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AIMS AND SCOPE OF JRS

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PRINCIPAL CONTACT

Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand, Phone: (+66) 86-086-4258



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Principal Contact

Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand, Phone: (+66) 86-086-4258

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Ms.Nuttapriya Wichitthaphan

Place of Publication

G Class No. 26/19, Salaya, Phutthamonthon, Nakhon Pathom, 73170, Thailand,
Phone: 028892223, Fax: 028893204, Email: g_class@hotmail.com

Preface

In 2021, it will be the first year for the publication of Journal of Religions and Various Sciences (JRS) of Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School. The editorial team has managed the journal according to the TCI standard by evaluating academic work from experts of many agencies; the numbers of three experts are invited to evaluate one article in order to maintain academic standards in both qualitative and quantitative terms.

Journal of Religions and Various Sciences (JRS) presents scholars' work from various organizations of interest as follows:

1. The Development of Tutorial Application on Portable Computer with Peer to Peer Learning Affected Learning Together by Chai Gajaseni, Virulyupha Na Songkhla and Thaksa-on Saelee, Mahamakut Buddhist University, Thailand.

The results of the study were 1) The development of tutorial application on a Portable Computer with peer-to-peer learning affecting learning together of the third grade students in Banmaesalidluangwittaya School was found to be at 81.33/ 82.50 which were in the specified standard, 2) the third grade students' achievement after using the tutorial applications on Portable Computer with peer-to-peer was significantly higher than before they used it where it was found to be at the level of 0.01, 3) the students' behaviors of learning were generally good and 4) The students' opinions toward the tutorial application on a Portable Computer with peer-to-peer are generally high.

2. Transformational Administration of Administrators Affecting Personnel Management in School under The Office of Chonburi Primary Education Service Area 2 by Tarinee Kittikanjanasophon, Bangkokthonburi University, Thailand.

The results of this research were found that: (1) The total of the transformational administration of administrators of schools under the office of Chonburi primary education service area 2; (2) The total of the personnel management in schools under the office of Chonburi primary education service area 2 were at the highest level ; and (3) Transformational administration of administrators affecting the personnel management in schools under the office of Chonburi primary education service area 2. Especially the technology aspect and the people aspect were at high level, with the statistically significant at 0.5 and 0.1 as the equation; $Y_{tot} = .977 + .545 X_1 + .705 X_2 + .719 X_3 + .495 X_4$.

3. J.P. Sartre's Nausea seen through Existentialism and Vijnaptimatra : A Buddhist Psychology approach by Trung, Nguyen Thanh, University of Education, Vietnam, Phramaha Chakrapol Acharashubho Thepa, Mahamakut Buddhist University, Thailand.

The study found the majority of J.P. Sartre's ideal had been relented e.g. characters, characters psychological developments in the novel are clarified through the three basic contents of Existentialism. The search found his critical base on Buddhist psychology, the meaning of phenomena, agnostic, and free nature choice. In this process, the Existential limitations proposed were resolved by the Vijnaptimātra perspective. Therefore, Sartre's Existentialism, Vijnaptimātra can be better understood, in particular, in the case of Nausea.

4. Phenomenology of Kierkegaard's Existentialism and Buddhist Philosophy by Sarutanon Chobpradit, Thongsuk College, Thailand.

This article aims to analyze. Phenomenology of Kierkegaard's Existentialism and Buddhist Philosophy. In the study of the first objective, it was found that the Søren Abbey Kierkegaard's suggesting that human life will exist by interacting with society and others in which each human being must have an individual identity and must have the goal of an ontic dimension in

the real world, not a fictional world. Which later, the individual concept was expanded to 3 levels: 1) Aesthetical stage, 2) Ethical stage, 3) Religious and religious status to connect. Linking faith to God, purifying his mind purely. And Buddhist philosophy looking at the world and the life that appears in the history of Prince Siddhartha Who saw the big problems of human beings, therefore began to find solutions Finally, choosing the way of seeking truth and the meaning of his life falls under the laws of the trinity, namely every Aniccatà, Dukkhatà, Anattatà, but with the unaware of the human being enters into capturing the group of elements. All with the power of a misunderstood desire to be an individual but the truth is Condition of emptiness. Accordingly, Søren Abbey Kierkegaard giving importance to the faith which is the anchor of the mind In order not to raise consciousness with the social environment around himself because it will make himself go wrong with God But in Buddhist philosophy, it is important in the Three Characteristics (Tilakkhāna). Therefore, the two existential philosophies focus on the "essence of religion"

5. The Doctrine of Kamma : A Buddhist Perspective by Phramaha Maghavin Purisuttamo, Phra Boonyarit Abhipunno, Mahamakut Buddhist University, Thailand.

This article clearly details Kamma and all the relevances of Kamma in the Buddha's teachings. The meaning of Kammas is elaborated as well as Kamma as of the Five Universal Laws, The Kinds of Kamma in case of their function, Intensity and time. It also points out the cause of Kamma which lead people to be born in good ways or bad ways. According to Buddhism, because what ones have done our deeds with wholesome and/or unwholesome intentions, the bad and/or good fruitions happen to ones' lives and make ones be happy or suffering within both mind (Nāma) and matter (Rūpa). Fortunately, the Lord Buddha not only points out the cause and effect of Kammas but also guides the bright way to cease all the Kammas and to destroy the circle of life. It is very crucial that people must observe and be aware of their Kamma.

Table of Contents

Preface	d
Table of Contents	f
The Development of Tutorial Application on Portable Computer with Peer to Peer Learning Affected Learning Together Chai Gajaseni, Virulyupha Na Songkhla, Thaksa-on Saelee	1
Transformational Administration of Administrators Affecting Personnel Management in School under The Office of Chonburi Primary Education Service Area 2 Tarinee Kittikanjanasophon	9
J.P. Sartre's Nausea seen through Existentialism and Vijnaptimatra : A Buddhist Psychology approach Trung, Nguyen Thanh, Phramaha Chakrapol Acharashubho Thepa	17
Phenomenology of Kierkegaard's Existentialism and Buddhist Philosophy Sarutanon Chobpradit	24
The Doctrine of Kamma : A Buddhist Perspective Phramaha Maghavin Purisuttamo, Phra Boonyarit Abhipunno	30
Publication Ethics	44
Author Guidelines	46
Example of writing reference	47

The Development of Tutorial Application on a Computer with Peer to Peer Learning Affecting Learning Together

Chai Gajaseni,
Virulyupha Na Songkhla,
Thaksa-on Saelee

Mahamakut Buddhist University, Thailand

Email: Gajaseni@gmail.com

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Abstract

The purposes of this research were 1) To develop a tutorial application on a Portable Computer with peer-to-peer learning which impacts the the third grade students in Banmaesalidluangwittaya School found to be effective with the level of 75/ 75, 2) To compare the students' achievements before and after using the tutorial application on Portable Computer with peer-to-peer, 3) To study the students' behaviors of learning, and 4) To assess the students' opinions toward tutorial application on Portable Computer among peer-to-peer.

The sample consisted of 20 third grade students of Banmaesalidluangwittaya School, Banmaesalidluang, Maesong, Thasongyang, Tak Province during the second semester of the academic year 2018 done through simple random sampling. The instruments used for gathering data were 1) the constructed questionnaire regarding opinions coming from the technicians toward the development of tutorial application on a Portable Computer, 2) the lesson plan of the development of tutorial application on Portable Computer among peer-to-peer, 3) the tutorial application on Portable Computer, 4) The questionnaire on learning behavior's assessment when using the tutorial application on a Portable Computer with peer-to-peer, 5) a proficiency test for health and physical education subject, 6) the questionnaire on opinions toward the development of tutorial application on a Portable Computer among peer-to-peer.

The results of the study were 1) The development of tutorial application on a Portable Computer with peer-to-peer learning affecting learning together of the third grade students in Banmaesalidluangwittaya School was found to be at 81.33/ 82.50 which were in the specified standard, 2) the third grade students' achievement after using the tutorial applications on Portable Computer with peer-to-peer was significantly higher than before they used it where it was found to be at the level of 0.01, 3) the students' behaviors of learning were generally good and 4) The students' opinions toward the tutorial application on a Portable Computer with peer-to-peer are generally high.

Keywords: Development, Application on a Computer, Peer to Peer

Introduction

This article is from the research entitled 'The Development of Tutorial Application on Computers with Peer to Peer Learning Affecting Learning Together' which is a study about applying information technology with educational system, including the development to be the artificial intelligence system and to be a further study in the future.

Background and the Statements of the Problem

It is necessary to adapt the 21st century method to the current teaching and learning strategies of the modern era. At the present times, the educational system is aiming at using

new technologies to be the mediums such as computer technology, Information Technology, Communication Technology, Digital Technology to be applied in learning media production process which has lead educational institutes in schools, colleges, and universities to apply the new teaching and learning patterns broadly. Learning through electronics is a gigantic issue whose benefits have been rarely obtained. For the Augmented Reality or AR is regarded as an alternative to assist the technology integrated with the Real World and the Virtual World to be the clear result in the three-dimension model, interesting presentation pattern which can call forth learners' learning ability and could also lead to learners' observation skills. Those methods are accorded to the sudden change of the current world which we call "the 21st century skills" and also a result from the driving force of the globalization which suits to the human resource development of the country. The adaptation of the information technology for the learning and teaching helps learners to be more interested and enthusiastic in order to seek for more knowledge at all time. The learners are able to make self-study from different resources which appears in the internet abundantly in the world. Moreover, 24-hour learning can be made without the restriction of the study venue. In the area of the learning content, the learning and teaching contents can be expanded depending on the learners' needs and convenience at any time and any place.

When using a computer as a tool to manage the learning system in a school, learners need to study about the fundamental and the basic knowledge and methods of how to basically use computer, in which in a computer there is a program called 'Application' for an educational purpose that has been widely used by many people around the globe. It can be used for a learning process as a tool to access the variety of learning resources and the body of knowledge in both offline and online to serve the ability and to adjust oneself to the individual's needs for the learners to be achievable and reach the advancement of learning in order to motivate the learners and for them to be enthusiastic in their learning and to be interactive while learning in which they can share their experience and knowledge among each other using different communication platforms. Learners are also enhanced with comfort while learning about the content to develop their intelligence, emotions with the flexibility in the process of making learning units and under explicit learning objectives to reflect the learning advancement from the learning content. Furthermore, it can help the learners to improve themselves in the content learning and to be able to adapt it at the most effective way. In addition, using a computer helps increase the learners' learning motivation and increases their learning achievements. In fact, it will enhance learners' ability of doing a self-study in order to search some knowledge outside of the classroom broadly as well as to support the learners' engaging learning. Furthermore, learning with peer-to-peer learning technique is a method which is aimed to increasingly motivate learners in learning since every student has a role in learning and teaching activities which is also good in adaptable in teaching, for example, it helps the learning system in a small Primary school in which the number of the teachers cannot be filled in every class, the students with a high level of achievement can conduct the class, while the students with a low level of achievement are their students. Moreover, students in higher level can conduct the class for the students in a lower level. It is being mentioned that teaching with peer-to-peer method can support the democracy system and aims to benefit the students who has a low level of achievement from the more intelligent learners or from those who have a high level of achievements. Teaching with a peer-to-peer method can be adaptable in normal classes or extra classes in which the learners can learn from their peers who has the same age or the class can be organized with the learners as a teacher who shares a higher level of achievement or older age than the ones as their students. Moreover, it can be adaptable by a teacher in a normal class, a revising period, or a remedial class according to the suitability. Organizing the learning activities with peer-to-peer method, grouping of students is needed to do by a teacher by grouping the

assorted students into the intelligence group, the medium group and the weakest group. The intelligent student will be the teachers' teaching assistant or sometimes they can be grouped according to the learners' seats simply.

According to the mentioned statement of the problems, the researcher shows an interest to study about the development of the learning application using a computer together with learning with the method of peer-to-peer which affect the co-learning of 20 Prathomsuksa 3 students in Ban Maesalitluang School in Ban Marsalitluang, Maesong Subdistrict, Thasongyang District in Tak Province. Because of the adaptation to this research with the modern technology, techniques, and the knowledge of Thailand 4.0 integrated with the philosophy in learning of the 21st Century to develop learners' learning achievement and to create the learning and co-learning as well as the learning procedures when using a computer affectively.

Preliminary Assumption

The limitations of this research is the learning in learning units with an application using a computer together with peer-to-peer learning method focusing on the lessons for Prathomsuksa 3 level mainly. However, this research results will not be applicable with learners lower than Prathomsuksa 3 level.

Research Questions

The research entitled 'The Development of Tutorial Application on a Computer With Peer to Peer Learning and How it Affects Learning Together' whose research questions were prescribed by the researchers as follows;

- 1) Are we able to develop the learning application in a computer together with peer to peer learning style?
- 2) How are we able to perceive the behavior of collaborative learning as well as the satisfactory of students studying in Prathomsuksa 3 when studying with the learning application on a computer together with peer to peer learning style?
- 3) Does the learning application on a computer alongside with peer to peer learning style affects the learning in the 21st century and how?

Research Objectives

- 1) To develop the learning application on a computer together with peer to peer learning style which affects the collaborative learning of the students studying in Prathomsuksa 3 Class in Banmaesalitluang Wittaya School to be efficient and effective according to the criteria.
- 2) To study about the behavior of the collaborative learning as well as the satisfactory of students studying in Prathomsuksa 3 when studying with the learning application on a computer together with peer to peer learning style.
- 3) To give suggestions on the development of the learning application on a computer with the peer to peer learning strategy.

Research Hypothesis

- 1) The outcome of the development of learning application together with peer to peer learning style which affects the collaborative learning of Prathomsuksa 3 students studying in Banmaesalitluang Wittaya School to be efficient and effective according to the criteria.
- 2) The learning achievement of Prathomsuksa 3 students studying in Banmaesalitluang Wittaya School after using the module application in a computer shows a higher level than the pre-session period at the significant level of 0.01.

3) The result of the behavior of the collaborative learning as well as the satisfactory of the students studying in Banmaesalitluang Wittaya School after using the module application on a computer reveals a good level.

Conceptual Framework

In this research, the knowledge on the evaluation of the module application in a computer together with peer to peer learning style was applied by the researcher in order to design the following conceptual framework.

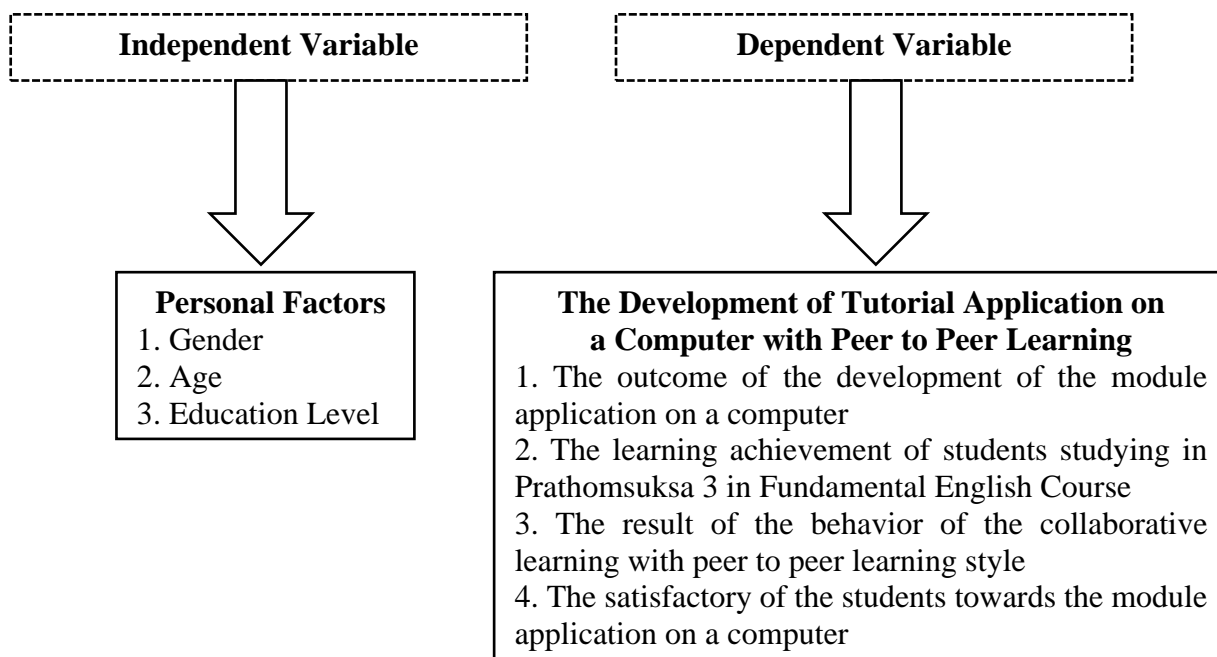


Chart 1.1 Conceptual Framework

Scope of the Study

1. The Scope of Population

The research population is composed of 20 Prathomsuksa 3 students in Ban Maesalitluang School in Ban Marsalitluang, Maesong Subdistrict, Thasongyang District in Tak Province who studied in the second semester of 2018 school year. The sample in this study is divided into two groups; 10 samples in an intelligent group and another 10 samples in a weak group. (Considered by the learning achievement in the past semester of the Fundamental English CourseX by using Sample Random Sampling by picking up a draw.

