

Research article

Developing the Inner Wisdom Development Programs with Buddhist Doctrines for Educational Students

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ABSTRACT

To investigate inner wisdom development programs with Buddhist doctrines of 508 educational students and 104 lecturers. A wisdom test, diary short note, interview, and observation were used. Students' and lecturers' perceptions of their states, problems and needs indicated too high level. The principle of Specific Conditionality, the 5-Aggregates, Rule of 3-Characteristics, and practice of 4-Foundations of Insight Meditation were needed. Inner wisdom skills perceived greater actual students considered with the student's view. The mindfulness practice and meditation increased gradually, distracted, bad-tempered to serene, relaxed, relieved, physically fatigued to fresh and active activities worthwhile of students were higher of students' satisfaction. The knowledge aspect, students gained knowledge in 4-Elements and 5-Aggregates, understanding changes and emerges, existing and ceasing causes of their feeling aspect. Students' participations were too happiness, warmth, relief to their awareness and thinking distraction and concentration, controlling their temperament of their inner wisdom training program was at excellent level. **Copyright © WJDCER, all rights reserved.**

Key words: Inner Wisdom, Development Programs, Buddhist Doctrines, and Educational Students

INTRODUCTION:

Inner Wisdom is that part of everybody which is beyond our rational, logical and conscious mind. It's generally brought up to believe the mind is their primary source of information with regard to the world and who learn little, if anything, of their "other" nature. This "other" nature is their inner wisdom and is reached through their deeper intuition, instinct, hunches and the validity of their feelings. This is their inner voice, their inner wisdom (Dawson, 1991). Everybody connects with their inner wisdom in a variety of ways, often without even knowing that they do so. Have you ever picked up a book, opened it at random and read a sentence that has a powerful effect on you? Or perhaps the whole book does. Someone may say something in conversation that strikes a deep cord in you or you may experience profoundness from watching a beautiful sunset or walking in nature. However, they can greatly increase their ability to contact their inner wisdom and this includes their being aware of some of the obstacles which normally prevent them from doing so (Lewis, 1995).

Normally, the inner wisdom should be taught from childhood. Purnananda has rightly preached about educational process throughout the life, even before birth. It is a fact that when a child starts develop inside the uterus of its mother, starts learning according to the atmospheric social conditions of his mother, which is experimented by some world class gemologists. Thus, child education on the subject of inner wisdom starts from parents, family and etc. As such we should make ourselves aware about inner wisdom to facilitate our next generation on the issue. But, what is inner wisdom? It should not mean, cleverly managed on certain problems or solutions should be universally accepted thoughts or philosophies. How it develops within the beings? - If a being will stay freely without any desire of his/its own, then only inner wisdom will develop. How is it possible? - There are some day to day life processes, on practicing the processes the desire of own will be vanished in course of time. What are the processes? - Parents to think (Broderick, 2013). Educational researches will seek of these questions.

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

For many decades the psychology circle has paid more attention to Buddhism because Buddhism has practice for good movement of the mind rather than trying to understand it through ideas and theories. This helped the psychologist to use Buddhist concepts to enhance the science of psychology harmoniously. Master Phra Thich Nhat Hanh (2013: 10) states that education with virtues/ethics is learning by direct experience. It decreases stress and helps to rehabilitate the inner condition by the practice of mindfulness. Christopher (2012: 121-122) explains that the practice of mindfulness or insight meditation (mindfulness) has the role of decreasing delusion or preventing it from taking place, and the role of paving way for the emergence of wisdom and components of wisdom has long been a Buddhist way of practice, such as understanding of impermanence of all things in the world which is the foundation of suffering. Venerable Phra Dhamapitaka (2003: 93-94) states that living with wisdom means being aware of the state and making use of the nature, living in harmony with the nature. Living freely means not being under the power of craving attachment, or living without attachment. Life with wisdom therefore can be seen as having two sides; the inside is calm, cool, relieved, and cheerful with awareness, be free; the outside is agile and is always ready to get involved and deal with all the things as they are with pure reasons, without a complex or attachment.

In conducting this research, the Buddhist doctrines were used, emphasizing the wisdom by studying the inner

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

RESEARCH AIMS

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

METHODOLOGY

Procedures:

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

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

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

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

1.2.1 The principle of Specific Conditionality, for inner wisdom development that deals with creating understanding of the ultimate truth.

