

Full Length Research Paper

Development of the inner wisdom development programs with Buddhist doctrines to improvement of self-mindedness for bachelor educational students

Janphen Phusopha^{1*}, Patananusorn Sathapornwong¹ and Khanchit Saenubon²

¹Faculty of Education, Maharakam University, Department of Psychology, Faculty of Education, Muang District, Maharakham; 44000 Thailand.

²Faculty of Education, Srinakarinwirot University, Thailand.

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To investigate inner wisdom development programs with Buddhist doctrines of 508 educational students and 104 lecturers, a wisdom test, diary short note, interview, and observation were used. The principle of Specific Conditionality; the 5-Aggregates, Rule of 3-Characteristics, and practice of 4-Foundations of Insight Meditation were needed. Inner wisdom skills perceived greater actual students considered with the student's views. The mindfulness practice and meditation increased gradually, distracted, bad-tempered to serene, relaxed, relieved, physically fatigued to fresh and active activities worthwhile of students were higher of students' satisfaction. The knowledge aspect, students gained knowledge in 4-Elements and 5-Aggregates, understanding changes and emerges, existing and ceasing causes of their feeling aspect. Students' participations were too happiness, warmth, relief to their awareness and thinking distraction and concentration, controlling their temperament of their inner wisdom training program was at excellent level. Regarding students at the moderate's condition, problems and needs, lecturers' opinion toward inner wisdom based on Buddhist principles were provided. Statistically significances were differentiated between the pre- and post-training intelligence and the inner wisdom of the control and experimental groups revealed at the .01 level, and the relationships to the overall satisfaction of students toward their training program for developing inner wisdom was found.

Key words: Inner wisdom, development programs, Buddhist doctrines, and bachelor educational students

INTRODUCTION

Buddhism in contemporary Thailand

In contemporary Thailand, Buddhism is the state religion of the country. Under the constitution, the King as a

symbol of the nation, Bust is a Buddhist. The Crown and the State have always been involved in supporting and assisting the ordained sangha and in promoting Buddhism among the people. According to the latest

*Corresponding author. E-mail: toansakul35@yahoo.com.au.

census, with a total population of 63 million, approximately 94% of Thais are Buddhist. As of 2002, there were 32,000 monasteries, 265,956 monks and 87,695 novices in the Kingdom. Besides numerous forest monasteries where monks may go for extended meditation, there is a monastery in nearly every village and there are many more monasteries in the cities. Schools and Universities are often located on monastery grounds, and the Sangha is actively involved in the efforts of the state to raise the educational level of the people as a whole. Buddhism and the Sangha, therefore, are deeply intertwined with the daily lives of the people of Thailand. For this review, several permutations of Buddhism, dharma, and mindfulness were used to search for the descriptors of dharma practice, or the practice of Buddhist teachings, interchanged with the keywords of personal growth or development or self and professional or professional growth or development (Wikipedia, the Free Encyclopedia, 2014).

Buddhist education

In Thailand, modern Buddhist education is provided by two Buddhist universities administered by monks. They are Mahachulalong kornrajavidyalaya University and Mahamkut University. Both of them are state universities, receiving financial support from the Thai government, and both have Baccalaureate through Doctorate programmes open to both ordained and lay people. In order to provide Buddhist education in the schools, the Thai Sangha has persuaded the Ministry of Education to mandate the teaching of Buddhism to all students from grades 1-12. Local school districts, however, were left to formulate their own curriculum, although the level of understanding of Buddhism in the local districts may be quite informal and even inaccurate in some cases. The curriculum for grades 1-12 includes the life of the Buddha, Jataka stories, the basic teachings of the Buddha, and an introduction to the Tipitaka and to Buddhist vocabulary. It is designed impart an understanding of the Sangha and of the Duties and roles of monks. Besides the educational value of the effort, we believe that the curriculum will promote Buddhism by exposing the children to its precious teachings, and will protect Buddhism by ensuring that the children are given an accurate account of those teachings.

Religious practice

The major issue related to Buddhist activities is meditation practice. In Thailand, meditation is taught to, and practiced by, both ordained and lay Buddhists, at various centres and monasteries throughout the country as well as at home. Understanding religious practice in terms

of observing the Vianaya for ordained and pancasila for laity, trainees have to admit the fact that rapid modernization has brought about social disintegration and a precipitous decline in personal morality. Buddhists are not immune to this, and rampant sexual misconduct, violence, crime, and drug abuse, indicates that the laity are no longer able to keep sila very well. It is necessary to call for a return to personal morality and self-discipline. The fact that the decline in morality is precipitated by rapid changes in the social order indicates that calls for greater self-discipline are necessary. In response to globalization, Buddhist promotion must also build global networks of Buddhists working together for the benefit of the world. That is to say, perhaps, that people must enter into the globalization process itself in order to bring Buddhist values to it.

Well-being: Buddhist Perspectives on Buddhist Psychology

Buddhist thought of well-being is taken as a representative of an eastern perspective. Buddhism represents a view of personality and describes methods for its growth into a particular form of perception. Abhidhamma, a psychological account of Buddhism was developed based on the insights of Buddha in the fifth century B.C.E. Abhidhamma contains an ideal type of the perfected personality around which its analysis of the working of the mind is oriented. The basic method Abhidhamma offers for studying the mind's multitudinous changes is introspection, a close and systematic observation of one's own experience. Mental factors "*kamma*" according to Abhidhamma are the key for happiness and well-being. *Kamma* is the principle that every deed is motivated by underlying mental states. The following is derived from various sources on Buddhist psychology.

Another important unhealthy mental factor is perplexity (*vicikiccha*) that denotes the inability to decide or make a correct judgment. Other unhealthy cognitive factors are shamelessness (*ahirika*) and remorselessness (*anottappa*); these factors allow a person to disregard the opinions of others and one's own internalized standards. In fact these factors make the person commit evil acts without compunction, and so he is apt to misbehave. Egoism (*mana*) is another important unhealthy cognitive factor where the self-interest causes a person to view objects solely in terms of fulfilling their own desires or needs. According to Abhidhamma the concatenation of these three factors in a single moment - shamelessness, remorselessness, and selfishness - is undoubtedly often the basis for much human evil.

Abhidhamma places lot of importance on mindfulness (*sati*), besides insight for healthy mental state. Mindfulness and insight are responsible for other healthy

factors to develop concomitantly. The presence of these two healthy factors is sufficient to suppress all unhealthy factors. To have a healthy mental state requires a certain circumstance to arise. The twin cognitive factors of modesty (*hiri*), which inhibits shamelessness, and discretion (*ottappa*), the opposite of remorselessness, come to mind only when there is a thought of an evil act. Further, modesty and discretion are always connected with rectitude (*cittujukata*), the attitude of correct judgment. Confidence (*saddha*), a sureness based on correct perception is another important health factor. According to Abhidhamma the group of healthy mental factors - modesty, discretion, rectitude, and confidence - act together to produce virtuous behaviors as judged both by personal and social standards.

