



# The 8<sup>th</sup> International Seminar Indian Philosophy

and its Influences on Suvarnabhumi:

Past, Present and Future

31 July 2023



Proceedings

Graduate School

Mahachulalongkornrajavidyalaya University



**The 8<sup>th</sup> International Seminar**  
**The main theme entitled**  
**‘Indian Philosophy and Its Influences on Suvarnabhumi:**  
**Past, Present, and Future’**

**Proceedings**

Graduate School,  
Mahachulalongkornrajavidyalaya University, Thailand

Cover designed by Phra Aliya Chanthavong

Published by Graduate School

Date of Publication: 23 October 2023

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## Preface

All papers published here are the ones collected from the 8<sup>th</sup> International Seminar under the main theme “ **Indian Philosophy and its Influences on Suvarnabhumi: Past, Present and Future**” which was successfully organized on 31 July 2023 by Graduate School, Mahachulalongkornrajavidyalaya University, Thailand. In the presentation of chosen papers, Graduate School owed the great debt to the following scholars as follows Ven. Indacara and others, Mr. Serdar Shirov, Phramaha Chatchai Panyavachiro and Others, Ven. Dr. Budi Utomo Ditthisampanno, Mr. Tospol Puttiteerachote and Prof. Dr. Phrakrukossolsassanapundit, without them this session would not have been made successful.

I, as the Dean of Graduate School, MCU, would like to take this auspicious opportunity to express my sincere thanks to the following scholars: 1) Asst Prof. Dr. Phramaha Poj Suvajo, 2) Dr. Bancha Pongpanit, 3) Prof. Dr. Somporn Promta, Graduate School, Mahachulalongkornrajavidyalaya University, Thailand, 4) Dr. Sanath Wijesundara, University of Peradeniya, Kandy, Sri Lanka, 5) Prof. Nataraju Adarasupally Assam University, India, 6) Asst. Prof. Dr. Budi Utomo Ditthisampanno, Smaratungga Buddhist College, Indonesia, and 7) Prof. Dr. R. Gopalakrishnan, University of Madras, Chennai India, all of whom actively participated in the assigned roles remarkably. Particularly, I also expressed my sincere thanks to Mr. R. Muthu, Counsellor (Pers), from Embassy of India, Bangkok, Thailand, who delivered keynote speech on behalf of H.E. Mr. Nagesh Singh, Ambassador of Republic of India, Bangkok, Thailand, introducing Indian philosophy and related knowledge to the land of Suvarnabhumi respectively by which the proposals deserved for further academic scrutiny.

Last but not the least, my sincerely thanks go to Dr. Khaimook Laopipattana who serviced the seminar as a Master of Ceremonies with great energy making the given role meaningfully, interestingly and successfully.

Ven. Assoc. Prof. Dr. Phra Suthirattanapundit,  
Editor  
Dean of Graduate School,  
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# **A Belief in Lord Ganesha in Indian Philosophy and Its Influence on Suvarnabhumi: Past, Present and Future**

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## **Abstract**

It is said that a belief in Ganesha (Sanskrit ‘गणेश’) is one of the beliefs in Indian philosophy whereby it was created by Indian thinkers to unite various tribes in order live together happily. Consequently, it seems that such an expectation appears as it is expected since the past, present continuing the future as its influence has been pervading over the land called ‘Suvarnabhumi’ including Thailand. In this matter, evidence is widely seen from idolatry of Ganesha which is available both in Bangkok and different provincial areas of Thailand regarded as a part of Suvarnabhumi. Many people always go to pay respect to Lord Ganesha with a view to receiving seven kinds of blessing as follows: 1) all problems can be solved, 2) they should be above all conflicts, 3) they should be good at negotiating, 4) they should be happy, 5) all gains and fortunes should be provided, 6) their hopes and wishes should be fulfilled, and 7) mental comfortability should be given. Apart from these expectations, other good results might be hoped for as well. Viewed from Theravada Buddhist standpoint, the opposites might be shown as it says that one will be rewarded by the aforesaid seven kinds of expectation depends solely on their own action or Kamma; things could not be done and given by Lord Ganesh’s blessing because Theravada Buddhist philosophy strongly believes that good result is only caused by good action through one’s making effort; this view is also supported by medical viewpoint where action is prioritized as that where there is action and then there is a result. Such seven kinds of good results would not be yielded if viewed from this rule which is same as that healthy people come from good health whereby one is taking care of.

In this paper, I argue that the existence of Lord Ganesha in the religious places for worshipping is of goodness; it is good in the sense that it brings about moral encouragement to worshippers who come to ask for and thereby receiving what is requested for. Viewed from this angle, having Lord Ganesha Idolatry is better than not having it. In this, three viewpoints are reconciled by Thai society. The acceptance of Lord Ganesha Idolatry in Thai society obviously proves the influence of Indian philosophy affecting on the land of Suvarnabhumi since the past, till present and will continue to the forth coming future and will remain as such forever.

### **1) Introduction**

At the outset, this paper is purposely written to show that how did Indian philosophy influence on Suvarnabhumi, Thailand since the past, present till future. In doing this, it lays great emphasis on the belief in Ganesha available in Indian philosophy, permeating in the land of Suvarnabhumi and Thai society. After that this belief will be viewed through Theravada Buddhist philosophical and medical viewpoints whereby certain arguments would be made for further discussion. In the present time widely known as the new age many people are learnt about the story of Lord Ganesha and then come to conclude that such a belief in Lord Ganesha is completely outdated or useless resulting in providing that thought as to why did one pay attention to Lord Ganesha, why did one pay attention to God with body of a child and elephant head? I as being a writer thought it so important deserving to be studied in the depth manner in order to have proper understanding as to how was this strange God born and how did He influence on human beings? Once deeply studied, it would lead us to realize the strange aspects of human beings' imagination where the development of such strange character adopted by a society would shed the light on philosophical arguments on the question that: did Lord Ganesha bless the fortune really anyway?

Before proceed to the main ideas, I will point to the meaning, essence and development of Indian philosophy that it embraces all systems of philosophy being born in India through the creative religious thoughts given by many prophets and thinkers who used to live their life in ancient times. Therefore, Indian philosophy does not refer to any specific system of thought but also includes Buddhist philosophy, Jain philosophy including other schools of

thought<sup>1</sup>. Learning Indian philosophy is aimed at not only knowledge but also at promotion of practice, so, Indian philosophy contains the theoretical as well as practical aims where practicing is prioritized because it aims at self-realization through the ethical principles. It is said that Indian philosophers pay a great deal of heed to find out the internal reality within oneself and the principle of reality which is transcendent or external supernatural affecting on such a nature. As a result, they take a great pain in studying it in order to become such a thing, not only wishing for certain knowledge it might be found as they believe that the internal nature and external one which is beyond oneself is closely connected. Apart from this, Indian philosophy is of the view that this world is of vicissitude aspect both inside and outside and thereby valuing the value of life such as disciplinary, self-restraint, solitude, non-attachment; they develop their ways of life by means of those virtues to the higher level till it goes beyond any influence of the worldly matters whereby their life is held as more superior than general ways of life existing in this world giving rise to the promotion of emancipation respectively. In Indian philosophy, it claims that the absolute happiness could be caused by the obtaining of Moksha or the realization of ultimate goal or Nibbāna signifying the perfect comprehension of the reality of life. Thus, the training of mind leading to such Summum Bonum takes more times; it may take innumerable rebirth of life, so time is not so important for living in this present world. In addition, Indian philosophy is assigned to support the virtue on gratitude where every member of a family and society is closely interconnected, it also supports the virtue of non-violence where man and environment can harmoniously coexist. By virtue of these, it provides the friendship among the world of nature, that is, man befriends with nature<sup>2</sup>. Suffice it to say that Indian philosophy is the practical philosophy giving rise to goodness to life and peacefulness to a society.

## **2) Development of Indian Philosophy**

It is a well-known fact that all Indian philosophical systems do not arise at the same time and upon arisen they did exist with others', the reasons for this are that all Indian philosophy becomes a philosophy of life where people follow and put them into daily practices and also transfer them to generations by generations. It shows that the development of Indian philosophy has been

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<sup>1</sup> Soonthorn Na Rangsi. Indian Philosophy. (Bangkok: Borpith Publication, 2521 B.E.), p. 2.

<sup>2</sup> Phrakrooghositputthisart. Indian Philosophy. (Bangkok: Prayoonsarnthai publication, 2551 B.E.), p.7.

cultivated by different manners which are not like the purpose of criticism to one another but they hinge on criticism to protect and appreciate their systems of thought whereby philosophical spirit of movement is always promoted. Consequently, the death of Indian philosophical development never appears since the past till the present. In carrying its own task, Indian philosophy initiates its journey through positing their attitude towards things and then hands over its development to later generations. Once developed, those generations passed them to later generations again and again. Later on, the successors of its systems felt necessary to maintain and protect their schools of thought then they put them together as a collection called 'Sutra' meaning that all systems of thought are together preserved, such a sutra, named 'Brahmasutta' of Badarayana whereby the philosophical ideas of Upanishad are explained, Yoga Sutta of Ganada, Mimamsa of Jaimini, Nyaya Sutta of Gotama etc. It is said that earlier these suttas were preserved through oral recitation by generations to generations and then later were alphabetically written down. Since those suttas contained short contents; only significant contents were written, then posted difficulty for understanding to people who were not familiarized with those ideas. Later on, most of thinkers of those schools of thought came to compose additional explanation in order that those suttas' meanings would be made possible to access. The scriptures composed to provide additional explanation to those suttas were called 'Bhasaya' or 'commentary' whereby such explanation was arbitrarily made according to their viewpoints, then many 'Bhasayas' were caused such as Brahmasutta which was written by many thinkers, Sankara, Ramanuja, Maddva, Vallabha, Nimbarabha etc. After that their followers come to follow their teachers' views whereby it gave rise to many sects and sub-sects to those ideas. There appeared the composition of sub-commentaries in order to explain 'Bhasaya', sub-commentaries are used for the exposition of sub-commentaries. Addition to these, there appeared special composition which is excluded from a kind of commentary or sub-commentary that is used as handbooks to support the philosophical ideas of those schools of thought where criticism of those ideas was made by other schools and then thereby endlessly developing various schools of Indian philosophy till the present<sup>3</sup>.

It is argued that the scripture called 'Veda' is without the author where there is saying that 'Veda is Good's command passed to human beings through anonymous Ascetic where he told to Aryan people, some said that it is composed

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<sup>3</sup> Sunthorn Narangsi. Ibid. pp.5-6.



by ascetic named Veda Vayasa considered as the same as the one who wrote Epic of Mahabharata during 1200-600 BC, the word ‘Ved’ or ‘Veda’ meaning the knowledge whereby it completely included the principle of philosophy consisting of sciences and arts without any errors<sup>4</sup>.

In this part, I will touch upon the tribe that created Indian philosophy, that is Aryan and Milakkha (Pali: Milakkha) (Sanskrit: म्लेच्छ ,) or Dravidian, each tribe has its own belief, so, Aryan tribe paid respect to gods or various gods but those gods possess natural characteristics such as fire, water, wind, sun, moon and stars etc. Apart from the belief in nature as such, this tribe worshipped the ancestors’ spirit too while worshipping gods as they believed that only body died but spirit or soul still remains and needs food consumption as were demanded by human beings, one they died, they will be reborn in the plane above human beings’ world. To be able to send those worshipping items to those spirits, burning them through fire till the appearance of smoke would be the means and thereby yielding the emergence of doctrine of sacrifice respectively.

Additionally, Aryan tribe was of the belief that the world and all things are created by God where thereby He becomes a Protector and a Destroyer whereby wishing things to be in different manifestations as He wished for could be made; if human beings do not want them to be endangered, they are required to satisfy God by means of praying for in order that they will be protected by God. Such a belief and thought of Aryan tribe, later on, become the foundation of philosophy of Veda <sup>5</sup>.

Milakkha or Dravidian tribe basically refers to the native people who live in India before the invasion of Aryan tribe; Aryan named people in tribe as Dassayu or Dāsa or Milakkha meaning Tamil people, Telugu, Malabar and Karanis whose places for living locate in South India. The word ‘Milakkha’ given by Aryan people literally means ‘dark’ or people who have ‘black skin’ ‘Anariyaka’ meaning ‘uncivilized people’. On the contrary, Aryan people called themselves ‘Ariyaka’ meaning civilized people. Mr. Shardis Chandrapal expresses his view in the book named ‘The Cultural Relationship between Thai and India’ that “In Veda of Brahmanism this tribe is called ‘Dāsa’ or Dassayu’

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<sup>4</sup> Chandrajamnon, Suwat. Philosophy and Religion. (Bangkok: Komol Kreamthong foundation, 2523 B.E.), p. 87.

<sup>5</sup> Phraudornganathikarn (Javindra Srakam). History of Buddhism in India. (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2534 B.E.), pp.9-10.

and this tribe belongs to Dravidian or Dravid. Earlier the word ‘Dassayu’ embraces the meaning ‘countryside’ later on the ‘Dāsa’ or ‘Robber’ respectively<sup>6</sup>.

As regards Brahmanism’s Veda, it is believed that its development was made by the original belief which is mixed with inter-belief between Aryan and Milakkha tribes. The Veda was written by the previous great sage<sup>7</sup> which was approximately 1,000 years earlier than Buddhist era starting with Rigveda following by Yajurveda, Atharvaveda and Samaveda where Atharvaveda is said to have been composed after Buddhist era<sup>8</sup>. All three kinds of Veda are called ‘Triveda’ by Buddhism. But the fourth one is not mentioned in Buddhist scriptures.

The additional explanation for four kinds of Veda can be shown as follows: 1) Rigveda refers to the scripture where words were written to eulogize gods by means of verses comprising of 1028 chapters assigned to a group of Brahman for chanting; all psalms are regarded as sacred words belonging to gods which were directly heard by sages such as Vasitha, Viswamitta etc. and then passed to human beings, 2) Samaveda refers to psalms taken form Rigveda to suit learning by heart where its purpose is given while performing the rite in offering Soma water to Indras and in singing to the gods, 3) Yajurveda is not written by a form of verse or poetry but prose narrating the rite of sacrifice and worshipping of gods, and 4) On the one hand, Atharvaveda is Mantra or magical spell used for getting rid of bad fortune giving rise to certain blessings and destroying the enemy on the other hand<sup>9</sup>.

In the age of this Veda, there appear many new gods but all still possess the natural characteristics. As it is believed, Aryan people worshiped and regarded the Sun as the greatest God, so they named it ‘Savitri’ or ‘Savitra’, and later time when they saw the necessities of the world that needs certain a creator then arose Indra where the greatness takes side with the Indra but less fearfulness

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<sup>6</sup> Chandrapal. Shardis. *The Cultural Relationship between Thai and India*. (Bangkok: Mahamakutrajavidyalaya University Press, 2537 B.E.), p.5.

<sup>7</sup> Phrarajdhammanidesa (Rabaeb Thitañño). *History of Buddhism*. (Bangkok: Mahamakutrajavidyalaya University Press, 2536 B.E.), p.16.

<sup>8</sup> Sunthorn Na Rangsi. *Ibid.* p.3.

<sup>9</sup> Phraudornganathikarn (Javindra Srakam). *Ibid.* p.19.

was observed. Later, there arises the god of rain called 'Varuṇa' bringing in more fearfulness than the previous god as they thought that this god is absolutely righteous one controlling the law of nature called 'Rita', no matter how secret or obvious man's actions are, he knows all kinds of action, so, they will not be able to escape from what they done; they are expected to receive the results of those actions. After that there arises the god of death whose duty is to control man's life in the next world after death called 'Yama' respectively. As a result, four gods, Sun, Indra, Varuṇa, and Yama are somehow held as the first gods in the early age of Veda.

Apart from four kinds of gods, once times passed there appeared new kinds of gods, Agani whose role is to protect all regions of human beings, Rudra, a forest god, who becomes the ruler of all forest, being extremely furious while getting angry, so, Indian people in ancient time felt as more fearful to him as to Varuṇa, believing that Shiva or Isvara who attains the greatness among various gods is the same as Rudra appearing in the early Veda, Vayu, a god of wind, Brihaspati, a god of science and others come to existence in the later times and this included Lord Ganesha who is held as being born in the same period of Shiva or Isvara.

### **3) Origin of Lord Ganesha**

Since India has the vast and wind land there are many tribes and races where the possibility of violence and conflict might be caused, so Hinduism needs to find the mixed mechanism derived from each tribe and race to harmonize people through friendship whereby social well-being would be provided and such a mechanism is called 'gods' mythology' or 'fiction' relating to the relation of various gods.

