành district, Sa Dec province (Đồng Tháp). His dharma name is Thiện Chánh, his name is Trí Tịnh, his dharma name is HânTịnh, and his family name is Nhựt Bình. He belongs to the 41st generation Lam Te Gia Pho lineage. He was disciple of the Most Venerable Thích Thiện Quang founded the Vạn Linh pagoda on the mountain Cấm, Châu Đốc.

During the time did the Buddhist work of his life, Thích Trí Tịnh held many positions in the Vietnam Buddhist. He manages and guides Vietnam Buddhism development and handles and solves many important problems in the sangha. With the ambition to "Truyền Đăng Tục Diệm - transmission of the Dharma lineage," propagate the Dharma, and build temple, the Most Venerable created a temple named Vạn Đức. Gradually, due to the Most Venerable prestige and morality, Buddhist Monks and Bhikkhunī gathered to build temples around it, turning this place into a large ashram. Today, everyone knows about Vạn Đức ashram with many temples around this area.

In 1955, with the wish to propagate the Pure Land and guide sentient beings in the Dharma Ending Age, he founded "Cực Lạc Liên Hữu - The Pure Land of Ultimate Bliss", encouraging people to recite Buddha's name and pray to be reborn in the Pure Land. "Cực Lạc Liên Hữu - The Pure Land of Ultimate Bliss" was enlightened by Thích Trí Tịnh, arousing

the practice movement and encouraging practitioners to believe in returning to the Pure Land. Thích Trí Tịnh is the current Patriarch who revived the Pure Land Buddhism in the rebuilding of Vietnamese Buddhism (Tịnh, 2014). He was very thorough in the Holy Scriptures and was knowledgeable about Eastern medicine.

Thích Trí Tịnh's translations are very valuable. Vietnamese monks, nuns, and Buddhists were able to absorb the Mahāyāna Scriptures largely due to his translation work. He appreciates the basics of translating correctly, accurately, clearly, and truthfully, without being glossy, with a smooth rhythm, so that readers can recite, circulate, and silently receive the meaning very clearly and easily grasp the intention of the sūtra. Even though he is busy with a lot of work for the Sangha, Thích Trí Tịnh still takes time to translate and preach sūtras. The works that he has compiled, translated and disseminated include:

No.	Sanskrit	English	Vietnamese
1	Saddharmapuṇḍarīka Sūtra	Lotus Sutta	Kinh Diệu Pháp Liên Hoa
2	Mahāparinirvāṇa Sūtra	Great Nirvāṇa Sutta	Kinh Đại Bát Niết Bàn
3	Prajñāpāramitāhṛdaya Sūtra	Heart Sutta	Kinh Bát Nhã
4	Sukhāvatī Vyuha Sūtra	Shorter Amitābha Sutta	Kinh A Di Đà
5	Mahāratnakūṭa Sūtra	Great Jewel Heap Sutta	Kinh Đại Bửu Tích
6	Avatamsaka Sūtra	Flower Garland Sutta	Kinh Hoa Nghiêm
7	Ksitigarbhapranidhana Sūtra	Earth Store Sutta	Kinh Địa Tạng Bồ Tát Bổn Nguyện
8	Vajracchedikā Prajñāpāramitā Sūtra	Diamond Sutta	Kinh Kim Cang
9	Brahmajāla Sūtra	Net Sutta	Kinh Phạm Võng Bồ Tát Giới
10	Samantabhadra Sūtra	Vows Sutta	Kinh Phổ Hiền
11		Three Jewels Sutta	Kinh Tam Bảo
12		Bhikkhu' Rules	Tỳ Kheo Giới
13		Bodhisattvas Rules	Bồ Tát Giới
14		Pure Land Fellowship Society Book	Cực Lạc Liên Hữu
15		The Path Go to the Pure Land	Đường Về Cực Lạc
16		Beholding the Buddha-Nature Interpretation	Ngộ Tính Luận

Figure 2 The Most Venerable Thich Tri Tinh's translation achievements work

The "Lotus Sūtra," (Tịnh, 2010), also known as the "Saddharmapuṇḍarīka Sūtra," is highly revered within Mahāyāna Buddhism. It offers profound teachings on reality, enlightenment, and skillful means (upāya-kushala), emphasizing the universality of Buddhahood and the potential for all beings to attain enlightenment. It introduces the "Bodhisattva of the Earth," dedicated to aiding all beings in enlightenment.

The "Sukhāvatī Vyuha Sūtra," commonly known as the "Amitābha Sūtra" or the "Shorter Amitābha Sūtra," is a pivotal text in Mahāyāna Buddhism. It centers on the teachings

of Amitābha Buddha and the Pure Land (Sukhāvatī) he governs, elucidating the virtues of Amitābha Buddha and his vow to assist sentient beings in achieving enlightenment within Sukhāvatī.

Thích Trí Tịnh's pupils were a diverse group deeply influenced by his teachings and guidance, including both monastic disciples (monks and nuns) and lay disciples (practitioners leading secular lives but following Buddhist teachings). His teachings were accessible to a wide range of individuals interested in Buddhism. Some of his pupils assumed leadership roles within the Buddhist community, organizing events, promoting ethical conduct, and maintaining the teachings and practices he emphasized. Among his notable disciples are the Most Venerable Thích Quảng Liên, the Most Venerable Thích Quảng Huệ, the Most Venerable Thích Bửu Huệ, Zen Master Thích Nhất Hạnh, Zen Master Thích Từ Thông, the Most Venerable Thích Trí Quảng, the Most Venerable Thích Minh Cảnh, Zen Master Thích Thanh Từ, Zen Master Thích Phước Huệ, and numerous others.

Objective 2. The Teachings of Pure Land Buddhism Taught by the Most Venerable Thích Trí Tịnh in Vietnam

The Pure Land method of Buddhism emphasizes three fundamental elements essential for practitioners: Faith, Vows, and Practice, likened to the three "sambhāra" necessary for rebirth in the Pure Land. These elements are derived from foundational sutras such as the Amitābha Sutra, which repeatedly underscores the significance of faith. The sutra depicts Buddhas extending their tongues across vast worlds, urging sentient beings to believe in the virtues extolled within Buddhist scriptures (Fo Guang Shan International Translation Center, 2017). Faith, as described in the Avatamsaka Sutra, is revered as the root of the spiritual path, nurturing all virtues and dispelling doubts and cravings, thereby revealing the path to Nirvana (Cleary, 1984). It entails belief in the principles of Karma, Dependent Origination, and the Four Noble Truths, and trust in the existence of Amitābha Buddha's Pure Land of Ultimate Bliss beyond this mundane realm (Bhikkhu Bodhi, 1993; Bhikkhu Buddhadāsa, 2020; Lu, 2022).

Vows, or Pāramitā, represent a solemn commitment to achieve rebirth in Amitābha Buddha's Pure Land, unwavering in the face of adversities such as poverty, illness, or disability. The Amitābha Sutra emphasizes the necessity of steadfastly maintaining this vow, ensuring non-regression from the path to Supreme Enlightenment (anuttarā-samyak-saṃbodhi) (Tịnh, 1997). Practice, or Kammaṭṭhāna, involves continuous recitation of the phrase "Namo

Amit**ā**bha Buddha" with unwavering dedication, whether standing, walking, sitting, or lying down, as prescribed in the Amit**ā**bha Sutra (Tịnh, 1997). This diligent practice ensures that at the end of life, practitioners will be greeted by Amit**ā**bha Buddha and his assembly of sages, facilitating rebirth in the Pure Land.

Thích Trí Tịnh, through his teachings, stresses the fleeting nature of human life and the imperative of utilizing time wisely for spiritual practice. He advocates maintaining practices such as vegetarianism, sutra chanting, and reciting the Buddha's name to cultivate compassion and wisdom (Hiep & Mahathanadull, 2019). These practices are not merely rituals but serve as transformative tools to nurture compassion and wisdom, essential for realizing one's innate Buddha-nature. In another passage, the Buddha said that if any sentient being hears this sutra and hears the names of the Buddhas and accepts and upholds them, he or she will be protected by all the Buddhas and will be irreversible in the path of attaining Supreme and Perfect Enlightenment, and He advised: 是故舍利弗|汝等皆當信受我語, 及諸佛所說." For this reason, Sariputra, all of you should believe and receive my words, and those of all Buddhas (Tịnh, 1997).

In conclusion, Faith, Vows, and Practice constitute the foundational framework of the Pure Land path, essential for achieving rebirth in Amit**ā**bha Buddha's realm of Ultimate Bliss. These elements, supported by the teachings of Thích Trí Tịnh and rooted in profound sutras, guide practitioners towards spiritual liberation and enlightenment.

"Sabbe tasanti dandassa sabbe bhayanti maccuno attanam upamam katva na haneyya na ghataye (Dhp. 129). "

(All are afraid of the stick, all fear death. Putting oneself in another's place, one should not beat or kill others).

In contemporary discourse, the practice of daily chanting serves as a transformative tool, aiming to transcend sources of suffering like greed and anger, a notion underscored by Dieu (2014). Moreover, Vuontam (2024) presents a set of guiding principles attributed to the Most Venerable Thích Trí Tịnh, encapsulating ethical precepts and spiritual directives. These teachings advocate for mercy, forgiveness, and the pursuit of virtue in all actions. They emphasize simplicity in life, advocating freedom from worldly entanglements for achieving inner peace and clarity. Thích Trí Tịnh's teachings also stress the importance of seizing

opportunities and exercising patience during challenges, alongside promoting practices such as vegetarianism, compassion for all beings, and regular sutra chanting. Integral to his teachings is mindfulness, cultivated through recitations of the Buddha, Dharma, and Sangha, and a steadfast commitment to abstaining from harmful actions while actively pursuing virtuous deeds. His profound insights into human existence emphasize the brevity of life and the imperative to use time wisely in spiritual practice. Central to his legacy is the method of reciting the Buddha's name, condensed into a five-stanza poem, which embodies profound techniques and outcomes achievable through disciplined practice, emphasizing the Threefold Training of Precepts, Concentration, and Wisdom essential for spiritual liberation and enlightenment.

Thus, while we practice reciting the Buddha's name, we complete all three subjects of the Threefold training (Precepts, Concentration, and Wisdom). If we follow Precepts, Concentration, and Wisdom, then one day, when reciting the Buddha's name is pure, of course, we will be able to achieve all Threefold training of Anasrava (vô lậu) through reciting the Buddha with one-pointedness of mind (Chih & T'ien, 1992). Thus, we see that in the present life, there is a great benefit in being able to control the body and mind into a place of good dharma, in accordance with the Threefold training.

Objective 3. The Role and Influence of the Most Venerable Thích Trí Tịnh in Propagating Pure Land Buddhism in Viet Nam

When talking about the role and influence of the Most Venerable Thích Trí Tịnh on Vietnamese Buddhism in particular and the country of Vietnam in general, in addition to the aspect of spreading and reviving Pure Land Buddhism in Vietnam, we can't help but recognize the Most Venerable's great contribution in translating Mahāyāna scriptures for Vietnamese Buddhism. It can be said that if in China there is a great master named Xuanzang (玄奘) (Tansen Sen, 2006), then in Vietnam, he is the Tipiṭaka great master of Vietnamese Mahāyāna Buddhism.

The Most Venerable Thích Trí Tịnh played a pivotal role in reviving the unity and harmony of Buddhism in Vietnam, significantly contributing to the nation's cohesion and prosperity. He was a respected master who made substantial contributions to education by founding and maintaining several Buddhist schools, such as Lưỡng Xuyên Buddhist School, Phật Quang Buddhist School, Liên Hải Buddhist School, and Vạn Hạnh Buddhist School (Tịnh, 2014). Through these institutions, he educated and guided hundreds of disciples, instilling in

them the values of compassion, self-awareness, and diligence.
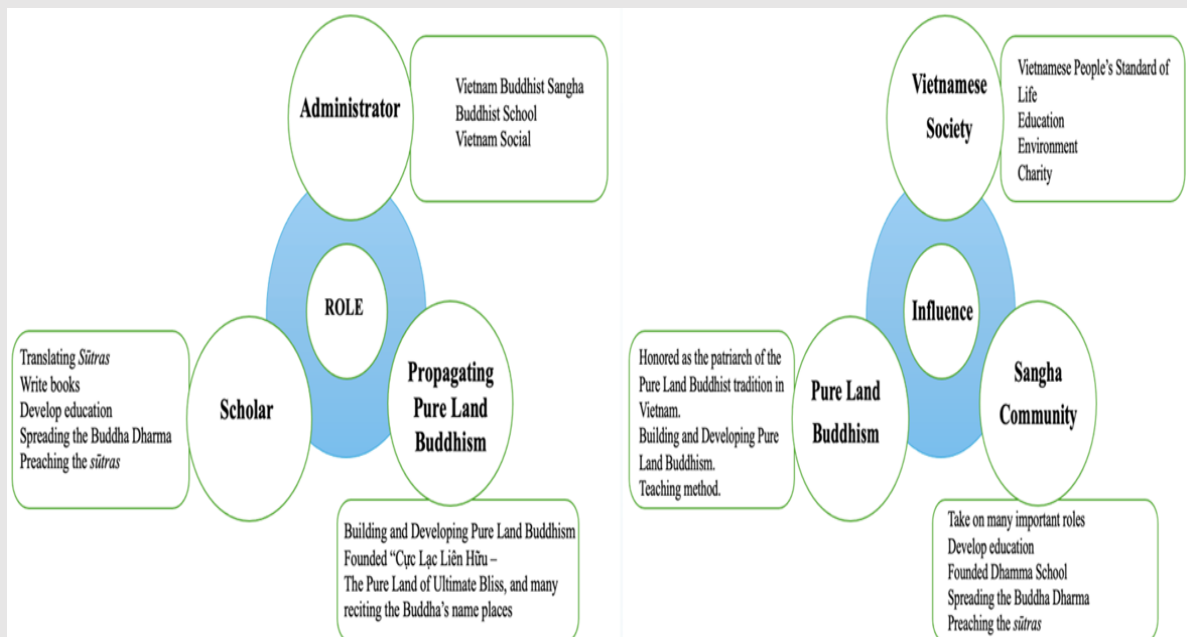
Figure 3. The Role and Influence of the Most Venerable Thích Trí Tịnh

Thích Trí Tịnh's personal conduct and everyday consciousness served as a model for preserving abilities and resources. As the revered abbot of Vạn Đức Pagoda, he consciously refrained from using amenities like air conditioning, refrigerators, televisions, computers, or laptops, even though his position would typically afford such conveniences. His minimalist lifestyle emphasized the importance of conserving energy and protecting the environment, setting an instructive example for both monks and laypeople. He integrated material and intellectual resources to build the Pure Land and used charitable acts to develop people, embodying both wisdom and compassion. Thích Trí Tịnh was actively involved in promoting Buddhism through various activities and by preaching the sūtras. His exemplary life of precepts significantly contributed to his success in spreading Buddhist teachings and achieving notable Buddhist deeds. Among his many contributions to Vietnamese Buddhism and the broader Vietnamese society, Thích Trí Tịnh had a profound influence on the development of Buddhism in the post-war era. Alongside other high-ranking monks, he revived Vietnamese Buddhism by promoting a unified practice and work ethic, moving beyond divisions. The Pure Land practice method he revived and propagated remains one of the most popular in Vietnam today.

Generations of Thích Trí Tịnh's students have continued his legacy by establishing numerous Great Hall Pure Land sites, such as Van Duc Temple, Van Linh Temple, and Hoang

Phap Temple, guiding Buddhists in their practice towards liberation, peace, and happiness. His strong teachings, marked by compassion, tolerance, charity, and adherence to the Buddha's teachings, reflect his profound concern for sentient beings and his enduring impact on Vietnamese Buddhism.

Discussions

The findings of this study illuminate the profound impact of the Most Venerable Thích Trí Tịnh on the propagation of Pure Land Buddhism in Vietnam. Thích Trí Tịnh's doctrinal elucidations, propagation strategies, and ethical teachings have contributed significantly to the revitalization and adaptation of Pure Land Buddhism within the socio-cultural context of Vietnam.

Thích Trí Tịnh's teachings emphasize the fundamental Buddhist virtues of compassion, mindfulness, and ethical conduct. Thuc (2017) notes that Thích Trí Tịnh's engagement with Pure Land Buddhism is deeply rooted in social activism and environmental stewardship, reflecting a dynamic integration of Buddhist ethics with contemporary issues. This emphasis on engaged Buddhism resonates with Vietnamese practitioners seeking spiritual guidance amidst social and environmental challenges.

Moreover, the efficacy of nianfo practice, or recitation of the name of Amitabha Buddha, as advocated by Thích Trí Tịnh, has garnered widespread acceptance among Vietnamese Buddhists. Tay (2022) discusses the historical significance of Pure Land practices in Vietnam and highlights Thích Trí Tịnh's role in popularizing nianfo as a means of spiritual cultivation and liberation. Through his teachings, Thích Trí Tịnh has empowered individuals to embark on the path of spiritual transformation and transcendence.

Empirical data from surveys conducted among Buddhist communities in Vietnam corroborate the enduring influence of Thích Trí Tịnh's teachings. The prevalence of Pure Land practices and the attribution of spiritual transformation to Thích Trí Tịnh's guidance underscore the resonance of his message with practitioners. These findings align with Nguyen's (2024) comprehensive overview of Buddhism in Vietnam, which emphasizes the enduring significance of Pure Land Buddhism within the religious landscape of the country. Furthermore, qualitative interviews reveal the transformative impact of Thích Trí Tịnh's teachings on personal beliefs and societal engagement. Participants express a deep sense of gratitude for Thích Trí Tịnh's guidance, citing his teachings as catalysts for ethical reflection and compassionate action in

their lives. This underscores the dynamic interplay between religious teachings and socio-cultural practices in shaping individual and collective identities.

In conclusion, Thích Trí Tịnh's role in propagating Pure Land Buddhism in Vietnam extends beyond doctrinal transmission to encompass ethical engagement and spiritual empowerment. By elucidating the core principles of Pure Land Buddhism and adapting them to contemporary contexts, Thích Trí Tịnh has fostered spiritual renewal and social resilience within Vietnamese Buddhist communities. This study contributes to our understanding of religious dynamics in Vietnam and highlights the transformative potential of Buddhist teachings in addressing contemporary challenges.

Knowledge from Research

Through conducting extensive research, we have acquired a profound understanding of the role and influence of the Most Venerable Thích Trí Tịnh in propagating Pure Land Buddhism in Vietnam. Our study reveals that the Most Venerable Thích Trí Tịnh was not only a great monk of Vietnam but also an exemplary student and practitioner of the Buddha's teachings.

From birth, Thích Trí Tịnh dedicated his life to the welfare of sentient beings, embodying the noble purpose of a disciple of the Buddha. His commitment to learning, practicing, and advancing education led to the dissemination of the Dhamma to the Fourfold disciples for the broader benefit of society. One of his most significant contributions was the translation of Mahāyāna scriptures for Vietnamese Buddhism, a noble endeavor that profoundly impacted the religious landscape.

His practice methods and teachings have been widely adopted by many disciples, who have achieved significant results in their daily practices. The study explores the enduring significance of his teachings on Pure Land Buddhism. The guiding principles he left behind are faith, vow, and practice. He emphasized deep belief in Buddha Shakyamuni's introduction to the world of Amitābha Buddha, fervent vows for rebirth in Amitābha Buddha's world, and diligent practice. This path, as taught by Thích Trí Tịnh, leads practitioners to achieve a state of undisturbed single-mindedness and to recognize the true mind of Buddha nature within themselves. Moreover, the study highlights Thích Trí Tịnh's teachings on cultivating the Pure Land and realizing enlightenment. He taught that diligent practice leads to a high level of realization as mentioned in the Amitābha Sutra. Enlightened practitioners can then return to save sentient beings suffering due to worldly desires.

Thích Trí Tịnh's life was closely intertwined with the history of Vietnam, from times of division to the eventual peace and independence of the Vietnamese people. Despite the many challenges and events he faced, his infinite wisdom and compassion, along with his application of Buddha's teachings in daily life, demonstrated his sublime personality as a religious leader and a renowned translator. He is often honored as Vietnam's Xuán Zàng (玄奘).

These findings illustrate that Thích Trí Tịnh is a shining example for all Fourfold disciples to follow. His contributions to Vietnamese Buddhism and society in areas such as the economy, culture, environment, and education were substantial. After the war, Thích Trí Tịnh, along with other high-ranking monks, played a pivotal role in reviving Vietnamese Buddhism, fostering unity, and establishing a common direction for practice and work, thereby eliminating divisions within the community.

Figure. 4 Buddha recitation ashram at Van Duc Pagoda, Vietnam

Conclusion

Throughout his life, the Most Venerable Thích Trí Tịnh devoted himself to the welfare of sentient beings through learning, practicing, and advancing education. He disseminated the Dhamma to the Fourfold disciples for their broader benefit, leaving a remarkable legacy that includes the translation of eleven significant Mahāyāna scriptures, among other works, which profoundly enriched Vietnamese Buddhism.

Vietnamese Buddhism holds deep gratitude for Thích Trí Tịnh. Thanks to his monumental work in translating scriptures, Vietnamese Buddhist monks, nuns, and lay practitioners can gain a profound understanding of the Buddha's teachings. These translations have also allowed them to learn valuable lessons from the Patriarchs, which they can pass

on to sentient beings. Particularly, the teachings of Pure Land Buddhism, as taught by the Most Venerable Thích Trí Tịnh, have left an enduring legacy for practitioners. His entire life dedicated to the Pure Land method has provided guiding principles and an open path for practitioners to follow and achieve results. The essence of Pure Land practice, as taught by him, revolves around three important aspects: faith, vow, and practice, combined with the Threefold training of precept, concentration, and wisdom through Buddha-name recitation with one-pointedness of mind.

The influence of the Most Venerable Thích Trí Tịnh in propagating Pure Land Buddhism in Vietnam is profound. With his extensive knowledge, diligent practice, and application of experiences gained from standard Buddhist training schools, he and other high-ranking monks of his time revitalized Vietnamese Buddhism. They established a unified direction for practice and work, moving away from divisions. The Pure Land practice method that he revived and propagated has become one of the main and popular practice methods in Vietnam today.

As a noble monk deeply concerned about the welfare of sentient beings, Thích Trí Tịnh's teachings were imbued with compassion, tolerance, charity, and respect for the Buddha's teachings. Pure Land practitioners who follow his teachings on vegetarianism, sutra chanting, and Buddha-name recitation are likely to experience positive outcomes in their practice. Consistent daily practice, as advised by him, leads to gradual improvement, inner liberation, peace amidst any circumstances, and eventual rebirth in the Pure Land.

Suggestions

The study of the Most Venerable Thích Trí Tịnh's role and influence in propagating Pure Land Buddhism in Vietnam has revealed significant insights into his contributions and the impact of his teachings. However, there are several areas where further research could deepen our understanding and provide a more comprehensive view of his legacy and influence. There are some suggestions for future research:

1. Comparative Analysis of Pure Land Practices:

A comparative study between the Pure Land practices propagated by Thích Trí Tịnh and those practiced in other countries, such as China and Japan, could highlight unique aspects and commonalities. This would provide a broader context for understanding the regional adaptations and innovations introduced by Thích Trí Tịnh.

2. Impact on Contemporary Vietnamese Buddhism:

Investigating the long-term impact of Thích Trí Tịnh's translations and teachings on contemporary Vietnamese Buddhism could provide insights into how his legacy continues to shape modern practices and beliefs. This could include surveys and interviews with current practitioners and scholars.

3. Thích Trí Tịnh's Influence on Buddhist Education:

An in-depth study of Thích Trí Tịnh's contributions to Buddhist education in Vietnam, including the establishment and development of Buddhist schools and training programs, could shed light on his role in shaping the educational landscape for future generations of monks and lay practitioners.

4. Thích Trí Tịnh's Role in Inter-Buddhist Relations:

Researching Thích Trí Tịnh's interactions with other Buddhist traditions and leaders could offer insights into his role in fostering inter-Buddhist dialogue and unity. This could include examining his efforts to bridge different Buddhist schools and his influence on broader religious harmony in Vietnam.

5. Digital Humanities Approaches:

Utilizing digital humanities tools to create a comprehensive digital archive of Thích Trí Tịnh's works and related materials could make his contributions more accessible to a global audience. This approach could include digitizing manuscripts, developing searchable databases, and using digital analysis tools to explore his works in new ways.

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The Process of Suffering's Cessation as Depicted in the Dependent Origination

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Abstract

This research article aimed to (1) study the concept of suffering and the cause leading to suffering according to the Buddhist perspective, (2) analyze the suffering resolution based on Dependent Origination in Theravada Buddhism, (3) propose the process of suffering's cessation as depicted in the Dependent Origination. The research methodology is documentary, involving in in-depth analysis of relevant documents and records.

The findings showed that there are three, or eight, types of suffering. All suffering comes from ignorance and craving. Ignorance leads one to believe that everything is permanent and unchanging, leading to attachment and craving, which lead to clinging to existence and the cycle of rebirth. The cycle of Dependent Origination illustrates the existence of suffering and its underlying causes. To cease suffering is to eliminate the cause of suffering. The Threefold Path is a process leading to the cessation of suffering. This path, which includes training in higher virtue, higher mind, and higher wisdom, leads to the cessation of suffering, the end of ignorance, the emergence of wisdom, enlightenment, and liberation from the cycle of birth and death. When the mind is filled with precept and liberation from the cycle of birth and death. When the mind is filled with precepts, concentration naturally follows. Concentrating the mind will facilitate the contemplation of the five aggregates, leading to the emergence of wisdom, the eradication of ignorance, the achievement of enlightenment, and the cessation of suffering. This is the process of ending suffering.

Keywords: Dependent Origination; Suffering; Suffering's Cessation; Theravada perspective

Introduction

Suffering, a fundamental part of life, is often referred to as *"dukkh"* in Buddhism. Various Buddhist scholars employ many distinct English phrases to express the concept of *dukkha*, including ill, pain, sorrow, uncertainty, unpleasantness, anguish, anxiety, unhappiness, conflict, and unsatisfactoriness. At present, the prevailing terms employed in Buddhist literature to refer to the concept of *dukkha* are 'suffering' and 'unsatisfactoriness' (Gnaramama, 2000).

Suffering is often psychological rather than physical, arising in desolate circumstances in life when people face situations such as losing loved ones, the pain of illness, or a failed marriage. It is difficult to comprehend and define the elusive nature of suffering. According to Zen master Thich Nhat Hanh, cultural designs increase daily stress. Stress is responsible for most individuals' suffering. In the absence of stress, they can calmly and harmoniously address issues without feeling any annoyance. Stress is prevalent in situations characterized by poverty, fear, anxiety, violence, broken families, divorce, suicide, war, conflict, and environmental damage. Stress is intricately connected to the emotional anguish experienced by individuals, particularly their ancestral ties, future generations, and close relationships. This suffering is of such magnitude that it defies a complete description. There are various manifestations of suffering (Thich, 2014).

Through the lens of a Buddhist perspective, the notion of suffering is not intended to convey a negative worldview, but rather a pragmatic perspective that deals with the world as it is. Moreover, the primary objective of Buddhism is to foster and cultivate peace within society, on a global scale (Barua, 2023). Hence, the Buddha not only mentioned suffering at the beginning of his first sermon:

> Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering (Bhikkhu Bodhi, 2000b, p. 1848).

But the Buddha also taught the way to the cessation of suffering. Dependent Origination, the fundamental teaching in Buddhism, provides necessary steps to cessation of

suffering and achieving enlightenment. Once Dependent Origination is comprehended, individuals may realize the source of suffering and the process of its cessation.

"Bhikkhus, I will teach you dependent origination. Listen to that and attend closely, I will speak." -"Yes, venerable sir," those bhikkhus replied. The Blessed One said this: "And what, bhikkhus, is dependent origination?

With ignorance as condition, volitional formations [come to be].

With volitional formations as condition, consciousness.

With consciousness as condition, name-and-form.

With name-and-form as condition, the six sense bases.

With the six sense bases as condition, contact.

With contact as condition, feeling.

With feeling as condition, craving.

With craving as condition, clinging

With clinging as condition, existence;

With existence as condition, birth;

With birth as condition, aging-and-death, sorrow, lamentation, pain, displeasure, and despair come to be. Such is the origin of this whole mass of suffering. This bhikkhus, is called dependent origination (Bodhi, 2000a, p. 533).

Although the doctrine of Dependent Origination has been taught widely nowadays, its application for practicing liberation from suffering has not yet been studied widely, especially in the academic field. This study will fill this gap by studying the process of suffering cessation as depicted in Dependent Origination.

Over a long period of time, the practice of mindfulness has been utilized to attain tranquility and freedom from suffering in everyday existence (Ven. Nyanabhadra Pháp Tử et al., 2023). This research focuses on proposing the process of suffering's cessation as depicted in the Dependent Origination. The target audience for this research includes scholars and those who seek to enhance their understanding of the application of Dependent Origination to the cessation of suffering.

This research studies the concept of suffering and the causes leading to suffering according to the Buddhist scriptures. It then studies suffering resolution based on Dependent

Origination in Theravada Buddhism. Finally, it will propose the process of suffering's cessation as depicted in the Dependent Origination.

By pursuing the aforementioned goals, this study seeks to significantly contribute to the academic comprehension of the nature of suffering and the application of Dependent Origination for its cessation. This research is anticipated to greatly assist scholars, individuals, and society by providing a practical roadmap for the cessation of suffering based on Dependent Origination.

Research Objectives

1. To study the concept of suffering and the causes leading to suffering according to the Buddhist perspective.

2. To analyze the suffering resolution based on Dependent Origination in Theravada Buddhism.

3. To propose the process of suffering's cessation as depicted in the Dependent Origination.

Literature Review

Buddhadāsa (1992) explained the concept of Dependent Origination and the study of the law of Dependent Origination is important and necessary for the followers of the Buddha. it explains practical matters that lead directly to the cessation of suffering based on Dependent origination.

Payutto (1994) explained in detail Dependent Origination and Dependent Origination in everyday life, as well as Dependent Origination in society. The notion of causal interdependence holds the utmost significance in Buddhist teachings. It elucidates the natural law that governs the inherent order of the universe. The Buddha was not a messenger of divine decrees, but rather the explorer of the fundamental principle governing the natural universe, and the advocate of its integrity to humanity. Causality applies universally to all phenomena, encompassing both the natural environment as an external, physical condition and the events of human civilization, including ethical precepts. To create true happiness, it is of utmost importance that we not only reflect on the interrelationship of all things in the natural order but also see ourselves clearly as one system of causal relationships within the whole natural order, becoming aware first of the internal mental factors, then those in our life experiences, in society, and ultimately in the world around us.

Y. Rahula (1997) focused on the underlying principles and aspects of the teachings of the Buddha that brought peace, harmony, and happiness to innumerable beings, both human and otherwise. In the first part of the book, the elements that comprise the central and pivotal ideas and the fundamentals on which the practice of Buddhism is based are presented in detail. In the second part, the actual way of life and how to practice skillfully the "Way to Peace and Happiness" are also described in many ways.

Payutto (2017) analyzed the importance and definition of Dependent Origination, clearly explained each relationship between the factors in Dependent Origination, and finally clarified and offered the path to practice Dependent Origination to contemplation, the relationship between the Eightfold Path and Dependent Origination and then found the way to how to break the cycle of Dependent Origination.

W. Rahula (2007) provided the fundamental teachings of the Buddha and illustrated the Four Noble Truths, the Eightfold Path, the Five Aggregates, Kamma, and rebirth very clearly.

Cittasaṃvaro (2018) explained in his thesis the concept of Dependent Origination as found in Theravada Buddhism and analyzed gestalt perception. This study also explained that the meaning of Dependent Origination is the most important for people who practice the Buddha's teaching. So, the researcher reviewed this thesis, which is especially important.

The literature reviewed provides a general background on the concept of suffering, its causes and the relationship between suffering and dependent origination. From there, they analyse and propose a path to the cessation of suffering based on the Theravada view of dependent origination. Important contributions from scholars such as P.A. Payutto, Buddhadāsa Bhikkhu and others, offer a rich tapestry of insights into suffering, its causes and the practice of the path to its end. Integrating these perspectives will be important in developing a deep understanding of the correct approach and attitude to suffering. However, the process of cessation of suffering as presented in Dependent Origination has not been widely studied in the academic field, and this study will fill this gap by studying this process, thereby not only providing a clear path for practice, but also contributing to bringing true peace into modernised life.

Research Methodology

This research is documentary research. The research methodology can be divided into the following ways:

Data Collection

Collecting data for this research will be from the primary sources of the English translation series of the Pali Canon, commentaries, and secondary sources, which are Buddhist textbooks, journals, articles, etc., together with the later interpretations from many scholars. These sources are chosen because they can provide a clear picture of the topic, which leads to a clearer comprehension of the topic.

Analysis and Synthesis

Analyzing and synthesizing the raw data, as well as systematizing the collected data to present the concept of suffering and the causes leading to suffering according to the Buddhist perspective, analyzing the suffering resolution based on Dependent Origination in Theravada Buddhism, and proposing the process of suffering's cessation as depicted in the Dependent Origination.

Conclusion and Suggestion

Identifying significant findings from the discussion of the process of suffering's cessation as depicted in the Dependent Origination of the studies and suggesting useful information for further research.

Conceptual Framework

This research is documentary research. The conceptual framework of this research exhibits the significant research process in terms of input, process, and output as follows;
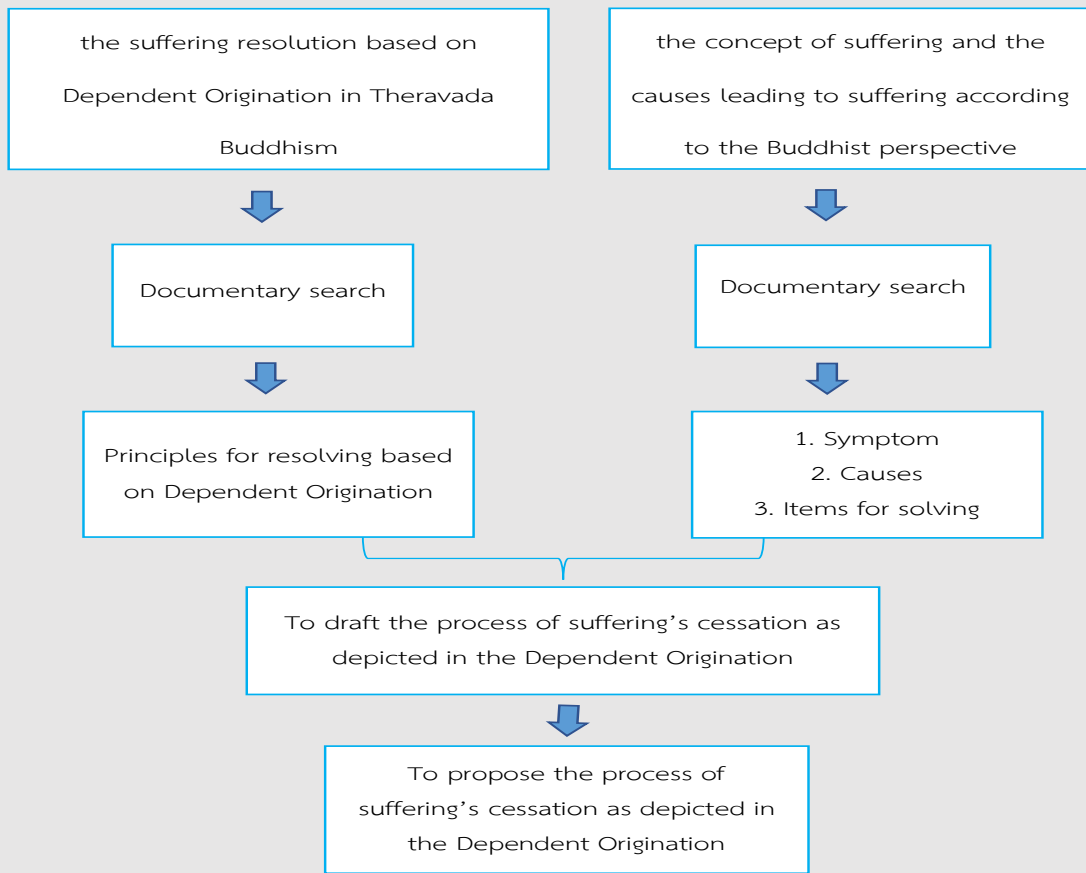
Figure 1 Concept Framework

Research Results

Objective 1: The results showed that the researcher found that we have exerted much effort to attain happiness and evade misery. Suffering is the condition or sensation of distress or agony that impacts an individual mentally and physically. The reasons for suffering might vary based on the specific circumstances and distinctive characteristics of each person. That suffering still exists, immutable from ancient times to thousands of years later. Buddha was not the creator or originator of this truth. This truth is readily available; Buddha is simply an individual who directly perceives, discovers, and realizes it before proceeding to preach it to sentient beings. According to the Buddha's teaching, all the physiological changes in the body that lead to pain, weakness, illness, old age, and death are suffering. All changes and shifts in mental states are considered suffering, such as love, hate, resentment, sadness, depression, despair, and hatred (joy, anger, love, and hatred). The Buddha analyzed eight kinds of suffering, and the cause of suffering is ignorance and cravings that make people reborn.

Objective 2: it was found that the Buddha expounded the doctrine of Dependent Origination, which began with the cause of suffering as well as the process of rebirth. The Buddha presented the doctrine of Dependent Origination to highlight the suffering and its underlying causes. Dependent Origination is the essence of the Buddha's teaching as well as the process of rebirth, the cycle of birth and death, and the law of cause and effect. This process is based on the principle of causality, which states that if one thing exists, another thing will also exist as a result, and if one thing does not exist, the other thing will not exist either. This process involves birth and death. To end suffering, one must not destroy the results of suffering but must destroy the cause of suffering and the cessation of Dependent Origination.

Finally, in the last objective, the researcher found that the process of ending suffering vanishes from Dependent Origination; that is the end of suffering. The cessation process involves practicing and contemplating the Threefold Training, which includes training in higher virtue, higher mind, and higher wisdom. Specifically, training in higher virtue involves cultivating qualities such as right speech, right action, and right livelihood. By consistently practicing these virtues, the mind achieves calmness, stability, and concentration, which are crucial for the emergence of wisdom. Building upon this foundation, training in the higher mind develops right effort, right concentration, and right mindfulness. This involves recognizing the mental processes in relation to sense-base-consciousness, helping to avoid harmful thoughts and develop beneficial qualities, leading to a peaceful mind, and paving the way for wisdom to develop. Finally, training in higher wisdom refers to a state of insight that leads to thorough comprehension, resulting in complete mental purification and liberation from suffering, which encompasses the right view and right thought. By observing things as they truly are with effort, mindfulness, and concentration, it allows the development of wisdom in the nature of dhamma, including impermanence, suffering, and selflessness. This wisdom eradicates desires and attachments, eliminates ignorance, and stops craving, clinging, and becoming, resulting in the cessation of suffering.

Discussions

This study's findings shed light on the profound impact of Dependent Origination on daily life and the experience of suffering. Clarifying the relationship between Dependent Origination and the process of eliminating suffering has significantly contributed to building a

happy and peaceful life, leading to liberation, the elimination of ignorance, and the end of suffering.

The research findings regarding the first objective align with existing literature and emphasize the concept of suffering. The classification of suffering is based on the Buddhist perspective and is consistent with many existing studies from both psychological and Buddhist perspectives. For example, from the Buddhist point of view, all physical changes in the body that lead to pain, weakness, illness, old age, and death are suffering. All changes and shifts in mental states are considered suffering, such as love, hate, resentment, sadness, depression, despair, and hatred (joy, anger, love, and hatred). This is consistent with Quilao's (2018) explanation, which posits that physical pain is the primary source of suffering as it exacerbates mental suffering. The psychological suffering analyzed is the feeling of isolation, lack of love, or suffering coming from social relationships with friends. Such suffering fits into the eight types of suffering presented in this study.

As for objective 2, the findings of this research show that suffering has been researched and analyzed through the lens of Dependent Origination, analyzing the concepts and relationships of each factor in Dependent Origination. This aligns with the concepts discussed by Cittasaṃvaro (2018), who analyzed and defined each component of Dependent Origination as well as their relationships to the three time periods.

Regarding the end of suffering, it is only ending when the cycles of Dependent Origination are terminated. This is consistent with the analysis of Chowdhury (2019), who emphasized the process of life through the doctrine of Dependent Origination based on Buddhist psychological introspections. This study clearly outlines the links that lead to the origin of suffering and the cessation of suffering.

Concerning objective 3, this research proposes that the process for ending suffering involves practicing the Threefold Training: higher virtue, higher mind, and higher wisdom. Higher virtue includes right speech, right action, and right livelihood, leading to mental calmness and concentration. Training in the higher mind involves right effort, right concentration, and right mindfulness, recognizing mental processes and promoting beneficial thoughts. Training in higher wisdom involves insight and comprehension through right view and right thought, observing things as they are to develop wisdom in dhamma (impermanence, suffering, and selflessness). This wisdom eradicates desires, attachments, and ignorance, and

stopping craving, clinging, and becoming, resulting in the cessation of suffering. This is consistent with the research by Do (2022), who conducted research and proposed a practical method for cultivating wisdom based on wise attention (*yoniso-manasikāra*) aimed at eradicating ignorance and fostering the development of liberated wisdom, on the key concept of eliminating suffering according to the Buddhist perspective. This suggests that the development of liberating wisdom has many paths, but all share the same goal: attaining liberation wisdom.

The application of Dependent Origination in mitigating suffering involves recognizing the interdependent nature of all phenomena and understanding that suffering arises from a chain of causes and conditions. By identifying and disrupting these causal links, individuals can progress toward the cessation of suffering. This process entails a deep understanding of the Twelve Links of Dependent Origination, which trace the origin of suffering from ignorance (avidyā) to birth, aging, and death. Furthermore, this study reinforces the significance of mindfulness (sati) and wisdom (paññā) in breaking the cycle of Dependent Origination. Mindfulness helps individuals become aware of the present moment and the arising of thoughts and emotions, while wisdom enables them to see the true nature of these phenomena and their impermanent and non-self characteristics. This insight leads to the cessation of craving (taṇhā) and clinging (upādāna), which are pivotal in the chain of Dependent Origination.

In conclusion, the research findings highlight the essential role of Dependent Origination in understanding and addressing suffering. By applying this profound Buddhist principle, individuals can work toward the cessation of suffering, leading to a life of peace, happiness, and ultimate liberation. This study contributes to the broader discourse on the practical implications of Buddhist teachings in contemporary life, offering valuable insights for both scholars and practitioners.

Knowledge from Research

This research has proposed the process of suffering's cessation as depicted in the Dependent Origination, as shown in the figure below:
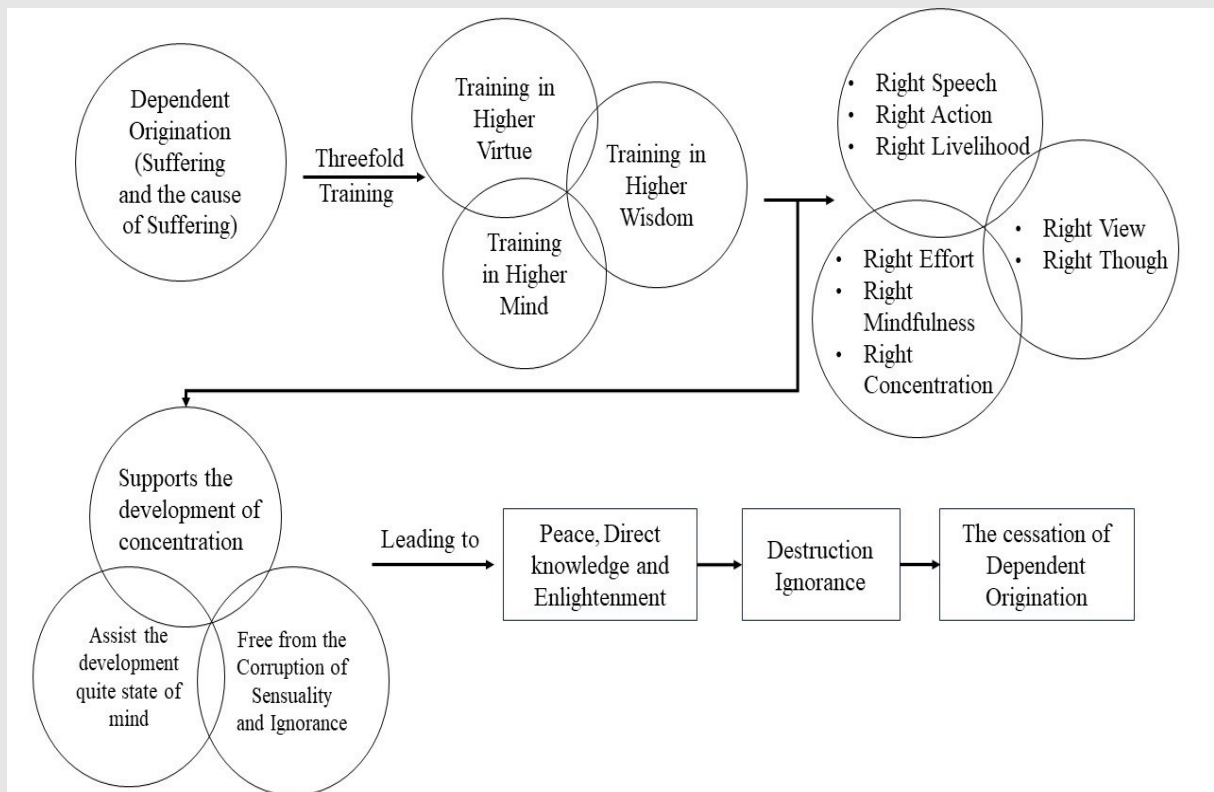
Figure.2 The Process of Suffering's Cessation as Depicted in The Dependent Origination.

The above process provides clearly the picture of suffering and its cessation as depicted in the Dependent Origination in both theories and practical. Notably, the process mentioned above can be expanded and transferred through the employment of the subsequent methods:

Academia: The above process can be published in print books, newspapers, and journals to expand the source of information about suffering and the process of ending it, based on the Dependent Organization. This will assist scholars in easily accessing and further expanding their research.

In community: The process can be presented in seminars, workshops, and basic doctrine classes for Buddhists, equipping them with a solid foundation for the practice of transforming suffering. In addition, organize retreats for groups such as business groups and doctor groups so that they can apply the processes to their daily lives and work.

Conclusion

This study endeavors to propose the process of suffering's cessation as depicted in Dependent Origination. Utilizing documentary research, it provides invaluable insights into the concept of suffering and the causes leading to suffering according to Buddhist scriptures. The analysis of suffering resolution based on Dependent Origination in Theravada Buddhism illustrates a comprehensive picture of suffering's cessation.

The findings of this research have significant implications:

1. Enhanced Understanding of Suffering and Its Causes: The study offers a deeper understanding of the nature of suffering (dukkha) and its root causes, elucidating how physical and psychological sufferings are interconnected and arise from specific conditions.

2. Knowledge of Dependent Origination: The research enhances the comprehension of Dependent Origination, detailing the process of birth and death, and the suffering of sentient beings. It opens up wisdom to end this cyclic process by understanding the intricate links between ignorance, craving, clinging, and other factors.

3. Strategies for Practicing Cessation of Suffering: The study provides practical strategies for ending suffering as depicted in Dependent Origination. It emphasizes the importance of the Threefold Training: higher virtue, higher mind, and higher wisdom. This holistic approach includes ethical conduct, mental discipline, and the development of insight to eradicate ignorance and attachment, leading to the cessation of suffering.

In conclusion, this study contributes significantly to the broader discourse on the cessation of suffering through the lens of Dependent Origination. By elucidating the process of suffering's cessation, it offers valuable guidance for both scholars and practitioners in applying Buddhist teachings to achieve peace, happiness, and ultimate liberation from suffering.

Suggestions

1. Suggestions for Application in Daily Life

Rapid advancements in the modern world have led to increased stress, new diseases, and rising social issues like greed and crime. Despite technological progress, empathy

has diminished, and global conflicts are escalating. The Threefold Training from Buddhism offers a practical solution to these challenges. By applying higher virtue, higher mind, and higher wisdom in daily life, individuals can reduce greed, improve ethical conduct, and cultivate mindfulness. This approach helps in recognizing the impermanence of emotions and fostering a compassionate life, ultimately leading to reduced suffering and greater well-being.

2. **Suggestions for Future Research**

Future research can expand in several areas:

1. Interreligious Perspectives: Explore how different religions address suffering and its cessation.

2. Comparative Processes: Study the cessation of suffering from various Buddhist traditions or other spiritual teachings.

3. Practical Applications: Investigate how the cessation methods described in Dependent Origination can be applied in real-world scenarios.

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A Buddhist-Muslim Partnership Model for Strengthening Solidarity in the Local Community: A Case-Study of Tha-It, Pakkred, Nonthaburi, Thailand

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Abstract

This article aims to study the development and implementation of a Buddhist-Muslim partnership model to strengthen community solidarity in Tha-It Subdistrict, Pakkred District, Nonthaburi Province, Thailand. It examines: (1) community solidarity and the factors that strengthen it between Buddhists and Muslims in Tha-It; (2) it designs, implements, evaluates, and follows up on a Buddhist-Muslim partnership program for enhancing community solidarity, and (3) presents a conceptual model for such partnerships.

Utilizing qualitative research methods, including documentary research, interviews, ethnography, participant observation, and content analysis, the study reveals several key findings:

1. The literature suggests that religions can be a forceful tool in the construction of exclusivist identities in violent conflict. Addressing rising Islamophobia in Southeast Asia and Thailand and recognizing key Buddhist and Islamic principles that promote interreligious inclusivity is essential for fostering positive interfaith relations. Identities shaped by familial, ethnic, national, and religious ties can both foster unity and create obstacles. Understanding and managing these dynamics is crucial in multicultural societies, especially in Southeast Asia and Thailand. Nonetheless, the study challenges the Southeast Asian literature narrative that views religions primarily as threats, revealing that religious values and principles can also serve as a source of community strength and cohesion.

2. Despite historical harmony, interfaith interaction initiatives in Tha-It remain limited, particularly in educating youth about mutual respect and understanding. Younger generations often lack interest in religious practices and lack knowledge about their own and others' religious traditions, leading to a gap in interfaith engagement. Introducing youth commissions in planning and executing interfaith activities represents a pioneering approach of this research. This strategy involves direct engagement of Tha-It's religious leaders, government officials, and

youth, fostering an inclusive dialogue that values young individuals' contributions to interfaith relationships.

3. The developed Buddhist-Muslim partnership model is structured around four stages: (1) establishing a partnership foundation, (2) engaging in interaction, (3) reflecting and learning, and (4) focusing on sustainability and continuous improvement. The first stage emphasizes mutual understanding and respect, especially among youth, incorporating teachings from Buddhism and Islam, aspects of the Royal Educational Policies of King Rama X, and conflict resolution education. The second stage promotes active engagement in community needs, inclusivity, and participation in projects. The reflection stage allows participants to share experiences and deepen interfaith understanding. Lastly, the model stresses continuous evaluation and collaboration with external bodies to ensure sustainability and responsiveness to community needs.

Keywords: Interfaith Dialogue; Community Solidarity; Conflict Resolution; Community Building

Introduction

The significance of this research emerges from several key factors: (1) over the past two decades, conflicts between Buddhists and Muslims in Thailand, particularly in the southern border provinces of Pattani, Yala, and Narathiwat, have escalated, manifesting in frequent violent clashes (Khaosod English, 2015). Although these conflicts are fundamentally rooted in political issues and ethnic identity rather than religious differences, the intertwining

of these aspects is inevitable. The Malay population, which makes up 80% of the region's two million people, is predominantly Muslim and fears assimilation into Thai culture, which threatens their ethnic and linguistic identity. Religion, being integral to this identity, further complicates the situation. Additionally, both insurgents and the Thai state often invoke religious rhetoric to justify violence, exacerbating the divide between Buddhist and Muslim communities (News, 2022). (2) According to Frydenlund and Jerryson (2020), the scholarly literature on Buddhist-Muslim relations is sparse, particularly regarding Southeast Asia and Thailand. Existing research tends to focus more on the violent interactions between these communities rather than on positive engagements. This study aims to fill this gap by exploring Buddhist-Muslim interactions in Central Thailand, with a specific focus on the Tha-It community. By doing so, it seeks to unveil a new model of collaborative initiatives that can enhance communal solidarity. (3) Contemporary research on community solidarity frequently employs the threefold scheme of bonding, bridging, and linking social capital (Putnam, 2000). However, this model often overlooks the significant impact of family, ethnic, religious, and nationalist connections on social cohesion. These elements are particularly crucial in understanding multiculturalism, Islamophobia, and Buddhist-Muslim relations in Southeast Asia. This research intends to delve deeper into these dynamics, examining how these factors influence social cohesion and can act as both obstacles and assets. Moreover, it explores how the religious values, principles, and doctrines of Buddhism and Islam can be harnessed to strengthen community solidarity.

The research further explores the complex dynamics of Buddhist-Muslim relations in Thailand, particularly focusing on communal conflicts and collaborative initiatives. The core issue is the challenging relationship between these two communities, especially in the Tha-It community, where despite a history of harmony, ongoing interfaith interaction initiatives are limited. This shortfall has led to a perception that the interfaith bond lacks depth and continuity, particularly in educating the youth about mutual respect and understanding. Addressing this gap requires sustained interfaith education efforts to ensure that the younger generation values and upholds these principles, fostering a deeper and lasting interfaith connection. Consequently, there is a critical need to examine how religious and ethnic factors influence social cohesion and to identify strategies that enhance communal solidarity through interfaith collaborations. The research targets academics and scholars in religious and interreligious studies, sociology, and Southeast Asian studies, as well as policymakers,

community leaders, and organizations involved in conflict resolution and interfaith dialogue. By offering new insights into the role of religious values in fostering community solidarity, this study aims to inform both academic discourse and practical initiatives to reduce conflict and promote harmony between Buddhist and Muslim communities in Thailand.

The research involves five steps: first, examining scholarly work on the topic and assessing the quality and necessity of Buddhist-Muslim community solidarity in Tha-It; second, designing a tailored partnership program with clear goals, methods, actors, and expected benefits; third, implementing the program and observing its reception in the community; fourth, evaluating and following up on the program to assess its effectiveness; and fifth, presenting a conceptual model of the Buddhist-Muslim partnership based on the research findings.

Research Objectives

1. To study community solidarity and the factors for strengthening solidarity between Buddhists and Muslims in Tha-It;

2. To design, implement, evaluate and follow-up a Buddhist-Muslim partnership program for strengthening community solidarity in Tha-It;

3. To present a conceptual model of Buddhist-Muslim partnership for strengthening community solidarity in Tha-It.

Literature Review

Pathan et al. (2018) warn of the potential growth of Islamophobia in Thailand if conflicts between Thai Buddhists and Muslims are not addressed. They stress the need for Muslims to adapt to the changing social environment while maintaining Islamic principles and emphasize that "Thainess" includes diverse ethnic backgrounds. The authors explain that many who identify as "Thai" actually descend from various ethnic groups, including Lanna, Shan, Lao, Khmer, Siamese, Malay, Chinese, and other Asian races. However, the authors do not mention current examples in Thailand where mutual respect and understanding between Buddhism and Islam are being successfully practiced.

