

# BUDDHIST PERSPECTIVE FOR ORGANIZATION HUMAN RESOURCE DEVELOPMENT: REFERENCE TO THE MAHA MANGALA SUTTA

## ABSTRACT

Human Resource Development (HRD) is playing a major role in today's business world to enhance HR skills, attitudes and knowledge. HRD can be defined as a set of systematic & planned activities designed by an organization to provide its member with opportunities to learn necessary skills to meet current & future job demands. HRD scope has built on four major functions including career development, individual development, performance management and organizational development.

Purpose of this study was to find how can be applied principles in Mahamangala Sutta to the sub components of Individual Development (ID): development of skills, knowledge and behavior in order to achieve objectives of organizational HRD. Past studies were not sufficiently explain religious perspective related to HRD discipline. Present study has involved to filling this gap by focusing on one of the most well-known suttas to explore its meanings with the scope of HRD.

Researcher depended on Thripitaka (contains three "baskets" of teachings: a: Sutta Pitaka (pyxidium), Vinaya Pitaka and an Abhidharma Pitaka) and other Buddhism books. Mahamangala sutta explained thirty eight principles for individual development and this

study made a bridge between Buddhism and ID by identifying how those principles categories under sub component in ID at the organization level. Application of these principles in this selected sutta will create sound outcomes to the organization where recommendations supposed to apply innovative practices in order to achieve organizations success.

Keywords HRD, Mahamangala Sutta, Individual Development, Skills, Knowledge, Behavior

## INTRODUCTION

The field of Human Resource Development (HRD) encompasses several aspects of enabling and empowering HR in organization. HR is source of competitive advantage and not merely employees fulfilling their job responsibilities. Current paradigm in HRD treats employees as value creators and assets Heathfield [1]. HRD is the framework for helping employees develops their personal and organizational skills, knowledge, and abilities. HRD includes such opportunities as employee training, employee career development, performance management and development, key employee identification and organization development.

The focus of all aspects of HRD is

on developing the most superior workforce so that the organization and individual employees can accomplish their work goals in service to customers. HRD is set of planned and systematic activities designed by an organization to provide opportunities to its members to learn skills necessary for the present and future job requirements. The process of HRD involves the development of expertise in the employee through organizational development and training and development. The aim of HRD is to improve the performance of the employees Robert. Scope of the HRD has extended over four main criteria such as; Individual Development (ID), Career Management, Organizational Development and Performance Management Gilley et al.

Gautama Buddha, also known as Siddhārtha Gautama, Shakyamuni, or simply the Buddha, was a sage on whose teachings Buddhism was founded. A native of the ancient Shakya republic in the Himalayan foothills, Gautama Buddha taught primarily in northeastern India. Lord Buddha is a primary figure in Buddhism and after achieving enlightenment remaining forty five years of Buddha's life, dedicated to show the correct path for human to achieve enlightenment by them. Buddha's sermons cannot be limited to one aspect it spread over various disciplines Kalupahana. For the remaining 45 years of his life, he was sermon for various themes without any boundaries. Among those sermons current study selected one of the Suttas preached by him.

How does Buddhism contribute to understanding of Human Resource Development (HRD) in Thailand research has clearly explained and it is the only one study which has done for Buddhism and HRD Siriporn. Therefore in this study researcher

studied about Buddhism to develop a model for HRD.



Through-out this study researcher investigated the relationship in between ID with Buddhism which was the selected sub component of the scope of HRD. According to Eggland [6] ID refers to the development of new knowledge, skills, and/or improved behaviors that result in performance enhancement and improvement related to one's current job (training). For this study researcher occupied Mahamangala Sutta which is one of the suttas among suttas like Karaniya Metta Sutta and Vyagghapajja Sutta which were explained about ID or preached for ID for human.

## MAHA MANGALA SUTTA

According to Thripitaka Sakka (who is the leader of devas) advised to one of devas to consult the Buddha. Thus in the middle of the night that deva came to visit the Buddha at the monastery of Anāthapindika in Jeta's Grove near Sāvatti. He asked the Buddha for the true meaning of "blessing" (good omens). Buddha describes 'blessings' that are wholesome personal attainments, identified in a progressive manner from the mundane to the ultimate spiritual goal. In response, the Buddha

delivered a discourse known as Mangala Sutta, in which thirty-eight highest blessings were enumerated. Purpose of this suuta was elaborate how would be a human can gain personal attainment.

