

Research Report



Sub-research Report 3

**THE DEVELOPMENT OF SYSTEMATIC THINKING BASED
ON A BUDDHIST APPROACH IN THE 21ST CENTURY**

Under Research Plan

**MINDFULNESS: THE DEVELOPMENT OF MINDFULNESS-
BASED-LEARNING MODEL IN THE 21ST CENTURY**

BY

Phramaha Nantakorn Piyabhani, Asst. Prof. Dr.

Asst. Prof. Dr. Sanu Mahatthanadull

International Buddhist Studies College

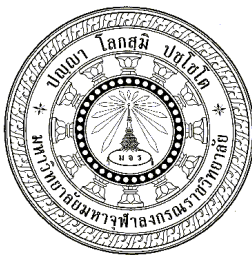
Mahachulalongkornrajavidyalaya University

B.E. 2564

Research Project Funded by

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Research Title: The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century

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ABSTRACT

The research entitled “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century” has three objectives: 1) To study the problems of systematic thinking in the 21st century 2) To study the Buddhist principle for the development of systematic thinking in the 21st century and 3) To study the development of systematic thinking based on a Buddhist approach in the 21st century.

This is mixed research implementing the quantitative, qualitative and documentary methods. The quantitative research was focused on the international students from IBSC, MCU who are thirty-eight in total, which the instrument used in this research was questionnaires. The statistics for data analysis were descriptive by using frequency, percentage, mean, assumptions by testing values (t-test) and one-way analysis of variance (One way ANOVA-test). The difference of mean was tested by means of the least significant difference. The qualitative research was conducted by the in-depth interviews with five key informants from five countries. The data which collected from in-debt interviews with key informants will be qualitatively analyzed and synthetized to obtain the effective process coping with the problem desired to know. For the documentary research the materials were collected from primary sources and secondary sources, there was analysis and synthesis of the data collected for a set of body of knowledge to integrate with the development of systems thinking.

The research findings reveal that according to the section of “The Problems of Systematic Thinking in the 21st Century” the overall mean was at 4.16. In section on “A Buddhist Approach for the Development of Systematic Thinking in the 21st Century” the

overall mean found at 4.09. Regarding the section on “Systematic Thinking Based on Investigation of Causes and Conditions” the overall mean was at 4.02. In section on “Systematic thinking Based on Advantages, Disadvantages, and the Solution” obtained the overall mean at 4.10. In section on “Systematic thinking Based on the Genuine and Counterfeit Value of Things” found the overall mean at 4.11. In section on “Systematic thinking Based on Inducing Wholesomeness” obtained the overall mean at 4.12. By all of the above Means, the respondents have a level of agreement at “Somewhat agree.” But in the section of “The Buddhist Principle for the Development of Systematic Thinking” the overall mean was at 4.21, this shown that the respondents have a level of agreement at “Strongly agree”

Besides, groups of people who strongly agree with “The problems of systematic thinking in the 21st century” were 31-40-year-old females, 51-year-old and over, who are studying for an M.A. degree. There was no difference in opinion on such problems of systematic thinking between gender, age, and educational level. The groups of people who strongly agree with “The Buddhist principle for the development of systematic thinking in the 21st century” were 21-40-year-old females, 51-year-old and over, who studying for an M.A. and Ph.D. There was no difference in opinion on it between gender, age and educational level. The groups of people who strongly agree on “A Buddhist approach for the development of systematic thinking in the 21st century” were females, aged 51 years and over, and studying for an M.A. degree. There was no difference in opinion on it between age and education level. There were gender differences in opinions on “A Buddhist approach for the development of systematic thinking in the 21st century”. Females agreed more than males at a significance level of 0.05.

Acknowledgement

This research entitled “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century” has been conducted under the limitation of COVID-19 pandemics. Of course, there were many problems and obstacles happened during doing this research, but with strong intention and intense persistence of the researcher the achievement of this work in accordance with the objectives designed has been completely done.

This research would not have been possible without the support of Phra Sutheeratanabundit (Suthit Abhakaro, Assoc. Prof. Dr.) , the Director of Buddhist Research Institute (BRI), Mahachulalongkornrajavidyalaya University, as well as executives and staff of the Buddhist Research Institute. The researcher would like to take this opportunity to convey sincere thanks and very grateful to them all.

My heartfelt thanks would go to the Buddhist scholars and experts from various institutes for their kindness in providing in-depth interviews, as well as to the sample groups for their responding the questionnaires to bring the data in doing this research work. And my heartfelt thanks would also go to the authors of so many books that have been mentioned at the page of bibliographies, my research would not have been completed if without necessary materials supported.

The researcher would like to express deep sense of gratitude to the expert committee from Buddhist Research Institute for their immensely useful suggestions in completing my research work.

Finally, may the meritorious deeds that comes from doing this research be a part to my parents, teachers, and those who are supporters. Wishing all of them be good healthy both mental and physical parts, as well as be happy in ultimate peace.

Phramaha Nantakorn Piyabhani, Asst. Prof. Dr.

19 December 2564

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Chapter I

Introduction

1.1 Background and Significance of the Problem

Everything begins with thinking, a good thinking must be systematic and organized, which will bring good results and effectiveness. It is probably said that just a good thinking with a system gets more than half won. On the other hand, thinking is the source of actions and words, hence systematic thinking leads to systematic action and speech. In the opposite sense unsystematic thinking leads action and speech to be directionless and ineffective.

Thinking involves gathering information into a center, analyzing it and then acting on it. Thinking provides the basis for physical and verbal expression as it the link between the systems of perception and action. Therefore, thinking is the center of the whole life, and it is at the heart of right lifestyle, or the noble life. His Majesty King Bhumibol Adulyadej once said, “The main purpose of thinking is to figure out, to make it clear and obvious just what a thing is. When people have to think of a new practice or a way of performing a particular operation, they need to think carefully and thoroughly and examine their reasons for doing it. In doing so, they can clearly define their purpose, understand what they have to do, and visualize all steps of the practice as well”.¹ This kind of careful and thorough thinking can be defined as ‘systematic thinking.’ It is thinking that is based on a logical or rational framework. Such thinking, which starts with the individual, is an important element of humanity. Systematic thinking also leads to its expression in the form of systematic behavior. If a person thinks in a systematic way, their speech and behavior will also be systematic, and they will be able to systematically solve both personal and social problems. They will also be better able to handle problems within their workplace organization and be equipped to deal with the constant changes that come up in today’s world.

¹ Koson Sanitwong, *Systematic Thinking and Yonisomsikarn Way of Thinking Towards the Development of Human Resources and Organization (Part 1)*, quoted in <https://www.bloggang.com/m/viewdiary.php?id=hrdlearning&month=062013&date=17&group=1&gblog=12>, December 6, 2020.

Systematic thinking is a key skill that leaders need to possess if they are to succeed in the 21st Century. Modern leaders must have the skills to make great decisions, manage change, and build teams and systematic thinking underlies all of these. There have been many academic works published that have testified to the need for modern people to have systematic thinking skills. According to Senge, systematic thinking is a conceptual framework, a body of knowledge and tools that has been developed over the past fifty years, to make the full patterns clearer, and to help us see how to adapt to them or change them effectively.²

In addition, systematic thinking is a combination of critical thinking and synthetic thinking. Systematic thinking starts with analyzing situations and separating out problems, causes and effects in order to obtain relevant and helpful facts or knowledge and to be fully aware of the relationships of the contributing factors. After this critical analysis, comes the synthesis of solutions to the problems and systematic responses to the challenges. In a way, it can be said that the system is rebuilt in a superior way.

As mentioned, systematic thinking provides a powerful tool that can facilitate the visualization and understanding of individuals, groups of people, and all kinds of natural and man-made systems. It can help people better communicate with others and can assist them improve their business, company, school, or environment. In order to manage problem solving effectively, systematic thinking can be used to design things of excellence; things that perform well. Systematic thinking enables people to observe and act honestly and clearly. Part of this is setting goals that are realistic; goals that can be met. Systematic thinking can also help with skillful communication with surrounding systems. It offers people the tools to judge which systems outside of their system are compatible and of good quality.

Nowadays, people are stepping further into the digital age. The Internet is changing everything, including ways of thinking, ways of life, economy, society, and politics. The digital world 4.0, with its technological challenges ahead, has created many large problems for every human being on the earth. Of course, the digital age has also brought many benefits to people. For example, from a religious perspective, the Internet can be used to get involved in spiritual issues and practices and it offers organized

² Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, (New York; London; Toronto; Sydney; Auckland: Bantam Doubleday Dell, 1994), p. 10.

religious groups an avenue by which to promote their faith and practices and indeed it can offer religion as refuge and anchor, reaching out to a large number of people. However, when science and hi-technology are overly influential in the daily lives of people, people then become overly interested in it; many become obsessed. Such people are always on the phone or computer, communicating through various online applications, and they become increasingly reluctant or unable to communicate with others face to face. They miss opportunities to discuss issues or share various stories, and do not have the chance to understand each other in a deeper way. Everyone is merely interested in his or her own story. Such behavior results in changes within family and social life.³

It has been suggested that “religion and science should depend on each other”. Albert Einstein agreed, and he stated that, “Science without religion is lame, religion without science is blind”.⁴ He meant by this that science needs to be practiced with religious values or it will lack moral principles and ethics. This is because science is only the study of the material world, whereas religion is first and foremost concerned with virtue. If science abandons religion, it lacks morality. When there is no morality, life lacking a sound and healthy direction. Science that lacks direction is usually haphazard and does not reach its destination. It is surely like a lame man who cannot go anywhere distant. At the same time, religion that does not care about scientific truth is like a blind person because it involves only blind faith in gods or supernatural powers. From the above statement, it can be seen that science has created many modern technologies and produced prosperity for the world. It has been used to solve various problems for humans. But at the same time, science has created problems for world, and some of them are very serious. When the world of science abandons the world of religion, and it proceeds without regard to morality and ethics, serious problems follow. Problems of human mental and physical health, societal imbalance and lack of function, and environmental destruction, to name but a few, surely advance. Science without an ethical basis, without the guidance religion can provide and on the other hand, an excessive emphasis on religion and religious ways with no regard to the advances of science and technology: both approaches lead to problems at all levels of society and both create limits and barriers to human happiness, health and future development.