In the case of Ganesha, the gods' mythology should not look simple or trivial because the mixture of the native people and the invaders need complexity and bringing the native gods (god with elephant head) to be the relative with the new comers' gods (god with man head) needs to be invented through fiction where many steps in making it are of the following ones:

Firstly, it puts Indra who becomes the King of Aryan god in the way that he rides on an elephant who becomes the god of native people marking the victory of Aryan over the native ones.

Secondly, once properly mixed, there arise mythology of gods saying that the queen named 'Uma' made the god (later on it is Ganesha) from her scurf and then ordered him to guard the door preventing the coming of any male into the room. After that when Shiva or Isvara (her husband) came back from the Himalaya Mountain he found the invented child. Denied the entry by that child, there was a fighting between Lord Shiva and a child resulting in the death of a child with beheaded. To find the new head where it could be grown to live, an elephant's head is put on and then Ganesha who has an elephant's head was accepted as the son of Lord Shiva or Isvara respectively.

In Thai society, this god is said to have many names like Ganesha or Ganeshavara or Ganapati etc. To show the respectfulness to this god, what needs to be put in front of the idolatry of Ganesha is a glass or bottle of pure water, ripen banana, coconut's water, molasses, dessert, spices, grain, milk, and salt. What is prohibited is animals' meat.

#### **4) Discussion**

The points that I would like to discuss about are that: do people get what they really want from worshipping Lord Ganesha? It is said that the belief in Lord Ganesh is rooted in Indian philosophy and then gradually influencing on the land of Suvarnabhumi including Thailand since the past, present and will continue to the future; do Thai people get what they ask for from worshipping Lord Ganesha like Indian people? Thai people believe that Lord Ganesha is the most important god being able to provide certain fortune, well-being and expectation after praying for, they also believe that Lord Ganesha possesses special intelligent potentiality and then he can solve all kinds of problems no matter how intractable it is, he transcends all conflicts, exceptionally he is wise in using word while communicating, he supports all science and art giving rise to great appreciation offered by higher gods. By virtue of these remarkable attributes Lord Ganesha occupies the ever-greatest teacher among people<sup>10</sup>. Thai people still worship Lord Ganesha till the present.

Viewed from Indian philosophy, what are the results gained from worshipping Lord Ganesha? The answers would be that: 1) problems can be solved, 2) it transcends the conflict, 3) it brings about cleverness in using words while communicating, 4) happiness is expected, 5) it provides fortune, 6) it

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<sup>10</sup> <https://www.ananda.co.th> (access on 18 July 2566 B.E.)

brings in what one is wishing for, 7) it leads to mental comfortability. It is believed that once prayed for, each one may get only one or many depending on Lord Ganesha's blessing. People come to offer regular worshipping to Lord Ganesha due to the mentioned expected fruitfulness.

If viewed from Theravada Buddhist philosophy, it might be that gods will not bless anyone who just sleeps without doing any work, one who wishes for something needs to do that thing himself as it says that one will get happiness or suffering depending on what he has done by himself only, if the cause leading to happiness is done and then the happiness will be given, if the cause leading to suffering is done and then the suffering will be given as well, one who is verbally trained will be wise in using words while speaking out, one is undergoing comfortability due to its cause being made such as training by means of concentration, one who can solve problem is because of his training on wisdom, one who comes to gain certain wealth is because of his working hard in his profession, it can be claimed that one gets what one has done as it appears in the Buddhist proverb that 'Attāhi Attano Nātho'<sup>11</sup> translated in Thai as follows that 'one's refuge is within oneself' signifying that one will get what one has made by himself; it is his action that the result will be brought to him, nobody could provide such a result. Apart from this Buddhist motto, there appears another saying that 'Kammunā Vattatīti Loko'<sup>12</sup> meaning that 'worldly animals are driven by Kamma'. Further explanation should be given here that one gets the result of what one has done, if one does thing legally then one will get its result regally too where happy result would expect too, if illegally done, its result is against the law resulting with suffering as its result too; this includes landing the doer in the prison cell, this analysis shows that the result is caused by one's action without any gods' intervention. In fact, worshipping Lord Ganesha would give rise to mental comfortability, if one did not do it, then one would not get what is expected for. Suffice it to claim that once the good cause is made, then the good result is yielded; this law remains since the past, present and will continue to take effect in the future without any changes.

If viewed from medical perspective, it would answer that people have physical and mental strength thereby making them bodily and mentally happy because they properly follow the medical instruction such as ten kinds of happy

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<sup>11</sup> Dhammapada, 25/36.

<sup>12</sup> M.13/648.

prescription principle: 1) taking baht at least two times a day, 2) brushing tooth two times a day, 3) sleeping properly in the comfortable zone with flowing air, 4) drinking more plain water instead of tea and coffee, 5) daily eating a kind of food that contains meat, milk, vegetable, and fruit, 6) washing hand before and after taking food, 7) exercising outdoor every day, 8) prevention of accident with carefulness, 9) always purifying mind, and 10) having public mind for creative society <sup>13</sup>. In five groups of food, they require the followings: 1) food is full of protein in order to strengthen the body and to restore the ruined part such as meat, egg, milk and dry bean, 2) food is full of energy such as rice, grain, and sugar, 3) vitamin and minerals, 4) vegetable and legumes etc., 5) fat etc. Those principles given by medical practices are assigned to people in order that once practiced they will become healthy. This is regarded as the normal and forever principles that people can put into their daily life practices and its results will be the same.

However, in my view, Thai people can reconcile the extreme ideology stemming from all sides and thereby arriving at living together happily. It can be possible that while worshipping Lord Ganesha they are blessed with calm and happy mind then they can go to work; viewed from Theravada Buddhist perspective this act is of certain benefit, while worshipping various Buddhist statues from various temples, they are blessed with calm and happy mind and then they can go to work too. This showed the sameness as it happened when people go to hospital for getting health checked up, they become bodily and mental health; if they follow all practices, triple good results would be actualized. Consequently, the establishment of Lord Ganesha in order to harmonize people to live happily yields the same outcome as prescribed by Theravada Buddhist philosophy and medical practices; they are morally and legally right from the beginning, if so, why bother?

## 5) Conclusion

As far as Indian philosophy is concerned, when it comes to the belief in Lord Ganesha, it clearly shows that each one, once prayed for, would be blessed as one wishes for. The mentioned belief originated since the age of Veda and still remains in Indian society in the present time and will continue to exist there forever. Such a belief belongs to Theism, this idea takes side with God. This idea

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<sup>13</sup> <https://www.hed.go.th> (Access on 20 July, 2566 B.E.)



will pervade over the land of Suvarnabhumi including Thailand where we can see the example such as in Bangkokian and provincial areas people still pay respect to Lord Ganesha with innumerable growing number and the number will be increased more and more. Under this trend, needless to predict what might be in the future. If we compare this to the viewpoint of Theravada Buddhist philosophy, there appear opposites, on the one hand Theravada Buddhist philosophy lays great emphasis on Kamma or action; one gets what one has done, no blessing would be given without action. To put the different beliefs into the same action would be extremely difficult, but one can try in the way that once worshipping Lord Ganesha is done then one goes to work. If one follows this reconciliation, what one is wishing for would be possible as one wished for.

In the same way, interestingly, it is pointed out by medical viewpoint that good action leads to the good result; one who wishes to have a good health needs to take a proper care of their health, not drinking alcohol, not having a night out, for instance. Viewed from Theravada Buddhist philosophical and medical perspectives, they belong to pragmatism due to their hinging on certain practices. Both views remain true since the past, present and will continue to be like that in the future. If the main ideas in following what this paper discussed about always provides people with the benefit, then, I argued that people can put all these views into action by compromising them without any conflict. The conciliation would be that after worshipping Lord Ganesha Mr. Yongyouth can go to work as demanded by Theravada Buddhist philosophy and he also can take care of his health according to medical principles. All these actions are both morally and legally matters. Consequently, Mr. Yongyouth becomes a happy man with having certain amount of money for the cost of living, no matter what the accusation is, he still lives happily in this society.

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# **From Engineering to Enlightenment: Unraveling the Ethical Frontiers of AI**

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## **Abstract**

This article examines the limitations of an engineer's proposed concept of Artificial Moral Agents (AMAs) and explores the ethical challenges and responsibilities in AI development from both an engineering and philosophical perspective.

The Engineer's AMAs idea demonstrates a great lack of philosophical depth. While the engineer's approach focuses on technical elements such as moral reasoning, decision-making, transparency, and human-machine interaction, it fails to address broader ethical challenges in AI research. The issue is that the moral and ethical considerations that should guide AMA decisions are being ignored. The proposed AMAs risk being confined to rigid and narrow ethical frameworks, insufficient for dealing with the complexity of moral dilemmas in AI systems, by relying on utility-based computations and rule-based systems. Furthermore, the idea lacks a comprehensive examination of compassion, empathy, and the well-being of humans affected by AI technologies, leaving AMAs unprepared to manage real-world ethical complexities. This article recommends strengthening AMAs' ethical foundations by incorporating Buddhist philosophy into AI development. Buddhist philosophy emphasizes moral behavior, compassion, and the wellbeing of sentient beings, offering a holistic approach to ethics beyond rigid rules. Its non-dualistic perspective aligns well with complex ethical decision-making, enabling AMAs to become more dynamic and sympathetic AI systems.

This article argues that by implementing Buddhist principles and accountability, it will be possible to significantly strengthen AMAs ethical foundation and overcome AMAs weaknesses from an engineer's perspective.

## **Introduction**

One clear reality stands out in the huge field of artificial intelligence (AI) the rapid development of AI without a solid ethical foundation poses a serious issue. As AI systems become increasingly intelligent and autonomous, the potential for unintended consequences and ethical dilemmas grows exponentially (Wallach & Allen, 2009). The consequences of AI without ethics range from biased decision-making and privacy concerns to increasing societal imbalances and potentially harming mankind. In order to make sure that AI is not just brilliant but also governed by a strong moral compass, it is crucial that we face this dilemma head-on and come up with creative solutions. We can create a future where technology enhances human well-being and is consistent with our shared values by addressing the ethical aspect of AI.

There were several important incidents and cases that demonstrated the necessity of developing ethical frameworks and AI considerations. They highlight the value of including ethical judgment in the creation of AI. Here are a few important examples:

1. Microsoft's Tay AI Chatbot (2016): Tay, an AI chatbot developed by Microsoft, was made to communicate with users on social media sites. However, Tay began posting rude and inappropriate information shortly after it launched. The incident highlighted the necessity for AI systems to be created with safeguards against malicious usage and to be in line with ethical principles by demonstrating the lack of ethical programming and oversight.

2. Pedestrian killed by self-driving Uber car in 2018: In 2018, a pedestrian was struck and killed by a self-driving Uber automobile. The incident generated debate on the moral implications and autonomous cars' capacity for making decisions. It emphasized the necessity of addressing difficult moral conundrums, such as how autonomous vehicles should prioritize the security of pedestrians and passengers.

3. Bias in Facial Recognition Systems: Several studies have shown that facial recognition systems have biases, with some ethnic or gender groups seeing

higher error rates than others. To ensure justice, non-discrimination, and the reduction of negative biases, these biases highlight the necessity for ethical considerations in the creation and application of AI systems.

4. Deepfake Technology: The development of modified and misleading multimedia content is made possible by deepfake technology, which is on the rise. This rise worries about the propagation of false information, privacy invasions, and the potential for criminal usage. These examples emphasize the need for responsible and accountable AI systems by highlighting the ethical difficulties involved in the creation and application of AI technologies.

AI research can be traced back to the mid-twentieth century, when notable pioneers Alan Turing made substantial contributions. Turing, a mathematician, and computer scientist, proposed theoretical frameworks for understanding computation and machine intelligence. His Turing machine concept and the concept of a universal machine moved the field forward (Turing, 1937). Turing's work continues to have an impact on contemporary discussions of AI and philosophy.

Philosophers have played an important influence in shaping the evolution of artificial intelligence. In his book "What Computers Can't Do," Hubert Dreyfus questioned formal algorithm's ability to represent human intellect. Dreyfus stressed the importance of embodied cognition, arguing that human intellect is based on contextual, tacit information that computational techniques cannot fully capture (Dreyfus, 1972). Another important philosopher, John Searle, devised the "Chinese Room" thought experiment, which challenged the idea of machines possessing actual knowledge, raising significant questions about consciousness and intentionality (Searle, 1980).

AI has made major advances in recent years, including discoveries in machine learning, deep learning, and neural networks. Geoffrey Hinton, Yann LeCun, and Yoshua Bengio have played crucial roles in the advancement of these technologies, resulting in extraordinary advances in natural language processing, computer vision, and autonomous systems. These breakthroughs have impacted several businesses and changed the way people engage with technology.

However, it is critical to recognize the gaps that exist between historical predictions and current reality. Early AI research speculated on the idea of human-level general intelligence, igniting fantasies of fully autonomous and

consciousness AI systems. However, the current state of AI exhibits mostly narrow or specialized intelligence. While AI thrives in certain domains, issues like explainability, transparency, and bias in AI systems linger, illustrating the limitations of early philosophical arguments (Floridi&COWls, 2019). Bridging the gap between expectations and reality is still a major research topic in AI.

As AI grows more embedded into society, ethical concerns have taken precedence. The work of philosopher Nick Bostrom on superintelligence has been significant in exposing the possible perils and the necessity for AI systems to be aligned with human values (Bostrom, 2014). Ethical frameworks and guidelines are essential to ensure the responsible development and deployment of AI technologies.

The requirement for AI systems to handle ethical issues gave rise to the concept of AMAs. The significance of incorporating ethical considerations into AI development was acknowledged by researchers and academics working in the field of AI ethics. The AMAs framework was motivated by ideas like ethical AI (Russell, 2019) and value-aligned AI (Anderson & Anderson, 2011), which place emphasis on how important it is for AI systems to support positive outcomes and be in line with human values.

On Engineering side Artificial Moral Agents (AMAs) are thought to be a promising approach for tackling ethical issues in the field of AI. They are artificial intelligence systems that incorporate ethical reasoning and decision-making capabilities into their operations. These characteristics are the result of AMAs in engineering design.

1. Ethical Reasoning and Decision-Making: AMAs have the capacity to engage in ethical reasoning, taking societal norms, moral standards, and values into account when making judgments. They strive to conduct themselves in a way that is consistent with moral standards and to encourage morally righteous behavior (Anderson & Anderson, 2011).

2. Learning and Adaptation: AMAs can draw lessons from prior mistakes and modify their moral judgment in response to criticism and fresh information. By machine learning techniques, they are intended to enhance their ethical performance over time (Brundage et al, 2018).

3. Transparency and Explainability: AMAs have ability to make their decision-making procedures as clear as possible. They justify and explain their



ethical decisions, increasing accountability and allowing human users to grasp the ethical concerns behind their activities. (Brundage et al, 2018)

4. Incorporation of Ethical Principles: Typically, AMAs are intended to embody and uphold specific ethical values or moral philosophies. These principles might range from utilitarianism and deontology to virtue ethics and all in between. The selection of ethical principles is determined by the ideals and aims embodied in the AMAs system. (Wallach & Allen, 2009)

5. Decision-Making Trade-Offs: AMAs must make judgments that balance conflicting beliefs and priorities while navigating ethical dilemmas and trade-offs. While keeping ethical issues and potential outcomes in mind, they work to produce the best results they can. (Wallach & Allen, 2009)

6. Human-Machine Interaction: AMAs are intended to communicate with people clearly, respectful, and consistent with human values. They want to encourage meaningful human interaction and communication during moral decision-making processes. (Wallach & Allen, 2009)

In conclusion, AMAs are critical to the advancement of AI because they address ethical issues, advance responsible AI, improve human-machine interaction, resolve moral problems, put human welfare first, and build public acceptance and confidence. The incorporation of AMAs into AI systems promotes the creation of more moral, responsible, and human-centered AI technology. However, this is only Engineering perspective. Which may leave some issues behind which lead to AI catastrophe. In order to prevented that nothing better than considered AMAs through the lens of philosopher.

## **Discussion**

From a philosophical perspective, the integration of Artificial Moral Agents (AMAs) into the field of AI also raises several potential problems and challenges, to begin, AMAs must be capable of ethical reasoning and decision-making since they must consider society norms, moral standards, and values while making decisions (Anderson & Anderson, 2011). The challenge is to ensure that AMAs act in accordance with ethical norms, fostering morally righteous behavior. Which have a potential problem of Different moral theories and cultural views can result in distinct and, at times, contradictory ethical norms, and principles. For example, one culture may place a premium on

individual autonomy and personal independence, whereas another may place a premium on communal well-being and collective responsibility. These divergent viewpoints can lead to divergent perceptions about what ethical norms AMAs should follow, making it impossible to develop a universal set of regulations. Also, Different moral theories and cultural perspectives can lead to distinct and sometimes contradictory ethical norms and principles. For example, one culture may value individual autonomy and personal independence while another values communal well-being and common responsibility. diverse perspectives can result in diverse ideas of what ethical principles AMAs should adhere to, making it impossible to construct a common set of regulations.