2. The Scope of Research Content

The researcher has studied about concepts, theories, and some research which are related to the development of learning application together with peer to peer learning style.

3. The Scope of the Area

The research covers the area of 20 participants studying in Ban Maesalitluang School in Ban Marsalitluang, Maesong Subdistrict, Thasongyang District in Tak Province.

4. The Scope of Time

The research began in October to December which was three months; four weeks were spent for the experiment and two hours a week. The total time spent for the research was eight hours.

5. The Scope of Factors

The independent and dependent variables were created by the researcher using the theories related to ‘tutorial application on a computer with peer to peer learning’ which consists of;

1. Independent variables, namely the basic characteristics of the research samples which are gender, age, and education level.

2. Dependent variables which consist of;

2.1 The learning achievement of students studying in Prathomsuksa 3

2.2 The behavior of the collaborative learning of the students studying in Prathomsuksa 3

2.3 The satisfactory of the students studying in Prathomsuksa 3 when studying with the tutorial application on a computer with peer to peer learning style.

Research Methods and Procedures

The research entitled ‘The Development of Tutorial Application on a Computer With Peer to Peer Learning Affecting Learning Together’ is a quantitative research or Field research whose procedures are as follow;

1. Collecting the secondary data by studying documentary reseach and primary data from the questionnaires obtaining opinions to search for information concerning the development pattern of tutorial application on a computer with peer to peer learning.

2. Collecting the data using field survey by collecting data with systematic sampling and contributing the questionnaires to students studying in Prathomsuksa 3 Ban Maesalitluang Wittaya School. In addition, observation is used when the data were written down when collecting the data for the data finding process and the conclusion of the development pattern of tutorial application on a computer with peer to peer learning.

3. The data obained from the survey were calculated with a computer software package to find Percentage, Mean, and Standard Deviation of the data in order to explain the factors, namely the characteristics of the population of the sample, the development pattern of tutorial application on a computer with peer to peer learning.

4. The results were gathered to be analyzed and find the conclusion of the problem as well as to find methods to facilitate the innovation and to extend the knowledge of the development pattern of tutorial application on a computer with peer to peer learning.

Population and the research sample

1. Population

The reseach population consists of the 20 population who live in the area of Ban Maesalitluang Wittaya School, who studied in Prathomsuksa 3 and studied in Fundamental English Course together with the learning skills of Philosophy in the 21st Century in November to December 2018, the second semester of 2018 School Year.

2. Research Sample

In this research, the researcher selected 20 samples from 20 populations which is the whole amount of the population. Sample purposive was used for sampling method whose targeted sample are the students studying in Prathomsuksa 3 in Ban Maesalitluang Wittaya School in which 10 intelligent group is divided into one group and another 10 weak group is also divided into one group. (By considering the learning achievement when studying in Fundamental English Course in the previous semester) using Simple Random Sampling with the 20 samples by using Systematic Random Sampling.

Data were analyzed by Index of item Objective Congruence : IOC) (Phuangrat Taweerat, 1997, page 20).

Conclusion

According to the results obtained from the research entitled 'The Development of Tutorial Application on a Computer with Peer to Peer Learning Affecting the Collaborative Learning of the Students Studying in Prathomsuksa 3 in Ban Maesalitluang Wittaya School, the conclusions are as follows;

1. The results of the development of Tutorial Application on Portable Computer with Peer to Peer Learning Affecting the Collaborative Learning of the Students Studying in Prathomsuksa 3 in Ban Maesalitluang Wittaya School revealed that the efficiency level was 81.33/82.50 which was under the criteria that is 75/75.

2. The comparative result of the learning achievement of Prathomsuksa 3 students after using the tutorial application on portable computer with peer to peer both pre-session and post-session revealed that the score of the learning achievement of the students studying in Prathomsuksa 3 showed a higher level in the post-session at the significant level of 0.01, the score of the learning achievement of the students studying in Prathomsuksa 3 obtained during post-session equaled to ($\bar{X} = 23.15$, S.D. = 2.94) and the Standard Deviation equaled to 2.94 which was higher than the scores in pre-session ($\bar{X} = 16.05$, S.D. = 2.89) and t-test result equaled to 16.566 df = 19 Sig. = .000.

3. The result gained from the study of the behavior of the collaborative learning of Prathomsuksa 3 students revealed that the overall behavior of the collaborative learning was in a high level with the average score of 2.64, while the Standard Deviation was 0.22, the details are as follows; The items whose most scores of the behaviors of the students' collaborative learning were as follows

4. Overall the students were able to work well with their partners in which the mean score was 2.80 and the Standard Deviation value equaled to 0.43.

5. In the area of 'Being disciplined in studying' received 2.75 as the mean score and 0.43 as the Standard Deviation score, and in the area of 'Assisting partners' received 2.75 as the mean score and 0.43 as the Standard Deviation score.

6. In the area of 'Listening to Their Partners' Opinions' received 2.70 as the mean score and 0.46 as the Standard Deviation score, in the area of 'Persuading Their Partners to Read Textbooks' received 2.70 as the mean score and 0.46 as the Standard Deviation score, in the area of 'Teaching Their Partners' received 2.70 as the mean score and 0.46 as the Standard Deviation score in the area of 'Assisting Their Partners to Study' received 2.70 as the mean score and 0.46 as the Standard Deviation score, and in the area of 'Dividing Working Tasks' received 2.70 as the mean score and 0.46 as the Standard Deviation score.

7. The result of the satisfactory on studying with tutorial application on a computer with peer to peer learning of Prathomsuksa 3 students revealed that overall the satisfactory level fell on a high level ($\bar{X} = 2.73$, S.D. = 0.43) as shown in the following details;

The areas in which the students were most satisfied are as follows;

1. The students were satisfied with studying with tutorial application on a computer with peer to peer learning with the mean score of 2.90 and the Standard Deviation value equaled 0.30, and in the area of 'The tutorial Application on a Computer with Peer to Peer Learning could assist the learners to gain the same knowledge as they did from the teacher' gained 2.85 as the mean score and the Standard Deviation value equaled 0.36.

2. In the area of 'The Instructions are in Order and Clear' gained the mean score of 2.80 and the Standard Deviation value equaled 0.40, the area of 'The Clearness and the Readability of the Color and Patterns of the Texts' gained the mean score of 2.80 and the Standard Deviation value equaled 0.40.

Results and Discussion

The discussion of the result gained from the research entitled ‘The Development of Tutorial Application on a Computer With Peer to Peer Learning’ affected the collaborative learning of Prathomsuksa 3 students in Ban Maesalitluang School which can be discussed in the following ways;

1. The result of the development of tutorial application on a computer with peer to peer learning affecting the collaborative learning of Prathomsuksa 3 students in which the efficiency level equals to 81.33/82.50 which followed the set criteria which was 75/75 that means the guidelines of tutorial application on a computer with peer to peer learning was studied systematically by interviewing experts in the field of technic and methodology of learning design as well as the field of the content in order to be used as a guideline to create quality of a tutorial application on a computer. The quality assurance procedure was done to prove the tutorial application on a computer to be more completed. Then, the efficiency of the tutorial application on a computer was examined by doing an experiment with a similar group to the sample group individually as well as in a small group and in workfield. In each experiment, data and opinions were improved by the researcher for a better qualification of the tutorial application on a computer, there have been developments in every procedure, hence the tutorial application on a computer is complete and can serve the needs of the learners at the most benefit.

2. The comparative result between the academic achievement of Prathomsuksa 3 students after using the tutorial application on a computer and peer to peer learning showed a higher level than the previous session at the significant level of 0.01. After studying, the academic achievement score of Prathomsuksa 3 students was (\bar{X} = 23.15, S.D. = 2.94) which was higher than the score gained before studying (\bar{X} = 16.05, S.D. = 2.89) because of studying with the tutorial application on a computer which is a teaching media that increases students’ learning motivation and supports their self-learning ability as well as to encourage them to retrieve and access the body of the knowledge outside of the classroom. The students are able to choose the knowledge according to their needs in which they are able to control their learning as well as to serve individual needs. They can also have interactions which reflects to the learners, which could also enhance happiness while learning and the joy of learning. Moreover, it could support the learners’ collaborative learning.

3. The comparative result between the academic achievement of Prathomsuksa 3 students after using the tutorial application on a computer and peer to peer learning over all showed a high satisfactory level (\bar{X} = 2.73, S.D. = 0.43) which showed that the learners were satisfied learning with the tutorial application on a computer with peer to peer which is a new style of learning that suits the age of the learners and can also attract the learners with the pictures, animation with colorful pictures and music that could give more interests to the learners. Furthermore, the tutorial application on a computer also serves the learners’ ability in order to adjust the individual needs in which they can select the desired lesson of the learners themselves which can create their self learning ability. In addition, it can direct the knowledge management in the classroom in a good direction. Weak students do not feel that they are left behind or feel that they could not follow the lessons and failed to ask their questions to the teachers. The learners are also able to build a behaviour of collaborative learning with happiness with their self development as well as their partners. Moreover, discussion and exchanging opinions as well as asking questions to their peers can be done.

Suggestions

The results gained from the research entitled ‘The Development of Tutorial Application on a Computer with Peer to Peer Learning Affecting the Collaborative Learning

of Prathomsuksa 3 Students Studying in Ban Maesalitluang School in which the researcher has following suggestions;

1. Suggestions for the application of the research results

1. Teachers' skills of using computer media and other information technology should be enhanced for in order to improve the educational procedures.

2. Studying with the tutorial application on a computer should be done in detailed for the efficiency of the students when using the tutorial application on a computer.

3. The procedures of learning design using the tutorial application on a computer with peer to peer learning should be followed by designated learning plans with the set procedures outdoor learning such as in the school circumstances, community, and in other places which is in accordance with the subject as well as the convenience and the security. The subject teachers should always supervise, give some guidances, and assist learners with the learning procedures and allow them to work in groups or in a team.

2. Suggestions for further research

1. A Tutorial application on a computer with other learning forms such as TAI (Team Assisted Individualization), STAD (Student Team 11 Achievement Division) should be made to match with BASE 21st Century Skills Series by using the the procedures of the whole curriculum design in which the necessary skills for the 21st century can be specially created.

2. The study of the progressing development of the weak students when using the educational games combining with integrated philosophical skills in 21st century should be done in order to develop their learning achievement.

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Transformational Administration of Administrators Affecting Personnel Management in School under The Office of Chonburi Primary Education Service Area 2

Tarinee Kittikanjanasophon
Bangkokthonburi University, Thailand
Email: Tarinee@gmail.com

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Abstract

The purposes of this research were to study the transformational administration of administrators affecting the personnel management in schools under the office of Chonburi primary education service area 2, in four aspects: the structure, the technology, the people and the culture. The sample were 336 personnel in schools under the office of Chonburi primary education service area 2. The data was collected by questionnaires. To analyze data by frequency, percentage, arithmetic mean, Standard Deviation and stepwise multiple regression analysis.

The results of this research were found that: (1) The total of the transformational administration of administrators of schools under the office of Chonburi primary education service area 2; (2) The total of the personnel management in schools under the office of Chonburi primary education service area 2 were at the highest level ; and (3) Transformational administration of administrators affecting the personnel management in schools under the office of Chonburi primary education service area 2. Especially the technology aspect and the people aspect were at high level, with the statistically significant at 0.5 and 0.1 as the equation; $Y_{tot} = .977 + .545 X_1 + .705 X_2 + .719 X_3 + .495 X_4$.

Keywords: Transformational Administration, Administrators, Personnel Management

Introduction

Thailand always had to deal with change. Change management or transformational administration, it's not new. But it's something that happens all the time. only in the past Change occurs at a slow, simple rate, but today it would occur rapidly, many forms and causing complex implications, created confusion. It could often cause feelings of violence to be out of control, which causes both structural and mental problems (M. Tonson, 2013,6)

The changing conditions both inside and outside the country directly affect the country's mobility, determining the direction of the country's development. We must consider under the changing of the world society's important (Rasmi Charoenrat, 2013,8) Therefore, preparation for human resource development in all sectors, especially strengthening educational institutions with the standards that accepted internationally, therefore considered to be of great importance (Office of the National Economic and Social Development Board, 2016, 2-16) Currently, education reform was a change in education management. And develop people to be good quality by Section 4, in 39, the Ministry of Education to decentralize the administration of education both academic aspect, budget aspect, personnel management and general administration to the Board of District Education Area Offices and Schools directly (Ministry of Education, 2016)

Basic education institutions were responsible for developing learners and society under the provisions of the National Education Act. To provide education management and development of educational quality in basic education institutions, develop and promote the utilization of science, technology, research and development innovations to lead to modern production and services according to the educational policy. (Ministry of Education, 2016, 34) to create and develop people to be complete human beings. Educational institutions must had a good management process. Quality management to carried out in parallel with the improvement and preparation of infrastructure and technology as fast and effective as possible. Encouraging the agencies that provide education to had quality control and continuing education standards. From the educational reforms in the second decade (2009 - 2018), the focus was placed on the quality of education and learning by developing full-time teachers to be teachers of the new era. Human resource management system, including new management quality. For the success or failure of a school depends on the potential of the school administrators, every school wishes to have a professional administrator to run the school with knowledge and experience in the administration. Having a successful track record as a guarantee of high-performance management with quality and standards until could accepted executives with successful in managing change professionally, therefore outstanding attributes, visionary, creative able to persuade all concerned parties to work willingly. Especially communication and emotional intelligence. Committed to working in their duties to achieve the objectives. Must be specialized expertise and good human relations. (Nissayasampanno) to colleagues and subordinates had the wisdom to see the wide and distant vision (Well Eyesight) had the ability to communicate, coordinate the transfer of policies and strategies from senior management to management practice, and bring the results of operations to be summarized and presented to the senior management (PhraMetheeThummaporn, PrayoonThammachitto, 2011, cited in P. Malakul, 2015, 47) At the same time, the organizational structure must distribute decision-making capacity among the work groups as much as possible and with the least administrative hierarchy and must change the organization to support the advancement of technology. These were all challenging and influencing the survival of the organization in the 21st century (S.Ratthanit, 2014; 28). With the importance of change management or transformational administration affecting personnel management in schools under the office of Chonburi primary education service area 2, as an educational organization that must change according to school-based administration guidelines and as a juristic person according to the guidelines for decentralized education together with the concept of change management It's an interesting concept, should be studied and researched for enhancing, expand knowledge as well as applying the knowledge gained from the study to the development, and also resulting in school able to change the operation according to the effectively and efficiently Including problems and suggestions that will be used as information in the preparation of plans and policies for the development of personnel management for administrators and educational agencies, as well as general educational institutions, which will be beneficial to improve and improve the quality of education further.

Objective

1. To study the transformational administration of administrator in schools under the office of Chonburi primary education service area 2.
2. To study personnel management in schools under the office of Chonburi primary education service area 2.
3. To study the transformational administration of administrators affecting the personnel management in schools under the office of Chonburi primary education service area 2.

Literature review

Concept of change management/ transformational administration

-Rue & Byars (Rue & Byars, 2012 cited in S.Ratthani, 2014, 26) stated that management was the form of work which involves the coordination of the organization's resources, including land, labor and grants to achieve organizational objectives.

-Bartol and Martin (Bartol & Martin, 1998 cited in S.Ratthanit, 2014, 29) said: Change management for management in the process of achieving organizational objectives.

The management's core responsibilities consist of four areas: structure, technology, people, and culture (Bartol & Martin, 1998, 371-374).

-Chanchai Thongprasit (2014, 28) discussed the meaning of change management for Organization management that is the process of influencing others to influence others to work together with willingness and enthusiasm in order to achieve the shared goals that have been set forth that affect the structure way of thinking **and** organizational culture consists of 4 areas: structure, technology, people, and culture.