³ Phramaha Nantakorn Piyabhani, *Suicide: Buddhism-based Moral Solution to Suicide Issue in Thai Society*, (Ayutthaya: Mahachulalongkornrajavidyalaya, 2018), p. 95.

⁴ Phra Brahmapundit (Prayun Dhammacitto), *Integrative Method: Buddhism & Modern Sciences*, (Bangkok: Mahachulalongkornrajavidyalaya, 2557), pp. 20-21.

Ven. Phra Brahmamagunapon (Bhikkhu P.A. Payutto) once remarked that “The more developed the high technology, the more likely it is to produce serious problems.” he meant that with the ongoing and relentless development of technology, and in particular, so-called ‘high technology’ that is concerned with information and communications, the negative forces of greed and hatred have acquired much more effective tools.⁵ In other words, as the world of materials becomes much more developed, there is a tendency for the minds of the people remained undeveloped or even to ‘de-develop’, that is to regress. Technology becomes the tool of greed (*lobha*) and hatred (*dosa*), and technological progress, in the form of industrial development, serves to further their ends. Science, technology and the development of information and communications technology have been used to lull humanity into heedless consumption, dullness, and intoxication in various forms, rather than for the development of the human being or quality of life. They have been used as tools for nourishing greed and firing up hatred through the contention and dispute over material wealth. In the destruction which has resulted from racial and religious antagonism, hatred is already in abundance; and it has been further intensified by the influence of greed and the struggle for material resources.⁶

As we are now well into the 21st century, the benefits of systematic thinking need to be seriously discussed. In which direction should systematic thinking be developed? Looking at how the material world has developed so far, and how fast it is changing, it might be easy to just allow human thinking to stay tuned in with wrong ways of technology devices. Online applications are so easily used, and little thinking is required. Next, we might ask how the doctrines of the Buddha be adapted to dealing with the big issue of wrong thinking and how proper consideration can be introduced at a deeper level and more frequently. Ultimately, the development of systematic thinking leads to freedom from the internal enemies of the mind. It can assist people to become completely free of the oppressive influences of greed, hatred and delusion, which are the main causes of the human problems within the physical and social environment. In this era when technology has rapidly developed, systematic thinking can bring many advantages to human beings. However, its development needs training. The development of reasoned thinking requires a systematic and skillful system of education.

⁵ Bhikkhu P.A. Payutto, *A Buddhist Solution for the Twenty-first Century*, (Bangkok: Sahadhammika Co., Ltd, 1994), p. 64.

⁶ *Ibid.*, pp. 64-65.

According to Buddhism the unsystematic thinking that has arisen due to the lack of wise attention has inevitably brought problems to global society in the 21st century. Such unwise attention is the starting point of a path that leads to unsystematic thinking, which in turn is linked to poor physical and verbal actions.

The Buddha taught various ways to develop thinking and train the mind, the purpose of which is to get the mind working in the right way, encouraging the development of wisdom so that people can see things as they naturally are and live their lives with happiness. Buddhism paves the way for this to happen with its principle of *yoniso-manasikāra*, which is translated as wise attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; and thinking by way of causal relations or by way of problem-solving.⁷

The Buddhist principle of *yoniso-manasikāra* enables those who seek true happiness in their lives in the 21st century to systemize their thinking, which helps them to live their lives correctly and relate to things properly. They can better manage their personal lives, their society, new technology, and their natural environment. To understand and practice these various aspects of life properly is referred to as living one's life correctly, knowing how to live, or being skilled at conducting one's life.⁸ This link manifests in in problem-solving of thinking based on Buddhist approach:

⁷ Ibid., p. 64.

⁸ Bhikkhu P.A. Payutto (Somdet Phra Buddhachosacariya), *Buddhadhamma*, (Bangkok: Sahadhammika Co., Ltd., 2015), p. 1088.

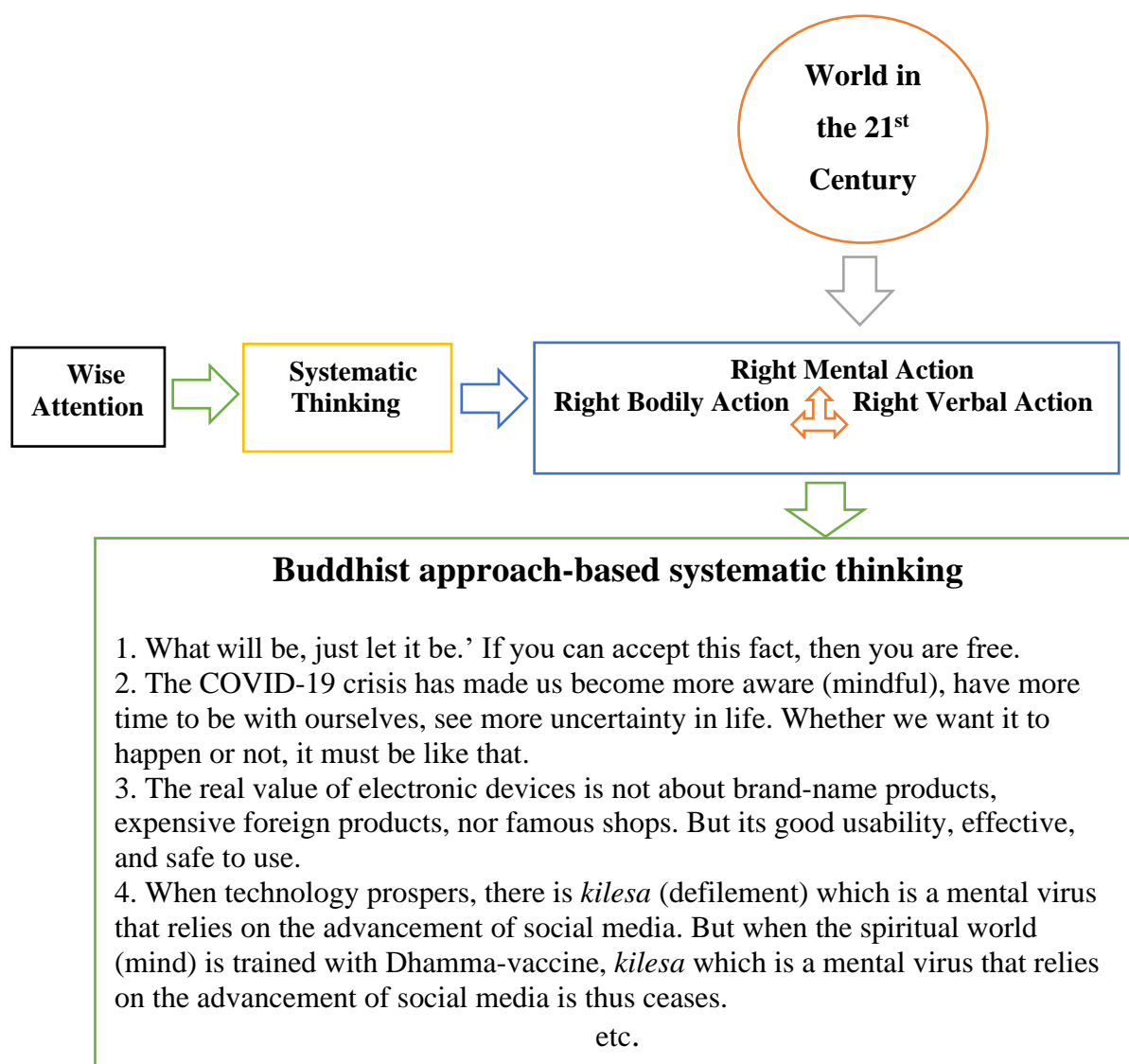


Figure 1: The diagram shows systematic thinking is considered as a mental vaccine for the world today.

To sum up, systematic thinking, which involves the skill of reflection is the seat of administration regarding correct living in its entirety. It is the leader, guide, and director for all other aspects of right practice. When one can think correctly, one can speak, act, and solve the issues correctly. Thus, a skill in thinking and reflection leads to a meritorious life.⁹ Therefore, for people who live their lives in the world today, which is materialistic, fast paced and increasingly tied up with ever evolving technology, systematic and correct is most necessary. It is sometimes said that the Buddha’s teachings general, and the development of *yoniso-manasikāra* in particular, provide the basis of a

⁹ Ibid., p. 1090.

thinking system based on Buddhist approach that is a mental vaccine or digital vaccine for the 21st century's world.