In Frydenlund and Jerryson (2020), Scupin and Joll expand the discussion on Buddhist-Muslim relationships in Thailand beyond the usual focus on the southern provinces

and separatist movements. They explore the broader interactions, coexistence, and tensions among these communities across Thailand, including central, northern, and southern regions. The authors call for a reevaluation of the dynamics and conflicts between these groups, which are often simplistically attributed to religious differences. They highlight the significant linguistic and ethnic diversity within the Muslim and Buddhist populations, arguing that the drive for homogeneity by political and religious leaders negatively impacts ethnic minorities. However, while Scupin and Joll emphasize the need to move away from the dominant narrative focused on separatism, they do not provide specific proposals for enhancing solidarity among different religious communities.

In their research paper "Buddhism, Islam and Religious Pluralism in South and Southeast Asia," Evans et al. (2023) survey six Southeast Asian countries (Cambodia, Thailand, Malaysia, Singapore, Indonesia, and Sri Lanka) to explore the complex interconnections between religion, culture, family tradition, and national identity. The study finds that for most respondents, religion intertwines deeply with cultural identity, family traditions, and ethnic backgrounds. Notably, over eighty percent of Thai Muslims and a majority of Buddhists in Cambodia, Sri Lanka, and Thailand view their faith as integral not only to their personal beliefs but also to their cultural and familial identities. Furthermore, the research highlights a strong correlation between religious affiliation and national identity, with significant portions of the populations in these countries viewing membership in their religious community as essential to genuinely embodying their national identity. The paper underscores the deep-seated link between religion, culture, family tradition, and national identity across these regions, though it does not explore how these factors affect social cohesion, whether as barriers or enablers.

Additionally, in our research, we have explored the principles of Islam (Shafiq, M., & Abu-Nimer, M., 2011) and Buddhism present in the respective scriptures that can be applied to interreligious interactions. From a Buddhist perspective, we have identified several key principles that can enhance interfaith relationships: (1) virtues of fraternal living (Saraniyadhamma); (2) spiritual friendship (Kalyanamittata); (3) the five principles of teaching (Dhammadesaka-Dhamma); (4) topics for discussion (Kathavatthu); (5) four kinds of prejudices (Agati). Our aim is to examine how these Buddhist values, along with Islamic doctrines related to interreligious interactions, can be utilized to strengthen community solidarity (Bhikkhu Bodhi, 2000; Bhikkhu Bodhi, 2007; Bhikkhu Bodhi, 2012).

Conceptual Framework

The conceptual framework of the research is expressed in the following figure. 1

Study community solidarity between Buddhists and Muslims in Tha-It

1. Documentary study
- reports of Tha-it community
- context of Tha-it community
2. Interview questions
   community solidarity
3. Field study
   Observation and Participation
4. Analysis and conclusion

1. **Context** and solidarity situation in Tha-It
2. **Strengths, weak points**, conflicts, obstacles and problems
3. **Viewpoint** for solving improving and developing the situation
4. **Community needs**
5. **Proposals** from Tha-it community

Factors for strengthening community solidarity between Buddhists and Muslims in Tha-It

1.Documentary study
Principles and theories of:
- Multiculturalism in SE Asia and Thailand
- Islamophobia in SE Asia and Thailand
- Buddhist-Muslim relations in SE Asia and Thailand
- Community Solidarity in Thailand
- Buddhist and Muslim doctrines on dialogue
2.Dialogue with key informants
3. Analysis and conclusion

Guidelines and Procedures for Crafting a Program to Foster Buddhist-Muslim Partnership Aimed at Enhancing Community Solidarity

1. **Designing** a Buddhist-Muslim partnership activity for strengthening community solidarity in Tha-It through workshop with specialists
2. **Implemen-tation**
3. **Evaluation**
4. **Follow-up**

Creating a model of Buddhist-Muslim partnership for strengthening community solidarity in Tha-It

Figure 1 Conceptual Framework

Research Methodology

This qualitative research employs documentary and action research methodologies to investigate community solidarity and factors enhancing relations between Buddhists and Muslims in Tha-It. It is organized into five sequential steps.

Step 1 focuses on exploring community solidarity through scholarly discourse, examining different types of solidarity between Buddhists and Muslims in Tha-It, assessing the perceived quality of these relationships, and identifying the need for strengthening solidarity within the community. Data sources include the Tipitaka, Quran, existing research, journals, books, dissertations, thematic papers, and insights from key informants. Analysis methods encompass content analysis, descriptive analysis, and thematic analysis to interpret findings and derive insights into community solidarity dynamics.

Step 2 involves designing a Buddhist-Muslim partnership program aimed at enhancing solidarity within Tha-It's local community. Key areas of investigation include defining goals, objectives, methods, identifying actors and recipients, and anticipating expected benefits. Methodologically, this step utilizes documentary study, in-depth interviews, and participant observation to inform program design. Analysis of collected data includes content analysis and descriptive analysis to refine the program's framework.

Step 3 focuses on implementing the designed Buddhist-Muslim partnership program to foster community solidarity in Tha-It. This step investigates the behaviors of program actors and recipients through direct observation, supplemented by insights from key informants. Instruments such as note papers and video recorders document activities, with data analyzed descriptively to understand program dynamics and outcomes.

Step 4 centers on evaluating and following up on the partnership program's impact on community solidarity in Tha-It. Key tasks include assessing the accuracy of the initial diagnosis, evaluating the effectiveness of program actions, and determining the overall impact on community solidarity. Analysis methods encompass content analysis, descriptive analysis, and narrative and thematic analysis to provide a comprehensive assessment.

Step 5 aims to present a conceptual model of the Buddhist-Muslim partnership within Tha-It's local community. This step involves analyzing program outcomes and synthesizing data from the Tipitaka, Quran, key informants, and video recordings of activities. Analysis methods include content analysis, descriptive analysis, and grounded theory analysis to develop a theoretical framework illustrating the dynamics and implications of the Buddhist-Muslim partnership model.

Research Results

Objective 1. The initial phase of the research aimed to evaluate the existing level of community solidarity between Buddhist and Muslim communities in Tha-It. Field studies, observations, and in-depth interviews underscored a strong sense of solidarity within Tha-It, particularly between Buddhists and Muslims who have coexisted peacefully for many years. However, it also revealed the persistence of prejudices, misunderstandings, and gaps in knowledge regarding each other's religious beliefs among some residents. While instances of overcoming these divides were noted, limitations in initiatives promoting interfaith interaction were evident, often confined to occasional events such as the King's birthday. There is a perceived lack of depth and continuity in contemporary interfaith bonds, particularly in educating youth about the legacy of mutual respect and understanding in Tha-It. Thus, the research advocates for a Buddhist-Muslim partnership program aimed at strengthening community solidarity in Tha-It, with a focus on educating and involving youth to deepen their understanding, appreciation, and daily embodiment of each other's religious traditions and values.

In the exploration of bonding social capital, the study identifies key factors that strengthen community solidarity within closely-knit groups such as family, friends, and shared social identities like ethnicity or religion. It categorizes these factors into three primary dimensions: emotional connections, community engagement, and shared values and identity. Emotional connections are fostered through frequent interactions, effective communication, conflict resolution mechanisms, and interpersonal trust. Community engagement is enhanced by involvement in service projects, shared goals, local leadership, and recognition of achievements. Shared values and identity are reinforced through traditions, cultural practices, shared experiences, religious activities, social norms, and educational programs.

Objective 2. After months of planning and preparation, including extensive discussions with government officials, religious leaders, and local residents, an interfaith partnership program was initiated in Tha-It. This program involved two primary Buddhist students from Wat Cheng Len School and two high school Muslim students from Thammisalam School in visits to sick and elderly residents in the Wat Saeng Siritham area. The objective was to foster mutual understanding and respect between Buddhist and Muslim communities through shared experiences and aid provision. In a second initiative, four university students (two Buddhists and two Muslims) continued these visits. The visits began with self-introductions, fostering a warm atmosphere and genuine connections. Children offered support and received blessings from the elderly, followed by reflection sessions to share insights. Feedback was collected to refine future activities. The initiative positively impacted community solidarity, with school principals, families, and passersby expressing enthusiasm and interest. The project not only strengthened interfaith cooperation but also inspired students to consider further acts of kindness, enriching the community fabric in Tha-It.

Objective 3. From the insights gained through research and the practical Buddhist-Muslim partnership program in Tha-It, a comprehensive model for strengthening local community solidarity through Buddhist-Muslim cooperation emerges, encompassing four distinct phases.

1. Foundation of Partnership: the initial phase of the Buddhist-Muslim partnership model aimed at strengthening community solidarity focuses on establishing a solid foundation for interfaith cooperation. This involves fostering collaboration both within each religious community and across different faith groups.

a) Within Each Religious Group:

• engagement with other religions: initiatives should commence with an exploration of the teachings within Buddhism and Islam that encourage engagement with individuals of diverse beliefs. Common good, active citizenship, and solidarity: it is crucial to highlight values related to community solidarity, the pursuit of the common good, and support for those in need, as ingrained within each religion.

b) Engagement Between Religious Groups:

• Appreciation of other religion's values: following the intra-religious engagement, both Buddhist and Muslim communities should prepare to share their spiritual wealth, organizing meetings, seminars, and sessions for mutual understanding of each other's religious practices

and values. From a Buddhist perspective, the virtues of fraternal living (Saraniyadhamma) embody principles that significantly enhance community solidarity. These virtues are relevant not only to monks but to everyone. The Saraniya Sutta outlines six essential principles of cordiality that foster amiability, affection, respect, unity, and harmony. These principles align closely with the concepts of right intention and right speech. They include consistently demonstrating acts of loving-kindness through physical, verbal, and mental actions, both openly and privately; generously sharing righteously obtained gains without hesitation; and maintaining virtuous behavior that is impeccable and unbroken. Moreover, individuals are encouraged to uphold and share a noble and liberating view that alleviates suffering. The "four kinds of prejudices" (agati) outlined in the Buddhist teachings, specifically in the Agati Sutta of the Anguttara Nikaya, are crucial for interreligious dialogue as they highlight biases stemming from desire (chandagati), hatred (dosagati), delusion (mohagati), and fear (bhayagati). These prejudices can obstruct genuine, constructive exchanges by fostering impatience, mistrust, misrepresentations, and fear of differences. To mitigate these biases, the Theravada tradition advocates for the practice of upekkha (equanimity), one of the four divine abodes, encouraging impartiality and equal treatment of all beings. The concept of "spiritual friendship" (kalyanamittata) is another important Buddhist principle that can be applied to interreligious dialogue. It refers to friends who support each other on the noble eightfold path. While traditionally rooted in Buddhist practice, kalyanamittata can also be found where individuals from different faiths become spiritual friends. These friendships help participants deepen their understanding and practice of their own faiths while gaining insights into others' traditions. True spiritual friends, regardless of their religious backgrounds, support each other in remaining faithful to their traditions and progressing along their spiritual paths.

• Religious principles and values can be harmoniously integrated with the Royal Educational Policies advocated by King Rama X, where there is a pronounced emphasis on the importance of commitment to one's faith alongside the demonstration of kindness and care towards the community.

• Importance of collaborative efforts: further, there should be an emphasis on educating both adults and youth about the significance of partnership and collaboration in volunteer efforts across different religious, ethnic, and linguistic groups, highlighting the value of bridging social capital for the common benefit.

• Conflict resolution education: this component focuses on providing education and workshops on conflict resolution to mitigate religious exclusivism and the overemphasis on harmony and consensus.

2．Engagement and Interaction: the second stage of the Buddhist-Muslim partnership model for strengthening community solidarity focuses on active engagement and interaction:

• Identifying common community needs: organizing seminars and workshops to inform and educate community members, especially the youth and volunteers, about the needs of the elderly, sick, and needy, enhances local understanding and empathy.

• Engaging various groups such as volunteers and the Youth Commission (made up of high school student council members from different schools in Tha-It) in brainstorming solutions for the community's specific needs could assist local authorities in exploring new avenues.

• Promoting active citizenship across all ages: encouraging participation in existing projects or initiating new ones aligns with cultivating good citizenship.

• Training and preparation: infuse these actions with core values, ensuring meaningful and lasting engagements and connections across different segments of the community.

3. Reflection and Growth: following each activity, it's beneficial for participants to share their experiences and insights, fostering stronger emotional and spiritual connections. This reflective process is vital for understanding the individual and collective significance of their contributions. Personal interactions and shared experiences during these activities are instrumental in developing empathy and understanding across religious divides, laying a robust foundation for community solidarity.

4. Sustainability and Improvement: the fourth stage of the Buddhist-Muslim partnership model for strengthening community solidarity emphasizes the importance of continuous improvement and support:

• Evaluation and feedback: this involves a systematic review of the activities' effectiveness, collecting feedback to refine future strategies.

• Long-term commitment: the model advocates for ongoing engagement rather than one-off events, emphasizing the need for activities that continuously foster community cohesion.

• External support: collaborating with NGOs or government bodies that support interfaith cooperation enhances the partnership's reach and effectiveness

Discussions

An in-depth comparison between the outcomes of the research and the existing literature on interfaith partnerships and community solidarity reveals several critical insights. Firstly, the emphasis on education and dialogue stands out as a fundamental component in both this study and the broader literature (Pathan et al., 2018; Jerryson, 2011). This underscores the pivotal role that informed discussions and educational initiatives play in fostering an environment of mutual respect and understanding among diverse religious groups. Such efforts are recognized as essential in dissolving barriers of ignorance and intolerance, affirming the principle that knowledge is a key catalyst for tolerance and empathy.

Secondly, the importance of community engagement and volunteerism is highlighted in both contexts as instrumental in building and reinforcing social cohesion. The research findings resonate with existing studies, illustrating how these acts of communal involvement serve not only as bridges connecting different faith communities but also as vital means for cultivating a shared sense of purpose and solidarity (Jerard & Suresh, 2022). Volunteer activities, in particular, provide tangible ways for individuals to contribute to their communities, thereby strengthening the communal fabric.

The role of youth in sustaining community solidarity emerges as a crucial theme across the board. Both this research and previous studies identify the engagement of young people in interfaith activities as essential for the continued vitality of such solidarity (Jerard, & Suresh, 2022). By involving youth, we ensure the transmission of inclusive values and the longevity of interfaith dialogue, preparing the next generation to carry forward the torch of mutual respect and cooperation.

Lastly, the acknowledgment of barriers to solidarity, such as stereotypes, prejudices, and cultural misunderstandings, is consistent across both this research and the literature (Stiftung, 2018). These challenges, often deeply ingrained, pose significant obstacles to interfaith cooperation.

Knowledge from Research

In the exploration of divergences or the contribution of new knowledge to the existing body of literature on interfaith partnerships and community solidarity, the research delves into the complexities of social relationships within the framework of bonding, bridging, and linking social capital (Figure 2). This study illuminates the nuanced differences in social ties -

be it familial, ethnic, religious, national, or socio-economic - and their variable impacts on community dynamics. It brings to light the fact that not all connections wield the same influence across diverse contexts. Moreover, the multifaceted identities individuals embody, especially in Southeast Asia and specifically in Thailand, underscore the strong influence of ethnic, religious, national, and familial ties. This pronounced identification in regions where such ties are predominant can lead to unique challenges, which are often underexplored in academic circles. The research aims to systematically outline and scrutinize the potential threats and factors impacting each dimension of social capital, with a particular emphasis on religious beliefs and their dual role as both facilitators and barriers to social cohesion.

Further dissecting the discourse on religion and its societal impact, the study challenges the prevailing narrative in Southeast Asian literature that frequently casts religions more as threats than as unifying forces (Frydenlund & Jerryson, 2020). Contrary to this perspective, the findings from Tha-It Subdistrict reveal how religious values, principles, doctrines, and the way of life that each religion proposes can serve as a formidable source of community strength and cohesion. This shift in perception from viewing religious diversity as a problem to recognizing it as a resource marks a significant departure from traditional academic stances.

Furthermore, the research offers a comprehensive analysis of interfaith dynamics in contemporary settings, diverging from the existing literature's often historical or theoretical focus by providing an up-to-date examination of Buddhist-Muslim relations in Central Thailand, particularly in Tha-It, Nonthaburi Province. This contemporary analysis enriches our understanding of how interfaith relations adapt and respond to the current social and political landscape, revealing nuanced interactions and evolving practices within these communities.

The Integration with Royal Educational Policies, utilizing King Rama X's guidelines as a framework for interfaith partnership activities, marks a novel contribution to the field, bridging national cultural values with efforts to enhance interfaith dialogue. This unique alignment provides a strategic direction for incorporating national identity and values into the fabric of interfaith initiatives.

Lastly, the study introduces a conceptual model for strengthening community solidarity through interfaith partnerships, offering both a theoretical foundation and practical

insights for effective implementation. This model, inspired by the Buddhist-Muslim partnership in Tha-It, serves as a potential blueprint for similar initiatives across Thailand, indicating the broader applicability and relevance of my findings.

Interfaith Partnerships and Community Solidarity in Thailand (Tha-It Subdistrict)

Bonding, Bridging, and Linking Social Capital
- Diverse social ties (familial, ethnic, religious, national, socio-economic)
- Impact on community cohesion
- Dual role of religious beliefs (fostering and hindering cohesion)

Religious Diversity as a Source of Cohesion
- Challenge to the narrative that religions are threats
- Religious values, principles, doctrines as sources of community strength and cohesion

Contemporary Interfaith Dynamics
- Buddhist-Muslim relations in Central Thailand
- Contemporary dynamics and evolving practices

Royal Educational Policies (King Rama X)
- Bridging cultural values with interfaith dialogue
- Strategic direction for national identity in interfaith initiatives

Conceptual Model for Community Solidarity
- Theoretical foundation
- Practical insights
- Blueprint for similar initiatives across Thailand

Figure 2 Conceptual diagram of knowledge gained by the research

Conclusions

This research has thoroughly examined scholarly work on Buddhist-Muslim relations, community solidarity, and the Buddhist and M religious principles applicable to interreligious dialogue. By engaging with the community in Tha-It and assessing the local situation, a tailored partnership program was developed with clear goals, methods, actors, and expected benefits. Following the program's implementation and subsequent evaluation, a conceptual model for Buddhist-Muslim interfaith partnerships was presented. This model offers a structured framework that can be utilized for further studies and implementations in other areas of Thailand, fostering enhanced community solidarity and cooperation.

Suggestions

Recommendations for implementing research results emphasize the need for active promotion and celebration of interfaith relationships, including organizing seminars to inspire

younger generations with examples of historic collaboration, promoting conflict-resolution workshops, developing comprehensive manuals for interreligious dialogue, and involving youth in interfaith activities. Future research should focus on conducting comparative studies of Buddhist-Muslim partnerships across various regions, highlighting positive aspects of coexistence, evaluating the lasting impacts of interfaith activities, exploring youth engagement strategies, analyzing policy impacts on multiculturalism, assessing the role of digital platforms, examining educational curricula, and studying the influence of religious leaders on interfaith dialogue and harmony.

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Buddhist Leadership in Academic Administration for Learning Organizational in Basic Educational Schools under Bangkok Educational Service Area

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Abstract

This study explores the influence of Buddhist leadership principles on academic administration within basic educational institutions in the Bangkok Educational Service Area. Effective academic leadership is pivotal in transforming educational institutions into learning organizations that enhance teaching and learning standards. The research aims to: (1) evaluate the extent of Buddhist leadership integration in academic management within these institutions, and (2) assess how strengthening Buddhist leadership impacts their development as learning organizations. Utilizing a survey approach, data were collected from 113 administrators and educators using a five-point rating scale questionnaire. Statistical analyses, including percentage, mean, standard deviation, and Pearson's correlation coefficient, were employed to interpret the data.

The research results found that (1) the level of Buddhist leadership in academic administration for learning organizational in basic educational schools under Bangkok educational service area, overall was at high levels; and (2) academic leadership of administrators affected the learning organizational of administrators in basic educational schools under Bangkok Educational Service Area was highly positive relationship with statistically significant at the .05 level. The findings suggest that the academic leadership exhibited by educational administrators in basic educational institutions in Bangkok is commendable, especially in domains like quality assurance and educational supervision,

although improvements are needed in curriculum management and the development of learning media. Additionally, the research highlights a strong connection between effective academic leadership and the formation of learning organizations. The results emphasize the significance of integrating Buddhist leadership characteristics to foster an environment of continuous learning and improvement.

Keywords: Buddhist Leadership; Academic Administration; Learning Organizational; Basic Educational Schools; Bangkok Educational Service Area

Introduction

Organizational progress is crucial for the prosperity and development of any society. The advancement of a nation in economic, political, and social domains significantly relies on the quality of its organizations and the effective leadership within them. Leaders play a pivotal role in steering organizations toward their goals, adapting to societal changes, and fostering an environment conducive to continuous improvement. This is particularly pertinent in educational institutions, where leadership must not only manage but also inspire and guide. Organizational personnel are equally important, requiring ongoing support and opportunities for professional development to maintain alignment with evolving knowledge and practices (Areekul, 2017).

A key aspect of achieving this progress is the establishment of a learning organization. Such organizations continuously support their members in acquiring and applying new knowledge. Encouraging personnel to engage in lifelong learning, whether through external or internal resources, helps ensure the organization remains innovative and effective. This is especially important in educational settings, where teachers and administrators must have access to up-to-date information and training to enhance their professional capabilities and educational outcomes (Burmansah et al., 2020).

Incorporating Buddhist leadership principles into academic administration can significantly enhance the effectiveness of educational institutions. Buddhist leadership emphasizes mindfulness, ethical conduct, compassion, and community engagement - qualities that can foster a supportive and inclusive learning environment. These principles can guide administrators in developing academic leadership that promotes the transformation of schools into learning organizations. This transformation aligns with the National Education

Development Plan 2017-2031, which highlights the importance of access, equity, quality, efficiency, and relevance in educational development over the next 15 years (Hartono & Wijoyo, 2023).

Despite the recognized benefits of Buddhist leadership in education, there are challenges and gaps in its application. One issue is the insufficient integration of these principles into the existing leadership frameworks within schools. Additionally, there is a need for more empirical research to understand how Buddhist leadership specifically influences the development of learning organizations in the educational sector. These challenges underscore the necessity of this research. Therefore, educational administrators must exhibit academic leadership that can effectively promote their institutions as learning organizations. Leaders who embody Buddhist leadership qualities can facilitate knowledge creation and innovation, provide valuable guidance, and motivate teachers and staff. This leads to more efficient and effective academic administration (Homsombat et al., 2021).

The academic leadership of administrators and the establishment of learning organizations are critical to improving the quality of education. This research focuses on studying the impact of Buddhist leadership principles on academic administration in basic educational schools within the Bangkok Educational Service Area. By identifying the factors of academic leadership that influence the development of learning organizations, this study aims to provide insights and guidelines for enhancing the leadership capabilities of educational institution administrators, ultimately contributing to the advancement of educational institutions as effective learning organizations.

Research Objectives

1. To study the level of Buddhist leadership in academic administration for learning organizational in basic educational schools under Bangkok educational service area.

2. To analyze the Buddhist leadership enhancement in academic administration affected the learning organizational in basic educational schools under Bangkok educational service area.

Literature Review

Develop students to have high academic achievement, to provide in the knowledge and understanding of theories, philosophies, and various curricula, for Buddhist schools to

awareness of different teaching methods and support teachers to using media and teaching innovations, Administrators characteristic to be a good role model in academics support and promote the school's academic excellence in the Buddhist leadership in academic administration for learning organizational, Promoting in the student-focused teaching and learning, according to the specified teaching plan. To create a good atmosphere for teachers to work in groups. Student learning atmosphere and continuous school improvement (Viphoouparakhot, 2024).

Buddhist leadership in educational settings in the 21st century encompasses key characteristics such as ethical leadership principles, spiritual guidance, and self-defense mechanisms. Ethical leadership involves justice, honesty, respect, responsibility, kindness, and self-control (Hadkhanthung et al., 2024), while spiritual leadership integrates visionary, transformational, charismatic, and cultural leadership concepts, emphasizing virtue and deep commitment within the organization (Phra Sakda Chanasapo (Sommanawattana) et al, 2021). Jablonski (2024) and Ramachandran and Sujathamalini (2024) discuss the importance of inclusivity in leadership, with Jablonski focusing on gender diversity and Ramachandran and Sujathamalini emphasizing broader diversity and inclusion strategies. Eden et al. (2024) highlight the role of cultural competence in creating inclusive educational environments. Together, these studies underscore the value of combining Buddhist leadership principles with inclusive practices to develop more effective and supportive educational institutions. Additionally, Buddhist self-defense mechanisms for school administrators include abilities in school management, being a role model, effective communication, and management methods aligned with Buddhist principles (Sudpruk et al., 2021). These characteristics contribute to creating a conducive environment for educational excellence, emphasizing good governance, morality, democracy, and transparency in leadership practices (Hadkhanthung et al., 2024).

A learning organization is characterized by its continuous development at both individual and organizational levels, fostering a culture of learning and knowledge sharing. According to Senge (2006), a learning organization is one that consistently improves its abilities to shape its envisioned future. This process entails establishing an environment that is conducive to learning, fostering the growth of individuals' capacities, and facilitating a setting where critical thinking and collaborative relationships flourish. In his analysis of Senge's Fifth Discipline on learning organizations, Reese (2020) discusses how principles such as systems

thinking, personal mastery, mental models, shared vision, and team learning have become essential in building adaptable and innovative organizations. However, the concept of a learning organization, as introduced by Peter Senge, revolves around the idea of organizations where individuals expand their capacity to achieve desired results collectively (Dararat & Taechamaneestit, 2015). This involves nurturing new thinking patterns, freeing collective aspirations, and promoting continuous learning among members (Hailu, 2020). Learning organizations are structured to facilitate teamwork, collaboration, creativity, and knowledge processes that hold collective value and meaning. They are environments where organizational learning is structured to enhance teamwork, collaboration, creativity, and knowledge processes (Prawitasari & Suharto, 2020).

The incorporation of Buddhist leadership in academic administration can significantly contribute to fostering a culture of empathy, ethical behavior, and communal harmony within educational institutions. Buddhist leadership, rooted in the principles of interconnectedness and interdependence, emphasizes building strong relationships among staff and students to encourage collaboration and problem-solving. By blending contemporary leadership paradigms with the spiritual leadership of Buddhist philosophy, academic administrators can promote values that are essential for creating a conducive environment for sharing and innovation (Bastola, 2020).

In conclusion, the sustainable development of a learning organization hinges on fostering a culture of shared commitment to ethical growth and collective learning. By embracing Buddhist leadership principles and the characteristics of learning organizations, institutions can create an environment where continuous learning, collective ambition, and shared values drive organizational success while maintaining a strong ethical foundation.

Research Conceptual Framework

This quantitative research uses research concepts based on the concepts of the Office of the Teacher Civil Service Commission and Educational Personnel Commission in 7 areas as the independent variable. and is a learning organization based on the concept (Senge, 2006) in 5 areas as the dependent variable. To be a conceptual framework for research The details are as follows

| Initial variable | Buddhist leadership enhancement in academic administration affected the learning organizational in basic educational schools under Bangkok educational service area; |

Initial variable

Buddhist leadership in academic administration According to the concept of the Office of the Teachers and Educational Personnel Commission in 7 areas:

1. Curriculum management
2. Learning management
3. Development of learning media
4. Development of learning resources
5. Measurement, evaluation and research
6. Educational supervision
7. Development of the educational quality assurance system

Buddhist leadership enhancement in academic administration affected the learning organizational in basic educational schools under Bangkok educational service area;

1. Being a well-rounded person
2. Having a model of thought
3. Having a shared vision
4. Team learning
5. Systematic thinking

Figure 1 Shows the Research Conceptual Framework.

Research methodology

This research is quantitative. The research area is a basic educational institution. In the area of education, The population consists of teachers and school administrators in basic educational institutions. Bangkok has 162 people. The sample group was teachers and school administrators in basic educational institutions. 113 people belonging to the Bangkok area used the selection method. By determining the sample size according to Krejcie and Morgan's table (Krejcie & Morgan, 1970: 608), then applying it to a simple random sample with proportions (Proportional Simple Random Sampling) by drawing lots. There is 1 type of instrument used in the research: 1) Questionnaire, divided into 3 parts as follows.

Part 1 is a questionnaire regarding the general status of the respondent. There are many formats to choose from. (Checklist) Academic leadership of administrators affected by learning organizations in basic schools, Bangkok Educational Service Area Office

Part 2 is a questionnaire regarding the opinions of administrators on academic leadership that influences becoming a learning organization in basic educational institutions. Under the educational area, Bangkok is characterized by a rating scale (Rating Scale) with 5 levels: the most, the most, the moderate, the least, and the least.

Part 3 is a questionnaire regarding opinions regarding learning organizations in basic educational institutions. Under the educational area, Bangkok has the characteristics of a rating scale (Rating Scale) with 5 levels: the most, the most, the moderate, the least, and the least.

Research instrument

1) Literature review, concepts, theories, and research related to the academic leadership of educational institution administrators and the learning organization of educational institutions. Then set a framework of factors to cover the content according to the research objectives and the definition of specified terms to create questions.

2) Creating a questionnaire by creating a comprehensive questionnaire according to the framework of factors.

Finding the quality of the tools used in research by finding content validity and finding confidence values (Reliability) as follows:

1) Finding content validity by taking the questionnaire to three experts to check the accuracy and comprehensiveness of the content as well as the wording of each question and checking in the Item Objective Congruence: IOC.

2) Finding the reliability value by taking the modified questionnaire according to the recommendations of experts and then testing it out (try-out) with the population that is not the sample. Then calculate the alpha coefficient according to the method of Cronbach (1990).

Data were collected by the research team between January and February 2023. Quantitative data was analyzed with basic statistics, namely percentage mean (Mean), and standard deviation and the reference statistics by using the Model correlation coefficient Pearson's product-moment correlation coefficient. Qualitative data Use document research, analyze, and synthesize data, and then write a descriptive narrative.

Research results

Objective 1 Buddhist leadership principles, which emphasize compassion, mindfulness, and ethical conduct, significantly impact academic administration in schools. These principles foster an environment conducive to holistic educational development and effective organizational management.

Compassion and Mindfulness in Leadership

Buddhist leadership underscores the importance of compassion (karuna) and mindfulness (sati) in guiding administrators' actions and decisions. Compassionate leadership involves understanding and addressing the needs of all stakeholders, including students,

teachers, and the community. Mindfulness ensures that administrators remain aware and attentive to the present moment, making thoughtful and balanced decisions. According to Hartono and Wijoyo (2023), Buddhist leadership in educational organization development highlights the role of mindfulness in maintaining focus and clarity in administrative tasks, which enhances overall school performance.

Ethical Conduct and Decision-Making

Ethical conduct (sila) is a cornerstone of Buddhist leadership, promoting integrity and transparency in school administration. Leaders who adhere to ethical principles are more likely to gain the trust and respect of their staff and students. Thepa et al., (2022) emphasize that a Buddhist philosophical approach to leadership ethics fosters a moral framework that guides administrators in making fair and just decisions, thereby improving the ethical climate of educational institutions.

Enhancing Educational Administration

The application of Buddhist leadership principles positively influences the effectiveness of educational administration. For instance, Viphoouparakhot (2024) notes that ethical leadership practices among administrators enhance their educational administration experience, leading to better school management and improved student outcomes. This ethical leadership aligns with Buddhist values, which prioritize the well-being and holistic development of all individuals within the school community.

Fostering Learning Organizations

Buddhist leadership also plays a pivotal role in transforming schools into learning organizations. Learning organizations are characterized by continuous improvement, adaptability, and collaborative learning. Tangwiriyatrakul et al. (2021) found that performance and leadership of directors significantly contribute to the development of learning organizations in schools. Integrating Buddhist principles of mindfulness and compassion can create a supportive environment that encourages continuous learning and innovation.

Academic Leadership and School Improvement

Effective academic leadership guided by Buddhist principles results in substantial improvements in school management and student achievement. Wikaiwaraporn et al. (2023) highlight that academic leadership in the Bangkok Metropolitan Administration's basic educational schools leads to high levels of organizational learning and performance. By

incorporating Buddhist values, administrators can enhance their leadership practices, thereby fostering a culture of excellence and continuous development within their schools.

Level of Buddhist leadership in academic administration for learning organizational in basic educational schools under Bangkok educational service area, found that school administrators have the highest academic leadership in every aspect.

Table 1 Displays the mean and standard deviation. The academic leadership of educational institution administrators in basic educational institutions Under the educational area Bangkok Overall and each aspect

Academic Leadership	Result		
	Average ($\overline{x}$)	(SD)	level
1. Curriculum Management	4.51	0.68	Highest
2. Learning Management	4.57	0.65	Highest
3. Development of Learning Media	4.57	0.68	Highest
4. Development of Learning Resources	4.55	0.68	Highest
5. Measurement, Evaluation and Research	4.52	0.70	Highest
6. Educational Supervision	4.62	0.65	Highest
7. Development of the Educational Quality Assurance System	4.63	0.61	Highest
Total	**4.57**	**0.66**	**Highest**

From Table 1, it is found that the academic leadership of educational institution administrators in basic educational institutions Under the educational area Bangkok as a whole is at the highest level ($\overline{x}$ =4.4.57, SD = 0.66) when considering each aspect. It was found that educational institution administrators have the highest level of academic leadership in every aspect, arranged in order of average values from highest to lowest, including the development of educational quality assurance systems ($\overline{x}$ =4.63, SD = 0.61) followed by educational supervision ($\overline{x}$ =4.62, SD = 0.65) and learning management. The aspect of learning media development has the same value ($\overline{x}$ = 4.57, SD = 0.68) and the aspect with the lowest average is curriculum management ($\overline{x}$ = 4.51, SD = 0.68), respectively. The level of learning organisation was found to be high overall, with each aspect of the educational institution in Bangkok rated as either very high or the highest in every aspect. This was based on the opinions of administrators and teachers.

Table 2 shows the means and standard deviations. It is a learning organization of educational institutions in basic educational institutions. Under the educational area Bangkok Overview of being a learning organization

Being a learning organization	comment		
	average ($\overline{x}$)	Standard deviation (SD)	level
1. Being a well-rounded person	4.54	0.68	Highest
2. Having a model of thought	4.55	0.67	Highest
3. Having a shared vision	4.49	0.55	Lowest
4. Team learning	4.37	0.66	Lowest
5. Systematic thinking	4.48	0.46	Lowest
Total	4.49	0.60	Lowest

From Table 2, it is found that being a learning organization of educational institutions in basic educational institutions Under the educational area Bangkok as a whole is at a high level ($\overline{x}$ = 4.49, SD = 0.60) when considering each aspect. It was found that being a learning organization of educational institutions in basic educational institutions Under the educational area Bangkok is at the highest and greatest level in every aspect, arranged in order of average from highest to lowest, namely having a role model ($\overline{x}$ = 4.55, SD = 0.67), followed by being a well-rounded person ($\overline{x}$ = 4 . 54, SD = 0.68) aving a shared vision ($\overline{x}$= 4.49, SD = 0.55) Thinking systematically. ($\overline{x}$ = 4. 48 , SD = 0. 46) nd team learning had the lowest mean ($\overline{x}$ = 4.37 , SD = 0.66), respectively .

Objective 2 The results of the buddhist leadership enhancement in academic administration affected the learning organizational in basic educational schools under bangkok educational service area, according to the opinions of administrators and teachers Overall, there is a high level of relationship.

Table 3 Showing the relationship between the buddhist leadership enhancement in academic administration affected the learning organizational in basic educational schools under bangkok educational service area.

Being a learning organization

Academic leadership	Being a well-rounded person	Having a role model	having a shared vision	Team learning	systematic thinking	Total
1. Curriculum management	.680**	.742**	.766**	.706**	.702**	.794**
2. Learning management	.753**	.787**	.771**	.760**	.739**	.824**
3. Development of learning media	.660**	.724**	.755**	.703**	.691**	.772**
4. Development of learning resources	.672**	.706**	.725**	.703**	.691**	.772**
5. Measurement, evaluation and research	.777**	.798**	.828**	.824**	.779**	.867**
6. Educational supervision	.672**	.706**	.725**	.703**	.691**	.772**
7. Development of the educational quality assurance system	.807**	.803**	.838**	.793**	.764**	.866**
Total	.835**	.833**	.848**	.811**	.785*	.853**

Table 3, the relationship between academic leadership of administrators that influence being a learning organization in basic educational institutions Under the educational area Bangkok. Summary of the overall picture of the relationship between academic leadership of administrator influence being a learning organization in basic educational institutions Under the Bangkok Educational Service Area have a relationship Overall, there is a high level of relationship (r = 0.853). The pairs with a high level of relationship are terms of developing the educational quality assurance system and having a shared vision (r = 0.838) followed by measurement, evaluation, and research and having a shared vision. (r = 0.828) Measurement, evaluation research, and team learning (r = 0.824) and the pair with the lowest relationship is Developing learning media and being a well-rounded person ($\bar{x}$ = 0. 660)

Discussion

The research findings indicate that the academic leadership of administrators in basic education institutions under the Office of the Basic Education Commission, Bangkok, is rated at the highest level by both administrators and teachers. This is attributed to the significant emphasis placed on educational reform, specifically focusing on teacher reform, learning reform, expanding and enhancing educational opportunities, reducing inequality, developing human resources to increase competitiveness, and improving ICT systems. Administrators organize training and discussions to enhance knowledge and understanding of school management, thereby enabling the application of academic leadership. Consequently, school

administrators are continuously developing their academic leadership capabilities. This development allows them to effectively plan academics, develop and implement curricula, motivate teachers to enhance teaching and learning activities, support student evaluations, oversee academic work, and create a positive working atmosphere within educational institutions. These findings align with Xie (2020), who highlighted the impact of transformational leadership on learning organizations, emphasizing its significant predictive value over servant leadership.

The study reveals that the status of basic education institutions under the Bangkok Metropolitan Administration as learning organizations is rated highly by both administrators and teachers. This high rating is due to administrators' efforts to transform educational institutions into learning organizations, thereby optimizing work efficiency. Educational institutions must adapt to rapid changes in global technological competition, new regulations, political, economic, and social volatility, and the shift towards a service and information society. These dynamics necessitate that organizations become agile, adaptable, and creativity-driven. These results are consistent with Kilag et al. (2024), who found that transformational leadership significantly promotes and supports educational innovation within schools, engaging teachers and stakeholders in implementing educational initiatives.

The research demonstrates a high level of correlation between the academic leadership of administrators and the status of educational institutions as learning organizations in Bangkok and its vicinity. This strong relationship is due to administrators' ability to employ strategic leadership and management, applying their knowledge and skills to foster and support a conducive learning atmosphere. Administrators organize systematic and efficient collaborative learning processes that adapt to changing conditions. They also encourage personnel development and collaborative vision setting, ensuring alignment with institutional goals. Teachers are encouraged to express their opinions and engage in discussions. Consequently, the academic leadership of educational institution administrators and the creation of a learning organization are key to enhancing educational quality. These findings are consistent with Vermeulen et al. (2022), who explored the relationship between transformational leadership, leader–member exchange, and school learning climate, highlighting the impact on teachers' innovative behavior in the Netherlands.

The study concludes that academic leadership significantly influences the development of educational institutions into learning organizations. Effective academic

leadership fosters an environment that supports educational reform, innovation, and adaptability, ultimately leading to enhanced educational quality. The consistent findings across different studies underscore the importance of transformational leadership in driving educational innovation and organizational learning.

New knowledge from Research

The study on the academic leadership of administrators and its influence on the development of learning organizations in basic educational institutions within the Bangkok Educational Service Area reveals key insights, particularly when framed within the context of Buddhist leadership principles. These insights can be summarized in a conceptual diagram and elaborated as follows:

Strategic Academic Leadership

Effective academic leadership by educational administrators necessitates the capability to implement strategic approaches. Administrators must collaboratively establish a vision and develop practice guidelines to ensure consistent pursuit of this vision. This involves applying knowledge and skills to foster and support a learning environment conducive to achieving high-quality educational outcomes for students. Leaders are responsible for organizing a systematic and efficient collaborative learning process that adapts to evolving conditions. This process necessitates ongoing consultation and dialogue.

Buddhist Leadership Principles

Incorporating Buddhist leadership principles, such as compassion (karuna), mindfulness (sati), and ethical conduct (sila), into academic administration enhances the effectiveness of leadership. Buddhist leadership emphasizes the well-being of all stakeholders, ethical decision-making, and a mindful approach to managing educational processes. This alignment with Buddhist values ensures that leadership practices are not only effective but also compassionate and ethical, promoting a holistic development of the educational community.

Creation of Learning Organizations

The academic leadership of educational administrators and the establishment of learning organizations within educational institutions are crucial for enhancing the quality of education. Effective academic leadership, when infused with Buddhist principles, fosters an environment that supports educational reform, innovation, and adaptability.

The study concludes that the academic leadership of administrators in basic educational institutions within the Bangkok educational area is highly effective. Both academic

leadership and the status of educational institutions as learning organizations are rated from high to very high, with a significant interrelationship (x = 0.853).

These findings emphasize the importance of strategic academic leadership, underpinned by Buddhist principles, in fostering learning organizations. Administrators' ability to collaboratively establish visions, develop practice guidelines, and maintain a dynamic learning environment is essential for improving educational quality and achieving high-quality educational outcomes. Integrating Buddhist leadership principles ensures that these practices are ethical, compassionate, and mindful, contributing to the holistic development of both students and educators.

Conclusion

The study offers valuable insights regarding the influence of Buddhist leadership principles on the efficiency of academic administration and the advancement of learning organizations. The findings indicate that the academic leadership of administrators in these schools is highly effective across all aspects, particularly in the development of educational quality assurance systems and educational supervision. Despite high overall effectiveness, areas like curriculum management and learning media development showed slightly lower performance. The study finds that these schools are highly effective learning organizations, with strong collaboration and shared vision among administrators and teachers. The relationship between Buddhist academic leadership and the establishment of learning organizations is notably strong, suggesting that principles such as mindfulness, ethical conduct, and community engagement significantly enhance academic leadership. These findings imply that while Buddhist leadership principles already contribute substantially to creating effective learning environments, focusing on improving curriculum management and learning media can further optimize educational outcomes.

Suggestions for Applying Research Results and Future Study

Suggestions for Applying Research Results

1. Curriculum Development Enhancement

Findings: Research results indicated that while academic leadership in basic educational institutions under the Bangkok Educational Service Area is high overall, curriculum management was identified as an area with comparatively lower performance.

Recommendation: Educational administrators should focus on enhancing curriculum development by promoting innovative teaching practices and designing curricula that align

with contemporary educational needs. This includes collaborating with the community to create locally relevant curricula that stimulate and support effective teaching and learning.

2. Improving Teamwork and Collaborative Learning

Findings: The research highlighted that teamwork and collaborative learningwere less developed compared to other areas of academic leadership.

Recommendation: Administrators should foster a culture of teamwork by organizing group activities, encouraging knowledge exchange, and facilitating collaborative problem-solving. By enhancing team-based learning processes and promoting open communication, schools can develop a stronger learning organization where personnel work together towards common goals.

3. Development of Learning Media and Knowledge Enhancement

Findings: The research revealed that the development and utilization of learning media were at a lower level compared to other aspects of academic leadership.

Recommendation: Administrators should invest in the development and use of modern learning media, and support ongoing training for educators on creating and utilizing these resources effectively. Emphasizing the importance of learning media in 21st-century education will enhance the overall quality of the learning organization

Suggestions for Further Research.

Future research should explore the application of Buddhist leadership principles in various educational contexts and other geographical areas. Additionally, studies analyzing additional factors influencing academic leadership and learning organizations could provide deeper insights into improving educational practices and outcomes.

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Integrating Mahāsi Sayādaw's Meditation Techniques for Effective Management of Guilt: A Comparative Study of Buddhist and Psychological Perspectives

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Abstract

This research article aims to: (1) study the concept of the feeling of guilt and its causes as mentioned in psychology and the Buddhist Scriptures, (2) examine the technique of meditation practice as taught by Mahāsi Sayādaw, and (3) propose the effective ways to deal with the feeling of guilt based on the technique of Mahāsi Sayādaw's meditation practice. The research methodology is qualitative, documentary, and involves in-depth interviews.

The findings reveal that the feeling of guilt, denoted as kukkucca in Buddhist literature, is interpreted differently in the field of psychology compared to Buddhist texts. In psychology, it is considered a double-edged emotion, stemming from the notion of self and values, along with cognitive patterns and beliefs. Whereas, according to Buddhist doctrine, its nature is unwholesome, regardless of how it is explained, and unwholesome deeds that have been done, wholesome deeds that have not been done, ignorance, unsettledness of mind, and frequently giving careless attention to it are its causes. Notwithstanding the divergent interpretations, both psychology and Buddhism converge on the efficacy of mindfulness practice in coping with guilt. Mahāsi Sayādaw's meditation technique offers a practical approach to mindfulness practice to help cope with guilt effectively. The effective ways of meditation practice that address guilt based on his teachings use the acronym LOVE, meaning: L: loving-kindness development, O: observing, V: vivid insight, and E: embracing change. Additionally, endeavoring to cultivate mindfulness and associating with good friends are also suggested to surmount possible obstacles during the implementation of this approach. By engaging in this process, individuals may calm the mind, cultivate present-moment awareness, gain wisdom, and enact positive behavioral changes. This practice not only enables the effective overcoming of the feeling of guilt but also precludes its potential future manifestation. These findings have significant implications for understanding and effectively coping with guilt.

Introduction

Guilt, a complex emotion, merits further examination given its importance in many people's lives. It is a nagging perception of unease that individuals experience when recalling past actions that should have been executed or should not have been executed (Carrell, 2008). People can experience guilt for various reasons, such as when they utilize others, neglect responsibilities, act selfishly, and procure disproportionate profits (Katchadourian, 2010). Regardless of the cause, guilt may exert a dichotomous impact on the lives of individuals, encompassing both beneficial and detrimental. On the one hand, it shapes their behavior by monitoring the morality of actions, which is a necessary component of civilized behavior (Carrell, 2008). On the other hand, if it attains a state of excess, it can cause self-doubt (Carrell, 2008), negatively affect mental tranquility, and damage valued relationships (Winch, 2013).

According to Buddhism, guilt is encapsulated by the Pali term kukkucca (SuttaCentral, n.d.). This term is defined as "mental agitation (arising from anxiety that one has done or might do wrong, or might fall to do right); a feeling of guilt; remorse; worried; (over-) scrupulousness" (SuttaCentral, n.d.). From a Buddhist perspective, kukkucca is considered one of the mental hindrances that serve as a barrier to an individual's progress and obstacles to the process of attaining enlightenment and celestial spheres (Nārada, 2011). Hence, finding effective strategies to manage guilt is of paramount importance for the salutary effects of psychological well-being and the pursuit of spiritual progression. Throughout history, the cultivation of present-moment awareness has been applied to achieve a state of liberation, inner peace, and true joy (Ven. Nyanabhadra Pháp Tử et al., 2023). **Mahāsi Sayādaw**, a renowned Theravada meditation master, has developed a systematic approach to mindfulness meditation praxis, also termed vipassana, with the ultimate objective of extinguishing mental pollutants, such as guilt, from the mind wholly (**Sīlānanda**, 1999). This praxis involves paying attention to any mental or physical object, such as thoughts, emotions, body postures, or movements, and experiencing only the present moment (Pasri et al., 2021). In particular, this process of purification can be undertaken by any individual, regardless of their religious beliefs, to nurture

authentic humaneness, promote emotional well-being, and foster holistic mental well-being (Namto, 2011). Notably, engaging in this technique may not only assist individuals' triumph over guilt but also lead them to possess impeccable conduct (Sirimangalo International, n.d.), thereby attenuating the likelihood of guilt emergence in the future (Tan, 2013). As the Buddha declared:

> Bhikshus, for the morally virtuous, there is no need of the intention [an act of will], May freedom from guilt-feeling arise in me!" (**avippaṭisāro** me uppajjatu). It is natural [the nature of things], bhikshus, that freedom from guilt-feeling will arise for the morally virtuous, possessed of moral virtue (Tan, 2013, p. 111).

This research studies the concept of guilt and its causes through the lens of psychology and the Buddhist Scriptures, thereby enhancing a more nuanced understanding of this intricate emotion. Furthermore, it delves into the meditation technique of **Mahāsi Sayādaw**, highlighting its efficacy in overcoming this challenging emotion. Building upon these insights, the study proposes effective ways based on **Mahāsi Sayādaw**'s meditation method to deal with guilt.By pursuing the aforementioned goals, this study seeks to contribute to the existing body of knowledge of mental health and well-being, especially within the framework of guilt management. Not only that, it also aims to furnish a holistic approach to understanding guilt, drawing from ancient insights of Buddhism and contemporary psychology, along with effective strategies in guilt management based on the meditation technique of **Mahāsi Sayādaw**. It is hoped that these strategies may promote greater emotional resilience among individuals struggling with guilt, thereby fostering healthier social communities.

Research Objectives

1. To study the concept of the feeling of guilt and its causes as mentioned in psychology and the Buddhist Scriptures.

2. To examine the technique of meditation practice as taught by **Mahāsi Sayādaw**.

3. To propose the effective ways to deal with the feeling of guilt based on the technique of **Mahāsi Sayādaw**'s meditation practice.

Literature Review

Nārada (1987) provided the basis of knowledge for enhancing one's insight into the essence of phenomena. Through meticulous study of this book, one may facilitate a pathway towards the ultimate truth mentioned in the Theravada Buddhist tradition.

Mahāsi (2013) offered valuable insights into the path to liberation, encouraging the practice of insight meditation to achieve liberation within one's lifetime, in the book "A Discourse on the Purābheda Sutta." The types of regret and their solutions were also discussed in the book, making it contribute significantly to this research, both theoretically and practically, in the context of dealing with guilt based on **Mahāsi Sayādaw**'s meditation method.

Mahāsi (1990) explained the ways to practice vipassanā meditation according to the teachings of the Buddha for achieving liberation in his book "**Satipaṭṭhāna Vipassanā**: Insight Through Mindfulness." It involves ways to practice insight meditation or vipassanā meditation through various exercises, such as sitting, walking, lying down, and so on. By practicing insight meditation, one can develop wisdom into the nature of mind and body, thereby attaining liberation from **saṃsāra**.

Sujiva (2004) presented a range of subjects with reference to meditation practice both in theoretical and practical application in the book "Essentials of Insight Meditation Practice." Additionally, the book also functions as a comprehensive guide in the context of meditation exercises by illuminating the potential obstacles and strategies to address them. This may assist the practitioners in engaging in the practice properly and facilitating progress.

Carrell (2008), in her book "Escaping Toxic Guilt: Five Proven Steps to Free Yourself from Good!" described the way to overcome feeling guilty. Specifically, this book not only provides valuable insights into the characteristics of guilt and its dynamics through the lens of psychology but also identifies common guilt-inducing scenarios and outlines strategies for overcoming guilt.

Sayadaw U. Panditābhivamsa (2008), in his book "Spiritual Cultivation," expounded on an array of topics in both theorical and practical terms in pursuit of happiness pertaining to the current and prospective. This includes the practice of generosity, morality, mental development, and so forth. Furthermore, this book also serves as inspiration and instructions for individuals seeking to derive benefit from the teachings of the Buddha.

Chanmyay (2017) mentioned in the book "Talks and Questions & Answers on Miscellaneous Topics" topics relating to meditation praxis, such as the guidance, advantages, and consequences of samathā and vipassanā meditation. Ultimately, some interviews with Chanmyay Sayādaw in South Africa in 1999 were also included in this book.

Burton (2020) presented valuable lessons in addressing the feeling of guilt in the book "Let Go of the Guilt: Stop Beating Yourself Up and Take Back Your Joy." Additionally, this book illuminates the impacts of guilt on individuals lives, its causal factors, and coping strategies. Through the acquisition of these strategies, individuals may achieve emotional equilibrium in their lives.

Ven. Tayzaw Thara (2021) demonstrated a comprehensive picture of the meditation method as instructed by **Mahāsi Sayādaw**, including the characteristics, the methods of implementation, and the efficacy of this approach in his research, "A Study of Vipassanā Teaching Techniques in English of Vipassanā Masters at Mahāsī Meditation Center in Bahan Township, Yangon, Myanmar." This thesis can be of tremendous utility for individuals who are seeking to enhance their understanding of the meditation technique taught by **Mahāsi Sayādaw**.

In summary, the literature review has examined a wide range of studies with reference to **Mahāsi Sayādaw**'s meditation method, along with the issue of guilt and its management in psychology, providing a comprehensive overview of this meditation method and psychology's perspective on this complex emotion as well as the way to deal with it. However, there are still gaps, particularly in the ways to deal with the feeling of guilt effectively through the meditation technique as taught by **Mahāsi Sayādaw**, which have not yet been extensively studied in the academic field. Thus, this research will contribute to filling this gap by studying the effectiveness of the meditation technique as taught by **Mahāsi Sayādaw** in dealing with the feeling of guilt. By addressing this gap, this research will contribute to the field by providing a new way of managing the feeling of guilt through exploration of the meditation technique as taught by **Mahāsi Sayādaw**, thereby helping individuals equip effective strategies to enhance mental health as well as their spiritual journey.

Conceptual Framework

This research is a research study. The conceptual framework of this research exhibits the significant research process in terms of input, process, and output as follow:
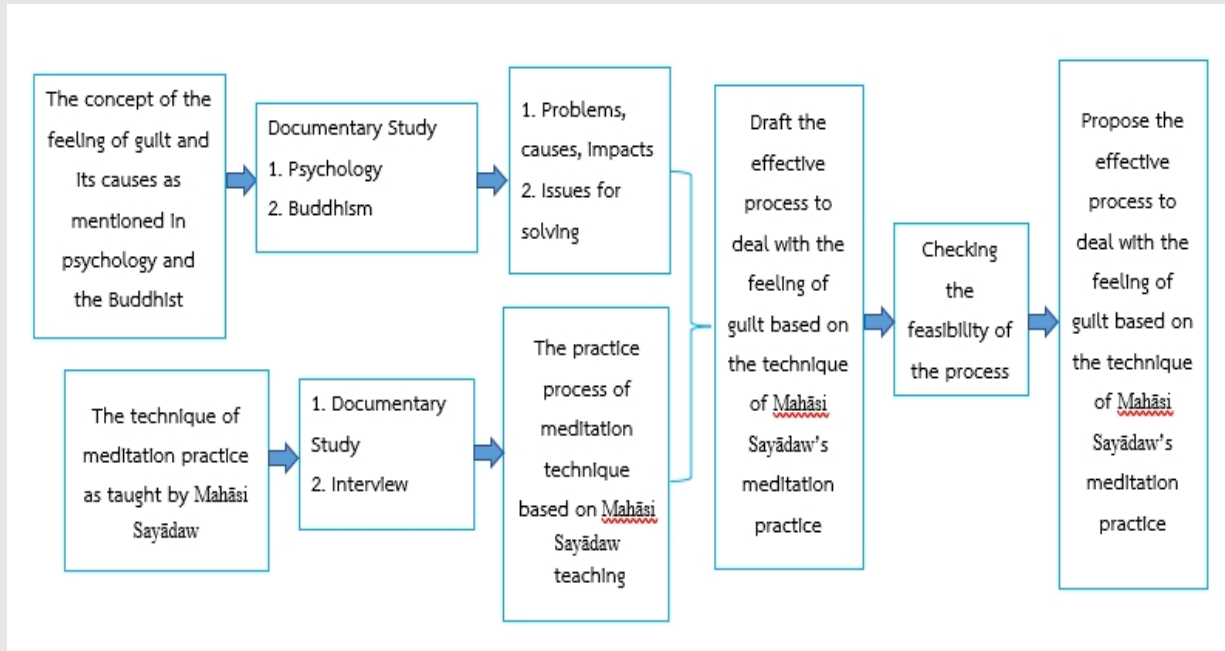
Figure 1 Conceptual Framework

Research Methodology

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

Data Collection

Collecting data for this research will be from the primary sources of the English translation series of the Pāli Canon and commentaries, as well as the secondary sources, which are Buddhist textbooks, psychology books, dictionaries, articles, journals, and other relevant literature, specifically the works on meditation of Mahāsi Sayādaw and his students. The reason for choosing these sources is because they can provide a comprehensive overview of the topic, from original texts to later interpretations. This leads to a clear comprehension of the topic.