1.2.2 The Five Aggregates, for inner wisdom development that deals with awareness.

1.2.3 The Three Characteristics, for inner wisdom development that deals with relinquishment of the sense-object.

Step II: Group Discussions

In the focus group discussion, the experts gave their perceptions on the state, problems, and needs of the inner wisdom development in two points.

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

Figure 2 depicts the profile model of conceptual framework on the first phase recently, provided by the authors to a step of authors' methodology on the Phase I. The researchers were participated in a recent data collection from the documents, research journals, senior professional educators, and others. This diagram in Figure 1 suggests that this researchers' ideal would exhibit greater leadership and understanding this research arrangement and development to next phases.

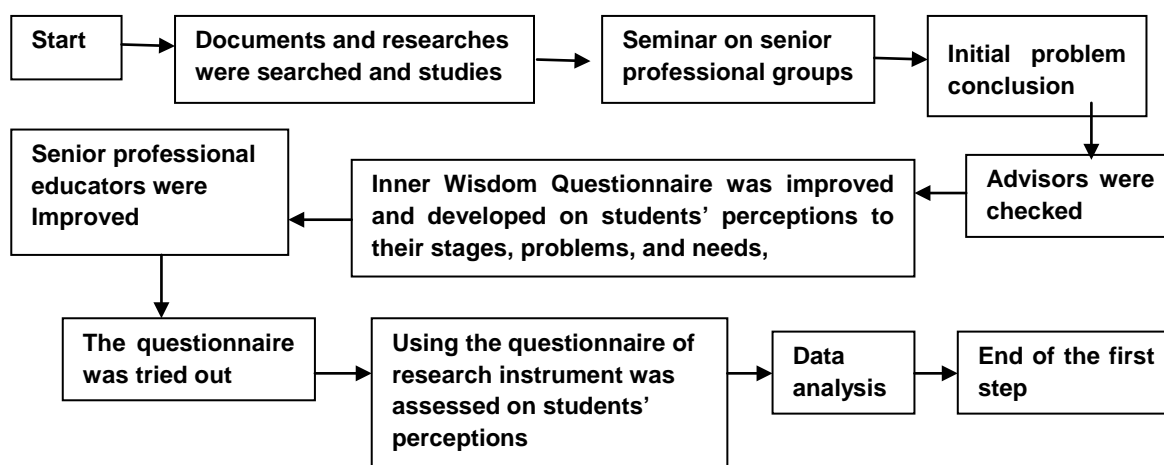


Figure 1. Model of Conceptual Framework on the first Step

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

Step I: Training Development Program

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

1. This program was composed with the Training package name, Purposes, Content, Schedule table, Training activities, Medias, and Assessment documents, such as; Exercise document, Observation form, Daily short note, and Assessing program test.
2. Advisors should be checked and advised to this program, researcher was improved
3. Senior Professional Educators should be checked and advised to this program, researcher was improved.
4. This program was going on work, completely, it's called the Inner Wisdom Development Programs.

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

Focusing on the using the Inner Wisdom Development Programs were assessed students' perceptions of their

Buddhist Doctrines course for educational students in Faculty of Education in RajabhatMahaSarakhm University. These programs composed with the Wisdom Test, the Interview Form, and the satisfied assessment Test.