1.2. The Objective of the Research

The main goal of this research is to know factors causing problems to systematic thinking, clearly understand the doctrines in Buddhism for the development of systematic thinking and to develop systematic thinking based on a Buddhist approach proposing effective process to be effectively use in the current era. There are the following objectives of the research:

- 1.2.1 To study the problems of systematic thinking in the 21st century;
- 2.2.2 To study the Buddhist principle for the development of systematic thinking in the 21st century;
- 2.2.3 To propose the development of systematic thinking based on a Buddhist approach in the 21st century.

1.3 Statement of the Problems Desired to Know

The research starts with delineating the three researchable problems to be discussed. They are:

- 1.3.1 What are the problems of systematic thinking to the 21st century?
- 1.3.2 What is the Buddhist principle relating to develop systematic thinking of the world community in the 21st century?
- 1.3.3 How is the thinking based on a Buddhist approach developed to be a systems-positive thinking in order to solve the problems of people in the 21st century?

1.4 Scope of the Research

Scope of the research is stipulated into the following three dimensions, namely: 1) Scope of Sources of Data, 2) Scope of Content 3) Scope of Populations, Samples and Key Informants. The details are as follows:

1.4.1 Scope of Sources of Data

Sources of data concerned will be focused on the followings; the Buddhist principle which related to the development of systems thinking by exploring deeply into the primary source of Pāli Canon (Tipiṭaka), Commentaries (Atthakathā), etc. respectively.

By using the Pāli Text Society's Pāli version and English translation series as well as the secondary source of Buddhist textbooks, research works, journals, books, newspapers, including online sources, etc.

In addition to those abovementioned sources, questionnaires, are conducted with totally forty students from International Buddhist Studies College (IBSC), MCU., as well as with five specific-key informants from international countries who are mostly Buddhist scholars.

1.4.2 Scope of Content

In this research, the researcher has established a framework based on the respective objectives for the exploration of what makes unsystematic thinking, a Buddhist principle relating to the development of system thinking and the process for the development of thinking based on Buddhist approach in the 21st century. It will be analyzed systematically under the framework of the integration of knowledge between the doctrines in Buddhism and the theory of development of systematic thinking.

Particularly, a Buddhist principle of *yoniso-manasikāra* "Wise attention" will be the key instrument to improve thinking systematically by means of a 'learning by doing' process. Then the results obtained from study will be developed into a set of new body of knowledge based on a Buddhist approach that conducted effectively in the 21st century.

1.4.3 Scope of Populations, Samples and Key Informants

Due to this is mixed methods of research by analyzing data from documents and survey relating to the presenting of the development of system thinking based on a Buddhist approach in 21st century. Therefore, the area, population and samples are focused on both local and international organizations with working processes that focus on studying and learning the Buddhist doctrines as well as the effective procedure leading to the development of Buddhism-based systematic thinking in the 21st century. The purposive random sampling technique was used based on the significance of the studies. The populations appeared in this research are conducted as details divided:

1. Populations and samples are focused on international students from International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University (MCU) with working processes that focus on studying and learning the development of systems thinking as well as Buddhism-based approach. There are in this research concerned with forty IBSC students in total who are set up to give the answer

according to questionnaires designed. Among them there will be selectively divided into the followings: 4th year students totally number 10 from B.A. program in Buddhist Studies, 10 students enrolled in 2020 from M.A. program in Buddhist Studies, 10 enrolled in 2021 from Ph.D. program in Buddhist Studies and 10 enrolled in 2021 from Ph.D. program in peace studies.

2. Key informants will be centered on both local and international organizations with working processes that focus on studying and learning the development of systems thinking as well as the Buddhism-based approach. Hence the process of which in this research deals with in-depth interview of five key informants who are Buddhist monks and Buddhist scholarly representatives with knowledge of Buddhism.

Therefore, there are populations, samples, and key informants in this research totally forty-five persons in number.

1.5 Definition of the Terms Used in the Research

The key words employed in this research are as follows:

Development refers to the process in which someone or something grows or changes and becomes more advanced.

Thinking here stands for the activity of using our mind to consider something.

Systematic thinking represents one of the major breakthroughs in understanding the complex world of organizations is the field of systems theory. The field studies systems from the perspective of the whole system, its various subsystems, and the recurring patterns in the relationships between the subsystems. Systems theory has greatly influenced how we understand life, spend life properly and change organizations etc.

Buddhist approach deals with the teachings of the Buddha are aimed solely at liberating sentient beings from suffering. The basic teachings of the Buddha which are core to Buddhism such as the Three Universal Truths; the Four Noble Truths; and the Noble Eightfold Path etc. In term of a Buddhist approach herein concentrated on a Buddhist principle of *yoniso-manasikāra* (skillfully direction attention) only.

The 21st century is the current century of the Anno Domini era or Common Era, in accordance with the Gregorian calendar. It began on January 1, 2001 and ends on December 31, 2100. It is the first century of the 3rd millennium. In this research the 21st century is particularly studied the thinking system in the world societies today.

Yoniso-manasikāra means “Appropriate Attention, Wise Attention” or “Wise Reflection.”, or it may be traditionally defined as “Skillfully direction attention”. There ten kinds of systems thinking based on *yoniso-manasikāra*. In this research, there are focused to study only four: 1) Systematic thinking Based on Investigation of Causes and Conditions 2) Systematic thinking Based on Advantages, Disadvantages, and the Solution 3) Systematic thinking Based on the Genuine and Counterfeit Value of Things 4) Systematic thinking Based on Inducing Wholesomeness. In the sense of *yoniso-manasikāra* in this research there will be the emphasis on “Wise Attention” only.

Ayoniso-manasikāra here means “Inappropriate Attention or “Unwise Reflection”. It is the opposite doctrine to the above one.

1.6 Conceptual Framework

The framework of the research work on “The development of systematic thinking based on Buddhist approach in the 21st century” is conceptualized to work out the way to develop thought system. By this, it is systematically designed thereby documentary, qualitative, and interviewing process, taking the given data into the analyzing and synthesizing process; then, concluding the research result. The conceptual framework of this study consists of the following designed:

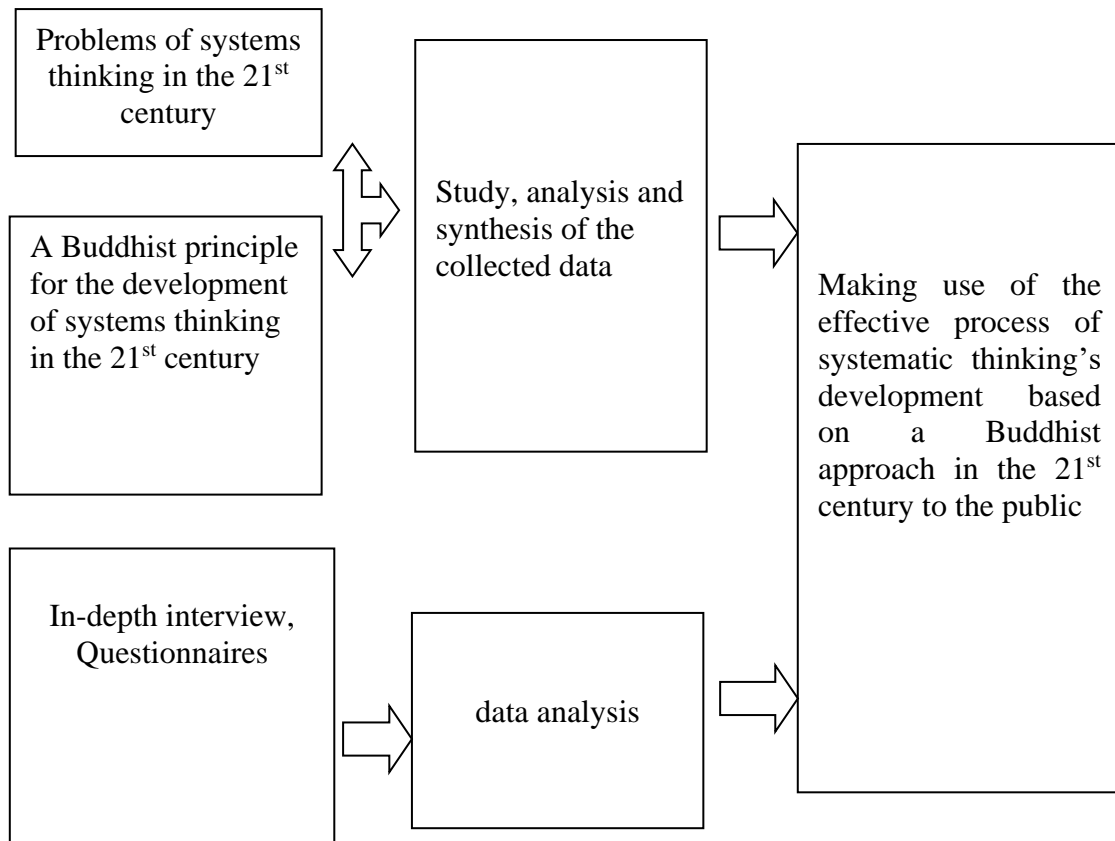


Figure 2: The conceptual framework of the research.