In-dept Interviews

Interviewing the Buddhist scholars and meditation masters in present-day Thai society to gain contemporary viewpoints. The name lists are as follows:

1. Venerable Phrakhrughositbuddhisat, Dr. Vipassana Master, Watrakang. Bangkok.

2. Venerable Phrakhrubhawana Waralangkara, Vipassana Master, Wat Bhaddanta Asabharam, Chonburi.

3. Venerable Phramaha Nopadol Saisuta, Assistant Professor Doctor of Department of Pali and Sanskrit, Faculty of Buddhism, Mahachulalongkornrajavidyalaya, Phra Nakhon Si Ayutthaya.

4. Ven. Phramaha Duangthip Pariyattidhari, Dr. Lecturer, IBSC, MCU Phra Nakhon Si Ayutthaya.

5. Venerable Phramaha Weerasak Abhinandavedi, Dr. Vice-Director of **Vipassanā** Meditation, IBSC. MCU. Phra Nakhon Si Ayutthaya.

Analysis and Synthesis

Analyzing and synthesizing the raw data, as well as systematizing the collected data, in order to give a clear picture of the concept of guilt through the lens of psychology and the Theravada Buddhist perspective, together with the technique of meditation practice as taught by **Mahāsi Sayādaw**, and also proposing the effective ways to deal with the feeling of guilt based on the technique of **Mahāsi Sayādaw**'s meditation practice.

Outline Construction

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

Problem Discussion

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

Conclusion and Suggestion

Formulating conclusions, identifying significant research findings, and suggesting useful information for further research.

Research Results

Objective 1: The results showed that in the field of psychology, the feeling of guilt is common among individuals when they recall past actions that should have been done or should not have been done, deliberately or inadvertently, in actuality or in their imagination. According to the Buddhist perspective, it is a type of mental hindrance called *kukkucca*, a mental factor that emerges when one regrets unwholesome deeds done and wholesome deeds not done. There are two main types of feelings of guilt: healthy and unhealthy, as mentioned in psychology's view, each with its own characteristics. In Buddhism's view, there

are also two types of feelings of guilt, but they have the same attributes. The causes leading to the feeling of guilt, as mentioned in psychology, can be summarized in these main factors: the concept of self and values, and cognitive patterns and beliefs. In the view of Buddhism, the causes leading to the feeling of guilt are unwholesome deeds that have been done, wholesome deeds that have not been done, ignorance, unsettledness of mind, and frequently giving careless attention to it. Due to ignorance, individuals commit inappropriate actions and neglect actions in which they should have been engaged, which results in a feeling of guilt when recollecting these previous experiences. Careless attention to it (unsettledness of mind) refers to cultivating an unwholesome mental state, restlessness, and remorse. The effects of the feeling of guilt on people's lives through the lens of psychology are varied, both positive and negative, toward oneself and others. However, through a Buddhist lens, its inherent nature cannot be wholesome, regardless of interpretation. Ultimately, there are numerous strategies to address the feeling of guilt within the realms of both psychology and Buddhism. Amidst these, mindfulness practice may be regarded as a great way to deal with guilt, as it may foster the necessary qualities to overcome this complex emotion, such as letting go, acceptance, forgiveness, and so forth.

Objective 2: it was found that **Mahāsi Sayādaw**, a preeminent meditation teacher, has devoted his life to the development of *BuddhaDhamma*, particularly in meditation praxis. The vipassana meditation technique as taught by him is simple, easy, yet effective. The characteristics of his technique can be known as: direct insight, labeling objects, slowing down activities, and observing the movement of the abdomen. The way to practice can be in any posture and at any time. Nevertheless, at the initiation, it is suggested to perform primarily in sitting, walking, and in routine activities. When practicing the meditation technique as taught by **Mahāsi Sayādaw**, there are many advantages, encompassing overcoming the feeling of guilt. However, if an individual is incapable of easily observing things in their true nature at the beginning owing to the influence of guilt, one may engage in tranquility meditation, particularly loving-kindness meditation, to calm the mind to a certain degree. Subsequently, one may practice the meditation technique as taught by **Mahāsi Sayādaw**.

Objective 3: the effective ways to deal with the feeling of guilt based on the technique of **Mahāsi Sayādaw**'s meditation practice can be called a process of LOVE, which means L: loving-kindness development, O: observing, V: vivid insight, and E: embracing change. In particular, when individuals are unable to easily observe things as they really are, instead of

endeavoring to observe, they may engage in loving-kindness mediation toward either all human beings or a specific person. Once their minds have calmed to some extent, they can proceed to the next step, which is the step of observing. In this step, they will engage in insight meditation in sitting, walking, and daily activities repeatedly and diligently until wisdom into the nature of mind and body emerges. That is also the next step—the step of vivid insight. During this subsequent step, they attain a profound comprehension of the specific and general characteristics of the mind and body. As a result, they come to understand that everything is impermanent and empty in the sense of non-self.

Although their mindfulness, concentration, and wisdom in this stage have been enhanced to a certain extent, this does not preclude the possibility of being overpowered by the feeling of guilt again. The state of purification gained from the practice of observing is not permanent; it will soon vanish if the practice is not maintained. As a result, they will sooner or later be overwhelmed by the feeling of guilt again. Therefore, they will need to progress to the last step, the step of embracing change. That is, to utilize what they have practiced and achieved in the initial three steps into their daily lives in order to ameliorate their modus vivendi. In this way, they will not only overcome the feeling of guilt when it arises but also prevent it from arising in the future. In the course of implementation, some potential challenges may arise that hinder the progress of practice. The suggestions to overcome those issues are to endeavor diligently to cultivate mindfulness with the right attitude as well as be able to associate with good friends. Through these means, they will be able to overcome those issues and attain the intended outcomes.

Discussions

The findings of this research provide valuable insights into dealing with guilt effectively based on the meditation technique of **Mahāsi Sayādaw**. Specifically, the findings of the first objective align with several existing research from both psychological and Buddhist standpoints on the concept of guilt and its management in general. For instance, through the lens of psychology, guilt is common among individuals when they recall previous deeds that should have been executed or should not have been executed, intentionally or unintentionally, in reality or in their imagination, and may cause positive and negative effects. This aligns with the concepts discussed by Miceli and Castelfranchi (2019), who explores the prevalence of guilt and its varied impacts. Regarding the causes of guilt, the current research

aligns with the findings of Luck & Luck-Sikorski (2022) on the causes of guilt by indicating that guilt may emerge because of patterns of thought, the notion of self, and value. However, this research expands upon their work by illuminating the role of beliefs individuals hold towards their thoughts in the formation of guilt experiences.

According to Buddhism, guilt is regarded as a mental hindrance called *kukkucca*; its nature is considered unwholesome and stems from unwholesome deeds that have been done, wholesome deeds that have not been done, ignorance, unsettledness of mind, and frequently giving careless attention to it. This finding largely aligns with the research by Do (2021) on the nature and various causes of *kukkucca*. Nevertheless, while the present study identifies ignorance as a cause of *kukkucca*, Do (2021) identified its root as hatred. This difference may stem from varying interpretations of the causes of this state of mind in Buddhist scriptures. Additionally, the finding that guilt is regarded as a mental hindrance called *kukkucca* has not been explicitly mentioned in previous research. This enriches the overall understanding of guilt within Buddhist thought.

Albeit offering distinct perspectives, both the fields of psychology and Buddhism concur on the efficacy of mindfulness practice in managing this nuanced emotion. This finding aligns with Hafenbrack et al. (2021), which demonstrate the effectiveness of mindfulness in dealing with guilt on the psychological side, and Bach (2022) on the advantages of developing mindfulness from a Buddhist perspective.

As for objective 2, the findings of this research match previous research by Thara (2021) on the core principles, method, and efficacy of the meditation technique taught by **Mahāsi Sayādaw** in overcoming mental defilements. However, they go a step further by delving into a specific type of mental impurity, which is the feeling of guilt, and demonstrating that to deal with it, it is necessary to engage in tranquility meditation, especially loving-kindness meditation, to calm the mind before transitioning to **Mahāsi Sayādaw**'s meditation method. This suggests that **Mahāsi Sayādaw**'s meditation method can be combined with other available meditation techniques to address specific emotional challenges more effectively.

In reference to the last objective, the process of LOVE - involving loving-kindness, observation, vivid insight, and embracing change—is proposed to aid individuals in cultivating a mindset resilient to guilt. Besides, the suggestions endeavor to the utmost degree to cultivate mindfulness with an appropriate attitude and associate with good friends to overcome

potential challenges when engaging in this process. This approach, encompassing the LOVE process and the suggestions, not only represents a new finding that has not been explored in previous research but also offers a novel and practical approach to guilt management.

Knowledge from Research

This research has proposed the effective ways to deal with the feeling of guilt based on the technique of **Mahāsi Sayādaw**'s meditation practice, as shown in the figure 2.
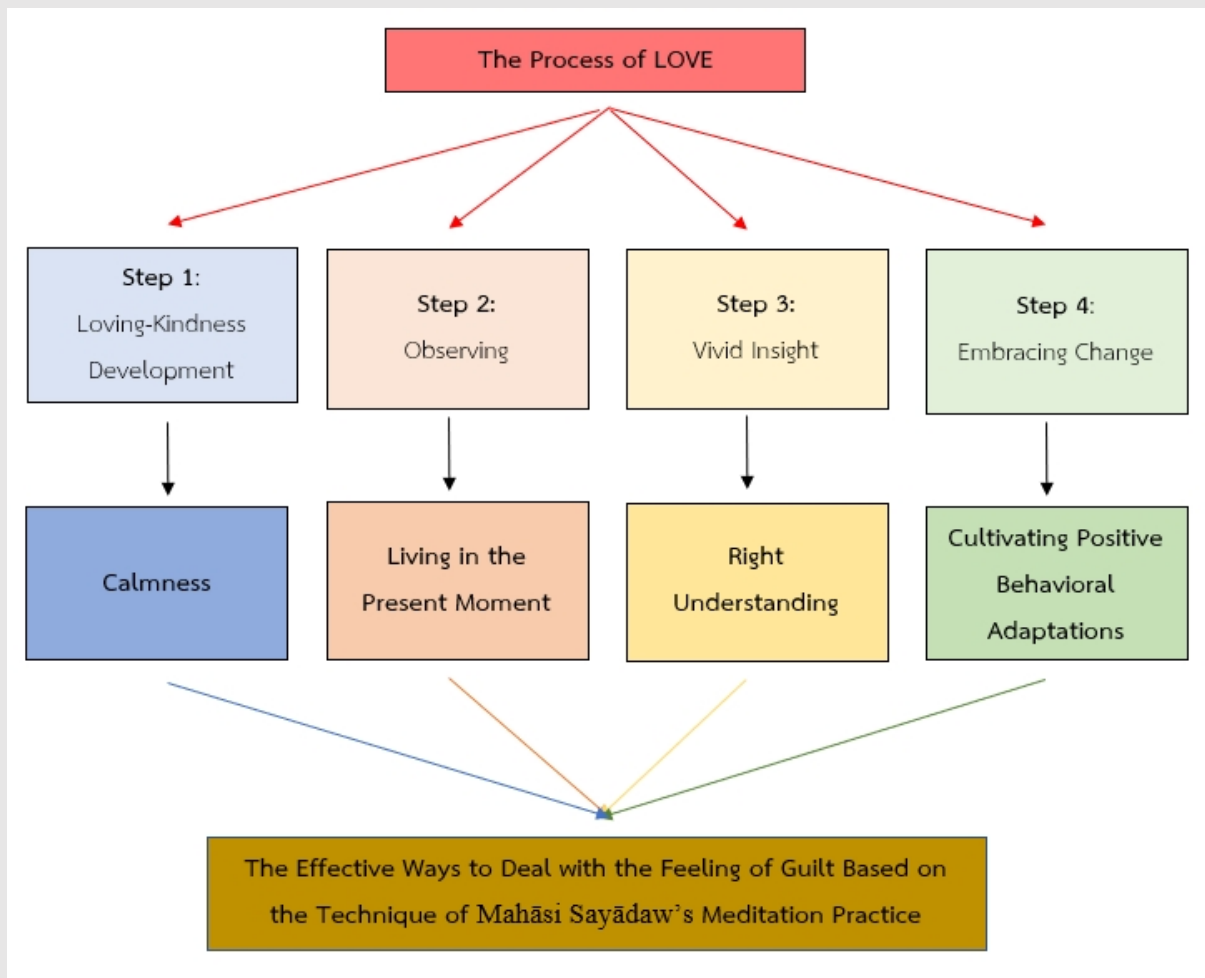
Figure 2 The Process of LOVE

Notably, a number of highly respected Buddhist thought leaders, (Ven. Dr. Phrakhrughositbuddhisat, personal communication, January 19, 2024; Ven. Dr. Phramaha DuangThip Pariyattidhari, personal communication, February 3, 2024; Ven. Asst. Prof. Dr. Phramaha Nopadol Saisuta, personal communication, February 6, 2024; Ven. Phramaha Weerasak Abhinandavedi, personal communication, January 23, 2024; Ven Phrakhrubhawana

Waralangkara, personal communication, January 28, 2024), were consulted on the matter of guilt and methods for addressing this complicated emotion. They all expressed a similar perspective that this approach is both viable and efficient in addressing guilt. This may not only contribute to the field of mental health and well-being by providing better solutions regarding guilt management but also in line with the main objective of this research is to propose the effective ways to deal with guilt based on the meditation technique of **Mahāsi Sayādaw**. More importantly, the research result above can be expanded and transferred in various aspects by the following methods:

Academia: The above process can be integrated into science curricula and research programs to assist other researchers in enhancing the efficacy of the process or finding more effective ways to deal with guilt.

Communities: community workshops and training sessions can be conducted to discuss the implications of the process and tailor it to community needs.

Society: compose material to disseminate the process to the general public.

Economy: collaborating with institutions or businesses that may gain benefits from using this process for business operations. This may potentially lead to increased economic advantages.

Conclusions

This study has delved into the multifaceted nature of guilt, comparing its conceptualization and causes in both psychological and Buddhist contexts. By examining **Mahāsi Sayādaw**'s meditation techniques, the research highlights the potential of mindfulness practices in effectively managing guilt.

Psychology views guilt as a complex emotion tied to self-perception, values, and cognitive patterns, while Buddhism categorizes it as an unwholesome state arising from past actions, ignorance, and mental unrest. Despite these differing perspectives, both disciplines acknowledge the power of mindfulness in addressing guilt.

Mahāsi Sayādaw's meditation techniques, summarized by the acronym **LOVE** - **L**oving-kindness development, **O**bserving, **V**ivid insight, and **E**mbracing change—offer a structured approach to cultivating mindfulness. These practices, along with the support of virtuous friends, enable individuals to calm their minds, enhance present-moment awareness, gain wisdom, and foster positive behavioral changes.

Ultimately, this research underscores the efficacy of integrating **Mahāsi Sayādaw**'s meditation techniques for managing guilt, providing a valuable framework for both scholars and practitioners. By adopting these practices, individuals can not only overcome the feeling of guilt but also prevent its future occurrence, leading to a more balanced and mindful life.

Suggestions

While the effective ways to deal with guilt more effectively based on **Mahāsi Sayādaw**'s meditation method have been proposed in this research, the important thing is that they can be applied to aid individuals in cultivating a mindset resilient to guilt. Nevertheless, specific types of guilt and individuals' characteristics should be given importance to apply this process efficiently. These suggestions can help broaden the scope of research for future studies on integrating **Mahāsi Sayādaw**'s meditation techniques for managing guilt:

1. Integration with Modern Therapies: Explore the integration of **Mahāsi Sayādaw**'s meditation techniques with contemporary psychological therapies, such as Cognitive Behavioral Therapy (CBT) or Acceptance and Commitment Therapy (ACT), to enhance guilt management.

2. Digital Interventions: Develop and assess digital platforms or mobile applications that guide users through **Mahāsi Sayādaw**'s meditation techniques, making them more accessible and evaluating their effectiveness in managing guilt.

3. Interdisciplinary Approaches: Collaborate with experts from various fields, such as psychology, neuroscience, and religious studies, to create a comprehensive framework for understanding and managing guilt through meditation.

4. Comparative Analysis: Compare the effectiveness of **Mahāsi Sayādaw**'s techniques with other meditation practices, such as Zen or Tibetan, in managing guilt.

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The Process of Promoting Peace by Buddhist Peaceful Means for Undergraduate Students of Jinarakkhita Buddhist College, Indonesia

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Abstract

This study has three objectives: 1) to explore the problems of undergraduate students at Jinarakkhita Buddhist College (JBC), 2) to study the process of promoting peace through Buddhist Peaceful Means, and 3) to propose the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at JBC. The data collection methods employed in this research encompassed documentary analysis and in-depth interviews, with the research methodology adopting an inductive content analysis approach.

The outcomes of the study encompass the identification of the issues encountered by undergraduate students at JBC, an examination of the process of promoting peace in line with Buddhist Peaceful Means, and the proposition of a strategy for fostering peace among JBC's undergraduate students based on Buddhist Peaceful Means. Through the analysis of the gathered data, the researcher advocates for the implementation of a peace promotion strategy grounded in Buddhist Peaceful Means for the undergraduate student body at Jinarakkhita Buddhist College. This strategy, termed PKRW (Peaceful facilities, Kind community, Right communication, Wise heart), emphasizes the importance of specific amenities for negotiation and mediation, as well as cultivating a positive school environment. Furthermore, the formation of a supportive community, encompassing familial support and positive friendships, is deemed pivotal in this process. Effective communication practices such as collaborative problem-solving, open dialogue, and active listening are essential components, while the cultivation of qualities like empathy, mindfulness, and compassion are encapsulated within the concept of the wise heart. The application of Buddhist peaceful means within the PKRW framework reflects the essence of the Threefold Training (comprising the Five Precepts, mindfulness, and wisdom through learning). The proposed framework underscores the enhancement of individual and collective well-being, utilizing Buddhist peaceful means to address student issues and foster a peaceful environment. By integrating facilities, community support, effective communication, and mental training within academic settings, the cultivation of inner and outer peace can be achieved. These key elements are integral in

promoting peace among undergraduate students, leading to overall improvements in college performance and sustainability.

Keywords: Threefold Training; Promoting Peace; Jinarakkhita Buddhist College; Buddhist Peaceful Means

Introduction

In the present day, various manifestations of conflict and violence exist, including warfare, political unrest, looting, criminal activities, cultural clashes, acts of aggression within educational settings, and so forth. According to a report by UNICEF, approximately 150 million students globally, which accounts for half of the student population, have disclosed encountering instances of violence, such as physical altercations or various forms of harassment, from their peers within the school environment. Specifically in Indonesia, a minimum of 84 percent of students have encountered conflicts and violence within their school premises (Howard, 2018). As per a study by WFUBMC, it is asserted that conflict and violence are acquired behaviors rather than inherent traits of human beings. Hence, educators have the opportunity to impart teachings on Buddhist Peaceful Means within the classroom setting daily as a preventive measure and solution to address conflicts and violence within school premises (WFUBMC, 2023).

Buddhism, indeed, provides peaceful means and educational tools for cultivating peace. Phansawang et al. (2021) define Buddhist Education as a "training system based on the Tri Sikkha, the Three Principles of Training, namely, Precept, Concentration, and Wisdom." These Threefold Trainings can be Buddhist Peaceful Means, the innovation for peace and harmony to solve all kinds and levels of conflicts in various elements of society (Bunthavee, 2020). Tanabe (2016) states that Buddha Dhamma aims to achieve inner and outer peace. *Brahmavihara* can prevent conflict and violence by cultivating four positive mental states (Yeh, 2006). While the practice of the five precepts leads to mainly outer peace (Ven. Nyanika, 2020), mindfulness training effectively leads to inner peace (Liu, et al, 2015). Thus, through Threefold Training, Buddhist Peaceful Means effectively reduce school violence and conflict and achieve student peace.

In Indonesia, there are 11 Buddhist Colleges, namely Nalanda, Smaratungga, Kertarajasa, Raden Wijaya, Syalendra, Maitreyawira, Dharma Widya, Bodhi Dharma, Maha Prajna, Sriwijaya, and Jinarakkhita (Penyusun, 2020). Jinarakkhita Buddhist College (JBC) is one of these colleges, and it has applied the Buddhist Peaceful Means of Three Trainings in its curriculum.

Buddhist Peaceful Means are explicitly included in some courses, such as Mindfulness in Education, Basic Buddhist Doctrines, Meditation, et cetera, and implicitly integrated into daily schedules, such as chanting, community work, etc.

The fact that there is still school conflict and violence shows that Buddhist Peaceful Means have not been well applied in JBC. In addition, there has been no study or research on peace promotion by Buddhist Peaceful Means for Buddhist College in Indonesia. Therefore, this research aims to fill this gap. This research is based on the belief that the Buddhist Peaceful Means are effective educational and training instruments for promoting peace in JBC. The Three Trainings in JBC manifest as observation of five precepts, mindfulness in daily activities, and wisdom from hearing the dharma lecturers. These activities imbue the peace knowledge, skills, and attitude, provide students with the tools to achieve inner and outer peace, and prevent and solve conflict and violence in school.

These research outcomes may extend beyond the academic realm, potentially fostering a positive social impact by promoting values of peace, mindfulness, and harmonious coexistence among students and, by extension, in the broader community. Stakeholders, including administrators, educators, and students, may benefit from the research by understanding the dynamics of promoting peace within the educational context. This knowledge can empower them to actively contribute to a peaceful and conducive learning environment. As the research focuses on Buddhist Peaceful Means, it has the potential to contribute to interfaith understanding by showcasing the unique contributions of Buddhist principles to the broader discourse on peace and harmony. This can foster dialogue and collaboration among diverse religious perspectives. Thus, the societal contribution and impacts of this research are enormous, so this research is worthy to be pursued.

Research Objectives

1. To explore the problems of undergraduate students at Jinarakkhita Buddhist College.

2. To study the process of promoting peace according to Buddhist Peaceful Means.

3. To propose the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at Jinarakkhita Buddhist College.

Literature Review

The researcher has not found significant research on promoting peace for undergraduate students by Buddhist Peaceful Means. Nevertheless, from the reviewing of

related research studies, there are several works related to peace, school conflict, Buddhist peaceful means, and Jinarakkhita Buddhist College as follows:

Hanh (2004)) wrote about creating peace in our personal lives, families, neighborhoods, spiritual communities, society, and the world. For example, he says about anger and its remedy: "Our enemy is our anger, hatred, greed, fanaticism, and discrimination, I told them. If you die because of violence, you must meditate on compassion to forgive those who killed you". Moreover, he asserts that the inside affects the outside: "If we transform our consciousness, we begin changing the collective consciousness. Transforming the world's consciousness is impossible without personal change.

Phramaha Hansa Dhammahaso (2004) studied peaceful conflict management in Buddhism and suggested the model in the Tipitaka and commentarial literature. Concerning the mundane, Buddhism views conflict as suffering or nature necessary to individuals and society on the one hand. On the other hand, supermundane is perceived in Buddhism as a non-conflict condition. Moderate methods or practices applicable to conflict management comprise seven broad approaches: self-negotiation, mediation, investigation, participation, arbitration, litigation, and legislation. All of these require different strategies, such as negotiation, persuasion, accommodation, and confrontation.

Yeh (2006) surveys the Buddhist vision of peace in the light of peace studies. She analyzes Dependent Origination, the Buddhist perspective on the causes of violence and ways to prevent violence and realize peace, and the potential of Buddhist contributions to the peace-making efforts and the promotion of a culture of peace in today's world. According to her, "Peace as a collective product is well in line with the Buddhist worldview based on the principle of dependent origination, which emphasizes the mutual influence of all the elements involved in any situation." She says the external cause of conflict and violence is harming others physically and verbally. In contrast, the internal cause is the mind. She suggests "insightful reflection, five precepts, six principles of cordiality, and nonviolence intervention" as Buddhist Peaceful Means.

Tanabe (2016) explores the analysis of the human mind, which develops inner peace. He argues that our conditioned mind can become a root cause of conflict. He proposes mindfulness, dialogue, cognitive transformation, and compassion as Buddhist conflict resolution to attain inner and outer peace. For him, inner and outer peace are interdependent;

thus, "durable and sustainable peace is to be understood as an integration of outer [] and inner peace."

Isabu (2017) discusses the causes and management of school-related conflict. According to her, "the agreement and disagreement among individuals and groups in the school, differences of perception, limited resources, and overlapping authority will lead to conflict." Also, she adds that conflict management covers several steps: "analyzing the nature and type of conflict, interventions through accommodation, avoidance, competition, collaboration, or compromise, and pre-negotiation, negotiation, and post-negotiation." She affirms, "Since conflict is seemingly unavoidable, particularly in a school setting, administrators must be able to recognize conflict to view its constructive as well as destructive potential and learn how to manage it."

Andriyaningsih et al. (2023) inquired about the influence of silent sitting and mindful parenting on the learning interests of JBC students. Using a descriptive quantitative method on 30 students and a double linear regression analysis, their research resulted in a significant positive impact of silent sitting and mindful parenting on learning interests, with R square showing a value of 0.940.332.

To summarize, based on a review of previous research, the researcher finds that no specific research has been done to discover the process of promoting peace by Buddhist Peaceful Means for undergraduate students and JBC Students specifically. Nevertheless, some works discuss promoting peace through Peaceful Means and Buddhist doctrines and practices. Thus, this research aims to fill these gaps in scholarships.

Conceptual Framework

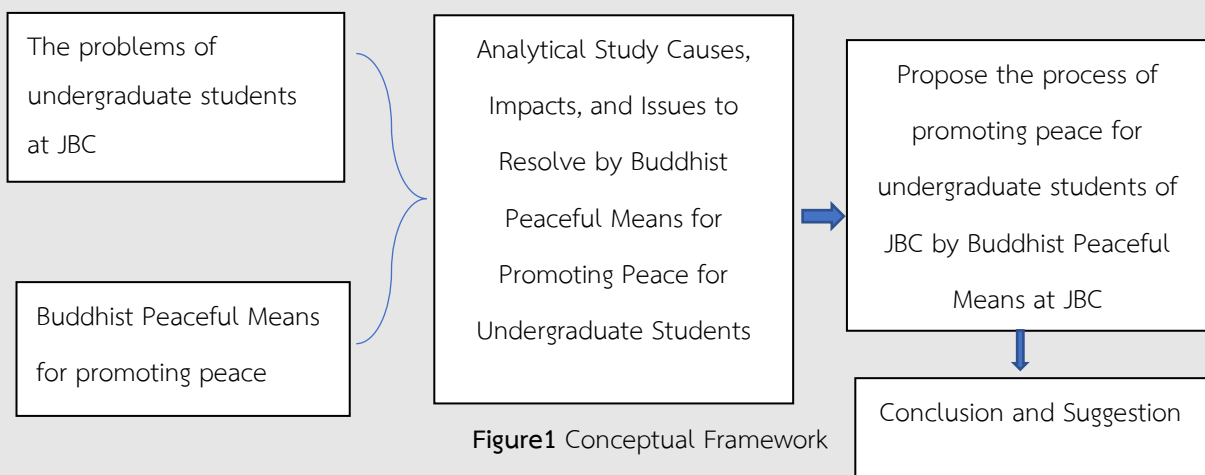The conceptual process of this research will be from input, process, and output as follows:

Figure1 Conceptual Framework

Research Methodology

The research empirically studied Buddhist peaceful means and their implementation in the classroom and students' daily settings. To propose promoting peace for undergraduate students by Buddhist Peaceful Means, the research employed a qualitative approach focusing on using case studies or ethnography to conduct in-depth investigations of ongoing problems faced by undergraduate students of JBC. This research utilized a range of literature: books, journals, and articles on peace, conflict, and Buddhist Peaceful Means. In-depth interviews were conducted with 14 purposive samplings, and analysis was done to synthesize all data.

The research methodology studies promoting peace according to Buddhist Peaceful Means from sources. Then, participant observation and in-depth interviews with administrators, lecturers, and students were conducted to explore the context and problem of undergraduate students and the process of promoting peace by Buddhist Peaceful Means. Next, document analysis and in-depth interviews with Buddhist peaceful means scholars were conducted to define the suitable process of promoting peace for undergraduate students by following the methods of peace figures and the Three Trainings (five precepts, mindfulness, and wisdom from hearing). All the data were taken from January to April 2024.

Afterward, the researcher synthesized all data to formulate the process of promoting peace through Buddhist Peaceful Means for JBC undergraduate students. Amendments and improvements should be made if necessary. Accordingly, the proposed process of promoting peace for undergraduate students was approved and forwarded to JBC for implementation.

Research Results

According to the first objective about students' problems and conflicts, the researcher collected and analyzed data from the in-depth interviews. The researcher identified issues and disputes in 4 aspects as follows:

a. Academic

Because JBC students are from different parts of Indonesia, there is a gap in their mastery of science and technology, making unskillful students uncomfortable. Also, some students are not interactive and passive during lectures, which leads to an academic gap among students. Minor conflicts usually occur during lectures and presentations through debates and arguments. If the lecturer cannot solve the problems and conflicts, the administrator resolves this by calling both parties and looking for the cause of the problem

and the solution. Finally, a student's conflict is brought into the class, influencing the teaching and learning process.

b. Student Personality

Problems related to student personality occur due to a mentality from the grassroots. Most of the students come from villages with low educational backgrounds. Hence, some students have low self-esteem and cannot learn, making it difficult to learn in their respective classes at the beginning of college. Students also lack interest in studying, such as being lazy and bored. Another problem is jealousy, which usually arises when one of the students has finished submitting an assignment. When students skip more than three classes, lecturers will call and inquire about the students. If the reason is illogical, he must see the head of the study program. Similarly, students who ignore the lecturer while playing on their cellphones will make the learning process ineffective, and the lecturer will approach them to discuss solutions. Finally, conflicts exist between lecturers and students because of students' attitudes and behaviors toward lecturers. Here, the head of the department will be a mediator and provide motivation and understanding so there is no prolonged conflict. The learning process can be carried out as optimally as possible.

c. Discipline

Some problems arise because of discipline in the dorm. First, there is the discipline to wake up early and then participate in daily activities such as chanting, cleaning, and cooking. The following discipline is to observe rules and regulations, such as sexual misconduct, alcoholic consumption, and smoking. Finally, discipline is related to student tasks and assignments in the class. For instance, failure to submit an assignment on the due date. Postponement of the thesis causes a firm reaction and a challenging discussion on shortcomings, limitations, and solutions from lecturers and administrators. Not well-prepared presentations will also interfere with the learning process.

d. Economy

Even though scholarships from foster parents cover the cost of education here, sometimes students also complain about their daily needs cost, because they come from poor families.

In response to the second objective of promoting peace according to Buddhist Peaceful Means, the researcher collected and analyzed data from the documentary research. The Four Noble Truths can also promote peace, enabling people to relieve suffering and

achieve peace gradually (Gangabhushan, 2017). The first Noble Truth reminds us to understand the existence of suffering (McConnell, 2009). Although the First Noble Truth does not directly mention violence, conflict, etc., as a form of suffering, they could be identified under the categories of suffering associated with the undesirable ones, separation from the loved one, and not getting what one desires (Pandey & Kaur, 2019). Having identified these problems (the First Noble Truth), we eradicate the causes that prevent harmony and peace in the world. Violence and conflict are the "byproduct of causes and conditions" (the Second Noble Truth). If efforts are made to eliminate the causes and conditions, the problems (conflict and violence) will automatically disappear; thus, negative peace will be achieved.

The Third and Fourth Noble Truths contain remedies for violence and conflict and ways to promote a peaceful life. The Third Truth claims that humans will be inspired to overcome suffering by knowing the root causes (Tanabe, 2016). It implies that eliminating problems is possible by eradicating their causes and achieving positive peace. The root cause of violence and conflict could be solved by pursuing the Middle Path, the Noble Eightfold Path. This path enables us to live happily and peacefully in this life, though its ideological goal is to end the samsaric existence (Pandey & Kaur, 2019). When wisdom, concentration, and morality of the Noble Eightfold Path are well pursued, we can overcome all kinds of suffering and build a positive and harmonious relationship (Tanabe, 2016).

According to the third objective of the process of promoting peace for undergraduate students of JBC by Buddhist Peaceful Means, the researcher collected and analyzed data from in-depth interviews. The researcher proposes several steps to promote peace based on Buddhist Peaceful Means for undergraduate students at JBC. The first step in promoting peace for undergraduate students at JBC is establishing peaceful facilities by creating a particular room for negotiation, mediation, and a positive school climate. JBC can train students, lecturers, or administrators to be negotiators, facilitators, or mediators and allocate a particular room for negotiators and mediators. This specific room will be conducive to solving debates and arguments during lectures and presentations and students' private conflicts. A positive school climate, an environment where all students feel comfortable, safe, cherished, and approved and interact with love and compassion, is created to solve debates and arguments during lectures and presentations, skipping classes, and not paying attention to the lecturer, attitudes, and behavior of students toward lecturers, and not well-prepared presentation. The

rooms and the school climate are indispensable facilities for JBC to promote peace for undergraduate students.

The second step of the process is creating a kind community in JBC. Students feel the lecturer and administrator are part of a friendly, responsive, supportive family. A strong family relationship between students and lecturers or administrators will solve the problems of unskillful students, low self-esteem, lack of interest, and economic issues. For instance, when a lecturer regards his student as part of the family, he will discuss, mediate, and reconcile conflicting students during presentations and arguments. Good friendships ensure that hurt feelings are salved, misunderstandings are corrected, and confusion is resolved. Thus, good friendships will solve students' issues regarding not being interactive and passive during lecturers, low self-esteem, inability to learn, lack of interest in studying, discipline to wake up early, take part in daily activities, observe rules and regulations, not well-prepared presentations, and financial problems.

The next step of the process is training the student and lecturer's skills in the right communication, which covers collaborative problem-solving, open communication, avoiding blaming, active listening with mediation, deep listening, negotiation, facilitation, dialogue, and finding and applying the solution. Collaborative problem-solving skills will enhance the capacity of an administrator, student, or lecturer to effectively engage in a process to solve a problem by sharing the understanding and effort required to come to a solution. Thus, this skill can solve noninteractive and passive students during lectures, discipline related to student tasks and assignments, and postponement of a thesis. Open communication will enhance the student's ability to express thoughts honestly while interacting with others so they can solve unskilled students, debates and arguments during lectures and presentations, as well as students' conflicts and financial problems.

Avoid blaming, which means speaking without judgment and using words that inspire trust and love. This will unriddle non-interactive and passive during lectures, discipline to wake up early, participate in daily activities, observe rules and regulations, student tasks and assignments, and postpone the thesis. Active listening with mediation ensures that the listener understands what was said to them and makes the speaker feel listened to and acknowledged; hence, debates and arguments during lectures and presentations and students' conflict conflicts are reduced. By practicing deep listening while others speak, we help create a calm and receptive environment; thus, debates and arguments during lectures and presentations

and students' conflicts will be overcome. Similarly, negotiation, facilitation, and dialogue are standard methods to solve conflict, and these are peaceful means for debates and arguments during lectures and presentations and for students to resolve personal disputes. For example, when there is an objection during a question-answer session and presentation, the role of the lecturer is to mediate it, and the class must immediately mediate and reconcile. Finally, finding and applying solutions are applicable and general solutions for all students' conflicts and problems in JBC.

The last step in promoting peace for JBC undergraduate students is cultivating wise hearts among students, lecturers, and administrators. Wise hearts include empathy, lovingkindness, mindfulness of the conflict, forgiveness, compassion, and breathing in and out. Empathy is the practice of imagining or grasping the thoughts, feelings, and perceptions of others, and it will resolve student's financial problems and ensure the sustainability of peace. Anger and revenge only perpetuate conflict and violence, but loving-kindness solves students' economic problems. When we are mindful of the conflict, we will see what issues arise, and we will not know how to solve students' personal strife, jealousy, skipping classes, and students' attitudes and behavior toward lecturers.

Forgiveness is morality and the key to peace, and it plays a crucial role in letting go of past grievances and focusing on future possibilities. Thus, it will solve the discipline problem of waking up early, participating in daily activities, and observing rules and regulations. Through compassion, lecturers and administrators will deal with students humanistically and solve problems with a personal approach. Compassion will solve the student's conflict and jealousy. Lastly, mindfulness in breathing will relax the mind and body. In the class, students observe their breath together every day before studying. This approach solves the problem of jealousy among students.

Discussions

This research, grounded in in-depth interviews with students, administrators, and lecturers at Jinarakkhita Buddhist College (JBC), reveals that most student-related conflicts stem from issues such as academic challenges, personal character traits, adherence to disciplinary rules, and financial constraints. These findings align with Isabu's (2017) research, which identifies key sources of conflict, including limited resources, poor communication networks, task interdependence, overlapping authority, role conflicts, and inequitable treatment. For instance, limited financial resources can hinder students' ability to support their

studies, while task interdependence may lead to disputes in academic research. Additionally, poor communication networks may result in neglect of disciplinary rules, and conflicts can arise from role conflicts associated with students' character traits.

The study identified two key processes for promoting peace at JBC, both rooted in the principles of the Four Noble Truths. The first process involves resolving conflicts by identifying their root causes and implementing solutions, which leads to the establishment of negative peace - a state where direct violence is absent. The second process focuses on further development, moving beyond negative peace to achieve positive peace through the application of Buddhist Peaceful Means. This approach echoes Tilahun's (2015) assertion that negative peace is a necessary precursor to positive peace, which ultimately fosters a harmonious and just society.

The proposed peace-promoting process at JBC involves the integration of peaceful facilities, the cultivation of a kind and supportive community, effective communication, and the nurturing of a wise and compassionate heart. These elements are designed to address the specific challenges identified during the research. The alignment of this approach with the findings of Bachmann & Schouten (2018) and Nizeyimana & Ouedraogo (2021) further validates its effectiveness. They emphasize that investing in facilities and infrastructure is a critical means of resolving conflicts and promoting peace within organizations. Furthermore, Zolondek (2010) suggests that community development, characterized by a sense of belonging, trust, and mutual support, is synonymous with peace promotion. This supports the importance of fostering a kind community at JBC. Baptiste and Salfo (2021) also highlight the central role of communication in human interaction, advocating for its strategic use to transform community conflicts and promote peace.

Integrating peace education into JBC's curriculum, tailored to the cultural context, is also crucial in cultivating positive values and attitudes toward peace and conflict resolution. Kilag (2023) underscores the significance of culturally relevant peace education in fostering a peaceful mindset, while Purwadi et al. (2022) provide evidence that such education can reduce aggressive behaviors among students. These findings collectively support the proposed process of leveraging facilities, community, communication, and heart to promote peace among undergraduate students at JBC.

Knowledge from Research

The researcher has presented the process of promoting peace based on Buddhist Peaceful Means for undergraduate students at Jinarakkhita Buddhist College. This process is called PKRW (Peaceful facilities, Kind community, Right communication, Wise heart). Peaceful facilities are a particular room for negotiation, mediation, and a positive school climate. A kind community includes family to support each other and good friendship. Right communication consists of collaborative problem-solving, open communication, avoiding blaming, active listening with mediation, deep listening, negotiation, facilitation, dialogue, and finding and applying the solution. The wise heart comprises empathy, lovingkindness, mindfulness of conflict, forgiveness, compassion, and mindfulness of breathing. The Buddhist peaceful means in the process of PKRW is the reflection of Threefold Training (Five Precepts, mindfulness, and wisdom of hearing).
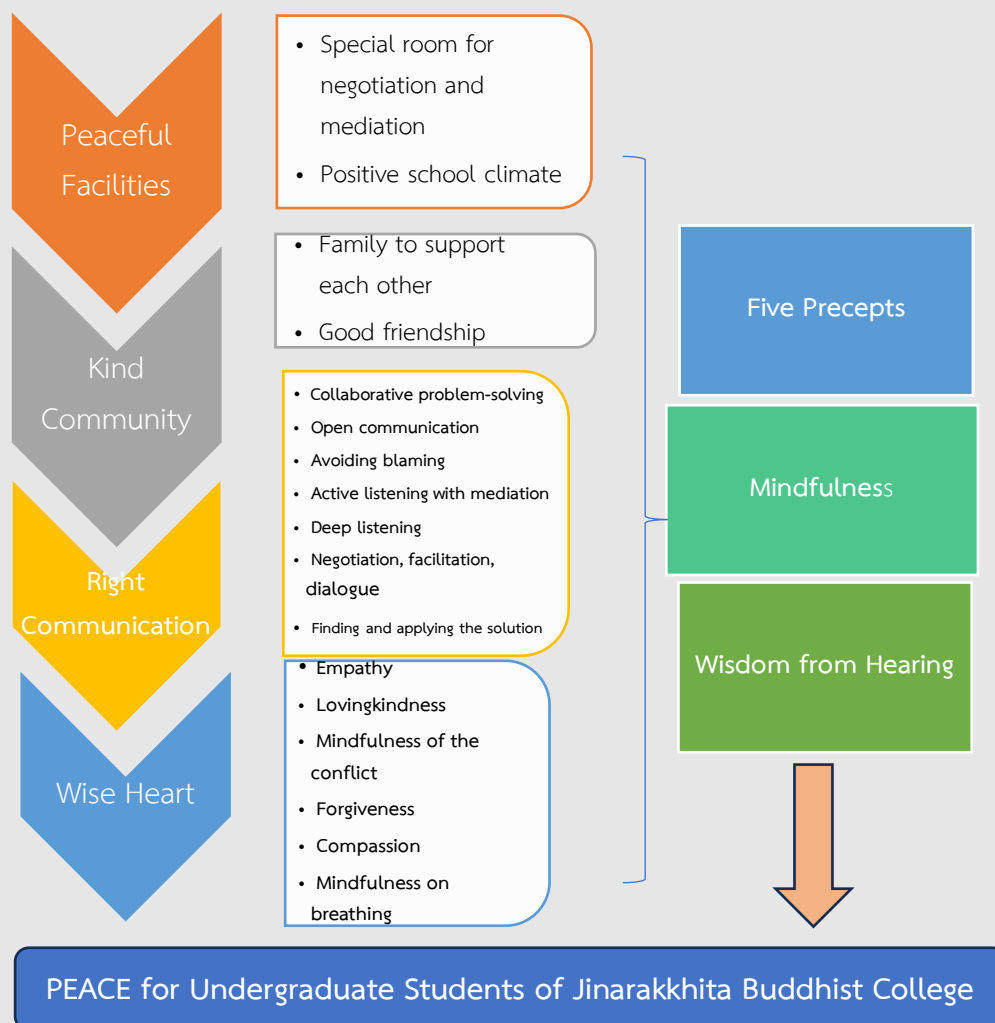

Figure 2 The Process of PKRW

According to the research study, the new process was developed and proposed based on Buddhist Peaceful Means of Threefold Training. The proposed process derives from matching the student problem with suggested Buddhist Peaceful Means based on the researcher's observation during fieldwork. To illustrate this, the first process represented supporting facilities for promoting peace. The second process shows that associating with a suitable environment fosters peace. The third process indicates the way to promote peace through proper verbal communication. Finally, the fourth process is the inner quality of mind as the critical success factor for promoting peace regularly and consistently. This led to the peace of undergraduate students in the long term.

Conclusion

The mechanism of fostering harmony, as per the principles of Buddhist Peaceful Means, entails resolution and enhancement procedures. Drawing from the paradigm of the Four Noble Truths, the initial and subsequent Noble Truths mirror a resolution-oriented approach - recognizing the discord (the First Noble Truth), identifying its root cause (the Second Noble Truth), and employing suitable Buddhist peaceful strategies to address the issues - culminating in negative peace. Conversely, the enhancement process strives for positive peace, commencing from negative peace; an institution can employ Buddhist peaceful methods for peace establishment, maintenance, or advancement.

The investigator has illustrated the framework of promoting peace utilizing Buddhist Peaceful Means for undergraduates at Jinarakkhita Buddhist College. This framework is denoted as PKRW (Peaceful facilities, Kind community, Right communication, Wise heart). Peaceful facilities encompass a dedicated space for negotiation, mediation, and fostering a positive school atmosphere. A kind community involves familial support and nurturing positive relationships. Right communication entails cooperative conflict resolution, transparent communication, avoidance of blame, attentive listening with mediation, profound listening, negotiation, facilitation, dialogue, and identification and implementation of solutions. The wise heart embodies empathy, benevolence, conflict awareness, forgiveness, compassion, and mindfulness of breath. The utilization of Buddhist peaceful strategies in the PKRW process reflects the essence of the Threefold Training (Five Precepts, mindfulness, and auditory wisdom).

Suggestions

The researcher would like to suggest that, based on the research study, the proposed process of promoting peace for JBC undergraduate students by Buddhist Peaceful Means benefitted other Buddhist colleges or non-Buddhist universities. It could be a prototype model for promoting peace in educational institutions, solving student problems and conflicts, and promoting peace for students. Moreover, it encouraged new students to participate in peace activities and promoted self-development by practicing the Five Precepts, mindfulness, and wisdom from hearing. Finally, it elevated the college's development in the long run.

The research suggested that the combination of facilities, community, communication, and mind training in academia could generate inner and outer peace. These four factors were crucial in promoting peace among undergraduate students and improving overall college performance and sustainability. Further study could apply the processes to JBC undergraduate students for periods and evaluate their effectiveness in promoting peace.

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The Contributions of Master Vien Minh to Theravāda Buddhism in Vietnam

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Abstract

This research article examines the life, teachings, and contributions of Master Vien Minh to Theravāda Buddhism in Vietnam. The study employs documentary research methodology to address three primary objectives: (1) investigating Master Vien Minh's life and works, (2) analyzing his application of the Buddha's teachings to the daily lives of Vietnamese people, and (3) assessing his contributions to Theravāda Buddhism in Vietnam. The research reveals Master Vien Minh's journey from an aspiring young monk to a influential Buddhist teacher and philosopher. It explores his unique approach to understanding and disseminating Buddhist principles, emphasizing the integration of dharma into everyday life. The study highlights his innovative meditation techniques and philosophical perspectives, which have made Buddhist teachings more accessible and relevant to Vietnamese practitioners. His philosophies about people and life include viewing life as an enlightened environment, seeing oneself as a wonderful scripture, living in accordance with cause and effect, obeying nature by returning dharma to dharma, and serving to perfection and perfection to serving. His meditation method for daily life involves dwelling in states of awareness. Furthermore, the research documents Master Vien Minh's significant contributions to various aspects of Vietnamese society, including literature, education, charity, and social development, demonstrating the far-reaching impact of his work on the growth and sustainability of Theravāda Buddhism in Vietnam's modern era.

Keywords: Contributions, Master Vien Minh, Theravāda Buddhism, Vietnamese Buddhism

Introduction

"Happiness" and "suffering" are not unfamiliar words in human life because these two opposing states always exist in every individual if we have not found the right method to practice on a daily basis. More than 2500 years ago in India, many schools emerged to help humanity reach enlightenment and liberation, but none of these techniques could lead to ultimate liberation. Until Prince Siddhartha became enlightened, all those questions seemed

to be answered clearly and transparently. After the Buddha entered *Nirvāṇa*, the truth was introduced to many distinct nations all over the world to bring benefits to sentient beings and that was also one of his wishes to his disciples while he was still alive:

Bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O Bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life (Bhikkhu Bodhi, 2000).

However, each country's customs and culture as well as each sentient's level of understanding of Buddha's teachings is different, so many schools of Buddhism have been found to adapt to different ability of each living being. As a result, there are a large number of theories of the Buddhist sects established, making people who are new leaners studying the doctrine confused and even difficult to understand because they have the problems not only in the definition of the terms but also in the ideology of the sects which sometimes have some differences and even contradictory. Historically, Buddhism was present in Vietnam in the middle of the 3rd century BC (Le, 2006). In the late 1930, Vietnamese Theravāda Buddhism was spread to Vietnam (Nguyen, 2021). Some people initially came to Buddhism because of their passion to learn the teachings to transform afflictions in life, so they studied very hard and read a lot of books and commentaries from different schools. Over time, the amount of knowledge they collected, accumulated, and borrowed became overloaded, but they lacked the experience of real practice. Another aspect is that some sects want to bring the doctrine of liberation closer to everyday life, and they use a wealth of means to transmit the dharma as folk beliefs. Since then, it has made the followers of Buddhism only take care of worship and pray for blessings, forgetting that the essential purpose of Buddhism is enlightenment and liberation. Amidst these shortcomings, it is necessary to have wise teachers with practical explanations of Buddhist teachings to meet the demand to study the dharma of those who are still struggling with the path of practice. Thanks to correct instructions, Buddhist learners will realize what true happiness in life is and simultaneously see clearly what they have lost for a long time. It can be said that Master Vien Minh is a fully wise and virtuous monk in Vietnam, belonging to the Theravāda sect and living in the modern era. The person helps many people untangling difficult knots in their practice as well as helping them orient their path more clearly. He is considered one of the monks with great influence and contributions

in spreading Theravāda Buddhism widely in his country, where Buddhism in Vietnam as practiced by Vietnamese people is mainly of Mahāyāna traditions. He has skillfully interpreted and manipulated the Buddha's teachings to direct practitioners to receive the truth of liberation in the right way. He said that enlightenment is the perception of the truth in reality, seeing the dharma as it is, rather than creating something according to the ego's intentions (Vien Minh, 2019). The practice method of Master Vien Minh is suitable for many different classes and professions in society. From businessmen, actors, teachers, ordinary workers to students come to him to learn the dharma and they gain countless benefits when they followed his instructions. In addition, he makes many significant contributions to the development of Vietnamese Buddhism in general and Theravāda Buddhism in particular. He has a famous saying and is considered as the motto of his life and work that is "Serving to Perfection, Perfection to Serving" (Vien Minh, 2020). That is partly shown through his actions and dedication to Buddhism in Theravāda Vietnam. He devoted all his time and effort in all areas to help Buddhism become more widespread and widespread and some of his specific contributions to that development include constructing Buddhist sites, doing social charity activities, publishing books, directly opening and guiding meditation training courses.

From this study, it is possible to understand more about his life, the Buddha's teachings applied by Master Vien Minh to the daily life of Vietnamese people as well as his great contributions to Theravāda Buddhism in Vietnam. Thereby, we can learn more valuable practice experiences from him to bring benefits ourselves and society.

Research Objectives

1) To study the life and works of Master Vien Minh

2) To study the Buddha's teachings applied by Master Vien Minh to the daily life of Vietnamese people

3) To propose the contributions of Master Vien Minh to Theravāda Buddhism in Vietnam

Literature Review

The following is a review of the literature, information, and research papers relevant to the topic of this study:

Gioi Duc (2021) is the author of the book titled "History of Theravāda Buddhism in Vietnam," which discusses the stages of Buddhist councils and the process of Theravāda

Buddhism being transmitted to Vietnam. Through a historical process, today Theravāda Buddhism is quite developed in Vietnam thanks to the great contributions of Vietnamese monks. As is obvious, this book mentions many historical and famous temples related to the Buddhist monks who contributed to the development of Buddhism. One of those monks is the most venerable Ho Tong and Gioi Nghiem, whom Master Vien Minh served as an attendant. Therefore, through this book, readers can somewhat understand Master Vien Minh's life, works and contributions by some short stories.

Hậu (2017) presents a clear and specific overall picture of Theravāda Buddhism in Vietnam during the 25-year period starting in 1938 with the book titled "Vietnamese Theravāda Buddhism: 1938-1963". The author emphasizes the original introduction of Theravāda Buddhism into Vietnam and the promotion of its main sects by detailing the stages of development during this period. In addition, the work provides a comparison of the similarities and differences in the methods of practicing insight meditation with Zen meditation, Pure Land, and Tiantai of Mahāyāna Buddhism.

Vien Minh and Tran (2013) are co-authors of the book called "Path to Happiness". This work is a collection of 23 short sermons written by Master Vien Minh for a Buddhist magazine in 1970 and 1971. The book introduces how to pratice Buddhist teachings to readers through various aspects of daily life, such as filial piety, Buddhism and worship, facing suffering, transforming thought, and more.

Huynh (2010) mentions fundamental aspects such as the history of Theravāda in Vietnam, the characteristics and practices of Theravāda Buddhism in Vietnam, and the present status of Theravāda Buddhism in Vietnam in her research titled "A Study of Theravada Buddhism in Vietnam". It can be inferred that the Khmer people in the Mekong Delta practiced the Theravāda tradition, and their interactions with Burma, Thailand, and Sri Lanka greatly aided in the development of Buddhism in this region. To support the author's point, various facets of Theravāda Buddhism's current state in Vietnam are examined, such as education, meditation practice activities, the relationship between Khmer and Vietnamese Theravāda Buddhism, and more.

In summary, the literature reviewed offers an overall insight into the popular practice methods of Buddha's teachings in Vietnam and the historical stages of development of Theravāda Buddhism. Integrating these perspectives provides a deeper understanding of how Master Vien Minh has contributed to Theravāda Buddhism in Vietnam. However, from the

above literature and research works, it can be seen clearly that there has not any work carried out the research of the contributions of Master Vien Minh to Theravāda Buddhism in Vietnam systematically before. Therefore, the researcher decides to study this topic carefully and in depth.

Research Methodology

This thesis is primarily based on documentary research. The methodology of the research can be divided into five stages as follows:

Data Collection

For the primary source, the researcher collects data from English translation of *Tipiṭaka*, Commentaries, and Sub-commentaries. In addition, for the second source, the thesis is utilized research books, Buddhist journals and textbooks, dissertations, theses, on-line sources and especially Vien Minh's books and his dharma talks and teachings have been recorded.

Analysis and Synthesis

Analyzing and synthesizing the raw data as well as systematizing the collected data to give a clear picture of the life and works of Master Vien Minh, together with the Buddha's teachings applied by Master Vien Minh to the daily life of Vietnamese people and finally propose the contributions of Master Vien Minh to Theravāda Buddhism in Vietnam.

Outline Construction

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

Problem Discussion

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

Conclusion and Suggestion

Formulating conclusions, identifying significant research findings, and giving the useful suggestions are for further research.

Research Results

The first objective shows Master Vien Minh's life and works. He was born and raised during a time of war that his hometown was one of the epicenters of fierce wars. From a young age, he showed intelligence and understanding of Buddhism. In 1963, at the age of 19, he became a monk with the most Venerable Gioi Nghiem, who is the patriarch of Theravāda Sangha at that time. One year later, Master Vien Minh received bhikkhu ordination and

attended the first course at Van Hanh University. In 1973, Venerable Vien Minh and a few of his dharma brothers decided to go together to the foot of Hai Van Pass, Lang Co, Thua Thien Hue province to practice meditation and study more scriptures. Currently, he is living and abbot of Buu Long temple in Ho Chi Minh City.