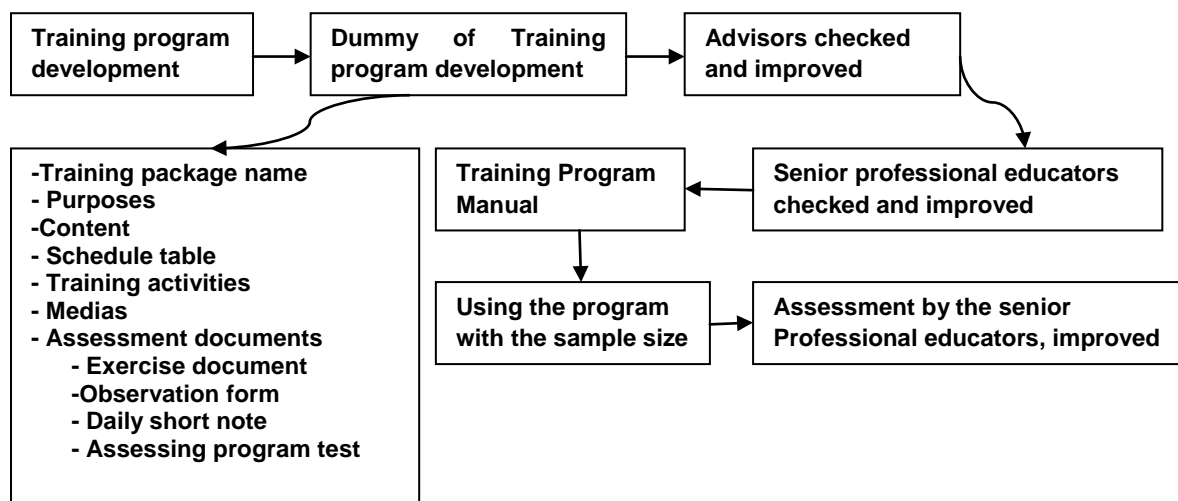


Figure 2. Model of Conceptual Framework on the Inner Wisdom Development Programs.

Finally, the senior professional educators were advised and researchers were improved and analyzed on these programs for using the Inner Wisdom Development Program in this Research, perfectly. See in Figure 2.

Phase III: Using the Inner Wisdom Development Programs with Buddhist Doctrines for Educational Students Assessments.

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

Step I: Training Students' Processes

Researchers were managed for using the Inner Wisdom Development Programs with Buddhist Doctrines with the process of training students at the first.

Step II: Assessing Trainee Students

Assessing students' experiences and training activities with the Wisdom Test, Training program assessment, Interview form, Daily short note, and Students' satisfaction questionnaire.

Step III: Analyzing Trainee Students

Lecturers were checked the scores of students' responsibilities and if someone of students was non past the crisis score, who must be improved themselves.

Step IV: Advisors were Checked

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

Step V: Students' Outcomes

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

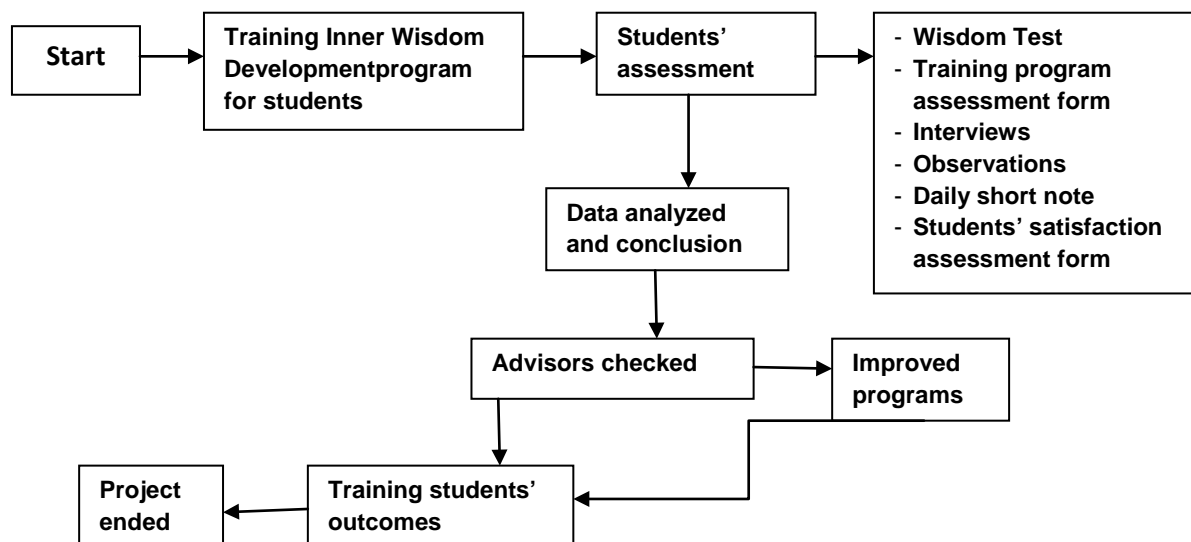


Figure 3. Model of the Inner Wisdom Development Programs with Buddhist Doctrines for Educational Students Assessments

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

Phase IV: Students' satisfaction on the Inner Wisdom Development Programs with Buddhist Doctrines

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

Step I: Training Students' Processes

Researchers were managed for using the Inner Wisdom Development Programs with Buddhist Doctrines with the process of training students at the first.