-Tippawan Lorsuwanrat (2014, 273) said that change can happen to every organization at present. There are many changes that occur, such as reforming the bureaucratic system, changing the organizational structure, privatization of state-owned enterprises, leaving the system. Joint ventures, mergers and acquisitions, including the introduction of techniques.

new management used in the organization

Concept of personnel management

-McCormick & Ilgen (1985, 65) said that having people with the right knowledge for the job affects the success of an organization. This is because having knowledge is one of the factors that can motivate a person to work effort. Able to work with confidence and seriousness as The Secretariat of the Teachers' Council of Thailand (2014, 91) has set standards for personnel management knowledge that manifests as behaviors related to work practices for personnel management. or human resource development is successful in 5 aspects: 1) recruiting efficient personnel to work; 2) arranging personnel to suit their responsibilities 3) Teacher and Personnel Development. 4) Strengthening morale and morale for teachers and personnel. 5) Providing advice and solutions to working problems for teachers and personnel in educational institutions.

Conceptual framework

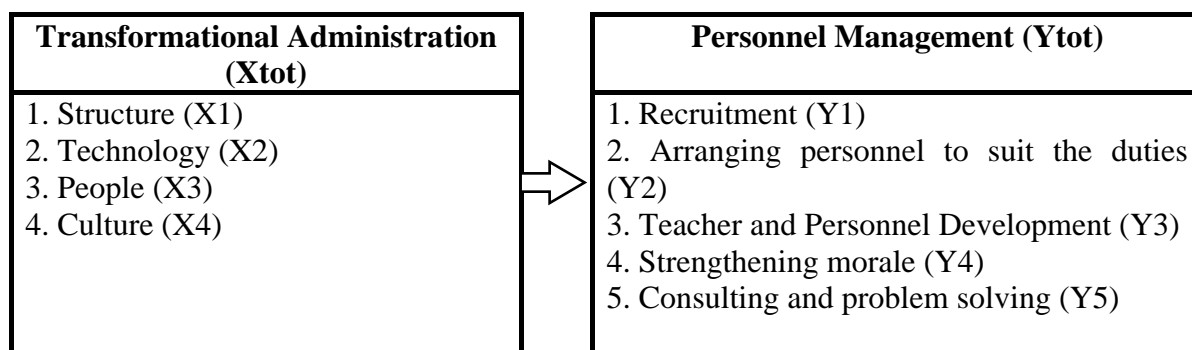


Figure 1: Conceptual Framework

(Bartol, 1998, 371-374; Secretariat of the Teachers Council of Thailand, 2014, 91)

Research methodology

1. Population and sample

The population in this research was teacher personnel in schools. Under the Chon Buri Primary Educational Service Area Office 2, the number of personnel were 1,456 people (Primary Education Service Area Office, 2015, 33-45) The sample in this research consisted of 336 people using stratified and comparative sampling methods. The sample size according to the finished table of Krejcie & Morgan (1970, 607)

2. Variable

2.1. Independent Variables, including transformational administration / change management according to Barthol's idea (Bartol, 1998, 371-374), which consists of the following aspects: structure, technology, people, and culture

2.2. Dependent Variables such as personnel management in educational institutions according to the scope of knowledge standards for personnel management of the Office of the Teachers Council of Thailand (2014, 91) in 5 aspects, consisting of 1) recruiting efficient personnel to work 2) arranging personnel to suit their responsibilities 3) developing teachers and personnel in educational institutions to be able to perform the duties effectively 4) enhancing morale for Teachers and personnel in educational institutions 5) counseling and solving work problems for teachers

3. Research instruments

The instruments used for data collection were questionnaires divided into 3 parts as follows:

Part 1 was a questionnaire (Check list) about the personal status of the respondents.

Part 2 was a questionnaire about transformational administration in school under the Office of Chonburi Primary Education Area 2, according to the concept of Bartol (1998, 371-374)

Part 3 was a questionnaire about personnel management in school under the Office of Chonburi Primary Education Area 2

The questionnaires in parts 2 and 3 consisted of five levels rating questions. According to the concept of Likert's Five Levels Rating Scale. (Rensis Likert, 1961 cited in Prakong Kunnasoot, 2011, 161) Take the revised questionnaire. Trial (Try Out) with the school director and teachers in Phanat Sueksalai School (Non-sample group) of 30 people and analyzed for confidence. (Reliability) of the questionnaire according to Cronbach's method. (Cronbach, 1974, cited in Prakong Kunnasoot, 2011, 163) The total confidence value was 0.84. and the questionnaire that passed the quality check to collect data from the next sample.

4. Methods of collecting information

The researcher made a letter requesting cooperation from the school director. under the Office of Chonburi Primary Educational Service Area 2 for assistance to answer the questionnaire from the sample 336 people by collecting information with questionnaires and collect to select complete questionnaires, organize the data and analyze the data for statistical values

5. Statistics used in research

5.1 Analyze the information about the personal status of the respondents. Use the Frequency and percentage ratio.

5.2. Analyze the level of transformational administration and personnel management in school under Chonburi Primary Educational Service Area 2, by means of finding and the standard deviation. Consider the extent of the mean scores in the interpretation of the data against the criteria. According to Best's concept (Best, 1993 cited in Prakong Kunnasoot, 2011, 190)

5.3 Analyze transformational administration that affect personnel management in schools under the Chonburi Primary Educational Service Area Office 2, the analytical method was used Stepwise Multiple Regression Analysis.

Research results

1. Transformational administration Under the Chonburi Primary Educational Service Area Office Area 2 as a whole was at the highest level (mean= 4.52, S.D.=0.50) when considering each aspect. The averages were arranged in descending order as follows: Structural (mean = 4.60, S.D.=0.49) Technology (mean= 4.52,S.D.=0.50) people (mean= 4.48, S.D.=0.50) and cultural (mean= 4.48, S.D.=0.50).

Table 1 : Mean and S.D. of Transformational administration Under the Chonburi Primary Educational Service Area Office Area 2

Transformational Administration	(\bar{X})	S.D.	level
1. Structure	4.60	0.49	highest
2. Technology	4.52	0.50	highest
3. People	4.48	0.50	high
4. Culture	4.48	0.50	high
Total	4.52	0.50	highest

2. Personnel management in schools under the Chonburi Primary Educational Service Area Office 2 overall were at the highest level (mean= 4.52, S.D.=0.50) when considering each aspect. Sorted with descending as follows: the aspect of enhancing morale for teachers and personnel in educational institutions (mean= 4.58, SD. = 0.49) development of teachers and personnel in educational institutions to be able to perform the duties effectively (mean= 4.56, SD .=0.50) on the arrangement of personnel to suit the duties responsible for counseling and solving work problems for teachers and personnel in schools (mean= 4.51, S.D.=0.50) and in recruiting efficient personnel to work (mean= 4.47, S.D.=0.50), respectively.

Table 2: Mean and S.D. of Personnel management in schools under the Chonburi Primary Educational Service Area Office 2

Personnel Management	(\bar{X})	S.D.	level
1. recruiting efficient personnel to work	4.47	0.50	high
2. arrangement of personnel to suit the duties responsible for work	4.51	0.50	highest
3. development of teachers and personnel in educational institutions to be able to perform	4.56	0.50	highest
4. enhancing morale for teachers and personnel	4.58	0.49	highest
5. counseling and solving work problems	4.51	0.50	highest
Total	4.53	0.50	highest

3. Overall, transformational administration that affect personnel management in schools under the Chonburi Primary Educational Service Area Office 2, with statistical significance at the .05 level and .01 according to the equation $Y_{tot} = .977 + .545X_1 + .705X_2 + .719X_3 + .495X_4$.

Table 3: The overall of transformational administration that affect personnel management in schools under the Chonburi Primary Educational Service Area Office 2,

	X1Structure	X2Technology	X3 People	X4 Culture	Xtot	Ytot
X1 Structure	1					
X2 Technology	.631**	1				
X3 People	.574**	.678**	1			
X4 Culture	.473*	.480*	.491*	1		
Xtot	.849**	.885**	.867**	.649*	1	
Ytot	.545**	.705**	.719**	.495*	.757**	1

* statistical significance at the .05 level

** statistical significance at the .01 level

Discuss the results of the research

from research results, researcher has opinions on the research results in the following important issues:

1. Transformational administration of School Administrators Overall, it is at the highest level. When considering each aspect, the averages are sorted from highest to lowest as follows: technology, people and culture This was because executives were ready to manage change and attached importance to the supply. Encourage personnel to use new technologies and improve attitude. The ability to perform tasks of different personnel which was consistent with Wilawan's research (2013) found that the change management of school administrators as a whole was at the highest level. And also in accordance with S. Ratthanit (2014), including M. Tonsorn (2013), said that changes in the organization regardless of the change in any aspect would always affect other components of the organization.

2. Personnel administration under the Primary Educational Service Area Office, Chonburi District 2 overall. It was at the highest level with almost all aspects being at the highest level. when considering each aspect The averages were arranged in descending order as follows: The aspect of enhancing morale for teachers and personnel in schools development of teachers and personnel in educational institutions to be able to perform their duties effectively; Consulting and solving work problems for teachers and personnel in educational institutions and in the recruitment of effective personnel to work, this may be due to the ability of the person to perform the task It relates to personnel development such as skills, thinking, personality, motivation, communication, and morale enhancement. This is consistent with McCormick and Ilgen (McCormick & Ilgen, 65) and is also consistent with Nutthaphan Ketchranun (2014, 49) who said that the organizational change and development strategy There must be an increase in morale for personnel. However, the results of the research found that development of teachers and personnel in educational institutions to be able to perform their duties effectively at the highest level maybe because Chonburi Primary Educational Service Area Office, Zone 2 provides the development of teachers and educational personnel in the annual action plan. in every academic year by requiring educational institution personnel to be developed to their full potential and have a good attitude to work so that everyone in the department have a higher working efficiency Can perform duties that are in the responsibility better and have an idea to improve the performance The management therefore determines the scope, direction and necessity of personnel development. development plan Select activities to develop personnel, set policies, goals, and special focus on the development and upgrading of the quality of education (The Office of Chonburi 2.), enabling quality teaching and learning. including arranging personnel

to suit their duties The work is supervised and monitored by a full supervisory team. As a result, executives must have the ability to organize people to perform tasks. Consider using people to work according to their knowledge, abilities, in line with Sanit Saipinta (2014, 22). Changes in Personnel Development in Elementary Schools under the Office of Primary Education Wiang Pa Pao District, Chiang Rai Province found that most of the executives had planned to develop personnel. and let personnel participate in the planning of school operations and manage personnel in the committee. Personnel recruitment had clearly appointed personnel to work based on the moral system.

3. Transformational administration in schools that affects personnel management. Under the Office of Chonburi Primary Educational Service Area 2, the overall discussion was statistically significant at the .05 level. and .01, the most influential areas were technology and people. :This was in line with the research of Wilawan Unmak (2013), which found that the management of change in management as a whole is at a high level in all aspects when considering each aspect. Technology and people are closely related to personnel management at such a high level. because the management has provided Encourage personnel to use new technologies and improve attitude Operational capacity of different personnel according to the necessity of change the ability to perform a person's work It was the combined result of personnel interactions such as skills, thoughts, personality, motivation, communication and morale, etc. (C.Thongprasit, 2014), which is also consistent with Chutima Malai (2017), who found that the leadership change of executives sent Effects on the behavior of good teacher personnel (McCormic & Ilgen, 1985) discussed factors affecting personnel development. This can be done through training and organizational structures. Decision-making abilities need to be distributed among different work-groups. as much as possible and with the least management hierarchy (S.Rattanit, 2014, 28) and must change the technology in the organization to support and keep pace with the growth of technology that challenges and influences the survival of Organization and technology training for self-improvement also affect personnel development. (T.Kittikanjanasophon, 2014), which from the study, found that school administrators should always develop personnel in technology for the effectiveness of change. and changes occurring in the organization, regardless of the change in any aspect will inevitably affect other components of the organization as well (P. Malakul, 2015)

Summary of research results

The overall change management of the school administrators was at the highest level. As for personnel management under the Office of Chonburi Primary Educational Service Area 2, including in the highest level, also for stepwise multiple regression analysis. It was found that the management of change in management as a whole affected overall personnel management with statistical significance at the .05 and .01 levels, with the highest influencing aspects being technology and people. There were suggestions for applying the research results as follows: Educational administrators should be aware of counseling and problem solving. Working for personnel in schools and the recruitment of effective personnel to work, give more than this in order to maximize the benefits of the administration due to the research findings. The administration for transformation or Change management had an effect on personnel management. especially people and technology

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J.P. Sartre's Nausea seen through Existentialism and Vijñaptimātra : A Buddhist Psychology approach

Trung, Nguyen Thanh
University of Education, Vietnam
Phramaha Chakrapol Acharashubho Thepa
Mahamakut Buddhist University, Thailand
Email: chakrapol.acharshubho@mbu.ac.th

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Abstract

This academic article names “J.P. Sartre's Nausea Seen Through Existentialism and Vijñaptimātra: A Buddhist Psychology Approach”. It aims to discuss on viewpoint of J.P. Sartre's Nausea on Existentialism and Vijñaptimātra in close relation to explore issues that are about the content and art of Nausea (a Jean-Paul Sartre's novel). The study found the majority of J.P. Sartre's ideal had been relented e.g. characters, characters psychological developments in the novel are clarified through the three basic contents of Existentialism. The search found his critical base on Buddhist psychology, the meaning of phenomena, agnostic, and free nature choice. In this process, the Existential limitations proposed were resolved by the Vijñaptimātra perspective. Therefore, Sartre's Existentialism, Vijñaptimātra can be better understood, in particular, in the case of Nausea.

Keywords: Nausea, Existentialism, Buddhist psychology, artistic value

Introduction

As a fundamental work, playing the declaring role of Existentialism by Jean-Paul Sartre, Nausea has been studied a lot in the philosophical and ideological aspects such as time (Cam Clayton (2009) Nausea, Melancholy and the Internal Negation of the Past), existentialism (Trung Thanh, Nguyen (2009), Existentialism Thought in Jean-Paul Sartre' Nausea), comparing with Christian thoughts (Carolyn Michaels Kerr (2010), Stomaching the Truth: Getting to the Roots of Nausea in the Work of Jean-Paul Sartre and Flannery O'Connor), solitude (TA. Truong (2011, The Issue of "solitude" in Existentialism and its expression in South Vietnamese literature before 1975). When the study of philosophical thought is pushed in the direction of type comparison, the comparison Existential with Buddhism seems to be an interesting topic with a new perspective attracting many studies in Vietnam and the world. There are some of the prominent articles by Kiet Tan (2008, Nausea, Sartre is wandering in front of the temple gate), Sheridan Hough (2012, Would Sartre have suffered from nausea if he had understood the Buddhist no-self doctrine?), or Lifintseva T. P. (2013, “Sorge” of Heidegger, Sartre's “l'être pour-soi” and Buddhist “duḥkha”: Ontological Foundations of Negativity). In general, these studies have compared Existentialism with basic Buddhist concepts such as suffering, anatta, impermanence. Vijñaptimātra has only been mentioned; there is no research focusing on specific discussion. Furthermore, this tendency often emphasizes the preeminence of Buddhist thought and does not pay sufficient attention to the artistic aspect of Nausea. Applying J.P.Sartre's Existentialism and Vijñaptimātra to approach Nausea, especially from the perspective of Vietnam, promises many interesting points. Because researching of Existentialism, Buddhism in general and Vijñaptimātra in particular, in Vietnam, since the second half of the twentieth century, has had many

achievements. Importantly, it can be said that *Nausea*, in some ways, has a close relationship to Vietnam: Then, in Saigon, when I decided to return to France, all that was still kept inside me – the strange faces, the construction sites, the docks along the long riverbank – were all melted; they disappeared into nothingness. And voila, my past remains just like a huge hole. (Jean-Paul Sartre, 2008 : 160, 161).

Vijnaptimatra Existentialism and Nausea

Teaching depending on one's capability is the preeminent method of Shakyamuni Buddha when he was still alive; but after he entered Nirvana, his teachings dispersed and received many differences, especially the problem of "There is no-self but there is karma" (Takakusu, J., 2021). Nagarjuna (150-250) used Mahayana emptiness to solve the problem of insisting on physicalism; Asaṅga (300-370) established Vijñaptimātra to clarify the ultimate Emptiness. This foundation was later developed by Vasubandhu (315-395), Xuán Zàng (596-664) (Kohn, L., 2021). They synthesized these issues into a Buddhist psychological system to analyze the nature of the mind, show out all manifestations of consciousness in which the mind arises. The most basic feature of Vijñaptimātra is to clarify the reason of anatta by thinking, analyzing in detail, bringing all things into a relationship with impermanence, suffering, and emptiness to conclude all the dharmas are anatta (Genoud C., 2020) The system of Vijñaptimātra philosophical arguments is so rich that it is mythical that the person who enlightened it is Maitreya Buddha. For example, Ālaya-Vijñāna (ideation store) has mentioned content that is larger than traditional psychology does. Moreover, the system of specialized words, relationships, and broad branching make learning Vijñaptimātra become a field that requires high ability to think and expertise; it is rare to be applied outside and even inside the Buddhist environment.