Regarding the works of Master Vien Minh, most of his time is devoted to the work of propagating Buddhism. One of the proofs for that was his participation in teaching a number of Buddhist schools. In 1972, Master Vien Minh worked as a teacher in Phat Bao Buddhist Intermediate School in Ho Chi Minh City. From 2002 to present, Venerable Elder Vien Minh has been Director of the Research and Application of Theravāda Buddhist Meditation Center belonging to Vietnam Buddhist Academy. In 2006, Master Vien Minh worked for Vietnam Buddhist University in Ho Chi Minh City. After 3 years later, in 2009 he officially opened teaching classes to instruct *vipassanā* meditation in his country and abroad. Moreover, he also held a number of important positions in the such as General Secretary of the Vietnam Theravāda Sangha (1976) and abbot of Ky Vien Pagoda (1986) where the central headquarters of the Theravāda Sangha is located and simultaneously also is Deputy Head of the Vietnam Buddhist Sangha from 2022 until now. In addition, in 2007, he founded and ran a Buddhist website called Trungtonghotong.org to spread insight mediation and this website has been attracted many Buddhists to participate (Vien Minh, 2022).

The second objective indicates perspective on life: life is the environment for enlightenment. As an inevitable rule, each person will have a different Karma, so the lesson of enlightenment for each person will also be different. Human life has ups and downs, and every event that happens to us is meaningful because it helps us see the true nature of life and thereby change our perception and behavior. Instead of avoiding suffering, we courageously face reality because that is the best environment for us to enlighten life and perfect our perception and behavior (Phra Rurngvit Aggadhammo et al., 2024).

In terms of his view of humans, each person is the most wonderful sutra and there is no sutra as precious as one's own sutra because to achieve enlightenment and liberation each person must make efforts to find the truth, not any god or anyone else in this life bring it to us. The sutra about the Four Foundations of Mindfulness that the Buddha taught us for more than 2,500 years is also the sutra about contemplation of the body, feeling, mind, and dharma that each person often reads every hour and minute. That sutra can only be understood most clearly when each person contemplates and practices it for themselves

(Ven. Nyanabhadra Pháp Tử et al., 2023). Therefore, we ourselves are the most wonderful sutra.

To live according to Conditioning Cause and Obeying Nature, it is very necessary to return dharma to dharma because all dharma are impermanent. We just need to let go of the ego to let the dharma operate according to its own rules. The 10 paramitas are the most concrete example of returning the dharma to the dharma because these 10 dharmas all help us let go of ego, detachment from greed. In addition, "serving to perfection, perfection to serving" are also a way of living according to dharma. Perfection is understood as enlightenment. Serving sentient beings helps us achieve complete enlightenment, and after attaining enlightenment, we continue to serve sentient beings to help others become enlightened as well. "Serving to Perfection" means doing things bringing benefit for oneself and others in the spirit of selflessness and altruism to demonstrate a life of morality, concentration, and wisdom. "Perfection to Serving" is to live fully in a life of morality, concentration and wisdom to show a life of self-awareness and awareness of others.

The meditation method of Master Vien Minh for the daily life of Vietnamese people is to dwell in a state of awareness. It concludes care, mindfulness and observation. Care is morality, attention is concentration and observation is wisdom. Similar to those three attitudes, which are effort, mindfulness, awareness. Effort is being serious and sincere with the reality that is. If the mind is carelessly drifting away from reality, then effort means returning to the reality of body-feeling-mind-dharma. Mindfulness means not forgetting the reality that is- the reality of body - feeling -mind-dharma and awareness to see and know that object honestly and clearly. When we are not doing anything and the body is in a relaxed, carefree state, the three attitudes of the mind are clearness, calmness, purity. Clearness is a mind that is not confused, sees reality clearly, calmness is a mind that is not scattered, freedom, peace and purity is a mind that does not harm oneself or others. From there, we can create a table to show the relationships between the elements (Vien Minh, 2020).

Table 1 The Connection of the States.

Sīla	Care	Effort	Purity
Samadhi	Attention	Mindfulness	Calmness
Paññā	Observation	Awareness	Clearness

In the third objective it is found that for the field of literature, he published a great number of books in a wide variety of genres, ranging from scholarly works to everyday stories, fun stories, and even poems. These works of great value are studied and explored by many generations of monks, nuns, and Buddhists. His writing style is characterized by the use of modern language that is close to everyday life, accompanied by detailed explanations and examples from a variety of fields to suit the level of readers. He composed beautiful poems of, some of which have been set to music by artists, resulting in gentle and soulful melodies that easily touch the hearts of listeners. His rhymes often serve as reminders for practitioners to return to the body, feeling, mind, and dharma.

Regarding construction, he built great works of international stature, such as the Buu Long Pagoda. Each temple he built has a unique and contemporary artistic style. The architecture reflects a multicultural approach, harmoniously blending the beauty of various foreign cultures while preserving the soul of Vietnamese architecture. In addition, he is one of the very few masters who have built a separate monastery for nuns. Furthermore, he also gives precious advice and provides financial support for many construction projects according to the Theravāda sect throughout Vietnam.

In terms of education, he is involved in teaching both in his home country and abroad. In the domestic country, he teaches at Buddhist schools and temples. Every year, he opens many different retreats, and those who cannot attend in person can ask questions via online platforms, to which he replies directly. Besides, he organizes the International *Tipiṭaka* Chanting Council of Vietnam to preserve and repeat the Buddha's teachings.

Besides, Master Vien Minh also attaches great importance to charity and society. He supports poor people in many aspects, including healthcare, education, and other necessities. In particular, his help is very flexible, depending on each person's difficult situation and the tough period of the country where he provides distinct support. He also integrated ethnic festivals into learning the doctrine, helping the younger generations to both understand the national culture and having the opportunity to understand Buddhism.

Discussions

The findings of this study are consistent with existing literature and highlight the life and works of Master Vien Minh. Notably, a book written by Gioi Duc (2021) describes the process of becoming a monk and the work he did while studying at a Buddhist school. Additionally, Vien Minh recounts the period when he and his Dhamma brothers retreated to

a forest to practice meditation and further study the philosophies of other civilizations, confirming previous research outcomes.

In addition, this study focuses on the Buddha's teachings applied by Master Vien Minh to the daily life of Vietnamese people, including views about people and life, conditioning causes, and obeying nature, as well as Master Vien Minh's meditation method. The suggestions aim to help people lead a better life by showing how to convert negative energy or depression in daily life into positive power. For instance, when things do not go as we want, instead of feeling disappointed and hopeless, we can see life as a school that helps us become enlightened. The purpose of life's changes is to test our patience and calmness in perceiving the truth. All the favorable conditions or adversities in our present life are just environments for us to adjust our unwholesome actions and wrong perceptions into more correct behaviors and perceptions. When perception is correct, actions will also be correct. By knowing and acting correctly, we will not cause bad karma in the present life, and therefore our lives will become more and more sublime. To avoid hurting ourselves and others, we should dwell in a state of awareness, such as care-attention-observation, effort-mindfulness -awareness, and clearness-calmness-purity. Currently, these aspects are rather new and have not been explored in previous research.

Finally, the study highlights the contributions of Master Vien Minh to Theravāda Buddhism in Vietnam in areas such as literature, construction, education, charity, and society. Most aspects of his contributions have not yet been studied. A typical example is the field of construction. The temple's architecture showcases the cultural exchange between Vietnam and its neighboring countries, demonstrating the harmonious integration of Theravāda Buddhism into Vietnamese Buddhist culture. Specifically, the Gotama Cetiya tower in Buu Long Temple exemplifies this. Its architecture is modeled after ancient Buddhist culture, drawing inspiration from the Suvannabhumi civilization, the Indian Buddhist civilization of the Asoka era, and Nguyen dynasty architecture in Vietnam. It serves not only as a meditation environment but also as a miniature school and a valuable resource for those fascinated by architectural styles and cultural diversity, providing an immersive learning experience.

Knowledge from Research

This research has proposed the contributions of Master Vien Minh to Theravāda Buddhism in Vietnam, as shown in the figure below:
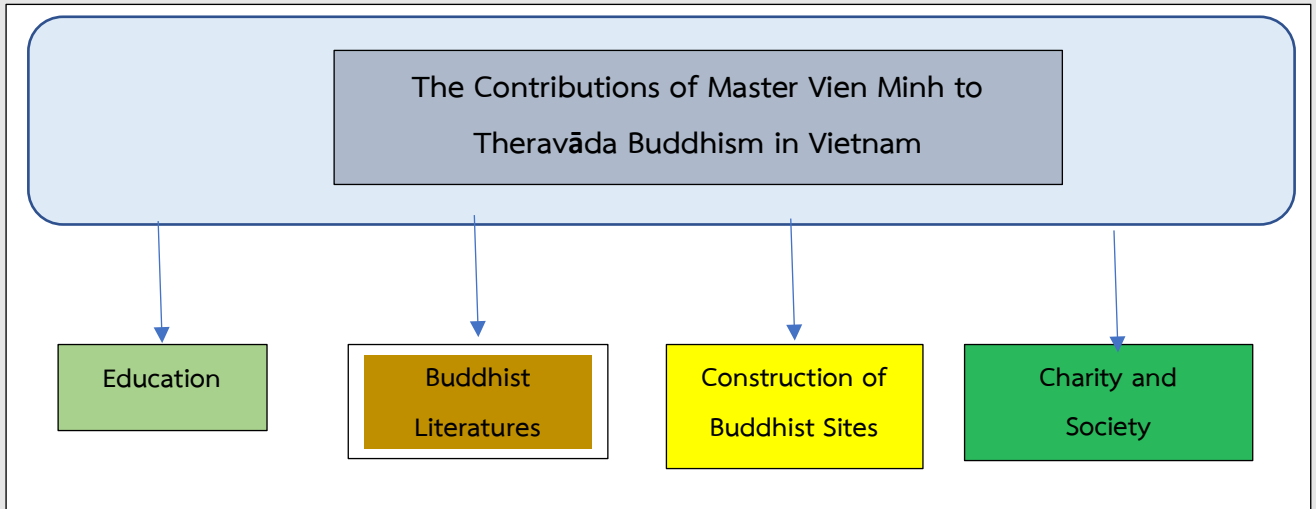
Figuer 1 The Contributions of Master Vien Minh to Theravāda Buddhism in Vietnam

Research findings in the article reveal several crucial insights, shedding light on the path to developing Theravāda Buddhism in Vietnam in particular and globally in modern times. More importantly, the findings mentioned above can be further developed and applied in various aspects through the following methods.

Academia: The study emphasizes the field of literature. It can be integrated into school subjects such as religious studies. Additionally, it can be seen as a reference source for forums or journals on medicine related to psychotherapy.

Literature: This can be composed to disseminate to the general public as a useful reference for compiling books about the life and contributions of Master, a venerable elder who played a significant role in the development of Theravāda Buddhism.

Architecture: This research not only may be used to preserve and promote the cultural value and spiritual significance of spiritual architectural heritage but also provides valuable resources for architects designing religious projects and for investors developing spiritual tourist destinations that are suitable for visitors' needs and ensure sustainability.

Communities: Community workshops or tea meditation sessions can be organized to discuss his contributions, comment on poetry, or share meditation experiences. Through these activities, they can learn from each other, enhance their understanding of Buddhism, and build a community of people who share a passion for the values that it brings.

Conclusion

This study has provided a comprehensive analysis of Master Vien Minh's pivotal role in shaping Theravāda Buddhism in Vietnam. Master Vien Minh's approach to Buddhism, characterized by a deep understanding of both Eastern and Western philosophies, has enabled him to bridge the gap between ancient wisdom and contemporary Vietnamese society. The research highlights several key aspects of Master Vien Minh's teachings and contributions. His philosophical perspective, which views life as an enlightened environment and emphasizes living in harmony with cause and effect, has resonated deeply with Vietnamese practitioners. The Master's innovative meditation method, focusing on states of awareness in daily life, has made Buddhist practice more accessible and relevant to laypeople. Moreover, Master Vien Minh's multifaceted contributions to Vietnamese society - spanning literature, construction, education, charity, and social development - have significantly enhanced the presence and influence of Theravāda Buddhism in Vietnam. His work has not only enriched the spiritual lives of individuals but has also contributed to the broader social and cultural landscape of the country.

This study underscores the importance of cultural adaptation and practical application in the dissemination of religious teachings. Master Vien Minh's success in making Buddhist principles relevant to modern Vietnamese life serves as a model for religious leaders and scholars in other contexts. His approach demonstrates how ancient wisdom can be effectively translated into contemporary practice, fostering both individual spiritual growth and societal development. The results of this study bring enormous merits to some extent. Firstly, they offer a comprehensive view of his life and work, from childhood to his present life, including the occupations he has done and is currently doing. Secondly, they deepen our understanding of the Buddha's teachings as applied by him, particularly in the daily lives of Vietnamese people. Finally, they broaden our perspective on his contributions to Theravāda Buddhism in Vietnam in fields such as literature, construction, education, charity, and society. Master Vien Minh's life work represents a significant chapter in the story of Theravāda Buddhism in Vietnam. His teachings and contributions have not only enriched the spiritual landscape of Vietnam but have also ensured the continued relevance and growth of Buddhist practices in the modern era.

Suggestions

These suggestions for further study would not only deepen our understanding of Master Vien Minh's contributions but also provide valuable insights into the broader dynamics of religious adaptation, cultural integration, and spiritual leadership in contemporary societies.

1. Institutional Development: A detailed study of the educational institutions and programs established by Master Vien Minh, examining their curriculum, teaching methods, and impact on the propagation of Theravāda Buddhism in Vietnam.

2. Social Impact: A study on the social and charitable initiatives inspired by Master Vien Minh's teachings, examining their impact on local communities and their role in shaping public perception of Buddhism in Vietnam.

3. Environmental Ethics: An exploration of Master Vien Minh's teachings on environmental stewardship and how they contribute to Buddhist eco-theology in Vietnam.

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Exploring the Dasavidha-rājadamma: A Study of Ancient Virtues and Their Application in Contemporary Leadership

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Abstract

The Buddhist ethical precepts known as the Tenfold Virtue of the King (Dasavidha-rājadhamma), from ancient Buddhist scripture, serves as a guide for monarchs and other high officials. The Tenfold Virtue applicability to contemporary leadership is investigated in this study, along with how it might improve leadership efficacy. This research has three objectives; 1) the Dasavidha-rājadhamma's historical development; 2) an analysis of the Dasavidha-rājadhamma; and 3) an application of this virtue applicability to contemporary leadership. Using a mixed-methods approach, the study integrates a literature review and interviews with leader to determine the ongoing relevance of these virtues.

The findings reveal that while participants emphasize the practical application of the Tenfold Virtue, they also recognize the importance of modern leadership qualities such as vision, empathy, decisiveness, collaboration, accountability, and effective communication. Additionally, the study highlights the integration of Buddhist leadership skills, including Emotional Skill (Citta bhāvanā), Social Skill (Sīla bhāvanā), and Intellectual Skill or Wisdom (Paññā bhāvanā), with a particular emphasis on the relevance of modern technology. Participants expressed a strong desire to contribute to their organizations or communities, although not all identified themselves as leaders. The research concludes that the Tenfold Virtue remains universal and timeless, applicable to individuals regardless of social status, gender, race, or religion. The leader contributes a peaceful society through application of these virtues, which play a vital role for the requirement of ethical standards, organization performance and sustainable organizational practices. Practicing these virtues not only fosters ideal leadership but also promotes good citizenship, peace, and social harmony.

Keywords: Tenfold Virtue; Dasavidha-rājadhamma; Contemporary Leadership; Peaceful Society

Introduction

The Tenfold Virtue of the King is derived from the life story of the Bodhisattva. In his previous life, the Buddha practiced and developed these leadership qualities to guide his followers and establish social order. Leaders, followers, society, and social development are inseparable components. Effective leadership plays a crucial role in achieving organizational performance, success, and goals, as well as maintaining order within the kingdom or country. Over the centuries, the Tenfold Virtue of the King (Dasavidha-rājadhamma) have evolved through numerous life stories of the Bodhisattva (Jātaka), culminating in the codification of several rules that eventually became the tenfold principles (Malalasekera & Weeraratne, 2003).

Leadership effectiveness relies not only on strategic decision-making but also on demonstrating ethical and moral behavior, fostering positive relationships, and inspiring followers to achieve common goals. In this context, the Tenfold Virtue of the King (Dasavidha-rājadhamma) offers valuable guidance for leaders in enhancing their ethical and moral conduct, promoting harmonious relationships, and fostering a sense of responsibility toward their followers.

In contemporary society, where leadership often grapples with ethical dilemmas, social inequalities, and sustainability challenges, the timeless wisdom encapsulated in the Dasavidha-rājadhamma remains remarkably relevant. This study seeks to explore these ancient virtues and their application in modern leadership, examining how they can contribute to the development of ethical standards, enhance organizational performance, and promote sustainable practices (Payutto, 2017a). By understanding and integrating these virtues, contemporary leaders can not only improve their leadership effectiveness but also foster a more harmonious and just society (Narada Thera, 1993).

This exploration will delve into the significance of each virtue within the context of both historical and contemporary leadership, offering insights into how these principles can be adapted to address the complex challenges faced by today's leaders. Through this analysis, the study aims to provide a framework for ethical leadership that is grounded in compassion, wisdom, and moral integrity, ultimately contributing to a more peaceful and sustainable world.

Research Objectives

1. To Study the Dasavidha-rājadhamma's historical development;

2. To analyze the Dasavidha-rājadhamma; and

3. To apply of these virtues to contemporary leadership

Literature Review

The exploration of the Dasavidha-rājadamma (Tenfold Virtues of a King) in the context of contemporary leadership draws upon a rich body of literature that spans both classical Buddhist texts and modern interpretations. One of the foremost contemporary Buddhist scholars, Somdet Phra Buddhaghosajan (P. A. Payutto) has significantly contributed to the understanding and application of these virtues. His work, particularly the book 'Royal Virtues,' serves as a cornerstone in this study. This text, based on a Dhamma sermon is dedicated to the memory and service of His Majesty King Bhumibol Adulyadej, who embodied these virtues throughout his reign. The book highlights how His Majesty's initiatives, especially in promoting a self-sufficient economy, helped alleviate poverty in Thailand, reflecting the practical application of royal virtues such as generosity, morality, and perseverance in modern governance. King Bhumibol's philosophy of the Sufficiency Economy, developed as a response to Thailand's financial crises, embodies the application of these virtues in a modern context. This philosophy promotes moderation, reasonableness, and self-immunity, which are crucial for sustainable development (Papangkorn et al., 2022).

The Dasavidha-rājadamma is meticulously detailed in the ninth chapter of "Royal Virtues," where the virtues are described not only as ethical guidelines but also as essential qualities for effective leadership. Phra P. A. Payutto emphasizes the importance of wisdom in the cultivation of these virtues, warning against superficial or accidental practice, which could lead to more harm than good. This perspective aligns with the broader Buddhist understanding that moral and ethical development must be grounded in deep wisdom and insight.

In addition to contemporary interpretations, the Jātaka Tales, a collection of 547 stories from the previous lives of Gautama Buddha, provide classical narratives that illustrate the application of these ten virtues. Stories like the Mahāhamsa Jātaka emphasize the ethical responsibilities of a ruler and the importance of moral cultivation in leadership. These tales, found in the Khuddaka Nikaya of the Sutta Pitaka in the Pāli Canon, offer timeless lessons for

leaders, reinforcing the significance of virtues such as honesty, gentleness, and non-violence in governance (Adam, 2018).

Phra P. A. Payutto's comprehensive work "Buddhadhamma: The Laws of Nature and Their Benefits to Life," translated into English by Robin Moore, further elucidates the foundational Buddhist teachings that underpin the Dasavidha-rājadamma. This text integrates key doctrines such as impermanence (Anicca), unsatisfactoriness (Dukkha), and non-self (Anattā), with the ten royal virtues. Particularly in chapter eleven, the concept of happiness through giving is connected with the first of the ten virtues, underscoring the role of generosity in creating societal peace. Additionally, the text highlights the importance of the Middle Way (Majjhimā Patipadā), which combines morality, concentration, and wisdom, as essential components in the practice of these virtues by a ruler (Payutto, 2017b).

The book "Conflict Resolution in Asia: Mediation and Other Cultural Models" offers a practical examination of how these virtues have been applied in modern times. Chapter five discusses the role of His Majesty King Bhumibol Adulyadej and other leaders in using these principles, particularly the avoidance of confrontation and the strategic application of Buddhist doctrine, to navigate Thailand through periods of political turmoil and avoid colonial domination. This historical perspective demonstrates the enduring relevance of the Dasavidha-rājadamma in maintaining national sovereignty and peace (Stobbe, 2020).

Finally, "Gems of Buddhist Wisdom," a collection of thirty-one articles, provides further insights into the broader social implications of these virtues. Phra Sasana Sobhana's article "Moral Conduct" (Sīla) highlights the importance of ethical behavior in creating a fearless and harmonious society. The practice of the five precepts, as discussed in this article, is foundational to the cultivation of moral virtues, including those enumerated in the Dasavidha-rājadamma, thereby reinforcing the connection between individual ethics and effective leadership (Buddhist Missionary Society, (1996).

In summary, the literature underscores the profound and multifaceted role that the Dasavidha-rājadamma plays in both historical and contemporary contexts, offering valuable insights into the integration of ancient Buddhist virtues with modern leadership practices.

Conceptual Framework

The conceptual process of this research will be from input, process, and output as follows:
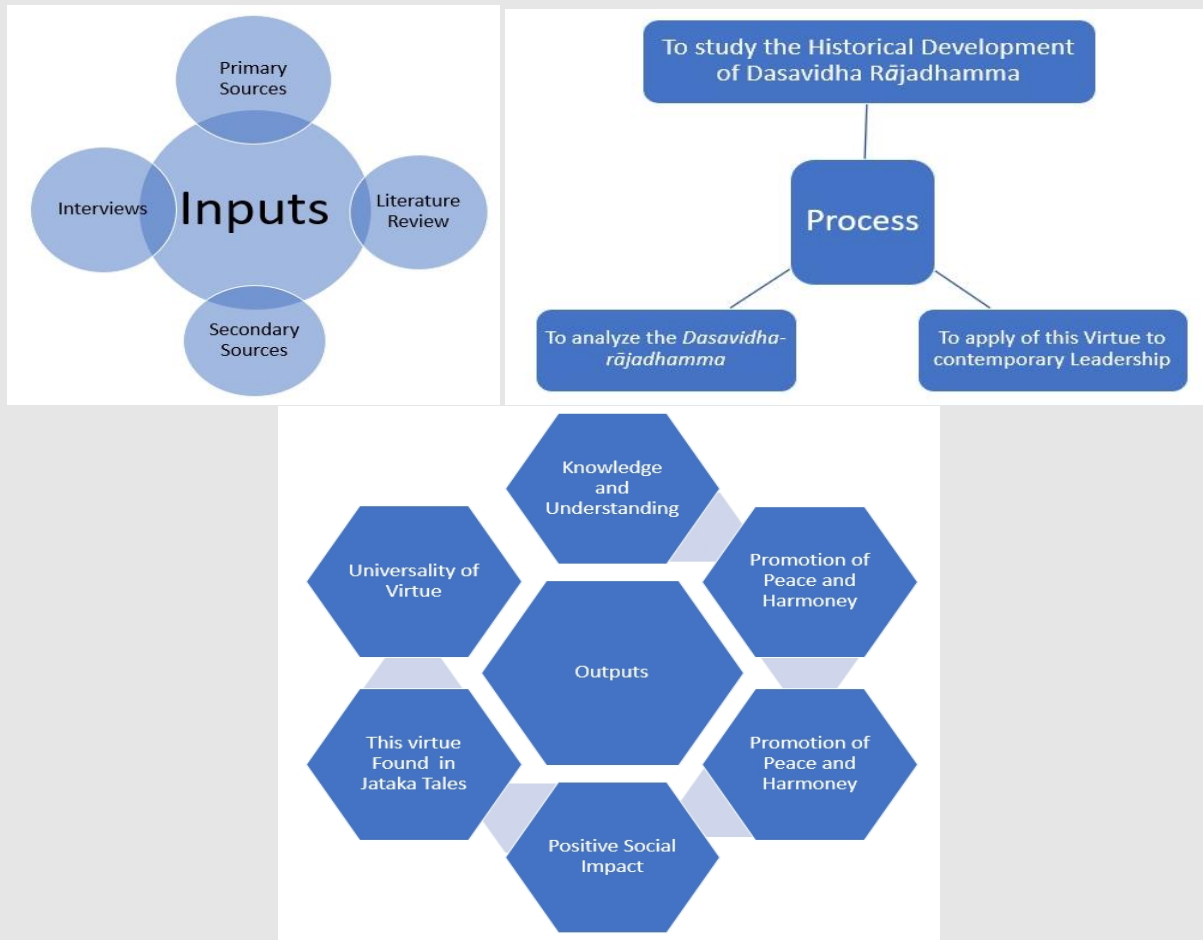
Figure 1 Conceptual Framework

Research methodology

The study employs qualitative research method with a descriptive approach. The main objective of this study is to explore the Tenfold Virtue of the King (Dasavidha rājadamma) and their applicability to Modern Leadership.

Research Approach:

Qualitative approach:

This approach has been chosen to understanded the Tenfold Virtue of the King (Dasavidharājadamma) and their integration to Modern Leadership. It involves the analysis, interpretation of texts and interviews.

Data Collection methods:

A comprehensive literature reviews such as ancient Buddhist texts, and books which discussed detail about the Tenfold Virtue-of the King have been provided.

Interviews:

The interviews conducted with leadership experts, Buddhist scholars, and modern leaders reveal diverse perspectives on ideal leadership, motivations to lead, and the

application of the Buddhist tenfold virtues of the king. Ven. Assoc. Prof. Dr. Phra Theppawaramethi (personal communication, May 10, 2023), emphasizes the importance of visionary, empathetic, and accountable leadership. Ven. Assoc. Prof. Dr. Phramaha Somboon Vuddhikaro (personal communication, May 3, 2023), highlights the significance of emotional, social, and intellectual skills, aligning these with Buddhist teachings. Prof. Dr. Jinabodhi Bhikkhu personal communication, June 6, 2023), focuses on the importance of vision, integrity, empathy, and adaptability, while Ven. Dr. Nguyen Anh Tuan (personal communication, May 11, 2023), stresses patience, deep listening, and fairness as key traits. Prof. Kapila Abhayawansa (personal communication, May 10, 2023), underscores the role of a capable leader in ensuring the success of collective operations, emphasizing the necessity of proper guidance. Ven. Priyo Ranjan Tongchangya (personal communication, May 4, 2023), and Satyajit Barua (personal communication, June 5, 2023), both highlight the importance of self-leadership, integrity, and compassion, with Barua adding the need for critical thinking and adaptability in the modern world.

Motivations for becoming a leader varied, with common themes of helping others, fostering education, and inspiring future generations. The tenfold virtues of the king - such as generosity, morality, self-sacrifice, and honesty - are seen as crucial for leadership, but experts agree that these virtues should be applied according to the situation. Mindfulness and awareness are emphasized as essential for effectively practicing these virtues in leadership roles. These insights collectively suggest that effective leadership is multifaceted, requiring a blend of ancient wisdom and modern skills tailored to specific contexts.

Table 1 List of names of Key Informants:

No	Names	Positions
1	Ven. Assoc. Prof. Dr. Phra Theppawaramethi	Vice-Rector for Administration of MCU.
2	Ven. Assoc. Prof. Dr. Phramaha Somboon Vuddhikaro	Vice-Rector for Academic Affairs of MCU.
3	Ven. Prof. Dr. Jinabodhi Bhikkhu	Former Chairman of the Department of the Oriental Language (*Pāli* and Sanskrit) of Chittagong University.
4	Ven. Dr. Nguyen Anh Tuan	Director of PhD. Peace studies program of International Buddhist Studies College. MCU.

5	Ven. Satyajit Barua	Former Student Leader of the International Buddhist College (IBC)
6	Ven. Priyo Ranjan Tongchangya	Research Scholar, University of Calcutta.
7	Prof. Kapila Abhayawansa	Vice-Rector for Academic Affairs and the Dean of the Religious Studies at International Buddhist College (IBC).
8	Mr.Phanuthep Sutthithepthamrong	Former Student leader of International Buddhist College (IBC).

Data Analysis Method:

Textual data from literature review and interview have been analyzed to quantify the occurrence and significance of the specific virtue and leadership qualities.

Ethical Consideration:

Informed consent: All participants have been informed the objective of their interview, role and rights.

Research results

Objective 1: Analysis of the Tenfold Virtue of the King

The Dasavidha-rājadhamma, or the Tenfold Virtue of the King, represents an ancient code of ethical principles designed to guide rulers in their governance. These virtues encompass Generosity (Dāna), Morality (Sīla), Self-Sacrifice (Pariccāga), Honesty (Ājjava), Gentleness (Maddava), Perseverance (Tapa), Non-Anger (Akkodha), Nonviolence (Avihiṁsa), Tolerance (Khanti), and Non-Obstruction (Avirodhana) (Adam, 2018). Each virtue serves as a cornerstone for righteous leadership and reflects the moral foundation necessary for sustaining peace and justice in society.

1. Generosity (Dāna): Generosity is the practice of giving freely without expecting anything in return. It is considered the first and foremost of the ten virtues, as it lays the foundation for building trust and compassion between the ruler and the people. According to the most ven. Payutto (2017), generosity is one of the ten bases of meritorious action (puññakiriyavatthu), which also includes morality and meditation.

2. Morality (Sīla): Morality, or virtuous conduct, is essential for maintaining ethical discipline in leadership. It involves adherence to moral principles that govern behavior and decision-making, ensuring that actions are just and beneficial to all. This virtue is fundamental for creating an environment of trust and respect.

3. Self-Sacrifice (Pariccāga): Self-sacrifice refers to the willingness to prioritize the well-being of others over personal interests. A ruler who practices self-sacrifice demonstrates a selfless concern for the greater good, fostering a sense of unity and solidarity within the kingdom.

4. Honesty (Ājjava): Honesty is the practice of being truthful and sincere in all dealings. A just ruler must embody honesty, as it is crucial for maintaining integrity and transparency in governance. The value of honesty is emphasized in the Buddha's teachings, where it is seen as a pillar of ethical conduct.

5. Gentleness (Maddava): Gentleness is a vital trait for leaders, as it reflects their ability to exercise power with compassion and kindness. The Dhammapada highlights the virtue of gentleness, stating, "Blessed are the gentle, for they shall inherit the earth" (Narada Thera, 1993). This underscores the importance of leading with empathy and understanding.

6. Perseverance (Tapa): Perseverance, or self-control, involves the practice of restraining oneself from harmful actions and maintaining focus on righteous endeavors. It requires discipline and determination, particularly in the face of challenges.

7. Non-Anger (Akkodha): Non-anger is the practice of refraining from hostility and maintaining equanimity, even in difficult situations. The Buddha, in the Akkodha Sutta of the Samyutta Nikāya, advises against anger, urging practitioners to cultivate patience and compassion.

8. Nonviolence (Avihiṁsa): Nonviolence is the principle of refraining from causing harm to any living being. It is central to the Buddhist ethical framework, as highlighted in the Dhammapada: "Hatred does not cease by hatred, but only by love; this is the eternal rule" (Narada Thera, 1993). A ruler guided by nonviolence ensures the protection and welfare of all beings.

9. Tolerance (Khanti): Tolerance is the ability to endure hardship and adversity without complaint. It is a virtue that enables rulers to remain steadfast in their duties, regardless of the challenges they face.

10. Non-Obstruction (Avirodhana): Non-obstruction involves refraining from actions that harm others. It is driven by a spirit of compassion and understanding, promoting harmonious relations and mutual respect.

The Dasavidha-rājadhamma serves as a timeless guide for ethical leadership. Each of the ten virtues is interwoven with principles of compassion, wisdom, and moral integrity,

offering a framework for rulers to govern justly and peacefully. The application of these ancient virtues in contemporary leadership can foster environments of trust, nonviolence, and mutual respect, contributing to a more harmonious society.

Objective 2: Results: An Analysis of the Dasavidha-rājadhamma

The Dasavidha-rājadhamma consists of ten virtues that are integral to the moral and ethical framework of a leader, particularly in the context of rulership in Buddhist teachings. These virtues are as follows:

1. Dāna (Generosity): The act of giving selflessly, emphasizing the importance of generosity in leadership. It underscores the idea that a leader must be willing to share resources and wealth for the benefit of the people. Furthermore, the reinterpretation of dāna in contemporary contexts illustrates its relevance in addressing social issues, thereby reinforcing the idea that generosity is a critical component of ethical leadership (Swenson, 2020).

2. Sīla (Morality): Adherence to moral conduct and ethical principles. This virtue highlights the necessity for leaders to maintain integrity and righteousness in their actions and decisions. Leaders who embody moral conduct are more likely to inspire similar behaviors in their followers, thus creating a virtuous cycle of ethical decision-making (Edirisinghe, 2023).

3. Pariccāga (Altruism or Self-Sacrifice): The willingness to sacrifice personal gains for the greater good. It signifies a leader's commitment to the welfare of others, even at personal cost. The cultivation of leadership qualities grounded in Buddhist traditions, such as mindfulness and compassion, further enhances the effectiveness of leaders in navigating challenges (Brendel et al., 2016).

4. Ājjava (Honesty): Honesty and straightforwardness in dealings. Leaders must exhibit transparency and truthfulness, fostering trust and respect. The emphasis on ethical leadership and mindfulness practices in various cultural contexts reinforces the significance of these virtues in promoting positive organizational outcomes. The ethical leadership characterized by honesty significantly influences employee attitudes and behaviors, promoting a culture of openness and accountability (Khong (2021).

5. Maddava (Gentleness): The quality of gentleness and humility. A gentle leader is approachable and compassionate, avoiding arrogance and harshness. The practice of gentleness in leadership is also linked to emotional intelligence, which enhances leaders' ability to empathize with others and respond to their needs. This compassionate approach is

consistent with the Buddhist teachings on loving-kindness (metta) and compassion (karuna), which are essential for nurturing a supportive organizational culture (Swenson, 2020).

6. Tapa (Self-restraint): Practicing self-control and discipline. This virtue emphasizes the importance of self-discipline in leadership, enabling leaders to act with composure and wisdom. the cultivation of self-restraint through mindfulness practices has been shown to enhance leaders' emotional regulation and overall effectiveness (Perera et al., 2024)

7. Akkodha (Non-anger): The ability to remain calm and composed, free from anger. It is crucial for leaders to manage their emotions, particularly anger, to make balanced and fair decisions. The ability to remain non-reactive in challenging situations not only enhances leaders' credibility but also sets a standard for their followers, promoting a culture of respect and understanding. Additionally, the practice of mindfulness has been linked to increased non-anger, allowing leaders to approach conflicts with a constructive mindset. (Qu et al., 2024).

8. Avihimsa (Non-violence): Commitment to non-violence and non-harm. This virtue is aligned with the principle of ahimsa, ensuring that leaders avoid causing harm to others. Leaders who commit to non-violence not only promote peace but also set a standard for their followers, encouraging a culture of respect and understanding (Santoso, 2020).

9. Khanti (Patience): The practice of patience and forbearance. Leaders must be patient, particularly in difficult situations, to ensure thoughtful and just outcomes. This virtue is particularly important in maintaining morale and motivation among team members during times of adversity (Sultan et al., 2017).

10. Avirodha (Non-opposition or Upholding Righteousness): Maintaining harmony and non-opposition to righteousness. Leaders should ensure that their actions align with the principles of justice and righteousness, promoting peace and harmony in their governance. Leaders who uphold these values promote harmony and stability within their communities, reinforcing the social contract between leaders and followers (Khan, 2023).

The outcome of the research derived through the intuitive study and understanding of the Buddhist Tenfold Royal Virtue and the filed work research. The results enumerated below:

1.Knowledge and Understanding: It helps to gain the key knowledge, understanding and practice of positive outcome of Buddhist Tenfold Virtue, historical development, their relevance and practical application by the leaders and the people in society.

2. Universality of Virtue: This is universal virtue and it can be emulated by all the people in the society regardless of social statues, sex, color and gender.

3. Promotion of Peace and Harmoney: Practicing this Buddhist Tenfold Virtue by the Leaders and people can help to instill peace and harmony in the Society.

4. Positive Social Impact: Practicing and emulating this virtue by leaders and the people make positive impact in the society.

5. Found in Jataka Tales: The Tenfold Royal Virtue discusses in Mah**ā**hamsa Jataka and other Jataka Tales.

The Dasavidha-r**ā**jadhamma, the principles of generosity, morality, altruism, honesty, gentleness, self-restraint, non-anger, non-violence, patience, and righteousness are not only timeless but also essential for effective and ethical leadership today. As leaders navigate the complexities of the modern world, integrating these virtues into their leadership practices can lead to more sustainable, ethical, and successful outcomes.

Objective 3 The Application of Dasavidha-r**ā**jadhamma in Contemporary Leadership

The Buddha, born as a prince, recognized the importance of royal virtues for the benefit of future kingdoms, emphasizing ethical leadership, kindness, compassion, and social responsibility. These virtues are encapsulated in the Buddhist Tenfold Royal Virtues, which guide leaders in governing justly and effectively. Emperor Asoka, a notable Buddhist monarch, adopted these virtues during his reign over the Indian subcontinent, ensuring their continued relevance to modern leadership. Asoka's governance was deeply rooted in the principles of Dhamma, which he viewed as essential for just rule and the welfare of his empire (Balkwill & Benn, 2022).

Following Asoka's example, Buddhist monarchs and governments in Thailand, Myanmar, and Sri Lanka have incorporated the Tenfold Royal Virtues into their leadership. His Majesty King Bhumibol Adulyadej of Thailand, also known as Rama IX, was a sincere embodiment of these virtues, initiating over 3,000 Royal Projects to alleviate the suffering of his people. King Bhumibol's leadership was characterized by generosity, moral integrity, self-sacrifice, honesty, gentleness, perseverance, non-anger, non-violence, tolerance, and adherence to the rule of law, demonstrating the practical application of these virtues in modern governance (Ven. Mokesh Barua, 2018).

In Myanmar, military general Thein Sein's presidency saw significant reforms inspired by these principles, including lifting censorship, allowing private newspapers, releasing political prisoners, and initiating peace talks with rebel groups. These actions led to increased

transparency and an economic boom, reflecting the positive impact of ethical leadership (Bünte & Dosch, 2015).

Similarly, in Sri Lanka, former President Ranasinghe Premadasa focused on poverty alleviation and empowering marginalized communities through projects like the Samurdhi and Janasaviya programs. His commitment to peace and reconciliation further illustrates the enduring influence of the Tenfold Royal Virtues in promoting social harmony and justice (Madduma Bandara, 2016).

The phenomenon of ethical leadership surpasses the confines of individual religious doctrines, as Buddhism, Christianity, Islam, and Hinduism collectively endorse virtues that are accessible for emulation by all individuals. Each religious tradition underscores fundamental values that cultivate ethical conduct and leadership.

Buddhism: Places a significant emphasis on compassion, mindfulness, and moral rectitude as delineated in the Noble Eightfold Path, thereby advocating for ethical living and the mitigation of suffering (Sangma, & Bharani, 2024).

Christianity: Grounded in the principles of humility and servitude, it impels leaders to exemplify love and integrity, mirroring the teachings of Jesus (Norheim, 2023).

Islam: Highlights the paramount importance of justice, equity, and accountability, with the Quran promoting ethical leadership through the fulfillment of obligations and the enactment of just decisions (Beckwith, 2022).

The Role of Virtue Ethics The discourse surrounding virtue ethics, as evidenced in numerous scholarly examinations, elucidates the significance of character development within the realm of leadership. Leaders are urged to exemplify virtues such as prudence, courage, and justice, which are indispensable for ethical decision-making (Gentry & Fleshman, 2020; Shaw, 2023). Although these virtues possess universal applicability, the persistent challenge lies in surmounting cultural and institutional impediments that may obstruct their implementation across diverse contexts.

The Tenfold Royal Virtues, as embodied by leaders like Emperor Asoka and King Bhumibol, continue to inspire ethical leadership that prioritizes the welfare of others and upholds justice and integrity. This approach to leadership has the power to create harmonious, stable, and prosperous communities. Even in the modern world, where billionaires like Azim Premji and Jack Dorsey have made significant donations to COVID-19 relief efforts, the principles of generosity and social responsibility remain crucial in addressing global challenges.

Despite some criticism, every act of giving contributes to the greater good, embodying the timeless values of ethical leadership (Hobson & Roberts, 2020; Raghunathan, 2020)

Discussion

Modern leadership theories, particularly those focused on ethical leadership, resonate with the principles laid out in the Dasavidha-rājadamma. For instance, the emphasis on generosity and self-sacrifice aligns closely with servant leadership, where the leader's primary role is to serve others (Greenleaf, 1977). This approach fosters a culture of empathy and support within organizations, promoting not only individual well-being but also organizational success. Similarly, the virtue of honesty can be seen as foundational to trust-building, which is critical in contemporary leadership models like transformational leadership (Bass & Riggio, 2006). Trust is a crucial component that enables leaders to inspire and motivate followers towards achieving collective goals.

Furthermore, the virtues of non-anger and non-violence are particularly relevant in today's globalized and interconnected world, where conflicts and tensions often arise in various spheres of life. These principles advocate for a leadership style that prioritizes conflict resolution through dialogue and understanding rather than force or coercion (Galtung, 1996). Such an approach not only helps in maintaining peace but also in fostering a culture of mutual respect and cooperation, which is essential in diverse and multicultural settings.

Despite the clear benefits of integrating Dasavidha-rājadamma into modern leadership practices, several challenges exist. One significant challenge is the divergence between the idealistic nature of these virtues and the pragmatic demands of contemporary leadership. Leaders today often face pressure to deliver quick results, sometimes at the expense of ethical considerations (Ciulla, 2020). The virtue of patience, for example, may be difficult to practice in environments where short-term achievements are prioritized over long-term sustainability.

Moreover, the principle of non-opposition to the will of the people, while democratic in essence, can be complex to navigate in contemporary political and organizational landscapes. Leaders are frequently required to balance competing interests and make

decisions that may not always align with the majority's desires. This raises questions about how to apply the Dasavidha-rājadamma in situations where popular opinion may conflict with ethical or strategic considerations.

Despite these challenges, there are practical ways to integrate the Dasavidha-rājadamma into contemporary leadership. Educational programs that focus on ethical leadership can incorporate these virtues as part of the curriculum, offering future leaders a framework grounded in both moral philosophy and practical wisdom (Northouse, 2021). Additionally, organizations can adopt policies that encourage transparency, ethical decision-making, and a culture of empathy and service, reflecting the virtues outlined in the Dasavidha-rājadamma.

New knowledge from Research

The research highlights how a leader's application of the Dasavidha-rājadhamma, or the Tenfold Virtue of the King, is essential for fostering a peaceful society. The leader contributes a peaceful society through application of these virtues, which play a vital role for the requirement of ethical standards, organization performance and sustainable organizational practices.

Figure 2 The Role of the Dasavidha-rājadhamma in Promoting a Peaceful Society, Ethical Standards, Organizational Performance, and Sustainable Practices

A Peaceful society: A peaceful society refers to where people live in social harmony. When a leader endows with the tenfold virtues of the king, society becomes peaceful.

Ethical Standards: It refers to the principle that promote trust good behavior and conduct of the person. People following their leader endows with ethical standard, they became virtues and ethically standards as well.

Organization Performance: Organization performance is to reach it is goal and optimize result. An organization or a country cannot survive with the corrupted leader. Therefore, in order to prosper an organization or a country, it requires good leader to lead.

Sustainable Organizational Practices: These are strategies in the operation in ethical, environmental and social responsibility which are vital parts of an ideal leadership.

Conclusion

The Dasavidha-rājadhamma, with its emphasis on ethical and moral leadership, offers timeless wisdom that transcends cultural and historical boundaries. This study demonstrates that the Tenfold Virtue, rooted in ancient Buddhist teachings, remains highly relevant in contemporary leadership contexts. The virtues of generosity, morality, honesty, and non-violence, among others, provide a robust framework for leaders striving to foster ethical governance and social harmony.

In today's complex and often ethically challenging leadership environments, the integration of these ancient virtues can guide leaders toward more compassionate, inclusive, and effective leadership. While modern leadership also demands skills such as strategic vision, emotional intelligence, and technological acumen, the foundational principles of the Dasavidha-rājadhamma can complement and enhance these contemporary competencies. By embodying these virtues, leaders can not only achieve personal and organizational success but also contribute to the greater good of society.

This research underscores the universality and applicability of the Tenfold Virtue, advocating for its adoption across diverse leadership domains. Leaders who incorporate these principles into their practice are likely to inspire trust, promote social cohesion, and lead with integrity. Ultimately, the Dasavidha-rājadhamma offers a path to leadership that is not only effective but also deeply rooted in ethical values, making it a valuable model for contemporary leadership in any context.

Suggestions

For potential topics for further study related to the integration of the Dasavidha-rājadhamma in leadership practices;

1. **The Impact of Virtue-Based Leadership on Organizational Ethics and Performance.** Explore how the implementation of Dasavidha-rājadhamma influences ethical decision-making, employee morale, and overall organizational performance. This study could examine case studies of organizations that have adopted virtue-based leadership principles and assess the tangible outcomes.

2. **Emotional Intelligence and the Tenfold Virtues: Enhancing Leadership Effectiveness.** Investigate the relationship between emotional intelligence and the practice of the Dasavidha-rājadhamma in leadership. This study could focus on how these virtues enhance a leader's ability to manage emotions, resolve conflicts, and foster a positive organizational culture.

3. **The Role of the Dasavidha-rājadhamma in Conflict Resolution and Peacebuilding.** Examine the application of the Dasavidha-rājadhamma in resolving conflicts within organizations or communities. This research could explore how these virtues contribute to peaceful conflict resolution and the promotion of social harmony.

4. **Cultural Adaptation of the Dasavidha-rājadhamma in Global Leadership Contexts.** Study how the Dasavidha-rājadhamma can be adapted and applied in diverse cultural and global leadership contexts. This research could focus on the challenges and opportunities of integrating these ancient virtues into modern, multicultural organizational environments.

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An Analysis of the Alignment of the King's Philosophy Demonstrated in the Khao Hin Sorn Royal Development Study Center with the UN Sustainable Development Goals

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Abstract

King Bhumibol Adulyadej had been promoting self-reliant or sustainable farming since the 1950s and it was later widely called the Sufficiency Economy Philosophy or SEP. The Office of the National Economics and Social Development Council has included the SEP in its National Economic and Social Development Plan since 2002. The 13th National Economic and Social Development Plan for 2023-2027 has focused on tangible development implementations and has adopted both SEP and UN Sustainable Development Goals (SDGs) as part of its main principles. SEP and SDGs seem to align in the high-level strategies and this study serves as evidence at the operational level. The objectives are to 1) to study the King's Philosophy and the Khao Hin Sorn Royal Development Study Center 2) to study the UN SDGs 3) to analyze the alignment of the King's Philosophy demonstrated in the Khao Hin Sorn Royal Development Study Center with the SDGs. The study is done by documentary research.

The study found that the King's Philosophy is the wisdom of His Majesty the late King Bhumibol Adulyadej the Great derived from his exploration aiming to improve Thai people's living conditions. The Sufficiency Economy Philosophy or SEP is the foundation of King's philosophy with three concepts: moderation, reasonableness and risk management plus all-round knowledge, and morality. Six Royal Development Study Centers were created in all regions to provide a one-stop service that shows research and demonstrates operational success. The Khao Hin Sorn Royal Development Study Center was the first center in Thailand and has proven outcomes of changing degraded land into healthy areas and providing training to villagers and the public. The UN SDGs were agreed in 2015 by 193 country members, including Thailand. The 17 goals can be grouped into five dimensions including people, prosperity, planet, peace and partnerships, with the hope to end poverty, protect the planet, and tackle inequalities, which leave no one behind. The Khao Hin Sorn Royal Development Study Center's activities directly support 14 goals, covering all five dimensions, out of 17 SDGs,

and could serve as one of the concrete examples for other national and international communities to strive to reach their SDGs.

Keywords: Sufficiency Economy Philosophy (SEP); Sustainable Development Goals (SDGs); Khao Hin Sorn Royal Development Study Center; Local and Global Sustainability; Integrated Development Models

Introduction

The Khao Hin Sorn Royal Development Study Center, established under the visionary leadership of King Bhumibol Adulyadej of Thailand, epitomizes the King's Sufficiency Economy Philosophy (SEP). Grounded in the principles of moderation, reasonableness, and self-immunity, SEP aims to foster sustainable development and self-reliance among communities, particularly in rural areas (Phra Rajvaramethi & Lampong, 2019; Jitsuchon, 2019). The Khao Hin Sorn Center, located in Chachoengsao Province, functions as a dynamic laboratory for sustainable development, focusing on sustainable agriculture, water management, soil conservation, and community empowerment (Office of the Royal Development Projects Board, n.d.).

Despite the center's achievements, significant challenges remain in evaluating and aligning its initiatives with international frameworks like the United Nations Sustainable Development Goals (SDGs). These challenges include:

Measuring Impact: Quantifying the long-term impact of SEP-based projects on poverty alleviation, environmental sustainability, and social well-being remains complex. Previous research has noted difficulties in measuring the effectiveness of localized sustainability initiatives on broader metrics (Phra Rajvaramethi & Lampong, 2019).

Scalability: Translating local successes into scalable models applicable in diverse global contexts presents a challenge. The localized nature of SEP may not easily adapt to other regions without significant modifications (Feigenblatt et al., 2022; Yoelao et al., 2019).

Integration with Global Frameworks: Ensuring that SEP's principles align with the broad and interconnected SDGs is essential. The SDGs cover a range of global challenges that may not always fit neatly with the localized approaches of SEP (Permanent Mission of Thailand to the United Nations, 2024; SEP4SDGs, 2022; TICA, 2021).

The United Nations Sustainable Development Goals (SDGs), adopted in 2015, provide a comprehensive framework for addressing global issues such as poverty, inequality, climate

change, environmental degradation, peace, and justice (United Nations, n.d.). These 17 interconnected goals aim to create a sustainable future for all by 2030.

This study aims to analyze the alignment of the King's Philosophy, as demonstrated at the Khao Hin Sorn Royal Development Study Center, with the UN SDGs. By examining this alignment, the study seeks to highlight SEP's contributions to global sustainability efforts, identify areas where SEP can enhance the achievement of the SDGs, and underscore the relevance of locally grounded philosophies in addressing international development challenges. Additionally, the study will explore the potential for adopting similar localized frameworks in other regions to meet their sustainability objectives, thereby contributing to the global discourse on sustainable development (Barua & Tejativaddhana, 2019).

The Khao Hin Sorn Royal Development Study Center, established under the guidance of King Bhumibol Adulyadej of Thailand, serves as a practical embodiment of King's Sufficiency Economy Philosophy (SEP). This philosophy, based on principles of moderation, reasonableness, and self-immunity, aims to foster sustainable development and self-reliance among communities (Phra Rajvaramethi & Lampong, 2019). The Khao Hin Sorn Center, located in Chachoengsao Province, functions as a living laboratory for sustainable development, focusing on areas such as sustainable agriculture, water management, soil conservation, and community empowerment (Office of the Royal Development Projects Board, n.d.).

Despite its successes, there are several challenges in evaluating and aligning the initiatives of the Khao Hin Sorn Royal Development Study Center with international frameworks like the United Nations Sustainable Development Goals (SDGs). These challenges include:

Measuring Impact: Quantifying the impact of SEP-based projects on poverty alleviation, environmental sustainability, and social well-being remains complex.

Scalability: Translating local successes to broader, scalable models that can be adopted in diverse contexts globally.

Integration: Ensuring that the principles of SEP are fully integrated with the SDGs, which cover a broad range of interconnected global challenges.

The United Nations Sustainable Development Goals (SDGs), adopted in 2015, provide a comprehensive framework for addressing global challenges related to poverty, inequality, climate change, environmental degradation, peace, and justice (United Nations, n.d.). These 17 interconnected goals aim to create a sustainable future for all by 2030.

This study aims to analyze the alignment of the King's Philosophy, as demonstrated at the Khao Hin Sorn Royal Development Study Center, with the UN SDGs. By examining this alignment, the study seeks to highlight the contributions of SEP to global sustainability efforts and underscore the relevance of locally grounded philosophies in achieving international development objectives.

Research Objectives

1. To study the King's Philosophy and the Khao Hin Sorn Royal Development Study Center.

2. To study the UN SDGs.

3. To analyze the alignment of the King's Philosophy demonstrated in the Khao Hin Sorn Royal Development Study Center with the SDGs

Literature Review

The principles and practices of the Sufficiency Economy Philosophy (SEP), as exemplified by the Khao Hin Sorn Royal Development Study Center, hold significant potential for contributing to the achievement of the United Nations Sustainable Development Goals (SDGs). This alignment underscores the critical role that locally grounded philosophies, such as SEP, play in addressing global sustainability challenges. By integrating local and global development frameworks, SEP demonstrates a compelling model for sustainable development that aligns closely with the SDGs.

1. **King's Philosophy and the Khao Hin Sorn Royal Development Study Center**

King Bhumibol Adulyadej's Sufficiency Economy Philosophy (SEP) embodies the principles of moderation, reasonableness, and self-immunity, offering a pragmatic framework for sustainable development. Rooted in the concept of the "middle way," a core tenet of Buddhist philosophy, SEP encourages individuals and communities to adopt balanced lifestyles that foster self-reliance and responsible resource use (Phra Rajvaramethi & Lampong, 2019; Jitsuchon, 2019). The Khao Hin Sorn Royal Development Study Center, one of several centers established under the King's initiative, serves as a practical manifestation of SEP, providing a model for sustainable living that is replicable across Thailand.

The Center focuses on sustainable agricultural practices, water management, soil conservation, and community development, reflecting SEP's holistic approach to addressing economic, social, and environmental challenges (Suttipun, 2019; Office of the Royal Development Projects Board, 2018). The research underscores the effectiveness of these

initiatives in promoting sustainable development and enhancing the livelihoods of local communities. For instance, the Center's projects targeting food security, water management, and environmental conservation have not only benefited local populations but also served as educational hubs for sustainable practices (Papangkorn et al., 2022).

Additionally, the dissemination of knowledge generated by the Center is crucial to its success. Robust information management systems are essential for extending the reach of the Center's best practices, enabling broader application across different regions (Yoelao et al., 2019). Thus, the Khao Hin Sorn Royal Development Study Center stands as a testament to the practical application of SEP, demonstrating its potential to contribute meaningfully to sustainable development on both a local and national scale (Agard & Roberts, 2020).

2. United Nations Sustainable Development Goals (SDGs)

The United Nations Sustainable Development Goals (SDGs) consist of 17 interconnected goals adopted in 2015, aimed at addressing global challenges such as poverty, inequality, climate change, environmental degradation, peace, and justice (United Nations, n.d.). These goals provide a comprehensive framework for achieving sustainable development by 2030, with each goal having specific targets and indicators designed to measure progress.