Mindfulness practice for general people and students in institutes

Rajabhat Maha Sarakham University is located in Muang District of Maha Sarakham Province, in the heart of Northeast Thailand. The University prides itself in having trained its students to become graduates in the field of education, as well as other professions who serve in a variety of sectors in many parts of the country. Since its establishment in 1925, the Institute has played an important role in the development of the community and the region, It has been part of the name Muang Takasila, which is used to refer to Maha Sarakham as a prominent source of education where people can seek knowledge of various disciplines. The Institute plays an active role in education and strengthening the community by offering courses and programs that blend universal bodies of knowledge with local wisdom. In so doing, the Institute makes use of appropriate technology, consistently upgrades its staff development, and offers quality higher education programs under a quality assurance system. Through commitment of personnel at all levels, the Institute seeks to achieve academic excellence in offering and implementing programs that also nurture in the students love and appreciation for their local and national heritage, as well as an awareness of universal cultural understanding on nurture in students awareness, pride, and values of local and national cultural heritage is the important mission (Rajabhat Maha Sarakham University, 2014).

Teacher student's Bachelor of Education, Faculty of Education, Rajabhat Maha Sarakham University is one of the Education's core teacher education programs, and focuses on initial professional studies in early childhood, primary, and secondary educations for preparing teacher in school in Thailand. The course covers all areas of bachelor curriculum including English language, physics, chemistry, biology, local music, Chinese language, special education, mathematics, science, arts, social education,

health and physical education, computer education and technology, and contains a strand of 4 years and training teaching at the school in 1 year which provides the opportunity to build breadth of knowledge in areas of teacher in the future. The aim is for students to be professional teachers who see themselves as being responsible for the intellectual, physical, social, emotional, ethical, spiritual and aesthetic development, and wellbeing of bachelor students. Study towards a creative, rewarding and challenging career and develop your skills in communication, leadership, organisation, management and information technology, especially, they must have selves-mindfulness practice to develop themselves with the Inner Wisdom Development Programs by Buddhist Doctrines for improving of self-mindedness in the first at the freshly bachelor educational students.

The qualities of the relationship and the dynamics that transpire between these participants have an important bearing on therapeutic change, because students serve as the forum in which and through which the professional expertise of the personal experiences of the clients(s) interact (Sprenkle and Blow, 2004: 145). Traditional Buddhist practices teach how to intentionally calm the mind (self-monitor) and increase awareness. Mindfulness, one form of meditation practice, is often defined as intentionally noticing and staying present to whatever is being experienced in a non-judgmental way (Kabat-Zinn, 1990). Mindfulness and other meditation practices, such as tonglen (sending care and kindness to others, and taking in suffering from others to oneself), loving kindness and compassion practices, and forgiveness practices are beginning to permeate tradition. Segal et al. (2002) are also founded on Buddhist practices of focusing intention, attention, and allowing experience to be as it is without the amplifications of patterned minds and mental habits.

Inner wisdom

Inner wisdom is that part of everybody which is beyond our rational, logical and conscious mind. It's generally brought up to believe the mind is their primary source of information with regard to the world and who learn little, if anything, of their "other" nature. This "other" nature is their inner wisdom and is reached through their deeper intuition, instinct, hunches and the validity of their feelings. This is their inner voice, their inner wisdom (Dawson, 1991). Everybody connects with their inner wisdom in a variety of ways, often without even knowing that they do so. Have you ever picked up a book, opened it at random and read a sentence that has a powerful effect on you? Or perhaps the whole book does. Someone may say something in conversation that strikes a deep cord in you or you may experience profoundness

from watching a beautiful sunset or walking in nature. However, they can greatly increase their ability to contact their inner wisdom and this includes their being aware of some of the obstacles which normally prevent them from doing so (Lewis, 1995).

Providing education is cultivation and instilling good things deeply inside, and those good things later project their values outside. It is not education that is concealed (Amornwiwat, 1999:17). This is in harmony with Wasi (2011: 16) who states that the main shortcoming of the present education is the study of knowledge or the subject that is external which does not cause any change inside the mind of the learner. Even the education relating to the mind, it is the study of knowledge about the mind that does not make the mind better. Therefore, in education, learning the nature of all things cannot be successful by using the subject as the base, because if the subject is used as the base, learning will be separated into parts and it is the matter of the outside. Instead, the mind of the learner must be the base for all of the learning to be connected to knowing and developing one's own mind (Amornwiwat, 1987: 21). Amornwiwat (1999) states that students in general tend to understand only slightly that education is teaching student's knowledge and one who possesses knowledge can do things such as reading, writing, calculating, and be successful in taking up a job. Educational measurement and evaluation, thus, aim at measuring what the student does and what the student can do. Measurement of practicability has not been much enough. Measurement of attitudes, virtues, and personality is even less. What we should be most worried about is that graduates from higher education had so little opportunity to practice self-analysis, to correct and train them to be highly virtuous before their graduation and going out to face the wide world with confidence.

EDUCATION ON PSYCHOLOGY AND BUDDHISM WITH INNER WISDOM PROGRAM

For many decades the psychology circle has paid more attention to Buddhism because Buddhism has practice for good movement of the mind rather than trying to understand it through ideas and theories. This helped the psychologist to use Buddhist concepts to enhance the science of psychology harmoniously. Master Phra (2013: 10) states that education with virtues/ethics is learning by direct experience. It decreases stress and helps to rehabilitate the inner condition by the practice of mindfulness. Christopher (2012: 121-122) explains that the practice of mindfulness or insight meditation (mindfulness) has the role of decreasing delusion or preventing it from taking place, and the role of paving way for the emergence of wisdom and components of wisdom has long been a Buddhist way of practice, such

as understanding of impermanence of all things in the world which is the foundation of suffering. Venerable Dhamapitaka (2003: 93–94) states that living with wisdom means being aware of the state and making use of the nature, living in harmony with the nature. Living freely means not being under the power of craving attachment, or living without attachment. Life with wisdom therefore can be seen as having two sides; the inside is calm, cool, relieved, and cheerful with awareness, be free; the outside is agile and is always ready to get involved and deal with all the things as they are with pure reasons, without a complex or attachment.

In conducting this research, the Buddhist doctrines were used, emphasizing the wisdom by studying the inner wisdom which reflects understanding of the ultimate truth that all things are connected and depend on each other. The inner wisdom reflects knowing what one's own thought is up to, having mindfulness to control the sense-object, when one faces any problem, the wisdom helps him to understand that problem as it is. He is able to manage and relinquish that sense-object without blaming himself. Blaming oneself brings about lamentation in the mind. Management and relinquishment of sense-object employed Buddhist doctrines which are: 1. the Five Aggregates, to help one understand how the body, the mind, the thought and the feeling work together; 2. the principle of the Three Characteristics, to help one understand that all things are not stable, not sustainable, so one should not cling to anything; one should make his mind free from any attachment, be cheerful and free; and 3. the principle of Specific Conditionality, to help one understand that all things are related and depend on each other. This helps create deep respect, gratefulness, sympathy, and helps one see values of things. All these employed group activities, lectures, fact sheets, work sheets, videos, nature study, and brainstorming together with the practice of the Four Foundations of Insight Meditation which comprises: having mindfulness to follow the body, having mindfulness to follow the feeling, having mindfulness to follow the thought, and having mindfulness to follow the sense-object. This is consistent with Master Phra Thich Nhat Hanh (2013: Lecture on Buddhist Doctrines) who states that the practice of mindfulness will help us to know the 5 components inside ourselves better. We cannot be a good teacher if we cannot release the pain. The practice of mindfulness will help us to relieve the pain. A good teacher must know how to relax and must learn the suffering in order to sympathize with others. If we know how to develop ourselves, rehabilitate ourselves, we will be able to help others as well. These characteristics are very important for teacher students and therefore the inner wisdom is important and so necessary that it must be developed within the teacher students. If we have quality teacher students, then they will later build their own quality students in the future which will help make the national development

sustainable (Kalupahana, 2006).