Second, AMAs must learn and adapt in order to improve their ethical performance over time. AMAs can continually improve their moral judgment through machine learning approaches by learning from previous mistakes and being open to criticism and new knowledge (Brundage et al, 2018). One important factor to examine is the AMAs' level of autonomy and intelligence. If AMAs have a high degree of autonomy and sophisticated decision-making abilities, the case for moral responsibility becomes more persuasive. The case for moral responsibility, on the other hand, may be weaker if AMAs function entirely on predetermined algorithms or lack the capacity to appreciate the ethical implications of their acts. Furthermore, ethical theories and perspectives are important in defining moral responsibility for AMAs. Different ethical frameworks, like as consequentialism, deontology, or virtue ethics, may offer different perspectives on whether and to what extent AMAs should be deemed morally responsible.

Third, AMAs must be transparent and explainable in order to justify their ethical judgements and improve accountability. This capability enables human users to grasp the ethical concerns underlying AMA activities, fostering trust, and understanding (Brundage et al, 2018). For example, if the historical data used to train an AMAs contains biased patterns or reflects social preconceptions, the AMAs may accidentally replicate these biases in future judgments, resulting in unfair treatment of specific persons or groups. To address these challenges, researchers and developers must be careful to discover and correct biases in training data.

Fourthly, the incorporation of ethical principles is a fundamental aspect of AMAs, which should embody and uphold specific ethical values or moral philosophies. The selection of these principles should align with the goals and

ideals of the AMA system (Wallach & Allen, 2009). Ethical considerations often require a comprehensive understanding of the complexities of various situations and the broader cultural context in which decisions are made. AMAs may struggle to grasp the full range of human experiences, cultural norms, and subjective values that underpin ethical issues, making it challenging for them to accurately evaluate moral dilemmas.

Fifthly, AMAs must grapple with decision-making trade-offs as they navigate ethical dilemmas and conflicting beliefs. The challenge is to produce the best possible results while keeping ethical issues and potential outcomes in mind (Wallach & Allen, 2009). AMAs struggle with making choices when faced with ethical dilemmas and competing ideologies. It can be challenging to choose the most morally just course of action in situations where there are several options accessible and each has its own ethical ramifications. When distinct ethical standards or moral ideals appear to be at odds with one another, this is referred to as having conflicting views. This makes it difficult for AMAs to make a clear choice. Lastly, effective human-machine interaction is critical for AMAs. They should communicate clearly, respectfully, and in a manner consistent with human values, particularly during moral decision-making processes (Wallach & Allen, 2009). When AMAs are created to communicate effectively, it implies that human users should be able to comprehend the thought processes that went into their ethical decisions. Users can understand the moral concerns and principles that underpin AMAs' activities thanks to their decision-making processes being transparent. This openness is necessary to foster confidence in the technology and prevent perceptions of AMAs' ethical judgments as arbitrary or unexpected. Respectful communication by AMAs is also essential. It suggests that AMAs should uphold the values of respect and decency when engaging with humans. During the decision-making process, they should consider the views, emotions, and sensitivities of the human users. AMAs can build a pleasant and collaborative relationship with people by demonstrating respect in their interactions, minimizing potential conflicts or misunderstandings.

These philosophical perspectives, supported by references (Anderson & Anderson, 2011; Brundage et al, 2018; Wallach & Allen, 2009), highlight the complexities and responsibilities associated with developing and deploying AMAs in ethically sound ways. From a philosophical standpoint, these possible issues emphasize how difficult integrating AMAs into AI systems is. They emphasize the necessity for continued interdisciplinary discussion and study to

address these issues and create frameworks for AMAs that are morally sound so that their potential is maximized while possible risks are minimized.

When it comes to AMAs potential problems, Buddhism has some specific advantages and points of view that other concepts do not have. Its emphasis on ethical behavior, compassion, mindfulness, and non-dualistic thinking provides a useful lens for addressing the difficulties of AI ethics. Buddhist concepts can inspire virtue cultivation and the development of AI systems that prioritize nonviolence, empathy, and concern for the well-being of sentient creatures. Buddhism promotes a complex concept of interdependence, emphasizing all beings' connectivity and reminding us of the ethical duties that come with developing AI technologies. The following are some ways that the Buddhist viewpoint could assist in addressing future AMA issues:

1. Value Conflicts and Ethical Uncertainty: Developing AMAs necessitates engaging with many moral theories and cultural perspectives, which can result in value conflicts and ethical dilemmas. The ethical framework of Buddhism provides guidance, emphasizing concepts such as nonviolence, compassion, and mindfulness. By incorporating these concepts into AMA decision-making, they can emphasize moral judgments while also considering the well-being of sentient beings. This approach aids in resolving disagreements and reaching an agreement on ethical rules, mitigating value conflicts that may arise.

2. Moral Decision Attribution: It is a difficult philosophical matter to assign moral responsibility to AMAs. Buddhism's non-dualistic approach discourages categorization and promotes a broad understanding of interdependence. By adopting this viewpoint, AMAs can be understood as intertwined with human values and activities. This concept of shared accountability is consistent with Buddhist concepts of interconnectivity, and it addresses the difficulty of granting moral agency and responsibility to AMAs.

3. Ethical Bias and Unintended Consequences: AMAs, like any other AI system, are vulnerable to biases in the data they use for learning. Such biases can have unintended discriminating or unjust consequences. The emphasis on mindfulness and self-awareness found in Buddhism can be included into AMAs to foster ethical contemplation. AMAs can engage in introspection, detect biases, and avoid unexpected repercussions by practicing mindfulness. This method addresses ethical bias and promotes more conscientious decision-making.

4. Contextual and Situational Understanding: Ethical decision-making typically necessitates a thorough understanding of complicated contextual considerations and situational complexities. AMAs may struggle to properly appreciate the wide range of human experiences, cultural contexts, and subjective values, thereby resulting to errors. Buddhism's mindfulness techniques can help AMAs gain a better knowledge of the setting in which they work, allowing them to evaluate moral concerns more correctly and contextually.

5. The "Alignment Problem": It is a big task to ensure that AMAs constantly uphold human ideals and operate in the interests of humanity. AMAs may have goals and ideals that do not perfectly line with those of human civilization, thus leading to misalignment. The Buddhist concepts of impermanence and adaptability can be included into AMAs, allowing them to learn and improve their ethical frameworks on a constant basis. Over time, this constant adaptation promotes a stronger alignment with human values and ideals.

6. Transparency and Explainability: Philosophers debate the importance of AMAs being open and able to explain their moral decisions. Buddhism's view of non-self serves as a reminder that AMAs are human-created tools with no intrinsic agency or moral obligation. This concept fosters human accountability and responsibility in the ethical construction and deployment of AMAs. By adopting the concept of non-self, AMAs can provide transparent moral explanations, increasing user acceptance and comprehension.

It is significant to remember that Buddhism offers a philosophical framework that can address any potential issues with AMA. It requires more research and adaptation to many philosophical systems, including ethical theories like utilitarianism, deontology, or virtue ethics, in order to be applied to AI challenges and the building of AMAs. A thorough integration of Buddhism's principles would require cross-disciplinary cooperation between Buddhist scholars, AI researchers, and ethicists in order to create a nuanced and contextually suitable approach.

## **Conclusion**

The incorporation of Buddhist perspectives into the study of Artificial Moral Agents (AMAs) provides insightful analysis as well as practical answers to the ethical issues discussed in this article. Value conflicts and ethical uncertainty can arise as a result of differing moral theories and cultural

perspectives in the development of AMAs, but these conflicts can be mitigated by using Buddhist ethical principles to guide AMAs decision-making, and moral judgments aligned with human wellbeing can be promoted. The non-dualistic approach, which allows for comprehending AMAs connectivity with human values, is used to solve the difficulty of attributing moral responsibility to AMAs and identifying the standards for granting them moral agency. By adopting mindfulness practices, AMAs can make more thoughtful and objective decisions, addressing worries about ethical bias and unintended effects resulting from biases in data and decision-making. The use of mindfulness practices to improve knowledge of complicated human experiences and cultural contexts can help AMAs overcome their limitations in contextual and situational comprehension, which prevent them from accurately evaluating moral concerns. By accepting impermanence and adaptability, which encourage ongoing alignment with human values, one might tackle the "alignment problem," which refers to the difficulty of ensuring that AMAs' objectives correspond with human values and interests can be achieved through accepting impermanence and adaptability, which encourage ongoing alignment with human values. Adopting the idea of non-self, encouraging human accountability and responsibility in their ethical development and deployment, and enhancing user acceptance and comprehension can all help to satisfy the need for transparency and explainability in AMAs moral judgments.

Buddhism provides important insights, but it is important to understand that a thorough approach to AI ethics necessitates integrating different perspectives, including other ethical frameworks and cultural contexts. This calls for interdisciplinary collaboration between academics, researchers, and ethicists in order to develop a nuanced and contextually appropriate approach to AMAs

In conclusion, this presentation on artificial intelligence and ethics goes beyond merely disseminating knowledge, to sum up. It is a call to participate in meaningful intellectual conversation. We invite the philosopher to explore into the complex area where AI and ethics cross by asking thought-provoking issues. We invite reflection on the function of awareness in AI's decision-making as well as the significant ramifications of providing morality to AI systems. Additionally, we investigate moral dilemmas that arise in the actual world, ranging from autonomous vehicles making life-or-death judgments to the wider ethical environment that AI introduces. We aim to comprehend how philosophy can help us navigate the intricacies of AI ethics by exploring these conundrums. By



contrasting multiple ethical frameworks, we encourage diversity in ethical ideas while going beyond the boundaries of Buddhism. With this comprehensive strategy, we hope to promote an insightful, cross-disciplinary conversation that goes beyond the boundaries of technical expertise and involves the philosopher in a thorough investigation of the ethical limits of AI.

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# **Buddhist Economic Philosophy: An Inquiry into Historical Wisdom and Future Pathways**

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## **Abstract**

This article examines the drawbacks of neo-classical economics, which is recognized for emphasizing free markets, rational decision-making, and effective resource allocation. However, its narrow focus on individual utility, financial gain, and economic progress sometimes ignores broader social and environmental considerations, creating significant issues in the real world. The overemphasis on personal financial gain and self-interest in neo-classical economics neglects significant aspects of wellbeing, such as interpersonal connections, life satisfaction, and mental health, amplifying problems like rising income inequality and inequality in society. Furthermore, the theory ignores the environmental effects of economic activity, leading to climate change, ecosystem degradation, and loss of biodiversity, posing severe concerns to global sustainability. Profit maximization and free markets are prioritized over environmental impacts.

To overcome these issues, we draw on historical examples, particularly successful Buddhist economic implementations. However, we recognize that simply embracing Buddhist economic ideas may not be an optimal or comprehensive solution. Instead, we argue that incorporating selected Buddhist economic principles into neoclassical economic philosophy can improve its effectiveness. We hope to create a more balanced and sustainable economic framework by promoting social welfare, compassion, fair trade, and mindful resource management. While adapting Buddhist economic ideals to contemporary contexts, we can learn from the historical success of incorporating compassion and ethical practices into economic systems.

This paper argues that Incorporating Buddhist economic wisdom with neoclassical principles has the potential to develop a more humane and compassionate approach, promoting a bright future for all.

## **Introduction**

Economic philosophy is critical to shaping societies and impacting global development. While some may argue that economics is only a means to an end, it is critical to acknowledge that economic decisions and policies have enormous implications on people's lives, social well-being, and the general state of the world. Economic principles govern resource allocation, production, distribution, and consumption, and have a direct impact on the distribution of wealth, income, and opportunities within society. The concept of using economics as a means to an end is frequently associated with philosopher point of views. But economists such as Milton Friedman, a leading figure in neoclassical economics, claimed that the primary goal of economic activity should be to increase individual freedom and economic efficiency through free markets. From this perspective, economic growth is seen as an end that brings about greater prosperity and improved living standards (Friedman, 1962).

The neo-classical economy philosophy, an influential economic philosophy that emerged in the late 19th century, has been praised for its emphasis on free markets, rational decision-making, and efficient resource allocation (Smith, 1904). It has played a major role as key economic philosophy in fostering economic growth, technological advancements, and innovation, which have improved the overall standard of living for the world today. However, concerns about its lack of attention to important social and environmental factors have led to criticism of its potential negative impacts on societal well-being (Piketty, 2014).

One significant criticism of neo-classical economics lies in its prioritization of individual utility and economic growth over social and environmental considerations, leading to several far-reaching issues. By relying heavily on the market for resource allocation, it tends to overlook the complexities of real-world social dynamics and environmental challenges (Estrada, 2016). These problems persist in the contemporary world, with neo-classical economics exacerbating income inequality in many regions, concentrating wealth and resources among a small minority, thus threatening social justice and long-term economic stability (Milanovic, 2011). Moreover, the

increasing criticality of climate change is largely ignored due to the emphasis on unregulated markets and profit maximization, resulting in severe implications for current and future generations, including harm to ecosystems and loss of biodiversity (Klein, 2007).

The major problems with Neo-classical economic philosophy can be categorized as follows:

#### A. Concentrate on material gain and self-interest

Individual financial gain and the pursuit of self-interest are emphasized as primary determinants of economic action in Neoclassical economics. The accumulation of financial wealth is frequently highlighted as the major measure of success and well-being under this worldview. This sole concentration on money gain, however, overlooks the significance of non-monetary components of well-being and quality of life. Dimensions such as social relationships, personal contentment, and overall pleasure are often overlooked in neoclassical economics since they cannot be fully captured by monetary metrics alone. Furthermore, the premise that human action is entirely motivated by self-interest has been challenged. Critics contend that humans are motivated by a wide range of motivations, including altruism, social relationships, and economic incentives which neoclassical economics fails to fully acknowledge (Schumacher, 1973).

#### B. Poor Assessment of Social and Environmental Effects

When it comes to accounting for the wider societal and environmental effects of economic activity, neoclassical economics frequently falls short. It frequently ignores the externalities and social costs that arise from economic activity in favor of emphasizing market transactions and individual decision-making. This concept frequently ignores externalities including pollution, resource depletion, and adverse social repercussions. Furthermore, there is insufficient attention given to the wider effects of economic activity on society and the environment, including problems like income inequality, social cohesion, and ecological sustainability. Negative consequences, such as the deterioration of social ties, unequal resource distribution, and environmental degradation, which have long-term effects on society's well-being, may result from failing to take these factors into account (Schumacher, 1973).

### C. Social disparities and rising income inequality

Neoclassical economic principles have come under fire for maintaining social inequalities and escalating income disparity. The trickle-down economics theory, which holds that wealth created by the wealthy would eventually benefit society, frequently backs policies that put an emphasis on economic growth. This strategy has been shown to be ineffective, though, as it tends to concentrate wealth among a small number of people and falls short of ensuring equitable distribution and upward mobility for all members of society. The continuance of income inequality, the lack of significant social mobility, and the concentration of wealth in the hands of a privileged few show the limitations of trickle-down economics. Such differences significantly affect social well-being, since they may cause social instability, weaken social bonds, and limit possibilities for disadvantaged groups (Stiglitz, 2012).

To address the challenges of the twenty-first century, it is crucial to recognize the limitations and flaws of the neo-classical economic model. Exploring alternative economic philosophies that prioritize sustainability, social fairness, and overall well-being is essential. By adopting new economic ideologies and implementing creative policies and practices, we can forge a path towards a fairer and more sustainable economic system. This necessitates a shift in our understanding of progress, valuing social and environmental well-being alongside economic growth, and adopting a more holistic approach that considers the long-term consequences of our economic activities (Schumacher, 1973). Only through such efforts can we ensure a prosperous and thriving future for both people and the planet.

In contrast to neo-classical economics, alternative economic philosophies provide unique solutions to its flaws. Buddhism economics is a fascinating viewpoint that places a strong emphasis on interdependence, mindfulness, and well-being (P. Payutto, 2005). According to the Buddhist perspective, economics has a crucial role in fostering happiness and minimizing suffering, both for oneself and for other people. The Buddhist idea of "Right Livelihood" promotes morally upright economic actions that put compassion, justice, and environmentally friendly methods first. Buddhism strives to establish a more harmonious and balanced system that fosters the development of all beings by incorporating such ideals into the economic framework (Harvey, 2000). In Buddhism, the focus is on promoting well-being and reducing suffering, both for oneself and others, and economic activities are seen as an integral part of

achieving that goal. This aligns with the idea of economics being more than just a means to an end but an important aspect of creating a society that values compassion, sustainability, and the well-being of all beings.