Existentialism was born in the first half of the twentieth century. In the view of the existentialist, the individual's starting point has been called "the existential angst," a sense of dread, disorientation, confusion, or anxiety in the face of an apparently meaningless or absurd world (Solomon, 1974). It carries on many opposites when pushing the existential being into a world of meaninglessness and irrationality. Developed on the philosophical foundation of Soren Kierkegaard's subjective experience and Friedrich Nietzsche's free choice, Existentialism uses Husserl's and Heidegger's phenomenological methods to structure phenomena and their manifest, to search for the essence of being, transform Existentialism from epistemology to ontology (Rahmonkulova, Z. N. K., 2021). J.P.Sartre developed the consistent atheistic Existentialist philosophy when declaring that existence replaces God and it predates essence. In the death-oriented situation of human beings, despair is inevitable and life is irrational; man can only make history by projections. Right from the start, in addition to the eager uptake, Existentialism was criticized as a depraved manifestation of the bourgeoisie, a sign of disorientation of the youth; Existential agnosticism emphasizes that helplessness in the world, but the literary and artistic group has proved to be passionate and transmitted that passion to an increasing number of readers.

Nausea is the most famous philosophical novel of J.P.Sartre and Existentialism. Born in 1938 – when the world was seething for the Second World War, *Nausea* was spent more time talking about than enjoying it because of its irrational world and anxious mood before turbulent times. In Vietnam, *Nausea* was translated in 1967, when Existentialism had passed its peak, the war situation preoccupied people with real events rather than abstract thinking. Therefore, when philosophers kept silent, the political class criticized it as the depraved cultural manifestation of American imperialism, the ethics class criticized its body depictions; Existentialism is extremely alienated and misunderstood. Even after regaining position on the literary and philosophical forum, *Nausea* is not an easy read novel for general readers and even researchers. Discussing *Nausea* from the perspective of Existentialism and

Vijñaptimātra can open up a new perspective, a less difficult reading way for all those subjects (Yiannopoulos, A., 2020)

The Discussing Nausea from the Perspective of Existentialism and Vijnaptimatra

Searching for the nature of phenomena is the primary concern of Existentialism as well as most ideologies. When Sartre argues that man creates himself through the ability to free choice, the distinction between “Being in itself” and “Being for itself” becomes the most important issue of ontology. The ability to choose freely allows the subject to project his responsibilities and decisions into the world. So, Roquentin's interest in the study of De Rollebon is essentially a reflection of himself (Webber J., 2021). The more he studied, the more he recognized his silhouette in the subject. Sartre omits all details about De Rollebon's identity, actions, and personality and turns this character into a mysterious world for Roquentin to contemplate (Han, G., & Cheng, Z., 2021). In general, Nausea is the journey of searching for the being's nature through things and phenomena. It begins with the goal of recording everything and ends with the conclusion, “Now, I know it well; all-round things are just their manifestations - and behind them is... nothing at all.” (Jean-Paul Sartre, 2008: 238-239). Sartre could not explain the cause of its failure, but Vijñaptimātra pointed out, it was the method. Because when searching for the nature of things and oneself, characters in Nausea arouse defilement, which can be divided into 6 categories including (1) greed – Roquentin has a passion for sexual indulgence, wants to use sex to relieve loneliness; (2) anger – he is discontented, malevolent when he is cannot get sexually satisfied; (3) madness: self-learner falls in love with reason, pure knowledge; (4) lust: Roquentin is always proud, arrogant; his restless mind leads to (5) indecision, doubt; and finally the (6) evil view – the misconception makes the character suffer (Morseth, B. K., & Liang, L., 2019). The origin of this erroneous method is that when recognizing things, the being was tied in Manas (manas-vijnāna, subconscious-mind). Then, one can see nothing but himself; it is impossible to understand things and himself.

Agnosticism is an outstanding point of Existentialism when it comes to the transition from ontology to epistemology. This is the human situation when it is not possible to discover the meaning of things, to penetrate phenomena. It differs from sociological determinism, which declares research, dedication, and artistic activity are Roquentin's escape routes. Because all these activities are attributable to understanding human nature, but when the subject is trapped in prejudice, it can only go nowhere. The more he studies, the more helpless it is. Existentialism concludes that nothing can exist in this world; without God or law, everything becomes redundant, like Roquentin, like Anny. At the beginning of the novel, the author introduced Roquentin with simple enough circumstances to be an easy case study; he does not have any significant social connections, “I live alone, all alone. I never told anyone; I do not receive anything, nor give anything.” (Jean-Paul Sartre, 2008: 23). However, it is this liberal illusion that leads to impotence when the character tries to connect him with society, seek meaning through the outside world. As a result of this situation, the character feels nauseous with the stone, the piece of paper, the hand, the research, the lover, and the memory. This feeling is deeper and deeper because it originates from being within. According to Freudian psychoanalysis, this is the principle of satisfaction when agnosticism becomes irresponsible repression. Indeed, there were times when Roquentin thought he was crazy. The solution to agnosticism is, of course, knowledge, or consciousness, but not like Ogier. P spends his life reading books in the library alphabetically so that after 7 years, he reads the letter L. The proposed way of Vijñaptimātra is back to the roots, learn about him, thereby understanding it all due to the mind came out. However, it is at this point that Vijñaptimātra and Buddhism are labeled to be idealistic and ambiguous. It is necessary to understand that Vijñaptimātra is broader than consciousness. Vijñaptimātra does not deny

external conditions and circumstances, but it asserts that in perception, the subject plays a very important role (Liang, Chang, and Duan Lintong, 2020). Moreover, Vijñaptimātra is very materialistic when presenting ālaya-vijñāna "contains all the nuclear seeds of all phenomena, contains all the concepts, perceptions and thoughts of all sentient beings." (ShìQīn, 2005, p.14) Later, in his second period of Existentialism, Sartre tried to reconcile Existentialism with Marx's philosophy to find a way out when defining man as the sum of social relations. But then man loses his personal plane; agnosticism still cannot be resolved.

The solution proposed by Existentialism is the essential freedom to choose. This point turns "being in itself" into "being for itself", that is, converting a being, which is redundant, random, inexplicable, independent, immutable, becomes a subject who is capable of maintaining relationships with others, creatively, dynamically, and freely. These choices may be correct (music helps nausea, the character decides to go to Paris to write novels), maybe wrong (music also stops working with nausea, and there is a very high chance that writing a novel is the same). So, the subject may not choose (as the way postwar Vietnamese and Western youth living without aim, without orientation). That essence is very close to the 8th consciousness of the Vijñaptimātra, or ālaya-vijñāna. There is many times Roquentin mentions nausea when it comes to nothingness. Nothingness, sometimes, is like a form of ending space ("dissolves into nothingness ... returns to nothingness". (Jean-Paul Sartre, 2008: 57-240), sometimes it is a kind of opening realm ("I am about to see them emerge from nothing" (Ibid, 328, 329)), when again it seems "an idea in my mind, an existing idea floating in the vast realm. This nihilistic state did not come before existence, it is another being, and has appeared after many other beings." (Ibid. p.334 - 335). Because according to Vijñaptimātra, ālaya-vijñāna has three meanings, namely storage, possession contained seeds and vitality (growing, developing). They are space, object and function in turn. These meanings are always transformed as a "constant transformation like waterfall water" (ShìQīn, 2005: 17). Ālaya-vijñāna is the solution because it is ultimately pure (wúfùwúji). Searching things in ālaya's meaning will avoid delusion, hope (originated from manas-vijñāna) as when Roquentin is hugging Anny, he desires her. But when he is rejected, he realizes her face is "pale, barren, and grumpy. That is the face of an old woman, which is extremely horrible..." (Jean-Paul Sartre, 2008: 382). With fully understanding of Ālaya-vijñāna, being can avoid discrimination, which is attracted when the eyes meet the scene – Roquentin looks at the stone, the piece of paper; ears listen to the sound – "tear the piece of paper to hear the lingering splutter" (Jean-Paul Sartre, 2008: 32), aroma – nose smells – "an enchanting scent of stone slabs" (Ibid., 385), taste – tongues identifies taste – "Anny's bitter" (Ibid., 357), body contact – "wet , low-grade fever" (Ibid., 357) and to distinguish between things and phenomena – the constant nausea is everywhere.

Existentialism and Vijnaptimatra Discussed from Nausea

Attracted by ideological value, the art of Nausea is often overlooked or classified in terms of form. There is no non-substantive form and Nausea, as mentioned, is quite difficult to read. Although Nausea's story is quite heavy and dry, it brings great obsession because of the feeling of loneliness in its form of a diary. Text work is divided into three parts; the longest is a diary spanning 22 pages but serves as the life of the character (Koichi, T., 2018). 22 days is an approximate number, this time is associated with all spaces because it is from the mind, and it can be extended indefinitely. The most important art of Sartre is to tell the story through the central image of nausea with all color shapes, sound flavors, and hidden thoughts. This nausea also progresses, from a mild disgust in Roquentin's hand to his throat and extending outward, "And then another Nausea, before that, the night I looked through the doorway; and another one at the park, one Sunday, and then many more. Yet, the sadness of nausea has never been so intense as today" (Jean-Paul Sartre, 2008, p.305). Because in the

end, "The nausea is me myself", the nausea is the protagonist of the entire work, not Roquentin or anyone else. This type of character is rare and very haunted. Also, using existentialist writing, describing phenomenology, Sartre owns many passages with beautiful words such as in describing the sun, fog, and sunlight dyed red in the window frame of a Normandy wooden villa, etc. Besides, the sense of visualizing abstract concepts is promoted; not only Nausea but Selfishness, Wisdom as well became proper nouns, objects of contemplation (Sartre capitalizes these words).

From an artistic perspective, Buddhism also has a huge literature history. However, in this article, we would like to mention another perspective of Buddhism expressed in the translation *Nausea* in Vietnam. First of all, the translation *Nausea* shows many features of Buddhism in the Sino-Vietnamese vocabulary class, which often used in Buddhism such as "abiding" (Jean-Paul Sartre, 2008: 17), "impossible theory" (Ibid., p.60), "generous" (Ibid., p.359), "permanent" (Ibid., p.392), etc. Because the translator of this work is Cong tang Ton nu Phung Thang, a female researcher belonging to the royal family of the Nguyen dynasty, who love Buddhism for generations. She was a colleague of Venerable Thich Minh Chau in the process of building a famous Buddhist university and library throughout Southeast Asia - Van Hanh University. With royal characteristic, Phung Thang offers a profound and noble translation with Sino-Vietnamese word system such as "I write with a false attitude" - *ngụy tín* (Jean-Paul Sartre, 2008, 30), "complete special scene" - *hoàn cảnh đặc cách* (Ibid. 365), "a wish" - *tâm ước* (Ibid. 370), etc. They have the effect of courting sensitive topics in a very feminine, luxurious way: "We make love each other" - *làm ái tình* (Ibid. 24). This philosophical work is translated and published by a Hue girl at the age of 24. It demonstrates the bravery, cultural, ideological, and well-developed background of Vietnamese society. Looking back to the *Vijñaptimātra*, perhaps, this sect is lacking an effective way to reach the masses. This is a common difficulty of many treatise sects, but *Vijñaptimātra* is quite more difficult because of its massive theoretical system (Aviv, E., 2020). It is necessary to define that *Vijñaptimātra*, in particular, and all Buddhist treatise sects, in general, cannot neglect the public Buddhism to only develop elite Buddhism. With that vision, art and literature are suitable paths that Buddhism has applied; the problem is how *Vijñaptimātra* transforms his problems. The example of Co Nong Pham's cup (ShiQin, 2012, 78-79) is probably an effective and clear one.

From a life perspective, Buddhism, in general, and *Vijñaptimātra*, in particular, is directed towards a peaceful life, which is based on a thorough understanding of beings and things (Franco, Eli., 2004). But these conclusions do not prevent people from experiencing. The problem is that they know the way to get over all entanglement and failure. So is the study of *Vijñaptimātra*, if being is engrossed in the analysis, the argument, examples, he is just like the Self-taught person, who wants to read all the books to serve the human race, but eventually is got kicked out of the town for his moral violation. In that spirit, the association of literary research with Buddhism cannot be confined to the quoted content, direct evidence, or historical comparison. It should extend to type comparison. In this way, the path of literature and art to Buddhism is no longer an application or a search for similarities; it can lead to the level of Buddhist literary criticism. In this sense, Buddhist criticism is the literary criticism field that studies the relationship between Buddhism and literature as well as how the transformation of Buddhism into literature takes place. This trend promises to open up another path for literary criticism, which has been outlined in the past but not yet focused, not fully aware. In the context of literary history, many political, cultural, and social tendencies has participated in, such as post-colonialism, feminism, ecological criticism, etc. Buddhism will supplement the system of topics, concepts, and tactics for literary criticism to apply and develop. On the other side, Existentialism, especially with *Nausea*, has influenced Vietnam in many aspects. In terms of philosophy and art, it is strongly researched by the university

intellectuals, such as Van Trung, Nguyen; Thai Dinh, Tran; Ton Nghiem, Le (Thanh H.N. 2021). It changed the face of literature in the South of Vietnam with its absurd world and phenomenological language (Dinh K.T., 2017). In terms of life, postwar Vietnam posed the two-sided problem of Existentialism: causing the youth to fall, lose its direction, but clearly show how they concern to choose the situation of the country at that time. In modern contexts, Existentialism and Nausea become opportunities for young people to reassess a past ideological tendency that leaves a deep impression. But above all, they can look at themselves in promising directions set forth by Existentialism as freedom, choosing the essence, trying to understand things, phenomena and self-discovery. This is also the meaning and goal that Buddhism, in general, and Vijñaptimātra, in particular, aims to.

Conclusion

In short, this article has discussed some main points of Existentialism and Vijñaptimātra to recognize the ideological and artistic values of Nausea. This process demonstrates the pros and cons of Existentialism, which are valuable as lessons learned for the development of literary arts and Vijñaptimātra. Existentialism proposes the basic freedom to choose as a solution. This step transforms "being in itself" into "being for itself," transforming a being that is redundant, random, unexplained, independent, and unchanging into a subject capable of creatively, dynamically, and freely establishing relationships with others. These decisions may be true (music relieves nausea, the character decides to travel to Paris to write books), but they could also be incorrect (music also stops working with nausea, and there is a very high chance that writing a novel is the same). On that basis, this article proposes to see the artistic value of Nausea as an important part associated with the content, the tendency to literary criticizes Buddhism as the path of development of both Buddhism and literary criticism. The translation Nausea shows many features of Buddhism in the Sino-Vietnamese vocabulary class, which often used in Buddhism such as "abiding". Vijñaptimātra's suggested path is to go back to the roots, learn about him, and then understand everything because the mind came out. Vijaptimtra and Buddhism, on the other hand, are termed idealistic and vague at this time. It is critical to recognize that Vijaptimtra encompasses more than consciousness. This is a problem that many treatise sects face, but Vijñaptimātra is more problematic due to its large theoretical structure. Buddhism has taken hold; the issue now is how Vijñaptimātra transforms his issues in terms of psychology as well.

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Phenomenology of Kierkegaard's Existentialism and Buddhist Philosophy

Sarutanon Chobpradit

Thongsuk College, Thailand

Email: raisangnita@gmail.com

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Abstract

This article aims to analyze. Phenomenology of Kierkegaard's Existentialism and Buddhist Philosophy. In the study of the first objective, it was found that the Søren Abbey Kierkegaard's suggesting that human life will exist by interacting with society and others in which each human being must have an individual identity and must have the goal of an ontic dimension in the real world, not a fictional world. Which later, the individual concept was expanded to 3 levels: 1) Aesthetical stage, 2) Ethical stage, 3) Religious and religious status to connect. Linking faith to God, purifying his mind purely. And Buddhist philosophy looking at the world and the life that appears in the history of Prince Siddhartha Who saw the big problems of human beings, therefore began to find solutions Finally, choosing the way of seeking truth and the meaning of his life falls under the laws of the trinity, namely every Aniccatà, Dukkhatà, Anattatà, but with the unaware of the human being enters into capturing the group of elements. All with the power of a misunderstood desire to be an individual but the truth is Condition of emptiness. Accordingly, Søren Abbey Kierkegaard giving importance to the faith which is the anchor of the mind In order not to raise consciousness with the social environment around himself because it will make himself go wrong with God But in Buddhist philosophy, it is important in the Three Characteristics (Tilakkhaṇa). Therefore, the two existential philosophies focus on the "essence of religion".