Students supporting and emphasizing mention studies with the inner wisdom program

Finally, the Rajabhat Maha Sarakham University commitment to the Buddhist philosophy of searching for harmony, self-creating, and self-fulfillment through serving others creates a fundament for unique educational space, where learning is an intrinsically motivated process of individual development as a personality. Although supplying the individual with baggage of practical skills and theoretical knowledge, the University reaches the same goal as other "Learning by practice" strategies, but in doing so it is not ruled by the social contribution pragmatism of producing a competitive work force, rather it is concerned with each individual's growth as a human being. In this context the role of the university in 21st century may be reviewed not only as an institution giving specialized knowledge and preparing for the challenges of life, but also as a place flourishing with bachelor educational student growth and development.

Research aims

1. To investigate the problems and needs of the educational students and teachers for developing the Inner Wisdom Program with Buddhist Doctrines in Rajabhat Maha Sarakham University
2. To invent the Inner Wisdom Program with Buddhist Doctrines for assessing the educational students in Rajabhat Maha Sarakham University.
3. To develop inner wisdom of the educational students in Rajabhat Maha Sarakham University.
4. To examine the satisfactions of the educational students of their training on the Inner Wisdom Program with Buddhist Doctrines in Rajabhat Maha Sarakham University.

METHODOLOGY

Procedures

The research employed research and development methodology to construct and develop an inner wisdom development program for teacher students of Rajabhat Maha Sarakham University. The research was divided into 4 phases as follows:

Phase I: Research Instrument on the State, Problems and Needs of the Inner Wisdom Questionnaire for Students' perceptions on their Classes

Step 1: The study of baseline data for the inner wisdom development program

1. The study of related documents and research works for the

preparation of data for the inner wisdom development with Buddhist doctrines, focusing on the topic of "the inner wisdom"

2. The compilation of experts' ideas through a focus group discussion in order to obtain concepts for the construction of questionnaire, the state, problems, and needs of inner wisdom development with Buddhist doctrines and the content of the inner wisdom to be used in the development of activities and media, and other ideas from 7 experts. The framework of the inner wisdom was set to be in the 3 principles as follows:

1. The principle of specific conditionality, for inner wisdom development that deals with creating understanding of the ultimate truth.
2. The Five Aggregates, for inner wisdom development that deals with awareness.
3. The Three Characteristics, for inner wisdom development that deals with relinquishment of the sense-object.

The constructed questionnaire was then evaluated by 5 experts of psychology and evaluation. Its validity was determined at .06 -1.00, the discrimination power range was 0.21-0.71, and its reliability was 0.85.

Figure 1 depicts the profile model of conceptual framework on the first phase recently, provided by the authors to a step of authors' methodology on the Phase I. The researchers were participated in a recent data collection from the documents, research journals, senior professional educators, and others. This diagram in Figure 1 suggests that this researchers' ideal would exhibit greater leadership and understanding this research arrangement and development to next phases (see in Figure 1).

Step II: Group Discussions

In the focus group discussion, the experts gave their perceptions on the state, problems, and needs of the inner wisdom development in two points. Qualitative data were treated by using Content Analysis and Triangulation. The basic statistics used in analyzing the data were mean (\bar{X}) and standard deviation (S.D.) and t-test.

1. To collect the data on the state, problems and needs of inner wisdom development from the lectures and students, there were 2 questionnaires: The first questionnaire was for the lecturers. It had 2 parts: the questionnaire of the state and problems in inner wisdom development, and the questionnaire of the needs of inner wisdom development. The second questionnaire was the 3-parts; the questionnaire of the state and problems in inner wisdom, the questionnaire of the needs of inner wisdom development, and a behavior survey.

2. The inner wisdom development program contained 2 parts: The practice of the Four Foundations of Insight Meditation, and group activities.

3. According to the interviews of experts, inner wisdom based on the Buddhist principles is an individual's inner capability to handle problems with intuition of the truths that things exist, arise and cease; and to be aware of one's own physical conditions and thoughts with a stable mind that perceives an emotion as it is without being judgmental but able to deal with it and let it be, not being attached to any emotional state nor responding to it in considering anything. Rather, development of one's inner wisdom should involve the person through the following developmental stages: Precepts (Sil) for controlling the behavior, Concentration (Samadhi) for controlling the mind, and Wisdom (Panya) for solving problems and recognizing the truths. All these need practice in meditation to acquire inner wisdom.

4. Reviews of the related literature provided the following two major

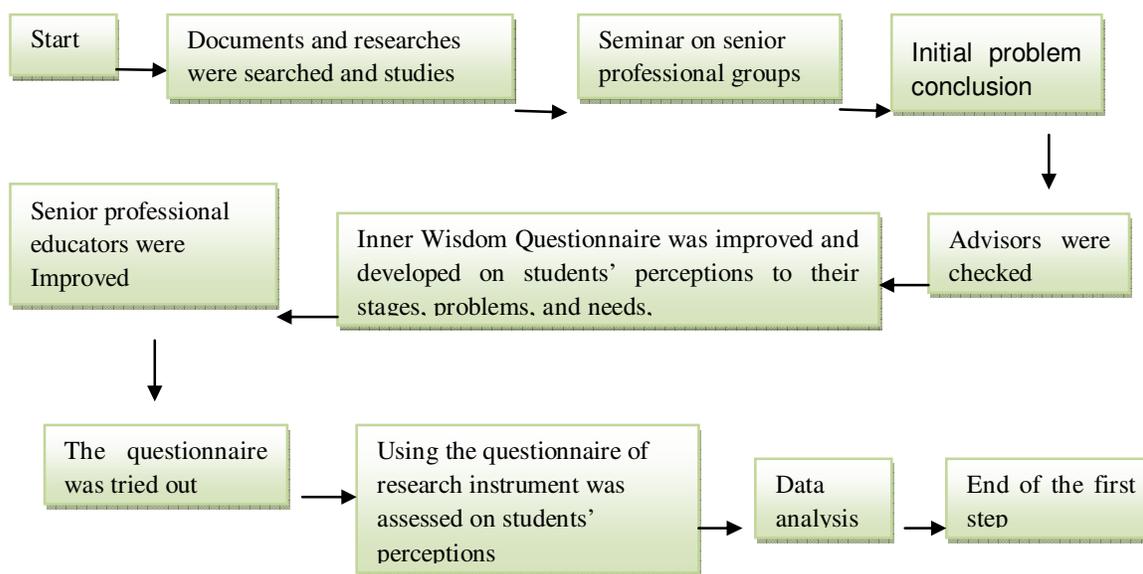


Figure 1. Model of conceptual framework on the first step.