Some claim that Buddhism's economic theories are too idealistic or unrealistic to be useful in the contemporary setting. However, history provides us with examples of successful ancient empires, such as The Reign of Emperor Ashoka or Medieval Japan. Which incorporated Buddhist principles into their economic systems. These empires demonstrated the potential benefits of ethical governance, fair trade practices, and sustainable resource management. We can investigate how Buddhist ideas can be relevant and effective in tackling the issues of the modern period by studying and implementing the teachings from these past accomplishments. Mindfulness, compassion, and a focus on holistic well-being could lead to more sustainable, equitable, and meaningful outcomes for individuals and societies. Here is the history of Buddhism's economy in ancient era.

The most flourished era of ancient economy that were highly related to Buddhism's Economy can be traced back to 4 major eras.

1. The Reign of Emperor Ashoka (304-232 BCE), a significant monarch of the Mauryan Empire in ancient India. Ashoka was well-known for infusing Buddhist concepts and policies into his rule, especially his approach to economics (Ven. Dhammika, 1994).

The emphasis on social welfare and ethical considerations were crucial concepts of Buddhism's Economics Philosophy throughout Ashoka's reign. Ashoka's economic policies were oriented on creating social harmony and the well-being of his people. He advocated policies aimed at alleviating poverty, reducing inequality, and improving the well-being of his subjects, emphasized notably on the impoverished, the aged, and the disabled.

Ashoka's economic policies were likewise characterized by nonviolent and compassionate values. He was against exploitation, corruption, and unethical business methods. He promoted trade and commerce while emphasizing fair and just business methods. In economic matters, he encouraged his officials to treat the people with kindness, compassion, and respect.

2. Tang Dynasty (618-907 CE). Buddhism had a tremendous influence on several parts of society, especially economic theory which was an affluent and culturally rich period in Chinese history. The Tang Dynasty was recognized for

its Buddhism tolerance and support, and Buddhism ideals were frequently incorporated into the time's economic policies and practices (Gernet, 1996).

During the Tang Dynasty, one of the most important components of Buddhism's Economics Philosophy was the emphasis on ethical behavior and societal welfare. Buddhist teachings, such as compassion, charity, and mindfulness, were reflected in economic practices during the time. The Tang Dynasty's economic ideology stressed ethical issues like fair-trading practices, honest commercial dealings, and societal responsibility.

Buddhist monasteries were extremely important in the Tang Dynasty's economy. Monasteries were hubs of study, agriculture, and commerce. They provided shelter for the destitute and needy, as well as education, healthcare, and social welfare services to the local community. Monks and nuns were also involved in economic activities such as farming, weaving, and handicrafts, as well as trading to maintain their monastic communities and to benefit others.

In addition, Buddhism influenced the Tang Dynasty's perspective on money and material possessions. Buddhism stressed worldly wealth's impermanence and emptiness, as well as the pursuit of spiritual rather than material well-off. This affected Tang's economic theory by encouraging moderation, simplicity, and detachment from material desired.

3. The Khmer Empire, also known as the Angkor Empire. This was a strong civilization that flourished in modern-day Cambodia from the ninth to the fifteenth centuries CE. Buddhism was a major religion practiced under the Khmer Empire, and it had an impact on many elements of life, particularly the economy (Tully, 2006). Agriculture was the foundation of the Angkor Empire's economy, and Buddhism influenced agricultural methods at the time. The Angkor Empire's agriculture was influenced by Buddhist precepts of compassion and awareness toward all sentient beings, including animals. The Buddhist's principle of "Ahimsa," or nonviolence, banned injuring or killing animals for food, which had implication for agricultural methods. The habit of vegetarianism among Buddhist communities was one way Buddhism influenced agriculture in the Angkor Empire. Monks and nuns who followed a strict Buddhist lifestyle were frequently vegetarians, abstaining from meat consumption. As a result, Buddhist monks in the Angkor Empire frequently farmed their own products to maintain themselves, including fruits, vegetables, and grains. Monasteries also promoted alms-giving, where surrounding populations donated food and other

essentials to help the monks and nuns. This approach established a symbiotic relationship between monasteries and local people, with agriculture playing an important role in the monastic community's survival.

Furthermore, Buddhist highlighted the notion of "Right Livelihood" as part of the Noble Eightfold Path, which entailed engaging in ethical activities that do not hurt others. This influenced the Angkor Empire's economic activities, especially farming methods. Buddhist teachings promoted fair commerce, avoided exploitation, and promoted sustainable and compassionate agriculture that valued the earth and all sentient beings.

4. Medieval Japan (12th to 16th century CE). Buddhism was not simply a religious belief, but also an impact on many elements of daily life; including economic activities. Buddhist temples in medieval Japan served as both spiritual and economic hubs (Collcutt, 1981). Many Buddhist temples controlled enormous swaths of property, which included agricultural fields, forests, and fishing sites. The temples administered these properties, and monks and nuns were frequently involved in agricultural pursuits such as farming, gardening, and animal farming to create cash for the temple. Temples also had artisan production workshops, such as ceramics, textiles, and metals. Buddhist temples were frequently the focal sites of economic activities in medieval Japan. Many temples were built in or near towns, attracting pilgrims, merchants, and visitors, resulting in lively temple towns. Temple towns frequently evolved into commercial hubs, with stores, inns, and markets providing to the needs of pilgrims and visitors. Temples also engaged in trade and commerce, selling products produced by the temple or gained through contributions, such as precious metals, textiles, and artwork. Temples also aided social welfare in medieval Japan. They gave assistance to the impoverished, sick, and needy, as well as shelter for the homeless. Monks and nuns frequently gave food, shelter, and medical treatment to those in need, and some temples ran philanthropic organizations like as hospitals, orphanages, and senior citizen housings.

Buddhist economic philosophy were evidently adopted by ancient economies, and they can provide insights to overcome the three primary problems with neo-classical economics philosophy. First, Buddhist economics promotes a broader perspective that goes beyond just focusing on money and self-interest, considering the wellbeing of individuals, groups, and the environment. Buddhist economics can lessen the negative impacts of excessive materialism by emphasizing the allocation of resources in a sustainable and



thoughtful manner rather than through unceasing consumption. Second, unlike neo-classical economics, which usually overlooks externalities associated with economic operations, Buddhist economic views urge a more thorough consideration of society and environmental repercussions. Because of Buddhism's emphasis on interconnectedness, social and environmental considerations are given significant consideration during decision-making. The final point is that Buddhist economics recognizes the significance of resolving social injustices and rising income disparity. This strategy offers a framework for eliminating inequality and advancing social justice by placing an emphasis on fairness, compassion, and the equitable distribution of resources. we can gain valuable insights into solving these pressing issues and building a more sustainable and inclusive economic system for the present era.

## **Discussion**

Ancient economic analysis has demonstrated that Buddhism's economic philosophy provides a thorough and considerate response to the problems associated with neoclassical economics. Buddhism offers a way toward a more non-materialistic, inclusive, and harmonious economic system by focusing on these issues, advocating for equitable resource distribution, and addressing societal and environmental consequences. Buddhism's economic philosophy responds to neoclassical economic theory in this way.

### **A. Narrow Focus on Material Gain and Self-Interest:**

Buddhism's economic philosophy emphasizes that true happiness and well-being go beyond financial possessions. It focuses on cultivating inner contentment, awareness, and a lack of attachment to material objects. Buddhism encourages individuals to find fulfillment in non-monetary parts of life, such as fostering relationships, personal growth, and spiritual development, by shifting the focus from the relentless quest of material gain to the pursuit of holistic well-being. This larger viewpoint encourages a more balanced and sustainable approach to economic activity, mitigating the negative impacts of excessive materialism and boosting individual and communal well-being.

### **B. Inadequate Consideration of Societal and Environmental Impacts:**

Individuals, society, and the environment are all interwoven in Buddhist economic thought. It recognizes the significance of considering the larger effects

of economic operations on society and the natural world. Buddhism encourages individuals and institutions to evaluate the effects of their economic actions on others and the environment by embracing concepts of compassion and social responsibility. This strategy promotes sustainable practices, environmental stewardship, and the minimization of negative externalities by fostering a sense of connection. By incorporating Buddhist concepts into economic decision-making processes, the possibility of attaining a more harmonious and balanced relationship between economic activities and their societal and environmental consequences increases.

### C. Growing Income Inequality and Social Disparities:

The economic theory of Buddhism provides insights into tackling income disparity and societal inequities. Compassion is a major pillar of Buddhist teachings, emphasizing the significance of alleviating suffering and fostering the well-being of all beings. Buddhist economics advocates policies that prioritize social justice and equitable resource distribution in order to reduce poverty, close income inequalities, and promote opportunity for marginalized people. This involves encouraging fair commerce, developing inclusive economic systems, and enacting policies that promote the well-being of society's most vulnerable people. By infusing Buddhist beliefs into economic policies, there is the potential to build a more equal and just society in which the fruits of economic prosperity are more widely distributed.

## Conclusion

Adoption of Buddhist economic philosophy ideas represents a significant chance to overcome the fundamental problems in neoclassical economics philosophy and build a more welcoming and sustainable economic system. Buddhism's economic philosophy challenges the solitary pursuit of material gain and self-interest by emphasizing inner contentment, human growth, and relationship building, resulting in a more holistic approach to well-being. It acknowledges the interconnection of individuals, society, and the environment, allowing the consideration of broader economic implications through compassion and social responsibility notions. By incorporating this attitude into economic policy, we may prioritize sustainability and responsibility for the environment while minimizing negative externalities, creating a more harmonious relationship between economic activity and its societal and

environmental implications. Furthermore, as a basic principle of Buddhist teachings, compassion supports the reduction of suffering and the well-being of all beings. Buddhist economics advocates for policies that prioritize social justice and equitable resource distribution, with the goal of reducing income disparities and poverty and increasing chances for those in need.

The historical evidence of effective Buddhist economic concepts application in ancient societies gives excellent lessons and practical applicability in the difficulties of the actual world. We can address these pressing problems with wisdom and compassion by integrating insights from Buddhist economics into the neo-classical framework, harmonizing the past, present, and future to create an economic paradigm that serves the well-being of all beings and ensures a prosperous and thriving future for humanity and the planet, fostering inclusivity, sustainability, and fairness, and ultimately creating a more harmonious and balanced global society.

Buddhism is a significant part of Thai culture and society. Buddhist economic ideas can be incorporated since they are consistent with the national culture and traditions, which increases their acceptability and feasibility. Buddhist economics considers non-material dimensions of well-being, such as mental health, interpersonal connections, and general life happiness, in contrast to certain other economic systems that primarily focus on material riches and GDP development. This holistic approach is consistent with Thai cultural values, which place a great importance on spiritual and communal well-being.

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# **Teaching as Self-Teaching and Learning Together with Student**

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## **Abstract**

In this paper, I attempted to point out my experienced experiences as an English-Teacher. By virtue of this, I argued that teaching can be considerably viewed in some way as self-teaching and learning together with students. In endlessly pursuing this way, it is put forward by me that self-realization could be actualized and that would serve as the foundation of philosophy for having a proper understanding of otherness.

## **Introduction**

From the early ages of humankind, teacher was one of the most respected members of society. If parents give us life, teacher helps us to learn how to live this life. In many cultures, it was more than just a profession – it was a title gained by many years of hard work and outstanding reputation. That is why, in almost every nation there are so many legends, stories and parables about teachers and teaching. This proves that the existence of the whole society depended on teachers or on a properly established educational system, in the wide sense.

## **Discussion**

In my work as Teacher of English and TOEFL, I sometimes ask myself questions related to the nature of education and the philosophy of knowledge. What is teaching? Is it only a transfer of knowledge from one person to another? Is it something more? Many answers can be given to these questions, and there are many aspects related to this theme. I would like to express my opinion only on two of them:

- teaching as a continuous process of self-teaching; and
- teaching as a process of learning together with student.

The first aspect, self-teaching, also called self-education, professional development, further training and qualification upgrade is the necessary and lifelong process, which every teacher undergoes throughout his or her career to grow both professionally and personally.

First, we get our Bachelor's degree often followed by Master's degree, and then some of us go for PhD. We also regularly organize and attend seminars and conferences, read and write articles and books and communicate with our colleagues in order to share our experience and learn from each other. The knowledge in the field of teaching is continuously developing, and we must too if we want to reach new heights.

We must learn new teaching methods and master new technologies to stay in touch with the latest educational trends. Failing to do so might result in losing the professional skills and sometimes the moral right to be called teacher. In this sense, every teacher must be, first of all, his or her own teacher or his or her own student – both definitions are acceptable. All this requires a hard work and diligence, so the necessary precondition for successful self-teaching or professional and personal development is self-discipline. Therefore, it is not surprising that teachers are usually very responsible and disciplined people.

Speaking about another aspect of teaching - teaching as the process of learning together with the student, it is better to describe it by a metaphor. As a Sherpa guide who helps the mountain-climbers to reach the highest mountains' tops, a good teacher passes the route from the bottom to the heights of the knowledge over and over again with every new student. Moreover, the route is always different in each specific case because teacher must take into account the learning speed and manner of the student, the learner's motivation and intellectual courage to overcome the challenges on the long and hard way to the summit.

If my student does not have any knowledge of English, I should start from the very beginning with the alphabet explaining the rules of writing and pronunciation, and along with my student, I learn the alphabet myself the tenth or even may be the hundredth time again. Such a repeated learning or review on the one hand refreshes my own knowledge, and on the other hand helps me to make my teaching more efficient finding the best approach to each individual

student. Here, learning together with the student is similar to parents care for child.

In some cases, learning together can be organized in a form of a competition when both teacher and student try to learn as many new words as possible or write an essay on the same topic. Of course, in this situation, the teacher has an advantage, but at the same time, the tutor can serve as an excellent pattern for the student who wants to achieve the same results of even outgo the teacher. Hence, the teacher encourages the student and increases the student's confidence in his or her own capabilities.

One of my students wanted to take the GRE exam. He was good in math section, but had difficulties learning new words. He had a set of GRE flash cards, and we decided to learn them together. Each of us had to take ten flash cards and learn ten new words for each lesson. This method worked wonderfully, and soon, this student will take the test.

Learning together also means finding out what the student really needs. For example, some parents ask tutors to teach their children English at a very young age. In this case, teacher should be able to look at the process of learning by the child's eyes. Perhaps, the kid does not have enough motivation to learn foreign language. Probably, the child should master his or her own mother tongue first and then at a more mature age begin learning a foreign language. The teacher should be able to explain this to the parents. Therefore, learning together with the student means understanding the student.

## **Conclusion**

These are in brief my thoughts about the nature of teaching and its mission. Of course, there are many other opinions and views from the different angles to this theme, an endless theme because both learning and teaching never stop.

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# **Buddhist Approaches to the Development of Well-being of Life with Special Reference to The Story of Ajātasattu**

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## **Abstract**

The main objective of the research is to study Buddhist Well-beings in Samānīphala Sutta special reference to the story of Ajatasattu and the ways to develop well-beings and Unwell-beings in Buddhist doctrine. The findings of the research illustrate the four wheels of Cakka as the Buddhist well-beings likened to the Mangala sutta, Cakka Sutta and Samānīphala Sutta that carry ways to approach and reference the story of Ajatasattu's life that are to be practiced and preserved for having a well-being of life now and after. The first Buddhist approach in the Mangala Sutta and Cakka sutta emphasizes the three blessings and four wheels of Cakka as the way of well-being and the theory of the sutta. Secondly, there are ways the Buddhist approach to well-being focuses on the Ajatasattu's life in the Samānīphala sutta. A person who wishes to have a well-being and successful life, be it here or after, is advised to abide by the following four wheels: 1) choosing a suitable environment that is conducive to learning and the pursuit of truth, virtue, knowledge, and every meaningful aspect of betterment in life. 2) Associating with good people who are learned and virtuous and who have good intentions to support one's advancement in a rightful way. 3) Setting oneself right; establishing oneself resolutely on the right path leading to a clear and virtuous goal. 4) Having done meritorious deeds in order to have a good karmic resource for future innate qualities such as intelligence, disposition, and a healthy body that can help develop oneself in strengthening good qualities and bringing about welfare, happiness, and the realization of well-being.

Keyword: Buddhist Apporaches, Develooment, Well-beings, Ajātasattu.