1.7 Advantages Expected to Obtain from the Research

This research paper contributes to the advantages as follows:

1.7.1 Acquisition of a set new body of knowledge on the Buddhist doctrines concerning concept of the development of thinking system

1.7.2 Sharpening of knowledge and application of effective process for development of thinking system based on Buddhist approach

1.7.3 Gaining the Buddhist approach to the development of thinking system in the 21st century

1.7.4 Acquisition of a set of knowledge and the preliminary process of learning to systematically develop thinking in the 21st century.

1.7.4 Dissemination of new body of knowledge and the affective process for the development of systems thinking on Buddhist approach to in the 21st century to the modern world societies.

Chapter II

Concept, Theory and Concerned Research Works

Since an incredibly young age most of us have been faced with many problems that may arise through various event of life. The way we think and come up with the solution can be difference from one person to another, and one solution can be more effective than the other. The effective solution tends to be coming from those with a better systematic thinking. This is because the notions that only strive aiming only to achieve the goal without thinking about the consequence of the action can be disastrous. Like the time we play chess, simply moving each piece forward or simply trying to capture a pawn without calculating of what coming next can be disaster. Peter M. Senge once wrote in this book “The fifth discipline” this similar notion.

“From an exceedingly early age, we are taught to break apart problems, to fragment the world. This apparently makes complex tasks and subjects more manageable, but we pay a hidden, enormous price. We can no longer see the consequences of our actions; we lose our intrinsic sense of connection to a larger whole. When we then try to "see the big picture," we try to reassemble the fragments in our minds, to list and organize all the pieces”.¹⁰

It only natural that everyone of us have a different level of capability of systematic thinking, this is because we all have a different background and experiences. There are so many factors that cause the problems of thinking system. Some may be obvious, but some may not, and these factors can be internal and external. By the examination and identification of these factors we can indicates the cause of our problems. What are the factors that make one person have a better or worse ability of thinking systematically than another? Are these factors existed visibly and known to us? Are these factors external or internal? How much these factors influence our capability of systematic thinking? These are the questions this chapter is attempting to provide the answer, so that the cause of the problem can be reveal and hopefully in the later chapters this research can also provide the reader the effective process for the development of thinking system based on the Buddhist approach in the 21st century. This is of course needed to look up on the relevant doctrines in Buddhism for the development of thinking system in the next chapter first.

¹⁰ Peter M. Senge, *The Fifth Discipline*, Bantam Doubleday Dell Publishing Group, Inc., (New York London Toronto Sydney Auckland, 1994), ISBN 0-385-26095-4, p. 8.

2.1. Concept and Theory of Systematic Thinking

The research shows that the term “Systematic thinking” is usually use throughout the academic paper and research. The researcher would like to point this out now so the reader would not get confused later. The meaning of the term and its important component will be briefly described in this section.

2.1.1 The Meaning of Thinking

There are many scholars and academic institute that gave the definition for what thinking is, and here are just some of them.

The meaning of thinking in the dictionary of Cambridge mentions as the process of using your mind to understand matters, make judgments, and solve problems.¹¹ Meanwhile Oxford defines as the process of considering or reasoning about something.¹²

According to Tisana Khemmani quoted in Koson Sanitwong “Systematic Thinking and *yoniso-manasikāra* Way of Thinking Towards the Development of Human Resources and Organization (Part 1)”, has indicated that thinking refers to the internal behavior arising from the brain processes. In gathering and organizing information and experiences, it creates a shape or image that forms a story in the mind and communicates by means of words or expressions. As well as Kriengsak Chareonwongsak quoted in the same source has defined as managing the information which the brain receives to be in a suitable form by translating the received information into a new format that is different from the original which while thinking the brain brings information, knowledge and experiences that exist, come to think together by reason mixed with emotions and needs to lead to the goals that have been placed.¹³

National Council of Educational Research and Training (NCERT) said in their psychology textbook that “Thinking is the base of all cognitive activities or processes and is unique to human beings. Thinking, therefore, is a higher mental process through which we manipulate and analyze the acquired or existing information. Such manipulation and

¹¹ <https://dictionary.cambridge.org/dictionary/english/thinking>, retrieved on December 6, 2020.

¹² <https://www.lexico.com/definition/thinking>, retrieved on December 6, 2020.

¹³ Koson Sanitwong, *Systematic Thinking and Yonisomanasikāra Way of Thinking Towards the Development of Human Resources and Organization (Part 1)*, quoted in <https://www.bloggang.com/m/viewdiary.php?id=hrdlearning&month=062013&date=17&group=1&gblog=12>, (accessed December 6, 2020.)

analysis occur by means of abstracting, reasoning, imagining, problem solving, judging, and decision-making.”¹⁴

Guy Holmes wrote for a journal that “To think is to reason, deliberate, rationalize, calculate, problem solve, to work something out. It is also to attend to pay heed to have regard to have the notion of, to bear in mind. It is to consider, meditate, ponder over, to reflect. And to picture in the mind, conceive, create, imagine, to conjure up. All of these words have their own nuances and give a different flavour to what thinking is.”¹⁵

Tisana Khemmanee explained the meaning of thinking that “Thinking is the brain process of connecting received information or stimuli to one own original information or experience to create meaning. It is the knowledge and understanding that can be applied in different situations. Thinking is a self-specific task. It is an internal process that everyone must perform, no one can do it for each other. But other people, as well as the surroundings and experiences, can motivate one to think.”¹⁶

Dhonburi Rajabhat University (DRU) gave the meaning of thinking as the following: “Thinking is a summary of the concept. Classification, differentiation, systematization, interpretation of information. Including a summary of references and correlations of the information that has been received. It can be a tangible truth or an intangible fantasy.”¹⁷

Buriram Rajabhat University also gave the following meaning for thinking: “Thinking is a process or activity characterized as a human brain process by using cognitive knowledge, including acquired experiences, in relation to the environment, in order to find the answer. Both set objectives and it is important that the thinker is conscious. It is to keep in mind what you are thinking about in order to lead yourself to the achievement of goal-oriented and effective thinking.”¹⁸

¹⁴ Helen Keller, “Chapter 8: Thinking”, *NCERT Online PDF*, <https://ncert.nic.in/ncerts/l/kepy108.pdf>, (accessed May 13, 2021)

¹⁵ Guy Holmes, “What is Called Thinking?”, *The Journal of Critical Psychology, Counselling and Psychotherapy*, Vol. 2, No. 1, (2002), 33-39.

¹⁶ Tisana Khemmanee, “Critical, synthetic, creative and critical thinking skills: Integration in learning management”, *The Journal of the Royal Institute of Thailand*, Vol. 36, No. 2, (April-June 2011), 188-189.

¹⁷ Dhonburi Rajabhat University, “Chapter 2: Concept, Theory and Related Research”, *DRU Online PDF*, <http://cms.dru.ac.th/jspui/bitstream/123456789/701/7/unit%202.pdf>, (accessed May 14, 2021).

¹⁸ Buriram Rajabhat University, “Chapter 7: Thinking Process”, *BRU Online PDF*, <http://blog.bru.ac.th/wp-content/uploads/bp-attachments.pdf>, (accessed May 14, 2021).

Royal Institute Dictionary gives the following meaning for thinking: “What comes to mind; The knowledge that arises within the mind contributes to the further pursuit of knowledge, such as the plane, made possible by human thoughts; The wisdom to do something right and appropriate, such as - a public destroyer is thoughtless.”¹⁹

In conclusion, “Thinking” is the use of wisdom to analyze the acquired or existing information. This may be done by reason, deliberate, rationalize, calculate, problem solve, to work something out. Then summarize of the concept using the method of classification, differentiation, systematization, interpretation of information. It is the brain process of connecting received information or stimuli to one own original information or experience to create meaning. It is important that the thinker is conscious mindful, and keep in mind what you are thinking about to lead yourself to the achievement of goal-oriented and effective thinking.

2.1.2 The Meaning of Systematic Thinking

According to the academic textbook provide by Rajabhat Mahasarakham University it concludes the meaning as “The ability of a person to think and see situations or things holistically as a conceptual framework, so that the person can looks at patterns and the linkages between sub-elements rationally in solving problems effectively.”²⁰ The explanation given here provide a fair sense of understanding, but for it to be more comprehensible, more explanation should also be given.

According to Steven Schuster in his book “The art of thinking in systems,” he given the definition of “A system” as following, “A system is a group of things that are interconnected and demonstrate their own behavior pattern over time. Systems are usually the cause of their own behavior.”²¹ As to answer, why is thinking in systems useful, he concludes that, “Systems thinking is a paradigm shift from our more traditional thinking patterns because we have been taught to look at things rationally, and to try to look for clear cause and effect connections. We are now used to trying to study things in small, digestible pieces, and to attempting to solve problems as quickly as possible by taking control of situations around us. Quite often, we focus on external sources as the cause of all of our problems instead of looking internally at our systems to see what improvements

¹⁹ Royal Institute Dictionary, *Online Thai Dictionary*, <https://dictionary.orst.go.th/>, (accessed May 14, 2021).

²⁰ Rajabhat Mahasarakham University, “Chapter 2 Concepts, documents and related research”. *University Textbook*. (Bangkok: Rajabhat Mahasarakham University, year unknown), p. 16.