Buddhist principles:

The Dhamma Principle

1. The Ultimate Truth, such as; Focus on understanding the truth of every existence and Understanding relationships of causes or factors of all existences
2. The Five Aggregates or Mindfulness, where as composed with Focus on awareness, Understanding origination of physical beings and reducing defilement, and Understanding causes of thoughts and feelings.
3. The Principle of Equanimity that are followed as The Dhamma Principle with focus on letting go defilements, Changes of all existences, and Acceptance of existing, rising and ceasing on Detachment
4. Practice: Training on awareness-- physical, mental spiritual perception that ought to Concentrating on considering Physical feeling within the body, inner perception within emotions and feelings, mental perception within the mind or thought (consciousness), and perception of *mental objects* or Dhamma, that is the truth, seeing things as they are.

Phase II: Developing the Inner Wisdom Development Programs with Buddhist Doctrines for

Educational Students

Step I: Training Development Program

For developing the inner wisdom development programs, researchers were arranged and managed the guideline onto 4 sub steps

1. This program was composed with the Training package name, Purposes, Content, Schedule table, Training activities, Medias, and Assessment documents, such as; Exercise document, Observation

form, Daily short note, and Assessing program test.

2. Advisors should be checked and advised to this program, researcher was improved
3. Senior Professional Educators should be checked and advised to this program, researcher was improved.
4. This program was going on work, completely, it's called the Inner Wisdom Development Programs.
5. The Inner Wisdom Development the Contents Buddhist Principles, namely; the Ultimate Truths, the Five Aggregates or Mindfulness, and the Principle of Equanimity. In terms of Practice of Buddhist Principles, Satipatthana 4 (Four Foundations of Mindfulness), which example practicing Mindfulness with Training Program consisting of: title of the training program, Objectives, Contents, Length of Training, Training Activities, Instructional Media, Evaluation, and Orientation.
6. Focused on Understanding and Establishing Good Relationships Program, student should be Understanding the truth of existences, Seeing things as they are on Program 1: Understanding the truth of existences, Not seeing things as they are Program 2: Awareness on Physical movement with still mental state and the Real Self, Letting Go Emotions with Change is the truth, and Letting Go Emotions with Unhappiness is normal in life.

Step II: Training Administrations with the Development Program on the Sample Size

Focusing on using the Inner Wisdom Development Programs were assessed students' perceptions of their Buddhist Doctrines course for educational students in Faculty of Education in Rajabhat Maha Sarakham University. These programs composed with the Wisdom Test, the Interview Form, and the satisfied assessment Test.

The effectiveness of the inner wisdom program

This section shows the effectiveness of the inner wisdom program

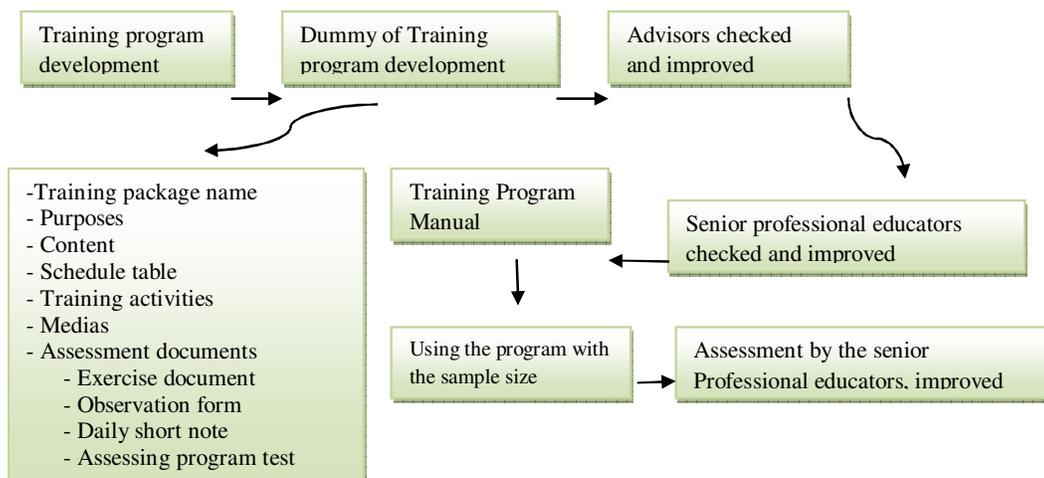


Figure 2. Model of conceptual framework on the inner wisdom development programs.

with the senior professional educators who were advised; researchers improved and analyzed these programs by using the Inner Wisdom Development Program in this research, perfectly (Figure 2).

The sample group consisted of 30 B.Ed student volunteers studying in the academic year 2013 at Rajabhat Maha Sarakham, and these students were divided into the experimental and control groups of fifteen. Data were collected by using a test of inner wisdom, an interview form, students' daily recording form, a behavioral observation form and a program evaluation form. These instruments used in collecting data were the following:

1. The intelligence test was constructed by Dansilp (2007: 208) with discrimination power of 0.35-0.71 and reliability of 0.94.
2. The program for training inner wisdom based on the Buddhist principles was constructed during Phase II by the researcher and consisted of 10 modules assessed by experts with IOC of 0.6-1.0; while the program quality was examined by another group of experts, evaluating its quality in 4 standard areas: propriety, feasibility, utility, and accuracy. Findings reveal that the overall quality of the training program is highly appropriate (\bar{X} = 4.38, S.D. = 0.71)
3. The structured-interview form, used for in-depth interviews of the the B.Ed students participating in the inner wisdom training, was aimed at inquiring about their knowledge, thoughts, feelings, experience, and their knowledge applicability; and this structured-interview questions had been assessed by experts as having congruence with the objectives.(IOC = 1.00).
4. The evaluation of the training program

The results of this study were analyzed; the module was developed on with six lessons, and checked for its content validity, consistency, and language usage by five experts. The Index of Consistency (IOC) was calculated.

- 1 Activities having IOC of 0.6-1.00
- 2 length and venue of training having IOC of 0.6-1.00
- 3 knowledge and understanding having IOC of 0.6-1.00
- 4 knowledge applicability having IOC of 0.6-1.0
5. The Behavioral Observation Form, assessed by experts as having IOC of 1.00, was used for observing the participating students' behaviors in two aspects: mindfulness practice and group-activity behavior.

6. The Students' Daily Record Form, assessed by the experts as having IOC of 0.80 – 1.00, was used to record two aspects: the daily experience gained by the student and the daily result of their practice.

Phase III: Using the inner wisdom development programs with Buddhist doctrines for educational students assessments

In this phase, using the Inner Wisdom Development Programs with Buddhist Doctrines for assessing the educational students; it is followed as:

Step I: Training Students' Processes

Researchers managed to use the Inner Wisdom Development Programs with Buddhist Doctrines with the process of training students first.

Step II: Assessing Trainee Students

Students' experiences and training activities were assessed with the wisdom test, training program assessment, interview form, daily short note, and students' satisfaction questionnaire (Figure 3).

This step shows the psychometric values of the Model of the Inner Wisdom Development Programs, the research instrument used for measuring attributes like reasonably simple. These are all physical and observable traits that students and teachers can assess objectively. Traits such as personality, intelligence, attitude, and beliefs are important characteristics for measurement and assessment.

Step III: Analyzing Trainee Students

Lecturers checked the scores of students' responsibilities and if students do not past the crisis score, they must improve themselves.

Step IV: Advisors were checked

Students' outcomes and performances were taken to the advisors for improvement.

