

A PATTERN OF DHAMMA PRACTICE TO INCREASE THE EFFICIENCY OF PERSONNEL DEVELOPMENT IN PUBLIC AND PRIVATE ORGANIZATIONS

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ABSTRACT

There were two patterns of Dhamma practice (Kammaṭṭhāna or meditation) according to Buddhism: the meditation practice namely, Vipassanā Kammasthana and Samatha Kammasthana, in order to allow the Dhamma practitioners to have wisdom in a valuable living and happy life, improve the quality of life and can be applied in daily life. The objective of this research was to study (1) the current condition of the Dhamma practice and the efficiency in personnel development (2) the factors affecting to the efficiency of personnel development in public and private organizations. The research was quantitative approach and collected the data via simple random with 400 practitioners who used to or did the Dhamma practice in the course at Young Buddhists Association of Thailand under Royal Patronage and then analyzed data and contents with descriptive statistics and multiple-regression technique. The findings found that the pattern of Dhamma practice which the lesson was evaluated in the level of excellence, the course completion and the efficiency of personal development were evaluated in the level of good and the course completion effected to the efficiency of personal development.

Keywords: pattern of Dhamma, personal development, curriculum

INTRODUCTION

At present, there was a change in the management system to support the modern management system for improvement, that made the management would be complexity. The various strategies were implemented to management that focused on competition and maximize profit in consumerism. There was a modern management science to replace the traditional system by increasing the knowledge of human resource management to increase the talent that was the principles in the development of modern management especially the competition of diverse organizations. Therefore, the competencies were more applied into the principles of the modern management in order to classify the human resources that they had the various abilities and knowledge including the capable employees who were different from others to create organizational excellence in achieving the ultimate goal of the organization for competition beyond other organizations.

Personnel development in public and private organizations was necessary to inescapably use the management science because the world today was capitalism or consumerism that earned its profits and competition so that beyond the competitors both of management and organizational development to achieve the organizational goals. Therefore had modern management principles approached to be strategy or principles of management. Western scholars studied Buddhism and found that it was a science of sustainable management,

human being that peaceful lived together in peace and Buddhist administration (Dhamma practice)

Research objectives

1. To study the current condition the Dhamma practice' patterns and the efficiency in personal development.
2. To study the factors that influenced the increasing of personal development in public and private organization.

LITERATURE REVIEW

Shemyeh Shayadaw or Kammatthanajariya U Chanapiwong (2014) stated that there were two patterns of Dhamma practice (Kammaṭṭhāna or meditation) according to Buddhism: (1) the meditation named Samatha Kammasthana, meant meditation or calm mental state when paid attention to one thing called consciousness, the more consciousness occurred from a higher level of meditation in practice by a trainer to the advanced meditation achievement called contemplation (or zhan in Burmese, Chan in Mandarin and Zen in Japanese) and all was meditation, but some of Buddhism scholar called Samatha Kammasthana that was the meditation practice concentrated on only one emotion such as the breath, various things, disgust, etc. in order to achieve a deep concentration at a higher level.

Almost of Buddhist practiced on mindfulness development by breathing as referred to in Pali, Anapanasati, the practice of this Kammasthana began with the determination of breath as the only emotion of the Kammasthana. Feeling focused on the breath in - out by sending the mind to the point of the nose. When inhaling breathing through the nose tip mental awareness and determination in mind that "entering", when breathing out long, one knows he was breathing out long, when breathing in short, one knows he was breathing short and so on.

(2) Vipassanā Kammasthana referred to the intuition of wisdom that saw the physical and mental physical conditions, in fact, was called Vipassanā (introspection), in the practice of this meditation (the meditation that produced wisdom) until it could be realized the true nature of the form (physical and mental condition or physical and mental symptoms- the translator), that looked like three things: an impermanent, subject to suffering and non-self. The practitioner must have a deep enough concentration. The practice was taken consciousness according to knowing physical and mental conditions (symptoms of a physical and mental) continued to be true. The key was the practitioner only followed knowing the symptoms that were not going in thinking differently, analyzing, critically judging those symptoms.

The Dhamma practice of good meditation had to consist of four practical involvement factors that were a comfortable of: related person, the place for practice, adequate food and good procedure of practices (PhramahaSuthichai Chitkhoksung, 2009)

The efficiency of personal meditating development

Dhamma practice made the wisdom to the practitioner, having more ingenuity and better understanding in Dhamma that meant before the practitioner began to practice, he might read some Dhamma books already especially Dhamma practice books, but might not clearly understanding, lack of clarity in Dhamma principles of Buddhism. After ten days or one month of practice and returned to read Dhamma books again found that having more understanding and, moreover read the advanced Dhamma, the more clarity and understanding than without practice, the practitioner understood clarity in reading the book as a result of the Dhamma

practice was wisdom, which was better understanding Therefore it was a benefit of the development of meditation (SattamaRangsisayador, 2007). To be applied to human resource development would make the personnel in government and private organizations more efficient.

METHODOLOGY

Practitioner who used to Dhamma practice in various courses at Young Buddhists Association of Thailand under Royal Patronage of the Year 2012 till 2015. The number of 140,000 practitioners who were selected sample size by simple random sampling with .95 reliability via Yamane formula (Yamane, 1973) and got 400 practitioners. The research instruments were questionnaires through content validity, there were more than 0.5 for every item of question on IOC. The reliability of the instruments showed that Cronbach's alpha of the empirical variable gauge was greater than 0.70 and analyzed data via hierarchical regression analysis.

CONCLUSION

For Dhamma practice pattern; found that the practitioners considered that the excellence on the principle of practice in Young Buddhists Association of Thailand under the Royal Patronage, followed by the courses were very good. The dimension of the completeness of the curriculum found that the Dhamma course of the Young Buddhists Association of Thailand under Royal Patronage had complete content, be worth, having the monitor and evaluation on completed project, the trainer tested the emotion of the practitioner and the suitable timing course. The efficiency of personnel development found that the practitioners had the most positive creativity, followed by the obvious principles, having morale on work, concentrate on reading, faster summarize, the intelligence and the enthusiasm, respectively.

The efficiency of personnel development depended on the Dhamma practice pattern, including the integrity of the course, which the integrity of the course had a principle in practice in order to know the guideline of the right practice (Phramaha Suthichai Chitkhoksung, 2009) including courses with a good content and having a reasonably time period, resulting in greater efficiency in personnel development in intelligence according to the curriculum development process theory of Sunee Phupan (2003) and the development of the training curriculum of Somkid Bangmo (1998).

RECOMMENDATION

The management of the Dhamma Buddhist Youth Center under the Royal Patronage must develop a pattern of practice by focusing on the integrity of the course, provided the course with complete content by using the right time and making the participants feel worthwhile.

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