Keywords: Phenomenology, Existentialism, Individual

Introduction

In general, people tend to believe that "Man has pursued the truth and the meaning of life," but human pursuits seem far further away from the reality of life. So a group of thinkers saw that humans should turn to their meaning through their inner awareness. Because he saw that man had lost his identity to the outside, which is not the reality of life. The reality of life (Authenticity) means living in real life. It is the person who chooses and decides for himself what to do. Because he had chosen so not because of compulsory situations not because the system dictates or the rules require that Humanity is existence before the substance. It is an existence in the world. It's a real life stream. That there is nothing behind the existence of is living in the environment Humans should, therefore, be aware and choose to make decisions for them, freely and responsibly in doing so.

This group of thinkers is called "Existential philosopher" because it has a concept that values human existence. Encourages humans to turn back on themselves by realizing how I am the importance of existentialist philosophy So many implications can answer your problem as to what the truth is. When you know the truth, how will you act or act toward it? When human beings know their existence the existential will be the basis of knowledge of how he will live. Amid the current situation, the setting of values and goals is appropriate for the human being, who knows himself. Instead of searching for external value or substance

which is so far away from the impossible reality Existential philosophy is therefore a philosophy that will make human life more possible than it is. Because the human understanding of himself and how he exists will affect the choices and decisions for himself. It is fundamental to human ethics. Existential philosophy, therefore, prioritizes human existence before any other value. It is a philosophy that takes power from the gods into the hands of human beings. Frees man from designation or control from outside power Human beings can therefore choose and make decisions for them.

The person considered being the origin or father of this philosopher was Soren Aabye Kierkegaard (Søren Aabye Kierkegaard, 1813-1855), the Danish philosopher who proposed the existence of the problem. Come true in their own lives in which Kierkegaard is associated with God according to the doctrine of Christianity. (Protestantism) firmly and in his existentialist philosophical system is thus theological existentialism. Kierkegaard uses the term to interpret his existential concept: "The leap of faith" (the leap of faith), i.e., crossing from one level to another, with the decision to dare to leap for the advancement of that existential. From the above statement, the researcher requested the issue of the existence of God that appears in the book concluding Unscientific Postscript, which is the work of Kierkegaard's.

The teachings of Christianity, in my opinion, should begin with the activity of Christ, and it should be even more so. If you were looking in the sense that Christ did not set a fixed system of teachings. But he made it to see He did not teach that there is salvation for man. But he did at the expense of human sins to see ... His activities. He showed His nature to human beings. The relationship of Christ to God, man, nature, and the human situation. It was according to the terms of His activities. All other things can, therefore, be considered as a prologue.

It can be seen that Kierkegaard's adheres to the Christian faith in leading the quest for "subjective vision is truth" employing telling stories through his own life experiences. Later, Kierkegaard discovered a conceptual system in existentialist philosophy as influencing religious education. Ethics and aesthetics until it became the concept of the Stage of life way: aesthetical-ethical-religious theory of Kierkegaard, a concept of life philosophy. This is the most concrete (ontic dimension?)

Kierkegaard's existential philosophy

As Kierkegaard values individual values and the means of seeking the subjective truth of each human being is greater than in the pursuit of knowledge or truth that is materialistic or inextricably linked with the truth facing life. Kierkegaard philosophical questioning hence, the emphasis is on the individual lifestyle in different dimensions (ontic dimension) in each phase of human life. That each person has to encounter problems with different goals and needs, Kierkegaard offers important ideas about the lifestyle of each person that inevitably must meet and face. Appeared in the Stages on life's Way, Stages on life's Way is the result of his exploration of the life of Kierkegaard and Kierkegaard idea of women getting married, namely Renee on Aesthetics. , Ethics, religion, in which Kierkegaard divided the existence or existence (existence) that exists in the world (the infinite universe) into 3 levels (stage) and scope (spheres).

1. Aesthetical stage

For aesthetic issues Since Kierkegaard has considered the issue of life as a main on that aesthetic issue Kierkegaard also admired other aspects of aesthetics. Which includes poetry, stage work, especially with the creative arts of a psychic (romanticism) because of life, Kierkegaard's aesthetic life is the first or the beginning of life. This stage of life is characterized by a preoccupation with passions of desire, an assertion of possibilities rather than reality. It is self-centered and is often self-swayed by nihilism that uses both sarcasm and

skepticism, as well as an escape-like life stage. "Boredom" In this life, our lives are devoid of their meaning and purpose. There is no compass, there is no direction of responsibility. It all depends on the risk of fate and the environment. Which such life is always longing for a happy past and not accepting the state of reality this behavior makes the aesthetic existences often met with despair. "Individuals are not part with God and with themselves, and not part with those they love, nor are part of their art and academic work. Instead, it is like a slave that is only part of the property. Therefore, the contemplation or realization that arises between oneself and the abstract turns out to be less self-worth. "

2. Ethical stage

Kierkegaard's ethical issue explains that Ethics, in its first sense, is "ethics as the mode of ethical", second only to religion. The second meaning is the nature of "ethical religious" ethics. Kierkegaard's first form of ethics is synonymous with "Sittlichkeit" as the norm of society. It is generally regarded as the highest moral law or the universal rule of judging events. That human beings have done and the lack of morality is higher the morality of the masses was upheld. However, Kierkegaard realized his duty deeper than that. As shown at the Fear and Trembling, the story of Abraham. (Abraham) with sacrifice, His sons established the principle of the sacrifice of existentialism, not based on the social norm of the moral law, that is, "the democratic moral skepticism. In the case of Abraham, he was aware of certain duties that transcend the moral duty and the prohibition of killing the innocent and his conscience in obedience to God.

However, religious faith Kierkegaard wants to communicate with others. In the main consideration early ethics, including the conditions of their responsibilities so as not to fall into the trance of aesthetics considered to be the life level of the wandering imaginary and sticking to the fortune-telling and aesthetic feeling in the process of perception, between meta-ethics or normative ethics, there are various conditional ethical dimensions. These include

1. Conditions for choosing between external truth and desire felt from within
2. The terms of the faithful agreement that define good and bad in our actions as Is their value and truth?
3. The conditions for choosing between the need to be done more than responding to external situations.
4. Conditions for acting following the rules applied.
5. Conditions of the statute generally upheld for morals

The ethical choice is the ethical choice that cannot have cognitive processes, especially with the outside world. Because it is something that arises from within (inwardly) there is no evidence to prove it in the ethical truth. In the case of Abraham Abraham's Faith in God proposed by Kierkegaard in Basic writings of existentialism. That is finding the meaning of life Human beings have to lose their individuality or their individuality. However, such a loss can be meaningful because human life is governed by ethical laws that derive from the highest truth. In other words, the meaning of life is understandable only if it is enforced by universal ethical laws. Kierkegaard raised the case of Abraham, who decided to sacrifice his son at God's request, and Abraham finally made a real sacrifice. Even in the end, it will be a test from God. In Abraham's case, it could be said that human life was highly controversial. This is because his actions contradict international ethical rules. Yet, Kierkegaard viewed Abraham's actions as meaningful, despite condemnation from philosophers as ethicists. The observation of such conflicts God's request for sacrifice was not universal, that is, God spoke privately to Abraham and was not required by all human beings. Therefore, the call of God has no universal value. But it was a personal claim that only Abraham could understand the meaning of this claim through faith in God. In this sense, it may be explained that Abraham's

life is a very meaningful issue of life with paradox and meaningful overlaps. That is, certain lives can have meaning and are not governed by some universal ethical standards.

3. Religious stage

For Kierkegaard the religion that is involved throughout life is Christianity. (Christianity) and religious issues are also an important issue at Kierkegaard. Offer to criticize and try to create guidelines for everyone to realize confrontation with God for them DOB said that Christianity is dominant. This is the time of Kierkegaard Is Lutheran Christianity It is a Protestant sect that holds the values of sin, guilt, suffering, and individual responsibility - these values form the basis of Kierkegaard 's worldview. And is what the shore is in his mind as well. Especially the story of his father and the events of his family encountered, it was quite an influence on him. As Kierkegaard viewed that the "faith" of Christians is it is not related to the depth of the teachings in any way. It is just the existential desire of the individual that does not depend on any external object or person.

"Faith" is the goal and burden of human beings. Since only faith allows each human to reach the true self. It is the burden of life that God considers for eternity. It is the autonomy that has a great responsibility for one's existence. It is a choice between "salvation" and damnation. Also, "anxiety" is a premonition of the burden of responsibility for what will happen while standing. That was the moment of making the choice itself. Decisions brought anxiety to life. There are two aspects of anxiety in which anxiety is emotional. The first is the fear of choosing a liberating life. The second is fear of autonomy. Kierkegaard sees the choice as being instantaneous and converging with time to the timeless state of repetition in the work. Kierkegaard's *Sickness unto Death* Appeared in the Pen Name Anti-Climacus He also referred to the self as "self is a relational relationship in itself", but more than self-accepts. The "power that encompasses this self" is faced with the desperation that undermines access to the state of self. In which faith must be built firmly, that is, state and emptiness

In Christianity and God, It is a matter of the faith of the individual. Individuality is the doctrine of Jesus Christ that views the virtue of the absorb, perfection, and existence above all things. But turned into a human being in the relationship between the external truth and the Christian time. Differs from the principle of Socrates who has claimed the highest truth lives in all people. If you want to reach the truth, you must only remember according to dialectics. As Kierkegaard considers a "forward remembrance," mankind remains in limited terms, the condition of "sin" that is ashamed of God. "The only sin that God cannot forgive me. That is your refusal to believe in His greatness! "

Existentialism in Buddhist Philosophy

Buddhism is a philosophy that has a controversial attitude toward the ancient Indian philosophical system. Especially the philosophy of Brahmin - Hinduism that existed at that time. The emergence of Buddhist philosophy it took place amid a strict society with a traditional Vedic tradition that has fixed doctrines. Rituals in the strict conduct of the religious cults including belief in supernatural things that are gods, therefore, it is called Buddhism. Philosophy arises among the gods of theism. That focuses on teaching the subject of the ego above the ego But Buddhist philosophy rejected the ego Buddhist philosophy therefore seems to be a rival to various cults. Especially the Brahmin religion that has long before Buddhist philosophy, therefore, takes a direct argument against India's traditional philosophical system. Like the attitude of an existentialist in Western European society an antagonist to the pre-existing theological philosophical system in the past. In particular, the concept of metaphysics that is beyond human reality.

Buddhism is the epitome of existentialist philosophy, which emphasizes humanity first. Being born as a human is important because it is difficult to get it and it is more difficult to live well and to be right. Human beings have a problem because man is the creator or

destroyer. Not the inspiration of the good Human existence is therefore essential to the existence of the world. Because human existence gives meaning to the existence of the world. Without humans, all the things that exist in the world are meaningless. Buddhist philosophy is therefore the philosophy of man, by man, and for man. There are two types of Buddhist existentialism: the metaphysical concept, that is, the existence of universal laws as a natural thing, known or not known. It is there and it is. Is an objective existence but can appear on the human subjective and the concept of humanity. The meaning of human beings in Buddhist philosophy is therefore only the five constituents, which is the state of being in the world. And fall under the law of nature, that is, the law of the trinity: vanity, impermanence, permanent, all imprisonment, suffering, that is, cannot endure in one's state forever. It is an emptiness from what can be taken as an identity. But because of the ignorance of mankind, he became enthralled and stranded with the bulk of the elements. With the power of desire, Misconceptions are mistaken for identity but the truth is the state of nothingness. The existence in the meaning of the Buddhist Philosophy, therefore, exists as a non-self.

Summary

The question "Who am I? (Who I am?)" This issue does not address commonly held academic content. But it's a question to want to achieve a self-analysis. (Self-analysis) For reasons that St. Augustine does not consider humans as material. This brought the question of St. Augustine to play a more important role in Kierkegaard than a group of religious organizations based on religious principles and rituals. Kierkegaard sought a new form of discussion for the question of existentialism or the existence of Christians. It was at this point that Kierkegaard recognized that he had learned The true existences are not The state of cognition But it must be true existential, ie existent virtue, which makes Kierkegaard's interpretation of existentialism as true autonomy. (Subjectivity and Truth) This refers to the state of human existence (existence) and interacts with society and others. But every human being is an individual who has meaning and purpose in life.

The researcher sees that the meaning of one's life while living with others must-have criteria for finding meaningful things to their own lives and to be able to analyze themselves with external stimuli that play a role. Through the power of the masses, the discourses, and the needs of others. It is believed that for human beings that exist in the theory of pure thought. Is just fantasizing Due to the fact it should be true for existence. For a human being to live happily, it should be realized. The faith (faith) is the anchor of the mind. So as not to allow the conscious mind to be bolstered by the social environment around ourselves because it will cause oneself to do something wrong with God. This is because Kierkegaard is more concerned with the value of the individual and the individual human means of seeking truth rather than the quest for knowledge or truth that is materialistic or unrelated to the truth. That life must face Kierkegaard's philosophical questioning, therefore, focuses on the ontic dimension of the individual lifestyle for each stage of human life. That each person has to encounter problems Different goals and needs by Kierkegaard, It offers important ideas about the lifestyle of each person that must inevitably be met and confronted. It appears in the Stages on life's Way work as a way of exploring the life of Kierkegaard himself and Kierkegaard 's idea of women getting married, namely on Aesthetics. , Ethics, religion in which Kierkegaard has divided the existence or existence. The existence that exists in the infinite universe is three stages (stage), which Kierkegaard said, "the unwavering commitment and devotion to aesthetic existences will never lead to the existence of aesthetics. Even the fierce exasperation of the genius existential would not cause the initiation of religious existences. "

Phenomenology for the existentialist concept in Buddhist philosophy, it came with Prince Siddhartha's view of the world and life. From seeing the big problems of mankind, he

began to think of solutions. Finally, the way of seeking truth and meaning of life has been chosen. In finding himself contained in Khan 5, he would find that it did not exist. This kind of knowledge can, therefore, reduce one's self. Because in truth there is neither one known nor the known there is only true knowledge so it transcends everything that is meant to be there and not. Independent of having and without but because there is no knowledge The presence and absence, therefore, have When knowledge is there The presence and absence will be none. The human being in the meaning of the Buddhist Philosophy is the 5 Khan. Human existence is the existence of the 5 Khan. Only 5 khans gathered together of all elements, That is to say, existentialism in the Buddhist philosophy, referring to the existence of a universal principle that exists, of existence, of course. It does not necessarily know or does not know, it does not depend on human perception, but can manifest itself as a multidisciplinary existence and exist only as a manifestation of human subjective.

However, what is the question that makes one human rise to the question of what is life and what is the happiness of life? Or even the question Where is the essence of life? The researcher illustrates the views of the Danish philosopher Kierkegaard from various perspectives that have accumulated throughout his life in Chapter 2 and revisit them. Buddhist philosophy in the modern era When the Lord Buddha was born as Prince Siddhartha and Vessantara, with this story the researcher mentioned in chapter 3 and chapter 4, in which part was taken as a case study based on the concept of faith and belief. Believe ultimately, the researcher believes that the conceptualization of both sides of the religion has a common point in the concept of faith and belief in isolation. But they are different, only the situations encountered are different.

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The Doctrine of Kamma : A Buddhist Perspective

Phramaha Maghavin Purisuttamo

Phra Boonyarit Abhipunno

Mahamakut Buddhist University, Thailand

Email: maghavin9@gmail.com

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Abstract

This article clearly details Kamma and all the relevances of Kamma in the Buddha's teachings. The meaning of Kammas is elaborated as well as Kamma as of the Five Universal Laws, The Kinds of Kamma in case of their function, Intensity and time. It also points out the cause of Kamma which lead people to be born in good ways or bad ways. According to Buddhism, because what ones have done our deeds with wholesome and/or unwholesome intentions, the bad and/or good fruitions happen to ones' lives and make ones be happy or suffering within both mind (Nāma) and matter (Rūpa). Fortunately, the Lord Buddha not only points out the cause and effect of Kammas but also guides the bright way to cease all the Kammas and to destroy the circle of life. It is very crucial that people must observe and be aware of their Kamma.

Introduction

Among all religious prophets or the founders of all religions, Gotama, the Recluse or the Buddha said that he was a human-being who lived in chastity with a very simple life. He did not claim that he was directly authorized to be a god or owned any superstition. He taught his disciples that his enlightenment and his achievement of the eye of wisdom were gained by his own effort and the use of wisdom, and so did other human-beings. He said "One is one's own refuge."