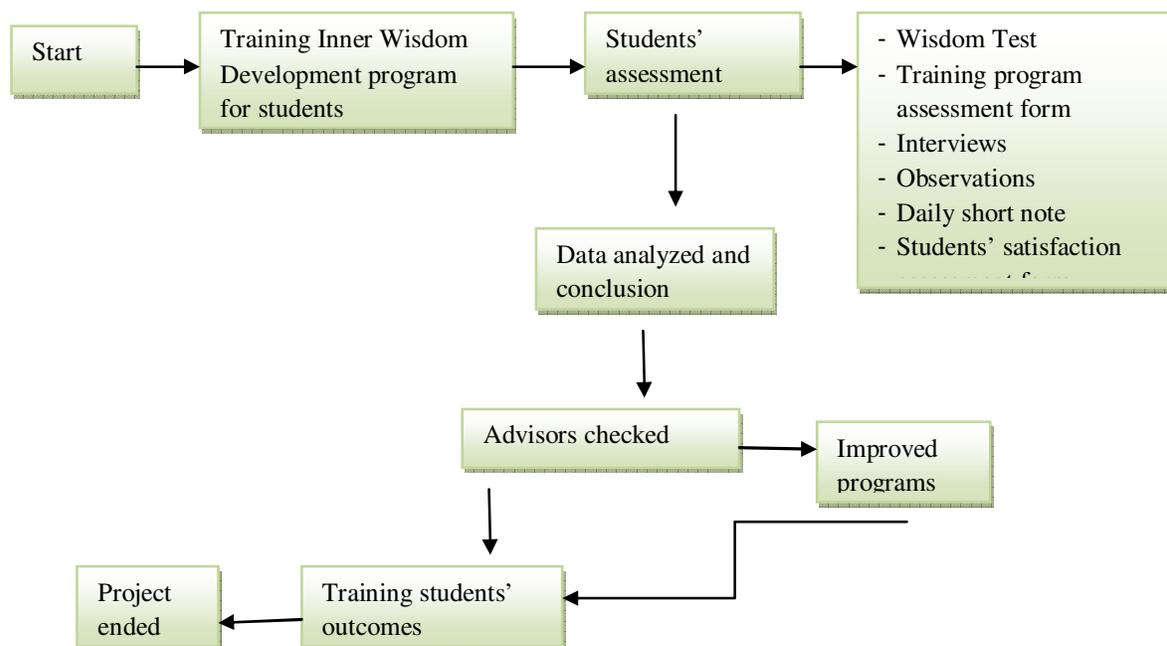


Figure 3. Model of the inner wisdom development programs with Buddhist doctrines for educational students assessments.

Step V: Students' outcomes

In terms of bachelor educational student outcomes typically refers to either (1) the desired students' practicing improvement of self-mindedness with the Inner Wisdom Development Programs on Buddhist Doctrines that institute and teachers want students to achieve in the educational, societal, and life effects that result from students being educated practice. In the first case, student outcomes are the intended goals of a course, program, or training experience in Buddhist Doctrines; in the second case, student outcomes are the actual results that students either achieve or fail to achieve during their education or later on in self-mindedness. The results of this research were determined and affected the educational students, satisfaction and showed to the students' outcomes of their Inner Wisdom Development Programs with Buddhist Doctrines, understandingly.

Figure 3 shows the making steps of the model of Inner Wisdom Development Programs with Buddhist Doctrines for Educational Students Assessment Form, these steps were made the research instrument for assessing students' perception of their inner wisdoms to their outcomes and performance with the instrument assessment.

Phase IV: Students' satisfaction on the inner wisdom development programs with Buddhist doctrines

In this phase, making the Satisfaction Questionnaire was administered on students' perceptions to their Inner Wisdom Development Programs with Buddhist Doctrines for assessing the educational students' satisfaction, it's followed as:

Step I: Training Students' Processes

Researchers were managed for using the Inner Wisdom

Development Programs with Buddhist Doctrines with the process of training students at the first.

Step II: Assessing Trainee Students

Assessing students' satisfactions and quality of training activities with the Satisfaction Questionnaire were built.

Step III: Analyzing Trainee Students

Lecturers checked the scores of students' responsibilities of their psychological perceptions.

Step IV: Advisors were Checked

Taking the students' outcomes and performances to the advisors who were advised and researcher was improved, exactly.

Step V: Students' Outcomes

The results of this research was determined and affected of the educational students, satisfaction and showed to the students' outcomes of their Inner Wisdom Development Programs with Buddhist Doctrines questionnaire instrument, successfully.

Figure 4 shows the making steps of the model of the Satisfaction Questionnaire Instrument on Inner Wisdom Development Programs with Buddhist Doctrines for Educational Students' Perception Form, these steps were made the research instrument for assessing students' perception of their satisfaction to their inner wisdom with Buddhist Doctrines.

Sample size

To develop the Inner Wisdom Development Programs with Buddhist

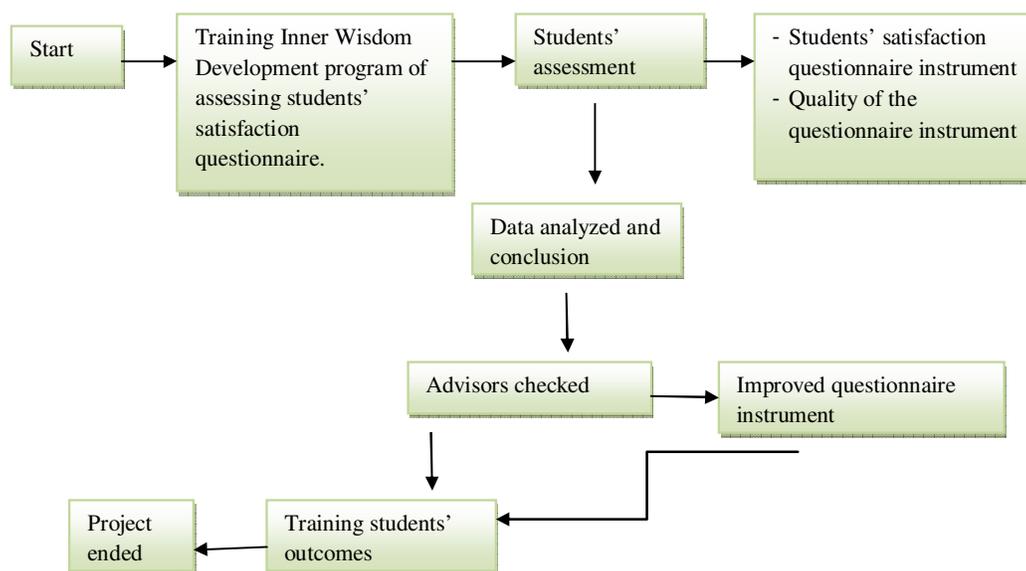


Figure 4. Model of the satisfaction questionnaire instrument on inner wisdom development programs with Buddhist doctrines for assessing educational students' perceptions.

Doctrines for educational students was used; the Focus group discussion was compiled with a sample size of 7 senior professional educators, the Questionnaire on Teacher and Student Interaction of their perceptions were administered with a sample of 104 educational teachers and 508 educational students in 10 program classes in the Faculty of Education in Rajabhat Maha Sarakham University in the first semester in the academic year 2013.