The SDGs emphasize the need for an integrated approach to development, one that considers the economic, social, and environmental dimensions of sustainability. For example, Goal 1 (No Poverty) seeks to eradicate poverty in all its forms, while Goal 2 (Zero Hunger) focuses on ending hunger and promoting sustainable agriculture. Goal 6 (Clean Water and Sanitation) aims to ensure the availability and sustainable management of water and sanitation for all, and Goal 13 (Climate Action) calls for urgent action to combat climate change and its impacts (United Nations, n.d.).

3. Alignment of King's Philosophy with the SDGs

The alignment of King Bhumibol Adulyadej's Sufficiency Economy Philosophy (SEP) with the United Nations Sustainable Development Goals (SDGs) is evident through its focus on moderation, reasonableness, and self-immunity. These principles resonate strongly with several SDGs, particularly those related to poverty alleviation, food security, water management, and environmental sustainability.

The SEP's emphasis on sustainable agricultural practices aligns closely with SDG 1 (No Poverty) and SDG 2 (Zero Hunger). By promoting self-reliance and resource-efficient farming methods, the SEP enhances food security and improves the livelihoods of rural communities.

The Khao Hin Sorn Royal Development Study Center, as a practical application of SEP, demonstrates how these practices can lead to increased agricultural productivity and community resilience, contributing significantly to poverty reduction and long-term economic stability (Agard & Roberts, 2020).

Water management and soil conservation initiatives at the Khao Hin Sorn Center align with SDG 6 (Clean Water and Sanitation) and SDG 15 (Life on Land). The SEP encourages practices that ensure efficient water use and sustainable land management, which are critical for maintaining ecological balance and securing access to clean water. These efforts have been shown to enhance environmental sustainability and promote community engagement in natural resource management, furthering Thailand's progress towards achieving these goals (Barua & Tejativaddhana, 2019).

Overall, the SEP's holistic approach addresses multiple SDGs simultaneously by integrating social equity, economic viability, and environmental integrity. This comprehensive perspective is crucial for fostering sustainable development pathways that are resilient to economic and environmental shocks, making SEP a valuable model for achieving the SDGs in Thailand and beyond (Filho et al., 2021; Jitsuchon, 2019).

Research Conceptual Framework

This study looks into the principle of King Bhumibol Adulyadej's Sufficiency Economy Philosophy (SEP), Hin Sorn Royal Development Study Center background and initiatives, and the 17 UN SDGs in 5 dimensions to map the alignment of the outcomes King's Philosophy demonstrated in the Khao Hin Sorn RDSC with the SDGs.

1. **King's Philosophy** (moderation, reasonableness, and self-immunity)

2. **Initiatives in Khao Hin Sorn Royal Development Study Center**

SDGs in 5 dimensions

(People, Planet, Prosperity, Peace, Partnerships)

Alignment of the King's Philosophy demonstrated in the Khao Hin Sorn RDSC with the SDGs
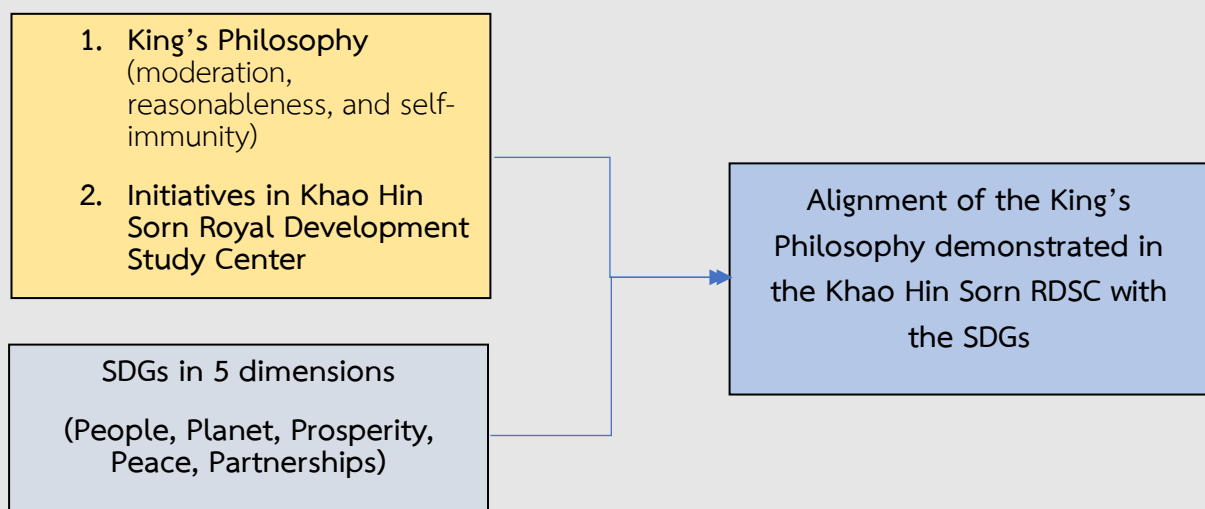
Figure 1 Conceptual framework

Research Methodology

The research methodology used in this study is documentary research where the author reviewed the King's Philosophy and the initiatives demonstrated in Khao Hin Sorn RDSC from various books, RDSC reports and websites, related research, and articles. The UN SGDs' knowledge was reviewed directly from the UN SDGs websites. The author then analyzed the initiatives and activities in Khao Hin Sorn RDSC and synthesized them into alignment with each UN SDG.

Research results

Objective 1 History and Development of the Khao Hin Sorn Royal Development Study Center.

The Khao Hin Sorn Royal Development Study Center (RDSC) was established in 1979, originating from a generous donation by seven villagers who contributed 264 rai of land in Moo 2, Khao Hin Sorn Sub-district, Phanom Sarakham District, Chachoengsao Province to His Majesty the King. The land, initially considered unsuitable for agricultural use due to its poor quality - so degraded that even cassava could not thrive - was envisioned by His Majesty not as a site for a palace but as an opportunity for an agricultural study center. This decision was in line with His Majesty's foresight that such lands if left undeveloped, could contribute to broader environmental degradation. His Majesty's proposal was met with agreement from the villagers, allowing the land to be repurposed for agricultural research and development (Khao Hin Sorn Royal Development Study Center, n.d.).

To address the degraded state of the land, His Majesty initiated several key interventions. The first step involved requesting the Irrigation Department to construct a dam and reservoir, aiming to benefit the lower-lying areas with an improved water supply. Despite initial skepticism from various officials about the feasibility of rehabilitating the degraded soil, His Majesty was resolute. He recognized that many areas in Thailand faced similar challenges and that without intervention, significant portions of the country could risk turning into desert. Consequently, a collaborative effort was set in motion to explore and implement development strategies for the area. Over time, the project expanded with an additional 1,139 rai donated by villagers and contributions from the botanical garden surrounding the monument of King Phrapinklao, resulting in a total area of 1,869 rai. Detailed analysis revealed that the land suffered from sandy soil with minimal mineral content, a result of historical

deforestation, the cultivation of corn and cassava, and erosion (Office of the Royal Development Projects Board, n.d.).

The operation of the Khao Hin Sorn RDSC involves a coordinated effort among 11 government agencies, with overall management overseen by the Land Development Department. key initiatives at the center include; (Klomkul & Suvuddhiko, 2024)

1. Forest Restoration: Reforestation efforts are undertaken by planting perennial trees and promoting the significance of forests to local communities.
2. Water Development: The Center has constructed nine reservoirs, restored natural water sources, and implemented pond systems in villagers' fields to improve irrigation efficiency.
3. Soil Nurturing: Practices such as using green manure, compost, and organic fertilizers, along with ground cover crops, plant rotation, and vetiver grass cultivation, are demonstrated to improve soil health.
4. Alternative Occupations: Research and development of alternative crops and livestock suitable for local consumption and sale, including rubber trees, mushrooms, specific rice varieties, and various types of poultry and amphibians.
5. Cottage Industry Support: Encouragement of local handicrafts and industries, such as vetiver grass weaving and iron smithing.
6. Educational Initiatives: Establishment of the Royal Rice Mill in 1982 to teach cooperative management to villagers.

In addition to its development activities, the Khao Hin Sorn RDSC serves as a Living Natural Museum and a "One Stop Service" center. It offers knowledge on agricultural development, transferable technology for occupational development, training for farmers, seed and animal breeding, and educational resources. The center operates on principles of sustainable agriculture, simplifying practices for local adoption and promoting resource conservation (Office of the Royal Development Projects Board, n.d.).

Objective 2 Overview of the Sustainable Development Goals (SDGs)

Sustainable development is defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." The Sustainable Development Goals (SDGs) represent a global commitment to address pressing challenges such as poverty, inequality, and environmental degradation. Launched on September 25, 2015, during the United Nations General Assembly in Rio de Janeiro, Brazil, the

SDGs encompass a comprehensive agenda aimed at ensuring a sustainable future for all. With 17 goals and 169 targets, this framework serves as a global roadmap to align national strategies with international commitments (Thailand included). The goals are monitored through global indicators, and countries are expected to develop their national indicators to track progress. Although the SDGs are not legally binding, nations are encouraged to adopt and implement them within a national framework.

People Dimensions:

Goal 1: No Poverty aims to end poverty in all its forms everywhere, focusing on eradicating extreme poverty by 2030. Extreme poverty is defined as living on less than $2.15 per person per day (adjusted for 2017 purchasing power parity).

Goal 2: Zero Hunger seeks to eliminate hunger and malnutrition, recognizing that food insecurity impairs productivity and exacerbates disease, creating barriers to economic improvement.

Goal 3: Good Health and Well-being strives to ensure healthy lives and promote well-being for all ages. This includes ending epidemics of communicable diseases like AIDS, tuberculosis, and malaria, achieving universal health coverage, and providing access to safe medicines and vaccines.

Goal 4: Quality Education aims to provide free primary and secondary education for all children by 2030 and ensure equal access to vocational training and higher education. Education is essential for breaking the cycle of poverty and achieving other SDGs.

Goal 5: Gender Equality focuses on achieving gender equality and empowering all women and girls. Addressing issues such as sexual violence, unpaid care work, and discrimination in public office is crucial for a just and sustainable world.

Prosperity Dimensions:

Goal 7: Affordable and Clean Energy aims to ensure access to reliable, sustainable, and modern energy. Clean energy is vital for development in various sectors, including agriculture, business, education, and healthcare.

Goal 8: Decent Work and Economic Growth promotes inclusive and sustainable economic growth, employment, and decent work for all. This includes increasing job opportunities, reducing informal employment, addressing labor market inequalities, and improving access to financial services.

Goal 9: Industry, Innovation, and Infrastructure emphasizes the need for resilient infrastructure, sustainable industrialization, and innovation. Investments in these areas are crucial for economic growth and addressing climate change.

Goal 10: Reduced Inequality aims to reduce inequality within and among countries, recognizing that inequality undermines social and economic development and impedes poverty reduction.

Goal 11: Sustainable Cities and Communities seeks to make cities inclusive, safe, resilient, and sustainable. With more than half of the global population living in urban areas and a projected increase to 70% by 2050, addressing urban challenges is critical.

Planet Dimensions:

Goal 6: Clean Water and Sanitation ensure access to safe water and sanitation for all. Increasing demand for water and the effects of climate change threaten water availability, making sustainable water management essential.

Goal 12: Responsible Consumption and Production promotes sustainable consumption and production patterns. Addressing resource depletion, food waste, and shifting to sustainable energy sources are key aspects of this goal.

Goal 13: Climate Action calls for urgent action to combat climate change and its impacts. Rising greenhouse gas emissions and changing weather patterns necessitate significant climate action to prevent severe consequences.

Goal 14: Life Below Water focuses on conserving and sustainably using oceans, seas, and marine resources. Oceans are vital for life on Earth, providing resources, regulating climate, and supporting biodiversity.

Goal 15: Life on Land aims to manage forests sustainably, combat desertification, and halt biodiversity loss. Protecting terrestrial ecosystems is essential for maintaining environmental balance and supporting livelihoods.

Peace Dimension:

Goal 16: Peace, Justice, and Strong Institutions promote just, peaceful, and inclusive societies. Ensuring access to justice and building effective, accountable institutions are vital for maintaining peace and security.

Partnership Dimension:

Goal 17: Partnerships for the goals emphasize the need for global partnerships to achieve the SDGs. Collaboration between governments, the private sector, and civil society is

essential for sustainable development.

The SDGs offer a comprehensive framework to tackle the root causes of conflict, human rights abuses, climate change, and environmental degradation, with the overarching aim of ensuring that no one is left behind (United Nations, n.d.; SDG Move, 2022).

Objective 3 Alignment of Khao Hin Sorn Royal Development Study Center with UN SDGs

The Khao Hin Sorn Royal Development Study Center (RDSC) significantly contributes to sustainable agriculture in Thailand, aligning with several United Nations Sustainable Development Goals (SDGs). Here's how the center supports these goals:

Goal 1: No Poverty

The center empowers villagers with knowledge and skills to generate income through diverse activities like frog farming, mushroom cultivation, herb planting, lime growing in cement wells, and raising stingless bees. By adopting the 'New Theory' farming system, villagers can achieve regular earnings from their land and labor.

Goal 2: Zero Hunger

Khao Hin Sorn RDSC teaches villagers effective land management techniques, including improving soil quality, selecting appropriate crops and animals, and using compost. This guidance ensures that even those with small plots can achieve food security and self-reliance through sustainable agricultural practices.

Goal 3: Good Health and Well-being

Villagers benefit from producing their own clean food, including rice, vegetables, fruits, and meat. This not only supports their nutritional needs but also promotes physical and mental well-being through a natural and collaborative lifestyle.

Goal 4: Quality Education

The center offers continuous vocational training, allowing villagers to learn, apply their skills, and become trainers themselves. This education extends to their children, who can attend school due to reduced poverty.

Goal 7: Affordable and Clean Energy

Training on gas and bio-charcoal stove production enables villagers to efficiently use agricultural waste for cooking and soil improvement. This practice reduces air pollution and provides a sustainable energy solution.

Goal 8: Decent Work and Economic Growth

By equipping villagers with practical skills and knowledge, Khao Hin Sorn RDSC helps them create jobs with minimal investment and foster partnerships for further funding. This supports sustainable economic growth and job creation.

Goal 10: Reduced Inequality

The center enhances villagers' livelihoods and incomes, thereby narrowing economic disparities within and among communities.

Goal 11: Sustainable Cities and Communities

Sustainable rural development reduces the need for villagers to migrate to urban areas, alleviating urban overcrowding and contributing to safer cities.

Goal 6: Clean Water and Sanitation

The center has constructed dams and reservoirs to ensure water availability. The 'New Theory' farming system incorporates water management, which supports both agricultural needs and sanitation.

Goal 12: Responsible Consumption and Production

Khao Hin Sorn RDSC promotes moderate consumption and waste reduction through practices like bio-charcoal production and compost use, aligning with the principle of sustainable production.

Goal 13: Climate Action

The center's emphasis on planting perennial trees and maintaining green spaces contributes to climate resilience and environmental conservation.

Goal 15: Life on Land

Efforts in forest restoration, soil management, and sustainable farming practices, including growing vetiver grass, enhance land conservation and biodiversity.

Goal 16: Peace, Justice, and Strong Institutions

Khao Hin Sorn RDSC fosters community cooperation through collective initiatives, enhancing social cohesion and stability.

Goal 17: Partnerships for the Goals

The center exemplifies effective collaboration among government, private sector, and civil society, demonstrating Thailand's commitment to the SDGs.

The three SDGs not directly aligned with Khao Hin Sorn RDSC's activities are Goal 5: Gender Equality, Goal 9: Industry, Innovation, and Infrastructure, and Goal 14: Life Below Water.

Discussion

The congruence between King Bhumibol Adulyadej's Sufficiency Economy Philosophy (SEP), as exemplified at the Khao Hin Sorn Royal Development Study Center, and the United Nations Sustainable Development Goals (SDGs) reveals a significant interrelationship between localized sustainable development methodologies and overarching global sustainability paradigms. This discourse situates the outcomes of this investigation within the expansive academic literature, accentuating the contributions, strengths, and prospective domains for augmenting the synthesis of indigenous philosophies with international objectives.

Prior investigations have thoroughly chronicled the efficacy of SEP in fostering sustainable development throughout Thailand. Phra Rajvaramethi and Lampong (2019) highlight SEP's emphasis on moderation, rationality, and self-sufficiency as instrumental in cultivating sustainable agricultural practices, optimizing natural resource stewardship, and enhancing community resilience. These tenets have been adeptly applied in various Royal Development Projects, including the Khao Hin Sorn Center, which has effectively addressed regional environmental and economic challenges, thereby making substantial contributions to poverty alleviation and community advancement (Jitsuchon, 2019).

This inquiry substantiates these assertions by demonstrating how the initiatives at the Khao Hin Sorn Center correspond with several SDGs, particularly those pertinent to sustainable agriculture (SDG 2), clean water and sanitation (SDG 6), and climate action (SDG 13). The Center's cohesive strategy concerning land and water resource management, epitomized by the "Khok Nong Na Model," exemplifies SEP's capability to concurrently address multiple sustainability objectives (Phramaha Hansa Dhammahaso et al., 2022). Moreover, the Center's commitment to community-centered sustainable practices aligns with SDG 12 (Responsible Consumption and Production) and SDG 15 (Life on Land), further underscoring SEP's comprehensive applicability to varied dimensions of sustainable development (Barua & Tejativaddhana, 2019).

The correlation of SEP with the SDGs has garnered increasing acknowledgment in contemporary research. The Permanent Mission of Thailand to the United Nations (n.d.) and SEP4SDGs (n.d.) initiatives have accentuated SEP's promise as a framework for the realization of the SDGs, particularly within developing nations. This study amplifies these revelations by presenting tangible instances from the Khao Hin Sorn Center, illustrating how localized development strategies grounded in SEP can significantly contribute to global sustainability

endeavors. These outcomes resonate with the findings of Bangkaew (2018) and Siriwan and Thanaphon (2017), who observed the Center's contribution to enhancing agricultural productivity and environmental sustainability through knowledge dissemination and practical demonstrations.

Furthermore, the pragmatic applicability of SEP in advancing the SDGs underscores the critical importance of localized methodologies that take into account the distinct cultural, environmental, and economic circumstances of diverse regions. The achievements of the Khao Hin Sorn Center present an exemplary model for merging traditional knowledge with contemporary sustainability practices, offering invaluable insights for policymakers, development practitioners, and scholars alike (Chaipattana Foundation, 2017).

In conclusion, the study reinforces the growing body of literature advocating for the integration of local sustainable development philosophies like SEP with global frameworks such as the SDGs. The alignment between King's Philosophy and the SDGs not only demonstrates the potential for other countries to adopt similar localized frameworks to meet their sustainability goals but also underscores the relevance of traditional wisdom in contemporary global challenges. The success of initiatives like those at the Khao Hin Sorn Center highlights the need for continued research and policy support to leverage local philosophies in achieving global sustainability objectives (Feigenblatt et al., 2022; United Nations, n.d.).

New Knowledge from Research

This study offers several new insights into the integration of the King's Philosophy with the United Nations Sustainable Development Goals (SDGs), highlighting its practical implications and theoretical contributions:

1. Practical Application of the King's Philosophy in a Global Context

The study provides concrete examples of how King's Philosophy, particularly the Sufficiency Economy Philosophy (SEP), is effectively applied in the Khao Hin Sorn Royal Development Study Center. It illustrates the practical application of SEP principles to achieve SDGs, offering a model for how traditional wisdom can address contemporary global challenges. This practical application of SEP in local development projects adds depth to the understanding of how culturally rooted philosophies can contribute to international sustainability efforts.

2. Synergies Between Local and Global Frameworks

One of the significant contributions of this study is its demonstration of the alignment between SEP and the SDGs. By showing how the Khao Hin Sorn Center's projects align with specific SDGs such as Zero Hunger (SDG 2), Clean Water and Sanitation (SDG 6), and Climate Action (SDG 13), the study highlights the potential for localized development strategies to support global sustainability goals. This finding emphasizes the importance of integrating local philosophies into broader development frameworks to enhance the effectiveness of sustainability initiatives.

3. Evidence of the Effectiveness of SEP in Multi-Dimensional Development

The study offers new evidence of the SEP's effectiveness in addressing multi-dimensional development issues. It demonstrates how the SEP's focus on moderation, self-immunity, and resource management contributes to improvements in agriculture, water management, and community resilience. This evidence supports the idea that SEP can be a comprehensive approach to sustainable development, capable of addressing various aspects of sustainability simultaneously.

4.. Model for Integrating Traditional Knowledge with Modern Development Goals

The study introduces the Khao Hin Sorn Royal Development Study Center as a model for integrating traditional knowledge with modern development goals. It provides a detailed analysis of how the center's practices reflect SEP principles and contribute to achieving the SDGs. This model can serve as a reference for other regions looking to combine traditional wisdom with contemporary sustainability frameworks, offering insights into how such integrations can be practically achieved.

5. Framework for Evaluating the Alignment of Local Initiatives with Global Goals

The study contributes a framework for evaluating the alignment of local development initiatives with global goals. By systematically analyzing the Khao Hin Sorn Center's alignment with the SDGs, the study offers a methodological approach that can be applied to other development projects. This framework can aid researchers, policymakers, and practitioners in assessing and enhancing the alignment of local initiatives with international sustainability objectives.

6. Enhanced Understanding of SEP's Role in Sustainable Development

The study enhances the understanding of SEP's role in sustainable development by providing a detailed examination of its application in a specific context. It adds to the body of

knowledge on how SEP principles can be operationalized to achieve sustainability goals, offering new insights into the philosophy's practical implications and effectiveness.

In summary, this study not only reaffirms the relevance of King's Philosophy in achieving sustainable development but also provides new insights into its practical application, effectiveness, and integration with global frameworks like the SDGs. These contributions offer valuable knowledge for enhancing the alignment of local and global sustainability efforts, promoting a more cohesive approach to addressing contemporary development challenges.

Conclusion

The King's Philosophy represents the comprehensive corpus of knowledge and wisdom imparted by King Bhumibol Adulyadej, which emerged from his endeavors to ameliorate, safeguard, or resolve socio-economic issues for the enhancement of the Thai populace. The Sufficiency Economy Philosophy constitutes the cornerstone of the King's philosophical framework, while the 'New Theory' agricultural system serves as a tangible illustration operationalized within the context of the SEP. Royal Development Study Centers are designed to function as integrated service hubs that facilitate research, experimentation, and the demonstration of successful operational practices across diverse sectors. The Khao Hin Sorn Royal Development Study Center was the inaugural center established in Thailand, yielding demonstrable results on sustainable agricultural practices. The United Nations Sustainable Development Goals (SDGs) were instituted in 2015, with Thailand actively participating in this international accord. The initiatives and outcomes generated by the Khao Hin Sorn Royal Development Study Center directly contribute to 14 of the 17 goals (encompassing all five dimensions). Consequently, the Khao Hin Sorn Royal Development Study Center exemplifies a model that other national and international entities may emulate in their pursuit of achieving their respective SDGs.

This study investigates the congruence between the King's Philosophy, as exemplified in the Khao Hin Sorn Royal Development Study Center, and the United Nations Sustainable Development Goals (SDGs). It offers a thorough examination of how local development strategies grounded in the Sufficiency Economy Philosophy (SEP) correspond with global sustainability paradigms, elucidating several pivotal insights:

1. Alignment of SEP with SDGs: The study elucidates that the SEP, which prioritizes moderation, self-sufficiency, and resource optimization, is well-aligned with various SDGs. The initiatives undertaken by the Khao Hin Sorn Center in sustainable agriculture, water resource

management, and community resilience embody the tenets of SEP, thereby contributing to the realization of objectives such as Zero Hunger (SDG 2), Clean Water and Sanitation (SDG 6), and Climate Action (SDG 13). This alignment accentuates the significance of merging local philosophies with overarching global sustainability frameworks.

2. Practical Implications: The pragmatic implementation of SEP at the Khao Hin Sorn Center provides a valuable paradigm for the integration of time-honored wisdom with contemporary development objectives. By illustrating how SEP principles can effectively address current global challenges, the study serves as a reference point for other regions aspiring to combine traditional knowledge with modern sustainability practices.

3. Framework for Evaluation: The study proposes a framework for assessing the alignment of local initiatives with global objectives. This evaluative framework, exemplified through the analysis of the Khao Hin Sorn Center, can assist researchers, policymakers, and practitioners in evaluating and enhancing the efficacy of local development initiatives in contributing to international sustainability goals.

4. Contributions to Knowledge: This research enhances the expanding corpus of literature focused on the synthesis of local and global sustainability endeavors. It underscores the practical implications of SEP to the SDGs and provides novel insights into the effective operationalization of traditional philosophies to attain contemporary development aspirations.

In conclusion, the study reinforces the importance of aligning local development philosophies with global sustainability frameworks. The Khao Hin Sorn Royal Development Study Center exemplifies how localized approaches rooted in traditional wisdom can contribute significantly to achieving the SDGs. The findings offer valuable knowledge for enhancing the coherence between local and global sustainability efforts, promoting a more integrated approach to addressing global development challenges. Future research should continue to explore the effectiveness of such integrative models and seek to scale successful practices to broader contexts, further bridging the gap between traditional knowledge and global sustainability objectives.

Suggestions

While SEP aligns with the SDGs, improvements are needed for enhanced efficacy. Future research can elucidate the integration of local philosophies with global sustainability frameworks for superior development outcomes. Future research could focus on:

Impact Measurement and Evaluation: Research must develop metrics to assess the impact of SEP on specific SDGs, creating evaluation frameworks to measure local initiatives' contributions to global sustainability.

Scalability and Replication: Investigate methods for expanding successful models like the Khao Hin Sorn Center to diverse contexts, adapting principles for comparable sustainability outcomes.

Policy Integration and Framework Development: Examine integration of SEP within national and international policies, exploring mechanisms that support traditional wisdom in sustainability strategies.

Comparative Analysis: Conduct studies comparing various local development philosophies to the SDGs, identifying effective approaches and best practices for local-global integration.

Longitudinal Studies: Execute longitudinal studies to evaluate the lasting impacts of local initiatives based on traditional philosophies, assessing their contributions to the SDGs over time.

Community Perspectives and Participation: Explore community engagement's role in development model success, focusing on how local involvement influences alignment with global objectives.

By pursuing these avenues, future research can elucidate the integration of local philosophies with global sustainability frameworks for superior development outcomes.

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Intellectual Leadership in the Knowledge Economy: Nurturing Innovation and Learning Organizations

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Abstract

In the knowledge economy, intellectual leadership plays a critical role in directing organizations through the promotion of inquisitiveness, creativity, and ongoing education. This makes it possible for businesses to take advantage of intellectual capital, which spurs growth, innovation, and long-term success. Skillfully navigating the intricacies of the knowledge economy, intellectual leadership fosters innovation by promoting knowledge sharing, lifelong learning, and ethical principles. It is essential to assess its efficacy and acknowledge the contribution of intellectual agility to innovation. Innovation and intellectual capital act as mediators between the positive effects of transformational and transactional leadership on organizational performance. Case studies of intellectual leaders from the real world provide insightful information about how successful leadership fosters innovation.

Keywords: Intellectual Leadership; Knowledge Economy; Nurturing Innovation; Learning Organization

Introduction

The idea of 'intellectual leadership" centers on how people can help organizations foster the growth and development of their intellectual capital. Particularly in establishments of higher learning, it entails ingraining concepts, principles, expertise, and methods that promote organizational development and competitiveness. Idea organizers are the perception of intellectual leaders. They perform several functions and are in charge of academic development and governance in higher education (Kemp, 2019). Including moral guidance and counseling Žydžiūnaitė (2018) discusses the importance of communication, political support, and administrative and administrative support. It has also been noted that an intellectual leader's reputation is shaped by both their traits and their academic accomplishments (Kalenyuk, et al., 2019). Nonetheless, Ulrich (2020) presents theoretical and empirical research on the topic of intellectual leadership and the role of academic personnel in universities as intellectual leaders. For people who want to develop their intellectual capacities, intellectual

leadership is essential for promoting creativity, knowledge, and a supportive environment. In reaction to the profound shifts brought about by the knowledge economy, intellectual leadership has changed. Modern times are information-rich, with constant technological advancements. and the capacity to change and produce new, vital things A new breed of leader has replaced the paradigms of traditional leadership. that is leadership through intellect. This change acknowledges that conventional leadership abilities are not the only prerequisite for success in today's environment. However, it can also foster intellectual development. curiosity as well as inventiveness inside the company Intellectual leaders encourage their teams to pursue knowledge and moral behavior by setting an example and modeling it for them. It acknowledges that the real wealth of the knowledge economy is found in people's intellectual capital and their combined capacity for innovation, adaptation, and success.

For different intellectual groups to fulfill their social mission, intellectual leadership is crucial. to achieve success Leadership is crucial to the development of intellectual capital in businesses because it fosters opportunity and creative activity while also impacting the ethos and culture of society as a whole (Hura & Ponomaryov, 2022). Various approaches to leadership, including servant leadership, transactional leadership, and change work well in a variety of settings. and helps the social work profession make use of intellectual capital (Khan et al., 2021). According to Kemp (2019), developing collaborative and equity-focused intellectual leadership and setting research priorities both depend on strong leadership. The financial facets of leadership. in particular, intellectual leadership It is critical to comprehending the entrepreneurial process. Globalization and Competition Leadership roles in the global economy are increasingly being attained through intellectual attributes (Kalenyuk, et al., 2019). There are several levels of intellectual leadership needed for the development of a knowledge economy. It entails using intellectual resources to position oneself for extreme competition (Kalenyuk, et al., 2018).

The term "intellectual leadership" describes a person's contribution to the formation and advancement of knowledge in their area. It entails showcasing knowledge, creativity, and influence in coming up with fresh concepts. and assist others as they seek to learn intellectually. In the context of academia, the idea of intellectual leadership is frequently discussed. Scholars are seen as thought leaders who inspire others in their fields and advance knowledge (Jain & Koratkar, 2019). Another way to think of intellectual leadership is as the

perceptual activity of giving complicated situations context and clarity. In the realm of managing knowledge workers, there is a crucial need to cultivate a culture and setting that nurtures innovation and the advancement of knowledge, particularly during periods of transition. Managing individuals possessing intellectual assets presents a key aspect of intellectual leadership, requiring familiarity with the fundamental values and characteristics of leaders acknowledged within a specific culture.

Therefore, intellectual leadership is a broad approach to leadership that emphasizes developing one's own and one's team members' intellectual capacities. It goes beyond a typical leadership position. and concentrate on arousing interest. Encourage an innovative and knowledge-sharing culture within the company, as well as ongoing learning. A person who values intellectual growth is an intellectual leader. Critical thinking combined with moral behavior sets an exemplary example. Encourage the members of your team to pursue lifelong learning by yourself. The goal of intellectual leadership is to use collective intelligence to navigate the opportunities and challenges presented by the knowledge economy, which ultimately spurs innovation, adaptability, and organizational success.

The urgent need to comprehend and capitalize on the transformative power of intellectual leadership in the knowledge-driven world of today is the driving force behind this article. This article is a beacon that shows the way for leaders and organizations looking to succeed in the face of the ever-changing challenges presented by the knowledge economy. examining in detail the tenets, tactics, and practical applications of intellectual leadership. It provides useful information that can enable people and organizations to promote a culture of curiosity. Ultimately, stimulates creativity and establishes a setting that supports ongoing education. In an era where knowledge is the primary currency, this article persuasively argues for the critical role that intellectual leadership plays in navigating the complexities of the knowledge economy and achieving sustainable success.

The Component of Intellectual Leadership

Intellectual leadership is a complex idea with many moving parts and defining characteristics. It describes a type of leadership in which people - typically managers or leaders within an organization - show a dedication to promoting creativity, learning, and intellectual advancement. Intellectual leaders actively pursue intellectual endeavors to advance their

own and their team's capabilities, placing a high value on knowledge creation and sharing. The following are the essential elements of intellectual leadership:

1. Intellectual Curiosity:

As per Bickett et al. (2019), intellectual curiosity plays a crucial role in intellectual leadership, fostering critical and creative thinking, and improving academic achievement (Asmin, 2020). Numerous academic disciplines have examined the idea of intellectual curiosity, including nursing education. In the context of leadership, this idea affects how learning environments and curricula are developed. Curiosity and risk are in tension with one another paradoxically. This is because decision-makers must weigh competing options (Behling, L.L. 2022). Recent research, however, indicates that leaders do not always encourage inquiring and curious minds. To manage risk, it employs top-down decision-making. It has been suggested that having fun and asking contextual questions will boost curiosity and promote exploration. In general, it encourages curiosity. Encouraging students' creativity, motivation, and academic performance is crucial from an intellectual standpoint. and are crucial to the formation of the teaching and learning environment as well as leadership decision-making.

Intellectual leaders are therefore driven to study, experiment with new concepts, and pursue knowledge. Since they are naturally curious, they inspire their team members to be similarly curious.

2. Continuous Learning:

Effective leadership in the twenty-first century necessitates the combination of intellectual leadership and continuous learning. Leaders are required to engage in critical analysis and metacognition to acquire a comprehensive understanding of their cognitive processes and enhance their decision-making abilities consistently. Moreover, it is essential for leaders to establish a culture of learning within their organization and possess a clear vision for educational pursuits. Furthermore, they should have a strong knowledge base, including educational programs and resources for teaching, assessment, and procurement. Additionally, leaders should promote a learning-oriented environment and provide opportunities for professional development for both themselves and their colleagues. The connection between wisdom in leadership and lifelong learning is evident as education contributes to the development of leadership skills, while effective leadership fosters a culture of continuous learning within the organization.

Intellectual leaders are dedicated to their growth, both personally and professionally. They lead by example by continuing to learn and better themselves, whether via formal schooling, reading, or other activities.

3. Knowledge Sharing:

To foster organizational innovation and increase a school's intellectual capital, knowledge sharing is a crucial part of intellectual leadership. in particular, academic leadership It has a significant impact on academics' sharing of knowledge. Furthermore, it's thought that sharing knowledge can improve an organization's leadership effectiveness. Additionally, positive effects on organizational excellence and adaptive leadership were discovered. In general, it was found that sharing of knowledge could predict several different factors. It highlights how crucial it is to foster cooperation, creativity, and the growth of intellectual capital to achieve leadership and organizational success. According to Madugum and Manaf (2019); Nasution et al. (2020); Alrawi et al. (2018); Mohammed & Al-Zeid (2022) These executives aggressively encourage information exchange within their company. By establishing avenues for team members to exchange perspectives, optimal methodologies, and acquired knowledge, they cultivate a cooperative atmosphere.

4. Innovation:

One facet of intellectual leadership is innovation (Foss & Schmidt, 2022). The innovative capacity of micro and small businesses is positively impacted by the intellectual agility of their workforce (Dabić, M., et al., 2021). Organizational performance is positively correlated with both transactional and transformational leadership. Additionally, innovation and intellectual capital mediate this relationship (Alrowwad, et al., 2020). The goal of innovation leadership is to inspire individuals to generate innovative ideas and outcomes by combining various leadership philosophies (Alahmari, 2022). According to Alsolami et al. (2016), charismatic leadership, transformational leadership, and the qualities and skills of innovation leadership are just a few of the traits that innovative leaders need to possess. Innovative thinking and creativity are fostered in their teams by intellectual leaders. They encourage experimentation and give new ideas the room and resources they need to thrive.

5. Critical Thinking:

One essential element of intellectual leadership is critical thinking. To make wise decisions and execute the necessary actions, managers must exercise critical thinking. Leadership in a university setting necessitates the capacity to maneuver through a challenging

and evolving environment. It is only through critical thinking that this is possible. Similar to this, organizational leaders are entrusted with making crucial decisions. Making wise decisions requires critical thinking. Reducing accidents in the construction industry requires leadership that is based on a methodical approach and methodical thinking. It highlights how crucial critical thinking is to effective leadership. In general, critical thinking is crucial to intellectual leadership. enables leaders to assess the circumstances Take into account multiple viewpoints and utilize all available data when making decisions. (Barnett, 2019; Knap Stefaniuk & Ambrozová, 2021; Makki & Alidrisi, 2022).

An essential element of intellectual leadership is critical thinking. Leaders evaluate difficult issues, reach well-informed conclusions, and inspire their group members to exercise critical thinking and problem-solving skills.

6. Effective Communication

An essential element of intellectual leadership is effective communication. It is crucial to the growth of self-confidence and leadership abilities. Understanding organizational communication systems and developing abilities for deliberative democracy and civic engagement are two benefits of studying communication in the field of leadership. Successful innovation outcomes within teams and organizations depend on effective leadership communication practices. Furthermore, the creation of knowledge networks for nutrition research and instruction depends on efficient communication. To overcome obstacles and motivate future generations, we require capable leaders. (Banwart, 2020; Anuar, et al. 2021; Yeo, et al. 2022; Lange & Mulder, 2022).

Clear and effective idea communication is a strength of intellectual leaders. They can communicate difficult ideas in a way that others can grasp, which helps to transfer knowledge.

7. Adaptability:

One facet of intellectual leadership is adaptability. To position their organizations for success, leaders need to be able to adapt to demanding and changing environments. This entails making room for concepts to clash with operating systems. and produce innovations that satisfy the demands of organizations' environments on adaptation. Leading change or using traditional leadership methods is not the same as leading an organization's adaptation. In specialized organizations like healthcare organizations, leaders are crucial in developing adaptive capacity because of their emphasis on facilitating the adaptive process by creating adaptive spaces. It encourages experimentation, learning, and teamwork. As a result, flexibility

is a crucial component of intellectual leadership. This is because to foster innovation and success in their companies, leaders need to be able to handle complexity and uncertainty. (Uhl-Bien & Arena, 2018; Otter, 2019; Schulze & Pinkow, 2020; Niemeyer-Rens, et al. 2022).

Intellectual leaders are flexible and receptive to change in a world that is undergoing rapid change. They encourage their teams to adopt new technologies, approaches, and paradigms in the same way that they do.

8. Empowering Others:

One aspect of leadership that is stressed in many abstracts is empowering others. According to Sari and Digdowiseiso's study, employee creativity is positively impacted by empowered leaders, particularly when it comes to setting a good example. According to Conger's article, during organizational change, leader empowerment is a practice that boosts self-esteem and reestablishes a person's sense of personal power and self-efficacy. The chapter by Millard and Lowe also stresses how crucial it is to provide colleagues the authority to think about impacts and results when working on group projects. To facilitate and empower others to engage and co-create, Praszkier's book examines the topic of Empowering Leadership. Lastly, research by Hassan, Mahsud, Yukl, and Prussia demonstrates that a positive relationship between leaders and members is associated with leaders who are empowered. Emotional dedication and views of a leader's efficacy. Consequently, it is clear from these sources that a genuine aspect of leadership is giving others the freedom to do what they want. (Sari & Digdowiseiso, 2022; Millard & Lowe, 2022)

By assigning authority and responsibility to their team members, intellectual leaders empower their colleagues. They offer chances for development and leadership and have faith in the skills of their team.

9. Ethical Conduct:

One of the pillars of ethical leadership is ethics. Demonstrating normal, appropriate behavior via one's actions and interpersonal interactions is a key component of ethical leadership. encouraging followers to act in this way and abstaining from actions that could endanger other people. consists of three parts: moral entrepreneurs who set new standards for morality, moral managers, and moral individuals. Leaders must act ethically because it is the right thing to do and ensures moral business practices. Research is being done on the connection between leadership and ethical behavior. Understanding and researching ethical leadership can assist in identifying causes and effects that have not received enough attention,

even though this relationship has only been examined in a small number of studies. (Triplett, 2019; Kaptein, 2019; Gamarra & Girotto,2022).

An essential element of intellectual leadership is ethical conduct. These executives uphold the highest moral standards for both their companies and themselves. They conduct business with honesty and integrity.

10. Strategic Thinking:

Thinking strategically is a part of intellectual leadership. Logical analysis is required. combining ideas, making decisions, and forecasting issues from a long-term, broad perspective. The cognitive process of a leader's strategic thinking blends comprehension and reasoning. Both deductive and inductive reasoning are employed as a result. A creative and innovative approach to envisioning an organization's future is through strategic thinking. Compared to the linear process of strategic planning, it is not the same. It takes courage for a leader to make the right choices. the capacity to recognize threats and see the big picture in addition to problem-solving abilities. The ability to think strategically can be acquired via experiences like instruction, training, and real-world applications. and familiarity with various cultures. All things considered, strategic thinking is a crucial component of intellectual leadership that aids in navigating difficult situations and promotes organizational success. (Zorlu, 2018; Yue-hui, 2022)

Intellectual leaders have a well-defined plan and vision for the intellectual development of their company. They match the objectives and mission of the organization with intellectual endeavors.

11. Measuring Impact:

One essential element of intellectual leadership is impact measurement. Research efficiency and academic performance are both correlated with intellectual leadership. Numerous markers have been put forth. These metrics, which include the bibliometric-based Academic Leadership Index and the Intellectual Leadership Quotient (ILQ), are meant to give a quantitative assessment of intellectual leadership. Researchers' influence in their fields and their capacity for intellectual leadership It's also critical to assess the results of global health leadership initiatives. and the Theory of Change (TOC) framework can be used as a general framework to assess these programs' social impact. Recommendations for observation and assessment encompassing evaluation techniques and outcome indicators. Comprehending the efficacy and enduring consequences of leadership development initiatives is imperative. In general, assessing the impact of leadership development programs and intellectual leadership

is a crucial aspect of their evaluation. (Jain & Koratkar, 2019; Kalenyuk, et al. 2019; Blaginin, et al. 2019; Njah, et al. 2021).

They evaluate the results of intellectual leadership programs using metrics and data. This enables them to continuously refine their tactics and make data-driven decisions.

12. Role Modeling:

One facet of intellectual leadership is role modeling. Dimensions of academic intellectual leadership include role modeling and mentoring. This has to do with other obligations like making money. multidisciplinary study under the direction of less experienced colleagues. Perceptions of ethical leadership can also be influenced by ethical role models. Mentors in one's career and early role models have a positive correlation with moral leadership. Executive IS leaders are linked to roles like innovator, strategist, technologist, and promoter in the information technology industry. It is also suggested to use role modeling as a guide for component design. It has been discovered that ethical leadership positively affects employees' innovative performance to support modularity and traceability throughout a component's lifecycle, with social and human capital mediating this relationship. (Uslu, 2020; Ullah, et al. 2021).

Leaders with intelligence set an example for others to follow. They set the example for ongoing learning and development by exhibiting the traits and actions they value in their teammates.

13. Building a Learning Culture:

Intellectual leadership includes the development of a culture of learning. Establishing a culture of learning in an organization is largely dependent on effective leadership. Relationships are a part of learning a culture. Senior officials must provide care and support due to the complexity of culture. Expertise is applied through the mediation of leadership. Cooperation in the development of human capital and knowledge results from this. Culture of the Organization One of the key elements that leads to organizational change is the inclusion of a learning culture. The organization's culture is established and developed by the leadership. As a result, fostering a culture of learning is crucial to intellectual leadership. since it encourages the use of knowledge enhances the overall efficacy of leadership within the organization and promotes organizational change. (Hutahayan, 2020; Mahmud, A. 2022). Within their company, these leaders foster a culture of learning where workers are motivated to learn new things, advance their careers, and adjust to changing conditions. In general, intellectual

leadership is about creating an environment in an organization where learning, creativity, and intellectual growth are valued. It entails a blend of character traits, actions, and tactics meant to encourage the generation, dissemination, and application of knowledge to meet organizational objectives.

The Component of Intellectual Leadership

- 1. Intellectual Curiosity:
- 2. Continuous Learning:
- 3. Knowledge Sharing:
- 4. Innovation:
- 5. Critical Thinking:
- 6. Effective Communication
- 7. Adaptability:
- 8. Empowering Others:
- 9. Ethical Conduct:
- 10. Strategic Thinking:
- 11. Measuring Impact:
- 12. Role Modeling:
- 13. Building a Learning Culture:

Figure 1 The Component of Intellectual Leadership

Intellectual Leadership in the Knowledge Economy

We have discussed the idea of intellectual leadership in the context of the knowledge economy in this manuscript introduction. Because of the importance of intellectual capital and the speed at which technology is developing, the knowledge economy necessitates a new kind of leadership that promotes innovation, constant learning, and a culture of knowledge exchange. Scholarly leaders stimulate inquisitiveness, promote moral conduct, and deftly negotiate the intricacies of this environment. The purpose of this book is to analyze the various facets of intellectual leadership and provide leaders and organizations with strategies and insights to help them succeed in a world where knowledge is the most valuable resource and flexibility is crucial. The following are the main areas of intellectual leadership in the knowledge economy:

1. Cultivating a Culture of Intellectual Curiosity

How erudite leaders can inspire in their teams a growth mindset, curiosity, and a thirst for knowledge. In the knowledge economy, fostering a culture of intellectual curiosity is largely dependent on intellectual leadership. In addition to creating a learning environment that values both formal and informal knowledge processes, leaders must promote and foster inquiry and curiosity in the decision-making process (Bickett et al., 2019; Kalenyuk & Tsymbal, 2020). The creation of the single market and the globalization of intellectual activity have enhanced economic intelligence. Because of this, leaders must comprehend the essential elements and traits of the global arena in the context of online learning environments (Kucharska, 2021). To foster a culture of curiosity and effective communication, nurse educators must possess intellectual curiosity (Russell, 2018). leadership centered on learning that prioritizes inclusivity and openness. It encourages a co-designed program structure and a student experience that enhances research (St. Clair, 2020). Establishing a culture of intellectual curiosity requires intellectual leadership. and encourage growth and innovation in the knowledge economy.

A concept that emphasizes the significance of organizations and leaders is "Intellectual Leadership in the Knowledge Economy: Cultivating a Culture of Intellectual Curiosity." Intellectual leadership in the data-driven economy of today includes more than just traditional leadership. It entails encouraging staff members to be inquisitive and ready to learn new concepts, abilities, and knowledge. An organization's capacity for growth frequently rests on its capacity for innovation and adaptation in an era of rapid technological advancement and information proliferation. To accomplish this, Intellectual Leadership consistently acknowledges that cultivating an environment of intellectual curiosity is a useful strategy.

To become an intellectual leader teams need to be urged by their leaders to challenge the status quo. Seek out new information and be open to change. They ought to prioritize skill development and ongoing education. not only for one's development but also to raise the organization's general capacity. Workers often experiment in this setting. In the knowledge economy, taking measured chances and encouraging more fresh viewpoints can result in ground-breaking inventions and a competitive edge. Moreover, intellectual leadership involves exhibiting a curious mind. At the top of the organization, intelligence and lifelong learning motivate others to follow suit. and cultivate a culture where adaptation and constant

improvement are core principles. In this way, in a world where knowledge is constantly expanding, leaders can drive their organizations toward success and relevance.

2. Promoting Knowledge Sharing:

Techniques for encouraging team members to share insights, best practices, and intellectual capital. In the knowledge economy, intellectual leadership is crucial for encouraging knowledge sharing. Research has indicated that knowledge-based leadership (KOL) influences knowledge-sharing behavior, which in turn influences innovation performance (IP) both directly and indirectly (Le & Do, 2023). Morally sound leadership also makes a big difference. Its effects on knowledge sharing are significant because of group identification. Identification of relationships and organizations (Wu, W-L. 2021). Developing one's leadership potential is another crucial element that encourages knowledge-sharing behavior.

This is particularly true in the academic setting when leaders empower staff members and support their learning goal orientation (Lee & Lu, 2020). Academic knowledge sharing is positively impacted by academic leadership. according to Development and Learning in Organizations (2023), with certain aspects of academic leadership demonstrating a notable influence. The aforementioned results underscore the significance of leadership in advancing knowledge dissemination across diverse settings, such as academic establishments and the knowledge economy.

Promoting Knowledge Sharing through Intellectual Leadership in the Knowledge Economy emphasizes the critical role that organizations and leaders play. to make it easier for members and the network as a whole to share and exchange knowledge. within the economy of knowledge Knowledge and experience are important resources. Having the capacity to efficiently utilize and disseminate this understanding can confer a competitive edge. In this context, intellectual leadership entails fostering an atmosphere that encourages knowledge acquisition as well as sharing. However, it is also ingrained as a fundamental habit.

To encourage the sharing of knowledge It is the responsibility of intellectual leaders to establish incentives and processes that support an open culture. cooperating and exchanging information This involves making use of platforms and technology that make information more accessible. Within the company, expertise and best practices are readily accessible Set a good example for others to follow. Actively impart your wisdom and comprehension. and honor and commend individuals who significantly advance the body of knowledge. By doing this, an environment is created where staff members are encouraged to

share their knowledge, concepts, and life lessons. Better problem-solving, creativity, and adaptability result from this. Furthermore, intellectual leadership transcends organizational boundaries. This is because leaders ought to cultivate networks, alliances, and partnerships that facilitate information exchange with outside parties like clients, vendors, and colleagues in the field. By utilizing the combined knowledge of their ecosystem, this all-encompassing approach to knowledge sharing assists organizations in thriving in the knowledge economy.

3. Innovation and Intellectual Leadership:

How intellectual leaders can promote an atmosphere that supports, tests, and adopts innovative ideas to stimulate innovation. An important factor in fostering innovation in the knowledge economy is intellectual leadership. According to Menon et al. (2023), it entails fostering an innovative culture that encourages experimentation, creativity, teamwork, and knowledge sharing. Organizations need successful leadership models to compete in the knowledge economy. The efficacy of a leadership model can serve as a gauge for both the level of leadership within an organization and the quality of talent within it (Su, 2022). Knowledge growth and its application in society are largely fueled by effective leadership and innovation (Schmidt, 2021). Knowledge redundancy is one of the knowledge management activities. It can help businesses stay competitive and increase the efficiency of innovation (Duan et al., 2022). Furthermore, knowledge infrastructure capabilities and open innovation centered on knowledge-focused leadership are related and have an impact. aids in expanding the knowledge process's capacity (Shahzad et al., 2021).

The book "Intellectual Leadership in the Knowledge Economy: Innovation and Intellectual Leadership" emphasizes the critical connection that exists in today's knowledge- and creativity-driven economy between intellectual leadership and the innovation process. Intellectual leadership extends beyond the simple act of organizing and utilizing current knowledge. However, it also creates an atmosphere that supports and nurtures creativity.

Successful intellectual leaders understand that success in the knowledge economy depends on innovation. They foster innovative thinking among teams. Go against the grain and investigate novel concepts and strategies. To do this, leaders frequently need to establish a culture that encourages innovation and taking calculated risks. where failing is not viewed as a failure but rather as a teaching opportunity. Intellectual leaders are also aware of the fact that creative environments are inclusive and diverse, allowing people with various backgrounds and viewpoints to collaborate and share their special insights. by encouraging

inclusivity and diversity. The creative potential of their organizations can be enhanced by leaders.

Furthermore, the capacity to transform innovative concepts into observable outcomes is intimately associated with intellectual leadership. Leaders need to give new ideas the tools, encouragement, and direction they need to become reality. into an application-relevant solution or product They ought to foster a continuous improvement mentality in which more disruptive advancement is welcomed and acknowledged alongside increased innovation. In the knowledge economy, ultimately by fostering an environment that encourages innovation, intellectual leaders play a critical role in fostering innovation. Encourage their teams to take chances and grow from their mistakes. and bring the organization into line with a progressive, forward-thinking vision that welcomes change.

4. Learning Organizations:

The part intellectual leadership plays in developing and maintaining learning organizations that can change with their surroundings and prosper. A significant role for intellectual leadership exists in the knowledge economy. In the context of learning organizations, this is especially true. Leaders in marketing need to be change agents. Learners who possess these qualities can create learning organizations (Bassell & Lambert, 2018). Compared to traditional organizations, knowledge organizations have different leadership styles. In this situation, independence, creativity, and an emphasis on non-routine tasks are necessary for successful leadership (Amar & Hlupic, 2016). Universities can enhance their operations by implementing the learning organization's principles, as they are higher education establishments (Prelipcean & Bejinaru, 2016). Leadership plays a critical role in enhancing the efficacy of knowledge management methodologies. Within knowledge-driven enterprises, the strategic aspect of leadership significantly influences the outcomes of knowledge generation and sharing. An essential factor in advancing the knowledge economy is the transfer of management knowledge from academia to real-world implementation.

Intellectual Leadership in the Knowledge Economy: The Learning Organization's core tenet is that building a learning organization is essential to effective leadership in the knowledge economy. An organization that actively works to increase its body of knowledge is considered to be a learning organization. By committing to learning and development together, you can adjust to changing circumstances and enhance performance. Intellectual

leaders understand that learning and development are critical to an organization's long-term success in an age of rapidly advancing technology and information dissemination.

To establish a learning organization Encourage a culture of experimentation, introspection, and curiosity as an intellectual leader. They encourage a lifelong learning mindset. and give workers the chance to acquire new competencies, expertise, and knowledge This could entail making training and development investments for programmers. assisting with educational programs or encouraging networks of mentors and information exchange within the company to support continuous improvement and inform decision-making, intellectual leaders also place a high priority on gathering and analyzing data as well as feedback. They foster an atmosphere in which errors are seen as chances for improvement rather than as grounds for punishment. and where the ability to innovate and adapt is valued. Intellectual leaders can then make sure that their companies are flexible, adaptable, and prepared to prosper in the fast-paced knowledge economy.

Furthermore, intellectual leaders understand how critical it is to strategically match organizational learning objectives with their goals. They make sure that the overall goal and vision are in line with the pursuit of knowledge and skills. to guarantee that learning initiatives have a clear goal and directly benefit the organization's performance. An organization's systems, procedures, and structure are all in line with this. A learning culture should be supported and enhanced by their design. In the end, creating an atmosphere where development and progress are not only welcomed but also fostered is the essence of intellectual leadership in a learning organization. However, it is also intricately woven into the organization's structure. giving them the tools they need to succeed in the dynamic knowledge economy.

5. Measuring and Assessing Intellectual Leadership Impact:

Methods and measurements for assessing how well organizational initiatives in intellectual leadership are working. Understanding entrepreneurship through the lens of intellectual leadership in the knowledge economy is an intriguing subject. The leadership of business executives is being challenged by factors such as globalization and competitiveness (Su, 2022), the rise of a knowledgeable workforce, and the acceleration of knowledge innovation (Jain & Koratkar, 2019). To quantify cognitive leadership, a new metric known as the Intellectual Leadership Quotient (ILQ) has been proposed. Research has demonstrated (Shamim, et al. 2019) that cognitive leadership (KOL) positively affects knowledge management

(KM) behavior as well as emotional commitment. Employee engagement and creative self-efficacy in the service industry (Kalenyuk, et al. 2019). Effective assessment and measurement have been suggested for diagnosing developments in leader identity and leadership but assessing and measuring the development of leadership identity is a complex task (Hastings & Sunderman, 2023).

Measuring and Assessing the Impact of Intellectual Leadership in the Knowledge Economy: Intellectual Leadership in the Knowledge Economy highlights the significance of assessing the efficacy and outcomes of intellectual leadership initiatives within knowledge-based economy operating organizations. Being an intellectual leader means helping and motivating people to succeed in a world that is changing quickly. To make sure that these initiatives contribute to the success of the organization, measuring the impact of leadership is essential.

To quantify and assess the influence of thought leadership. Key performance indicators (KPIs) that are relevant, lucid, and in line with the organization's strategic objectives must be developed by leaders. The indicators covered by these KPIs are numerous. This comprises the Innovation rate, among other things. Engagement and retention of employees Cooperation level and knowledge exchange. The effectiveness of the organization's learning and development initiatives and its capacity for change management. by routinely gathering and examining data about these indicators. Leaders learn how well their intellectual leadership techniques are working. and make judgments based on data to hone and enhance.