Besides, these thirty-eight blessings are ethical and spiritual in nature, providing a step-by-step training on the journey of individual's life. It contains Buddha's advice and guidance for the 'novice' of life. Buddha. The researcher first attempt was elaborate the meaning of thirty eight blessings clearly. English translation developed based on R.L.Soni's Life Highest Blessing commentary.

1. Anaakulaa ca kammantaa: Business pursuits, peaceful and free from conflicts
2. Daana: Acts of giving
3. Dhammacariyaa: Conduct according to Dhamma
4. Naatakaana~n ca sa'ngaho: Helping one's relatives
5. Anavajjaani kammaani: Blameless actions
6. AArati paapaa: shunning evil
7. Virati paapaa: Abstaining from evil
8. Majjapaanaa ca sa~n~namo: Refraining from intoxicants
9. Appamaado ca dhammesu: Diligence in practice of what is Dhamma
10. Gaaravo: Reverence
11. Nivaato: Humility
12. Santu.t.thi: Contentment
13. Kata~n~nutaa: Gratefulness
14. Kaalena dhammasavana: Timely hearing of the Dhamma
15. Khantii: Patience
16. Sovacassataa: Meekness when corrected
17. Asevanaa ca baalaanam: Not associating with fools
18. Pan.ditaana~n ca seyanaa: Associating with the wise
19. Puujaa ca puujaniiyaana.m: Reverencing

- those worthy of respect
20. Patirupadesavaaso: Residence in a suitable locality
  21. Pubbe ca katapu~n~nataa: Having made merit in the past
  22. Attasammaapa.nidhi: One's mind properly directed
  23. Bahusacca~n: Profound learning
  24. Bahusippa~n: Proficiency in one's work
  25. Vinayo ca susikkhito: Well-learned moral discipline
  26. Subhaasitaa ca yaa vaacaa: Gracious kindly speech
  27. Maataa pitu upa.t.thaana.m: Giving support to parents
  28. Puttadaarassa sa'ngaho: Cherishing wife and children
  29. Sama.naana~n ca dassana.m: Meeting (seeing) monks
  30. Kaalena dhammasaakacchaa: Discussing the Dhamma at the proper time
  31. Tapo: Energetic self-restraint
  32. Brahmacariyaa: Holy and chaste life
  33. Ariyasaccaana dassana.m: Insight into the Noble Truths
  34. Nibbaana sacchikiriya: Realization of Nibbaana
  35. Phu.t.thassa lokadhammehi citta.m yassa na kampati: A mind unshaken by the ups and downs of life
  36. Asoka.m: Freedom from sorrow
  37. Viraja.m: Freedom from defilements of passion
  38. Khema.m: Perfect security

According to the Mangala Sutta thirty two (32) principles (one – thirty two) for mundane development and others (thirty three-thirty eight) for super-mundane development. Therefore researcher had to consider on these thirty two principles but among those thirty

two selected principles to make a relationship with ID in the organization environment.

**INDIVIDUAL DEVELOPMENT AND MAHA MANGALA SUTTA**

According to Eggland ID refers to the development of new knowledge, skills, and/or improved behaviors that result in performance enhancement and improvement related to one's current job (training). This study has focused on the ID at the organization context. Based on the definition ID consists with development of new knowledge, skills and improvement of behavior.



According to the figure to the individual development of employee management should concern on skills, knowledge and behavior

**Development of Skill** →

- Not associating with fools
- Associating with the Wise
- One's mind properly directed

**Development of Knowledge** →

- Not associating with fools
- Associating with the Wise
- One's mind properly directed

**Improvement of Behaviour** →

- Not associating with fools
- Associating with the Wise
- Reverencing those worthy of respect
- One's miund properly directed
- Gracious kindly speech
- Acts of giving
- Refraining from intoxicants
- Humility
- Contentment
- Gracefulness
- Patience
- Meekness when corrected

**Figure 1 Individual Development with Maha Mangala Sutta**

improvement. In that case selected principles which were explaining in Mahamangala sutta can be categorized in to three criteria. Researcher listed not associating with fools, associating with the wise and one's mind properly directed will develop employee skills and knowledge. Meanwhile including above three principles for the improvement of behavior employee can respect to reverencing those worthy of respect, gracious kindly speech, acts of giving, refraining from intoxicants, humility, contentment, gratefulness, patience and meekness when corrected. Researcher identified twelve (12) principles among thirty eight principles in Maha Mangala Sutta to categorize under sub variables of ID as follow.