²¹ Steven Schuster, *The Art of Thinking in Systems*, E-book, (steveschusterbooks@gmail.com, 2018), P. 11.

can be made.”²² This answer indicates that the factors of our problems can be of both external and internal.

2.1.3 The Characteristics and Types of Systematic Thinking

Systems Thinking have been exceedingly popular among companies and organization for many decades now, and there are many books, and its summaries came out over the year. One of the summaries on the characteristics of system thinking that is known and easy to understand is the summary of “Jatupat School”²³ on the book namely “Systems Thinking, Systems Practice”²⁴ by Peter B. Checkland, which has been summarized in the following manner.

“System Thinking refers to the thinking of something that need to look at the big picture systematically, makes the results of the thinking or the solution that have been obtained accurate and fast.”

According to Peter B. Checkland, Systematic thinking has the following characteristics.

1. Holistic Thinking. This is an assessment of the composition of the situation or the problem of the organization in the whole picture.

2. Networks Thinking. It is thought of linking the interaction of various systems that make up the network of the system.

3. Hierarchy Thinking. One system may come from many sub-systems combine, and in the subsystem itself there are relationships of the various parts that is the components of the system.

4. Interaction Thinking. Think in an interactive way between one system and another system, one subsystem and another subsystem, the big systems, and environments. Which changes in the subsystem will affect the large system as well.

5. Boundary Thinking. One system comes from multiple subsystems, and between the subsystems and large systems have boundaries that show what they are covering, and what are they not covering. In fact, the system is not separate boundaries but there are overlaps between the boundaries.

²² Ibid., p. 11.

²³ Jatupat School, “Online article: System thinking,” <https://sites.google.com/site/jatupatschool/ed461-kar-brihar-kar-suksa/kar-khid-xyang-pen-rabb>, search on 30 October 2020.

²⁴ Peter B. Checkland, *Systems Thinking, Systems Practice*, (Chichester: John Wiley, 1981), p. 330.

6. Pattern Thinking. The system has to be constant. This is to ensure that all processes at every stage do not deviate from the overall goal of the system.

7. System Structure Thinking. Each part that makes up the system has its own identity and independent, but there is an appropriate connection between each other, each part work together with the rest of the system to achieve the goals of the overall system.

8. Adaption Thinking. Various systems will adapt, try to create equilibrium, and keep that balance with self-organization. Think in a way of the feedback-loops or thinking in a loop rather than a straight line. All parts are connected both directly and indirectly.

2.1.4 Theory of Systematic Thinking

Just like any effective process and system of anything, there are something that can cause various problems to slow it down or even stop it, sometimes it can diffuse the effectiveness of the system, and this is what it means by “the obstacle of the thinking system.” However, this research would use different term and call it “factors” causing the problem of thinking system. The factors mention is both internal and external. But in this research will not go over them all will attempt the internal factors; it will mainly include unwise attention.

Now is the time to discuss about the internal factors, the factors that this research view as being the one more influential to the System Thinking of each one of us. This is because this research is aiming to identify the cause of the problems and try to develop the effective process in the development of the thinking system. According to Buddhism the cause of the problems usually starts from within, or in the other word it is starting from ourselves, just like the four noble truths indicate that the cause for our suffering is our own *kilesa*.²⁵

Some of these internal factors derived from the external cause and will be mentioned alongside the explanation given. For instance, lack of knowledge is partly derived from poor educational system, but the external factors are not all that to be blame because everyone can also learn for ourselves through reading and self-study. However, this research would not go over the factors that cannot be change or cannot be develop,

²⁵ Vbh 99, Saccavibhaṅga [Analysis of truth] - Paṭhamakyaw Ashin Thiṭṭhila (Setṭhila) Aggamahapaṇḍita (trans.), *Vibhaṅga [The Book of Analysis]*, The second book of Abhidhamma Pitaka, (Oxford: PTS, 1995), p. 130.

therefore, the factors such as disability, brain malfunction, craziness, illness, traumatize and so on would not be discuss here.

In the System Thinking, the thinker must be able to think wisely and consider many aspects of the works or problems one need to solve. This is to match up with the condition needed for the correct way to implement System Thinking, so that the solution obtained can be apply to the field effectively. The unwise attention, however, would steer the concentration away from what is right, deviate far from the wisdom needed for the proper use of thought. It is the kind of bad habit that stop the thinker from obtain the right and effective solution. And the unwise attention is among the main enemy of “Systematic Attention” (*Yonisomanasikāra*).²⁶ This is why it must be mentioned here alongside with the indicate the cause of unwise attention.

Unwise Attention can derive from various external factors such as the education, social environment and inappropriate use of internet and technology. The poor education system cannot provide the students with the right discipline and doesn't have an appropriate way of teaching student to think systematically. Social environment too can lead an individual to wrong thinking especially if an individual has a passive characteristic who would just so along with the wrong advice of friends and family who also have the unwise attention. Some people however don't even have a good idea of their own and rely on internet to give the answer to work and problem. Often internet can give a good idea and solution but sometime the answer or solution obtained isn't right for the searcher. Those that rely on the advice of the other and the internet alone would become one that can't think for oneself.

The real cause of unwise attention however isn't something outside by us. The systematic attention is something that can be develop if we are willing to try. The unwise attention often take root in those that thinking thing too simple and don't see the consequence of the result of unwise thinking. These are the people with have a thoughtless habit that is just like an invisible garbage on their body, useless and heavy but just cannot see it.

The things that are characteristics of System Thinking are many, but those with the unwise attention can never wisely think of. The unwise attention type of people would never consider the field of work or problem in the whole picture (holistic thinking) because they would only simply solve the problem the easiest way which is the surface of

²⁶ “Systematic Attention” (*Yoniso-manasikāra*) is the teaching in Buddhism that teach the Buddhist to think wisely and thoroughly.

the problems or work. They would never consider the aspect of the linkages between the components involve within the field (network thinking) because they don't see the components other than the one, they are interested in at the time. And it is about other characteristics of System Thinking such as hierarchy, interaction, boundary, pattern, system structure and adaption of the Thinking.

2.2 Concept and Theory of Unsystematic Thinking

In our society where everything has to keep moving and processing to get things done and hold all of its elements together, systematic thinking is inevitably a big deal. Without the proper thinking system, everything could have fall apart already. Inability to think systematically, or in this research, may called it “Unsystematic Thinking”, is something that the members of any society should not be neglected, but should be studying its causes and effects to avoid the problems and impact that it can do. Otherwise, we would be clueless for how to deal with it, and cannot develop the appropriate thinking skills that we need.

In the education system of Thailand, for example, the unsystematic thinking system is plaguing among the students and teachers just like COVID-19 spreading through every corner of the world. In fact, this problem is partly originated from Thai education for as long as Thai people can remember. As mentioned before of the various causes, problems and impacts. In this section, we may take a look at this concept in details, including its meaning, theory, and further details of the problem and impacts that it may have.

2.2.1 Meaning of Unsystematic Thinking

The meaning of unsystematic thinking is just like what you have guessed, it is simply when the thinking doesn't fit into the Characteristics of systematic Thinking, or in the other words, it is the opposite if what systematic thinking is. Thinking is one of the most important human processes needed in both work and life, and unsystematic thinking is definitely not going to be any good for neither of them. To make thing clearer, this section is going to try to give the meaning of Unsystematic Thinking by divide it into 2 words “Unsystematic” and “Thinking”.

So, what is “Unsystematic”? one may ask. The word is the exact opposite of what “systematic” means and various sources express its meaning in some different way, but they are all generally the same. For example, Merriam-Webster gives the definition of this

term as “not marked by or manifesting system, method, or orderly procedure: not systematic”,²⁷ and Google-Dictionary gives the following expression: “not done or acting according to a fixed plan or system; unmethodical”²⁸. The meaning of “unsystematic” is merely something that have been done without any proper plan and system, which often lead to failure in some areas of work that require the practitioners or workers to do thing systematically.

As for the meaning of “Thinking”, it is the brain processing process which trying to figure out something that come into mind. Hilgard said that thinking is behavior that occurs in the brain as a result of the use of symbols to represent things, events or situations. Bruno said that thinking is a brain process that uses imaginary symbols, opinions and ideas instead of past experiences, future possibilities and the reality that appears. Thinking thus makes people have a high level of brain processes. These processes include logic, mathematics, language, imagination, attention, intelligence, creativity, and so on. Margaret W. Matlin said that thinking is a brain activity which is an intellectual process. This includes touching, perception, gathering, remembering, and recalling old information or experiences from where individuals stored information in an organized system format. The results of the arrangement can be expressed externally to others to know.²⁹

Therefore, Unsystematic Thinking is the unmethodical brain process that try to produce the opinions, ideas, logic, intelligence, creativity, and so on, through touching, perception, gathering, remembering, and recalling old information or experiences; of which not systematically done or has not executed properly which may lead to errors.

2.2.2 Types of Unsystematic Thinking

Although Unsystematic Thinking might not be something that can be categorize into types or group, this research is going to attempt to do so. If trying to categorize this into type, we may have to think about how the unsystematic system is function. There are several points to think of both inside and outside a thinker. The characteristic of the unsystematic thinker is including thinking un-holistically, unable to look at the problems as in the network nor hierarchy, cannot see the interaction between the elements of the

²⁷ Merriam-Webster, Unsystematic, *Online Dictionary*, <https://www.merriam-webster.com/dictionary/unsystematic>, (accessed on August 2, 2021).