## Introduction

Well-Being is a positive outcome that is meaningful for people and many sectors of society because it tells us that people perceive that their lives are going well, “What is Well-Being?” Hill and Pargament<sup>14</sup> highlight recent advances in the delineation of religion and spirituality, concepts and measures theoretically and functionally connected to well-being. Moreover, The Buddha normally mentions methods and ways of living in a good society in the present life. For example, particularly the Buddha addressed the thirty-eight blessings (*Maṅgala-sutta*)<sup>15</sup>, and *Parābhāva-sutta*<sup>16</sup>. In such *suttas*, the Buddha preached how the method as a way of living has evolved its approaches to attain optimum well-being, or real happiness, and to alleviate suffering.

Furthermore, in the *Sāmaññaphala sutta* the Buddha delivered the essence of Buddhist teaching<sup>17</sup>. Here, the Buddha taught *Bhikkhu* how to live in a good society and how to approach the Buddhist perspective on how to live in contemporary society. In the *Sutta*, *Ajātasattu* who was the king of Magadha, was one of the excellent kings. He had lived in a bad society before meeting the Buddha, but after meeting the Buddha, he changed his lifestyle to live in a good society.

Ajātasattu was born in Rājagaha of Magadha country, in 567 BC. His father was Bimbisāra, king of Aṅga and Magadha and the Buddha's lay disciple who attained sotāpati fruition. His mother was chief queen Vedehī, a daughter of King Mahākosala and a sister of the Passenadi, the king of Kāśi and Kosala. Even before his birth, Brahmans, fortune-tellers foretold that he would be an enemy of his father and would kill him.

Why do we need to choose a good society? Because of that, it is important for our daily lives and actions. If we believe in the wrong ways or bad things, we will live in a bad society. So, we will not know the right things and good ways. And, we shall fall and live with endless mistakes and the worst things.

In *Maṅgala-sutta* the Buddha said about our society not to associate with fools and to associate with the wise.<sup>18</sup> From our childhood until now, our parents

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<sup>14</sup> P.C. Hill, & K. I. Pargament. “Advances in the Conceptualization and Measurement of Religion and Spirituality,” *American Psychologist*, Vol 58, no.1 (January 2003):64-74.

<sup>15</sup> Khuddaka-nikaya, khuddakapaṭṭha, pathikavagga, Dev-4, PTS-3.

<sup>16</sup> Dhigānikaya, pathikavagga Vol-3, P-148.

<sup>17</sup> DN, I, pp 122-536.

<sup>18</sup> KN, p.3.

have always admonished us to associate carefully with friends. It is because of that knowledge that friends are more important in our daily lives than we think.

Therefore, the purpose of this research is to examine Buddhist approaches to the development of the well-being of life with a special reference to the story of Ajatasattu and ways to live with good friends, masters, and the environment. And their spiritual effects on the ways of life and changes in well-being of the practitioners to apply and potentially provide a Buddhist well-being approach that can be studied and used to prevent and end suffering and ways of living in bad environments, as well as achieve real well-being and happiness.

### **The Problems and Causing of Unwell-beings of Life**

As a human being in the world, everyone experiences both suffering (*dukkha*) and happiness (*sukha*), namely ups and downs, all the time. The people, then, have their respective lives: some have pleasant lives and some have unpleasant lives. Therefore, they have different concepts of life: those who can live comfortably or luxuriously in life say that life is pleasant or happy; those who are opposite also say life is unpleasant or disappointing. All people want only happiness, not suffering. So, they find it, but they are finding pleasure or happiness, they cannot find the only pleasure since life is correlated and concomitant with pleasure (*sukha*) and suffering (*dukkha*). And then, whether to live luxuriously in life or not, everyone has suffering (*dukkha*).

Of the three *dukkhas* above, the third one is the most fundamental. The reason is that if it is done without ceasing the conditioned states, both the first and second sufferings will automatically happen. Here, *saṅkhāra-dukkha*, the *Pāli* term, is translated as ‘suffering as conditioned states’, or ‘suffering due to formations. Then what is that *dukkha*?

According to Buddhist philosophy, what we call a "being," "individual," or "I" is simply a combination of ever-changing physical and mental forces or energies that can be classified into five groups or aggregates (*pacakkhandha*). The Buddha said, ‘In short, these five aggregates of attachment are *dukkha*’<sup>19</sup> Elsewhere, he distinctly defines *dukkha* as the Five Aggregates: ‘O *bhikkhus*, what is *dukkha*? It should be said that it is the five aggregates of attachment’<sup>20</sup>. Here it should be clearly understood that *dukkha* and the Five

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<sup>19</sup> *Samkhittena pañcupādānakkhandhā dukkhā*. S V (PTS), P. 421.

<sup>20</sup> S III (PTS), p. 158.

Aggregates are not two different things; the Five Aggregates themselves are *dukkha*<sup>21</sup>.

### Story of *Ajātasattu*'s Life: Case Study of Unwell-being

On learning the story of *Ajātasattu*, the Buddhist people understood that story. "The successive kings were killed by their own sons five times." Then He himself did huge evil deeds before approaching the Buddha. But we can see the good and bad in him in the story of *Ajātasattu*. Herein, the bad aspects of *Ajātasattu* will be highlighted.

As the word '*Ajātasattu*' – *Ajāta* which means 'before birth' and *Sattu* which means 'enemy of father) indicates,' he helped *Devadatta* kill the Buddha two times and committed the action of killing his own father, named King *Bimbisāra*. At first, he attempted to kill his father for the crown, but it did not work. However, King *Bimbisāra*, his father, crowned him, saying, "No need to kill me to get the crown." Hence, he became a king, but the king committed the action of killing his own father, one of the Five Great Sins. Listening to *Devadatta*'s words, his teacher said, "Prince, people in ancient times lived long, but nowadays people are short-lived. There is the possibility of your death, even as a prince. So, kill your father and become king. I will kill the Buddha and become a Buddha."<sup>22</sup>

From the day he ordered his father to be killed, King *Ajātasattu* was unable to sleep well. As soon as he shut his eyes, he felt like he was being pierced by hundreds of spears and had dreamlike hallucinations about his destiny that kept him shaking and muttering.

(This shows that those who have done much evil see signs of their impending descent into the lower worlds not only on their deathbed but long before the end of their lives.) The guards asked the king what ailed him, but he just said, "Nothing." These nightmarish hallucinations plagued the king and made him reluctant to go to bed. So, every night, he gave the audience a long time to keep himself awake.<sup>23</sup> (*Dīgha Nikāya*, Vol. 1.)<sup>24</sup>

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<sup>21</sup> WALPOLA SRI RAHULA, What the Buddha Taught, The Gordon Fraser Limited Bedford, 1967, p. 20.

<sup>22</sup> U Tin Lwin (tr), The Great Chronicle of Buddhas Vol. IV, TI=NI Publishing Center Yangon, Myanmar, 1996, p. 434.

<sup>23</sup> *Dīgha Nikāya*, Vol.1.

What is more, on hearing ‘Devadatta was gorged by the earth,’ the king was afraid lest he should share the fate of his former teacher. He could not indulge in royal pleasure, nor could he sleep peacefully. He became tremulous, restless, and jittery like a young elephant pricked with a sharp iron stake. He had visions of the earth cracking, the flames from the Avīci hell coming out, the earth threatening to swallow him up, and the custodians of hell making him lie on his back on the red-hot iron floor and poking him with iron stakes. So, trembling like a beaten fowl, the king could not find any support even for a moment, nor could he stand firm and steady.

As a whole, from the period of killing his father, He was in physical and psychological pain, for he was so overwhelmed by his mind that he committed the action of killing his father.

1. He was well-regretted in every second.
2. He was unable to sleep well day and night due to the aforementioned nightmares.
3. He became hysterical and hallucinatory due to the image of killing his father all the time.
4. He lost confidence, thinking, "One day, he may be killed by his own son."
5. He was in strong sorrow or depression.
6. He was killed by his own son.
7. He was eventually reborn in *Lohakumbhī* hell.

These are the unwell beings of King *Ajātasattu*. As a matter of fact, he had a good condition of merits performed earlier (*pubbeka-katapuñña*) so he was born in a royal environment, and he resided in a good environment (*paṭirūpa-desa-vāsa*) for his father was a *Sotāpanna* – stream-winner, one of the holy ones, and the monks resided in the city he rules. However, he could not set himself on the right course (*atta-sammāpaṇidhi*). Furthermore, he did not approach the wise even in the period when the Buddha appeared, but he associated with *Devadatta*, an evil companion (*asappurisā-saṃvāsa*). Hence, he committed the action of killing his father, one of the huge sins due to the loss of setting oneself on the right course and association with an evil companion, especially the loss of setting oneself on the right course. In fact, whether to do a good deed or a bad deed depends on oneself.

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<sup>24</sup> Ibid., 466.

## The Concept of Well-being and its Developments

In the light of **Health-Related Quality of Life (HRQOL)**, well-being is a positive outcome that is meaningful for people and for many sectors of society, because it tells us that people perceive that their lives are going well. Good living conditions (e.g., housing, employment) are fundamental to well-being. Tracking these conditions fails to measure what people think and feel about their lives, such as the quality of their relationships, their positive emotions and resilience, the realization of their potential, or their overall satisfaction with life, i.e., their "well-being." Well-being generally includes global judgments of life satisfaction and feelings ranging from depression to joy.

In the light of the Buddhist perspective, well-being is a positive outcome of mental emotions (i.e., pleasant emotion, happiness, and neutral feeling) and physical comfort (i.e., lack of disease, broken teeth, being purblind, and so forth). And then, both mental emotion and physical comfort are interconnected with each other.

To develop well-being, it would follow ethical rules: first, the rules to observe morality, and second, the rules to take tranquility and insight meditations. In *Metta-sutta*, the Buddha uttered that a meditator who would develop meditation would at first observe\_\_morality<sup>25</sup> before developing meditation because the virtuous one oneself considers, "He or she has no hindrances". At the same time, there first arises delight (*pāmojja*), then great delight (*pamuditassapīti*), rapturous happiness (*pītisomanassa*), tranquility (*passaddhi*), bliss (*sukha*), and finally resolution (*samādhi*) in him<sup>26</sup>.

## The Development of Well-beings

In Eastern thought, that is to say, Buddhism, well-being is found to be a rich living idea with a long history of the evolutionary process. However, the rise of the Western doctrine of well-being has some differences from well-being in Buddhism. The Buddha, the founder of the religion, neither claimed to be divined nor did he mean to be a philosopher or a founding theorist of well-being. But, his human personality as a prince in a palace and his dramatic change of life after he comes across mankind suffering for the first time was crucially a theme

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<sup>25</sup> Khu (PTS), Reprinted, 1978, p. 9 (*Sīlavā*); See also, Sn (PTS), Reprinted, 1965, p. 26.

<sup>26</sup> DN Vol. I (PTS), 1975, p. 73.

that rings of a precious tale of an ‘un-deluded being’ who appeared for the well-being of all beings and the world. As an influential religious thought in Eastern tradition, Buddhism involves very much in human well-being in terms of ‘happiness’ or ‘human flourishing’. It is an action that is said to be ‘good’ or ‘right’ when it has a tendency to augment the happiness and welfare or well-being of the community or society. Not only is social work synonymous with human happiness, but "social work" is also stated in terms of an ‘advantage’ or ‘boon’ (*puñña*) in the *Aṅguttaranikāya* by the Buddha, thus: “*Mā, bhikkhave, puññaṃ bhāyittha. Sukhassetam, bhikkhave, adhivacanam yadidaṃ puññani*”<sup>27</sup>

"Monks, be not afraid of deeds of merit. It is the name for happiness, that is, meritorious deeds."<sup>28</sup> The Blessed One has also restated such meritorious deeds to an angel named ‘*Lāja*’ to be pursued and done repeatedly since their result is happiness: "If a person were to do good, he should do it again and again; let him delight in it. The accumulation of good is happiness."<sup>29</sup> "Based on such Teaching, the happiness of one who performs social work (its quality) is totally opposed to that of the Western idea in the modern day that arises when want is satisfied; it is unfinished; and it ends up with suffering due to its impermanent and non-self-nature.

### The Well-being of Life According to Buddhist Scholars

Well-being in the Western idea referred to in the dictionary means the state of being comfortable, healthy, ‘an improvement in the patient's well-being’<sup>30</sup> living and faring well’, ‘flourishing’, ‘bound up with ideas about what constitutes human happiness and the sort of life it is good to lead’<sup>31</sup> Furthermore, according to Rath, well-being is not just about being happy.<sup>32</sup>

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<sup>27</sup> A III 89.

<sup>28</sup> E.M. Hare (tran.), *Aṅguttara-nikāya*, vol 4, (no. 21), [The Book of the Sevens, v, § ix a (59a): Amity], p. 54. (A 6.54).

<sup>29</sup> K.R. Norman (tran.), *Khuddakanikāya* (The Minor Anthologies): *Dhammapada* (The Word of the Doctrine), (no. 30), [118; Ch. IX: *Pāpavagga*], (Oxford: PTS, 1997), p. 18.

<sup>30</sup> Merriam-Webster's Learner's Dictionary, viewed 9 January 2019, <<https://www.merriam-webster.com/dictionary/dictionary>>.

<sup>31</sup> Ted Honderich (ed.), *Oxford Companion to Philosophy* (Oxford, Oxford University Press, 1995), p. 908

<sup>32</sup> Tom Rath leads Gallup's workplace research and leadership consulting worldwide. He is a #1 New York Times and Wall Street Journal bestselling author and most recently co-authored, *Wellbeing: The Five*



It is a combination of the Five Essential Elements as follows:

1. The element is about how to occupy your time or simply like to do it every day (Career well-being).
2. The element is about having strong relationships and loves in your life (Social well-being).
3. The element is about effectively managing your economic life (Financial well-being).
4. The element is about having good health and enough energy to get things done on a daily basis (Physical well-being).
5. This element is about having a sense of engagement with the area where you live (Community well-being).

These elements are the currency of a life that matters. They do not include every nuance of what is important in life, but they do represent five broad categories that are essential for people. The Western idea in the modern day is a combination of psychological, physical, social, environmental, and economic elements<sup>33</sup>, which are the five essential elements.

### ***Ajātasattu's Life: Case Study of Well-being***

On studying the story of *Ajātasattu*, it could be divided into two portions. And it was very interesting, as the first portion of his life was in terrible situations; on the other hand, the second portion of his life was in good situations. At an early age, he had no good environment or good companies, and he could not set himself on the right course. Hence, he did terrible things a lot – killing his own father, forming corporations with *Devadatta* to murder the Buddha, etc.—until he was before the Exalted One. That was the terrible situation of the first part of his life.

Having killed his own father, he was well-regretted, and he could not sleep well day and night. He was eager to see the Buddha, pay respect, and ask about his problem, but because of the enormity of his evil deed, he dared not go to the Buddha. Then, when the festival of the planet *Kattikā* was held in *Rājagaha* on

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Essential Elements. Jim Harter, Ph.D., is Chief Scientist for Gallup's international workplace management and wellbeing practices. He is co-author of the New York Times bestseller 12: The Elements of Great Managing and most recently co-authored, Wellbeing: The Five Essential Elements.

<sup>33</sup> Global Recovery through Mental Well Being: The Buddhist perspective, The 7<sup>th</sup> International Buddhist Conference on the United Nations Day of Vesak, (May2010), pp. 517- 719,545-553, 708-719.

the full moon night in the month of *Kattikā* (November), the whole city was decorated like a celestial city and brightly illuminated with fire torches and flames. While seated amidst his ministers on the golden throne in the audience hall, King *Ajātasattu* glorified the beauties of the full-moon day of the *Kattikā*. Then the King asked the ministers which really noble *Samaṇa* or *Brāhmaṇa* could inspire us with faith and devotion on the night full of these beauties. At that time, the ministers, the followers of six Gurus – *Purāṇakassapa*, *Makkhaligosāla*, *Ajitakesakambala*, *Pakudhakaccāyana*, *Nigandanātaputta*, and *Saṅjayabelatthaputta*, glorified their respective teachers' isms – Nihilism<sup>34</sup> (lack of merit and demerit, of hell and *Nibbāna*), the uncaused view<sup>35</sup> (lack of the cause of the poorness or richness, of merit and demerit, etc.), and the view of the inefficacy of action<sup>36</sup> but the King was not eager to listen to them. So, he kept quiet and kept asking the physician *Jīvaka*. The physician glorified his Teacher, the Exalted One, and said, "I want you, Great King, to see our Teacher, the Buddha. If you see the Teacher, your mind will certainly become calm and serene." On hearing the dignities of the Buddha, the King told the physician to go and prepare the elephant transport.