Step II: Assessing Trainee Students

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

Step III: Analyzing Trainee Students

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

Step IV: Advisors were Checked

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

Step V: Students' Outcomes

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

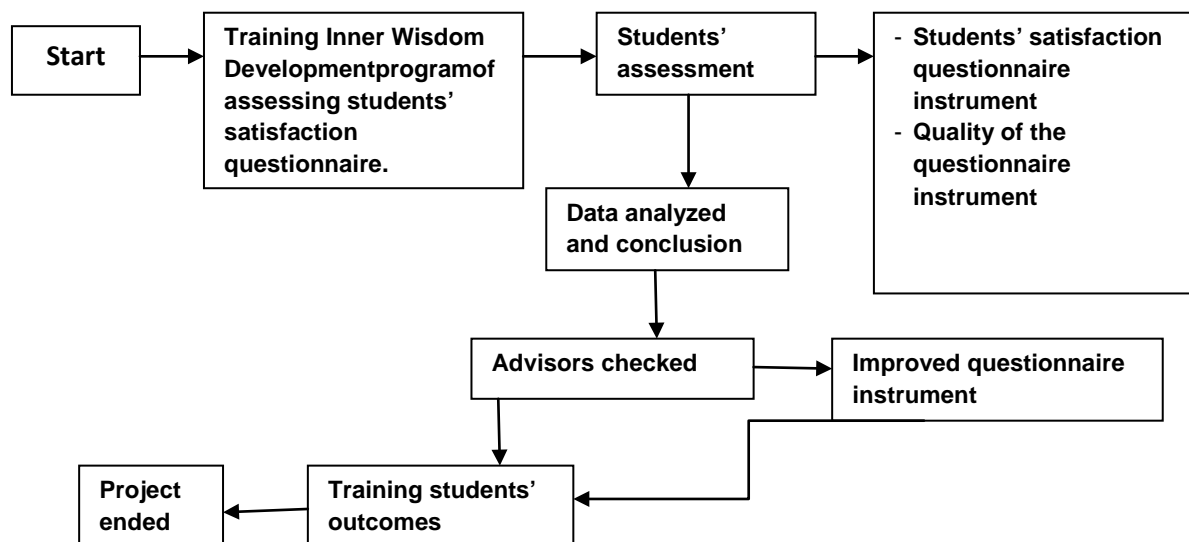


Figure 4. Model of the Satisfaction Questionnaire Instrument on Inner Wisdom Development Programs with Buddhist Doctrines for assessing Educational Students' Perceptions.

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

Sample Size

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

Research Instruments

The Inner Wisdom Development Program Instrument

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

The Training Inner Wisdom Development Program Instrument

The Training Inner Wisdom Development Program Instrument was complied on the Program Package, Training Schedule, Training Content, Training Activity, Training Medias, Training Assessment, the Wisdom Test, the Interview Form, the Daily Short Note Form, and the Observational Student Form.

The Inner Wisdom Development Programs Students' Assessment Instrument

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

The Students' Satisfaction Questionnaire on Inner Wisdom Development Programs Instrument

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

CONCLUSION:

Conclusion I: The state, problems and needs of inner wisdom development with Buddhist Doctrines for educational students.

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

Conclusion II: The effects on developing Inner Wisdom Development Program with Buddhist Doctrines for educational students.

In term of the effects on developing inner wisdom development with Buddhist Doctrines for educational students, this program was confirmed with the advice and perception of the senior professional educators. Students' wisdom skills were developed of their inner wisdom to their developing practice on gradual mindfulness and concentration, to control with their distracted mind and being bad-tempered, to be changed calm on happy, too relaxed, to be relieved, and being physically exhausted on their being of their freshly and actively. Focusing on observation of training students with this program, students were able to develop of their practices, increasingly, to understand on training system, to improve self-behavior from bad characteristic to self-adaptation on minding situation, it's seemed that students were not tired, non hungry, peacefully and calmly, to be delighted and happiness with the observance of precepts and meditation during training program schedule.

Conclusion III: Assessing Program Form to assess the educational students' training.