Data analysis

Using foundation statistics; mean average and standard deviation were used to analyse the student's responses to their desirable qualifications thereby assessed. Associations between the students' responses on a inner wisdom model that was built from the Wilcoxon statistic' form. Testing the hypothesis, comparisons were made between student's self-mindedness of using a developing model of bachelor teacher student's form of their responses and the Form of Normal experience learning activities with the Mann – Whitney U - test statistic.

Research instruments

The Inner Wisdom Development Program Instrument

Inner Wisdom Development Programs instrument was compiled on 2 parts; teachers' perceptions of their statuses, problems on development of the inner wisdom program, and teachers' needs. In term of the questionnaire for students' perceptions were composed with the 3 indicates; student's statuses, students' needs for developing Inner Wisdom Development Programs with Buddhist Doctrines, and to survey of interpersonal behaviors of students.

The Training Inner Wisdom Development Program Instrument

The Training Inner Wisdom Development Program Instrument was

compiled on the Program Package, Training Schedule, Training Content, Training Activity, Training Medias, Training Assessment, the Wisdom Test, the Interview Form, the Daily Short Note Form, and the Observational Student Form.

The Inner Wisdom Development Programs Students' Assessment Instrument

Making the Inner Wisdom Development Programs for Students' Assessment with Buddhist Doctrines, Wisdom Test, Training program assessment form, Interviews, Observations, Daily short note, and Students' satisfaction assessment form.

The Students' Satisfaction Questionnaire on Inner Wisdom Development Programs Instrument

Using the 5-Likert ranking of the Students' Satisfaction Questionnaire on Inner Wisdom Development Programs with Buddhist Doctrines instrument was assessed student perceptions of their satisfactions on the Inner Wisdom Development Programs with Buddhist Doctrines.

The finalized of instruments and the contents of the inner wisdom program

From the research study, using the research instruments for developing the Inner Wisdom program provides the community with a variety of methods, techniques and programs for the treatment of behavioral self-mindedness problems of bachelor educational student. The individual who is overwhelmed by depression, anxiety, addiction or distress that arises from struggling with a chronic psychiatric illness, whether the freshly students, will be interested in the services that Inner Wisdom program. The providing quality program in an outpatient setting by identifying the proper and most effective methods and services to use with each individual were

Table 1. Scale mean scores, standard deviations, and t-Test for the experience and controlling groups.

Group	Pre-test (\bar{X})	Post-test (\bar{X})	Mean difference	Standard deviation	df	t-test	ρ
Experimental	3.72	4.19	0.47	0.64	28	2.34*	0.03*
Control	1.75	1.82	0.07	0.20			

N = 263.

contents. Researchers do this within a holistic format, not limiting our methods of treatment to only a few. The basic philosophy from which researchers operate is that the body, mind and spirit are a unified whole, and cannot be treated independently one from the other.

Demographic information of participants of the developing inner wisdom program

Because the demographic information has many purposes, it is used for research in the social sciences, creation of policy, identification of potential customers in marketing. The following resources will be particularly useful for research in the social sciences, although they may have other applications as well. To report of this research findings on the demographic information of bachelor educational students and trainer teachers who were the participants of the Developing Inner Wisdom Program for improving self-mindedness with Buddhist Doctrines to Improvement in some demographic information takes the form of *data*, numbers of the research sample size and data results were interpreted. However, the demographic information takes the form of *statistics*, and following resources ought to help familiarize of this research administration with the research procedures used.

RESULTS

Recognizing the need for helping and seeking professional therapy is a sign of strength and determination to live a productive, self-mindedness, and meaningful of the bachelor educational students in Rajabhat Maha Sarakham University, Thailand who are the Buddhist and their daily life with the state religion of Buddhism. As a part of living their lives, researchers encounter situations that are difficult to manage alone. Some seek support due for a situational crisis. The staffs of Psychology program seek the treatment necessary to manage a brain disorder, commonly known as an inner wisdom program was developed. But whatever the reason, it is a well known fact that Buddhist Doctrines practicing helps.

Using the sample size of 93 trainer teachers to participate of the development of the Inner Wisdom Development Programs with Buddhist Doctrines for improving self-mindedness of the 263 bachelor educational students from 12 educational programs, such as; Mathematics, Computer, Chemistry, Biology, and etc., in the Faculty of Education, Rajabhat Maha Sarakham University. The comparisons between students' perceptions of mean scores of their developing self-mindedness

with the Buddhist Doctrines to their the Inner Wisdom Development Programs on two groups of the experimental and controlling groups with the research instrument that description of quantitative data of analyzing responses for students' perceptions assessments is reported in Table 1.

The results given in Table 1 shows that on average item means for each of the research instrument, that the minimum and maximum score possible on each of these scales is 0 and 5, respectively was analyzed. Because of this difference, the average mean was calculated so that there is a fair basis for comparison between different experience and controlling groups. These means were used as a basis for constructing the simplified plots of significant differences between forms of the research instrument. The *t-test* statistic which is the ratio of "between" to "total" sums of squares and represents the proportion of variance in scores accounted for different group by students' responses, which suggests that each of the research instrument was able to differentiate significantly ($p < 0.05$), respectively.

In Table 2 the mean scores and standard deviation to assess students' perceptions of their inner wisdom development program with Buddhist Doctrines to improvement of their self-mindedness of the 263 bachelor educational students in 12 educational programs. For the remaining five scales, namely; *Activities, Time and Place, Student Understanding, Student's Application to Use, and Trainer Knowledge* scales.

DISCUSSION

In this basic training the 508-freshly educational student group, with the aid of expert trainers individuals learn to discuss personal, practical, occupational and social problems in a supportive atmosphere with the 104-educationa lecturers who have similar problems and needs for developing the Inner Wisdom Program with Buddhist Doctrines. This group helps individuals develop the necessary insight to prevent future problems, relative the Buddhist Doctrines that within Buddhism, encourages everyone to become bodhisattvas and to take the bodhisattva vows. With these vows, one makes the promise to work for the complete enlightenment of all beings by practicing six perfections. According to the

Table 2. Scale mean scores, variance, and standard deviations for students' inner wisdom of their assessments.

Scale	Mean	Variance	Standard Deviation	F-test
Activities	3.96	0.48	0.42	3.11*
Time and place	4.18	0.43	0.44	2.88*
Students' understanding	4.35	1.41	0.31	2.97*
Student's application to use	4.25	0.31	0.31	3.48*
Trainers' knowledge	4.21	0.67	0.46	2.21*

Buddhist Doctrines training plans, these perfections are: giving, discipline, forbearance, effort, meditation, and transcendent wisdom for student improvement on their inner wisdom. The investigations of lecturers' and students' problems and needs were described and defined as the continual repetitive cycle of birth and death that arises from ordinary beings' grasping and fixating on a self and experiences from expert trainers. Specifically, samsara refers to the process of cycling through one rebirth after another within the six realms of existence that this training program was confirmed on the Encyclopedia Britannica (2009).