Man's position in Buddhism is the state that completely refuses the superstition, but derives from the Dependent Origination, that is, after existence, all states then gradually decline under the process of conditioned arising, with four main essences, that is; 1. Human-beings are their own masters; Buddhism refuses the belief in the creator, but believes in the law of cause and effect. 2. Human-beings are under no other power. 3. Human-beings can escape from suffering with their own efforts and wisdom. 4. One is one's own refuge. (Graduate School, Mahachulalongkornrajavidyalaya Buddhist University. Dhamma...made easy in English, Bangkok: Pradhiphat Printing Ltd., 1997, p. 103)

According to the life of the Buddha, after attaining the enlightenment, the Buddha wandered from place to place throughout the country. He concentrated on preaching his doctrine mainly for moral upliftment of mankind, through cultivation of virtues like friendliness and charity, wisdom and compassion, renunciation and meditation, as well as non-violence and loving-kindness. He taught the people and showed them the way of purity, peace and happiness, here and hereafter. We call his teachings 'Dhamma'.

The term 'Dhamma' is variously translated as 'doctrine, truth, law, norm, duty and nature'. The Dhamma is held as the essence of Buddhism and is regarded more important than the Buddha, as Hackmann H Lic Theol remarks "the great importance than the life of the Buddha is his teaching." (Hackmann H Lic Theol, Buddhism as a Religion, Delhi : Neeraj Publication House, 1982, p. 7) Even the Buddha himself had regarded the Dhamma (doctrine) and Vinaya (discipline) as most important and placed them as the teacher and guiding principles for his followers, after his passing away. He told his disciples "the Truth

(Dhamma) and the Rules of the Order (Vinaya) which I have set forth and laid down for you all, let them, after I am gone, be your teacher.” (SBE.XI. 11)

For forty-five years, the Buddha wandered and taught his numerous doctrines to people. He taught different doctrines to different kinds of people according to their situation, tendency and potentiality. (Phra Saneh Dhammavaro, *Buddhism : Ethics and the Path to Peace*, Chiangmai : Anupong Printing Ltd., Partnership, 2001, pp. 8-9) His main and most essential doctrines are; the Three Characteristics (Tilakkhana), the Four Noble Truths (Ariyasacca), the Noble Eightfold Path (Atthangikamagga), the Dependent Origination (Paticcasamuppada), the Action (Kamma), the Salvation (Nibbana) etc.

The main points of this article will be devoted to a discussion of the Kamma (Action) in Buddhism i.e. the Kind of Kamma, the Causes of Kamma, the Fruition of Kamma, Kamma and Rebirth and the Cessation of Kamma etc.

The Meaning of Kamma

According to the Buddhist thought, the word ‘kamma’ is defined more specifically as based on intention or deeds willfully done. Intention instigates and directs to all human actions, both creative and destructive, and is, therefore, the essence of kamma as given in the *Anguttaranikāya* “Cetanāham bhikkave kammam vadāmi cetayitvā kammam karoti kāyena vācāya manasā.” (A.III. 415) (Monk! Intention (Cetanā), I say, is kamma. Having willed, we create kamma, through body, speech and mind.). Actions which are willed deliberately and manifest themselves are called kamma because they are the potential causes of future results. “The other deeds which are unintentional or unaccompanied by volition do not bring about any future results.” (Phra Khantipalo, *Buddhism Explained*, Bangkok : Mahamakut Rajavidyalaya Press, 1993, p. 32)

Moreover, it is expounded about its meaning by the Commentators of Buddhism in the contemporary world as follows:

Thanissaro Bhikkhu explains that the doctrine of kamma (karma-action) is one of the Buddha’s central teachings. There is a modern myth that he simply picked up his ideas on kamma from the prevalent worldview in his days, and that they aren't really integral to his message. Nothing could be further from the truth. Early Buddhists often cited the Buddha's teaching on kamma as one of the prime teachings that set him apart from his contemporaries, and a study of his teachings on kamma will show that they underlie everything else he taught.

Buddhadasa Bhikkhu stated that Kamma is attachment (upādhi) or burden. When one performs kamma, life happens according to kamma; that is, one is bound by kamma no matter whether it is good or evil kamma. Good kamma makes one laugh and bad kamma makes one cry, but both weary us almost to death. Even so, people still like to laugh since they misunderstand that good kamma is great virtue. When kamma does not bind our lives, it is as if there are no chains on our legs, whether iron chains or diamond-studded golden chains. Life becomes a burden when it is weighed down by kamma and we have to carry and support it. The end of kamma makes our lives light and free, but only a few people appreciate this as it is obscured by the veils of *atta* (self).

Payutto Bhikkhu, (Bhikkhu P.A. Payutto, *Good, Evil and Beyond Kamma in the Buddha’s Teaching*, Taipei ; The Corporate Body of the Buddha Educational Foundation, Taiwan, 1995, p. 6) mentioned that Kamma means ‘work’ or ‘action’. But in the context of Dhamma, we define it more specifically as ‘action’ based on intention (*cetanā*) or ‘deeds willfully done’. Actions that are free of intention are not considered to be kamma in the Buddha’s teaching.

Pesala Bhikkhu also said that Kamma means any intentional action done by body, speech, or mind. It is the inner intention that the Buddha called kamma, not the outward deed.

Sayadaw U Thittila, stated that Kamma is a Pali word, meaning action. It is called Karma in Sanskrit. In its general sense, Kamma means all good and bad actions. It covers all kinds of intentional actions whether mental, verbal or physical thoughts, words and deeds. In its ultimate sense, Kamma means all moral and immoral volitions.

Venerable Nārada also argued that Kamma is the law of moral causation. Rebirth is its corollary. Both Kamma and Rebirth are interrelated, fundamental doctrines in Buddhism. Although Buddhism denies the existence of an unchanging and substantial soul, it believes in the transmigration of the Kamma and souls. A complex of psychophysical elements and states change from moment to moment, the soul with its five Khandhas (Groups of Elements) i.e., Corporeality (Rūpakkhandha), Feeling (Vedanākkhandha), Perception (Saññākkhandha), Mental Formation (Sankhārakkhandha), and Consciousness (Viññānakkhandha)-ceases to exist; but the Kamma of the deceased survives and becomes a Viññāna (Consciousness) in the womb of a mother. This Viññāna is that aspect of the soul reincarnated in a new individual. (Nārada, *The Buddha and His Teachings*, Malaysia: Buddhist Missionary Society, 1988, p. 333)

Oliver Leaman says that a Sanskrit term for ‘deeds’ (Pāli, kamma) which represents intentional action, acting on the basis of a motive and a desire. This determines the actor’s fortune in this life and possibly the next, and links the actor with sansāra, the cycle of death and rebirth. (Oliver Leaman, *Key Concepts in Eastern Philosophy*, India : Chennai Micro Print Pvt. Ltd., Chennai, 2004, p. 158)

Kamma as of the Five Universal Laws

Although Buddhism teaches that Kamma is the chief cause of the inequalities in the world, it does not teach fatalism or the doctrine of predestination, for it does not hold the view that everything is due to past actions. The law of cause and effect (Kamma) is the only one of the twenty-four causes described in Buddhist philosophy, or one of the five orders (Niyamas) which are laws in themselves and operate in the universe. They are; (1) Utuniyama, physical inorganic order, e.g., seasonal phenomena of winds and rains. The unerring order of seasons, characteristic seasonal changes and events, causes of winds and rains, nature of heat, etc., belong to this group. (2) Bijaniyama, order of germs and seeds (physical organic order) e.g., rice produced from rice seed, sugary taste from sugar cane or honey, peculiar characteristics of certain fruits, etc. The scientific theory of cells and genes and physical similarity of twins may be ascribed to this order. (3) Cittaniyama, order of mind or psychic law, e.g., processes of consciousness, arising and perishing of consciousness, constituents of consciousness, power of mind, telepathy, telesthesia, retro-cognition, premonition, clairvoyance, clairaudience, thought-reading, all psychic phenomena which are inexplicable to modern science are included in this class. (4) Kammaniyama, order of act and result, e.g., desirable and undesirable acts produce corresponding good and bad results. As surely as water seeks its own level so does Kamma, given opportunity, produce its inevitable result, not in the form of a reward or punishment but as an innate sequence. This sequence of deed and effect is as natural and necessary as the way of the moon and stars. (5) Dhammaniyama, order of the norm, e.g., the natural phenomena occurring at the advent of a Bodhisattva in his last birth. Gravitation and other similar laws of nature, the reason for being good and so forth may be included in this group. (Abhidhammavavata. p. 54)

The first four niyāma are contained within or are based on the fifth one. The following illustration of Dhammaniyāma is given that just like the word ‘the populace’ or ‘the people’ also includes different categories of positions of people such as police, soldier, prime minister, etc.

To be more clarified, let us look at the chart given below: (Phramaha Suvin Ruksat, A Study of the Conception of Kamma in Thai Buddhist Society with Special Reference to the

Trai Phum Phra Ruang, Ph. D. Thesis, Department of Buddhist Studies, University of Delhi, 1998, pp. 89-90)

Dhammaniyāma	
Utuniyāma	Bījanīyāma
Cittaniyāma	Kammanīyāma

These five orders embrace everything in the world and every mental or physical phenomenon could be explained by them. They being laws in themselves require no lawgiver and Kamma as such is only one of them.

The Kinds of Kamma

We come across to the other kinds of kamma, according to the commentaries, (Vism. 600-602) kamma can be divided into twelve kinds which are subdivided into four groups, as follows:

A. Based on Function

1. Janakakamma or Reproductive Kamma, every birth is conditioned by a past good or bad karma, which predominated at the moment of death. Karma that conditions the future birth is called Reproductive Karma. The death of a person is merely ‘a temporary end of a temporary phenomenon’. Though the present form perishes, another form which is neither the same nor absolutely different takes its place, according to the potential thought-vibration generated at the death moment, because the Karmic force which propels the life-flux still survives. It is this last thought, which is technically called Reproductive (janaka) Karma, that determines the state of a person in his subsequent birth. This may be either a good or bad Karma.

According to the Commentary, Reproductive Karma is that which produces mental aggregates and material aggregates at the moment of conception. The initial consciousness, which is termed patisandhi (rebirth consciousness), is conditioned by this Reproductive (janaka) Karma. Simultaneous with the arising of the rebirth-consciousness, there arise the ‘body-decade’, ‘sex-decade’ and ‘base-decade’ (kāya-bhāva-vatthu dasakas) decade meaning 10 factors; (a) The body-decade is composed of the element of extension (pathavi), the element of cohesion (Apo), the element of heat (tajo), and the element of motion (vāyo), (b) The four derivatives (upadana rupa); colour (vanna), odour (gandha), taste (rasa) and nutritive essence (oja), these eight elements (mahabhata 4 and upadana 4) are collectively called Avinibhoga Rupa (indivisible form or indivisible matter), (c) Vitality (jivitindriya) and Body (kaya) these ten elements (avinibhoga 8, jivitindriya 1, and Kaya 1) are collectively called “Body-decade” (Kaya dasaka).

Sex-decade and base-decade also consist of the first nine, sex (bhava) and seat of consciousness (vathu) respectively (i.e. eye, ear, nose, tongue, and body). According, it is evident that the sex of a person is determined at the very conception of a being. It is conditioned by Karma and is not a fortuitous combination of sperm and ovum cells. The pain and happiness one experiences in the course of one’s lifetime are the inevitable consequence of Reproductive Kamma.

2. Upatthambhakakamma or Supportive Kamma, which comes near the Reproductive (janaka) Kamma and supports it. It is neither good nor bad and it assists or maintains the action of the Reproductive (janaka) Karma in the course of one’s lifetime. Immediately after conception till the moment of death, this Karma steps forward to support the Reproductive Karma. A moral supportive (kusalaupatthambhaka) Karma assists in giving health, wealth, happiness etc. to the being born with a moral Reproductive Karma. An immoral supportive Karma, on the other hand, assists in giving pain, sorrow, etc. to the being born with an immoral Reproductive (akusalajanaka) Karma, as for instance to a beast of burden.

3. Upapilakakamma or Obstructive Kamma which, unlike the former, tends to weaken, interrupt and retard the fruition of the Reproductive Karma. For instance, a person born with a good Reproductive Karma may be subject to various ailments etc., thus preventing him from enjoying the blissful results of his good actions. A human being, on the other hand, who is born with a bad Reproductive Karma may lead a comfortable life by getting good food, lodging, etc., as a result of his good counteractive or obstructive (upabidaka) Karma preventing the fruition of the evil Reproductive Karma.

4. Upaghātakakamma or Destructive Kamma, According to the law of Karma, the potential energy of the Reproductive Karma could be nullified by a mere powerful opposing Karma of the past, seeking an opportunity, may quite unexpectedly operate, just as a powerful counteractive force can obstruct the path of a flying arrow and bring it down to the ground. Such an action is called Destructive (upaghataka) Karma, which is more effective than the previous two that is not only obstructive but also destroys the whole force. This Destructive Karma also may be either good or bad.

As an instance of operation of all the four, the case of Devadatta, who attempted to kill the Buddha and who caused a schism in the Sangha (disciples of the Buddha) may be cited. His good Reproductive Karma brought him birth in a royal family. His continued comfort and prosperity were due to the action of the Supportive Karma. The Counteractive or Obstructive Karma came into operation when he was subject to much humiliation as a result of his being excommunicated from the Sangha. Finally, the Destructive Karma brought his life to a miserable end.

B. Based on Intensity

1. Garukakamma or Weighty Kamma, this is either weighty or serious – may be either good or bad. It produces its results in this life or in the next for certain. If good, it is purely mental as in the case of Jhana (ecstasy or absorption). Otherwise, it is verbal or bodily. On the Immoral side, there are five immediate effective heinous crimes (pancanantariyakarma) namely matricide, patricide, the murder of an Arahant, the wounding of a Buddha, and the creation of a schism in the Sangha. Permanent Scepticism (Niyatamicchaditthi) is also termed one of the Weighty (garuka) Karmas. If, for instance, any person was to develop the jhana (ecstasy or absorption) and later was to commit one of these heinous crimes, his good Karma would be obliterated by the powerful evil Karma. His subsequent birth would be conditioned by the evil Karma in spite of his having gained the jhana earlier. Devadatta lost his psychic power and was born in an evil state, because he wounded the Buddha and caused a schism in the Sangha. King Ajatasattu would have attained the first stage of Sainthood (Sotapanna) if he had not committed patricide. In this case, the powerful evil Karma acted as an obstacle to his gaining Sainthood.

2. Bahulakamma, Acinnakamma or Habitual Kamma, It is that which one habitually performs and recollects and for which one has a great liking. Habits whether good or bad becomes one's second nature, tending to form the character of a person. At unguarded moments, one often lapses into one's habitual mental mindset. In the same way, at the death-moment, unless influenced by other circumstances, one usually recalls to one's mind habitual deeds. Cunda, a butcher, who was living in the vicinity of the Buddha's monastery, died yelling like an animal because he was earning his living by slaughtering pigs. King Dutthagamani of Ceylon (Sri Lanka) was in the habit of giving alms to the Bhikkhus (monks) before he took his own meals. It was his habitual Karma that gladdened him at the dying moment and gave him birth in the Tusita heaven.

3. Āsannakamma or Proximate Kamma, this is that which one does or remembers an action immediately before the moment of dying. Owing to the great part, it plays in determining the future birth, much importance is attained to this deathbed (asava), Karma in almost all Buddhist countries. The customs of reminding the dying man of good deeds and

making him do good acts on his deathbed still prevails in Buddhist countries. Sometimes a bad person may die happily and receive a good birth if he remembers or does a good act at the last moment. A story runs that a certain executioner who casually happened to give some alms to the Venerable Sāriputta remembered this good act at the dying moment and was born in a state of bliss. This does not mean that although he enjoys a good birth, he will be exempt from the effects of the evil deeds that he accumulated during his lifetime. They will have their due effect as occasions arise. At times, a good person may die unhappy by suddenly remembering an evil act of his or by harboring some unpleasant thought, perchance compelled by unfavourable circumstances. In the scriptures, Queen Mallikā, the consort of King Kosala, remembering a lie she had uttered, suffered for about seven days in a state of misery when she lied to her husband to cover some misbehaviour. These are exceptional cases. Such reverse changes of birth account for the birth of virtuous children to vicious parents and of vicious children to virtuous parents as a result of the last thought moment being conditioned by the general conduct of the person.

4. Katattākamma or Cumulative Kamma, this literally means ‘because done’. All actions that are not included in the aforementioned and those actions soon forgotten belong to this category. This is as it were the reserve fund of a particular being.