Students' perceptions of their satisfactions on this program training were to understand, instructional uses, expert trainers, training activities, and time schedule and place of training. In term of students' interviews, students gained to the knowledge of the 4-Elements and the 5-Aggregates, They are the basic components of a being, students were understanding on the usual formula for an Aggregate is: "Past, present or future, one's own or external, gross or subtle, lofty or low, far or near." These are 11 different distinctions that go to make up an Aggregate. It will be seen that every conceivable kind or constituent is included. All this will be explained later when students are doing Vipassanā Meditation. Understanding of the 5-khandhas or Aggregates plays a big part in Buddhism. These 5-khandhas, viewed in another way, can be divided into Mind and Matter, or rather, Mentality and Materiality. Whenever Consciousness arises, there arise also the Feeling Aggregate and the Perception Aggregate and the Mental Formations Aggregate. These are the four Mental Aggregates. The Matter Aggregate is generated simultaneously by the four generators, viz., Karma, Consciousness, Temperature and Nutriment. This makes up the 5 Aggregates, that composed of decompose on oneself of transitory, everything is destroyed and changed, understandingly. Students were appreciated in Buddhist phenomenology and soteriology, to deep of skandhas or Aggregates, that constitutes the sentient being, understanding suffering; the five aggregates are the "ultimate referent" in the Buddha's elaboration on dukkha (suffering) in their First Noble Truth: "Since all four truths revolve around suffering, understanding the aggregates is essential for understanding the Four Noble Truths as a whole." Clinging causes future suffering; the five aggregates are the substrata for clinging and thus "contribute to the causal origination of future suffering". Students understood changes that all things emerge, exist, and cease. They understood that everything has been causes and factors that affect the relation that link them; on the aspect of feeling and mental growth, the students were happy and glad to have come. They felt warm, relieved, fresh, and active; on the aspect of application, the students understood that all things and lives are not stable and one should not cling to them. Solving problems must be done with mindfulness. Thinking must be come before taking action. The students decreased distraction and more concentration on their work and read, to be able to control their feelings, to know what should they do on their thinking to values of things such as their eat extravagantly.

Conclusion IV: Assessing Students' Satisfaction on the Inner Wisdom Development Program

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

DISCUSSIONS

Discussion I: To investigate on the problems and needs of the educational students and teachers for developing the Inner Wisdom Program with Buddhist Doctrines.

In this basic training the 508-freshly educational student group, with the aid of a expert trainers to individuals learn to discuss personal, practical, occupational and social problems in a supportive atmosphere with the 104-educationa lecturers who have similar problems and needs for developing the Inner Wisdom Program with Buddhist Doctrines. This group helps individuals develop the necessary insight to prevent future problems, relative the Buddhist Doctrines that within Buddhism, encourages everyone to become bodhisattvas and to take the bodhisattva vows. With these vows, one makes the promise to work for the complete enlightenment of all beings by practicing six perfections. According to the Buddhist Doctrines training plans, these perfections are: giving, discipline, forbearance, effort, meditation, and transcendent wisdom for student improvement on their inner wisdom. The investigations of lecturers' and students' problems and needs were described and defined as the continual repetitive cycle of birth and death that arises from ordinary beings' grasping and fixating on a self and experiences from expert trainers. Specifically, samsara refers to the process of cycling through one rebirth after another within the six realms of existence that this training program was confirmed on the Encyclopedia Britannica (2009). Where each realm can be understood as physical realm or a psychological state characterized by a particular type of suffering. Samsara arises out of avidya (ignorance) and is characterized by dukka (suffering, anxiety, and dissatisfaction). In the Buddhist view, liberation from samsara is possible by following the Buddhist path accompany chronic pain, and builds confidence and self-problems and needs, thus leaving participants with a feeling of freedom and serenity. Students practiced with Devotion Training that is an important part of the practice of most Buddhists (Payne, 2006: 74). Devotional practices include bowing, offerings, pilgrimage, and chanting onto to the Lotus Sutra is the main practice. In the Inner Wisdom Program with Buddhist Doctrines, devotion to the Buddha Amitabha is the main practice for educational student group training is basic to the successful development of an individual's personal symptom management program. Trainees were to recognize stress and how it affects the body, mind and attitude is vital. Finally, most of students' techniques for relaxation, such as deep muscle relaxation and guided imagery, are learned and practiced to perfection. Through practice, a sense of achievement is gained, and the ability to cope with stressful situations is mastered. The development of the Inner Wisdom Program with Buddhist Doctrines for educational students was provided, responsibility inner wisdom that is based on a realization of dependent origination to their Four Noble Truths and the Three Marks of existence to their Buddhist Doctrines Wisdom that is able to extinguish afflictions and bring about Bodhi of educational students that similar result to report from the study of Burnhill (2013).