### NOT ASSOCIATING WITH FOOLS

Development of new knowledge, skills and behavior influence by this principle because when the person ignore the relationship with foolish people that person can enhance his knowledge, skills and behavior. According to Soni this principle emphasis is on keeping away from and not getting entangled with people who, though grown up in years, have none of the graces of children but all their failings and shortcomings; these are the people possessing the characteristics of **“fools.”** According to the sutta company with fool can only harm.

It reveals that when person accompany with fools make different disadvantages. Development of knowledge, skills and behavior depend on this association. Therefore employee should associate with people who are not fool to ignore those negative outcomes.

### ASSOCIATING WITH THE WISE

On the other hand, through companionship with the wise the sequence is:

listening to good advice, rational faith, noble thoughts, clear thinking, self-control, good conduct, conquest of the hindrances, gaining of wisdom and the consequent liberation. Soni [8] explains that wise association makes wise people therefore employees should maintain relationship with wise. To gain knowledge, skills and behavior development people should away from bad company, one who is advanced in self-control, full of loving-kindness and compassion and thus immune to the evils of such association Soni.

### ONE'S MIND PROPERLY DIRECTED

Action is performed by one's body (kaaya-karma) or by speech (vaci-karma) or by mind (mano-karma) (Buddha). These actions are called karma when will, the performance of **“action”** directed by own mind. If there were no **“will”** in mind to involved, there would be no results. According to Buddha the emphasis is on **“one's own self”**: one should try to direct oneself to the desired goal by the efforts one makes. This encourages self-confidence and discourages dependence upon the grace of men. It says many people pass their lives in the wrong course, engaged in evil practices of the body (behavior), speech and mind was a result of absent of properly directed mind. Therefore a directed mind of person's leads to obtain skills, knowledge and behavior and when the person absent form directed mind no any results as Buddha's view.

### REVERENCING THOSE WORTHY OF RESPECT

Buddha preached reverence means veneration of the Buddha, Dhamma and Sangha, and respect for parents and teachers, wise people, good persons and elders. In industrial perspective reverence is very

important fact to maintain sound relationship. Even the Buddha after his Enlightenment surveyed the world to try to find a teacher to revere. This is a blessing resulting in harmony in the present life and it improves positive behavior.

### **GRACIOUS KINDLY SPEECH**

Well-spoken words of civility make harmonious environment. Certainly what one speaks and how one speaks it are very important, considering all the words which pour out of our mouths every day. Words can never be ill-spoken words since they are: true; bring concord; are compassionate; and meaningful. This practice leads to kind speech which is another component of behavior of a person. According to Catania behavior would be verbal or nonverbal. And this principle represents the verbal behavior of person. As a result of kindly speech improve the behavior.

### **ACTS OF GIVING**

Giving also works in harmony with other good qualities and strengthens them. Person's practice to giving will leads to improve their behavior because according to (Buddha) giving is related to moral conduct, that one gives gifts which do not conflict with the precepts. Again it's discussing about behavior and this brings in another relationship with wisdom, for one should give wisely, not unwisely.

### **REFRAINING FROM INTOXICANTS**

Buddha preached play on intoxication and maddening leads to destroy of the mind. People should maintain a clear mind and body. But intoxicants finish the positive behavior of person. Any employee while at work must ensure that he or she is not under the influence of an

intoxicants where the extent of the intoxicants could endanger his or her own safety, health or welfare at work or that of any other person present Health and Safety Authority. Therefore referencing from intoxicant leads to improve one's own behavior.

### **HUMILITY**

This is a factor which stresses the importance of having no pride. According to Soni this does not mean that one is obsequiously "humble" — just another disguise for pride. He said humble person does not advertise himself; he is not exuberant in body or speech but instead is restrained. This is a kind of practice which leads to improve behavior as a result of being humble to everyone at the work environment. Because according to Catania behavior consist with two as verbal and nonverbal and being humility is relating to nonverbal behavior.

### **CONTENTMENT**

This implies acceptance of conditions and situations as they arise, with equanimity and without grumbling. This is a quality which should be improve by people as a behavior. According to Buddha one can be content with enough clothes, enough food, enough living room and enough medicines. "Enough" gives one little trouble to keep and maintain but more than that brings anxiety and worry. Everyone has to decide for themselves whether possessions will bring more happiness or more trouble. Therefore employees should practice to be contentment and ultimately it makes the improvement of behavior because Soni said contentment is a part of sound behavior of a person.