C. Based on Time

Ditthadhammavedaniyakamma or Immediately Effective, Uppapajavedaniyakamma or Subsequently Effective, Aparapariyavedaniyakamma or Indefinitely Effective, and Ahosikamma or Ineffective, Immediately Effective Karma is that which is experienced in this present life. According to the Abhidhamma, one does both good and evil during the javana process (thought-impulsion), which usually lasts for seven thought-moments. The effect of the first thought-moment, being the weakest, one may reap it in this life itself. This is called the Immediately Effective Karma. If it does not operate in this life, it is called ‘Defunct or Ineffective’ Karma. The next weakest is the seventh thought-moment. In case of its effect, one may reap in the subsequence birth. This is called ‘Subsequently Effective’ Karma. This is also called Defunct or Ineffective Karma if it does not operate in the second birth. The effect of the intermediate thought-moments may take place at any time until one attains Nibbāna. This type of Karma is known as ‘Indefinitely Effective’ Karma.

No one, not even the Buddhas and Arahantas, is exempt from this class of Karma which one may experience in the course of one’s wandering in Sansāra. There is no special class of Karma known as Defunct or Ineffective, but when such actions that should produce their effects in this life or in a subsequent life do not operate, they are termed Defunct or Ineffective Karma.

The Causes of Kamma

Kamma ((Sumalai Ganwiboon, THE CONCEPT OF LIFE AFTER DEATH AS DEPICTED IN THE VIMĀNAVATTHU AND THE PETAVATTHU, Ph. D. Thesis, Department of Buddhist Studies, University of Delhi, 2005), pp. 133-135)) cannot appear by itself. It also depends on other condition. It is motivated by various causes (Hetu). Kamma can be good or bad depending on its causes.

The Dhammasangani (Dhs. 181; A.III. 109) mentions that there are six causes, which are divided into two divisions. They are as followed; Moral Cause (Kusalahetu) consists of three causes i.e. (1) Unselflessness (Alobha), (2) Hatelessness (Adosa), and (3) Undeludeness (Amoha); Immoral Cause (Akusalahetu) consists of three causes i.e. (1) Greed (Lobha), (2) Hatred (Dosa), and (3) Delusion (Moha).

Good Kamma is defined as actions, which arise from the absence of Lust (Lobha), Hatred (Dosa), and Delusion (Moha). In contrast, bad Kamma is defined as action, which arise from the three roots of immoral i.e. Lust (Lobha), Hatred (Dosa), and Delusion (Moha).

The Kammas originated in association with eight unwholesome consciousnesses and rooted with the three immoral roots (Akusalahetu) or the immoral mental concomitants are termed as the Akusalakamma. In one's life, a being performs only the following ten types of Akusalakamma. (Sumalai Ganwiboon, Ibid., p. 134) They are namely: (1) Killing (pānātipātā) is the intentional destruction of a living being. Causing accidental death even by negligence does not amount to killing, though negligence is unwholesome. The evil effects of killing are; having a short life, frequent illness, constant grief caused by separation from loved ones, and constant fear. (2) Stealing (adinnādāna) is taking the property of others by stealth, deceit, or force. Tax evasion and infringement of copyright also amount to stealing. The evil effects of stealing are; poverty, wretchedness, unfulfilled desires and dependent livelihood. (3) Sexual Misconduct (kāmesumicchācārā) is the enjoyment of sexual intercourse with unsuitable persons. A good rule of thumb for modern people is, "If my parents or my partner's parents know we are doing this, will they be unhappy?" The evil effects of sexual misconduct are; having many enemies, getting an unsuitable spouse, rebirth as a woman, or rebirth as a transsexual. (4) Lying (musāvāda) is the intentional perversion of the truth to deceive others. Telling a lie in jest, expecting not to be believed, comes under the heading of frivolous speech, rather than lying. The evil effects of lying are; being tormented by abusive speech, being subject to vilification, incredibility, and bad breath. (5) Abusive speech (pharusavāca) is speech intended to hurt others. Though speech is hurtful to others, if the intention is to correct or prevent immoral or foolish conduct, it is not abusive speech. The evil effects are being detested by others, and a harsh voice. (6) Slander (pisunavāca) is speech that is intended to divide others. To warn someone about another's bad character is not slander. The evil effect is the dissolution of friendship without sufficient cause. (7) Frivolous speech (samphappalapa) is speech with no useful purpose. A lot of conversation, and nearly all modern entertainment falls into this category. The evil effects are disorder of the bodily organs and incredibility. (8) Covetousness (abhijjhā) is the longing to possess another's property, spouse, or children. This evil kamma, though arising in the mind only, is strong enough to cause rebirth in the lower realms. If one strives further to attain the object of one's desire then one will also have to steal or commit sexual misconduct. The evil effect is non-fulfillment of one's wishes. (9) Ill-will (byāpāda) is hatred, aversion, or prejudice. This kamma is also only mental. The evil effects are ugliness, many diseases, and a detestable nature. (10). Wrong View (micchāditthi) is of many kinds, but in essence all wrong views deny the law of dependent origination (paticcasamuppāda), or cause and effect (kamma). The evil effects are base attachment, lack of wisdom, dullness, chronic diseases, and blameworthy ideas. (M. 9.2)

The Kammas that refraining from these Akusalakammas are categorized as the Kusalakamma (Moral activity). For these Kammas originated from the wholesome consciousness (Kusalacitta) and rooted it the moral roots (Kusalahetu). In one's life, a man may perform innumerable Kusalakammas. However, the early Buddhist literature makes a generalized classification of all the Kusalakammas. These Kusalakammas are classified into ten divisions. (Sumalai Ganwiboon, Ibid., p. 134) They are as followed; (1) Abstention from killing (Pānātipātā veramanī), (2) Abstention from taking what is not giving (Adinnādāna veramanī), (3) Abstention from sexual misconduct (Kāmesumicchārāna veramanī), (4) Abstention from false speech (Musāvāda veramanī), (5) Abstention from tale-bearing (Pisunavācā veramanī), (6) Abstention from harsh speech (Pharusavāca veramanī), (7) Abstention from vain talk or gossip (Samphappalāpa veramanī), (8) Unselfishness (Anabhijjhā), (9) Non-ill-will (Abyāpāda), and (10) Right views (Sammāditthi). (Bhikshu

Satyapal, An Analytical Study of Death in Pāli Tipitaka, Ph.D. Thesis, Department of Buddhist Studies, University of Delhi, 1986, p. 163)

Moreover, there is another way to classify the Kusalakammas. They are as followed; (1) Charity (dāna) is giving, or generosity. It is the volition of giving one's possessions to others, or sharing them liberally. (2) Morality (sila) is the volition of refraining from evil. It is the volition of right speech, right action, and right livelihood. (3) Mental Culture (bhāvanā) is the volition when one practices tranquility meditation (samatha); or it is the development of insight by repeatedly contemplating mental and physical phenomena. (4) Reverence (apacāyana) is the volition of paying respect to the Buddha, Dhamma, and Sangha; to one's parents and elders, to teachers, to others who lead virtuous lives, or to shrines, images, and pagodas. (5) Service (veyyāvacca) is the volition of helping virtuous people, those about to set out on a journey; the sick, the old, and the feeble. (6) Transference of Merit (pattidāna) is the volition of asking others to participate in wholesome deeds and thereby to share in the resultant merit. (7) Rejoicing in Other's Merit (pattānumodanā) is the volition of rejoicing in the good deeds or virtue of others. (8) Listening to the Dhamma (dhammassavana) is the volition of listening to or reading Dhamma with a pure intention to gain morality, concentration, or insight; or to learn the Dhamma to teach others. (9) Teaching the Dhamma (dhammadesanā) is the volition of teaching Dhamma motivated by compassion, without any ulterior motive to get offerings, honour, praise, or fame. (10) Straightening One's Views (ditthijjukamma) is the volition to establish right understanding (sammāditthi).

The Fruition of Kamma

Along with the idea of Kamma occurs the idea of Vipāka or the resultant of Kamma, which literally means ripening of the Kamma. Buddhism teaches that Kamma produces results, which correspond to its good or bad character. Thus, good Kammas produce good results and bad Kammas produce bad results. The phenomenon of Kamma produces a corresponding result as an aspect of the general causal process operative in nature. There is no agent, human or divine who is responsible for this process. Buddhism explains the process of Kamma and its result by appealing to a rational understanding of causation. This idea is highlighted in the fivefold classification of 'Law of Nature' (Niyāmadhammas), namely; (1) Law of seasons (Utuniyāma), (2) Law of Seeds (Bījanīyāma), (3) Law of Kamma (Kammanīyāma), (4) Law of Nature (Dhammanīyāma), and (5) Law of mind (Cittanīyāma). (DhsA. 272)

The Pāli-English Dictionary defines the term 'Vipāka' as fruit, fruition, and product; always in pregnant meaning of result, effect, consequence (of one's action), either as good and meritorious (Kusala) or bad and detrimental (Akusala). (T. W. Rhys Davids and William Stede, Pali-English Dictionary, Delhi : Munshiram Manoharlal Publishers, 1997, p. 627) Vipāka is the consequence of deeds committed in the past which may disturb the mind as regards sight, sound, taste, smell, and pleasant touch. (Francis Story, Dimensions of Buddhist Thought, Kandy: Buddhist Publication Society, 1976, pp. 376-377) It is predetermined (by ourselves) by previous Kamma. Kamma is action: Vipāka is the passive mode of coming-to-be. In addition, Kamma is regarded as the seed (Vīja). Vipāka is found used in various senses, such as 'fruit', 'fruition', 'resultant', 'product', etc. This term is also used to give the meaning of 'effect' of 'after effect', 'consequence' of one's particular action.

According to Dr. Bhikshu Satyapal, the Kammas, which produce some after effect, are known as the Vipākajanakakamma. These types of Kammas bear ethical value. The Kammas, which do not produce any after effect, are called the Kiriya-kammas. These types of Kammas do not bear any ethical value. They are like the fried or roasted seed. (Bhikshu Satyapal, Ibid., pp. 165-166)

According to the Kukkuravatikāsutta of the Majjhimanikāya the Vipākajanakakammas, might be classified under the following three divisions namely; (1) Kammam kanham kanham vipākam (Dark Action with Dark Outcome), (2) Kammam sukham sukka vipākam (Bright Action with Bright Outcome), (3) Kammam kanha sukkam kanha sukkam vipāka (Both Dark and Bright action with Dark and Bright Outcome). (M.I. 387 ff.)

The same source describes the Kiriyakammas as the Neva kammam kanhasukkam na kanha sukka vipākam for the Kiriyākammas are neither dark nor bright with corresponding outcome.

As the plants and creepers grown from their respective seeds, in course of time bear flowers and fruits, the Kammas performed by the beings also yield their varieties of results (Vipākaphala). In the Abhidhammapitaka, the used of the term ‘Vipāka’ is considered to be of a very delicate, tranquil (Santabhāva), and mental in nature, for it comes into being as if it were not impelled by any effort (Nirussāha). Hence, in the capacity of a Paccaya (Condition), the Vipāka exerts a tranquilizing influence on its mental form; this does not mean that the matter cannot become the Paccayuppannadhamma (the conditioned in relation to the Vipākapaccaya). Both mind (Nāma), and matter (Rūpa) may become the conditioned product (Paccayuppannadhamma). The Vipākas are experienced by way of various types of Vedanā (Feeling).

The Akusalakamma and the Kusalakamma do not produce the same result. The Akusalakamma produces the Akusalakammavipāka (Immoral and unpleasant resultant) and the Kusalakamma produces the Kusalavipāka (Moral and pleasant resultant). Again, the results of Kammas are not experienced all the time, at the moment of performance of the Kamma, or just after the performance of that Kamma.

In addition, the Dhammapada states that: “By oneself evil is done, by oneself one suffers. By oneself evil is undone, by oneself is one purified.” (Dh. 165) No one can delay the fruition of Kamma. It is true that beings have their own Kamma, heirs of their own Kamma, descended from their own Kamma, supported by their own Kamma, as the Buddha states thus: "Women, men, householders and those gone to homelessness should regularly reflect, 'We are the owners of our kamma, the heirs of our kamma, born of our kamma, descended from our kamma, supported by our kamma. Whatever kamma is done by us, whether good or bad, we will receive the results thereof.'" (A.III. 71, quoted in Sumalai Ganwiboon, *Ibid.*, pp. 144-146)

The Cūlakammavibhangasutta give the details of the fruition of Kamma that differentiates beings into coarse and refined states. It is may be cited as follows: The youth name Subha asks this question to the Buddha “Master, Gautama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short lived and long-lived men, sick and healthy men, ugly and handsome men, insignificant and influential men, poor and rich men, low-born and high-born, stupid and wise men.” To this the Buddha replied in the following manner: “See here, young man. Beings are the owners of their kamma, heirs to their kamma, born of their kamma, have kamma as their lineage, have kamma as their support. Kamma it is which distinguishes beings into fine and coarse states.”

1. People who have short or long life: (a) A woman or a man is given to killing living beings, is ruthless, kills living beings constantly and is lacking in goodwill or compassion. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but in the human world, he or she will be short-lived. (b) A woman or man shuns killing and is possessed of goodwill and compassion. At death, on account of that kamma, developed and nurtured

within, that person goes to a good bourn, to a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be blessed with longevity.

2. People who are healthless or healthy: (a) A woman or man is given to harming other beings by the hand and the weapon. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but as a human being, he or she will be sickly. (b) A woman or man shuns harming other beings. At death, on account of that kamma, developed and nurtured within, that person arrives at a good bourn, a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be one with few illnesses.

3. People who are ugly or beautiful: (a) A woman or man is of ill temper, is quick to hatred, offended at the slightest criticism, harbors hatred and displays anger. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not born in hell, but as a human being, he or she will be ugly. (b) A woman or a man is not easily angered. At death, on account of that kamma, developed and nurtured within, that person goes to a pleasant bourn, a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be of pleasant appearance.

4. People who are non-influential or powerful: (a) A woman or man has a jealous mind. When others receive awards, honor and respect, he or she is ill at ease and resentful. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but as a human being, he or she will be one of little influence. (b) A woman or a man is one who harbors no jealousy. At death, on account of that kamma, developed and nurtured within, that person goes to a good bourn, to a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be powerful and influential.

5. People who are poor or wealthy: (a) A woman or man is not one who gives, does not share out food, water and clothing. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but as a human being, he or she will be poor. (b) A woman or a man is one who practices giving, who shares out food, water and clothing. At death, on account of that kamma, developed and nurtured within, that person goes to a good bourn, to a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be wealthy.

6. People who are in a low family or a high family: (a) A woman or man is stubborn and unyielding, proud, arrogant and disrespectful to those who should be respected. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but as a human being, he or she will be born into a low family. (b) A woman or man is not stubborn or unyielding, not proud, but pays respect and takes an interest in those who should be respected. At death, on account of that kamma, developed and nurtured within, that person goes to a good bourn, to a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be born into a high family.

7. People who have poor knowledge or are intelligent: (a) A woman or man neither visits nor questions ascetics and Brahmins about what is good, what is evil, what is harmful, what is not harmful, what should be done and what should not be done; which actions lead to suffering, which actions will lead to lasting happiness. At death, on account of that kamma, developed and nurtured within, that person goes to a woeful bourn, the nether worlds, to hell. Or, if not reborn in hell, but as a human being, he or she will be of little intelligence. (b) A woman or man seeks out and questions ascetics and Brahmins about what is good and so on. At death, on account of that kamma, developed and nurtured within, that person goes to a good bourn, to a heaven realm. Or, if not reborn in heaven, but as a human being, he or she will be intelligent. (M.III. 203)

However, the correspondence between Kamma and its Vipāka does not necessarily imply that one's future birth is determined exclusively by the nature of the Kamma performed by that person in his or her previous existence. The Buddha explains this fact in the Mahākammavibhangasutta (M.III. 207) In this discourse, the Buddha classifies into four categories people who are reborn due to their Kamma: (i) those who are engaged in ten Akusalas born in woeful existence, (ii) those who are engaged in ten Akusalas but born in pleasurable existence, (iii), those who engaged in ten Kusalas and consequently born in pleasurable existence and (iv) those who are engaged in ten Kusalas but born in woeful existence. It is clear to this classification that one's next birth does not necessarily reflect one's predominant behaviour in his or her past life. In some exceptional cases, the predominant Kamma may produce results immediately, subsequently or indefinitely though it has been superceded by a Kamma of the opposite nature. (Jotiya Dhirasekera, and W. G. Weeraratne. ed. Vol. VI. Fascicle 1, Encyclopaedia of Buddhism. Vol. I-VI, Homagama : Government of Sri Lanka, 1979-1989, p. 117) However, there is no good Kamma bearing bad result, and there is no bad Kamma bearing good result.