It's also critical to take intellectual leadership's long-term effects into account. This is because outcomes aren't always guaranteed right away. Leaders with intelligence should evaluate the organization's capacity for long-term growth and adaptation. Capacity to generate and utilize knowledge assets, as well as maintain a competitive edge in the knowledge economy Feedback and surveys from employees are examples of qualitative evaluations that can offer insightful information about the culture of a company. limits that encourage intellectual curiosity and the general effects of intellectual leadership on the productivity and morale of workers. Through ongoing assessment and measurement of the effects of intellectual leadership, organizations can optimize their approaches and guarantee that they efficiently leverage the potential of knowledge and innovation in the contemporary economy.

6. Case Studies of Intellectual Leaders:

Analysis of actual cases of intellectual leaders across a range of fields and industries. The growth and development of enterprises in the knowledge economy are significantly influenced by intellectual leadership. Numerous research studies have emphasized the significance of leaders in the development and administration of intellectual capital. All aspects of intellectual capital development require transformational leadership. and in the context of developing nations, leaders must foster a culture of knowledge and learning that supports both formal and informal knowledge processes (Kucharska, 2021). Developing more competitive and progressive social leadership approaches is a challenge (Shterev, et al. 2019). Case studies from academic institutions highlight the significance of organizational and personal development procedures as well as the variety of leadership facets. Building learning organizations and ensuring employee engagement in meaningful work are important tasks for marketing leaders. To prosper in a knowledge-based economy, one must do this (Bassell & Lambert, 2018). Furthermore, users' knowledge may have an impact on development and economic growth. In developing nations, it highlights the value of education and lifelong learning (Pines & Restrepo, 2022).

Examining actual cases of people who have shown outstanding intellectual leadership in a field or organization is the goal of "Intellectual Leadership in the Knowledge Economy: Case Studies of Intellectual Leaders." defined as an economy based on knowledge These case studies are a great way to get an idea of how successful intellectual leadership can promote innovation, flexibility, and success in a range of settings.

These case studies frequently feature people who have demonstrated a strong dedication to developing an intellectual curiosity culture within their organizations. Promising intellectual leaders, for instance, might put initiatives into place that encourage sharing. Employee cooperation and knowledge. As a result, there is a noticeable increase in innovation or better organizational performance. The leadership techniques employed are also clarified by these case studies. Whether it's establishing a setting that prioritizes education fostering inclusiveness and diversity to boost creativity or setting an example via ongoing education and career advancement. Organizations can gain important insights into developing intellectual leadership within their ranks by examining these examples.

Case studies of thought leaders can also highlight the wider effects of their leadership on the institutions they oversee. It may be demonstrated by the industry in which they work

or even by society at large that intellectual leadership can spur change. upending established business models and advancing technology How could it be in the medical field, the classroom, or any other field? Examining these examples can shed light on the traits, actions, and approaches that make up successful intellectual leadership. It assists businesses in locating best practices and customizing them for their particular knowledge economy circumstances.

By examining these facets of intellectual leadership, this work aims to offer a thorough manual for academics, managers, and leaders who want to use intellectual leadership to propel their organizations' success and help them meet the demands of the knowledge economy.

Intellectual Leadership in the Knowledge Economy

- •1. Cultivating a Culture of Intellectual Curiosity
- •2. Promoting Knowledge Sharing:
- •3. Innovation and Intellectual Leadership:
- •4. Learning Organizations:
- •5. Measuring and Assessing Intellectual Leadership Impact:
- •6. Case Studies of Intellectual Leaders:

Figure 2 Intellectual Leadership in the Knowledge Economy

Conclusion

The tenets, tactics, and implications of intellectual leadership are examined in this article. Its objective is to offer organizations and leaders useful insights. These observations help solve problems beyond the knowledge economy. However, it also aids them in utilizing their intellectual property to spur innovation. Encourage expansion and attain long-term prosperity in a time when information is the most precious resource. The development of intellectual leadership becomes potent. shedding light on the route to success in the knowledge economy's dynamic environment. It is impossible to exaggerate the value of intellectual leadership in navigating the complexities of the knowledge economy. As we examine this initial survey in more detail. An organization's culture of curiosity, creativity, and ongoing learning can be fostered with the help of intellectual leadership. In the quickly

changing world of today, where there is an abundance of information flexibility is required. The compass that directs people and organizations toward success is intellectual leadership. These executives set an exemplary example. Accept lifelong learning. Encourage information sharing while upholding moral standards All of this fosters an atmosphere that is favorable to organizational success and innovation.

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Finding Peaceful Living Through the Pa-Auk or Ledi Meditation Techniques

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Abstract

This article thoroughly examines the shared foundational principles that are deeply ingrained in Buddhist teachings and are embodied by both the Pa-Auk and Ledi meditation techniques. It emphasizes the importance of mindfulness, concentration, and insight as crucial elements that lead to inner peace and spiritual liberation. In the process of exploring the role of meditation in fostering a peaceful existence, it brings to light how the Pa-Auk and Ledi techniques, which are part of the Theravada Buddhism tradition, offer distinct paths for individuals to discover themselves and develop personally. The Pa-Auk meditation technique focuses on the cultivation of tranquility (samatha) and insight (vipassana) through various practices such as breath awareness and mindfulness of physical sensations. Practitioners of this technique benefit from the guidance provided by the teachings of the Buddha as well as contemporary masters, which aids them in making spiritual progress and living harmoniously. On the other hand, the Ledi meditation method, which was developed by the Burmese monk Ledi Sayadaw, places its emphasis on the mindfulness of the body by systematically reflecting on bodily sensations and breath awareness. The aim of this approach is to shed light on the impermanent nature of existence, thereby fostering a deep understanding of the transient nature of the world. Both techniques bring about serene advantages, with the Pa-Auk meditation technique promoting emotional balance, peaceful coexistence, and a more profound understanding of existential realities. Similarly, the Ledi meditation technique emphasizes the cultivation of mindfulness, concentration, and understanding, ultimately leading to the cessation of suffering and the attainment of a peaceful way of living. By embracing both the Pa-Auk and Ledi meditation practices, individuals embark on a transformative journey towards heightened self-awareness, compassion, and alignment with their surroundings, ultimately contributing to the creation of a tranquil society characterized by harmony and peaceful cohabitation.

Keywords: Peaceful Living; Pa-Auk and Ledi Meditation Techniques; Process of Practice Meditation; Peaceful benefits of meditation

Introduction

Ānāpanassati Sutta, the Buddha expounded that "Now Bhikkhus, a bhikkhu in this Dhamma and Discipline, having gone to the forest, to the foot of a tree, or to an empty house, sits down cross-legged with the body erect, and firmly establishes mindfulness. Mindfully he breathes in, mindfully he breathes out." (Bhikkhu Buddhadasa & Bhikkhu Nagasena, 1980) Meditation objects are of two kinds, general and specific. General objects are for continuous use and are not changed; specific objects are practiced in order to accomplish the desired result as quickly as possible. (Bhikkhu Buddhadasa & Bhikkhu Nagasena, 1980) In the quest for finding peaceful living using by the Pa-Auk and Ledi Meditation Techniques, individuals often turn to meditation as a means of cultivating tranquility, insight, and well-being with mindfulness meditations. Among the myriad of meditation techniques available, two prominent methods within the Theravada Buddhist tradition stand out: Pa-Auk Meditation and Ledi Meditation. These techniques, developed by esteemed masters and rooted in ancient teachings of the Buddha, offer practitioners structured pathways toward peaceful living and liberation from suffering.

The Pa-Auk and Ledi Meditation techniques represent two distinct yet interconnected approaches to the cultivation of mindfulness, concentration, and insight. Originating from the rich tapestry of Theravada Buddhist teachings, these methods share common foundations while also embodying unique characteristics that distinguish them from one another. Understanding the principles and practices underlying Pa-Auk and Ledi Meditation is essential for practitioners seeking to embark on a journey of peaceful living and spiritual growth.

Central to the Pa-Auk Meditation technique is the cultivation of tranquility (samatha) and insight (vipassana) through systematic meditation practices. Pa-Auk Sayataw said, "Why Meditate?: First we should ask ourselves, 'Why did the Buddha teach meditation?' or, 'What is the purpose of meditation?' The purpose of Buddhist Meditation is to attain Nibbàna. Nibbàna is the cessation of mentality (nàma) and materiality (rāpa). To reach Nibbàna, therefore, we must completely destroy both wholesome mental states, rooted in non-greed, non-anger, and non-delusion, and unwholesome mental states, rooted in greed, anger, and delusion, and which produce new birth, ageing, sickness and death." (Sayadaw Pa-Auk Tawya, 2000) Practitioners of Pa-Auk Meditation engage in breath awareness, mindfulness of body sensations, and other concentration-enhancing techniques to develop deep states of meditative absorption and insight into the nature of reality. The process of practicing Pa-Auk

Meditation involves disciplined effort, guided by the teachings of the Buddha, to gradually unfold the layers of ignorance and delusion that obscure one's true nature.

On the other hand, the Ledi Meditation technique, pioneered by the revered Burmese monk Ledi Sayadaw, places a strong emphasis on mindfulness of the body as a foundational practice for developing insight. "During the reign of King Theebaw, he became a Pāli lecturer at Mahā Jotikārama Manastery in Mandalay. A year after the capture of King Theebaw, in 1887 C.E, he removed to a place to the north of Monywa town, where he established a monastery under the name of Leditawya Monastery. He accepted may bhukkhu-students from various parts of Burma and imparted Buddhist education to them." (Mahthera Ledi Sayadaw, 2004) Grounded in the teachings of the Pali Canon and expounded upon by Ledi Sayadaw himself, this method guides practitioners through systematic contemplation of bodily sensations, breath awareness, and clear comprehension to cultivate mindfulness and insight into the impermanent and unsatisfactory nature of existence. The process of practicing Ledi Meditation entails a dedicated commitment to self-exploration and the gradual refinement of awareness, leading to profound insights into the nature of reality and the cessation of suffering.

Pa-Auk Meditation offers practitioners a myriad of peaceful benefits, ranging from inner calmness and emotional balance to profound insights into the nature of existence. By cultivating mindfulness, concentration, and wisdom, individuals can experience a profound sense of tranquility, clarity, and liberation from the cycle of suffering. The peaceful benefits of Pa-Auk Meditation extend beyond personal well-being to fostering harmony within oneself and the world, contributing to the cultivation of a more compassionate and peaceful society.

Similarly, Ledi Meditation provides practitioners with a structured path towards inner peace and spiritual liberation. Rooted in the teachings of the Buddha and expounded upon by Ledi Sayadaw, this technique enables individuals to develop mindfulness, concentration, and insight into the impermanent and unsatisfactory nature of existence. Through diligent practice and guidance from experienced teachers, practitioners can experience profound states of tranquility, clarity, and equanimity, ultimately leading to the cessation of suffering and the realization of lasting peace.

Understanding the Pa-Auk and Ledi Meditation Techniques

Pa-Auk and Ledi Meditation Techniques have been practiced in the Theravada Buddhist tradition of Southeast Asia for centuries. The two traditions are similar in that they both emphasize the importance of mindfulness and the cultivation of insight to reach a state of liberation. However, they differ in the way they approach meditation and techniques they emphasize.

In The Pa-Auk Meditation Method, it is a Theravada Buddhist meditation technique developed by Venerable Mahasi Sayadaw of Burma. This meditation method is based on the four foundations of mindfulness, as well as the Noble Eightfold Path. "The Buddha explains that when, (mindfulness of breathing) is developed and cultivated, it fulfils the four foundations of mindfulness, which developed and cultivated then fulfil the seven enlightenment factors." (Sayadaw Pa-Auk Tawya, 2013) The aim of Pa-Auk meditation is to achieve insight into the three characteristics of all phenomena, namely impermanence, suffering, and not-self. In order to practice this technique, practitioners must first learn the basic Techniques of mindfulness and concentration. They must also be familiar with the Four Foundations of Mindfulness: mindfulness of body, feelings, consciousness, and mental objects.

On the other hand, Ledi meditation emphasizes the development of wisdom, which is the recognition of the interconnectedness of all things. This meditation method is based on the four foundations of mindfulness, as well as the Noble Eightfold Path. The aim of Ledi meditation is to cultivate insight into the three characteristics of all phenomena, namely impermanence, suffering, and not-self. The practitioner uses the mindfulness of their body and mind to cultivate a deeper understanding of the interdependence of all life. Thus, this practice is intended to lead to insight into the true nature of reality and an appreciation for the interconnectedness of all things.

To recapitulate, the Pa-Auk and Ledi meditation methods are two of the most influential Theravada Buddhist meditation techniques. Whether one chooses Pa-Auk or Ledi meditation, it is important to practice with consistency and dedication in order to achieve insight into the nature of reality and to experience the three characteristics of all phenomena. Therefore, I will prompt both of them as following process of practicing each technique.

Process of Practicing Pa-Auk Meditation Technique

Pa-Auk Meditation Technique is a set of instructions for practitioners of the Theravada Buddhist meditation technique known as Pa-Auk Sayadaw. These instructions are intended to help practitioners of Pa-Auk meditation to deepen their practice, as well as to maintain proper attitudes and mental habits for peaceful living. Moreover, these instructions also provide advice on how to deal with various hindrances that may arise during the practice.

The Peaceful Living is an important step in cultivating peace among the people. If they had their origin in a peaceful state, then they would surely end in that peaceful state also. (Thynn, 1995) In an opportunity, Pa-Auk Meditation practice way is provided to stay in peaceful living with mindfulness, self-awareness, and relaxation for everyone. It is great way to find the peaceful mind and focus on the present moment among the meditation training center in Myanmar. By dedicating time to these practices, those who want to live peacefully can create more peaceful ways and a calming atmosphere in life and create space for positive transformation.

Especially, Pa-Auk Sayataw used to guideline with reference to Buddha's teaching when he teaches the practitioner in meditation center. In the Medium Collection (Majjhima nikāya), The Buddha expounded this Pāḷi: "Ānāpānassati, bhikkhave, bhāvitā bahulikatā mahapphalā hoti mahānisamsā (Davids, 2000)." So, according to this Pāḷi, it means that "Mindfulness of breathing, bhikkhus, when developed and cultivated, is of great fruit and great benefit." The system of meditation taught at Pa-Auk Tawya is based on the instructions by The Buddha as found in the Tipiṭaka (the Pāḷi Canon) and its commentaries. Thus, the most venerable Pa-Auk Tawya Sayadaw writes a book titled: "The Mindfulness-of-Breathing Sutta" (Ānāpānassati suttam), which is a brief discussion of the great fruit and great benefit to be gained from practicing mindfulness of breathing. "That is the thirty-seven requisites of enlightenment satta timsa bodhi pakkhiya dhammā (Sayadaw Pa-Auk Tawya, 2013)." Therefore, he teaches his Yogi as follows:

1. "The four foundations of mindfulness (cattāro satipatthānā).
2. The four right efforts (cattāro sammappadhānā).
3. The four bases of spiritual power (cattāro iddhipādā).
4. The five controlling faculties (pañca indriyāni).
5. The five powers (pañca balāni).

6. The seven Enlightenment factors (Satta bojjhangā).

7. The Noble Eightfold Path (Ariyo Atthangiko Maggo)."

According to the Buddha's series of instructions, the Sayadaw first describes how the yogi develops samatha with mindfulness of breathing until there appears the light of wisdom and the sign of concentration, the nimitta. Then, the Sayadaw explains how the yogi develops the gained concentration, until the attainment of the fourth jhāna. Afterward, the Sayadaw explains how the yogi uses the light of wisdom to discern ultimate materiality, ultimate mentality, and their dependent origination, in order then to develop vipassanā.

The Sayadaw describes how the yogi progresses through the series of insight knowledges until there is a realization of Nibbāna. In each case, the Sayadaw clarifies how the yogi's gradual development fulfills the thirty-seven requisites of enlightenment: in samatha, in vipassanā, and in the realization of Nibbāna. Therefore, Pa-Auk Meditation Technique is an essential guide for those interested in learning and practicing this Theravada Buddhist meditation technique for peaceful living.

Besides, I found that in the book titled: "The Mindfulness-of-Breathing Sutta" (Ānāpānassati suttam), "the Buddha explains why one should practice mindfulness of breathing:

1. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā: Mindfulness of breathing, bhikkhus, when developed and cultivated, is of great fruit (mahpphalā) and great benefit (mahānisamsā). Then, the Buddha explains how mindfulness of breathing is of great fruit and great benefit.

2. Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipatthāne paripūreti. Mindfulness of breathing, bhikkhus, when developed and cultivated, fulfills the four foundations of mindfulness (cattāro satipatthāne).

3. Cattāro satipatthānā bhāvitā bahulikatā satta bojjhange parpūrenti. The four foundations of mindfulness, when developed and cultivated, fulfill the seven enlightenment factors (satta bojjhange).

4. Satta bojjhangā bhāvitā bahulīkatā vijjāvimuttim parpūrenti. The seven enlightenment factors, when developed and cultivated, fulfil True Knowledge and Liberation (Vijjā Vimuttim).

Here, the Buddha explains that when **ā**n**ā**p**ā**nassati, (mindfulness of breathing) is developed and cultivated, it fulfills the four foundations of mindfulness, which developed and cultivated then fulfill the seven enlightenment factors. By this, the Buddha means that when **ā**n**ā**p**ā**nassati is developed and cultivated, it fulfills the thirty-seven requisites of enlightenment (satta timsa bodhi pakkhiya dhamma).

To learn regarding the places for meditation, Pa-Auk Sayardaw showed that "the Buddha said the bhikkhu has gone to the forest, or gone to the foot of a tree, or gone to a secluded place. That refers to places suitable for practicing **ā**n**ā**p**ā**nassati: quiet places. In such places, there is little noise and other disturbances. That means one can easily calm one's mind down. But if there are no such places, one must simply ignore all noise and other disturbances. Then, does any place become like a forest, the foot of a tree, or a secluded place? Then, can one practice **ā**n**ā**p**ā**nassati anywhere?" Afterward, Pa-Auk Sayardaw showed the posture for meditation in his book; "Mindfulness of Breathing" as follows:

"In the posture for meditation, the Buddha said also the bhikkhu sits down, having crossed his legs, and set his body straight. It refers to the posture most suitable for **ā**n**ā**p**ā**nassati. Although **ā**n**ā**p**ā**nassati can be practiced in every bodily posture, sitting is usually the best posture for developing deep concentration. And in sitting, one must keep one's body naturally straight: not too straight and stiff, and not too relaxed. A straight and comfortable sitting posture allows one to sit for a long time without developing tension or tiredness in the body." (Sayardaw Pa-Auk Tawya, 2013)

In this section, Sayartaw explained clearly about breathing mindfully according to Buddha's teaching like this: "The Buddha said also the bhikkhu had established mindfulness before him. This means he has mindfulness established upon the breath in front: at the nostrils (n**ā**s**ā**puta) or at the upper lip (uttarottha). He ever mindfully breathes in, ever mindfully breathes out. This is **ā**n**ā**p**ā**nassati, mindfulness of breathing: being mindful of the breath. To be mindful of the breath is to pay attention to the breath as it goes in and out at the nostrils or at the upper lip. When breathing in, one knows one is breathing in; when breathing out, one knows one is breathing out. That is how one breathes in mindfully and breathes out mindfully.

Whenever one's mind wanders, one brings it calmly back to the breath. One does not get upset when one's mind wanders. "And if one has trouble keeping one's mind on the breath, one counts the breaths:

1) On one in & out breath, one counts 'one.'

2) On the next in & out breath, one counts 'two.'

3) On the next in & out breath, one counts 'three.'

4) And so on, up to eight.

One counts the breaths until one's mind settles down calmly with the breath. Then one stops counting and is just mindful of the breath. After this introductory explanation, the Buddha continues with four sets of four explanations." (Sayardaw Pa-Auk Tawya, 2013)

Furthermore, the study found in the "Mindfulness-of-Breathing Sutta" (Ānāpānassati suttam) explained by the Pa-Auk Tawya Sayadaw. He educates and guides to readers in that book such as the following contents:

1. "The First Set of Four; It includes as follows:

    a. The practicing Samatha,

    b. Three Kinds of Nimitta,

    c. The Five Jhāna Factors,

    d. The Five Masteries,

    e. The Four Jhānas,

    f. The Requisites of Enlightenment in Samatha,

    g. Discerning the Objects for Vipassanā,

    h. Discerning Ultimate Materiality,

    i. Discerning Ultimate Mentality,

    j. Discerning Dependent Origination,

    k. Practicing Vipassanā and

    l. The Requisites of Enlightenment in Vipassanā.

2. The Second Set of Four; something like that chapter.

3. The Third Set of Four; something like that chapter.

4. The Fourth Set of Four; it consists of the contents: Path and Fruition and The Requisites of Enlightenment in Path and Fruition."

In conclusion, according to the above-mentioned Pa-Auk Tawya Sayadaw's meditation techniques, Sayartaw explained how by developing and cultivating ānāpānassati with samatha meditation, one can attain the light of wisdom and cultivate the thirty-seven requisites of enlightenment with vipassanā meditation. With this, one can then develop and cultivate the thirty-seven requisites of enlightenment with the Path Knowledge, which leads to the realization of Nibbāna, the Unformed Element. These are the Deathless, and the Supreme Happiness, as explained by The Buddha. Thus, The one-way road to Nirvana is the 8 Magas. Both Mahāsatipathana and Visuddhimaga are paths to Nirvana with 8 points, so they can be practiced together. (Most Venerable Dr. Kumārabhivamsa, personal communication, September 10, 2023). As a result, "Evam bhāvitā kho, bhikkhave, ānāpānassati evam bahulīkatā mahapphalā hoti mahānisamsā: (Davids, 2000)" may you all attain the Supreme Happiness, the highest in the Buddha's teaching, for one's own great benefit, and for the great benefit and peaceful living of all beings.

Therefore, the Pa-Auk meditation techniques provides a comprehensive set of guidelines for developing the skill of mindful awareness and for peaceful living. These techniques are designed to help practitioners become more present and aware of their body, mind, and environment for peaceful living. Through the practice of mindful breathing, focusing attention, cultivating equanimity, and engaging in self-reflection, practitioners can develop a strong foundation for living a life of presence and peace. Moreover, practitioners should take the time to find a comfortable posture, set intentions for the practice, observe thoughts and feelings, and be kind to themselves. Likewise, the one should create a supportive environment, practice regularly, find a teacher, be patient, stay curious, and celebrate their progress. Thus, by following these techniques, practitioners can learn to observe the peaceful body and mind in life, and also can cultivate concentration and insight for peaceful living.

Process of Practicing Ledi Meditation Technique

The Ledi Meditation Technique is also a Theravada Buddhist meditation technique developed by Venerable U Ledi Sayadaw of Burma. Ledi Sayadaw can be regarded as a father of vipassanā in Myanmar. His meditation methods are influential in spreading vipassanā meditation among lay people and monks until now because he is well versed in scriptures.

To begin the practice of seeing mind and body for meditation, you choose a moment in your recent past that allows you to analyze the previous materiality and mentality of your own body and mind (Moneyya Bhikkhu, 2016) However, the meditation methods trained by Ledi Sayartaw has many roots in the teaching of the Buddha.

In history, when he was fifty years old, Sayadaw entered the Sapagan Tawtankyi Forest, Twante Township, Hansavati District, and stayed at Sapagan Forest Monastery. Here he retreated to practice kasina meditation and attained the fourth jhana. Then, Sayadaw began Ānāpāna meditation. (Nyanissara, V. A., 2022) Then, Myanmar people are taught to develop and be peaceful living in their life. Thus, Dhamma is often trained to teach the basis for the daily observation that can lead to liberating insight meditation.

Sayataw's insight meditation practicing (Vipassanā bhāvanā) is a necessary application of a Buddhist perspective to one's life for laymen, laywomen and monks. Therefore, the method of practice for meditation became an important part in the establishment of the true way for insight meditation because the only true method will support the attainment at the individual level in one's peaceful life through the path of meditation. Thus, I will discuss the method of finding to be peaceful living under the guidance of a meditation teacher called Ledi Sayataw.

Regarding the meditation techniques of Ledi Meditation Center, the study found that they introduced meditative practicing ways in a simple way for a busy life that could be suitable in the mundane world. As stated by the four elements, Ledi Sayadaw taught the changing the nature of the four elements of earth, wind or air, fire, and water (pathavī, āpo, tejo, vāyo), and to achieve great spiritual benefit. When meditators focus on their breathing, they can observe the four elements (pathavī, āpo, tejo, vāyo) of their body. The message given by the Ledi Sayadaw refers to at the present time, men and women who find themselves unable to contemplate and investigate at length into the nature of rūpa and nāma-dhamma, should throughout their lives, undertake the task of committing the four great primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are continued in their body. (Ledi Sayadaw, 1988) Continuously, process of practicing of Ledi Meditation method can be followed as following finding:

According to the teachings of Ledi Sayadaw, cultivating and developing the four foundations of mindfulness is sufficient to fulfill and perfect the seven factors of enlightenment. Seven factors of enlightenment being developed, it brings about insight knowledge and emancipation. (Mahthera Ledi Sayadaw, 2004) "Since the work of mindfulness of breathing consists of making mindfulness (sati) firmer and stronger every day, it amounts to practicing the enlightenment factor of mindfulness (sati-sambojjhaṅga)." (Ledi, 1999) Ledi Sayadaw highlighted the importance of mindfulness of body (kāyakatāsati) as the foundational practice of meditation. Then, he outlined the exercises of mindfulness of body, which include mindfulness of breathing (Ānāpānassati), mindfulness of bodily posture and movements (Iriyāpatha), clear comprehension of acts and deeds (Sampajañña), attention to impurities of body (Patikkula), analysis of the elements (Dhātuvavatthāna), nine cemetery contemplations (Sivithika), and the four absorptions (Jhāna). If one is established in the mindfulness of body, one can successfully undertake the work of tranquility (Samatha) and insight (Vipassanā) for the peaceful living. This is the process of practicing which is one of the Ledi meditation Technique.

In addition, the Ānāpānasati sutta, which is the foundation of Ledi Sayadaw's teachings, declares that it comprises the direct Path leading to realization. The Satipaṭṭhāna Sutta encompasses all Satipaṭṭhāna practices, including the body, the feelings, the mind and all Dhamma. Ledi Sayadaw emphasized the importance of contemplation for the purpose of both internal and external observation of the nature of rising and passing away. Thus, his teachings emphasize the importance of mindfulness of body in attaining realization of nibbāna. Thus, mindfulness of body is very important for the meditators because without control over the mind, the work of tranquility (Samatha) and insight (Vipassanā) cannot be undertaken. Therefore, I would like to show Sayadaw's meditation progresses as follow: mindfulness of breathing (Ānāpāna sati), mindfulness of bodily posture and movements (Iriyāpatha), clear comprehension of acts and deeds (Sampajañña), attention to impurities of body (Patikkula), analysis of the elements (Dhātuvavatthāna), nine cemetery contemplations (Sivithika), and the four absorptions (Jhāna). (Ledi Sayadaw, 1988)

Ledi Sayadaw also highlighted the importance of good conduct as a basis for further progress on the path, and for further personal development. He stated that the practice of morality, concentration, and wisdom is essential to achieve spiritual success. Thus, his

teachings unite morality, concentration and wisdom as the three core aspects of Buddhist practice. He explained the method for meditation from the commentary which describes three main stages to follow the way to practice that are:

(1) "Counting: attention is placed on the out-breaths and in-breaths by counting them.

(2) Connection: intention is placed directly on the out-breaths and in-breaths and is made stronger and firmer, but the counting is discounting.

(3) Fixing: the effort is intensified until the higher stages of attainment are achieved."

(Mahthera Ledi Sayadaw, 2004)

Regarding the instruction, Ledi Sayadaw's method for meditation instructs meditators to focus on the out-breath and in-breath at two places: the tip of their noses and their upper lips. He wishes meditators to focus their attention on whichever spot is clearer to them, referring to it as the "spot of touch." At the beginning, meditators must focus their attention on the spot of touch by counting the out-breath and in-breath that strike that spot. The next stage is to continue concentrating on the out-breath and in-breath without counting. Otherwise, the meditator must do two jobs at once: he must fix his mind on the Counterpart Sign and at the same time gather in all five Jhāna factors, maintaining them until they gradually grow distinct and firm. (Buddhadasa Bhikkhu, 1980)

Therefore, meditators should strive to fix their minds on their nostrils continuously, observing when the wind exhales against them. If meditators can fix their minds on the meditation object, they can concentrate their minds on it even if they do not reach access concentration or attainment concentration. Ledi Sayadaw recommends that meditators practice mindfulness for three or four months in order to gain mental stability during insight meditation. In order to practice insight meditation, meditators must first enter a deep state of concentration. Although this is an excellent practice, it is not necessary for insight meditation. Rather, meditators must simply focus their attention on the object of meditation, moment after moment, in order to gain mental stability.

Besides, Ledi Sayadaw encourages meditators to transition from calm meditation to insight meditation using mindfulness. He advises them to remain established in mindfulness until they have gained knowledge of the Path and fruit. "When this practice has been repeated for three or four months, the unsteadiness of mind will be disappeared." (Ledi Sayadaw,1988) Ledi Sayadaw explains that if meditators can realize the nature of the four elements (pathavī,

āpo, tejo, vāyo), they will not need special practice regarding the rest of the dhamma. By studying the lesson of the four elements, meditators can gain knowledge of the Path.

Finally, the Ledi Meditation Technique, developed by Venerable U Ledi Sayadaw of Burma, offers a comprehensive framework for cultivating mindfulness and insight meditation. Rooted in Theravada Buddhist principles, this technique emphasizes the importance of mindfulness of the body as a foundational practice. Meditators can develop mental stability and insight into the nature of existence through a systematic approach that includes mindfulness of breathing, bodily postures, clear comprehension, and attention to bodily impurities. Ledi Sayadaw's method underscores the integration of morality, concentration, and wisdom as essential for spiritual progress. By focusing on the out-breath and in-breath at specific points, meditators are guided towards deeper levels of concentration and insight. The progression from counting breaths to fixed concentration facilitates the development of mental stability necessary for insight meditation. Moreover, Ledi Sayadaw encourages practitioners to transition from calm meditation to insight meditation through sustained mindfulness. By observing the nature of the four elements within the body, meditators can gain profound insights into the nature of reality and ultimately achieve liberation. Overall, the Ledi Meditation Technique offers a structured path towards inner peace or peaceful living and liberation, making it accessible and applicable for individuals seeking spiritual growth amidst the challenges of daily life. Through diligent practice and guidance from experienced teachers, practitioners can cultivate mindfulness, develop concentration, and realize profound insights into the nature of existence.

Peaceful Benefits of the Pa-Auk and Ledi Meditation

Pa-Auk and Ledi Meditation techniques can be defined as a peaceful meditation because they are a form of meditation that aims to bring a sense of peace and inner calm to its practitioners. So, Pa-Auk and Ledi Meditation techniques generally can be known as a meditation practice in any societies. They are mindfulness practices ways that focuses on the present moment and encourages practitioners to observe their thoughts and feelings without judgment. The peaceful meditation practice is to create an inner stillness that helps to reduce stress and improve overall well-being. Besides, the practice of meditation has been linked to numerous physical, mental, and emotional health benefits. A stabilizing practice to improve

our memory, and expand our awareness of our body in space. (Bradley, 2023) The benefits of these practices can include better emotional regulation, improved concentration, and focus, increased self-awareness and self-compassion, and enhanced overall health and well-being. So, the I will show the benefits of the Pa-Auk and Ledi Meditation techniques with each of their processes as follows.

1. **Peaceful Benefits of the Pa-Auk Meditation**

Pa-Auk Meditation is a form of Theravada Buddhist meditation that emphasizes tranquility (samatha) and insight (vipassana) practices. The techniques and principles it employs can be traced back to the Pali Canon and other classical Buddhist texts. We will explore of the peaceful benefits of Pa-Auk Meditation with reference to Buddhist scriptures and related literature:

We can understand that the Pali Canon, particularly in texts like the Satipatthana Sutta, the Anapanasati Sutta, and Mahāsatipatthāna Sutta, lays the foundation for practices that cultivate tranquility and insight derived from Samatha and Vipassana in the Pali Canon. Pa-Auk Meditation draws from these canonical teachings, emphasizing breath awareness, mindfulness of body sensations, and other techniques to develop concentration and insight.

Visuddhimagga (The Path of Purification) written by the Theravada Buddhist commentator Buddhaghosa, the Visuddhimagga provides detailed instructions on various meditation techniques. It elucidates the stages of concentration (samatha) and insight (vipassana) meditation, which are integral to Pa-Auk Meditation. The Visuddhimagga serves as a key reference for practitioners seeking to deepen their understanding and practice of Pa-Auk Meditation.

There is a "Knowing and Seeing" book written by Pa-Auk Sayadaw, in this book, Venerable Pa-Auk Sayadaw, the founder of the Pa-Auk Meditation tradition, expounds upon the techniques and benefits of meditation as taught in the Visuddhimagga and other classical texts. "Knowing and Seeing" offers practical guidance for cultivating tranquility and insight, highlighting the peaceful states of mind that arise through diligent practice. (Sayadaw Pa-Auk Tawya, 2000)

In the practical workshop, many practitioners of Pa-Auk Meditation share personal testimonies and experiences attesting to its peaceful benefits. These accounts often describe profound states of calm, clarity, and equanimity attained through sustained meditation

practice in the Pa-Auk tradition. Such narratives serve as inspiration and encouragement for others on the meditative path. Studies have shown that regular meditation practice can reduce stress, anxiety, and depression while enhancing overall well-being and cognitive function. Pa-Auk Meditation, with its emphasis on deep concentration and insight, likely offers similar psychological and physiological benefits.

By understanding the transformative potential of Pa-Auk Meditation, we can gain insights into how it promotes peace within oneself and in the world around us. Indeed, mindfulness meditation has been used mostly for centuries to help people connect with their inner selves, reduce stress, and foster a sense of peace. Mrs. Ryan Kane said that "What is the goal of meditation? Most meditators agree that the goal of meditation is to build awareness, increase peace and calm, and live more fully in the present moment. But beyond that, there's a wide variety of answers. Each person comes to their meditation practice with their own set of goals" (Kane, 2022) In recent years, the practice of meditation has become increasingly popular, with many people embracing the practice as a way to cultivate well-being and cultivate an attitude of peaceful living. In this article, people will discuss the benefits for a peaceful living meditator, and how it can be used to create a sense of peace and contentment in our lives. Thus, the Pa-Auk meditation practice is to foster a sense of equilibrium, peace, and contentment within oneself. The study found that there are some excellent benefits and energy for meditators: (Mindworks Team, 2024)

1. "Inner peace and calmness,

2. The ability to abide in the present moment,

3. Unlocking the source of inspiration,

4. Well-being and fulfilment, and

5. Goodwill."

Besides, "according to a recent study conducted by the Harvard Medical School, mindfulness meditation reduces fatigue, insomnia and depression within one month of beginning practice." Through consistent practice, one can learn to reduce stress and anxiety, and cultivate a sense of inner peace and balance. The practice involves focusing on the breath, allowing thoughts and feelings to pass without judgement, and allowing the body to relax. Through this practice, the mind and body can become more open and receptive to the peace that lies within.

Whatever, the Pa-Auk Meditation technique can also be used to create a sense of to be a natural peaceful world. By spending time in nature and connecting with the energy of the environment, one can cultivate a sense of connection and peace. Additionally, this practice can help to cultivate a sense of gratitude and appreciation for the beauty and abundance in the world around us.

Furthermore, the Pa-Auk Sayataw used to teach us as stated by the Mahāsatipaṭṭhānasuttaṃ, Davids, (1961) found in the Majjhima Nikāya, elaborates on the Four Foundations of Mindfulness: mindfulness of the body (kāyānupassanā), feelings (vedanānupassanā), mind (cittānupassanā), and mental objects (dhammānupassanā). Therefore, we can understand the benefits of practicing Mahāsatipaṭṭhānasuttaṃ, as implied by the teaching of the Buddha. They include as follows:

1. Understanding Insight and Wisdom: Mahāsatipaṭṭhāna meditation leads to insight and wisdom by encouraging practitioners to observe and investigate the nature of reality. This deep understanding of the impermanence and suffering of all phenomena is a key component of Buddhist teachings.

2. Understanding Cultivation of Mindfulness: The Sutta emphasizes the development of mindfulness and awareness. By becoming more mindful of one's body, feelings, mind, and mental objects, individuals can navigate life with greater awareness and clarity.

3. Understanding Emotional Regulation: Practicing mindfulness of feelings and emotions helps individuals regulate their emotional responses. This leads to better emotional balance and the ability to respond to life's challenges with equanimity.

4. Understanding Reduction of Negative Habits: Mahāsatipaṭṭhāna meditation assists individuals in recognizing and reducing negative habits and unwholesome behaviors. By observing their thoughts and reactions, they can make more skillful choices.

5. Understanding Increased Ethical Conduct: The practice promotes ethical living by enhancing awareness of one's actions and intentions, making it easier to choose ethical behavior and engage in virtuous actions.

While these understandings for meditation retreat are inferred from the teachings in the Mahāsatipaṭṭhāna suttaṃ, it's essential to remember that the practice of mindfulness meditation and contemplation is experiential, and the depth of understanding and realization varies from practitioner to practitioner.

Finally, the practice of Pa-Auk Meditation offers a profound pathway to inner peace, tranquility, and insight, drawing from the rich tradition of Theravada Buddhist teachings found in the Pali Canon, the Visuddhimagga, and the works of contemporary masters like Pa-Auk Sayadaw. By cultivating mindfulness, concentration, and wisdom through dedicated practice, individuals can experience a myriad of peaceful benefits, including inner calmness, present-moment awareness, emotional regulation, and ethical living. Moreover, the transformative potential of Pa-Auk Meditation extends beyond personal well-being to fostering harmony within oneself and the world. As more people recognize the value of meditation in promoting peace and contentment, the practice of Pa-Auk Meditation stands as a powerful tool for cultivating a sense of equilibrium and harmony in our lives and communities for peaceful living.

2. Peaceful Benefits of the Ledi Meditation

Ledi Meditation, named after the renowned Burmese monk Ledi Sayadaw, is a form of Theravada Buddhist meditation that emphasizes insight (vipassana) practice. Similar to Pa-Auk Meditation, it draws from the teachings of the Pali Canon, other classical Buddhist texts, as well as works by Ledi Sayadaw himself. Let's explore the peaceful benefits of Ledi Meditation with reference to Buddhist scriptures, and related literature.

The foundational teachings of Ledi Meditation can be traced back to the Pali Canon, particularly to suttas such as the Satipatthana Sutta and the Anapanasati Sutta. These texts expound on mindfulness (sati) and breath meditation, which are integral components of Ledi Meditation. Thus, Ledi Sayadaw's meditation technique approach to meditation, rooted in the teachings of the Buddha, offers practitioners practical methods for cultivating mindfulness and insight into the three characteristics of existence: impermanence, suffering, and non-self.

Ledi Sayadaw, a highly influential figure in the Theravada tradition, wrote extensively on meditation and Buddhist philosophy. "Manual of Buddhism written Sayadaw Ledi" provides a comprehensive guide to insight meditation, elucidating the stages of practice and the development of wisdom (paññā). Later, in "Manual of Mindfulness of Breathing" (Ledi Sayadaw U Ñaṇadhaja et al., 1999). Ledi Sayadaw explores the factors necessary for attaining enlightenment, emphasizing the importance of diligent practice, moral conduct, and mental cultivation. He outlines the stages of spiritual development, from initial faith and confidence in the Buddha's teachings to the realization of Nibbana. In insight meditation, it is important

to be aware of whatever is present in the mind no matter how weak or strong it appears to be. (Jotika & Dhamminda, 1986) Thus, Ledi Sayadaw's insights meditation make a guide practitioner on the path to inner peace and liberation.

Moreover, Ledi Sayadaw's meditation technique is improved physical health. This is due to the fact that when individuals are in a relaxed state, their bodies can better regulate their immune systems and fight off illnesses. Studies have found that those who practice peaceful living meditation have better cardiovascular health and improved sleep quality. Additionally, this meditation practice can reduce inflammation, which can help to prevent chronic diseases such as diabetes, heart disease, and cancer.

Likewise, the Buddhist Suttas (or Sutras) provide teachings and guidance on various aspects of meditation, including the outcomes or benefits of meditation, which contribute to peaceful living. In Buddhist references, as stated by the teaching of the Buddha, the Ānāpānassati Sutta and the Mahātipatthana Sutta are two fundamental texts in Buddhism that provide instructions on mindfulness meditation and contemplation. These Suttas outline the practice of mindfulness of breath (ānapānasati) and mindfulness of the body (kāyānupassanā) in the context of the Four Foundations of Mindfulness (satipatthana). In fact, Ledi sayataw's techniques all can be understood that they are derived from the teaching of the Buddha. Therefore, some of the benefits are as follows:

The Ānāpānasati Sutta, Davids, (1961) found in the Majjhima Nikāya of the Pali Canon, teaches mindfulness of breath. The benefits of this practice, as inferred from the Sutta and other Buddhist teachings, include:

1. Appreciative Cultivation of Concentration: The practice of mindfulness of breath leads to the development of concentration (samadhi), which is essential for deepening meditation and experiencing meditative absorption (jhāna).

2. Appreciative Emotional Balance: Mindfulness of breath fosters emotional balance and equanimity. Practitioners learn to observe their thoughts and emotions without attachment, promoting inner peace.

3. Appreciative Insight into Impermanence: By focusing on the breath, individuals gain insight into the impermanence of all phenomena. This understanding can lead to reduced attachment and suffering.

4. Appreciative Awareness of the Present Moment: Ānāpānasati encourages practitioners to stay present, not dwelling on the past or worrying about the future. This practice reduces stress and enhances a sense of calm.

In addition, while there are numerous Suttas in general Buddhist scriptures, some common benefits of Ledi Sayataw's meditation practices derived from the Buddha's teaching, as described in the following texts, include:

1. Cultivation of Inner Peace: Meditation, as emphasized in many Suttas, helps individuals cultivate inner peace by calming the mind. This tranquility is essential for reducing stress, anxiety, and restlessness, leading to a peaceful and contented state of mind.

2. Freedom from Suffering (Dukkha Nirodha): The ultimate goal of Buddhist meditation is to alleviate suffering. By developing insight into the nature of reality and the impermanence of all things, meditation helps individuals gradually free themselves from the cycle of suffering (dukkha).

3. Mindfulness and Awareness (Sati): The practice of mindfulness meditation (such as Vipassanā) encourages heightened awareness of one's thoughts, feelings, and sensations. This heightened awareness leads to greater understanding and control of one's mental and emotional states.

4. Greater Concentration (Samadhi): Meditation practices enhance concentration and focus. Improved concentration allows individuals to approach their daily tasks and responsibilities with greater efficiency and effectiveness.

5. Insight and Wisdom (Paññā): Meditation cultivates wisdom by helping practitioners gain insight into the true nature of reality and the interconnectedness of all beings. This wisdom leads to a profound understanding of life, reducing attachment and aversion.

6. Compassion and Loving-kindness (Metta): Loving-kindness meditation fosters feelings of love and compassion toward all beings. As a result, individuals become more considerate and compassionate in their interactions, contributing to harmonious relationships and peaceful coexistence.

7. Reduction of Negative Habits: Meditation helps individuals recognize and reduce negative habits and unwholesome behaviors. By breaking free from harmful patterns, individuals can live more harmonious and virtuous lives.

8. Stress Reduction: Meditation is known for its stress-reducing effects. By training the mind to stay present and not dwell on the past or worry about the future, individuals can alleviate stress and achieve a sense of calm.

It's important to note that the outcomes of meditation may vary from person to person and depend on the specific meditation techniques and the depth of one's practice. Buddhist meditation is deeply rooted in the pursuit of spiritual enlightenment and liberation from the cycle of birth and death, which is the ultimate goal for many practitioners. The outcomes mentioned above are interconnected and contribute to a holistic sense of peaceful living in accordance with Buddhist teachings.

Therefore, peaceful living meditation can have a positive impact on social relationships. During this practice, individuals are encouraged to practice kindness, compassion, and empathy towards both themselves and others. This can help to promote positive relationships and can improve overall social functioning. Studies have found that people who practice peaceful living meditation have better interpersonal relationships and are better able to handle conflicts in a constructive manner.

In summary, Ledi Meditation, deeply rooted in the teachings of the Buddha and expounded upon by the esteemed monk Ledi Sayadaw, offers a profound pathway to inner peace and liberation. Drawing from the Pali Canon, Ledi Sayadaw's works, and classical Buddhist texts, this meditation practice emphasizes insight, mindfulness, and ethical conduct as essential components for cultivating tranquility and wisdom. Through diligent practice, practitioners of Ledi Meditation can experience a myriad of peaceful benefits, including improved physical health, emotional balance, and a deepening understanding of the nature of reality. Here, Jeremy Sutton, also suggested that "The effects of meditation are far-reaching, positively impacting our physical health and our mental wellness, including cognitive functioning and emotional control. (Jeremy, 2023) Moreover, the practice of Ledi Meditation fosters compassionate social relationships and contributes to the well-being of individuals and communities. As individuals engage in this transformative meditation practice, they not only cultivate inner peace but also contribute to the creation of a more harmonious and compassionate world.

Conclusions

The Pa-Auk and Ledi meditation techniques, which are deeply ingrained in the fabric of Theravada Buddhism, offer practitioners profound pathways to inner peace, insight, and liberation. These meditation practices, which are rooted in the timeless wisdom of the Pali Canon and guided by esteemed masters such as Pa-Auk Sayadaw and Ledi Sayadaw, emphasize the importance of mindfulness, concentration, and wisdom as fundamental elements in achieving tranquility and understanding the true nature of reality. Both of these meditation methods provide structured frameworks that equip practitioners with systematic approaches to establish a strong foundation for a peaceful way of life. By incorporating moral conduct, mental cultivation, and ethical behavior into their daily routines, individuals acquire the resilience, clarity, and inner peace necessary to navigate the complexities of life. Furthermore, the transformative potential of these meditation techniques extends beyond individual well-being, nurturing empathetic social bonds and promoting the harmonious coexistence of all beings. The advocacy of ānāpānassati through samatha and vipassanā meditation by Pa-Auk Sayadaw offers practitioners a holistic roadmap to enhance their presence, awareness, and insight. Similarly, Ledi Sayadaw's teachings on observing the four primary elements and the six consciousnesses provide spiritual wisdom that illuminates the impermanence, suffering, and non-self nature inherent in existence. The benefits of adopting a lifestyle centered around peaceful living through these meditative practices have positive implications for both mental and physical health. Integrating meditation into daily routines helps to alleviate stress and establish a foundation for serenity. Self-reflection, which is a cornerstone of both methods, fosters deeper self-awareness and empathy, facilitating forgiveness and empowering individuals to confront life's challenges with grace. By echoing the teachings of the Buddhist Canon, the practice of peaceful living using these meditation techniques enriches social connections. Research suggests that individuals who engage in peaceful living meditation demonstrate improved conflict resolution skills and cultivate stronger interpersonal relationships. Ultimately, both the Pa-Auk and Ledi meditation techniques, in alignment with the Buddha's teachings, offer multifaceted benefits for embracing a way of life characterized by peace, encompassing mental and physical well-being, self-awareness, interpersonal connections, and overall flourishing. Their timeless wisdom remains profoundly relevant in the pursuit of a more harmonious and compassionate world, inspiring individuals to cultivate inner peace and extend compassion to others. Through the diligent practice of these ancient techniques, practitioners embark on transformative journeys

towards holistic well-being and contribute to the collective pursuit of a more harmonious and compassionate existence.

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Buddhist Ways of Healthy Living for People in
the Information Technological Era

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Abstract

This study aims to elucidate the Buddhist principles guiding a healthy lifestyle amidst the prevalence of information technology in contemporary society. The examination of issues related to unhealthy habits in this technological era highlights the potential physical and mental ramifications of unmanaged technology usage on individuals' posture maintenance during activities such as sitting, working, standing, and lying down, as well as the loss of mindfulness in daily routines. In accordance with the teachings found in Buddhist scriptures on healthy living, individuals are advised to adhere to four essential components for fostering a healthy lifestyle: the development of positive karma, the cultivation of mental acuity through mindfulness practices aimed at achieving mental purity, the creation of a conducive environment for well-being, and the consumption of nutritious foods to nourish the body and sustain vitality. Furthermore, spiritual enlightenment, as outlined by the seven factors of enlightenment, plays a pivotal role in promoting healthy living. Ultimately, embracing the Buddhist approach to healthy living is imperative for addressing both physical and mental health challenges among individuals dedicated to following these principles. In the context of the information age, individuals are encouraged to adopt three key strategies: 1) Engaging in Buddhist practices that enhance physical well-being through appropriate physical exercises and mindful consumption of nutritious foods; 2) Prioritizing mental health by employing techniques to alleviate distracting thoughts, fostering positive emotions, and combating mental illness; 3) Striving for holistic body-mind harmony through profound Buddhist practices that promote overall well-being, including maintaining purity in body, speech, and mind, as well as engaging in acts of generosity (offering-dāna), upholding moral principles (five precepts), and practicing meditation (bhāvanā) to foster a healthy lifestyle.

Keywords: Buddhist Ways; Healthy Living; Technological Era

Introduction

Buddhism guides the society to control mind and senses individually so that they could avoid bad habits of food eating and to have a healthy life which is praised by the Buddha as highest wealth (Ārogya paramā labha). (Ven. Ayagama Siri Yasassi, 2019, 378). We need to train physical and mental process in our daily life to become good health. Especially, mind is to train mental process with the three training: Morality (Sila), Concentration (Samādhi), and Wisdom (Paññā) through exercise of mindfulness meditation for the health. Body also is to train any exercise in daily life to become good health. Therefore, writer mentions that to keep yourselves physically healthy, you go to a gym for an exercise, which is to make yourselves stable and physically strong. In the same way, to have a stable and strong mind we do meditation, which is mental exercise. Many people associate meditation with superstitious or extraordinary ideas. However, generally meditation in Buddhism is mental training. (Ven. Khammai Dhammasami, 2006, 2). Buddhist way to health and well-being curing are accepted to regain the former healthy position but not get into illnesses is the key. To be away from illnesses, one has to train and to control our mind and body. Physical and mental illnesses do not affect only the one who is sick but the others as well. (Ananda, 2019, 314). The Buddha was recognized as a doctor for physical and mental illnesses as well and during his mission of forty-five years he extensively elaborated plenty of discourses for the welfare and progress of humankind. Girimānanda: among discourses elaborated by Buddha have the qualities of dealing with some critical health issues. (Kemananda, 2019, 339).

In the information technological era, the pervasive use of technologies such as computers, smartphones, and other digital devices has profoundly impacted both physical and mental health. Extended periods spent on the internet have been linked to increased suicidal ideation, depression, stress, a low sense of happiness, and higher incidences of mental illness, contributing to significant mental health problems (Wongkoblap et al, 2022). Furthermore, the physical health consequences are equally concerning. Prolonged technology use leads to physical discomforts such as eye strain, back pain, headaches, and general bodily pain. This is particularly evident among youths, who face both physical and mental health challenges due to excessive screen time (Monteiro et al, 2019).

Modern society has seen a significant decrease in physical activity, with many individuals engaged in sedentary work such as office jobs, driving, and watching TV, leading to a rise in health problems. Despite public health campaigns emphasizing the importance of

physical activity, many people fail to connect their inactivity with health issues (Monteiro et al, 2019). Prolonged use of handheld tablets, smartphones, and computers is particularly problematic, causing eye diseases, headaches, shoulder pain, and backaches. During the COVID-19 pandemic, online teaching methods exacerbated these problems as both lecturers and students spent extended hours sitting in front of computers. Improper posture management during these activities further contributes to physical health problems.

Mental illness has become a major global concern, with the rise of social media and information technologies contributing to the issue. The analysis of social media activities has been used to detect and monitor mental health problems, although it has often focused on single-based content. This approach neglects the complementary information provided by multi-modal content, limiting the understanding of mental health phenomena (Wongkoblap et al, 2022). The rapid increase in mental illness cases, including depression, schizophrenia, and dementia, represents a serious global health threat. Technological advancements, such as the Internet of Things, offer new capabilities for early detection and care for mental health patients (Gutierrez et al, 2021).

It is evident that the widespread use of technologies such as tablets, smartphones, and computers can dominate a person's attention for prolonged periods, leading to physical ailments from improper posture and lack of mindfulness, as well as mental diseases from the influence of social media. Many people suffer from mental conditions such as mental illness, mental disorders, severe depression, and psychosis, which lead to reduced energy and poor concentration. Therefore, this research aims to address the problems of physical and mental suffering by exploring Buddhist ways of healthy living as depicted in Buddhist scriptures.

The Issues of Unhealthy Living from IT Era

We can see that some people use technologies the periods of time spent on the internet increase suicidal ideation, depression, stress, a low sense of happiness, and the incidence of mental illness leading to mental health problems. Even though they get physical health problems such as the painful body, they will get mental illness when they use technologies form negative impact. Not only youth mental health a concern, but also the amount of screen time youths are exposed to taking a toll on their physical health leading to the issues of unhealthy living. Otherwise, most of university students or researchers sit in front of computers to study their works using over time or long time, and they will have physical

health problems such as eyes, backaches, headaches, and a painful body leading to issues of unhealthy living. One student sits in front of the computer to study his work using long time or over time, and he has eye disease and has difficulty breathing. Therefore, most of students or researchers have to balance their body structures when they use technologies for their studies or works.

1. Physical Illness from Information Technologies

Human beings are very much less physically active in modern society than previously. People spend most of their time engaged in sedentary work in offices, driving cars, and watching TV, etc. and spend very little time on physical activities. Understanding the essential importance of physical activity to population health, the authorities spend much effort in public campaigns, yet a majority of the population tends not to make the personal connection between their physical activity patterns and their health. (Ma et al, 2012, 354-369). From the above mentioned, most of users are eyes disease, head-ache, pain shoulders, backache of physical health problems using technologies such as the handheld tablets, smartphones, and computers, etc., for using long periods. Especially, not only lectures but also students are sitting in front of computer during the COVID-19 sing online teaching method. If they cannot manage their body postures: sitting, working, standing, and lying, they will be in more painful their body and they will get physical health problems from IT. Otherwise, most young people are sitting in front of the computer to play games long time in their daily life, and some young people are using handheld tablets, and smartphones to play games for a long time in their daily life. They will get physical health problems from IT.

2. Mental Illness from Information Technologies

People with mental illness have become a major concern all over the world. Many efforts have been made to improve the process of detection and surveillance of people with mental illness and one of them is through analyzing users' activities on social media from information technologies. Mental illness in social media has mainly focused on single-based content rather than multi-based content. Due to a rapid growth of multi-content data, considering on single-based content only will ignore the complementary information that offered by other modalities. In consequence, single-based content does not provide an insight knowledge on the phenomenon of interest. Mental illness is through social media big data thus, contributes to the field of public health by providing an early intervention for people

with potential mental illness problems, across the world. (Kamaruzaman et al., 2019, 126-141). The increase in mental illness cases around the world can be described as an urgent and serious global health threat. Around a million people suffer from mental disorders, among which depression, schizophrenia, and dementia are the most prevalent. Revolutionary technological paradigms such as the Internet of Things provide us with new capabilities to detect, assess, and care for patients early. (Gutierrez et al., 2021, 2-13).