Discussion II: To invent the Inner Wisdom Program with Buddhist Doctrines for assessing the educational students

Be more than curious about educational student dreams to a professional teacher in a school, students learn how to use the process of projective training, each participant in the participation of training students with the Inner Wisdom Program will have the opportunity to apply his or her own meaning to and planning to invent or build with the Buddhist Doctrines principle. Researcher spent time to share by others who are the Monks at the temples, Buddhist teachers who teach at the Buddhist school classes, searched the Buddhist documents and researches on Buddhist curriculum in the higher education, to deepen the learning, participants will be invited to share ideas by the use of journaling, guided meditation, and other for preparing development of the Inner Wisdom Program with Buddhist Doctrines assessment document to assess educational students who sat and registered on the course of the Psychological Program, the Faculty of Education, Rajabhat Maha Sarakham University in Thailand. The integrative approach of mind creates an opportunity for increased wisdom and supports personal, community, and collective transformation. This program moves beyond traditional student behavior change. In this training assessment document, students were to be trained how to interpret the inner wisdom, why all inner wisdoms come in the service of health and wholeness by the Buddhist Doctrines principle to help background student's sense of life purposes, practice integration exercises, which enable the

enhancing to become their thinking and experiencing self-vibrant previous gift versions, currently. The Inner Wisdom Program with the Buddhist Doctrines would be referred to moral theories that hold that the consequences of a particular action form the basis for any valid moral judgment about that action (or create a structure for judgment) for presenting a sustained argument that pleasure, correctly understood, will coincide with virtue, to be posited that the greatest good was contentment and serenity and peace of mind of students. The invention of this program comprised of the package program, purposes, contents, time schedule, training activities, innovation Medias, and training assessment were made.

Discussion III: To develop inner wisdom of the educational students

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

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

Discussion IV: To examine the satisfactions of the educational students of their raining on the Inner Wisdom Program with Buddhist Doctrines

The measurement of student satisfaction can be useful to help students to pinpoint their strengths and identify areas for improvement. Satisfaction ratings go beyond teaching assessments, which have a narrow focus, to include broader aspects of the student learning experience. To grasp the complexity of that learning experience, fleshy educational students who were not enough to know the degree to which students are satisfied, using the satisfaction of students were assessed their satisfaction to their training on the Inner Wisdom Program with Buddhist Doctrines, it is important to understand the factors that contribute to student satisfaction. Student satisfaction is positively associated with this program completion rates and training achievements. Fleshy educational students who reported higher levels of satisfaction tended to have higher training program and were more likely to have completed their program than students who were less satisfied. These findings are similar regardless of gender, age, program, or location of the results of this study. Students reported that they were satisfied with their perceptions to their perspective on this research instrument.

As well, they are likely to say their studies prepared them for employment or further education. These items, combined into a single measure of satisfaction, align well with other measures of a successful Buddhist Doctrines experience and training practice with this package program and the questionnaire on student interaction, for example. Analysis of the ratings given to programs and other aspects of the meditation

experience showed that satisfaction with Buddhist meditation refers to the meditative practices associated with the religion and philosophy of Buddhism, Buddhist meditation of students encompasses a variety of different meditation techniques, however, this training practices were trained program that aim to develop mindfulness, concentration, supramundane powers, tranquility, and insight. Given the large number and diversity of traditional Buddhist meditation practices, this article primarily identifies authoritative contextual frameworks both contemporary and canonical for the varieties of practices are the critical dimension of former students' overall satisfaction. Providing students with a training practice program that achieves high approval ratings should promote high satisfaction ratings. Further, focusing on high quality instruction and creating opportunities for students to develop their analytical skills could also help development of the Inner Wisdom Program with Buddhist meditation to maintain high levels of student satisfaction. A good part of students' expression of satisfaction is related to factors other than the training practice program itself; there are demographic characteristics and outcomes that can influence satisfaction levels. Fleshy students, genders, sex, student's background and those from health-related programs tend to say they were more satisfied, having a training related practice shows the strongest effect. Although these factors are outside the direct control of the Inner Wisdom Program with Buddhist Doctrines questionnaire on satisfaction documents to students' perceptions, using them in the analysis contributes to an understanding of what makes students satisfied.

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