Where each realm can be understood as physical realm or a psychological state characterized by a particular type of suffering. Samsara arises out of avidya (ignorance) and is characterized by dukka (suffering, anxiety, and dissatisfaction). In the Buddhist view, liberation from samsara is possible by following the Buddhist path accompany chronic pain, and builds confidence and self-problems and needs, thus leaving participants with a feeling of freedom and serenity. Students practiced with Devotion Training that is an important part of the practice of most Buddhists (Payne, 2006: 74). Devotional practices include bowing, offerings, pilgrimage, and chanting onto to the Lotus Sutra is the main practice. In the Inner Wisdom Program with Buddhist Doctrines, devotion to the Buddha Amitabha is the main practice for educational student group training is basic to the successful development of an individual's personal symptom management program. Trainees were to recognize stress and how it affects the body, mind and attitude is vital.

Finally, most of students' techniques for relaxation, such as deep muscle relaxation and guided imagery, are learned and practiced to perfection. Through practice, a sense of achievement is gained, and the ability to cope with stressful situations is mastered. The development of the Inner Wisdom Program with Buddhist Doctrines for educational students was provided, responsibility inner wisdom that is based on a realization of dependent origination to their Four Noble Truths and the Three Marks of existence to their Buddhist Doctrines Wisdom that is able to extinguish afflictions and bring about Bodhi of educational students that similar result to report from the study of Burnhill (2013).

Be more than curious about educational student dreams to a professional teacher in a school, students learn how to use the process of projective training, each participant in the participation of training students with the Inner Wisdom Program will have the opportunity to apply his or her own meaning to and planning to invent or build with the Buddhist Doctrines principle. Researcher spent time to share by others who are the Monks at the temples, Buddhist teachers who teach at the Buddhist school classes, searched the Buddhist documents and researches on Buddhist curriculum in the higher education, to deepen the learning, participants will be invited to share ideas by the use of journaling, guided meditation, and other for preparing development of the Inner Wisdom Program with Buddhist Doctrines assessment document to assess educational students who sat and registered on the course of the Psychological Program, the Faculty of Education, Rajabhat Maha Sarakham University in Thailand.

The integrative approach of mind creates an opportunity for increased wisdom and supports personal, community, and collective transformation. This program moves beyond traditional student behavior change. In this training assessment document, students were to be trained how to interpret the inner wisdom, why all inner wisdoms come in the service of health and wholeness by the Buddhist Doctrines principle to help background student's sense of life purposes, practice integration exercises, which enable the enhancing to become their thinking and experiencing self-vibrant previous gift versions, currently. The Inner Wisdom Program with the Buddhist Doctrines would be referred to moral theories that hold that the consequences of a particular action form the basis for any valid moral judgment about that action (or create a structure for judgment) for presenting a sustained argument that pleasure, correctly understood, will coincide with virtue, to be posited that the greatest good was contentment and serenity and peace of mind of students. The invention of this program comprised of the package program, purposes, contents, time schedule, training activities, innovation Medias, and training assessment were made.

Because Buddhism and psychology are both technologies of the mind, Buddhism excels in unbiased seeing, describing both ultimate reality and relative truth

with a clear-eyed profundity and a philosophical astuteness that's seldom been equaled. Like all great spiritual systems, it offers the possibility of breaking beyond the limitations of ego to a completely free and open experience of reality that's known as enlightenment (James, 2014). For this training educational students with the Inner Wisdom Development Program with the Buddhist Doctrines, students have practiced a form of depth psychotherapy that's been deeply influenced by students' Buddhist background. In their personal life as well as in their study, Students have found meditation practice and psychotherapy to be mutually supportive. Each takes them to places the other doesn't necessarily go; together, they open up new territory. The two traditions share a common bond in their focus on deepening and stabilizing awareness. Students have also found each to be a profound source of strength in dealing with suffering, an aspect of life that is explicitly acknowledged in both systems and almost as explicitly avoided by our present society.

Ethics of educational students, sometimes known as philosophical ethics, ethical theory, moral theory, and moral philosophy, that involves systematizing, defending and recommending concepts of right and wrong conduct, often addressing disputes of moral diversity to describes the character of a moral agent as a driving force for ethical behavior of students. Finally, researcher was emphasized this crisis and principle of Buddhism to develop the Inner Wisdom Program to assess educational students posited an ethical system that may be termed self-realizations and utilitarianism, that is an ethical theory that argues the proper course of action is one that maximizes a positive effect, such as "happiness", "welfare", or the ability to live according to personal preferences by the Inner Wisdom Program with Buddhist Doctrines of educational students. This program was composed with the Wisdom Test, Training program assessment form, Interviews, Observations, Daily short note, and Students' satisfaction assessment form, these indicate that have to improve and develop on educational students' behaviors, responsibilities, for the most effective transformative tool appropriate to a particular moment. Depending on circumstances, it may be placid or fierce, gentle or rough, whatever best fits the situation. Compassion is considered the quintessential their skills; together with wisdom, it constitutes the basis of student Buddhist practice. The bottom line is thus clear-eyed awareness and a fundamental sense of kindness and acceptance, applied to oneself and the world with equal generosity (Panich, 2008; Boonyarattanasoontorn, 2008; and Pamojjo, 2013).

The measurement of students' satisfaction can be useful to help students to pinpoint their strengths and identify areas for improvement. Satisfaction ratings go beyond teaching assessments, which have a narrow focus, to include broader aspects of the student learning

experience. To grasp the complexity of that learning experience, fleshy educational students who were not enough to know the degree to which students are satisfied, using the satisfaction of students were assessed their satisfaction to their training on the Inner Wisdom Program with Buddhist Doctrines, it is important to understand the factors that contribute to student satisfaction. Student satisfaction is positively associated with this program completion rates and training achievements. Fleshy educational students who reported higher levels of satisfaction tended to have higher training program and were more likely to have completed their program than students who were less satisfied. These findings are similar regardless of gender, age, program, or location of the results of this study. Students reported that they were satisfied with their perceptions to their perspective on this research instrument.

As well, they are likely to say their studies prepared them for employment or further education. These items, combined into a single measure of satisfaction, align well with other measures of a successful Buddhist Doctrines experience and training practice with this package program and the questionnaire on student interaction, for example. Analysis of the ratings given to programs and other aspects of the meditation experience showed that satisfaction with Buddhist meditation refers to the meditative practices associated with the religion and philosophy of Buddhism, Buddhist meditation of students encompasses a variety of different meditation techniques, however, this training practices were trained program that aim to develop mindfulness, concentration, supramundane powers, tranquility, and insight. Given the large number and diversity of traditional Buddhist meditation practices, this article primarily identifies authoritative contextual frameworks both contemporary and canonical for the varieties of practices are the critical dimension of former students' overall satisfaction.

Providing students with a training practice program that achieves high approval ratings should promote high satisfaction ratings. Further, focusing on high quality instruction and creating opportunities for students to develop their analytical skills could also help development of the Inner Wisdom Program with Buddhist meditation to maintain high levels of student satisfaction. A good part of students' expression of satisfaction is related to factors other than the training practice program itself; there are demographic characteristics and outcomes that can influence satisfaction levels. Fleshy students, genders, sex, student's background and those from health-related programs tend to say they were more satisfied, having a training related practice shows the strongest effect. Although these factors are outside the direct control of the Inner Wisdom Program with Buddhist Doctrines questionnaire on satisfaction documents to students' perceptions, using them in the analysis contributes to an understanding of what makes students

satisfied.