### **Buddhist Approaches to Well-beings of Life Mentioned in Sāmaññaphala Sutta**

The Sāmaññaphala Sutta is the second Sutta in Dighā Nikāya in the first Division called *Sīlakkhandha-vagga* or The Division Concerning Morality. The term *Samañña* simply means the ascetic and the "Phala" means fruits or benefits. Therefore, it can be translated as the fruits of the life of *Sāmañña* or ascetic. The main content of this discourse is about the life of an ascetic and its benefits or benefits for leading the life of an ascetic.

This discourse is the masterpiece of the Pāli Canon<sup>37</sup>.

This Sutta describes the whole gradual path of training in Buddhist life in its completeness. Buddha makes extensive use of similes to bring about the deeper meaning of his teaching. Though this Sutta was given some 2500 years ago in ancient India, it poses one of the central questions for every thinking mind. This Sutta answers the question of why one should lead a well-being of

<sup>34</sup> Nyanatiloka, *Buddhist Dictionary*, Buddhist Publication Society, Kandy/Sri Lanka, 1988, p. 199.

<sup>35</sup> Ibid, p. 23.

<sup>36</sup> Ibid, p. 26.

<sup>37</sup> Thanissaro Bhikkhu (tr), "Sāmaññaphala Sutta: The Fruits of the Contemplative Life" (DN2) Access to Insight (Legacy Edition), 2013, p.1.



life. This discourse took place between the Buddha and King Ajātasattu of Māgadha who was a contemporary of the Buddha. Ajātasattu had inherited the throne by evil means; he had taken captive both of his parents and killed them by starvation for the sake of becoming the king of the Magadha. It can be said that he felt great remorse and wanted some means to elevate himself from the burden of the remorse; therefore, he says to his ministers, "Delightful friends, this moonlight night...can we not visit some ascetic or Brahmin to visit whom would bring peace to our hearts?"<sup>38</sup>

The opening of the sutta relates the story of Ajātasattu's mental unhappiness due to his heavy bad Kamma over killing his parents and supporting evil friends like Devadatta who is known to have plotted and made many attempts to kill Buddha. This feeling of guilt made the king seek some way to relieve this evil Kamma and find ways to ease his mind. It is said that previously he had visited all the famous teachers known in his kingdom.<sup>39</sup>

The Buddha's teaching is given here against the backdrop of other contemporary teachers of his time. This shows how the Buddha's teaching was more appealing and rational compared to other Sāmañña's teachings on the same question of the benefits of leading a well-being life and being an ascetic. The research shall examine the teaching of the above-mentioned Buddha's contemporary teacher in answering the question posed by the King, which is relevant to our time as well.

Buddha goes into the whole gradual path to put it into the words of Ajātasattu "Lord, just as there are various craftsmen such as elephant drivers, and horse drivers who enjoy here and now the visible fruits of their skills, they themselves are delighted and pleased with this supporting ascetics and Brahmins assuring for themselves heavenly happy rewards. Can you, Lord, point to such a reward visible here and now as the fruit of recluses hiplife? In answer to the King's question, Buddha goes into the details of the Path of Morality, Meditation, and Wisdom. He gradually ascends from the mundane benefits of the leading recluse's life to the supermundane and then to the supra-Mundane of transcendent.

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<sup>38</sup> Maurice Walsshe (tr), **The long discourse of the Buddha; A translation of the DighāNikāya**, (Boston: Wisdom Publication) 1987, p.93.

<sup>39</sup> Ibid., p.94.

## **To Well-being of Household's of Life**

In this *Sāmaññaphala Sutta*, the Buddha explains the benefits of the monastic life and the drawbacks of the householders' life to King Ajatasattu, who was the ruler of Magadha. The Buddha explains that a householder's life is characterized by various duties and responsibilities, such as taking care of one's family, earning a living, and maintaining social relationships. While these activities are necessary for survival and well-being, they can also lead to attachment, stress, and suffering. The Buddha says:

"Householders have many duties: towards their mother and father, their wives and children, their servants and workers, their friends and companions, their kinsmen and relatives, their guests and visitors, their departed ancestors, and the devas. They have to earn their living by fair means and spend their wealth on their own needs and the needs of others. They have to observe the five precepts, be charitable, and offer hospitality. All these are the duties of a householder.<sup>40</sup> "

In contrast, the monastic life offers an opportunity to renounce worldly attachments and focus on spiritual practice, leading to the attainment of enlightenment and the end of suffering. The Buddha says:

"The life of a monk is far more excellent and profitable than the life of a householder. A monk is free from the duties and obligations of a householder. He is free from all worldly cares and anxieties. He has no wife or children, no wealth or property, no social status or position, and no worldly ambitions or desires. He has only one goal, one aim, and one purpose: the attainment of enlightenment, the end of suffering, and the realization of Nibbana." However, the Buddha also acknowledges that not everyone is suited for the monastic life and that laypeople can still practice the Dharma and attain spiritual liberation through ethical conduct, meditation, and wisdom. The Buddha says:

"Not all can lead the life of a monk. But even if a householder observes the five precepts, is charitable, and cultivates the four divine abodes of loving-kindness, compassion, sympathetic joy, and equanimity, he is indeed on the same path as the monk who has attained arahantship."

"Householders, you should practice mindfulness and concentration to develop inner peace and wisdom. By practicing mindfulness, you can cultivate awareness of your thoughts, emotions, and sensations. By practicing

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<sup>40</sup> The *Sāmaññaphala Sutta*, translated by Bhikkhu Bodhi (2000).

concentration, you can develop the power of the mind and overcome distractions and hindrances.<sup>41</sup> "

"Recluses, you should observe the five precepts: not to kill, not to steal, not to engage in sexual misconduct, not to lie, and not to consume intoxicants. You should also practice compassion towards all beings by developing loving-kindness, compassion, appreciative joy, and equanimity.<sup>42</sup> "

In the *Sāmaññaphala Sutta*, the Buddha explains the ultimate goal of life, which is the cessation of suffering and attainment of Nibbana (Sanskrit: Nirvana). He describes the Four Noble Truths, which form the foundation of his teachings, and explains how they lead to the attainment of Nibbana.<sup>43</sup>

## Conclusion

In conclusion, this is the Buddhist approach, which is the development of the Well-being of Life with special reference to the story of *Ajtasattu*. The Buddha preached frequently on its importance in the *Maṅgala Sutta*, *Cakka Sutta*, and *Sāmaññaphala Sutta*. The people know that the "Four Wheels of Cakka", where dwelling in a suitable locality (*patirupadesavāsa*) illustrates staying in such a place where good people get the opportunity to do wholesome kamma. The second wheel deals with accompanying a good person (*sappurisūpanissaya*). The third wheel is about setting oneself on the right course. Establishing oneself in virtue, in the excellence of faith in the Buddha, the Dhamma, and the Saṅgha, as well as kamma and its results. The fourth wheel of prosperity includes the blessing of past meritorious deeds (*pubbecakatapuññatā*). There is no inheritance better than that resulting from good kamma: to be an heir to such an inheritance means that one starts life with excellent advantage.

When the four wheels of the *Cakka Sutta* are linked together and kept rotating, the prosperity and well-being of life will sustainably flourish. To gain true prosperity and well-being in life, one should begin by dwelling in a suitable place that can decrease defilements and lead to awakening. A good place should be chosen to maintain wholesome qualities and avoid immoral acts. To fulfill virtuous behavior, concentration, and wisdom, one must approach good and wise

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<sup>41</sup> The *Digha Nikaya*, translated by Maurice Walshe (1987).

<sup>42</sup> The *Sāmaññaphala Sutta*, translated by Bhikkhu Bodhi (2000).

<sup>43</sup> Analayo, B. (2011). The Four Noble Truths and the Eightfold Path. *Journal of Buddhist Ethics*, 18, 268-297.

people. Otherwise, it would be better to walk alone rather than be accompanied by fools. A good friend is approachable and able to give general as well as special meditation subjects befitting the practitioner's temperament. Through acquaintanceship with a good friend, the un-concentrated mind becomes concentrated, or the concentrated mind becomes more so. One has to take charge of oneself to discern the end of this entire mass of suffering. To love oneself is to reform one's life from all kinds of destructive attitudes, mindsets, and overall lifestyles. Buddha advocates the significant threefold training: 1) *Sīla*, 2) *Samādhi*, and 3) *Paññā*, for conducting oneself in a way to lead a well-being and blissful life.

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# **The Human Competency Development on the Buddhist Innovation in Thai Society**

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## **Abstract**

As the spiritual center Buddhism can provide the development, the harmony, stability and happiness for society and bind people of different groups together harmoniously. And having practiced the said Buddhist Teaching in daily life, people in society would be able to develop the one's competency for the sake of achieving the goal of life and their life's quality with sustainable socio-economic wealth, to attain their own life's goals being full of real and sustainable happiness, and also to live together peacefully and happily. Finally, the harmony, stability and happiness of society would be provided with the help of Buddhist Teachings.

Key Words: Buddhist Innovation, Thai Society, Human Competency

## **Introduction**

The Buddha achieved enlightenment by having avoided the two extremes of self-indulgence which retards spiritual progress and self-mortification which weakens the intellect, and instead discovered and followed the Middle Path which led to His enlightenment. Thereafter He taught this path until His death. In matter of fact, He is not a God, nor a saviour who can save others. He explained that deliverance from suffering can only be gained by self-exertion and advised his disciples to be self-reliant. As in Dhammapada "Striving should be done by yourselves. The Tathagatas [Buddhas] are only teachers." (Dhammapada, verse

276) According to this as a pious Buddhist human being does need to improve one's competency for the sake of achieving goal of life by practicing a suitable Dhamma somehow because there are several teachings in Buddhism that should be applied in daily life in order to achieve the goal of life. Here it can be said that the Buddhism has been regarded as the most important teaching for every matter of human being's way of life worldwide.

Generally speaking, one of the most important institutions having played a prominent role in Thai society is Buddhism closely involved with the Thai people's ways of life both in the religious and the secular spheres. These roles can become more or less important according to situation, times, and changes within the society. (Somboom Suksamran, 1977, p. 1). The Buddhism is the most important symbol of, and primary base for sense of national and cultural identification. Thus, the prosperity of the nation is thought to be related to prosperity of Buddhism and vice versa; and that the stability of the nation and religion cannot be separated. (Somboon Suksamran, 1982, p. 12).

The Buddhism in Thailand has for a long time been recognized as the state religion of Thailand since its reaching Thailand and vicissitudes of its development are associated with the historical fortunes of the country (Rong Syamananda, 1977), p. 8). Buddhism has had a stronghold in Thailand for more than a thousand years. As a religion of Wisdom, purification and universal love, it has shaped and reshaped the untamed nature to the Thai people till they have become generous and kind of heart. This generosity can be seen through the smiling demeanour of theirs, which is so well known that Thailand is "The Land of Smiles".

Here it can be said that the way of life of Thai people is inseparably connected with Buddhism from birth to death. When a young child is born, the parents approach a monk for an auspicious name for him. Children are taught to pray and pay homage to the Triple Gems (Buddha, Dhamma, Sangha) before going to bed, and to pay respect to monks. Many Buddhist families give food to the monks every morning; this is regarded as a way of accumulating merit and fulfills the duty of lay Buddhists to support the monks who preserve the Buddha's teachings for the world. When a young man reaches twenty years of age, the parents arrange for his temporary ordination as a monk, and he remains in the monkhood for at least the three months of Vassa (S. Na Rangsi, p. 197).

On the other hand, in countrywide more than 1,000 Buddhist Sunday Schools are running to foster growth of the Buddhist norms and culture among the youths. Those provide Dhamma understanding including other needful Buddhist teachings to both girls and boys. Other social works like helping orphans, giving scholarships to the needy students are also performed in so many monasteries throughout the country. At the same time, many monks are experts in using herbal medicines, which are reliable for many non-complicated diseases. Some abbots and senior monks may be good counselors. They are often requested to arbitrate local disputes in so far as their monastic prestige is considered suffering parties. And also in many urban areas, monasteries offer free hostel accommodation for students from villages; especially boys who come to study in schools or colleges including universities.

In Sigala-sutta the Lord Buddha told a young man what are the great respect in layman's life, his family and social relations (More details of Sigala-sutta see Walpola Rahula, 1978, pp. 78-80.). The Buddha did not take life out of the context of its social and economic background; he looked at it as a whole, in all its social, economic and political aspects. His teachings on ethical, spiritual and philosophical problems are fairly well known (Ibid., p. 81.). The Lord Buddha told Dighajanu that there are four things which are conducive to a man's happiness in this world:

First: he should be skilled, efficient, earnest, and energetic in whatever profession he is engaged, and he should know it well (*utthana-sampada*). Secondly: he should protect his income, which he has thus earned righteously, with the sweat of his brow (*arakkha-sampada*); (This refers to protecting wealth from thieves, etc. All these ideas should be considered against the background of the period.). Thirdly: he should have good friends (*kalyanamitta*) who are faithful, learned, virtuous, liberal and intelligent, who will help him along the right path away from evil. Fourthly: he should spend reasonably, in proportion to his income, neither too much nor too little, i.e., he should not hoard wealth avariciously, nor should he be extravagant—in other words he should live within his means (*samajivikata*) (Ibid., pp. 82-83.).

Currently, several Indian scholars like Dr. Bhurelal gave a speech in a seminar in Allahabad University that “Buddhism represents a philosophy which integrates a man with his economic, social, democratic and cultural dimensions, which, in turn, helps him grow fully into a happy and ideal human being (Staff Reporter, 2002, p. 3).” While, Sanjay Kumar Pandey who has done MA from



Gorakhpur University and Research on Buddhism and Ecology from BHU (Banaras Hindu University, Varanasi, India) has urged people to follow the teachings of Lord Buddha to conserve the ecology and protect the environment. He said that the Buddha's teachings and lifestyle show the right direction to safeguard the ecology. Nowadays most of the ecological problems are arising due to violence. Buddha's teachings have established the fact that violence is the root cause of many problems. Peace can be established by following the Buddha's teachings. He has prescribed Sila, Samadhi and Pañña (wisdom) as the paths to gradual purification. Sila helps to maintain distance from physical and vocal misdeeds, Samadhi minimizes the pollution of the mind and Pañña removes ignorance and unfolds the nature of reality. Buddha's views on social harmony can also help overcome the problem of social pollution (Hindustan Time (Daily Newspaper), Vol. V, No. 351, Saturday, June 8, 2002, p. 3.).

However, there are still numerous teachings, which are not explained here, only some examples have been discussed. According to Buddhist Thought, the basic practice signifies the Five Precepts: –

- 1) Abstaining from killing or doing bodily harm.
- 2) Abstaining from taking what is not given: not stealing, pilfering or filching; not violating other's properties.
- 3) Abstaining from sexual misconduct; not violating the loved or cherished ones of others.
- 4) Abstaining from lying: not telling lies or using deceptive speech; not violating other people or their interests through speech.
- 5) Abstaining from alcohol and intoxicants: causing heedlessness and drunkenness, and leading to damage and blunders such as accidents due to lack of mindfulness (P.A. Payutto, 1998, p. 44).

These promote more or less living together harmoniously and happily in a society. If all members of the society know exactly to perform their duties among one another living in the same society there would have no any quarrel or conflict between the social members. Additionally, they all would do help to support one another in developing their community in proper way that as a result provides the social stability and unity.

On the other hand, these days as well known that many Buddhists do not know exactly how to apply the Buddhist teaching in daily life, while they just

only try to follow the ancient tradition. Consequently, Buddhist scholars tend to campaign in offering knowledge and understanding of the real Buddhist teachings, stressing ability to apply those in daily life. And announcers both monks and the lay Buddhists men of nation broadcasting radio have actively played a great deal role to do this job in order to make listeners and ordinary Buddhists enable to understand the needful Buddhist teachings. While, taxi drivers, trade-women, housewives, doctors, officials and specialists are the main listeners. Those also take part in the process of protecting national Buddhism through different ways, such as the taxi driver helps to give a good understanding about Buddhist teachings that he heard through radio to his passengers, and so forth.

Presently, the Buddhist teachings are not practiced in social life because the Buddhist organization lacks of active learned teachers. Accordingly, in Thai society, numerous people are facing mental sickness and really need a skillful doctor, i.e., the learned monks who know to provide a proper treatment to them. Meanwhile, there is no balance between number of learned monks and people facing mental sickness. Then the theologians with a hope to take back a great deal situation of Buddhism in the past are trying to give a good enough understanding of the Buddhist teachings.