In the information technological Era, most people live and use more technologies such as surrounded by various technological elements consisting of wireless internet, game consoles, tablets, smartphones, TVs, videos, mobile devices, and computers without their management of posture: sitting, working, standing, and lying, and losing mindfulness in their daily life. Therefore, IT can cause a physical and mental disease such as eyes, headaches, backache, neck, pain shoulders, kidneys, depression, anxiety, mental illnesses, mental disorders, etc. using technologies without management in daily life.

Healthy Living According to Buddhist Views

Buddhist teachings emphasize the importance of healthy thinking and living, recognizing that both physical and mental well-being are integral to a fulfilled life. In contemporary society, individuals often grapple with various illnesses, both physical and psychological. Research indicates that these ailments frequently stem from misguided thoughts and attitudes. Adopting Buddhist principles can facilitate a beneficial shift in perspectives, potentially leading to healthier lifestyles (Panahaduwe Yasassi Thero, 2014).

These six gateways represent the foundational principles for achieving welfare in both mundane and transcendent contexts. They signify the key avenues toward a fulfilling and healthy life in the Buddhist tradition.

1. The Dhammapada articulates this sentiment succinctly in the verse: "Ārogyaparamā lābhā santuṭṭhīparamaṁ dhanaṁ vissāsaparamā ñātī nibbāṇaṁ paramaṁ sukhaṁ" (Dhp. XII. 436; Thanissaro Bhikkhu, 1997). This translates to the understanding that health is the greatest gain, contentment is the best of wealth, trust is the most valuable kin, and ultimate happiness found in Nibbāna. The implication here is that without good health, one's ability to engage in life's activities is severely restricted. Similarly, another verse reinforces this by stating: "Lābhā ārogyaparamā dhanaṁ santuthi paramaṁ ñāti vissāsaparamā nibbānaṁ paramaṁ sukhaṁ" (Dhp. XII. 437; Thanissaro Bhikkhu, 1997). This further underscores that health is paramount, while

contentment with one's circumstances is the highest wealth, and that true happiness is incomparable to the bliss of Nibbāna.

Moreover, the Khuddakanikāya highlights essential attributes for healthy living, "Ārogyamicche paramañca lābhaṃ, sīlañca vuddhānumataṃ sutañca; Dhammānuvattī ca alīnatā ca, atthassa dvārā pamukhā chaḷeteti" (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 211; David et al, 1707; Francis & Neil, 1969). Here, the text identifies good health as the foremost gain, complemented by ethical behavior, approval from wise elders, knowledge, adherence to the Dhamma, and the pursuit of excellence as gateways to human welfare. The concept of health (ārogyaṃ) encompasses both physical well-being and a serene mind. A body afflicted by disease cannot experience true pleasure, while a healthy body allows for the enjoyment of life's gains. Similarly, in terms of mental health, the presence of defilements obstructs the enjoyment of attained insights and jhānas (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262 Verse 211; David et al, 1707; Francis & Neil, 1969). Pursuing health, therefore, is recognized as the greatest gain and a primary aspiration for all individuals.

2. The virtue (sīlañca) aspect pertains to ethical conduct and relationships rooted in good character (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262; David et al, 1707; Francis & Neil, 1969).

3. Approval by elders (vuddhānumatanaṃ) indicates the importance of gaining insights from wise and virtuous mentors (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262).

4. Learning (sutañca) signifies acquiring knowledge that is rational and beneficial in society. This characteristic is integral to fostering a knowledgeable community (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262).

5. Conformity to the Dhamma denotes adherence to ethical teachings that align with a wholesome lifestyle, facilitating spiritual and personal growth (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262; David et al, 1707; Francis & Neil, 1969).

6. Striving (alīnatā) indicates a disposition of diligence and excellence, promoting a clear and unclouded mind (Khuddakanikāya, Jātaka-Aṭṭhakathā, Verse 262; David et al, 1707; Francis & Neil, 1969).

The Healthy Living Practice to Seven Factors of Enlightenment

For the healthy living and happy life, the mind can assist the body. If one is sick, for instance, a mind inspired, cheerful, bright, and so on, can reduce the severity of an illness. Moreover, by generating an increased strength of mind one can not only alleviate symptoms,

but one can accelerate healing and even cure illnesses altogether. The healing depends on our degree of acceptance and power of attention. The Buddha and his great disciples attained spiritual perfection: they were endowed with perfect mental health. Whenever they wished, they could summon inner resources to fully attend to their physical needs. If it was within the realm of possibility, they could draw upon their spiritual prowess to cure themselves of illness. The teaching on the seven factors of enlightenment is not intended exclusively for the sick; its application is much more wide-ranging. We can appreciate its objective by examining the term seven bojjhaṅga such as Mindfulness, Investigation of the Dhamma, Energy, Rapture, Tranquility, Concentration, and Equanimity. (Somdet Phra Buddhaghosacariya, 2020, 3).

The seven factors of enlightenment have the following attributes: 1) It penetrates the truth of all phenomena; it sees everything clearly; it is stainless; it purifies the mind of all defilement. It can thus also be called pure knowledge or purifying knowledge: 2) It leads to awakening. Initially, we are all asleep: we are caught up in indulgence and heedlessness; we don't open our eyes and see the truth; we are captivated and enthralled by various sense objects. With the arising of enlightenment knowledge, one wakes up: one emerges from a state of stupor and intoxication; one is freed from attachment. In sum, one wakes up from delusion, and 3) The previous two attributes of purity and awakening naturally bring about inner peace, happiness, and liberation. In today's parlance, such a wholesome state of mind can be described as perfect mental health. (Somdet Phra Buddhaghosacariya, 2020, 4).

Above mentioned in Buddhist scriptures, the seven factors of enlightenment are given in spiritual perfection supported healthy living: 1) Carefully attention to things is a basis for the enlightenment, 2) Carefully attention to moral actions and immoral actions, bright and dark, wholesome and unwholesome states, 3) Carefully attention to twofold: physical energy and mental energy, 4) Carefully attention to things are a basis for the enlightenment factor of rapture, 5) Carefully attention to physical tranquility and mental tranquility, 6) Carefully attention to the sign of serenity and the sign of non-dispersal, 7) Carefully attention to that is the nutriment for the arising of the un-arisen enlightenment factor of equanimity.

The Buddhist Ways to Live Good Physical Health

As the good living of physical health, physical activities are very essential for every person leading good physical health. We have to train in many activities for physical fitness,

and which activities do we have suitable for training of physical health? Otherwise, four physical needs also are very essential for leading to good physical health not only monks, and nuns but also laypeople, which are 1. Food, 2. Clothes, 3. Shelter, and 4. Medicine for living with good physical health.

1. **The Ways to Practice Physical Health**

The way of physical exercise of walking is also helpful to maintain a healthy and strong body. The Buddha mentioned five advantages of physical exercise of walking: (1) Exercise of walking to get the benefit of facilitation of long journeys, (2) Exercise of walking to get the benefit of facilitation of mind purification, (3) Exercise of walking to get the benefit of decrease of diseases and sufferings, (4) Exercise of walking to get the benefit of easy digestion of food and (5) Exercise of walking to get the benefit of establishment of concentration. According to this way of physical exercise, maintenance of physical fitness through regular exercise is highly advocated. (Rathnasiri, 2019). In Buddhism, *Caṅkama* can refer to walking practice. If we mindfully practice walking, it should include the postures of standing, sitting and lying down, too. In other words, we should be aware of all the four body postures as a continuous mindful flow of attention to every posture leading to good physical health. When we step on the ground, it is like momentarily standing. When we stop for a moment, it is like sitting. When we stand mindfully a little longer, say to rest, it is like lying down. So, we have to balance our body postures of practices of walking, standing, sitting, and lying down to be in good physical health. (Tan, 2015, 3).

2. **The Ways of Eating Foods for Physical Health**

Buddhism is called the Middle Way because the Buddha realized that extremes do not lead to the awakening of the individual. However, living life between extremes, with balance and moderation, does lead to less stress and awakening for the development of a healthy life. (Leelakulthanit, 2017). People who always keep their hearts and minds calm and know the right amount to eat experience few pains, age gracefully, and live long lives. When we do not gobble down our food by force of habit, but instead face a meal with a calm heart and mind, we can awaken to a sense of gratitude. Then, as we become aware of the ill effects from eating more than we need of the things we like, we naturally will start to eat in moderation, helping us maintain a healthy condition. Of course, it goes beyond saying that gratitude fosters a heart and mind that respects the sanctity of life and is the starting point for

developing a healthy heart. (Niwano, 2016). Moderation of food is one of the basic facts related to the prevention of disease. This is also considered in Buddhism. (Hewamanage, 2016).

From overeating of food, the King Pasenadi of Kosala used to eat rice by the bucket. Then, after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side. Then, knowing that Kosala was huffing and puffing after eating food. The Buddha recited this verse: "When a man is always mindful, knowing moderation in eating food, his discomfort fades, and he ages slowly, taking care of his life". (S. I. 176; Bhikkhu Bodhi, Thanissaro Bhikkhu. (2012). Then, King Pasenadi of Kosala followed the Buddha's verse, and he gradually reduced his intake of food to at most a pint pot measure of boiled rice. At a later time, when his body had become quite slim, he stroked his limbs with his hand. (S. I. 177; Bhikkhu Bodhi, 2000; Thanissaro Bhikkhu, 2012). Otherwise, in the Abhiddhamma, the Buddha delivered the way to eat moderation of food: Here somebody wisely thinking takes food not for the sake of amusement, not for pride, not for decoration, not for ornamentation, so far as it is necessary for the preservation and keeping up of the body and for the sake of relieving the distress of hunger, helping the cause of a holy life: Thus, I shall put an end to my past feelings and shall not give occasion to new feelings; thus shall come to me sustenance, purity, and peaceful life; that which is contentment, moderation, thoughtfulness as to food this is said to be moderation in food. A person possessing such temperance is said to be moderate as to food. (Law, 2006, 36).

Mindful eating also is a very personal undertaking, designed to stop the practitioner's own mindless eating and bring her closer to a state of health. However many people involved in the mindful eating movement understand their goal to be much larger than healing one person at a time. With a Buddhist view of interdependence, these teachers emphasize that eating practices are not simply private actions but are knit into a wider network of beings, things, and processes. Our actions impact others; our choices affect our environments; and we are affected by others and our environment. They teach the practitioner that internal efforts to transform mental defilements and external work to save the environment and make peace are connected. One's mindful eating becomes imbued with meaning and value well beyond the simple desire to lose weight or look better. (Wilson, 2016).

3. The Ways of Personal Hygiene for Physical Health

Personal hygiene is about recognizing your inherent value as a human being. It is also regarded as a sign of spiritual growth and purity. Keeping everything clean and tidy is a way of

showing that you care about yourself, other people, and your surroundings. It is a good habit to keep our surroundings and ourselves clean and tidy. Some nations attach the utmost importance to cleanliness. Cleanliness of body leads to purity of mind, which elevates our moral and spiritual life. Preservation of health: Cleanliness ensures good health. If the body is regularly washed, dirt cannot choke the pores of the skin. This removes dirt through perspiration for physical health. (San Di Mar, 2018, 55-70). Hygiene is one of the basic necessities of life. It is a basic human need. Most of the human activities revolve around the hygiene. Hygiene plays an important role in maintaining cleanliness and purity of the body. The attempt was to find out whether monks had the knowledge of hygiene, whether they were concerned about it, and what arrangements were made to maintain the hygienic system of the Saṅgha. It is evident from the literature the monks were aware of the problem of hygiene and Buddha had made rules for cleanliness in the monasteries, especially in the bathroom and privies. (Patil, 2021, 174-189).

Buddhism instructs its followers to clean the *Vihāras* and monasteries each day and to arrange clean and beautiful offerings as if we were inviting a distinguished guest. Likewise, Buddhism instructs us to clean our bodies and homes each day as a way of showing respect to ourselves and to the people we meet. (Deepali Patil). One of the Buddhist ethical precepts is not to do anything that would cause others to think badly of us or cause them to show us disrespect. Being dirty and smelly certainly makes others lose respect. If we maintain personal hygiene, we feel good about ourselves and improve our self-image. Others are happy to be in our presence and gain a favorable impression of us. These are important factors for being successful in life for healthy living. (Patil, 2021, 176-190).

The Buddhist Ways to Live Good Mental Health

As the ways to live good mental health, it is very essential for everyone in their daily life: 1) People have to stress manage and reduce any stress leading to good mental health, 2) People have to understand the Buddhist methods of psychotherapy used to build mental health, 3) People have to contemplate physical and mental relaxation both the physical and mental tenseness with activities like entertainment, hobbies, and so on leading to good mental health, 4) People have to reduce craving for sensual gratification and to reduce attachment leading to good mental health. It also is very important to reduce it because who is the more craving and attachment, will live in an unhealthy mind, and 5) People have to

reduce anger or hatred for checking one's own mental posture with aware and wise attention leading to good mental health.

1. The Ways of Thinking for Mental Health

Everything begins with thinking, good thinking must be systematic and organized, which will bring good results and effectiveness. It is probably said that just good thinking with a system gets more than half won. On the other hand, thinking is the source of actions and words, hence systematic thinking leads to systematic action and speech. In the opposite sense, unsystematic thinking leads action and speech to be directionless and ineffective. (Phramaha Nantakorn Piyabhani & Mahatthanadull, 2021). Thinking is the use of wisdom to analyze the acquired or existing information. This may be done by reason, deliberate, rationalize, calculate, problem solve, to work something out. Then summarize the concept using the method of classification, differentiation, systematization, and interpretation of information. It is the brain process of connecting received information or stimuli to one own original information or experience to create meaning. The thinker must be conscious mindful, and keep in mind what you are thinking about to lead yourself to the achievement of goal-oriented and effective thinking.

From the Noble Eightfold Path, one way is right thinking or thought (*sammā-sankappa*): thoughts, considerations, and motives which do not harm oneself or others, are not corrupted by defilement, and are conducive to well-being and happiness, for example thoughts of renunciation, well-wishing, kindness, and benefaction; pure, truthful and righteous thoughts; thoughts free from selfishness, covetousness, anger, hatred, and malice. (Phramaha Nantakorn Piyabhani & Mahatthanadull, 2021). The right thought is that our mind should be clear before committing any action. The mind should be pure, it should be ready, it should be free of unwholesome thoughts during any action or in problem-solving, and it means that our mind should be free from sensory desire, ill-will, cruelty, hatred, doubts, worries, and laziness leading to purity of mind for mental health. At the same time, we should be willing to relinquish anything that obstructs our mental and psychological progress in the way of right thoughts good mental health. (Phangcham, 1993, 35-36).

2. The Ways of Feeling for Mental Health

The Buddha describes feeling as a guest house. Just as there might be a guest house where various types of people from four directions can come and rest in it for a while, so also

the various types of feelings can come and go in our body. They just stay and exist for a short time. The body is a guest house while the feeling is just like a guest. In good weather or suitable conditions, we can live and stay comfortably. Pleasurable sensations will occur when the body or the mind is in a good state. It is called a pleasant bodily feeling *(kāyika sukha)* when arising in the body; it is called a pleasant mental feeling *(cetasika sukha)* when arising in the mind. (Sayadaw Nandamālābhivaṃsa, 2014).

The Buddha gave nine ways to contemplate feelings with right knowing as follows:

1. When a monk feels a pleasant feeling, he knows that it is a pleasant feeling.

2. When he feels a painful feeling, he knows that it is a painful feeling.

3. When he feels a neither-painful-nor pleasant feeling, he knows that it is a neither-painful-nor-pleasant feeling.

4. When he feels a worldly pleasant feeling, he knows that it is a worldly pleasant feeling.

5. When he feels an unworldly pleasant feeling, he knows that it is an unworldly pleasant feeling.

6. When he feels a worldly painful feeling, he knows that it is a worldly painful feeling.

7. When he feels an unworldly painful feeling, he knows that it is an unworldly painful feeling.

8. When he feels a worldly neither painful nor pleasant feeling, he knows that it is a worldly neither painful nor unpleasant feeling.

9. When he feels an unworldly neither-painful nor unpleasant feeling, he knows that it is an unworldly neither-painful nor unpleasant feeling. (D. II. 339; Thanissaro Bhikkhu, 1997).

From the above mentioned, these nine ways are very systematic methods when we feel painful feelings. We have to know with mindfulness that the practice of feelings can lead to deep mindfulness and clear comprehension. When emotions will subside in focused mind, calm mind is made, and arises a deep feeling of bliss leading purity of mind. Therefore, we can follow these ways leading to healthy mind and we can live healthy living with mental health.

The Buddhist Ways to Live Perfect Body-Mind Health

The Buddhist ways to achieve perfect body-mind health offer a profound and holistic approach to well-being leading to physical and mental healthy living. Through practices such

as purity of body, purity of speech, and purity of mind leading to well-being for healthy living, he or she can cultivate a harmonious relationship between their physical bodies and mental states. This union of body and mind is essential for achieving a balanced and fulfilling life. By following these Buddhist principles of ways as follows, he or she can transcend the confines of physical and mental suffering, achieving a state of perfect body-mind health.

1. The Buddhist Ways of Healthy Living with Offering *(Dāna)*

A noble giver is happy before, during, and after giving. Before giving he is happy anticipating the opportunity to exercise his generosity. While giving he is happy that he is making another happy by fulfilling a need. After giving he is satisfied that he has done a good deed living with purity of mind. (De Silva,1995, 1). In the same way, all forms of charity or offering *(dāna)* living with health for three types of *cetanā* namely as follows:

Pubba cetanaā (prior volition or Happiness before Living a Healthy Mind)

The good volition which occurs while procuring and preparing for charity is *pubba cetanā*. Your cetana must be free from vain pride or selfishness such as, "I am the builder of this pagoda, I am the donor of this monastery; I am the donor of offer- tories" etc. While you are preparing for the charity you and members of your family must not indulge in quarrels and disagreements. You must not be hesitant in carrying on with the good deed once you have already decided. When you feel delighted and cheerful during our preparations throughout, you may then rest assured pure and sincere *pubbha cetanā* will prevail.

Munca cetanā (prevailing volition or Happy During with Living Healthy Mind)

Munca means renunciation, or detachment. Therefore, in the act of giving charity, you must renounce the offertories from your possession completely. In offering alms food to a bhikkhu your thought should be "I renounce this alms-food from my possession" and then physically offer alms to the recipient. This is munca cetana (pre-vailing volition). While performing kusala (good) deeds, no akusala (bad) minds such as greed, pride, anger, or attachment to the recipient, etc. should interfere. You should not crave future benefits. Just freely let go of the offertory generously.

Apara cetanā (post-charity volition or Happiness after Living a Healthy Mind)

The third cetanā, which occurs after the deed of the merit, is the bliss of accomplishment you enjoy for having done a virtuous act. You feel joyous for your accomplishment of the deed, recall it often, and wish to repeat it soon. This is the burgeoning

of your apara cetana (post-charity volition). However, at a later time, apara cetana can be contaminated if you feel dissatisfied at the loss of the property donated or if you feel disappointed with the abbot for whom you have donated a monastery. Then you might ponder: Maybe I should not have given that charity. If so, not only your apara cetana is spoiled but also you develop an evil attitude of dissatisfaction *(akusala dosa).* (Sayadaw Ashin Janakabhivamsa, 1997, 100).

Above mention of three types of *cetanā*, these are support to healthy mind for living with happiness in life because some people donate or offer to a monastery or nunnery and monks or nuns, or poor people and they are so happy in mind before donating to them: they are so happy in mind during donation to them: they are so happiness in mind after donation to them to decrease the roots of greed, hatred, and delusion, mental defilements leading to healthy living.

2. The Buddhist Ways of Healthy Living with Morality *(Sila)*

Morality, or sīla, constitutes a foundational aspect of Buddhist ethics vital for achieving peace and security in daily life. The Five Precepts (pancasīla) serve as ethical guidelines that purify both bodily and verbal actions, thus preparing the way for advanced practices such as samādhi (meditative absorption) and paññā (wisdom) (Ven. Pamokkha & Moorti, 2020). Observing these precepts can result in significant personal benefits, including:

Physical Well-being:

Following the five precepts contributes to a longer and healthier life by promoting actions that protect the body.

Mental Well-being:

A commitment to morality cultivates a gentle and calm mind, reducing stress and other negative mental states. It establishes a foundation for purifying thoughts and motivations, as all actions stem from the mind. Mindful adherence to moral principles encourages a harmonious existence (Mahatthanadull & Mahatthanadull, 2018).

Practicing morality promotes peace—not only for oneself but also within the broader community—enhancing the quality of life for everyone involved. Thus, following the Five Precepts—refraining from killing, stealing, lying, sexual misconduct, and intoxicants—can lead to a healthier life both physically and mentally (Cao Thi Bich Diep, 2019).

3. The Buddhist Way of Healthy Living through Meditation (Bhāvanā)

Meditation (bhāvanā) is recognized as a vital component of body-mind health within Buddhism. It serves as a therapeutic practice that has been utilized for centuries, enhancing both mental and physical well-being. Research indicates that meditation positively influences brain function and overall biology (Singh, 2022). The benefits of meditation include:

Improvement in Mental Health

Regular meditation practice correlates with improved mental health outcomes, promoting resilience to stress and enhancing emotional clarity (Lee, 2020).

Physical Health Benefits

Studies have shown that consistent meditation can lead to lower blood pressure and reduced physiological stress responses, contributing to improved physical health (Pasri, 2016).

Meditation fosters a mind-body connection that not only aids in stress management but also enhances cognitive functions. Engaging in regular mindfulness meditation will lead to a better overall quality of life and heightened mental well-being, solidifying its importance for individuals seeking to achieve perfect body-mind health.

Conclusions

The integration of Buddhist principles provides a comprehensive approach to addressing the physical and mental health challenges faced by individuals in the information technological era. The emphasis on good karma, mindfulness, a supportive environment, and nutritious food forms the foundation for healthy living. The seven factors of enlightenment further enhance this foundation by contributing to spiritual well-being. By adopting Buddhist practices for physical health, mental health, and holistic body-mind health, individuals can achieve a balanced and healthy lifestyle. These practices, including mindful eating, physical exercises, mental purification techniques, and adherence to ethical and meditative disciplines, offer practical and profound ways to overcome health issues and promote overall well-being. As such, Buddhist ways of healthy living present valuable solutions for navigating the complexities of modern life, fostering both physical vitality and mental clarity.

Healthy living, as depicted in Buddhist scriptures, transcends mere physical and mental well-being, offering a holistic approach to overall health. Physical practices are crucial for maintaining health, especially in the context of modern technology where prolonged sitting, standing, or lying down can lead to physical discomfort and pain. To avoid these issues, it is

important to balance our physical postures by alternating between sitting, walking, standing, and lying down. Integrating Buddhist practices into daily life helps manage these physical activities, promoting a balanced and healthier lifestyle.

Mental health also benefits from Buddhist practices. By addressing and controlling distracting and negative thoughts, such as anxiety, depression, and stress, individuals can achieve mental purity and a positive mental outlook. This mental clarity contributes to overall well-being. Buddhist ways to achieve healthy living offer a profound and holistic approach to well-being. Practices focusing on the purity of body, speech, and mind foster a harmonious relationship between physical and mental states. This union is essential for a balanced and fulfilling life. Adopting principles such as generosity (dāna), morality (five precepts), and meditation (bhāvanā) allows individuals to transcend physical and mental suffering, achieving a state of perfect body-mind health. By following these Buddhist principles, one can cultivate a well-rounded, healthy lifestyle that addresses both physical and mental dimensions of health.

Abbreviations

Dhp = Dhammapada Patisambhidamagga

S.I.   = Devata-samyutta

JA   = Jātaka-Aṭṭhakathā

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Buddhist Psychological Approach for Anger Management
in The Contemporary World

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Abstract

This paper aims to propose a Buddhist psychological framework for managing anger in the modern world. It applies Buddhist psychological principles to analyze general problematic situations, the origins of anger, and methods for anger management in modern contexts. This article emphasises three effective strategies for managing anger: 1) The Buddhist behavioural changing involves relaxation methods consisting of the threefold purity of bodily behaviour (kāyasucarita) and communication, which is the fourfold purity of verbal behaviour (vacīsucarita) for controlling anger. 2) The Buddhist cognitive restructuring involves identifying automatic thoughts, recognizing cognitive distortions, and substituting positive thoughts to manage anger effectively. 3) The Buddhist wisdom approach encompasses the application of wisdom through rational attention (yonisomanasikāra) and mindfulness meditation. The outcomes of implementing these methods empower individuals to effectively manage anger and foster mental growth in the contemporary world.

Keywords: Psychological Approach; Anger, Management; Contemporary World

Introduction

Today, almost all people in large and small communities worldwide have encountered internal problems, irritability, frustration, anxiety, stress, and rage, as well as social conflict, violence, war, and crimes on account of the effects of anger. Anger is an emotional state of mind that leads to problems at work, our relationships, and the overall quality of our lives. In psychology, assertive anger, behavioral anger, chronic anger, overwhelmed rage, passive anger, retaliatory fury, self-abusive anger, verbal anger, and volatile anger are all treated as anger problems.

Anger (*dosa*) in Buddhist teachings is an unwholesome mental factor from evil consciousness rooted in hatred (*dosamūlacitta*). It is a destructive emotion involving feelings of resentment. The emotional mind, combined with harmful elements like rage, jealousy,

envy, and remorse, is the most societal conflict, crime, and violence. Unwise thought (*ayonisomanasikāra*) and rejection (*paṭigha*) can develop wrathful emotions. (Bhikkhu Bodhi 2012, 179). When one looks upon objects carelessly and unwisely, un-arisen ill-will grows, and arisen ill-will increases and expands. Like this, rage emerges when inappropriate attention is devoted to unpleasant or undesired things or signs, but it vanishes when improper meditation on repulsive sensory objects occurs.

The angry mind is closely correlated with the human nervous system on a physiological level. The neurological system is also affected by the constant activity of the human mind, which can display various features such as anger or agitation. The neurological system receives signals from ideas to trigger bodily actions. If signalling is carried out unexpectedly, it will have a physical effect. When someone is angry, there are frequent physical and psychological changes. Some people in modern society quickly become angry with the circumstances such as bad social contact, financial difficulties, the loss of something admirable, environmental conditions, and other people's behavior. Anger can be brought by individual factors such as trigger events, negative thoughts, sadness, depression, and inner restlessness. The ones who are consumed by rage take the lives of others quickly. No one can deny that anger negatively affects the body, mind, self, and others.

The threefold purity of bodily behaviour (*kāyasucarita*) and fourfold purity of verbal behaviour (*vacīsucarita*), contained in a behavioural-changing approach, would be methods for anger treatment. In the Buddhist cognitive restructuring approach, five cognitive reconstructing methods are outlined for ending destructive thoughts based on *Vitakka Saṇḍḍhāna Sutta*. For wisdom to heal anger, *Āghātapativinaya* Sutta would be applied to manage anger.

The Concepts of Anger and Its Problems

Anger is one of three unwholesome roots, *lobha*, *dosa*, and *moha*, that cause immoral mental, verbal, and physical actions, leading to suffering and the pursuit of the cycle of birth and death. According to Buddhist philosophy, anger, called '*dosa*', is a destructive emotion that implies animosity or hate. It is a disastrous fire because it has enormous destructive power over the beauty of the nature of the mind and the world (Peter Masefield 2001, 80). Whoever is burned by the fire of the malicious may commit evil acts such as killing. It could be assumed

that fires generate intense social and emotional isolation, which is the ultimate source of an angry one's distress and plunges the person into a world of shadows and illusion.

In the comprehensive manual of *Abhidhamma*, anger is always coupled with displeasure and malice. When they cannot obtain their goals, people who regret the sensation of discontent based on greed may also carry intense resentment. It might be true that new findings from health organizations suggest that negative emotions like rage, aggression, anxiety, and despair have an impact on how well the immune system and cardiovascular systems function. (Silva 2014). The mind or consciousness is related to the human nervous system. The human mind is constantly working and has characteristics that can change, such as when the reason is angry or stressed, causing the nervous system to be affected. Because signaling thoughts to the nervous system is for physical actions, if the signaling is done with an unusual condition, it will cause a biological effect.

Anger is not only a mental reality because the biological and the cognitive are linked and cannot be separated. (Hanh, 2001). Mind and body cannot be separated in Buddhism; they are interrelated. Just as whether wholesome or unwholesome consciousness may impact a physical body, in the same manner, a physical body covered with an unpleasant disease can affect the mind or consciousness. According to his view and concept, anger occurs due to the results of both physicality and mentality.

Buddhist teachings recognize anger as a cause of harm, and it stirs up mental turmoil. Mental turmoil fortifies the angry person to change the wrong direction, which is physical, verbal, and mental acts. Individuals do not perceive the peril of anger when their mind is consumed by anger. It seems possible to perceive the angry person as tormented when the anger has vanished. This is so much so that the Buddha said that the one who does not directly know and fully understand anger does not detach his mind from it, abandons it, and cannot destroy suffering. In converse, one who directly knows and fully understands anger detaches and leaves anger can eliminate suffering.

"Dosam, Bhikkave anabhijānam aparijānam tattha cittam avirājayam appajaham abhabbo dukkhakkhāya. Dosañca kho bhikkave, abhijānaṃ parijānaṃ tattha cittam pajahaṃ bhabbo dukkhakkhāyāti" (Kh. I. 6)

From the Buddhist psychological vision, anger is an impatient mind called a cognitive injury due to accepting what people do not like or rejecting what people do like; it means

eight worldly vicissitudes. In Buddhist scriptures, it is found that the mind is the forerunner of all mental states, and the mind is chief and the mind mode; if, with an impure mind, a person speaks or acts, suffering follows him, like the wheel that follows the foot of the ox. (Norman, 2000). Supporting the Buddhist statements, the mind plays a vital role, whether good or bad. No matter how people get angry if the anger is controlled with awareness, there is no chance of appearing angry.

The Factors Leading to Anger

In psychological concepts, anger is an emotional state of mind, but emotion alone is not enough to cause anger; when emotion is combined with events and triggering thoughts, anger arises. While everyone experiences negative thoughts very often, negative thinking seriously affects how you feel about yourself and the world. Thinking processes such as I am being mistreated, being disrespected, and being neglected are the traces contributing to a feeling. Anger consists of thought, and emotion arises from negative feelings. (Tafrate & Kassinove, 2019). Feelings of anger arise due to how people think of themselves, see the world, and react to certain situations. Furthermore, sadness is an emotional pain characterized by unhappiness, grief, sorrow, low mood, and helplessness. Desolate emotions and sorrowful experiences change into negative feelings associated with anger. Just as sadness turns into depression, it can also lead to anger. For example, individuals who encounter family and friend relationship problems suffer sorrowful experiences, hopelessness, and disappointment. In the case of emotional processes, the abnormal bitter feeling associated with sadness is an angry emotion. The problems caused by family and friend relationships make the emotion of sadness.

Many mental health professionals today believe depression is one of the factors that cause anger. Anger and depression were not experienced simultaneously but were quite distinct from their basic emotions. Internal restlessness is a feeling involving anxiety, and depression is commonly assumed to be one factor contributing to anger. The anxiety stemming from the fear experienced in the mind leads to restlessness. For example, individuals who have experienced the feeling of dread will inevitably perceive nervousness because of fear associated with restlessness. Frightening feelings induce the mind to spread so much here; difficulty concentrating is considered a sign of restlessness. Undeniably, too much thinking makes restlessness, and the sense of restlessness leads to anger.

In Buddhist psychology, anger results from destructive emotions produced by harmful thought patterns. Destructive thoughts are injudicious attention (*ayonisomanasikāra*). People often behave or act aggressively due to their cognitive processes. The Buddha stated that those who do not possess such thoughts could not be appeased. "He abuses, strikes, overpowers, robs me".

Akkocchi mam avadhi mam, ajini mam ahasi me,

ye ca tam upanayhanti, veram tesam na sammati. (Dhp. I. 3).

Thinking violently about hitting or beating someone or something is a trigger leading to anger. The mind is like an empty room; if managed with flowers, perfumes, and pleasant utensils, it will attract the people who enter it and create a nice feeling. If the space is stored with house rubbish and thrown with remnants or leftovers of food, it will be hated or distasted by those who enter the room. Similarly, if the mind is associated with reasonable attention, positive deeds that have not arisen and harmful deeds that have occurred will appear. Unskilful thoughts, such as thoughts of sensual pleasure and ill-will, are a form of inappropriate attention.

Furthermore, the factor leading to anger is the envious mind. The envious mind is an immoral mental factor that companions with consciousness rooted in hatred (*dosamūla citta*). According to Buddhist philosophy, the jealous mind is a psychological disease that causes anger. The Buddha stated clearly in the *Sakkapañha* Sutta that envy (*issā*) is the root cause of people's wrath. (Walshe 1995, 328). The exhaustion of other resources and lack of patience are characteristics of envy or jealousy. When one observes the accomplishments of others and their harmony, one begins to feel resentment and hostility toward that person. It may be true that the one mind destroyed by jealousy tries to lack the wealth of others and feel physiological and psychological suffering associated with irritation.

An envious mind is a form of jealousy in which a person admires another person's accomplishments, good fortune, wealth, belongings, and other traits from which they are deficient. The displeasure from jealousy cannot cultivate patience to treat somebody well and carry out something peacefully. Envy affects people, particularly those who share the same rank or status. For instance, a fish-paste vendor does typically not harbour or display jealousy toward a jeweller. However, given the competition, many fish paste vendors and

jewellers exhibit or feel jealousy toward one another. (Ashin Janak**ā**bhivansa 2004, 54). Envy or jealousy can arise with aversion because it is associated with consciousness rooted in anger or hatred.

The greedy mind is another mental factor that arises together with *dosa-mūla citta*. Whenever stinginess appears in the mind, there is anger as well. Anger (*dosa*) is always associated with an unpleasant feeling (*damanassavedanā*).   According to Buddhist psychology, selfishness and niggardliness are all mental illnesses that result from an angry mind. Both *issā* and *macchariya* are regarded as the friends of anger because each arises with it. The Buddha said that the greedy mind causes irritation, and anger occurs due to meanness. To support those mentioned earlier, it seems clear that avarice results from like (*paiya*) and dislike (*apiya*). Like and dislike arise from desires owing to the desire they have appeared. By seeing it, people with this kind of consciousness never obtain the pleasant feeling that leads to a happy life. Anger caused by avarice or niggardliness harms self and others.

How evil induces remorse that is accompanied by anger as follows:

"Idha tappati pecca tappati, pāpakārī ubhayattha tappati,

Pāpaṃ me katanti tappati, bhiyyo tappati duggatain gato". (Dhp. I. 17)

Those who are involved in evil and wrongdoing are tortured here and hereafter. Being born in a state of woe after death, the doer of evil keeps torturing himself more with the thought, 'I have done an evil deed'. It is pretty apparent that an evildoer's mind is never happy with the state of fear, and it is always associated with remorse, worry, and regret. The feeling of remorse induces angry emotion. Remorse is an unwholesome mental factor that arises together with ill will (*dosamūla citta*). The characteristic of remorse is grieving over the evil that is done and the good that is not done. When an evil deed has been done, it is usually followed by *kukkucca*. Remorse occurs as a result of malicious acts. It is repentance over wrong things done and right things neglected.

1. Buddhist Behavioral Changing Approach for Anger Management (*sīla*)

In Buddhist psychology, behavioral change for anger management is equivalent to morality, known as *sīla*. Sīla, associated with ethical conduct, is vital for behavioral modification. According to Buddhist precepts, conscientiously restraining bodily and verbal

behavior is synonymous with observing morality (*sīla*), aiming to avoid engaging in harmful actions. One can achieve inner calmness as *Sīla* practices avoiding physical and verbal excuses. (Ven.Pamokkha, and Moorti 2020, 367). In the behavioral approach, two pivotal challenges encompass: 1) Relaxation and 2) skilful communication. The research will thoroughly examine the following facets.

1) Relaxation: Threefold Purity of Bodily Behavior

Buddhist practice emphasises the mind, but to achieve this, one must also relax one's physical body because the mind and the body are interrelated and supported each other. The relaxation involving biological control, known as *kāya*, is considered a moral practice (*sīla*). The bodily conduct purity through relaxation delves into three core strategies: a) Non-Hurtful Behavior, which explores practices refraining from causing harm to oneself and others. b) Avoidance of What Is Not Provided: Investigating the path of contentment by refraining from pursuing or coveting what has not been rightfully provided. c) Refraining from Sexual Violence: Delving into the importance of respectful and ethical behavior within the sphere of sexual interactions.

The Buddha articulates non-hurtful behavior that fosters bodily relaxation by refraining from taking the lives of living beings. This formulation firmly grounds the abstention from killing in a compassionate attitude toward all living beings. A person abandons the killing of living beings (**pāṇātipāta**) with rod and weapon laid aside, conscientious and kind, he abides by compassion and is eager to help all living beings. (Payutto 2021, 1225). According to the first precept, compassionate abstention can take on three interrelated dimensions.

1. Abstaining from killing others oneself.
2. Encouraging others to do the same.
3. Advocating for this abstention through speech.

This understanding would give the path factor of right intention a broad scope of applicability. It is worth noting that the reference to non-ill-will and non-cruelty alongside right intention hints at the subtle difference between benevolence, the absence of ill-will, compassion, and lack of cruelty or harm. (Bhikkhu Analayo 2017,89-90).

Buddha's teachings emphasised kindness to avoid hurting oneself and others. Thus, I want to live; who does not want to die? I like to be happy and tremble from suffering. Since

this is so, if someone were to take my life, I wouldn't like that. But others also want to live and don't want to die; they like to be happy and recoil from pain. So, if I were to take the life of someone else, they would not like that either. Others also dislike the things that I dislike. Bhikkhu Bodhi 2000,1917). Reflecting this way is the absence of violence and the presence of care, goodwill, mindfulness, and charity to ward off other beings. (S. V. 353)

In ethical conduct, purity involves refraining from taking what is not freely given, known as *adinnādāna*. This foundational principle goes beyond mere theft avoidance; it encompasses safeguarding oneself and others, the environment, and fostering societal harmony. Abandoning violent action teaches love, kindness, sympathy, and compassion. The Buddha illustrates the paths of non-harming that lead to bodily relaxation, encapsulated in the following guidance:

A person abandons taking what is not freely given (**adinnādānaveramani**) and abstains from that place; he does not carry with thievish intent the property of another, situated at home or in the forest. (Payutto 2021, 1225).

According to Buddhist psychology, refraining from appropriating others' property is a virtuous attitude that embodies compassion and selflessness. If someone were to take from me what I have not given, I would not be pleasing and agreeable to them. Now, if I were to take from another what he has yet to offer, he would not be pleasant and friendly to the other. Others also dislike the things that I dislike. By contemplating this way, individuals can foster empathy and a deeper understanding of the consequences of their actions.

Sexual misconduct is characterized by the intention, emerging through the physical senses, to intrude upon a woman without proper consent. In light of the facts, immoral sexual acts consist of four conditions: involving prohibited men or women, having the intention to engage in sexual misconduct, attempting to engage in sexual intercourse, and the actual occurrence of sexual intercourse. (Tiwary 1989, 84). Abandoning crime and violent action teaches love, kindness, sympathy, and compassion. The Buddha outlines non-harmful behaviors that promote physical relaxation techniques.

A person abandons sexual misconduct (*kāmesumicchācāra*) and abstains from that place; he does not violate women who are protected by their mother, father, brother, sister, or relatives, who are protected by the Dhamma, who have a husband, women who are off limits, even those who are engaged. (Payutto 2021, 1225).

According to Buddhist psychology, refraining from sexual violence is a good attitude that involves compassion and self-sacrifice. The way to practice self-purification through sympathy so as not to harm me and others is thus: If someone were to have sexual relations with my wife, I wouldn't like it. But if I were to have sexual relations with someone else's wife, he would not want that either. Reflecting in this way, they give up sexual misconduct themselves. By practising self-purification through sympathy and ethical conduct, individuals can cultivate a sense of respect and empathy towards others. (S. V. 353).

2) Right Communication Approach for Anger Management

Regarding non-harmful communication, four ways to right speech will be discussed here: a) truthful communication, b) harmonious communication, c) affectionate communication, and d) effective communication.

In Buddhism, truthful communication (*Saccaavācā)* encourages individuals to use kind, beneficial, and timely speech. Integrating this principle into communication during anger can prevent hurtful words and promote understanding. Honest communication, known as right speech (*saccavācā*), is virtuous conduct (*morality*) refraining from speaking what is not true (*musāvāda*) that involves outright lying and exaggerating the truth. Telling the truth, avoiding exaggeration, maintaining consistency, and using peaceful, non-violent communication help reduce personal and collective harm and suffering.

Buddhas' teachings describe right speech or truthful communication as factual and accurate. It affects others, and we care about that unless we are selfish or deluded. On the positive side, our speech can convey love and support or guide others in their spiritual journey. The Buddha explains in detail how someone abstains from false speech. If he does not know, he says, 'I do not know. If he does know, he says, 'I know.' If he has not seen, he says, 'I have not seen.' If he has seen, he says, 'I have seen.' Thus, he does not consciously lie for his own sake, for the sake of another, or any reward. He speaks the truth, holds to the truth, is firm, reliable, and is no deceiver of the world. (Payutto 2021, 1226). In support of the above statement, the correct communication words do not cause distress in one's mind and strengthen the harmony between organisations.

The method given by the Buddha for reducing anger is harmonious communication (*apisunavācā*). The Buddha said, ' dependent on unmalicious speech, malicious speech should

be abandoned'. If I were to slander, I would surely blame myself for unethical conduct. Also, men with the wisdom to distinguish between cause and effect will scorn and blame me for my speech. Due to the result of unlawful speech, an unhappy destination would be expected after the breaking up of the body. In fact, malicious is a constraint and a hindrance.

From the above techniques for healing, one's emotion of anger, we can understand that harmonious speech originates from the mind to be ashamed (*hirī*) and fear (*ottappa*) of speaking a lousy word associated with wise intention (*yonisomanasikāra*). Here, having the right intention implies knowing not to say the speech that will not burn your heart or others. Buddhist harmonious communication offers a profound and transformative approach to anger management.

Affectionate communication (***saṇṇhavācā***), which is the opposite of harsh speech (**pharusavācā**), is deemed one of the methods to heal anger. When we get angry, we may feel vilified. If we see people who do not have virtuous qualities and are not good, we should see the good aspects of their lives instead of criticising and speaking about them to others. (Katagiri, 2017, 222). Abusive speech is an unwholesome action with disagreeable results for oneself and others, both now and in the future, so it has to be restrained. The ideal antidote is patience, learning to tolerate blame and criticism from others, sympathising with their shortcomings, respecting differences in viewpoint, and enduring abuse without feeling compelled to retaliate. The Buddha calls for patience even under the most trying conditions:

> "If someone were to attack me with harsh speech, I would not like it. But if I were to attack someone else with harsh speech, they wouldn't like it either." (Sn V. 355).

The Buddha talks about patience and silence in moments of anger. We tend to believe hurtful words are less wrong than violent actions; sometimes, we may even find harsh words justifiable. However, according to Buddhism, hateful thoughts and hateful words lead to evil actions, and they support each other. The main points to consider are to avoid speech motivated by anger and ill will, learn to tolerate blame and criticism from others, respect differences in viewpoints, and endure abuse without a feeling of retaliation. Only then can an individual and a society be said to live in perfect harmony and peace. (Sharda, 2019, 35).

Effective communication is beneficial speech (***atthasamhitavācā***) that enhances positive emotional feelings and cures resentment. It is the opposite of idle talks or pointless

speech that lacks purpose or depth. Such speech communicates nothing of value but only stirs up the defilements in one's mind and others. The Buddha advises that idle talk should be curbed as much as possible and directed towards matters of genuine importance. In the case of a monk, his words should be selective and concerned primarily with the Dhamma. Lay persons will need affectionate small talk with friends and family, polite conversation with acquaintances, and talk about their line of work. But even they should be mindful not to let the conversation stray into pastures where the restless mind, always eager for something sweet or spicy to feed on, might find the chance to indulge its defiling propensities.

This virtuous communication contains empathy, compassion, and loving-kindness. Effective communication involving empathy can heal the distress of one's mind. Therefore, the Buddha said empathetic communication with the thought of kindness to die down anger is as follows. I would not like it if someone annoyed me by talking silliness and nonsense. But if I were to annoy someone else by talking silliness and nonsense, they would not want it either.' From the above techniques for healing anger, we can understand that effective speech originates from the mind of ashamed (*hirī*) and fear (*ottappa*), associated with wise intention.

2. Buddhist Cognitive Restructuring Approach for Anger Management (*samādhi*)

The cognitive restructuring approach is equivalent to concentration (*samadhi*). According to Buddhist psychology, five cognitive restructuring exercises cleanse the angry mind.

Replacement: If some unskilled thoughts associated with desire, aversion, or confusion disturb the mind, you should instead attend to another characteristic associated with what is skilled. This process resembles an experienced carpenter using a small peg to dislodge a larger one. The Buddha suggests that to disperse a negative thought, we must introduce a positive one. For instance, if you are contemplating someone who has hurt you, you can recall examples of their kindness instead of reinforcing negative stereotypes. If you suddenly have an irresistible desire to buy something you cannot afford, you can purchase a small present for somebody and replace greed with generosity. If you are waiting for someone late, instead of immediately thinking that this person has no respect for you, you can consider whether there is some reason for the delay.

Reflection on Results: The second method of dealing with disturbing thoughts is to examine the danger in these unskilled thoughts by thinking, 'These are incapable thoughts; these are thoughts with errors; indeed, these are thoughts with painful results. It is like a woman or a man, young and fond of adornment, who, if the carcass of a snake or a dog were hanging around their neck, would be revolted and disgusted and throw it away immediately as soon as they noticed it. If, while examining the danger in those thoughts, evil, unwholesome thoughts connected with desire, hate, and delusion still arise, he should try to forget them and not pay attention to them. If replacing unskillful thoughts with skillful thoughts proves unsuccessful, the Buddha recommends that we contemplate the consequences of the unwholesome thought. We might ponder the effects of holding this unwise notion.

Redirecting Attention: The third method is to bring about forgetfulness and a lack of attention to those thoughts. It is like a man who, not wanting to see the material shapes within his range of vision, would close his eyes or look another way. This method goes against the general message of the Buddha, who tells us to be aware and mindful.

If the previous techniques cannot relax the troubling thought, the Buddha encourages redirecting attention away from the thought to something more wholesome. To clarify this technique, the Buddha uses the metaphor of averting one's gaze to avoid seeing particular objects. This method is familiar to meditators. When the mind has been distracted by thought, we return attention to the breath. Once again, meditation strengthens our ability to employ this technique. Restoring attention relies on the fundamental impermanence of reality to achieve success. Given its impermanent nature, if we can divert attention to more wholesome objects, the distracting thought will dissolve of its own accord. All things that arise must fall.

Reconstructing: The Buddhas' fourth technique is reconstructing and analyzing the formation of unskillful thought. In the second method, reflecting on results, we pursue the forward trajectory of such a thought. With reconstruction, we move in the other direction, examining the antecedents that gave rise to an unwholesome notion in the first place. If I have unkind thoughts towards another, I often see those thoughts emerge out of envy. Pursuing this insight further, I notice that my envy derives from a sense of personal inadequacy, which rests on the belief that this "I" is a substantial entity separate from the rest of reality. By systematically reconstructing the formation of an unwholesome thought, one can return it

to its antecedent causes and see how it is rooted in a false apprehension of reality. Such a process is often effective in rendering the thought harmless. (Muesse, 2001, 33).

Restraining: The fifth method the Buddha recommends is to subdue, restrain, and control the mind. It is like a strong man who, having taken hold of a weaker man by the head or the shoulders, might subdue, restrain, and dominate him. This might seem antithetical to the accepted psychology that you should not repress anything. If everything else fails and you continue to have disturbing and dangerous thoughts, then stop them with pure willpower. This is one of many methods. It is one of five to be applied when necessary.

The most assertive method for removing distracting thoughts is opposing the 'negative mind' with the 'positive mind. As a final resort, the Buddha advises the yogi to clench her teeth and press her tongue against the roof of her mouth as she 'beats down, constrains, and crushes mind with mind.' The Buddha likens this technique to how a stronger individual might subdue and control a weaker one, metaphorically holding the other's head and shoulders. This analogy seems uncharacteristically brutal for the Buddha's teaching and might appear to be a rather inappropriate metaphor for "relaxing" thinking patterns. (Muesse, 2001, 33).

3. Buddhist Wisdom Approach for Anger Management (*paññā*)

Wisdom signifies the ability to perceive and comprehend our mental state when dealing with anger. It implies that knowing the true nature of the angry mind and its process is wisdom (*paññā*). Developing wisdom (*panna*) is the highest ideal to eradicate anger. Wisdom has the characteristic of penetrating things according to their intrinsic nature. Its function is to illuminate the objective field like a lamp. It is manifested as non-bewilderment. Its proximate cause is wise attention. (Muesse, 2001, 33). This approach involves a deep understanding of anger and its various dimensions, which are discussed in three methods: understanding anger, anger types, and identifying the factors causing anger.

The approach delivered by the Buddha is that when the mind is afflicted with anger, one should recognise and acknowledge that 'My mind is associating angry mind. (D. II. 300). Furthermore, when one knows that anger is an imperfection that defiles the mind, he abandons it. It is considered an inner stain and an enemy, a foe lurking within one's psyche. It is described as an inner murderer, a destructive force that can lead to adversity and turmoil. The Buddhas' teachings caution against the dangers of anger, highlighting its ability to create

harm and agitation within the mind. Those consumed by anger often fail to recognise it as a danger from within. An angry person does not know what would lead to his well-being and has not realized the Dhamma. Overcome with anger; he is in total darkness. It presumes that knowing anger is an imperfection that defiles the mind. (M. I. 37; Bhikkhu Bodhi, 1995).

1. Rational Attention (*yonisomanasikāra*)

Focusing on the positive aspects of a wrong person's actions or cultivating loving kindness can be effective techniques for managing anger. These techniques include 1) Emphasizing Verbal and Mental purity, 2) Emphasizing Bodily purity, 3) Acknowledging the moments of inner calm, 4) Cultivating Compassion, and 5) Celebrating Purity with Loving Kindness. (A. V. 187).

1. Emphasizing Verbal and Mental Purity: The first method of overcoming resentment deals with someone impure in deed but pure in speech. We are advised to attend only to the person's pure speech wisely, and the parable given is that of the dust-heap monk. Instead of harping on the person's negative quality here, impure bodily conduct, which would only pollute our minds, it is better to attend to his wholesome quality, pure verbal conduct. Just as the dust heap monk finds a piece of discarded cloth that carefully tears off only its good portion, we should only consider a person's wholesome conduct. There is a person whose verbal and mental action is pure but whose body behavior is impure. On that occasion, one should focus on purity rather than the impurity of physical behavior to cure resentment.

2. Emphasizing Bodily Purity: When confronted with a situation where a person's physical behavior is virtuous, but their verbal behavior is impure, the technique suggests shifting the focus away from their dirty speech and directing it towards the purity of their bodily actions. For instance, if a person gets angry with someone with a foul mouth but is blameless in his physical conduct, he has to forget the evil verbal behaviour, ponder over his good physical behavior, and thus try to appease anger. Imagine a thirsty traveler encountering a pond covered in algae and water plants. By cleansing the pond with their hands and drinking from their cupped palms, they demonstrate the significance of recognizing and appreciating bodily purity to quell anger.

3. Acknowledge the Moments of Inner Calm: In cases where a person's bodily and verbal behavior may be impure, but they occasionally experience moments of inner calm and

placidity of mind, it is advised not to fixate on their impurity. For example, suppose a person gets angry with a person who is evil in both verbal and physical conduct but displays good qualities from time to time. In that case, he has to give credit to these rare instances of showing good dispositions and trying to decrease his anger. Instead, please focus on the moments of mental clarity and peace they achieve sporadically. Suppose there is a little puddle in a cow's footprint, and a person comes along, burning with heat, covered with sweat, exhausted, trembling, and thirsty. The thought would occur to him: 'If I try to drink it with my cupped hands or a vessel, I will stir it up, disturb it, and make it undrinkable. Then he gets down on all fours, sucks the water up like a cow, and leaves on his way. This technique encourages recognizing and cherishing these moments of tranquality.

4. Cultivate Compassion: When a person's bodily and verbal behaviour are impure, and he does not gain from time to time an opening of the mind, on that occasion, one should arouse sheer compassion, sympathy, and tender concern for him thinking, 'Oh, may this person abandon bodily misbehavior and develop good physical, verbal, and mental action. When a person's bodily, oral, and cognitive behaviour is pure, one should attend to his pure bodily, speaking, and mental behaviour with loving-kindness. (Bhikkhu Bodhi, 2012, 774-6). Suppose a sick, ill person travels along a highway, and the last village behind him and the next town ahead of him are far away. He cannot obtain suitable food, medicine, and qualified attendants. On that condition, another man travelling along the highway might see him and arouse sheer compassion, sympathy, and tender concern for him, thinking, 'Oh, may this man obtain suitable food, medicine, a qualified attendant, may he get the leader of the village district. (A. V. 190).

5. Celebrate Purity with Loving Kindness: when encountering someone who consistently demonstrates purity in bodily, verbal, and mental behavior, they celebrate and nurture their purity with loving kindness. If a person is angry with another who is noble and good, he has to appreciate the noble and good qualities of the person concerned and dispel his anger. (Jenny Quek 2007, 114-5). Suppose there is a pond with clear, sweet, cool water, clean, smooth banks, and a delightful place shaded by various trees. A person is afflicted and oppressed by the heat, weary, thirsty, and dehydrated. Then, having plunged into the pond, he would bathe and drink, and then after coming out, he would sit or lie down in the shade of a tree right there. This approach effectively dissolves any anger that may arise.

2. Mindfulness Meditation to Manage Anger

Mindfulness is foundational for attaining Buddhist objectives and quelling the flames of anger. It facilitates knowing one's present emotional state of mind. (Chun 2019). It involves maintaining a vigilant awareness of one's current emotional state, encompassing thoughts, feelings, and bodily sensations. This practice, known as '*sati*', serves as a cornerstone in Buddhist psychology, resonating deeply with the idea of clear comprehension (*sampajañña*), equivalent to wisdom. (De Silva, 2014, 141).

The practice of mindfulness arises together with wisdom and has strength. Just as mindfulness without wisdom is weak, wisdom without mindfulness does not exist. A person without mindfulness is not able to use recollection (*anupassanā*). Therefore, the mention of '*sati*' always refers to wisdom (*paññā*). The wisdom intertwined with mindfulness in daily life is often called 'clear comprehension'. For example, when someone becomes angry, they simultaneously recognize the reasons and factors for their anger mindfully. Clear comprehension of the object or the actions without coating it with preferences and aversions. Notably, this clear comprehension is closely linked to restraint (*saṃvara*) and the subsequent relinquishing of emerging negative emotions (*pahāna*).

Furthermore, individuals can establish a healthy breathing pattern by engaging in mindfulness exercises, such as observing one's breath during meditation. Rather than merely dealing with impulsive reactions after the fact, cultivating mindfulness empowers proactive intervention. Paul Ekman, a distinguished scholar in emotion studies, notes that it is harder to be attentive and mindful when angry. Still, if we have cultivated mindfulness, we can step back and choose how to respond. For instance, one may try to understand the person who provoked you and excuse him. In Buddhism, mindfulness meditation can be helpful for anger management.