²⁸ Just search for “unsystematic” in google, it will give you this definition.

²⁹ Novabizz, The Meaning of Thinking, *Online Article*, https://www.novabizz.com/NovaAce/Intelligence/Thinking_is.htm, (accessed on August 10, 2021).

problem not its boundary, pattern, structure; this type of thinker cannot adapt to the various problem that may arise. To put it into a clearer picture, unsystematic thinking may classify into the following categories:³⁰

a. By its Boundary

1. Limited thinking. This is the type of unsystematic thinking that has no change in the concept. Whatever the thinker knows or learned, he would get attached and stick up to what he knows. By only limited the boundary of thinking inside the box there is limit to how can the problem may solve.

2. Free thinking. It is a kind of unsystematic thinking in the scope of the knowledge of the individual which differ according to the environment and experience. This type of thinking is outside the box, however, because of the nature of unsystematic thinker it could lead him to disaster instead of the prosperous. It is a better type of thinking if the thinker is able to think systematically but proved to be the opposite otherwise.

b. Divided according to gender differences

1. Un-analytical Style. This is most common among men. It is thinking based on real stimuli as criteria. This kind of thinking is the thinking of a person who is emotionally unstable looks at things with only his own opinion. It is thinking which is the basis of unsystematic thinking.

2. Irrational Style. This is most common among women. It is a thinking that arises from looking for the relationship of two or more stimuli that are functionally related in places or times. It is thought that is related to emotion. often self-centered.

c. Categorized according to the interests of psychologists

1. No-Conceptual Thinking. It is thought through perception that cannot think of things holistically, unable to analyses the characteristics of the problems by comparing two or more thing together.

2. No-Reasoning Thinking. This kind of reasoning is the thinking without any scientific method, and never do any test to approve the outcome. Therefore, this is the irrational type of thinking that never start with hypothesis or hypothesis testing.

³⁰ This idea based on the type of thinking by Suputra Chaiwicha but the researcher had modified and categorized into the type of Unsystematic Thinking. *See* Suputra Chaiwicha, "Type of thinking", *online article*, <https://sites.google.com/site/suputtrachaiwicha/bth-thi-1-kar-khid-laea-krabwnkar-khid/1-4-prapheth-khxng-kar-khid>, (accessed on August 17, 2021).

3. Uncreative Thinking. It's thinking that have no idea how to create something new or came up with the insights for anything new. It is not capable of searching for new relationship between things, unable to solve problems invent tools or come up with new ways to solve problems.

d. Divided by general characteristics

1. Associative Unsystematic Thinking. It is a kind of thinking or an idea that has no purpose but happened because of a stimulus stimulated the brain instead of events or objects. There are 5 characteristics:

1.1 Day Dreaming. It is a dream while still awake, consciously dreaming, for example while sitting in school. Students may dream that they are strolling along the beach.

1.2 Night Dreaming. It was an unconscious dream. Often occurs while sleeping, such as dreaming about various stories, some of which are related to things found in the daytime. Some stories are things that are stuck in the mind. When waking up, however, sometime he can remember the dream, and sometime he cannot.

1.3 Personal Thinking (Autistic Thinking). This is a kind of thinking that concerning too much about one own affair until the other works of the community ruined.

1.4 Free Association Thinking. It's thought that has no aim. When it happens, it makes you think continually on and on, one thought led to another thought without a proper goal. Therefore, this is pointless thought.

1.5 Controlled Thinking. This is the thinking without any freedom as it is limited to the boundary that set within the community.

2. Non-Directive Thinking. The thinking without any plan that can be divided further into 2 types.

2.1 Non-Critical Thinking. It is the incapability to consider various facts or various situations whether right or wrong. Unable to use reasoning to consider what is the cause and what is the effect.

2.2 Uncreative Thinking. It is thinking that unable to create new things or new idea in problem solving. The thinker has no ability to think and express new ideas.

2.2.3 The Problems of Unsystematic Thinking

Without a doubt, the unsystematic think would lead to various problems. The world today goes around with human capability to think systematically, unable to do so will cause a lot of problems. This is because systematic thinking helps create ideas to develop the organization as a whole effectively, help the thinker coordinate with others to follow the process and internal management system. The individual that can think systematically is able to solve problems and make decisions effectively. If there is any problem arise, it helps resolve conflicts that arise in the organization effectively. The thinker must be able to think systematically to be able to see the process of change that will happen to the system within the organization as a connected system and able to resolve the situation effectively.³¹ The opposite of this which is unsystematic thinking would cause the problems to the fundamental part of the country.

a. Problems to Society

The abilities of the individuals influence vastly on their society. The better capabilities of the members of the society, the better the society can move forward or sustain its existence. One of the most important thing the society's members must possess is the systematic thinking capability, as it would support the development and solve any problem that may arise. The unsystematic thinking however would act like the opposite detergent in contrast of the advantage the systematic thinking would bring. This incapability can cause so much problem, starting from oneself then spread out to the surrounding circles such as families, friends and eventually the society as the whole. This is where the issue must be address.

Look at Thai society as the example, many Thai people are still having a low skill in thinking, needless to say about their ability in systematic thinking. Dr. Wichai Thienthavorn pointed out some of the common issues that we can see in Thai society³² which are including: 1) Some people believe easily and easily deceived; 2) Making wrong choices, unable to analyzing or comparing the advantage and disadvantage, and consequences carefully; 3) Unable to think of problems for himself; 4) Inability to create new ideas or innovation.

³¹ Peter Checkland, *Systems Thinking, Systems Practice*, (Chichester: John Wiley, 1981), p. 35.

³² Dr. Wichai Thienthavorn, "Thai Social Values", *Online Article*, https://www.matichon.co.th/article/news_1152440, (accessed August 23, 2021).

Dr. Wichai Thienthavorn also suggest the cause of these thinking problem as he says they are rooted in Thai social value.³³ The system and context of Thai society do not encourage people to think, dare to think, dare to decide, dare to act because “Thai social values” are the “traps” of ideas. These social values are including: 1) Senior Values: Thai social conditions are often instilled in obedience in the words of the senior and elderly rather than trained to think for oneself; 2) Patronism Value: This system prevents people from competing on knowledge and abilities but competing with each other on a strong line of patron in the system; 3) Triad Values: These values are characterized by the prevention of people from standing out in society if that person thinks of things that are against the benefit; 4) Luck Values: Like to gamble in hope of getting rich fast, avoid hard work; 5) Society likes physical "muscles" rather than "brain muscles", value something that needless of thinking, like beauty and physical sport, rather than science and philosophy; 6) In the Thai education system, the whole system is often in the form of information transmission in order to memorize rather than teach the students to "think"; 7) Imitation Values : Thai society is a society that imitate the Westerners ideas consciously and unconsciously, unable to create their own; 8) Thai society has a cultural inferiority in thinking and learning. Thai society is a society that emphasizes the culture of listening and speaking, causing them to lack the culture of thinking and writing.

b. Problems to Politic

Political system is like the backbone of development for the country. Everything running in its process must be done systematically and require a great deal of thinking for the government to run effectively. This is why unsystematic thinking can impact the efficiency of government greatly. The politicians such as the prime minister and citizens presentative must be capable of leading the nation using great thought and ideas to present the people with new policies to ensure the well-being of everyone.

What the leader must think systematically, is what elements the government should have to be running it under democracy, so the country can develop effectively. This is because these elements must work together in the form of engine to drive the development forward. The elements that the leader should think about are including.³⁴

- 1) Equality: People must be equal in political participation;

³³ Ibid.

³⁴ Office of the Secretariat of the House of Representatives, *Development of Politics and Governance in A Democratic System*, (Bangkok: Public Relations Office, 2021/2564 B.E.), pp. 14-17.

2) Development Capacity: The ability of the political system to meet the needs of the people in politic, economy and society;

3) Differentiation and Specialization of Political Structure: Each department has specific expertise in the responsibility to meet the needs of the people:

4) Rational Secularization of Political Culture: Emphasis on encouraging people to use their reasons for living. Without considering these components in the whole picture, it is not possible for the country to develop much further. The unsystematic thinking of the country leader is one of the main reasons the nation is far behind in development.

c. Problems to Economics

The influence unsystematic thinking has on economy is also serious because society, politic, and economy are interconnected. The ability to think systematically is one of the most important for the leader and subordinates must possess. With some clear thinking, the country would achieve many benefits such as an increase in national income and national products, increase in employment, economic growth, economic stabilization, economic fairness, economic freedom, and so on. However, the unsystematic thinking that use in the governing is the great obstacles the government must overcome, otherwise the result would be the opposite. Without a proper systematic thinking the economy is most likely will go downhill, the income will fall, the products can't be sold, the number of unemployed will increase, defraud will be common, economy can't grow, and so on.