It is necessary to note here that some factors can change the Vipāka. It is mentioned in the Manorathapūraṇi (AA.II. 218 ff.) the commentary on the Anguttaranikāya refers to this classification as one belonging to the Abhidhamma tradition. According to it, there are four factors i.e., the Birth (Gati), Physical Appearance (Upadhi), Time of Birth (Kāla), and Behaviour (Payoga), which may act as Advantage (Sampatti) or Disadvantage (Vipatti) with regard to both Kusala and Akusala results. For example, by being advantage in any of the four factors, one's bad results may disappear or by being disadvantage one's good results may disappear. In the like manner by being advantaged one's bad result may appear and by being disadvantaged one's bad result may appear. This analysis shows that a Vipāka of a Kamma may undergo changes due to these extra-kammic factors. It further shows that the relation between Kamma and its Vipāka is not always inevitable. (Jotiya Dhirasekera, and W. G. Weeraratne. ed. Vol. VI. Fascicle 1, Ibid., pp. 117-118, quoted in Sumalai Ganwiboon, Ibid., pp. 147-148)

Kamma and Rebirth

Generally, death may be the end of life but for Buddhism death, gives rise to another life. As Buddhism is a rational religion, everything does not appear accidentally but by causes and effects. There is no inequality but resultant from one own deed from the past.

According to Venerable Nārada, Kamma is the law of moral causation. Rebirth is its corollary. Both Kamma and Rebirth are interrelated, fundamental doctrines in Buddhism. Although Buddhism denies the existence of an unchanging, substantial soul, it believes in the transmigration of the Kamma and of souls. A complex of psychophysical elements and states changing from moment to moment, the soul, with its five Khandhas (Groups of Elements)—i.e., Corporeality (Rūpakhandha), Feeling (Vedanākkhandha), Perception (Saññākkhandha), Mental Formation (Sankhārakkhandha), and Consciousness (Viññānakhandha)—ceases to exist; but the Kamma of the deceased survives and becomes a Viññāna (Consciousness) in the womb of a mother. This Viññāna is that aspect of the soul reincarnated in a new individual. (Nārada, The Buddha and His Teachings, Malaysia: Buddhist Missionary Society, 1988, p. 333, quoted in Sumalai Ganwiboon. Ibid., p 131)

By examining certain key Pāli terms that involve the state of Kamma in early Buddhism, and the exegeses of the commentary and Pāli Canon Dictionary of Thailand, I have found that Kamma and rebirth are pre-supposition. If we do not accept the theory of Kamma, rebirth cannot be explained and rebirth can be explained only based on the principle of Kamma. (S. Gopalan, Outlines of Jainism, New Delhi: Wiley Eastern, 1973, pp. 114-115, quoted in Sumalai Ganwiboon, Ibid., p. 39) How the concept of rebirth after death crept into Buddhism is difficult to explain, and we need not concern ourselves with it. Simply

preventing rebirth within the stream of Dependent Co-origination is enough for us to be free. Stopping egoistic rebirth is truly in accordance with Buddhism, and such action will be the kind of kamma that can be taken as refuge. When a good deed is done, goodness spontaneously arises; when an evil deed is done, evilness spontaneously arises. There is no need to wait for any further results. If there will be any birth after death, that rebirth only occurs through the kamma one has done in this very life and the results of which have already occurred here. We need not worry about rebirth such that it obstructs our practice. (Buddhadasa Bhikkhu, Kamma in Buddhism, <http://www.Suanmokkh.org/archive/kamma1.htm>, Accessed : 2007)

The Cessation of Kamma

According to Buddhist philosophy, the concept of rebirth is the will-to-live based on ignorance (Avijjā). This will-to-live is Craving (Tanhā), which produces continuing existence, accompanied by pleasure and lust, finding its delight here and there, particularly in thirst for pleasure, for existence and non-existence. (Vin.I. 10) However, the entire conditions are ruled over by ignorance as well as clinging as the cause of unwholesome tendencies. Thus, desires and ignorance are the causes in order to continue being lives. (Phramaha Suvin Ruksat, *Ibid.*, pp. 107-108)

We may say that Kamma conditions rebirth. Past Kamma conditions present birth; and present Kamma, in combination with past Kamma, conditions the future. The present is the offspring of the past, and becomes the parent of the future. (Sumalai Ganwiboon, *Ibid.*, p. 408)

Kamma is not fatalism nor determinism. The view that everything happens because of a past cause is a serious wrong view called Pubbekatahetuditthi. Past kamma is very significant because it determines where we are reborn, whether we are wealthy, healthy, intelligent, good-looking, etc. It also determines many of the trials that we have to face in life, and the family and society that we are born into, which have a very powerful influence on our lives. The law of dependent origination says that because of not understanding the truth of suffering we continue to roll around in the cycle of existence, blinded by ignorance and driven by craving. In this existence too, we continue to make kammās (sankhāra) that will give rise to more existences in the future.

The Buddha taught us how to transcend this cycle by becoming aware of the whole process. The cycle of dependent origination can be broken in two places: at the link between ignorance and mental formations, and at the link between feeling and craving. We must cultivate insight to dispel ignorance, and practice renunciation and patience to abandon craving. Instead of being led around like a bull with a ring through its nose every time a pleasant or unpleasant object appears, we should contemplate the feelings that arise within us. To break the chain at its other weak link, we should study the Dhamma and develop insight, by investigating mental and physical phenomena as and when they occur. Awareness, concentration, and objectivity will reveal their true nature.

If we examine our thoughts and feelings systematically, we will overcome the urge to follow them. The grip of craving and delusion will be loosened, and our kamma will incline more and more towards nibbāna, the cessation of all suffering. Mindfulness meditation was taught by the Buddha for the purification of beings, for the transcendence of grief and lamentation, for the extinction of pain and sorrow, for attaining the right method, for the realization of nibbāna. If we only practice without praying for nibbāna we will achieve it in due course -if we really strive hard. If we only pray for nibbāna without practicing, we will continue to suffer, however pious our hopes and prayers. (Bhikkhu Pesala, *An Introduction to Kamma*, http://www.yellowrobecom/bhikkhu_pesala, Accessed : 2007)

Conclusion

According to Buddhist ethics, the doctrine of kamma plays the leading role in determining right or wrong. Kamma, for the Buddha, unlike the other contemporary heretical thinkers, is the volitional action. Kamma is classified as good or bad depending upon the roots of action (i.e. greed, aversion or delusion or their opposites). For example, if kamma is motivated by a bad rooted cause, the kamma is bad. The Buddhist texts reveal that in doing his kamma man has freewill. The freewill belongs to man because there is no permanent self which would hinder the ability of change and make decisions one way or the other. According, man has to take complete responsibility for his own actions. With each action, man builds his own future and partially condition future actions. (Phramahā Somwang Kaewsufong, A Critical Study of the Ethics of Early Buddhism, Varanasi : Thesis submitted in Department of Religion & Philosophy, B.H.U., 1998, pp. 119-120)

So, Life in the above-mentioned realms is not permanent. All of these beings are still bound up in Sansāra until they reach the final stage of liberation. Rebirth in any of these realms is the result of Kamma. The good Kamma leads the doer to be reborn in human world up to the Nevasaññānāsaññāyatanabhūmi. The bad Kamma leads the doer to be reborn in animal world or even hell. (Sumalai Ganwiboon, Cosmology as Described in the Trai Phum Phra Ruang, paper presented at Department of Buddhist Studies, University of Delhi, 2004, p. 7) The phrase that Thai people like to repeat, “Good actions bring good results, bad actions bring bad results,” comes from the Buddha’s statement, (Payutto, Bhikkhu P. A., The Fruition of Kamma, <http://www.buddhismtoday.com/index/index-eng-2-buddha.htm>, Accessed : 2007) Yādisam vapate bījam Tādisam labhate phalam Kalyānakāri kalyānam Pāpakāri ca pāpakam (S.I. 227, Jat.II 119, Vol.III 157) One reaps whatever one has sown. Those who do good receive good and those who do evil receive evil.

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The principal aim of the Journal of Religions and Various Sciences (JRS) is to promote critical investigation into all aspects of the study of philosophy, religions, cultures, and interdisciplinary humanities and social sciences, particularly with an innovative and global interactive focus.

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Twice per year (June and December) (1st issue January-June, 2nd issue July-December).

Peer Review Policy

All submitted manuscripts must be reviewed by at least three experts via the double-blinded review system.

The Journal of Religions and Various Sciences (JRS) is an interdisciplinary journal encouraging multidisciplinary working scholars in humanities, social sciences, philosophical studies, religious studies and cultural inquiry to explore cross-cultural and religious perspectives with an innovative and global interactive focus. The Journal of Religions and Various Sciences (JRS) is an open-access journal, hosted by the Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, biannually publishing research papers (January-June, July-December) and special issues, both via a double-blind peer review process.

All submitted papers must be original and not submitted or published elsewhere. Submitted papers will undergo originality assessment. Manuscripts will pass through an initial editorial screening and are sent for double-blind review to anonymous independent referees. Apart from research articles, we also accept quality book reviews. All accepted articles, after appropriate revisions, will be published online on our Journal's website, and are downloadable free of charge. We recommend that potential authors review our publishing policies, manuscript requirements, and formats, before submitting their manuscripts to the Journal.

Publication Ethics

Duties of Authors

1. The author has to assure that her/his paper has not been previously published in nor simultaneously submitted to other journals.
2. The author shall not commit any degree of plagiarism in her/his paper.
3. The author shall produce her/his manuscript format in accordance with the 'guideline for authors' of the journal.

4. The author whose name is listed in the paper needs to have contributed to the paper production or the research-related procedure.

5. All pictures, figures, or tables appearing in the paper must be cited properly with their source(s) accurately identified. The author (s) shall be solely liable to any legal suit, if any.

6. The author shall verify the accuracy of content and format in both in-text citations and bibliography. No citation(s) shall be made for unread references. The indication of page numbers of citations from books is preferable.

7. The author is required to correct or rework their paper in due time as assessed and advised by reviewers and the editorial board.

8. The author must identify the source (s) of research fund (if any) as well as any applicable conflict of interest.

9. Acknowledgment should be stated only after the consent has been secured from the related contributor(s).

10. Findings must be presented in accordance with the acquired data. No exploitation (false summary, or distortion or biased selection of data/finding) shall be committed.

11. No reference shall be made to any revoked article unless the cited statement refers to that in the revocation procedures. A statement must be additionally provided in the said reference as ‘the revoked article’.

Duties of Editors

1. The editor will assess the paper quality for publication and select only those passing through the reviewing process, in which the clarity of and congruence with the journal policy must be prioritized. The selected paper must contain a body of knowledge that reflects valuable perception, and a theoretical framework derived from experiences or textual/research synthesis. A grounded theory or a conceptual model contributing to further research must be preferably included.

2. No information regarding the paper’s author(s) or reviewers shall be revealed to irrelevant parties during the paper reviewing process.

3. The paper published formerly elsewhere must not be accepted by the editor for publication. Plagiarism must be scrutinized seriously by using a credible detecting software. The paper detected as bearing plagiarism must be frozen for further evaluation, the author(s) be contacted, and related explanation be demanded to support the editor’s decision to accept or reject the said paper.

4. The editor must bear no conflict of interest with the author(s) nor the reviewer(s).

5. The editor must not claim a partial or all of the submitted paper as her/his own.

6. The editor must consider for publication only the paper conducted with valid methodology and yielding accurate findings, and the quality of which serves as the main indicator for publication.

7. In case the editor detects plagiarism or false data in the submitted paper and hence deciding for revocation with which the author(s) refuse(s) to comply, the editor has thus full rights and responsibility to proceed with the revocation process without the author(s)’s prior consent.

Duties of Reviewers

1. The reviewer must keep confidentiality regarding the submitted papers and avoid revealing a partial or all of the information of papers to irrelevant parties during the paper reviewing process.

2. Perceiving as having a conflict of interest with the paper’s author(s) that may inhibit her/his freedom of expression, the reviewer should notify the editor at once and deny to take part in the reviewing process of the respective paper.

3. The reviewer should evaluate the paper that fits with their area of expertise, by assessing the paper's contribution to the discipline, quality of analysis, and intensity of literature review related to the topic of study. Advices should also be provided regarding the literature failed to be included by the author (s), and personal judgement without supportive evidence should not be used as a criterion for paper evaluation.

4. The reviewer must not claim a partial or all of the submitted paper as her/his own.

5. In case plagiarism is detected, the reviewer must notify the editor at once.

Author Guidelines

Regulations for submission of academic articles, research articles, and book reviews for submission to the Journal of Religions and Various Sciences (JRS) hosted by the Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School.

1. The journal will not charge a fee for publishing articles. The journal encourages contributions that present innovative findings and creative approaches including novel methodologies and research designs.

2. Editorial Board reviews articles according to follows guidelines, namely:

- Formal requirements stated in the guidelines
- Usage of appropriate methodology, presentation of evidences and synthesizing of findings
- Societal relevance

3. The article is neither under review nor published elsewhere. The article must be in the form of an academic essay, presenting the discussion of the research in an objective way.

4. Elements of the article:

- Title in English
- name of the author(s)
- 300 words abstract in English
- Author(s) affiliation(s)
- Keywords (maximum 7)
- Content of the article:

Research article:

- Abstract
- Introduction
- Research methodology
- Results
- Discussion
- References

Academic Article, Review Article:

- Abstract
- Introduction
- Content
- Conclusion
- Suggestions
- References

5. An original article should range between 3000 and 7000 words excluding abstract, references, diagrams and data sets.

File format: Microsoft Word (*.doc or *.docx), Times New Roman 12, in (English) journal.

The submitted file which includes graphs, charts and images should be located at appropriate locations in the text, between paragraphs, not within them. All figures should have figure numbers and titles (title case) and should be referred to by figure number in the

text. A figure's number and the title should be placed above and outside the figure, for example, table 1 or image 1 and Figure. Figures need to be clear and the author must have the original copyright.

6. Book Review should have the name of the author, the title of the book, name and place of publisher, and the year of publication. Book Review should be between 3000-5000 words.

7. To submit an article online.

Example of writing reference

Notes-Bibliography Style

- Author's name needs to be placed in front of a sentence that is being quoted, for example, Kamnuansilpa (2006)
- Citations need to be placed after the sentence (author's name, year of publication).
- Single author: (Yota Chaiworamankul, 2023), (Keown, 2023)
- Two authors: (Hersey & Blanchard, 2022)
- Three authors: (Keown, Hersey & Blanchard, 2020)
- More authors: write the name of all authors and follow by the Year of publication or last name of 1st author et al., publishing year. For example, (Kaiser et al., 2021)

Reference style

The referencing **style:** APA (latest edition). The following are requirements and examples for common reference types.

1. Books

Author's name, (publish year). Title. (Edition). Place of publication: name of press. etc.

- Mahachulalongkornrajavidyalaya University. (1996). Thai Tipitakas. Bangkok: MCU Press.
- Wasee, P., (2007). Sufficient Economics and Civil Society if Social Economic Revived Way. (2nd ed.). Bangkok: Pimdee.

2. Article in Journal

Author's name. (Publishing year). Title. Name of journal, year (Volume), page. etc.

- Dhillion, K. (2001). Challenges and strategies for improving the quality of the information in a university setting: A case study. Total Quality Management, 12(2), 167-177.
- Sucaromana, A. (2016). Resilience Quotient; RQ. Journal of MCU Peace Studies, 4(1), 209-220.

3. Website

Author's name. (Publishing year). Title. Accessed access date Day Month Year, Url of the website. etc.

CNN Wrie Staff. (2011). How U.S. forces killed Osama bin Laden. Retrieved May 3, 2011, from <https://www.cnn.com/WORLD/asiapcf/05/02/bin.ladin.raid/index.html>

Address

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand

Phone: (+66) 86-086-4258

Email: maghavin9@gmail.com

Principal Contact

Asst.Prof.Dr.Phamaha Maghavin Purisuttamo

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, Room 305, No. 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand, Phone: (+66) 86-086-4258

Phone: (+66) 86-086-4258

Email: maghavin9@gmail.com

Support Contact

Sukchan Makkasan

The Research Center for Dhammsuksa Phrapariyattidhamma of Watawutwikasitaram School, 137 Watawutwikasitaram, Charansanitwong 72 Road, Bang Phlat, Bangkok, 10700, Thailand

Phone: (+66) 83-838-2879

Email: sukhachan@gmail.com

The logo for Journal JRS is centered on a white background. It features a large, dark blue circle. Inside the circle, the word "Journal" is written in a blue, cursive script. Below it, the letters "JRS" are written in a large, bold, blue serif font. Underneath "JRS", the words "editor in chief" are written in a smaller, blue, cursive script. The entire logo is set against a background of soft, pastel watercolor washes in shades of pink, purple, and blue, with faint, golden-brown leaf-like patterns scattered around the central circle.

Journal
JRS
editor in chief

Asst.Prof.Dr. Phramaha Maghavin Purisuttamo
Phone: (+66) 86-086-4258 E-Mail:maghavin9@gmail.com