### **GRATEFULNESS**





The Buddha preached: “Two sorts of people are hard to find in the world: one who first does (something kind or helpful), and one who is grateful and recognizes (that kindness).” Without this quality a person forgets parents, relatives, friends, teachers, and he turns his back on them just when they could be helped by him or when they are in need of aid. This principle represents the practice that should be used at the working environment because Soni said grateful result to improve person action (behavior).

### **PATIENCE**

Patience, this is important virtue, in fact one of the highest, and it includes the virtues of forbearance, forgiveness and tolerance. Buddha preached a person who practices patience has a **“cool heart,”** the mark of a person who has

### **MEEKNESS WHEN CORRECTED**

applied the Dhamma to his life and **“Cool-heartedness,”** not worried or impatient. Health and Safety Authority presented that patience at the work place leads accident zero, and minimum conflicts. As Buddha preached patience is an action of people and when employee improves this action means improves his behavior.

The meaning given is **“one who can easily be addressed, spoken to or advised”** and it further means **“a person who can be corrected.”** Also implied are the qualities of tolerance of criticism directed at oneself and courtesy and gratitude in accepting advice. According to Buddha a person who is meek use the chance to learn. So this action leads to improve behavior of employees when they prefer to correct their faults by accepting those.

## RECOMMENDATIONS

No	Mangala concept	Management practice
01	Asevanaa ca baalaana m: Not associating with fools	Create learning environment and hire who match with organizational culture. Then every employee has opportunity to deal with nice people.
02	Pan.ditaana~n ca seyanaa: Associating with the wise.	Create communication flow from senior to junior for transfer knowledge. Then every employee become wise and they can associate each other.
03	Puujaa ca puujaniyaanam: Reverencing those worthy of respect.	Employee should know respect each other and ethical qualities then will create sound working environment with sound working relationship.
04	Subhaasitaa ca yaa vaacaa: Gracious kindly speech.	Establish harmonious culture by aware employees about the importance of kind speech. Can develop code of ethics including this principle.
05	Daana: Acts of giving	Corporate Social programme is a kind of act of giving that the organization can do. Then management can get the support of the organization employees to CSR works. Ultimately employees also practice to giving.
06	Majjapaanaa ca sa~n~namo: Refraining from intoxicants	Alcohol and smoking should prohibit at the work environment and include it as a disciplinary behavior of employees.
07	Nivaato: Humility	Maintain sound employee management relationship, Good grievance handling procedure, Enhance employee self-satisfaction on their job, superior and environment.
08	Santutthi: Contentment	Practice employee to satisfy with existing resources through moral development programmes.
25	Kata~n~nutaa: Gratefulness.	At the induction management can be presented the importance of being gratefulness to seniors at the work place.
27	Khantii: Patience	Organize attitudes development programmes.
28	Sovacassataa: Meekness when corrected.	Train employee to make their faults by organizing positive attitudes development programmes.

**Table 1: Management Practices**

## CONCLUSION

Intention of the researcher was find the relationship between ID with buddhism which was the selected sub component of the scope of HRD. HRD is a set of systematic & planned activities designed by an organization

to provide its member with opportunities to learn necessary skills, knowledge and behavior to meet current & future job demands.

Mahamangala Sutta is highest life blessingpreachedbyLordBuddhaandresearcher found the relationship selected principles of this sutta and ID in HRD. Researcher clearly established how those selected principles



link with the three sub components of ID termed; development of skills, knowledge and behavior. Researcher presented management practices regarding how each principle develop within organization to obtain employees skills, knowledge and behavior development. Summary of the management practice can be illustrated as; create learning environment and hire who match with organizational culture, create clear communication flow, develop code of ethics, organize CSR activities with the support of employees, intoxicants should prohibit at the work environment, establish sound grievance handling procedure, proper induction programmes and organize moral and attitudes development programmes. The every organization can apply Buddha's view by converting in to management practices because it's about the reality of the world. Current study remains with limitations including this study

investigated only one Sutta preached by Lord Buddha, among four components of HRD selected only ID, this study is a concept paper hence cannot measure the findings, and study findings were depend on available literature.

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