This link manifests in problems of society. The links of these elements are shown on the following diagram:

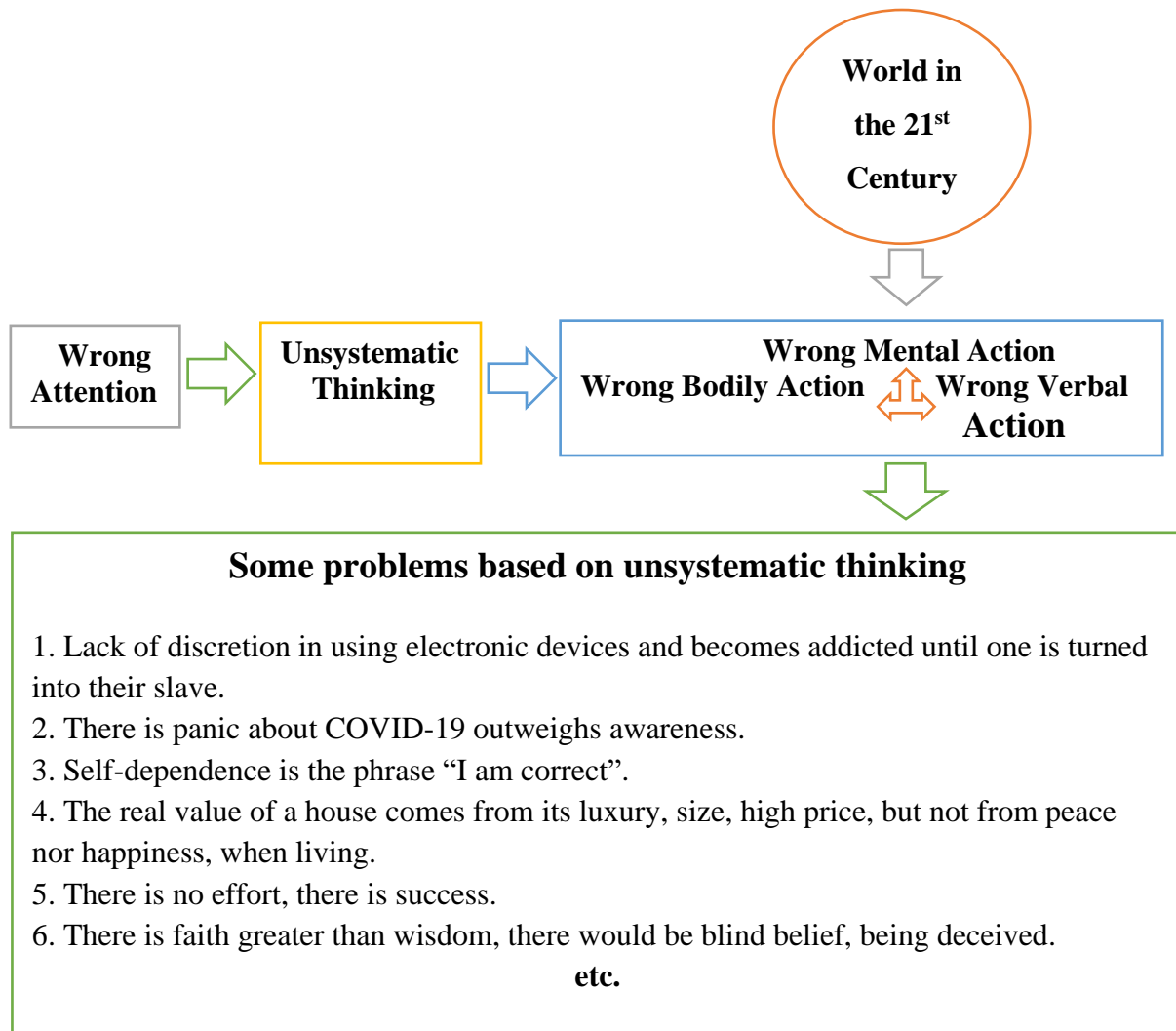


Figure 3: This shows that unsystematic thinking is the center point of problems that are like deadly viruses for mankind.

2.3 The Concept and Theory of a Buddhist Approach

There are certain set of “methods or ways” that different groups of us like to do things, some do it unorganized and end up in mess, but some can do this systematically and turn out much better. This is what it means by the word “approach”, and different groups, organizations, nations, cultures, and religions, are all having a different approach in dealing with the various works or problems. This includes the “Buddhists”, which have a unique approach toward dealing with a certain set of problem and have their own way to improve upon their ability to think systematically.

“Buddhist” is what we called a follower of one of most respected religion in the world namely “Buddhism”. It is a religion that have been established by the Gautama

Buddha about 2,600 years ago. According to Ruchi Agarwal, Mahidol University, “Buddhism is one of the major world religions. Its origins can be found in India in the sixth century B.C.E. teachings of Siddhartha Gautama. It later spread to most parts of Asia through China, Korea, and Japan, and on to the West. Today there are over 300 million followers worldwide. Buddhism teaches individuals to reach the state of nirvana by adhering to the path of Buddha. There is no personal god in Buddhism but rather a belief in impermanence. Anyone can reach enlightenment through practice, wisdom and meditation.”³⁵ However, this research is not trying to teach the reader how to become enlightened but try to outline the Buddhist approach toward the problem of thinking system that many are lacking today.

How the Buddhist approach the problem of System Thinking, is obviously based upon the teaching of the Buddha, where all his doctrine is enveloped inside the heart of Buddhism’ key teaching called “The Middle Way” (*Majjhimāpaṭipadā*), of which the Buddha advised against living one life indulgences with the two extremes. But this teaching can also be referring to “The Noble Eightfold Paths”, because the Buddha used “The Middle Way” to describes its characteristics. The Eightfold Paths includes right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration. The Buddhists that aiming to reach the ultimate goal, *nibbāna*, should follow these eight practices strictly. And whenever they try to solve the problems or do something, they usually look back to the teaching of The Eightfold Paths as the starting point, and the development of System Thinks of the individual is no different. This section is going to try to explain how Buddhist follow the middle way, the eightfold paths, and eventually use the Wise Attention (*yoniso-manasikāra*) to solve various problems.

2.3.1 The Meaning of a Buddhist Approach

It may say that the Buddhist teachings are variously categorized, available for humankind of all genders and age and beyond time. For instance, the dhamma for human beings, social, economic, and environmental systems that support individuals in the society to live in the right path of sustainable happiness and development of systematic thinking. The teachings of the Buddha are aimed solely at liberating sentient beings from

³⁵ Agarwal, R. *Buddhism: Religions in Southeast Asia: An Encyclopedia of Faiths and Cultures*, Athyal, J.M (ed), (ABC-CLIO, 2015), p. 2.

suffering. The basic teachings of the Buddha which are core to Buddhism such as the Three Universal Truths; the Four Noble Truths; and the Noble Eightfold Path etc.

a. A Buddhist Approach on “The System Thinking”

In the process of System Thinking, according to a Buddhist approach, would require the Buddhists to have a right view to see the problem clearly as the whole picture, a right resolve to think clearly of possible solution, and work together with other practices of the Eightfold Paths to ensure the best possible resolve in both short run and long run. And when it comes to thinking systematically in Buddhism, the Buddhists would use the teaching that encourage them to think wisely in the thinking’ process and must related to the right view and right resolve, they would think of the teaching of the Buddha called “Wise Reflection” or “Wise Attention”, translated from the Pali term “*yoniso-manasikāra*”. It is Wise Attention, that the Buddhist consider as the System Thinking, and it requires a great insight and wisdom (*paññā*) to process such thought. It is the Dhamma that help guide the Buddhist in living a worthy life.

P.A. Payutto once wrote in his book “*Buddhadhamma*”, when he talks about living a worthy life using Wise Attention as the following: “To live one’s life is to struggle for survival, to try and escape from oppressive and obstructive forces, and to discover wellbeing. In brief, this aspect to life is the solving of problems or the ending of suffering. Those people who are able to solve and escape from problems correctly reach true success in life and live free from suffering. Therefore, to live correctly and with success can be defined as an ability to solve problems.”³⁶ Those Buddhists who can manage to live their life successfully are usually having a good system thinking, or good *yoniso-manasikāra*, they have an ability to think and see situations or things holistically as a conceptual framework, otherwise they would have made a lot of error, and their life would turn to misery. Upon knowing this, most of the modern world Buddhists would have reach out to the teaching of *yoniso-manasikāra* to use it as a guideline.

However, for the Buddhists to think effectively, their mind must be clear. This is why the good Buddhists should never simply just concentrate on the teaching of *yoniso-manasikāra*, but also practice living their life in the paths of all the eightfold, this means they must have the right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right concentration; or to simplify it, they must walk the middle way (*Majjhimāpaṭipadā*). It is this way, their wisdom that cultivate right view

³⁶ P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2017), p. 1088.

and right resolve, can work at their full potential and drive *yoniso-manasikāra* to its fullest capability in the process of the System Thinking.

b. A Buddhist Approach on a Worthy Life

Many followers of Buddhism see their religion as not really a religion, but a philosophy and a way of life. These group of followers tend to not believe in various superstition manifested throughout the Tipitaka, and may not even consider themselves being a Buddhist, but would listen to some of the Buddha's teachings that they admired, with a great confidence that it would lead them a worthy life in the modern world. According to the Buddha himself, this is not wrong, and he would even encourage his followers not to believe easily, but to use wisdom to consider what they have learned wisely, and only have the confidence in what they have experienced by themselves, just like he has taught the citizen of Kālāma.³⁷ This is one of the Buddhist approaches to things that require them to think wisely and systematically, so a worthy life is lying ahead of them without any doubt.