Whether many people thought the Buddha's teachings were very old is often wrong; meanwhile, truly those are always fresh; and the wises remain practice those on every moment. And the Noble Eightfold Path is not only useful and helpful for the one who wishes to attain the highest goal in Buddhism but also for the ordinary people wishing to hold a happy life in this world. Then in daily life every individual should practice Dhamma, which is immensely useful all times. The one used to study Dhamma is to know what should and should not do, and for him it is easier to look at the both sides of things when he was facing a difficult situation. Just try to do by yourself; then you will know this truth as the Buddha said Ehi passiko (come and see by yourself). Accordingly, people do need to follow the Sigala-sutta that the Lord Buddha told a young man what are the great respect in layman's life, his family and social relations. The Buddha did not take life out of the context of its social and economic background; he looked at it as a whole, in all its social, economic and political aspects. According to The Lord Buddha there are four things which are conducive to a man's happiness in this world:

- 1) he should be skilled, efficient, earnest, and energetic in whatever profession he is engaged, and he should know it well.
- 2) he should protect his income, which he has thus earned righteously, with the sweat of his brow; (This refers to protecting wealth from thieves, etc. All these ideas should be considered against the background of the period.).
- 3) he should have good friends who are faithful, learned, virtuous, liberal and intelligent, who will help him along the right path away from evil.
- 4) he should spend reasonably, in proportion to his income, neither too much nor too little, i.e., he should not hoard wealth avariciously, nor should he be extravagant—in other words he should live within his means.

In matter of fact, Buddhism represents a philosophy which integrates a man with his economic, social, democratic and cultural dimensions, which, in turn, help him grow fully into a happy and ideal human being. Hence, people should be urged to follow the teachings of Lord Buddha not only to conserve the ecology and protect the environment, but also to bring back peace and real happiness to whole people throughout the ASEAN countries. The Buddha's teachings and lifestyle show the right direction to safeguard the ecology. Nowadays most of the ecological problems are arising due to violence. Buddha's teachings have established the fact that violence is the root cause of many problems. Peace can be established by following the Buddha's teachings. People should practice Sila, Samadhi and Pañña (wisdom) as the paths to gradual purification. On the other hand, Sila helps to maintain distance from physical and vocal misdeeds, Samadhi minimizes the pollution of the mind and Pañña removes ignorance and unfolds the nature of reality. Buddha's views on social harmony can also help overcome the problem of social pollution.

### **The Buddhist Innovation for Human Competency Development**

The Buddhism provides many needful teachings for the sake of improving one's competency, for example, the Four-bhavana (Development), the Middle Eightfold Path (Atthangika-magga), etc., including the several needful Dhamma principles. Here it is an attempt to explain the Middle Eightfold Path for the sake of improving human being's competency. The Middle Eightfold Path or Atthangika- magga usually referred to as ariya-atthangika-magga, the Noble Eightfold Path. It is the road of moral living, the path of righteousness, having

eight constituents dealing with spiritual training, mental development and moral conduct (C.P. Malalasekera, 1966, p. 354).

The Middle Path may be misunderstood as equivocal. In fact Buddhism is not as such. "Middle" means neutral, upright, and centered. It means to investigate and penetrate the core of life and all things with an upright, unbiased attitude. In order to solve a problem, we should position ourselves on neutral, upright and unbiased ground. We investigate the problem from various angles, analyze the findings, understand the truth thoroughly, and find a reasonable conclusion.

The Middle Path in Buddhism does not mean having a biased view or superficial understanding only. The "Middle Path" represents a distinct theory and way of Buddhist practice that is not common to other religions. Buddhism is a religion with high moral values. It lays great emphasis on human thought and action in dealing with the natural environment, society or individual problems. It is concerned with the relationship between thoughts and behavior, and the relationship between behavior and its consequences.

The followings are some more details of the Noble Eightfold Path:—

### **1)The Right View (Sammādiṭṭhi)**

The Right View regarded as the most important is the beginning point to observe in accordance with the Middle Way (*Majjhimāpaṭipadā*) because a person without the right view cannot get right understanding before practicing. It is to help the practitioner to know what the Right Thought is, what the Right Speech is and what the Right Action is and so forth. The Right View is also meant to understand the Four Noble Truths, viz., the suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering. According to the Path of Purification (*visuddhimagga*), the right outlook frees a person from ignorance and leads him to authentic peace in life. Seeing rightly is its characteristic, the setting forth, of the elements is its function, the dispelling of the darkness of ignorance is its manifestation. The path- factor which is possessed by one endowed with right outlook, which is associated with it and kills wrong aims and is the direction of the mind on the Nibbāna as the base is 'right aims.' (Bhikku Nanamoli (tr.), 1964, p. 605). To cultivate right understanding, one must be mindful and aware. To develop awareness, one must find clarity. To see things clearly, one must find stillness

and strength within. Inner development then depends upon building inner strength and clarity (Sulak Sivaraksa, “et. al.” (ed.), 1999, p. 170).

## **2) The Right Thought (Sammāsaṅkappa)**

The Right Thought is to think of only the good things, i.e., the three wholesome thoughts (Kusala-vitakka) as follows:

- (1) Renunciation–thinking,
- (2) Thinking to get rid of ill–will, and
- (3) Thinking to get rid of harm (E.M. Hare (tr.), 1988, p. 311).

## **3) The Right Speech (Sammāvācā)**

The Right Speech is to avoid lying, slanderous speech, harsh speech and gossiping including several kinds of speech that may make other get pain, unhappiness and suffering.

## **4) The Right Action (Sammākammanta)**

The Right Action is basically is meant to observe the threefold good conduct comprising of abstaining from killing, stealing, sexual misconduct. At the same way, a certain one should not harm all kinds of living things, but spread a good wish toward them somehow. While, he abandons taking what is not given and has no intercourse with any girl.

## **5) The Right Livelihood (Sammā-ājīva)**

The Right Livelihood signifies to avoid the wrong mode of livelihood (Micchā-ājīva) which are trickery, cajolery, insinuating, dissembling and rapacity for gain upon gain (I.B. Horner (tr.), 1993, p. 118), and Buddhist lay disciples should not do the following trades:

- (1) Trade in weapons,
- (2) Trade in human beings,
- (3) Trade in flesh (trade in animals for meat),
- (4) Trade in spirits, and
- (5) Trade in poison (E.M. Hare (tr.), Op. Cit., p. 153).

## **6) The Right Effort (Sammāvāyāma)**

Actually, the Right Effort is signified the great or perfect four efforts (Sammappadhāna) which are as follows:

- (1) The effort of restraint,
- (2) The effort of abandoning (effort to overcome),
- (3) The effort of making–become (developing),
- (4) The effort of watching over (maintaining) (F.L. Woodward (tr.), 1992, p. 17).

According to writer's opinion, the Right Effort is considered as the "Quality Assurance System in Buddhism." In order to prove the idea, here is an example to apply this oldest quality assurance system in ordinary daily life, for example, there is a paper waiting for proceeding to the quality assurance system. Through the First Effort, the paper is to be studied exhaustively about its nature; which is easy to be destroyed by heat (fire) and soak (water), and be careful not to put the paper close to fire and water. The Second Effort: it is an effort to abandon the several causes or factors that might make the paper get destroy or damage by keeping far away from both fire and water.

## **7) The Right Mindfulness (Sammāsati)**

In Buddhism the Right Mindfulness is meant the four foundations of mindfulness (Satipaṭṭhāna) regarded as a most important way of practicing in order to attain the Nibbāna (the Ultimate Happiness). The four foundations of mindfulness are the contemplation of body, the contemplation of feeling, the contemplation of mind and the contemplation of mind-objects.

## **8) Right Concentration (Sammāsamādhi)**

The concentration (Samādhi) means the mental state of being firmly fixed; it is the fixing of the mind on a single object (A.P. Buddhadatta Mahāthera, 1980, p. 97). The Right Concentration (Sammāsamādhi) is signified the Four Absorptions (Jhānas).

The Middle Path that emphasizes emptiness and Dependent Origination avoids perverted views. The Noble Eightfold Path avoids the two extremes of suffering and luxury, and emphasizes non-attachment. These two main themes of the Middle Path supplement each other and lead us to perfection. If there was

only theory to explain the Law of Dependent Origination without the emphatic proof of personal practice and experience, the Path could not fulfill religious faith in helping followers disentangle themselves from suffering, thereby attaining ultimate freedom. On the other hand, if the Path only taught us the ways of practice without theoretical or intelligent guidance, it might be defeated by our lack of wisdom, and we might become a theistic follower. The Noble Eightfold Path of the Middle Path fulfills human religious expectations by encouraging moral practice. In addition, it has the intelligent guidance of the Law of Dependent Origination and of Emptiness. The Middle Path emphasizes the unity of wisdom and faith. This is the special characteristic of Buddha's teaching.

Whether many Thai people thought the Buddha's teachings were very old is often wrong; meanwhile, truly those are always fresh; and the wise remain practice those on every moment. And also the Noble Eightfold Path (See more details in Phramaha Grissana Taruno (Buchagul), 1997, pp. 222-227) is not only useful and helpful for the one who wishes to attain the highest goal in Buddhism but also for the ordinary people wishing to hold a happy life in this world. Then in daily life everyone should practice Dhamma, which is immensely useful all times. The one used to study Dhamma is to know what should and should not do, and for him it is easier to look at the both sides of things when he was facing a difficult situation. Just try to do by yourself; then you will know this truth as the Buddha said *Ehi passiko* meaning to come and see by yourself.

Furthermore, according to Buddhist Thought, the basic practice signifies the Five Precepts: abstaining from killing or doing bodily harm; abstaining from taking what is not given: not stealing, pilfering or filching; not violating other's properties; abstaining from sexual misconduct, not violating the loved or cherished ones of others; abstaining from lying: not telling lies or using deceptive speech, not violating other people or their interests through speech; and abstaining from alcohol and intoxicants: causing heedlessness and drunkenness, and leading to damage and blunders such as accidents due to lack of mindfulness. These promote more or less living together harmoniously and happily in a society. If all members of the society know exactly to perform their duties among one another living in the same society there would have no any quarrel or conflict between the social members. Additionally, they all would do help to support one another in developing their community in proper way that as a result provides the social stability and unity.

## Conclusion

Finally, whole people should know exactly how to apply the Buddhist teaching, especially the Eightfold Noble Path in daily life in order to improve the one's competency and also follow the ancient tradition as well as provide the social stability and unity. The process of the Eightfold Noble Path helps to improve the one's competency for the sake of achieving the goal of life somehow. Consequently, the Buddhist scholars should tend to campaign in offering knowledge and understanding of the real Buddhist teachings, stressing ability to apply those in daily life. And also announcers both monks and the lay Buddhist men of nation broadcasting radio have actively played a great deal role to do this job in order to make listeners and ordinary Buddhists be able to understand the needful Buddhist teachings.

Here, it can be summarized that as the spiritual center Buddhism can provide the harmony, stability and happiness for the whole counties in forms of traditional cultures and several festivities helping to bind people of different groups together harmoniously. And having practiced the said Buddhist Teaching in daily life, people of the world would be able to develop the competency and also their life's quality with sustainable socio-economic wealth, to attain their own life, goals being full of real and sustainable happiness, and also to live together peacefully and happily that finally bring the sustainable development to the world community.

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# Influence of Indian Philosophy in Javanese Culture

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## Abstract

In this paper, an attempt was purposely made to critically discuss the influence of Indian philosophy on Javanese culture in certain areas. It was found that many Javanese cultures have been obviously influenced and mixed by many cultures. In this matter, I argued that the influence derived from Indian philosophy deserved great attention where elaboration of its influence in great detail should be made correspondingly. To understand Javanese people's ways of life, Indian philosophy may provide the excellent service to this task.

## Introduction

The site of Trinil on Java is famous for the discovery in 1891 of fossilized remains of *Homo erectus*, or "Java man," which indicates that the island was the site of human activity perhaps as early as 1.5 million years ago. The colonization of Java apparently took place from mainland Southeast Asia, and domestic agriculture is known to have been practiced there as early as 2500 BCE.

Java (*Jawa*: ꦗꦮ, translit. Jāwā, Sundanese: ᮊᮥᮒ, translit. Jawa) is an island in Indonesia which is located in the Greater Sunda archipelago and is the 13<sup>th</sup> largest island in the world. The population on the island of Java is around 150 million. Java Island is inhabited by 60% of Indonesia's total population. This figure decreased when compared to the population census in 1905 which reached 80.6% of the entire population of Indonesia. The decline in the population on the island of Java in percentage terms was due to the migration of people (transmigration) from the island of Java to other areas in Indonesia. The capital city of Indonesia is Jakarta and is located in the northwestern part of Java (precisely at the westernmost tip of the Pantura Line). **Java**, also spelled **Djawa** or **Jawa**, island of Indonesia lying southeast of Malaysia and Sumatra, south of Borneo (Kalimantan), and west of Bali. Java is home to roughly half of Indonesia's population and dominates the

country politically and economically. The capital of Java and of the country is Jakarta (formerly Batavia), which is also Indonesia's largest city.

Java is the seat of many influential kingdoms in the Southeast Asian region, and because of this there are various literary works by Javanese authors. One of them is the story of Ken Arok and Ken Dedes, which is the story of an orphan who manages to become king and marry the queen of an ancient Javanese kingdom; and in addition, there are various translations of the Ramayana and Mahabharata.

Indian traders began arriving in Java from about the 1st century CE, and the resulting Hindu Indian influence developed and flowered in the kingdom of Mataram in the 8th century CE. The Mataram kingdom was centred in south-central Java and was ruled by the Shailendra dynasty. Although originally followers of Shaivite Hinduism, the Mataram dynasty's later kings accepted Mahayana Buddhism. From that era, in the late 9th and early 10th centuries, date the great Buddhist monuments constructed at Borobudur, Mendut, and many other sites in Java.

As the power of Mataram declined, a state in eastern Java briefly gained prominence until it came into conflict with the powerful Srivijaya empire of the island of Sumatra and was thus destroyed in 1006. The king Erlangga managed to reunite and reinvigorate this state during his reign (1019–49), however. During Erlangga's reign, literature and the arts flourished, and the Hindu epics were translated from Sanskrit into Javanese for the first time, thus opening the way for the diffusion of Hindu thought among the common people. Erlangga divided his kingdom between his two sons, of whom the ruler of Kediri (along the Brantas River) became the more powerful. This area remained the centre of Javanese culture until the 13th century (while western Java remained under Srivijaya rule). The Kediri kingdom became an entrepôt for the spice trade, and Muslim traders from India as well as Chinese merchants visited its ports.

The political centre of Java then moved to the kingdom of Singhasari, in the Malang Highlands of eastern Java. The greatest king of this dynasty was Kertanagara (reigned 1268–92), who unified Java and extended his power to southern Borneo, Bali, and other eastern islands. Upon Kertanagara's inopportune death, his kingdom collapsed and was succeeded by the Majapahit empire of eastern Java, which was founded in 1293. The Majapahit dynasty gained control of most of the Indonesian archipelago, including even the former Srivijayan territories in Sumatra. The architect of this mighty empire was the prime minister Gajah

Mada (reigned 1331–64). The Majapahit dynasty began to decline in the late 14th century, however, and it most likely fell early in the 16th century, when the last vestige of Indo-Javanese rule was destroyed by the followers of Islam.

Administratively, Java is composed of five *propinsi* (or *provinsi*; provinces)—West Java (Jawa Barat), Central Java (Jawa Tengah), and East Java (Jawa Timur)—as well as Jakarta Raya (Greater Jakarta) *daerah khusus Ibukota* (special capital district) and Yogyakarta *daerah istimewa* (special district), both of which are administratively considered provinces. Area including nearby islands, 49,976 square miles (129,438 square km). Pop. including nearby islands, (2010) 136,610,590; (2020) 139,686,700.

The Javanese (Javanese: ꦗꦮꦤ꧀ꦱꦺ, translit. *Tiyang Jawi (krama)*; Javanese: ꦗꦮꦤ꧀ꦱꦺꦴꦏꦺ, translit. *Wong Jawa (ngoko)*) are the largest ethnic group in Indonesia originating from Central Java, East Java and the Special Region of Yogyakarta. In 2010, at least 40.22% of Indonesia's population was ethnic Javanese. There are also Javanese tribes in the countries of New Caledonia and Suriname, because during the Dutch colonial period these tribes were brought there as workers. Currently the Javanese in Suriname are one of the largest tribes there and are known as the Javanese of Suriname. A large number of ethnic Javanese in most provinces of Indonesia, Malaysia, Singapore, Saudi Arabia and the Netherlands.

The Javanese people are an Austronesian people whose ancestors are thought to have come from Taiwan and migrated through the Philippines to reach the island of Java between 1500 BC and 1000 BC. However, according to a recent genetic study, the Javanese together with the Sundanese and Balinese have almost the same ratio of genetic markers between the Austronesian and Austroasiatic genetics.