Conclusions

This study underscores the multifaceted nature of anger and the profound impact it can have on an individual's well-being and relationships. Firstly, anger is understood as an emotional state ranging from mild irritation to intense fury. When unchecked, it can deteriorate a person's overall quality of life, affecting both personal and professional relationships. In Buddhist psychology, anger is viewed as a destructive force that not only harms the individual

but also those around them. It is likened to a great fire, capable of devastating the natural clarity and beauty of the mind.

Secondly, psychology identifies trigger events, negative thoughts, sadness, and restlessness as the primary causes of anger. In Buddhist psychology, injudicious attention, envy, jealousy, and remorse - considered defilements of the mind - are recognized as the root causes. Anger clouds the mind, impairing judgment and harming both the self and others.

Lastly, the Buddhist psychological approach to anger management in the contemporary world begins with behavioral change, focusing on relaxation techniques and improved communication. Cognitive restructuring then helps replace negative thoughts with positive ones, while the wisdom approach integrates understanding, rational attention (yonisomanasikāra), and mindfulness meditation. These strategies provide individuals with the tools to effectively manage anger, fostering emotional balance, mental clarity, and personal growth.

Abbreviations

A. V : Anguttara Nikaya

D. II : Digha Nikaya - Samaññaphala Sutta

Dhp : Dhammapada

M. I. : Majjhima Nikaya - Mulapariyaya Sutta

S. V. : Samyutta Nikaya

Sn V. : Samyutta Nikaya

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The Soft Power of Buddhism: Fostering Social Harmony and Cultural Identity in Thai Society

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Abstract

This article investigates the profound influence of Buddhism as a soft power for fostering social harmony and cultural identity in Thailand. Through historical analyses, sociological perspectives, and contemporary case studies, the study elucidates how Buddhism permeates Thai society, impacting governance, familial relationships, and communal rituals. The exploration of Buddhist teachings, ethical values, and institutional frameworks underscores the pivotal role of the Sangha (monastic community) in promoting solidarity, resilience, and moral integrity among Thai citizens. Additionally, the report examines the dynamic interplay between Buddhism and socio-political dynamics, addressing the challenges and opportunities for preserving Buddhist traditions amidst rapid social change and globalization. By illuminating the connections between religion, culture, and social cohesion, this study provides insights into the enduring significance of Buddhism as a unifying force in Thai society.

Keywords: Buddhism in Thailand; Soft Power; Social Harmony; Cultural Identity; Thai Society

Introduction

In the context of international relations, soft power refers to the ability of a country to influence others through cultural appeal, values, and ideologies, rather than coercion or monetary incentives. Buddhism, with its profound philosophical and ethical teachings, serves as a significant source of soft power in Thailand. As a predominantly Buddhist country, Thailand leverages the soft power of Buddhism to enhance social harmony, preserve cultural identity, and bolster its international image. However, leveraging Buddhism as a soft power tool does not come without its limitations and challenges. One notable challenge is the risk of politicizing religious beliefs, which can lead to sectarian tensions and undermine the very

principles of compassion and non-violence that Buddhism espouses (McGovern, 2022). Additionally, the increasing influence of modernity and globalization may dilute traditional practices and beliefs, leading to a potential disconnect between younger generations and their cultural heritage (Gupta & Verma, 2021). Furthermore, the rise of digital technology poses both challenges and opportunities for Buddhism's soft power, as it can facilitate the spread of misinformation or extremist interpretations while also providing platforms for positive engagement and community building (Srinok et al., 2021). This paper explores the multifaceted role of Buddhism as a form of soft power in Thai society, demonstrating how it contributes to social cohesion, cultural preservation, and national identity. By examining the integration of Buddhist principles into various aspects of Thai life, this study underscores the importance of Buddhism in shaping the socio-cultural landscape of Thailand (Pham & Nikolaeva, 2021; Srichampa, 2015).

In recent years, the concept of soft power, particularly within the realm of religion, has garnered increasing attention in academic and diplomatic circles. Religious Soft Power, as explored by scholars such as Bettiza and Henne (2023), encompasses how states utilize religion as a tool in their foreign policy agendas. This phenomenon is particularly pertinent in regions where religion plays a significant role in societal and political dynamics. Steiner (2016) delves into the question of whether Religious Soft Power holds consequential implications in today's world, highlighting the intricate interplay between religion, politics, and international relations. Furthermore, studies such as Shmushko's (2022) ethnography of Buddhist practitioners in Wutong shed light on the role of Buddhism as a form of Cultural Soft Power, influencing both local and global contexts. Additionally, Ponka et al., (2017) examine Buddhism as a resource of "soft power" in the context of China, elucidating the strategic use of religious identity in shaping domestic and international perceptions.

Buddhism's soft power extends beyond the spiritual realm, influencing education, governance, and cultural practices. The religion's teachings on compassion, mindfulness, and ethical living promote social stability and community support, which are essential for maintaining social harmony (Arphattananon, 2020). Temples act as community centers, facilitating social interactions and charitable activities that strengthen communal bonds (Prabnok, 2018). Additionally, Buddhist festivals and temple architecture play a crucial role in preserving Thai cultural heritage and fostering a sense of national pride (Karimova, 2022).

On the international stage, Thailand utilizes Buddhism to enhance its cultural diplomacy and global influence. The promotion of Buddhist teachings and cultural practices helps to cultivate a positive global perception of Thailand as a center of peace and spiritual wisdom (Srichampa, 2015). By participating in global discussions on sustainable development and ethical governance through the lens of Buddhist principles, Thailand positions itself as a moral leader, contributing to its soft power (Mahaseth & Khatoon, 2024).

The examination of Buddhism as a soft power in Thailand highlights its significance in promoting social harmony, preserving cultural identity, and enhancing international relations. This study provides a comprehensive understanding of how Buddhist principles are interwoven with Thai cultural practices, educational systems, and public policies, creating a unique and cohesive socio-cultural environment.

Buddhism as Soft Power

Buddhism serves as a form of soft power by promoting Thailand's cultural diplomacy and enhancing its international image. The religion's principles of peace and compassion resonate globally, attracting tourists and fostering international goodwill. This section delves into how Buddhism's soft power specifically impacts the social and cultural aspects of Thai society.

1. Promotion of Social Harmony

Buddhist teachings emphasize ethical living, mindfulness, and compassion, which significantly contribute to social harmony in Thailand. The principles of non-violence (ahimsa) and compassion (karuna) encourage individuals to engage in peaceful and cooperative behaviors, reducing social conflicts and fostering a supportive community environment (Pham & Nikolaeva, 2021). This moral framework, deeply rooted in Buddhist philosophy, promotes altruism and volunteerism, which are vital for community development and social stability (Arphattananon, 2020).

Temples play a central role in this social harmony by acting as community hubs where people gather for religious ceremonies, social events, and charitable activities. These interactions strengthen community bonds and provide a support network for individuals, particularly in times of crisis. The involvement of monks in community welfare and conflict resolution further underscores the importance of Buddhism in maintaining social cohesion (Prabnok, 2018).

2. Cultural Identity and National Unity

Buddhism is a cornerstone of Thai cultural identity, influencing various aspects of daily life, traditions, and national celebrations. The religion's integration into cultural practices helps preserve Thai heritage and fosters a strong sense of national identity. For instance, Buddhist festivals such as Visakha Bucha and Makha Bucha are not only religious events but also national holidays that reinforce cultural traditions and collective memory (Karimova, 2022). These celebrations provide opportunities for Thais to reconnect with their cultural roots and instill a sense of pride and belonging.

The architecture and art of Thai temples, which often feature intricate designs and symbols unique to Thai Buddhism, serve as cultural landmarks. These structures are pivotal in cultural tourism, attracting millions of visitors annually and showcasing Thailand's rich heritage to the world. This cultural tourism enhances Thailand's global image, contributing to its soft power by promoting an appreciation of Thai culture and values (Srichampa, 2015).

3. Education and Ideological Influence

Buddhist teachings are deeply embedded in the Thai education system, shaping the moral and ethical perspectives of students. The inclusion of Buddhist principles in school curricula emphasizes values such as respect, discipline, and empathy, which are essential for the development of responsible and ethical citizens (Arphattananon, 2020). This educational influence ensures that Buddhist values are passed down through generations, maintaining their relevance in modern society.

Moreover, the ideological influence of Buddhism extends to public policies and governance. Thai leaders often invoke Buddhist principles to justify policies and promote ethical governance. This alignment of political and religious values enhances the legitimacy of the state and fosters a sense of moral authority and social trust (Khobragade, 2022).

4. Global Cultural Diplomacy

Buddhism's role in Thailand's cultural diplomacy cannot be overstated. By promoting Buddhist teachings and cultural practices globally, Thailand enhances its soft power and fosters international goodwill. Programs that involve the exchange of Buddhist monks, cultural exhibitions, and international seminars on Buddhism help disseminate Thai culture and values worldwide. These initiatives not only boost Thailand's cultural influence but also contribute to a positive global perception of the country as a center of peace and spiritual wisdom (Srichampa, 2015).

In contemporary times, Thailand's engagement in global discussions on sustainable development and ethical governance, framed within Buddhist principles, positions the country as a moral leader on the international stage. The alignment of Buddhist ethics with global sustainability goals highlights the relevance of traditional wisdom in addressing modern challenges (Mahaseth & Khatoon, 2024).

In summary, Buddhism's soft power in Thailand extends beyond mere religious influence, deeply impacting social harmony, cultural identity, education, governance, and global diplomacy. Through these multifaceted contributions, Buddhism not only enriches Thai society but also elevates Thailand's standing in the global community.

Buddhism as a catalyst for social harmony

Buddhism has been intricately woven into the fabric of Thai society for centuries, permeating various aspects of life including ethics, morality, governance, and art. As the predominant religion in Thailand, Buddhism holds a central place in the hearts and minds of the Thai people, shaping their worldview and societal norms. The moral principles espoused by Buddhism, such as compassion, non-violence, and mindfulness, serve as guiding principles for individual conduct and collective behavior. Moreover, Buddhist rituals and ceremonies punctuate the rhythm of Thai life, providing occasions for communal bonding, spiritual contemplation, and moral reflection (Karimova, 2022; Prabnok, 2018).

1. Principles Promoting Social Harmony

- Metta (loving-kindness): Encourages compassion and empathy towards others.

- Ahimsa (non-violence): Advocates for peaceful coexistence and conflict resolution.

- Paticcasamuppada (interdependence): Fosters a sense of interconnectedness and mutual responsibility.

One of the most salient manifestations of Buddhism's soft power lies in its capacity to promote social harmony and cohesion within Thai society. The emphasis on compassion and loving-kindness in Buddhist teachings fosters a sense of empathy and interconnectedness among individuals, transcending social divisions and fostering solidarity. The ethical framework provided by Buddhism emphasizes the cultivation of inner virtues such as mindfulness, patience, and compassion. These virtues play a crucial role in maintaining social order and resolving conflicts through peaceful means. For instance, the principle of non-violence

encourages individuals to engage in peaceful and cooperative behaviors, reducing social conflicts and promoting social stability (Srichampa, 2015).

The Buddhist teaching of "sila," or ethical conduct, also significantly contributes to social harmony. By adhering to moral precepts such as refraining from harm, theft, and dishonesty, individuals cultivate trust and reliability within their communities. This ethical framework is not only personal but extends into public life, influencing societal norms and legal structures that prioritize collective well-being over individual gain. Buddhist and worldly teachings emphasize the importance of harmony and respect. Right Thought, Right Speech, Right Action, and Right Livelihood involve moral restraint refraining from lying, stealing, committing violent acts, and earning ones living in a way harmful to others. If there were a growing consensus around flourishing- based ethics that balanced individualism with relatedness, the public would be willing to bring laws, rules, and regulations into greater accord with that consensus.

Meditative practices like mindfulness (vipassana) help individuals manage stress and develop emotional resilience, leading to more harmonious interactions. The emphasis on non-attachment (anatta) reduces conflicts driven by material desires or egoistic pursuits. Mindfulness at work and meditation aid the practitioner in stress management, prevent errors in judgment, and ensure the strengthening of a healthy doctor-patient relationship. Together, these Buddhist principles create a cohesive societal ethos that values peace, cooperation, and shared identity cornerstones for enduring social harmony in Thai society. The principles of compassion, non- violence, and mindfulness resonate throughout Thai society, creating a foundation for a harmonious and peaceful way of life

Buddhist teachings also permeate the governance of Thai society. leaders often draw upon Buddhist principles to justify policies and promote ethical governance, thereby enhancing the legitimacy of the state and fostering social trust (Khobragade, 2022). This alignment of political and religious values ensures that governance is viewed through a moral lens, promoting transparency and ethical behavior in public administration.

2. Role of Monastic Communities

- Monasteries (Wat) serve as community centers, providing spiritual guidance, education, and social services.

- Monks act as mediators in conflicts and exemplify virtuous living, inspiring societal norms.

Buddhist monasteries serve as centers of community life, providing not only spiritual guidance but also social services such as education, healthcare, and disaster relief (Pham & Nikolaeva, 2021). These monasteries are pivotal in strengthening communal bonds, as they offer spaces for people to engage in social activities and charitable work, thus fostering a supportive community environment (Arphattananon, 2020). Furthermore, the involvement of monks in community welfare and conflict resolution highlights the importance of Buddhism in maintaining social cohesion (Prabnok, 2018).

3. Rituals and Festivals

Buddhist rituals and festivals, such as Vesak and Loy Krathong, reinforce community bonds and collective identity. These events provide opportunities for communal activities and reinforce shared values.

Overall, Buddhism's role in promoting social harmony in Thailand is multifaceted. It provides a moral and ethical framework that guides individual conduct, fosters community cohesion through social services provided by monasteries, and influences governance practices. This integration of Buddhist principles into various aspects of Thai life contributes to a stable and harmonious society, demonstrating the profound impact of Buddhism's soft power on social harmony in Thailand.

Buddhism's pervasive presence in Thai society shapes worldviews, behaviors, and cultural expressions, illustrating its profound impact on the country's social fabric and identity. This practice involves generating feelings of love, compassion, and goodwill towards oneself and others. They believe that showing respect and kindness towards others is essential to good relationships. This relationship creates a framework within which generosity, compassion, and mutual encouragement can grow.

Buddhism and Cultural Identity Formation

Beyond its religious dimensions, Buddhism serves as a cornerstone of Thai cultural identity, shaping language, literature, art, and architecture. The proliferation of Buddhist temples (wat), stupas (chedi), and religious festivals (wian tian) underscores the pervasive influence of Buddhist symbolism and iconography in everyday life. Moreover, Thai literature, such as the Jataka tales and the Ramakien (Thai adaptation of the Ramayana), incorporates Buddhist themes and moral lessons, thus reinforcing the cultural resonance of Buddhist narratives. In contemporary Thailand, the celebration of Buddhist holidays, such as Songkran

(Thai New Year) and Visakha Bucha Day (commemorating the birth, enlightenment, and passing away of the Buddha), serves as occasions for communal bonding, family reunions, and spiritual rejuvenation.

1. Cultural Identity Through Buddhist Festivals and Traditions

Cultural identity in Thailand is deeply intertwined with Buddhist festivals and traditions, which serve as vital expressions of the nation's collective ethos and values. One of the most significant manifestations of this cultural identity is found in the celebration of Buddhist festivals such as Songkran, Loy Krathong, and Visakha Bucha Day. These events are more than mere religious observances; they are communal experiences that reinforce social bonds and national unity.

Thailand is a nation deeply rooted in Buddhist culture, rich artisanal tradition, spirituality, and annual festivals. Events such as Songkran, the Thai New Year, and Loy Krathong, the Festival of Lights, are deeply rooted in Buddhist traditions and serve as important cultural celebrations. During Songkran, the Thai New Year festival, water-splashing rituals symbolize purification and renewal. This tradition fosters a sense of belonging among participants, as communities come together to celebrate shared beliefs in merit-making and respect for senior members in the communities and family elders. Similarly, Loy Krathong's enchanting ceremony of floating lanterns on water bodies reflects themes of letting go and gratitude, promoting a collective consciousness focused on harmony with nature and paying respect to the goddess of water.

Visakha Bucha Day commemorates the birth, enlightenment, and passing away of Buddha. It is marked by nationwide activities such as temple visits, meditation sessions, and candlelit processions. These practices not only honor spiritual heritage but also instill a common identity rooted in Buddhist teachings. Through these vibrant traditions, Buddhism's soft power subtly shapes Thailand's cultural identity while nurturing social cohesion. The historical and cultural connections between India and Thailand, as exemplified through the interaction of these two religious traditions, continue to shape Thai Buddhism.

2. The Influence of Buddhism on Thai Education and Morality

Buddhism profoundly shapes Thai education and morality, acting as a cornerstone of the nation's cultural and ethical framework. From early childhood, Thai students are introduced to Buddhist teachings through formal education and temple activities, instilling values such as respect, humility, and compassion. Schools often incorporate Buddhist

principles into their curricula, emphasizing moral conduct alongside academic achievement. This fusion of spiritual and educational practices fosters a holistic development approach that prioritizes character building.

Monastic education also plays a significant role in shaping Thai youth. Temporary ordination in monasteries is a common rite of passage for young boys, providing them with an immersive experience in Buddhist teachings and discipline. This exposure cultivates a deep sense of responsibility, mindfulness, and social ethics that extends into adulthood. In the field of education, Buddhism has been instrumental in shaping Thai educational systems. Monastic life is highly respected, and many young Thai men undertake temporary ordination as monks, known as "novices," as a rite of passage.

Ethical conduct, which is itself a foundation of Buddhism, becomes internalized, so that behavioral choices are made with great care and personal responsibility. Furthermore, the pervasive influence of Buddhism reinforces community cohesion by promoting altruistic behavior and social harmony. Public rituals and festivals rooted in Buddhist traditions serve as communal bonding experiences that strengthen societal ties. The emphasis on merit-making activities encourages acts of generosity and kindness within communities.

For the lay community, the Buddha emphasized the importance of unity and concord through the four bases of social solidarity (sangaha-vatthu). These principles are celebrated annually with various rituals at Buddhist temples throughout Thailand, fostering a sense of community and shared values. Acts of kindness, as promoted by Buddhist teachings, are infectious and reciprocal, helping to create kindness-aware individuals and communities. This focus on compassion and ethical behavior is deeply integrated into both formal education systems and everyday life practices in Thailand.

By incorporating Buddhist principles into the educational framework, Thailand nurtures individuals who embody moral integrity and contribute positively to societal harmony. Schools often include teachings on mindfulness, respect, and compassion, which are essential for developing responsible and ethical citizens. These values are not only taught but also practiced through school activities and community service programs, reinforcing their importance in daily life.

This integration of Buddhism into education underscores the religion's influence in shaping ethical citizens committed to social well-being. It highlights how Buddhist teachings support the development of a morally conscious society, where individuals are encouraged

to act with kindness, integrity, and a sense of duty towards their community. The symbiotic relationship between Buddhism and Thai education exemplifies the religion's soft power in shaping both individual character and societal norms. By fostering a culture of moral awareness and ethical behavior, Buddhism plays a crucial role in promoting social harmony and national unity in Thailand.

Buddhism in Thailand plays a crucial role in the preservation of cultural identity, serving as a unifying force that transcends boundaries of ethnicity, language, and region. The teachings of Buddhism emphasize compassion, morality, and mindfulness, which are deeply ingrained in the fabric of Thai society. Through temple rituals, ceremonies, and observances, individuals are connected to their roots and heritage, fostering a sense of belonging and identity. Moreover, Buddhist practices such as meditation and moral precepts provide a moral compass for individuals, guiding their behavior and decisions in a way that upholds traditional cultural values. By promoting inner peace and harmony, Buddhism contributes to overall social cohesion and stability within Thai communities, enhancing the sense of cultural identity and collective consciousness. The continued influence of Buddhism in Thailand thus serves as a powerful tool for the preservation and promotion of the country's rich cultural heritage.

Impact of Buddhism on Thai cultural traditions and customs

Over the centuries, Buddhism has deeply influenced Thai cultural traditions and customs, shaping the country's social fabric and identity. The teachings of Buddhism have permeated various aspects of Thai society, from art and architecture to daily rituals and beliefs. The emphasis on compassion, morality, and mindfulness in Buddhism has fostered a strong sense of community and social harmony among the Thai people. Buddhist practices such as meditation and merit-making have become integral parts of Thai culture, guiding individuals towards inner peace and self-improvement. Moreover, Buddhist principles have played a significant role in shaping Thai ethical values and moral codes, influencing behavior and decision-making at both individual and societal levels. As a result, Buddhism continues to serve as a cornerstone of Thai culture, enriching and preserving its unique traditions for future generations to come.

1. Buddhist art and architecture as expressions of Thai cultural identity

The intricate paper-cutting techniques of Southern Thailand, as discussed in Virunanont (2020), serve as a tangible manifestation of the deep-rooted cultural identity

intertwined with Buddhist beliefs in the region. This traditional folk art, passed down through generations, reflects not only aesthetic beauty but also the spiritual and communal values inherent in Thai-Buddhist culture. The detailed study of paper characteristics, engraving methods, and pattern designing reveals a harmonious blend of artistic expression and religious symbolism that permeates Thai society. Moreover, the preservation of this art form at auspicious events and cultural ceremonies underscores its significance in maintaining distinct identities within the broader framework of Thai cultural heritage. Similarly, the historical influence of Buddhism on art genres, architecture, and social harmony in India, as discussed in (A. R. Raina et al., 2023), emphasizes the transformative power of Buddhist teachings in shaping national cohesion and promoting cultural diversity. In essence, Buddhist art and architecture in Thailand not only showcase the rich artistic traditions but also act as profound expressions of Thai cultural identity deeply rooted in Buddhist principles.

2. The role of Buddhist monasteries in community life

Buddhist monasteries in Thailand serve as the epicenters of spiritual, cultural, and social life. These sacred institutions are more than places of worship; they are dynamic community hubs that foster social harmony and cultural identity. Monasteries play a crucial role in shaping the ethical and moral fabric of Thai society by offering a space for meditation, reflection, and learning. Monks, who are highly respected figures, guide on moral issues and life challenges, thus reinforcing communal values rooted in compassion, mindfulness, and generosity.

Buddhist temples serve as important spiritual and cultural centers. Visiting these places of worship offers an insight into the varied religious traditions that thrive on the island and the harmonious integration of different cultural influences. Monastic education, provided in Buddhist temples, has played a significant role in imparting knowledge, instilling moral values, and nurturing a sense of community among the Thai population. Monks, who rely on alms for their sustenance, serve as a reminder of the importance of selflessness and compassion in everyday life. Monasteries also function as centers for education. Many Thai children receive their primary schooling within these walls, where they not only gain academic knowledge but also learn about Buddhist teachings and practices that promote social cohesion. During festivals and important ceremonies like ordinations or funerals, monasteries become gathering places where community members reaffirm their shared cultural heritage through rituals and collective activities.

The center of education comprised temples, schools, and universities. Education path is done through standardized education policy, namely the obligation to teach the language and history of Thai and Buddhist teachings. Moreover, the physical presence of monasteries often enhances local economies by attracting tourists interested in experiencing authentic Thai culture. This influx helps sustain small businesses while preserving traditional crafts and practices.

Thailand has a rich cultural legacy, and visitors interested in studying this side of the nation will discover a plethora of cultural attractions to explore. In essence, Buddhist monasteries in Thailand act as vital pillars that support both individual well-being and collective identity, thereby underpinning the soft power of Buddhism within Thai society.

1. **The Role of the Sangha in Fostering Social Cohesion:**

Central to the perpetuation of Buddhism in Thailand is the Sangha, a monastic community comprising ordained monks (bhikkhus) and nuns (bhikkhunis). The Sangha serves as a moral exemplar and custodian of Buddhist teachings, providing the populace with spiritual guidance, educational opportunities, and social welfare services. Through the ritualized practices of almsgiving (pindapata) and merit-making (tam bun), lay devotees establish reciprocal relationships with the Sangha, thereby reinforcing social bonds and communal solidarity. Moreover, the Sangha's involvement in philanthropic activities, disaster relief efforts, and moral arbitration contributes to maintaining social order and mitigating social conflicts.

3. Case Studies: Community Development Projects in Thailand

These case studies illustrate the impactful role of Buddhist-inspired community development projects in Thailand. By addressing education, healthcare, and environmental sustainability, these initiatives demonstrate how Buddhist principles can be effectively applied to enhance social welfare and community resilience.

3.1 Dhammachai Education Foundation

The Dhammachai Education Foundation, associated with the Dhammakaya Temple, focuses on educational initiatives aimed at instilling Buddhist values and ethics in the younger generation. The foundation runs several schools and educational programs across Thailand, emphasizing character development, moral education, and academic excellence. The foundation's initiatives have reached thousands of students, promoting a balanced development of intellectual and moral capacities. By focusing on ethical education, the

foundation helps foster a sense of social responsibility and community involvement among young people.

3.2. Wat Phra Dhammakaya's social outreach programs

Wat Phra Dhammakaya, one of Thailand's largest and most influential temples, conducts extensive social outreach programs aimed at community development and social welfare. These programs address various aspects of community life, from healthcare to environmental conservation. Initiatives such as tree planting campaigns and environmental education programs aim to promote sustainability and environmental stewardship. Environmental projects have raised awareness about sustainability and encouraged community participation in conservation efforts.

3.3 Mae Fah Luang Foundation

The Mae Fah Luang Foundation, established by the late Princess Mother Srinagarindra, focuses on sustainable community development, particularly in Northern Thailand. The foundation's holistic approach integrates economic, social, and environmental dimensions to uplift local communities. Doi Tung Development Project, this flagship project involves transforming the opium cultivation area into a model of sustainable development through alternative livelihoods, education, and healthcare. This project has significantly improved the quality of life for local communities, reducing poverty and promoting sustainable development Vocational Training and Education, provides vocational training and education to residents, enabling them to develop skills for sustainable livelihoods. These programs have empowered residents with skills and opportunities for economic self-sufficiency.

Modern Challenges to Traditional Buddhist Practices

In contemporary Thai society, traditional Buddhist practices face a multitude of challenges arising from rapid modernization and globalization. One significant issue is the encroachment of consumerism, which increasingly diverts attention away from spiritual pursuits toward materialistic goals. This shift undermines the core Buddhist values of simplicity and detachment from worldly possessions. Moreover, urbanization has led to physical and cultural distancing from temples, traditionally the epicenters of community life and spiritual guidance.

So far in contemporary Thai Buddhism, change seems to have been identified with or have resulted from the clash and conflict between tradition and modernization.

This could be attributed to the core values of Buddhism that help people take lightly their concerns and navigate through hardships serenely.

The younger generation, in particular, finds itself caught between the fast-paced demands of modern life and the time-intensive rituals that Buddhism prescribes. With the rapid increase of modern communications, creating an ever-shrinking world, Buddhism, which originated in the East, finds itself locked in contact with contemporary Western culture.

Another pressing challenge comes from digital technology. While it offers new avenues for spreading Buddhist teachings through online platforms and social media, it also introduces distractions that pull individuals away from meditative practices essential for mindfulness and inner peace. Additionally, secular education systems often do not incorporate religious teachings as robustly as before, resulting in a diluted understanding of Buddhist principles among young Thais.

Meditation is a core aspect of Buddhist practice, and in Thailand, meditation retreats are popular among both locals and tourists seeking spiritual growth and inner peace. However, temple schools remain a place for learning modern, secular subjects, the Buddhist Dhamma (teachings of the Buddha), and Pali, the sacred language of Theravada Buddhism. Lastly, political dynamics occasionally exploit Buddhism for nationalist agendas, complicating its role as a unifying force in society. These modern pressures collectively threaten to dilute the essence of traditional Buddhist practices in Thailand's evolving cultural landscape.

The Future of Buddhism's Soft Power in Thai Society

The future of Buddhism's soft power in Thai society appears poised for both continuity and transformation as the nation navigates modernity and globalization. As Thailand continues to develop economically and technologically, the core principles of Buddhism (compassion, mindfulness, and community cohesion) remain deeply ingrained in the societal fabric. These values are likely to persist as guiding forces for social harmony, even as younger generations adopt more globalized lifestyles (Cogan, 2024). Moreover, it appears promising, with ongoing discussions on the intersection of religion, morality, and gender identities (Ocha, 2023). The influence of Buddhism in Thailand extends beyond individual spirituality to societal communication and ethical conduct (Tangpatomwong, 2021). As Thailand navigates complex issues like gender diversity, ethical dilemmas, and international relations, the continued

integration of Buddhist principles into societal norms and policies is crucial for shaping a harmonious and culturally rich future for Thai society.

The role of digital technology in shaping Buddhism's soft power in contemporary Thai society is multifaceted. On one hand, social media and online platforms can serve as powerful tools for disseminating Buddhist teachings and fostering community engagement (Gao et al., 2017). They enable monks and lay practitioners to reach wider audiences, promoting mindfulness and ethical living in a digital age (Srinok et al., 2021). On the other hand, the same technologies can also facilitate the spread of extremist views or commercialized versions of Buddhism that may undermine its core teachings (Borup, 2020). Thus, the future of Buddhism's soft power in Thailand will likely depend on how effectively these digital tools are harnessed to promote authentic engagement with Buddhist values.

Looking to the future, the role of Buddhism in Thai society may evolve in several ways. One potential scenario is the strengthening of Buddhist institutions as mediators of social issues, such as mental health and community welfare, thereby enhancing their relevance in contemporary society (Craig et al., 2020). Another possibility is the emergence of a more globalized form of Buddhism that retains core Thai values while adapting to international contexts, which could foster cross-cultural dialogues and collaborations (Borup, 2018). However, these developments may also lead to tensions between traditionalists and reformists within the Buddhist community, as differing interpretations of Buddhism's role in modern society emerge (Blackburn, 2010).

However, the challenges posed by rapid urbanization, digital interconnectedness, and shifting cultural dynamics cannot be ignored. The increasing influence of secularism and diverse belief systems may lead to a more pluralistic society where Buddhism's role could evolve rather than diminish. Educational reforms that integrate Buddhist teachings with contemporary subjects can help ensure that these age-old principles remain relevant (Thailand Unveils Soft Power Strategy for Global Reach, n.d.). One major challenge is the need to adapt to a rapidly changing social and economic landscape, characterized by globalization, urbanization, and digitalization (Cogan, 2024).

This influence continues to shape and evolve Thai Buddhism, fostering cultural exchange and religious syncretism. Buddhist principles for good governance and statecraft provide frameworks for developing adaptable solutions to contemporary problems (Rau's IAS, 2023). Moreover, modern Buddhist leaders are increasingly utilizing media platforms to reach

broader audiences, thereby reinforcing cultural identity amidst change. The Sangha (monastic community) is also becoming more engaged in social issues such as environmental conservation and mental health, aligning ancient wisdom with contemporary concerns (The Government Public Relations Department, (2024).

At the same time, there are varying conceptions about what being Buddhist means, with a greater ability to spread those unique conceptions to a wider audience. Socially Engaged Buddhism's task has been to draw upon this worldview and these traditions to develop creative responses to the environmental dilemmas facing the modern world (Laskar, 2024).

In conclusion, while Buddhism's role may adapt to meet new societal needs, its foundational soft power, promoting unity and cultural identity, will likely continue to play a crucial role in shaping Thailand's future social landscape.

Conclusion

Buddhism functions as an essential reservoir of soft power within Thai society, exerting influence on social cohesion and cultural identity through its ethical doctrines and practices. The dissemination of Buddhist philosophies bolsters Thailand's international reputation as a bastion of peace and spiritual insight, thereby augmenting its cultural diplomacy. As Thailand encounters contemporary challenges, the soft power of Buddhism presents both prospects and obstacles for the nation's ambitions on the global platform. The prospective influence of Buddhism in Thailand may evolve to align with emerging societal requirements while persistently advocating for unity and cultural identity, which are vital to the nation's social fabric. The interaction between Buddhism and socio-political dynamics underscores the necessity of preserving traditions amidst swift social transformation and globalization, ensuring that Buddhism continues to function as a cohesive force. Buddhism fosters social harmony through principles such as interdependence (Paticcasamuppada) and non-violence (Ahimsa). These doctrines promote shared responsibility and peaceful cohabitation, nurturing a unified societal ethos. Buddhism is fundamental to Thai cultural identity, influencing moral values and communal life. Monasteries serve as communal centers, reinforcing collective values of compassion and mindfulness. In summary, the analysis highlights the lasting relevance of Buddhism in shaping Thailand's national identity and enhancing its international stature.

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Synergizing SDG's Focus on Quality Education with Buddhist Principles to Reduce Communication Apprehension in 21st Century Learners

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Abstract

This study explores the integration of Buddhist principles with Sustainable Development Goal (SDG) 4's focus on quality education to address communication apprehension in 21st-century learners. Effective communication skills are crucial for personal, academic, and professional success, yet anxiety associated with communication often hinders learning outcomes. By synergizing Buddhist teachings, which emphasize mindfulness and compassion, with SDG 4's objectives, educators can create inclusive learning environments that empower students to overcome communication barriers and foster holistic development. Mindfulness practices, such as meditation and breathing exercises rooted in Buddhist principles, have been shown to reduce anxiety and enhance communication skills. Additionally, incorporating cognitive-behavioral therapy principles can challenge negative beliefs about communication and promote confidence. This integration improves communication skills and nurtures emotional intelligence, empathy, and resilience, creating a positive and supportive learning environment. Meditation, as a core Buddhist practice, cultivates mindfulness and emotional regulation, helping students manage stress, focus better, and communicate more effectively, which is aligned with the SDG 4 goal of providing inclusive, equitable quality education by enhancing students' ability to learn and engage fully. On the other hand, meditation also supports SDG 4 by equipping learners with essential life skills, such as concentration, self-awareness, and emotional intelligence, which are vital for academic success and personal development. By fostering these skills, educators help students overcome communication apprehension, a common barrier to participation and success in educational and professional settings. Therefore, integrating meditation into education directly addresses SDG 4 by promoting well-rounded development, reducing barriers to effective communication, and ensuring that all students are prepared for active participation in society and the global workforce. This approach ensures that education imparts knowledge and builds the inner resilience needed to thrive in diverse and challenging environments.

Introduction

Effective communication techniques are crucial foundations for success in the personal, academic, and professional spheres in the fast-paced world of the 21st century. Effective communication crosses borders and creates possibilities whether one is negotiating interpersonal relationships, participating in intellectual discourse, or succeeding in the job. Therefore, it is impossible to exaggerate how important it is to hone these talents. Furthermore, the definition of "sustainable development" encompasses two primary ideas: (1) the notion of 'needs', especially the fundamental requirements of impoverished populations worldwide, which should receive utmost priority; and (2) the concept of constraints imposed by the current level of technology and social structure on the environment's capacity to fulfill both current and future needs (Kittiprapas, 2022). Moreover, the United Nations' Sustainable Development Goals (SDGs) offer a comprehensive framework for tackling global issues while promoting high-quality education. SDG 4 highlights the significance of providing inclusive and equitable quality education for everyone, among other goals. But obtaining a decent education requires more than just sharing knowledge; in order to promote understanding and learning, there must be good communication. Sustainable development is a strategic priority increasingly encountered across industries and educational institutions, championed globally by the United Nations through the 17 Sustainable Development Goals (SDGs). The definition of sustainable development is commonly accepted as development that "meets the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland, 1998). A possible strategy for reducing communication anxiety in the context of 21st century education is to combine Buddhist concepts with SDG's emphasis on quality education. This is because learners often experience a variety of communication apprehensions. On the other hand, according to the teachings of Buddhism as outlined in the Tipitaka, education is not merely the acquisition of knowledge but the development of wisdom and compassion. Education in Buddhism aims not only to cultivate intellectual abilities but also to nurture ethical and moral values, leading to the holistic development of individuals and the betterment of society. Moreover, in the Pali canon, education is referred to as Sikkhā, which translates to "training." Sikkhā is depicted as a means of self-realization,

implying an understanding of one's own qualities, abilities, and potential, and the skill to utilize them effectively. In summary, education enables individuals to develop various aspects such as practical skills, knowledge, and the capacity to engage effectively in their chosen fields. Self-awareness leads to self-realization and enables individuals to relate to appropriate aspects of life. Therefore, education, according to this perspective, is aimed at facilitating self-realization (Srivichai, 2004). According to Chansomsak & Vale (2008), education in Buddhism serves as a pathway to embodying a life of virtue, emphasizing the importance of personal growth through ethical living. Sila Sikkhā, representing moral conduct, fosters harmony and tranquility by guiding our actions and speech. Samadhi Sikkhā focuses on understanding the mind and cultivating self-awareness, facilitating personal growth and the pursuit of objectives. Panna Sikkhā involves examining the interconnectedness of phenomena and the principles of cause and effect.

Therefore, Buddhist perspective on education transcends mere knowledge acquisition; it encompasses the cultivation of wisdom, compassion, and ethical values. Deeply rooted from the teachings of the Tipitaka, Buddhist education emphasizes the holistic development of individuals, fostering self-realization and societal betterment. Described as Sikkhā, or "training," education in Buddhism is viewed as a journey towards self-awareness and actualization, enabling individuals to harness their potential effectively. Through moral conduct (Sila), understanding the mind (Citta Sikkhā), and analyzing cause and effect (Panna Sikkhā), education becomes a transformative force, guiding individuals towards virtuous living and personal growth. Ultimately, education in Buddhism serves as a pathway to self-realization and the embodiment of ethical principles, shaping individuals to lead purposeful and harmonious lives.

Additionally, Sustainable Development Goals (SDGs) of the United Nations are not the first set of objectives intended to support international cooperation in the creation of a more equitable and cleaner world. The Millennium Development Goals (MDGs) of the previous agenda were created in 2000 and had eight objectives that were to be completed by 2015: the eradication of extreme poverty and hunger; the achievement of universal primary education; the empowerment of women and gender equality; the reduction of child mortality; the enhancement of maternal health; the fight against HIV/AIDS, malaria, and other diseases;

the preservation of the environment; and the formation of an international development partnership (United Nations Millenium Decleration, 2000). The agenda prioritizes quality education, with a particular focus on Sustainable Development Goal 4 (SDG 4). Its objective is to ensure that all individuals have access to inclusive, fair, and high-quality educational opportunities, fostering lifelong learning opportunities for everyone (Unterhalter, 2019). Reducing communication apprehension in educational settings is paramount for achieving Sustainable Development Goal 4 (SDG 4) by enhancing the quality and inclusivity of education. states that addressing communication apprehension fosters inclusive learning environments where students feel empowered to actively participate in classroom activities, discussions, and presentations. This active engagement not only enriches the educational experience but also improves academic performance (McCroskey (1992). Moreover, reducing communication apprehension promotes collaborative learning by facilitating effective communication among students, thereby contributing to a more equitable learning environment (Pavlina, 2014).

Additionally, it prepares students for lifelong learning and success in the workforce by equipping them with essential communication skills (Rubin & Martin, 1994). Furthermore, by fostering intercultural understanding and global citizenship, addressing communication apprehension aligns with the goal of promoting inclusive education (Nemati, & Razavieh, 2012). Therefore, efforts to reduce communication apprehension are essential for advancing the objectives of SDG 4, ensuring that all individuals have access to high-quality education opportunities that prepare them for active participation in society and the global workforce. In terms of achieving sustainable development goal 4, which covers the inclusive and equitable quality education and promote lifelong learning opportunities for all, which underscores the importance of quality education for all, addressing communication apprehension among learners emerges as a critical endeavor. Communication apprehension, characterized by anxiety and discomfort in interpersonal communication situations, can hinder academic success and social integration. Therefore, effective communication skills are foundational in navigating the complexities of the modern world, spanning personal, academic, and professional realms. The concept of sustainable development, encapsulating the meeting of present needs without compromising future generations' ability to meet their own, underscores the vital role of education as a driver of societal progress.

The Sustainable Development Goals (SDGs), particularly SDG 4, underscore the imperative of providing inclusive, equitable, and quality education for all individuals by

bridging the gap between effective communication and sustainable development entails addressing communication apprehension among learners. Buddhist education offers a holistic approach to personal development, emphasizing wisdom, compassion, and ethical values. Rooted in disciplines such as moral conduct, mind training, and wisdom cultivation, Buddhist education fosters self-realization and societal betterment. Furthermore, efforts to reduce communication apprehension align with the broader objectives of SDG 4, promoting inclusive and equitable quality education. By fostering collaborative learning environments and intercultural understanding, addressing communication apprehension prepares students for active participation in society and the global workforce. In summary, integrating mindfulness techniques rooted in Buddhist teachings into educational curricula represents a promising approach to reducing communication apprehension, enhancing student well-being, and advancing the goals of quality education outlined in Sustainable Development Goal 4. By embracing mindfulness, educators empower students to navigate communication challenges, cultivate essential life skills, and contribute to a more inclusive, equitable, and sustainable future for all.

Addressing Communication Apprehension in 21st-Century Learners: A Pathway to Sustainable Education

Anxiety plays vital factor within learning communities, as it can hinder both effective communication and the overall learning outcomes. In such environments, learners often encounter challenges stemming from differences in communication skills and anxiety levels, particularly when there's a mismatch between the experts and novices (McCroskey, 1984) states in his study that people may experience communication apprehension when they are speaking or writing. According to Gardner, et. al., (2005) oral communication apprehension, is anxious feeling when communicating with others, whether it's students, professionals, or other groups, and this anxiety may be influenced by cultural factors. For instance, individuals might feel subordinate and act according to hierarchical expectations set by authority figures.

Communication apprehension or the reduced willingness and anxiety is related to talking, it can significantly impact the quality education and learning outcomes High levels of communication apprehension may hinder students' ability to effectively participate in classroom discussions, engage with peers and teachers, and express their ideas and opinions. This can ultimately impede their overall learning experience and academic performance.

Through the PRCA-24 questionnaire, the communication apprehension tendencies can be assessed and detected. Furthermore, educators and policymakers also gain insights about the barrier's learners face in communication. Therefore, by addressing these barriers are essential for achieving objectives SDG 4, as it promotes an inclusive learning environment where all students have equal opportunities to actively participate and engage in the educational process.

Furthermore, reducing communication apprehension is also in line with the broader objectives of SDG 4 which aims to enhance the quality of education and foster holistic development among learners. Therefore, when Students feel confident and comfortable communicating, they are more likely to learn, share their ideas, and inquire all which ultimately lead to a positive learning environment. This, in turn, fosters critical thinking, creativity, and problem-solving skills, which are essential for achieving sustainable development in the long run.

However, it is also important to note that while addressing communication apprehension is for quality education, it just an aspect for achieving the SDG goal 4, which cannot be covered for the whole other 17 SDGs goal. Therefore, Sustainable development in education requires a comprehensive approach that also addresses factors such as access to education, teacher training, curriculum development, and educational infrastructure. Therefore, while studying communication apprehension levels contributes to SDG 4, it should be complemented by broader efforts to ensure inclusive and quality education for all learners.

Integrating Psychology and Buddhist Doctrines to Alleviate Communication Apprehension: A Path towards Sustainable Development: Quality Education

Strategies for reducing communication apprehension that are in line with Sustainable Development Goal 4, which prioritizes inclusive and equitable high-quality education for all, by using ideas from psychology and Buddhist teachings. Communication apprehension, often a hindrance to effective learning and communication, can be addressed through various psychological and philosophical approaches. By integrating principles from psychology and Buddhist doctrines, educators and learners can cultivate environments conducive to overcoming communication barriers and fostering holistic development, by incorporating mindfulness practices into communication training programs. Mindfulness, rooted in Buddhist teachings, involves cultivating present-moment awareness and non-judgmental acceptance.

Research has shown that mindfulness-based interventions can effectively reduce anxiety and improve communication skills. Furthermore, by incorporating mindfulness techniques into communication training, learners can develop a greater sense of self-awareness, emotional regulation, and empathy, which are essential for effective communication and building positive relationships.

Another approach to alleviate communication apprehension is through cognitive-behavioral therapy (CBT), a psychological intervention that focuses on identifying and modifying negative thought patterns and behaviors. CBT has been shown to be effective in reducing communication anxiety and improving communication competence. Based on problems found in a research study, interventions of CBT have shown a positive effect on reducing communication apprehension, which includes behavior therapy (Erford, 2015), and cognitive therapy. The cognitive-behavioral therapy (CBT) method is regarded as effective in reducing communication apprehension by addressing cognitive aspects contributing to communication anxiety, along with the practical experience aspect in communication, which can reinforce these cognitive changes (Khoirunnisa, et.al., 2023). By integrating CBT principles into educational programs, learners can develop cognitive strategies to challenge and reframe negative beliefs about communication, leading to increased confidence and improved communication outcomes. The integration of psychology and Buddhist doctrines in addressing communication apprehension can have several benefits. Furthermore, Levine (2009) states that there are some similarities between Western psychology and Buddhism: Both care about reducing pain in people. Both emphasize the human situation and give a naturalistic interpretation of it as opposed to a religious one. Both view persons as caught in a matrix of forces derived from their cravings according to their nature. Both impart the wisdom that kindness, care, and unwavering respect for all living things are acceptable and also growing and developing are ideals shared by both. Furthermore, both agree on the superficial and deep level of mental functions. Firstly, it promotes a holistic approach to education by considering both the psychological and spiritual aspects of individuals. This approach recognizes the interconnectedness of mental well-being and effective communication skills, which are crucial for personal and professional success. Secondly, integrating these perspectives can foster a more inclusive and compassionate learning environment. Buddhist teachings emphasize empathy, compassion, and non-violent communication, which can enhance interpersonal relationships and create a supportive atmosphere for learners. By

incorporating these principles into educational practices, learners can develop a deeper understanding of others' perspectives and engage in respectful and empathetic communication.

Furthermore, integrating psychology and Buddhist doctrines in communication training aligns with the principles of SDG 4, as it promotes lifelong learning and the development of essential skills for personal and professional growth. By equipping learners with effective communication strategies and fostering their psychological well-being, this integration contributes to creating a more inclusive and equitable educational system.

In conclusion, by integrating both the psychological and Buddhist teachings and approaching alleviate communication apprehension based on psychology and Buddhist doctrines with Sustainable Development Goal 4 can enhance the quality of education and promote lifelong learning opportunities. By incorporating mindfulness practices, cognitive-behavioral therapy, and principles of empathy and compassion, learners can develop effective communication skills and psychological well-being. This integration aligns with the principles of SDG 4 and contributes to creating a more inclusive and equitable educational environment.

Application of Buddhist-Based Approaches to Reduce Communication Apprehension: Promoting Quality Education

Buddhist education is a way to end all the mental ills like lust, faults and ignorance through the entire physical and mental discipline and can be a way of gaining spiritual purity. Discipline, an important education objective, is the controlling body and speech. The knowledge that a person gains on crafts without any discipline is not for the good of society, but the Buddhist view is that it should be with ethics. The intelligence of the person, who is without virtue and discipline, is fruitless. It is clear from one of the main activities of an education process is training members to live honoring the other members of the society. The object of Buddhist education is to teach person keeping him as the center and subordinates in various social status by keeping close relationship with them from childhood (Piyarathana, 2017). Educators can improve communication anxiety by adding techniques that help students manage their emotions. These techniques come from mindfulness practices based on Buddhist teachings, like meditation and breathing exercises. Studies show these practices can help people control their feelings and feel less stressed while communicating. Furthermore, most of the literature on mindfulness meditation and its effects on health focuses on

Mindfulness-Based Stress Reduction (MBSR) (Ospina, 2009). Therefore, by teaching these skills in communication classes, educators give students practical tools to overcome their anxiety and enhance their communicator skills. While MBSR and mindfulness meditation are distinct concepts, they are often treated interchangeably in current literary works. A diagram is included below to illustrate their relationship as depicted in contemporary literature.
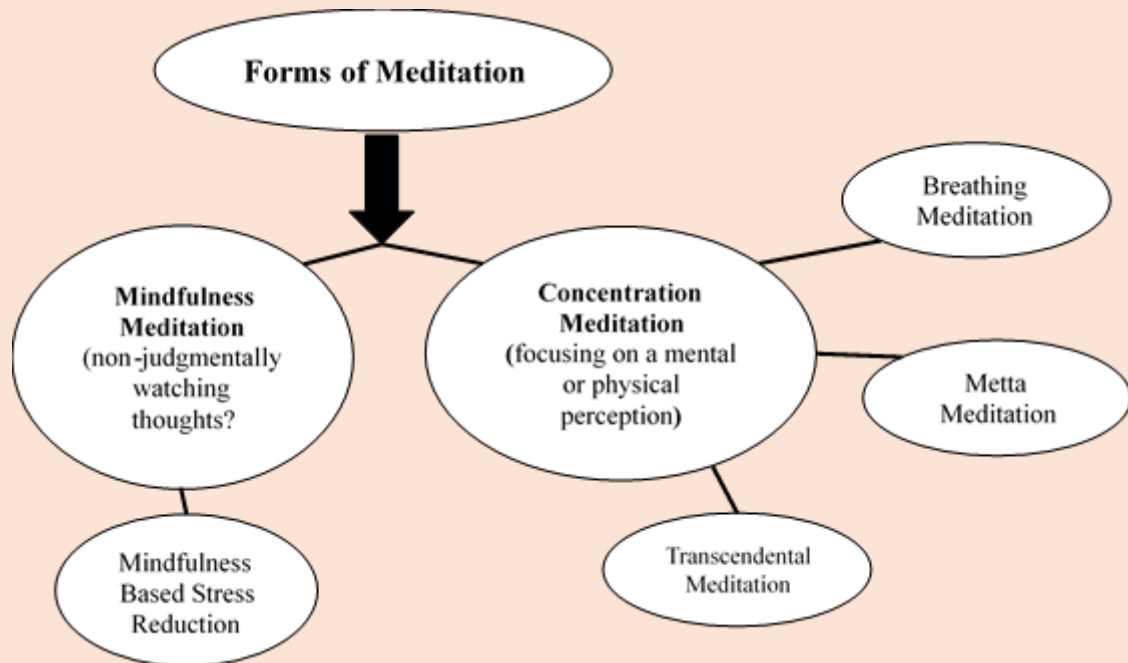

Figure 1: Mindfulness Meditation: A brief overview of different forms of meditation in the current literature.
Note. The figure of Forms of Meditation is from Spowart, S. A. (2014). Long-Term Mindfulness Meditation: Anxiety, Depression, Stress and Pain, Is There a Connection for Public Health? University of South Florida (p.2).

In addition, the study comparison between Mindfulness-Based Stress Reduction (MBSR) to other typical stress treatments found that both were equally good at reducing stress. However, MBSR offered additional benefits. It helped people dwell less on negative thoughts (rumination) linked to depression and anxiety. It also increased empathy and self-compassion more than just stress reduction techniques, that highlights the need to understand how MBSR works and how it compares to treatments that aren't as focused, like daily meditation practice for a long time (Chiesa, 2009, pp. 585-592). Mindfulness isn't just about helping students deal with communication anxiety; it also improves the overall learning environment. By learning to stay present and manage their emotions through mindfulness practices, students can better focus on the material and interact positively with classmates. This improved focus and

emotional control create a more positive and supportive classroom atmosphere, which ultimately leads to better learning for everyone.

Furthermore, Berger and McCroskey (1982) have shown that programs that help students see things from each other's perspectives (empathy and understanding) can greatly reduce their fear of communication. When teachers encourage students to be kind to themselves and others (compassion), they create a safe learning space where students feel respected and supported. This approach isn't just about communication skills; it also improves students' overall well-being and their ability to connect with each other (pp. 132-136). Therefore, incorporating mindfulness practices goes beyond just improving communication skills in the classroom. It actually fits perfectly with one of the big goals on quality education laid out in Sustainable Development Goal 4. This goal emphasizes equipping students with important life skills and focusing on their overall well-being. Mindfulness helps with both of these by preparing students to succeed in various academic and professional settings. Additionally, by fostering emotional intelligence and resilience through mindfulness, educators create a more inclusive and equitable learning environment. This ensures all students have the support they need to. Overall, integrating mindfulness techniques rooted in Buddhist teachings into educational curricula represents a promising approach to reducing communication apprehension, enhancing student well-being, and advancing the goals of quality education outlined in Sustainable Development Goal 4. Through this integration, educators empower students with the tools and skills necessary to navigate challenges, communicate effectively, and succeed in their academic and personal endeavors.

Therefore, Buddhist education offers a holistic approach to address mental challenges and attain spiritual purity through rigorous physical and mental discipline. Central to this education is the cultivation of discipline, which governs actions and speech, ensuring knowledge acquisition is accompanied by ethical considerations. By instilling virtues and discipline, Buddhist education aims to nurture individuals who honor and respect others within society, fostering harmonious relationships from childhood. Moreover, integrating mindfulness practices derived from Buddhist teachings into educational settings proves beneficial in addressing communication anxiety and enhancing overall well-being. These practices enable students to manage emotions effectively, fostering a positive learning environment conducive to academic success and personal growth. Additionally, incorporating mindfulness aligns with Sustainable Development Goal 4's objective of promoting inclusive and equitable quality

education, equipping students with essential life skills and preparing them for diverse academic and professional challenges. Ultimately, by embracing mindfulness techniques, educators can empower students to overcome communication apprehension, enhance well-being, and achieve success in their educational journey and beyond.

Conclusion

In conclusion, effective communication skills are indispensable in today's rapidly evolving world, spanning personal, academic, and professional domains. Quality education, as envisioned by the United Nations' Sustainable Development Goals (SDGs), emphasizes inclusive and equitable learning opportunities for all, recognizing education as a fundamental human right and a catalyst for societal progress. Sustainable development encompasses meeting present needs without compromising the ability of future generations to meet their own needs, underscoring the importance of education in fostering global prosperity while preserving environmental integrity by bridging the gap between effective communication and sustainable development necessitates addressing communication apprehension among learners. Communication apprehension, characterized by anxiety and reluctance in interpersonal communication, poses a significant barrier to inclusive education and hinders academic achievement and social integration. By integrating psychological principles and Buddhist teachings, educators can cultivate learning environments that empower students to overcome communication barriers and thrive. Therefore, Buddhist education, rooted in as Sila (moral conduct), Citta Sikkha (mind training), and Panna Sikkha (wisdom cultivation), offers a holistic approach to personal development, emphasizing ethical living and self-realization. By instilling virtues and discipline, Buddhist education nurtures individuals who honor and respect others, fostering harmonious relationships and societal cohesion. Moreover, integrating mindfulness practices derived from Buddhist teachings into educational settings proves beneficial in addressing communication anxiety and enhancing overall well-being. Mindfulness techniques, including meditation and breathing exercises, enable students to manage emotions effectively, cultivate present-moment awareness, and foster emotional resilience. By incorporating mindfulness into communication training programs, educators provide students with practical tools to overcome anxiety and enhance their communication skills. Moreover, mindfulness fosters a positive learning environment characterized by empathy, compassion, and respect, aligning with the principles of inclusive and equitable education

outlined in SDG 4. Therefore, integrating mindfulness techniques rooted in Buddhist teachings into educational curricula represents a promising approach to reducing communication apprehension, enhancing student well-being, and advancing the goals of quality education outlined in Sustainable Development Goal 4. By embracing mindfulness, educators empower students to navigate communication challenges, cultivate essential life skills, and succeed in their academic and personal endeavors, contributing to a more inclusive, equitable, and sustainable future for all.

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