As Buddhist philosophy is the elaboration and explanation of the delivered teachings of the Buddha as found in the Tripitaka and Agama. Its main concern is with explicating the dharmas constituting reality. A recurrent theme is the reification of concepts, and the subsequent return to the Buddhist Middle Way. Early Buddhism avoided speculative thought on metaphysics, phenomenology, ethics, and epistemology, but was based instead on empirical evidence gained by the sense organs (ayatana). The Buddha discouraged his followers from indulging in intellectual disputation for its own sake, which is fruitless, and distracting from true awakening. Nevertheless, the delivered sayings of the Buddha contain a philosophical component, in its teachings on the working of the mind, and its criticisms of the philosophies of his contemporaries.

One explanation for this silence is that such questions distract from activity that is practical to realizing enlightenment and bring about the danger of substituting the experience of liberation by conceptual understanding of the doctrine or by religious faith for non-Buddhist readers to understand on inner wisdom, Santina (2008: 31) emphasizes on awakening to another explanation is that both affirmative and negative positions regarding these questions are based on attachment to and misunderstanding of the aggregates and senses. That is, when one sees these things for what they are, the idea of forming positions on such metaphysical questions simply does not occur. Thanissaro (2004) recommended for the non Buddhist must be trained and practiced to have experience the entire path most elaborated in early Buddhism. The doctrine on the other hand was kept low. The Buddha avoided doctrinal formulations concerning the final reality as much as possible in order to prevent his followers from resting content with minor achievements on the path in which the absence of the final experience could be substituted by conceptual understanding of the doctrine or by religious faith, a situation which sometimes occurs, in both varieties, in the context of Hindu systems of doctrine.

The higher educational institute in Thailand, Buddhist: educational bachelor students in Mahasarakham Rajabhat University, vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices, Thanissaro (2004) said that one consistent belief held by all Buddhist in institutes was the lack of a creator deity, the foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma (the teachings), and the Sangha (the community). Taking on refuge in the triple gem has traditionally been a declaration and commitment to being on the Buddhist path, and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts; support of the monastic community; renouncing

conventional living and becoming a monastic; the development of mindfulness and practice of educational bachelor students to use the Buddhist Doctrines to improvement of their self-mindfulness similar like to their self-meditation; cultivation of higher wisdom and discernment; study of scriptures; devotional practices; ceremonies; and in the Mahayana tradition, invocation of buddhas and bodhisattvas.

Generally, the Buddha discouraged follower from indulging in intellectual disputation for its own sake, which is fruitless, and distracting from true awakening. Nevertheless, the delivered sayings of the Buddha contain a philosophical component, in its teachings on the working of the mind, and its criticisms of the philosophies of his contemporaries. According to the scriptures, during his lifetime the Buddha remained silent when asked several metaphysical questions, these regarded issues such as whether the universe is eternal or non-eternal (or whether it is finite or infinite), the unity or separation of the body and the self. For opening the chakra centres and third eye or wisdom eye it is the best to be strict vegetarian and to purify one's energy. This is the safe way. There are many people who wish to open one's chakras in swift way, unwise way, not being vegetarians and not purifying one's energy enough. They can experience many problems and unbalances, together with mental problems. Psychic and chakra mastery is "byproduct" of spiritual path or spiritual evolution. The path toward Enlightenment begins with obtaining Refuge to the Three Jewels (Buddha-Dharma-Sangha), following with the Bodhisattva vow and related ethical precepts. It does not happen by chance – it must be individual strong decision to follow the Buddhist path to develop wellness and relate studies for students, teacher, and general people use by inner wisdom enlightenment and psychic mastery for developing and improving the spiritual body.

Conclusion

On the aspect of lecturers, the problems' needed to be developed on channels for students to consume Medias variously; there was none mindfulness and wisdom for selecting medias to consume and too dangerous on student. This result was to confirm that the highest average mean score (4.83), on the other hand, the developing programs' problems were indicated with the lowest average mean score (4.20) and the educational students were seldom applied the wisdom from the Buddhist doctrines in their daily life.

In terms of the effects of developing inner wisdom development with Buddhist Doctrines for educational students, this program was confirmed with the advice and perception of the senior professional educators. Students' wisdom skills were developed of their inner wisdom to their developing practice on gradual mindfulness and

concentration, to control with their distracted mind and being bad-tempered, to be changed calm on happy, too relaxed, to be relieved, and being physically exhausted on their being of their freshly and actively. Focusing on observation of training students with this program, students were able to develop of their practices, increasingly, to understand on training system, to improve self-behavior from bad characteristic to self-adaptation on minding situation, it's seemed that students were not tired, non hungry, peacefully and calmly, to be delighted and happiness with the observance of precepts and meditation during training program schedule.

Students' perceptions of their satisfactions on this program training were to understand, instructional uses, expert trainers, training activities, and time schedule and place of training. In term of students' interviews, students gained to the knowledge of the 4-Elements and the 5-Aggregates, They are the basic components of a being, students were understanding on the usual formula for an Aggregate is: "Past, present or future, one's own or external, gross or subtle, lofty or low, far or near." These are 11 different distinctions that go to make up an Aggregate. It will be seen that every conceivable kind or constituent is included. All this will be explained later when students are doing Vipassanā Meditation. Understanding of the 5-khandhas or Aggregates plays a big part in Buddhism.

These 5-khandhas, viewed in another way, can be divided into Mind and Matter, or rather, Mentality and Materiality. Whenever Consciousness arises, there arise also the Feeling Aggregate and the Perception Aggregate and the Mental Formations Aggregate. These are the four Mental Aggregates. The Matter Aggregate is generated simultaneously by the four generators, viz., Karma, Consciousness, Temperature and Nutriment. This makes up the 5 Aggregates, that composed of decompose on oneself of transitory, everything is destroyed and changed, understandingly. Students were appreciated in Buddhist phenomenology and soteriology, to deep of skandhas or Aggregates, that constitutes the sentient being, understanding suffering: the five aggregates are the "ultimate referent" in the Buddha's elaboration on dukkha (suffering) in their First Noble Truth: "Since all four truths revolve around suffering, understanding the aggregates is essential for understanding the Four Noble Truths as a whole." Clinging causes future suffering: the five aggregates are the substrata for clinging and thus "contribute to the causal origination of future suffering".

Students understood changes that all things emerge, exist, and cease. They understood that everything has been causes and factors that affect the relation that links them; on the aspect of feeling and mental growth, the students were happy and glad to have come. They felt warm, relieved, fresh, and active; on the aspect of application, the students understood that all things and lives are not stable and one should not cling to them.

Solving problems must be done with mindfulness. Thinking must be come before taking action. The students decreased distraction and more concentration on their work and read, to be able to control their feelings, to know what should they do on their thinking to values of things such as their eat extravagantly.

The satisfaction of students was measured with the Questionnaire Satisfaction Instrument on their participations in training the Inner Wisdom Development Program with Buddhist Doctrines. Students' satisfaction was highest on knowledge and understanding ($X= 4.75$), instructional use ($X= 4.61$), expert trainer ($X= 4.55$), respectively, but this result indicated that satisfaction was very low for place, time and food ($X= 4.18$).

Conflict of Interests

The authors have not declared any conflict of interests.

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