## Javanese Culture

Javanese culture is a culture that originates from Java and is embraced by the Javanese people, especially in North Banten, North West Java, Central Java, Yogyakarta and East Java. Broadly speaking, Javanese culture can be divided into 3, namely the Javanese *Kulon* culture (North Banten-North West Java-West Central Java), Central (East) Javanese culture - Yogyakarta, and East Javanese

culture. Javanese culture prioritizes balance, harmony and harmony in everyday life. Javanese culture upholds modesty and simplicity. Javanese culture is unique because it divides the level of Javanese into several levels, namely *Ngoko*, Intermediate, and Krama. Some argue that Javanese culture is synonymous with feudalism and syncretism. This opinion is not correct because feudal culture exists in all countries, including Europe. Javanese culture respects all religions and plurality so that it is considered syncretic by certain cultures which only recognize one particular religion and are sectarian. Javanese culture also produces mindsets for the Javanese people themselves, namely *Kejawen*. *Kejawen* contains art, culture, traditions, rituals, attitudes and philosophies of the Javanese people. *Kejawen* also has the meaning spiritualistic or spiritualistic Javanese.

There are four main cultural areas on this island, the central Javanese culture (*kejawen*) in the middle and coastal Javanese culture (*pasisiran*) on the north coast, Sundanese culture (*pasundan*) in the west, and Osing culture (*blambangan*) in the far east. Madurese culture is sometimes considered a fifth, especially in the northern coastal area of the Horseshoe, given its close relationship with Javanese coastal culture. *Kejawen* is considered as the most dominant Javanese culture. The remaining Javanese aristocracy is located in this region, which is also the ethnically dominant population in Indonesia. The language, art, and manners that prevail in this area are considered the most refined and are the role models of the Javanese people. The most fertile and densely populated agricultural land in Indonesia stretches from Banyumas in the west to Blitar in the east.

Indo-Javanese architecture, produced from the 3rd to the 16th century, includes such monuments as the gigantic stupa of Borobudur (c. 800; designated a World Heritage site in 1991) and the temple of Mendut; the Buddhist temple Sewu (9th century); the magnificent Shiva temple Prambanan (9th century); the holy bathing places of Jalatunda (late 10th century) and Belahan (mid-11th century); and the round Hindu temple of Jabung (c. 10th century).

## **Language**

Javanese is an Austronesian language which is mainly spoken by the Javanese people in the central and eastern parts of the island of Java. This language is known for having a large number of borrowed words from Sanskrit, especially found in Javanese literature. This is due to the long history of Hindu and Buddhist

influence in Java. Most of the Javanese people use Javanese in their daily speech. In a survey conducted by Tempo magazine in the early 1990s, approximately only 28% of Javanese use Indonesian as their daily language, around 22% use Javanese and Indonesian mixed, and the rest use Javanese only.

Javanese has rules for different vocabulary and intonation based on the relationship between the speaker and the interlocutor, which is known as *unggah-ungguh*. This aspect of language has a strong social influence in Javanese culture, and makes Javanese people usually very aware of their social status in society.

## **Javanese Literacy**

The history of Hanacaraka appears and is related to the story of Aji Saka and his arrival from Hindustan. Therefore, it is not surprising to find Javanese place names or names that are similar to Indian place names or names. The story of Aji Saka is still upheld by the Javanese and is an inspiration for the inner and spiritual life of the Javanese.

In the 15th century until the mid-20th century, the Javanese language was actively written using the Javanese script, especially in Javanese literature and daily writing before its function was gradually replaced by Latin letters. This script is still taught in DI Yogyakarta, Central Java and East Java as part of the local content, but with limited application in everyday life.

The three main languages spoken in Java are Javanese, Sundanese, and Madurese. Other languages spoken include Betawi (a local dialect of the Malay language family in the Jakarta area), Bawean (closely related to Madurese), and Balinese. Most of the population is able to speak Indonesian, which is generally their second language.

## **Javanese Philosophy**

Java is a meeting place of various religions and cultures. The influence of Indian culture was the first to come with the Hindu-Shiva and Buddhist religions, which deeply penetrated and integrated into the traditional traditions and culture of the Javanese people. Royal brahmanas and court poets legitimized the rule of the Javanese kings, and linked Hindu cosmology to their political makeup. Although Islam later became the majority religion, small pockets of Hindus were scattered



across the island. There is a significant Hindu population along the east coast near Bali Island, especially around the town of Banyuwangi. The Buddhist community is generally currently found in big cities, especially from Chinese-Indonesian circles. Javanese civilization has been influenced by more than a thousand years of interaction between Kejawen and Hindu-Buddhist cultures, and this influence is still evident in Javanese history, culture, traditions and art forms. With a sizable global population, the Javanese are the fourth largest ethnic group among Muslims worldwide, after Arabs, Bengalis and Punjabis. The Javanese also have branches of other tribes or sub-tribes, including: Mataraman, Arekan, Banyumasan, Ponoragan, Serangan, Cirebonan, Dermayon, Osing tribe, Tengger tribe, Samin tribe.

Javanese philosophy is basically universal. Although Javanese philosophy was born from the results of Javanese culture, it can actually be useful for people outside Java as well.[2] Although it is universal, Javanese philosophy or Eastern philosophy in general has differences with Western philosophy. In Eastern philosophy, including Javanese philosophy, the goal is to achieve perfection, while in Western philosophy, the goal is wisdom.

The emergence of Javanese philosophy cannot be separated from the influence of Hindu and Buddhist teachings, therefore Javanese philosophy cannot be separated from Indian philosophy.[4] Javanese philosophy grew along with the emergence of the Javanese script or also known as Hanacaraka. The emergence of Hanacaraka made Javanese literature also develop. During this period, great poets emerged such as Empu Kanwa who wrote *Kakawin Arjunawiwāha*, Empu Prapañca who wrote *Kakawin Nagarakertagama*, Empu Tantular who wrote about *Kakawin Sutasoma*, and many more.

Javanese philosophy also has dimensions which encompass it, including the metaphysical dimension, the ontological dimension, the epistemological dimension, and the axiological dimension. The classification of each philosophical dimension is adjusted to the branches of philosophy, namely science, 'existence and first causes', matter, and norms. It's prioritizing aspects of the perfection of life, more precisely the perfection of the mind. Javanese philosophy, that perfection can be obtained by humans by thinking and contemplating their relation to God. Because in Javanese philosophy the goal is the perfection of life, so every field and dimension that exists in philosophy must be united, cannot be separated from one another.

The values that exist in Javanese philosophy are not only science, but also a philosophy and philosophy in living life. The following are some of the values contained in Javanese philosophy.


- *Aja rumangsa bisa, nanging bisa rumangsa*, which means don't be arrogant, you have to empathize and understand other people.
- *Migunani tumraping liyan*, which means doing good to others, then other people will do good to you.
- *Eling sangkan paraning dumadi*, which means always remembering origins and aspirations in life.
- *Urip iku urup*, meaning it should benefit the environment around us.
- *Sura dira jayaningrat, lebur dening pangastuti*, meaning that every bad thing will surely be defeated by the good.
- *Ngluruk tanpa bala, menang tanpa ngasorake, sekti tanpa aji-aji, sugih tanpa bandha*, meaning don't get cocky when you are lucky or win.
- *Datan serik lamun ketaman, datan susah lamun kelangan*, it means don't be easily offended.
- *Aja gumunan, aja getunan, aja kagetan, aja aleman*, meaning is don't be surprised, stay calm.

## Conclusion

The influence of Indian culture was the first to come with the Hindu-Shiva and Buddhist religions, which deeply penetrated and integrated into the traditional traditions and culture of the Javanese people. Royal brahmanas and court poets legitimized the rule of the Javanese kings, and linked Hindu cosmology to their political makeup. Although Islam later became the majority religion, small pockets of Hindus were scattered across the island. There is a significant Hindu population along the east coast near Bali Island, especially around the town of Banyuwangi. Javanese civilization has been influenced by more than a thousand years of interaction between Kejawen and Hindu-Buddhist cultures, and this influence is still evident in Javanese history, culture, traditions and art forms.

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## Appendix

### Lists of paper presentation In the 8<sup>th</sup> International Seminar

July 31, 2023

**Organized by Graduate School, Mahachulalongkornrajavidyalaya University,  
Thailand**

No.	Name and Surname	Title of the paper	Marks
1	Ven. Indacara and Others	Buddhist Approaches to the Development of Well-being of Life with Special Reference to the Story of Ajatasattu	IBSC Student from Myanmar
2	Mr. Serdar Shirov	Teaching as Self-Teaching and Learning Together with Student	From Ashgabat, Turkmenistan
3	Phramaha Chatchai Panyavachiro and Others	The Human Competency Development on the Buddhist Innovation in Thai Society	MCU
4	Ven. Dr. Budi Utomo Ditthisampanno	Influence of Indian Philosophy in Javanese Culture	From Smaratungga Buddhist College, Indonesia
5	Mr. Tospol Puttiteerachote	1) Buddhist Economic Philosophy: An Inquiry into Historical Wisdom and Future Pathways 2) From Engineering to Enlightenment: Unraveling the Ethical Frontiers of AI	Ph.D. Candidate in Philosophy, Graduate School, MCU
6		A Belief in Lord Ganesha in Indian Philosophy and Its Influence on Suvarnabhumi: Past, Present and Future	Lecturer from Graduate School, MCU



คำสั่งมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ที่ ๖๐๗ / ๒๕๖๖

เรื่อง แต่งตั้งคณะกรรมการบทความทางวิชาการ (Peer review)

ในการประชุมวิชาการระดับนานาชาติ ครั้งที่ ๘ (ออนไลน์)

เรื่อง “ปรัชญาอินเดียกับอิทธิพลที่มีต่อดินแดนสุวรรณภูมิ: อดีต ปัจจุบันและอนาคต”

“Indian Philosophy and Its Influences on Suvarnabhumi: Past, Present and Future”

เพื่อให้การดำเนินการจัดประชุมวิชาการระดับนานาชาติครั้งที่ ๘ ประจำปี ๒๕๖๖ ภายใต้หัวข้อเรื่อง “ปรัชญาอินเดียกับอิทธิพลที่มีต่อดินแดนสุวรรณภูมิ: อดีต ปัจจุบันและอนาคต” Indian Philosophy and Its Influences on Suvarnabhumi: Past, Present and Future” ดำเนินไปด้วยความเรียบร้อย มีประสิทธิภาพ บรรลุวัตถุประสงค์และนโยบายของมหาวิทยาลัย

อาศัยอำนาจตามความในมาตรา ๒๗ (๑) แห่งพระราชบัญญัติมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย พ.ศ. ๒๕๔๐ และมติสภามหาวิทยาลัย จึงแต่งตั้งให้ผู้มีรายนามดังต่อไปนี้ เป็นคณะกรรมการบทความทางวิชาการ (Peer review) ในการประชุมวิชาการระดับนานาชาติซึ่งจะจัดในวันที่ ๓๑ เดือนกรกฎาคม พ.ศ. ๒๕๖๖ ประกอบด้วย :-

#### ที่ปรึกษา

พระธรรมวัชรบัณฑิต, ศ. ดร.	อธิการบดี
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พระราชวัชรสารบัณฑิต, รศ. ดร.	รองอธิการบดีฝ่ายวางแผนและพัฒนา
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พระสุธีรัตนบัณฑิต, รศ. ดร.	คณบดีบัณฑิตวิทยาลัย
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ศ. ดร.วัชร งามจิตรเจริญ	รศ. ดร.สุรพล สุธะพรหม

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ดร.หม่อมอัญชลี ยุคล ณ อยุธยา ดร. เพ็ญพรรณ เทืองฟูลอย

ทั้งนี้ ตั้งแต่บัดนี้เป็นต้นไป

สั่ง ณ วันที่ ๑๔ มิถุนายน พ.ศ. ๒๕๖๖



(พระธรรมวัชรบัณฑิต, ศ. ดร.)

อธิการบดีมหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย





## Notification of Mahachulalongkornrajavidyalaya University

No. 700 /B.E. 2566 (2023)

**Subject:** The appointment of the knowledgeable people as the Peer Reviewers for academic papers in the 8<sup>th</sup> MCU International Seminar on the Theme: **"Indian Philosophy and Its Influences on Suvarnabhumi: Past, Present and Future"**

In order to well make an arrangement of the 8<sup>th</sup> International Seminar on the theme: **"Indian Philosophy and Its Influences on Suvarnabhumi: Past, Present and Future"** to reach efficiently the objectives and policy of the University.

With respect to the authorization of the Article 27 (1) of Mahachulalongkornrajavidyalaya University Act B.E. 2540 (1997), the University has appointed the knowledgeable people to be peer reviewers for academic papers in the 7<sup>th</sup> International Seminar on the theme: **"Indian Philosophy and Its Influences on Suvarnabhumi: Past, Present and Future"** which will be held on 31 July, 2023, as follows:

### 1. In-Campus Knowledgeable People

#### Major: Philosophy and Buddhism

1. Phra Dhamwatcharabundit, Prof. Dr.
2. Phra Kru Siriratananuwat, Assoc. Prof. Dr.
3. Phra Maha Hansa Dhammahaso, Prof. Dr.
4. Phra Maha Somboon Uddhikaro, Assoc. Prof. Dr.
5. Phra Maha Pornchai Sirivaro, Asst. Prof. Dr.
6. Phra Maha Surasak Paccantaseno, Asst. Prof. Dr.
7. Prof. Dr. Somporn Promta
8. Asst. Prof. Dr. Sanu Mahatthanadull
9. Assoc. Prof. Dr. Nathi Sridee
10. Assoc. Prof. Dr. Krit Sriya-ard

### 2. Off-Campus Knowledgeable People

#### Major: Philosophy and Buddhism

- |   |                                    |
|---|------------------------------------|
| 1. Phra Srivinayapon, Dr.                         | Mahamakut Buddhist University      |
| 2. Phramaha Maghavin Purisuttamo, Asst. Prof. Dr. | Mahamakut Buddhist University      |
| 3. Prof. Dr. Watchara Ngamchitcharoen             | Thammasat University               |
| 4. Assoc. Prof. Dr. Patraporn Sirikanchana        | Thammasat University               |
| 5. Assoc. Prof. Dr. Samniang Leurmsai             | Silpakorn University               |
| 6. Assoc. Prof. Dr. Suvin Raksat                  | Mahamakut Buddhist University      |
| 7. Assoc. Prof. Dr. Parut Boonsitan               | Chiang Mai University              |
| 8. Asst. Prof. Dr. Thirachoti Kerdkaew            | Huachiew Chalermprakiet University |
| 9. Asst. Prof. Dr. Channarong Boonnoon            | Silpakorn University               |
| 10. Assoc. Prof. Dr. Rattana Panyabha             | Ubon Rajabhat University           |
| 11. Asst. Prof. Dr. Suchart Butchayanon           | Ubon Rajabhat University           |
| 12. Asst. Prof. Dr. Montree Phetnachak            | Prince of Songkla University       |
| 13. Asst. Prof. Dr. Suparirk                      | Burapha University                 |
| 14. Assoc. Prof. Dr. Viroj Intanont               | Chiangmai University               |



### 3. International Knowledgeable People

1. Ven. Prof. Dr. Jinwol Lee	Dongguk University
2. Ven. Prof. Dr. M. Wijithadhamma	Department of Pali and Buddhist Studies, University of Jayewardenepura
3. Prof. Dr. Joanna Grela	Centre for Comparative Studies of Civilisations, Jagiellonian University
4. Dr. Jenny Quek	Buddhist and Pali College of Singapore
5. Prof. Dr. Phillip David Stanley	Naropa University
6. Prof. Dr. Hwang Soonil	College of Buddhism, Dongguk University
7. Ven. Prof. Dr. Yuan Ci	Buddhist Academy of China
8. Ven Dr. Khammai Dhammasami	Shan State Buddhist University
9. Prof. Le Manh That, Vice Rector	Vietnam Buddhist University
10. Assoc.Prof.Dr. Aamir Riyaz	Aligarh Muslim University
11. Dr. Ida Bagus Putu Suamba	Politeknik Negeri Bali, Indonesia
12. Prof. Dr. Lata Dilip Chhatre	Savitribai Phule Pune University
13. Prof. Nataraju Adarasupally	Assam University
14. Dr. Sanath Wijesundara	University of Peradeniya

From now onwards mandated on 14 June, B.E. 2566 (2023)

*P. Dr. watcharabundit*

(Most Ven. Prof. Dr. Phra Dhamwatcharabundit)  
Rector, Mahachulalongkornrajavidyalaya University





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