In a book written by P.A. Payutto, "*Buddhadhamma*", he has given many Dhamma to teach the Buddha's follower to live a worthy life.³⁸ These Dhammas based mainly on the middle way (*Majjhimāpaṭipadā*) which can be expand further into other set of doctrines namely: "The Middle Way", "Virtuous Friendship", "Faith and Confidence", "Wise Reflection", "Path Factors of Wisdom", "Path Factors of Virtuous Conduct", "Path Factors of Concentration", and "Four Noble Truths". His primary purpose for the writing, is to manifest the Dhamma that can be used as the guideline on how the Buddhists should live their life according to the Buddha, successfully and happily. But out of all those Dhamma or the doctrine that he manifested, there isn't any teaching that is more suitable than "Wise Reflection" (*yoniso-manasikāra*), to be used in the problem of thinking system. This is because *yoniso-manasikāra* is the teaching that guide the Buddhists to think wisely, logically, and systematically, as you shall see in the section of this research, that will manifest this particular Dhamma specifically.

2.3.2 The Theory of a Buddhist Approach

In the field of works or problem, various tools and knowledge must be used to help complete the goal we are aiming for. These tools may be something physical or may

³⁷ AN I 1 8 8 , Kesaputta Sutta [Those of Kesaputta] - F. L. Woodward, M.A. (tr.), *Anguttara Nikāya [The Book of the Gradual Sayings]*, vol 1, (London, Henley & Boston: PTS, 1979), pp. 170-175.

³⁸ P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (trans), (Bangkok: Buddhadhamma Foundation, 2017), pp. 965-1496.

not. For instance, in the farming of rice, while the physical tools such as tractor, water pump, thresher, rice mill, and so on are used; the non-physical tools such as knowledge and brain are also needed in the thinking process, collaborating with each other. The thinking process, in many cases, is much more important than the other things, especially in solving the problem that need the thinker to think systematically, where the field of problem have many components linked together, forming structure that is too large to simply tackle one components of the problem without having to worry about the consequence it has to the other.

Throughout various organization and groups of people, there are many theories and set of system thinking being used in the thinking process. Their system maybe different in method and theory, but they have the common goal, that is to solve problem effectively, or to lay out the plan that can be used effectively without fatal error. In Buddhism, the Buddhists also have a set of System Thinking called “*yoniso-manasikāra*” (Wise Attention) that help them greatly in the critical thinking. And this set of System Thinking shall be enumerated and explain further in this section.

a. Wise Attention: Concept and Definition

“*Yoniso-manasikāra*” or Wise Attention, is the teaching of the Buddha in the art of thinking. It is the thinking system within Buddhism, that the Buddhists consider to be wise and correct way of thought. In the Buddhists’ perspective, *yoniso-manasikāra* is considered to be on the level beyond faith (*Saddhā*), because it is the thinking system that have to use your own wisdom (*paññā*) independently.³⁹ This makes it the important set of thinking system that the Buddhists first think of, when need to think of something wisely and thoroughly.

In term of Etymology, “*yoniso-manasikāra*” derived from 2 Pali words: “*Yoniso*” and “*Manasikāra*”. “*Yoniso*” translated as “down to its origin or foundation, i. e. thoroughly, orderly, wisely, properly, judiciously”⁴⁰; “*Manasikāra*” translated as “attention, pondering, fixed thought”.⁴¹ When put them together, “*yoniso-manasikāra*”

³⁹ P.A. Payutto, *Buddha Dhamma*, The Original Version, Printed 31st times, (Bangkok: Education for Peace Foundation, 2016/2559 B.E.), p. 268.

⁴⁰ T. W. Rhys Davids F.B.A. D.Sc. Ph.D. LL.D. D.Litt. and William Stede Ph.D. (ed.), *The Pali Text Society's Pali-English Dictionary*, (UK: dharma.org.ru, 2009), p. 622.

⁴¹ *Ibid*, p. 579.

translated as “fixing one's attention with a purpose or thoroughly, proper attention, having thorough method in one's thought”.⁴²

In “*Buddhadhamma, The Law of Nature and Their Benefits to Life*”, states that the commentaries and sub-commentaries have explain on this term by give it four definitions, as follows.

“1. *Upāya-manasikāra*: “methodical reflection”; to think or reflect by using proper means or methods; systematic thinking. This refers to methodical thinking that enables one to realize and exist in harmony with the truth, and to penetrate the nature and characteristics of all phenomena.

2. *Patha-manasikāra*: “suitable reflection”; to think following a distinct course or in a proper way; to think sequentially and in order; to think systematically. This refers to thinking in a well-organized way, e.g., in line with cause and effect; to not think in a confused, disorderly way; to not at one moment be preoccupied by one thing and then in the next moment jump to something else, unable to sustain a precise, well-defined sequence of thought. This factor also includes the ability to guide thinking in a correct direction.

3. *Karana-manasikāra*: “reasoned thinking”; analytical thinking; investigative thinking; rational thinking. This refers to inquiry into the relationship and sequence of causes and conditions; to contemplate and search for the original causes of things, to arrive at their root or source, which has resulted in a gradual chain of events.

4. *Uppādaka-manasikāra*: “effective thinking”; to apply thinking in a purposeful way, to yield desired results. This refers to thinking and reflection that generates wholesome qualities, e.g.: thoughts that rouse effort; an ability to think in a way that dispels fear and anger, and contemplations which support mindfulness, or which strengthen and stabilize the mind.”⁴³

⁴² Ibid, p. 622.

⁴³ P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2017), p. 1106.

According to P.A. Payutto, in dictionary of Buddhism, “*yoniso-manasikāra*”⁴⁴ means “the correct way of thinking, consider within the heart wisely, looking at thing thoroughly with the consideration of their origin, searching for the reason all around, enumerate and distinguish to look with wisdom, method and discipline, so that you will be able to see the thing or particular problem according to the interrelationship of cause and effect.” The same book also gives the English translation of *yoniso-manasikāra* as “reasoned attention; systematic attention; analytical thinking; critical reflection; thinking in terms of specific conditionality; thinking by way of causal relations or by way of problem-solving”.

One of the books on this teaching, written by Ajahn Vasin Indasara, suggested that “*yoniso-manasikāra*” if translated simply or easily, would means “know how to think”, “think systematically”, “think seriously”. It is “systematic thought” or “thoughtful”, those that think in a system know how to think, understand the notion, have a method of thinking. Something that is hardly teach in the school is a method of thinking, and how we should think in a particular thing. The result will turn out to be excellent if we have the method of thinking and know how to think.”⁴⁵

Therefore, “*yoniso-manasikāra*” in Buddhism, refers to a Buddhist’ thinking system that required the thinker to use wisdom (*paññā*) to think wisely and thoroughly on a particular thing or problem, with a proper purpose and attention, with a correct method, with a suitable reflection, and with a reasoned thinking; so that the result of thinking is excellently effective.

b. Role of Wise Attention

All the system has its role and purpose, and Wise Attention or *yoniso-manasikāra* also has one. Because of the nature of *yoniso-manasikāra*, its priority role is to simply think wisely and thoroughly, to achieve whatever aim the thinking has set. Therefore, to put *yoniso-manasikāra* into use, the thinker must have a particular aim, goal, or objective, before to even think of the methods use. However, it is unsurprising that this skill is universally used the Buddhist society, on the development of wisdom, heart, mind, moral, and ethic, because these are the basic goal of Buddhism that would lay a foundation to its ultimate goal, Nibbana.

⁴⁴ P. A. Payutto, *Dictionary of Buddhism*, 34th Printed, (Bangkok: Education for Peace Foundation, 2016/2559 B.E.), p. 57.

⁴⁵ Ajahn Vasin Indasara, *Yoniso-manasikāra, The Method of Thinking to Defeat Suffering*, Dhamma Dāna Version, (Bangkok: Kalayana Dhamma Club, 2011/2554 B.E.), p. 14.

If you look for the books or articles on *yoniso-manasikāra*, you will find that this particular skill has been used in various purposes, but yet have a similar goal. For example, “*Buddhadhamma, The Law of Nature and Their Benefits to Life*” that was written by P.A. Payutto, has used it for “a reflection in a wholesome way of life”, and “a reflection in spiritual training and wisdom development”;⁴⁶ but the book called “*yoniso-manasikāra, the method of thinking to defeat suffering*” that was written by Ajahn Vasin Indasara, has used this particular skill for “wisdom development” and “mind’s quality development”.⁴⁷ Even though both books express their use of *yoniso-manasikāra* differently, the aims for their use are similar, that is to use for the development of mind and wisdom, or in general, the development of the internal self. This is to set oneself in the right paths, the middle paths, the paths that lead the individual to a higher virtue, mind, and wisdom.

However, the role of *yoniso-manasikāra* should not be limited to the development of oneself. This particular skill can also adapt and modify to be used on various situations and problems, such as planning for work or business, solving conflict, developing the group of people, and so on. These can be done differently according to the 10 methods of *yoniso-manasikāra* that contained within the Tipitaka.

c. Characteristics of Wise Attention

Various resources on *yoniso-manasikāra* such as books, articles, websites, and so on, have summarized the methods, or characteristics, of Wise Attention into 10 ways. These methods are originated within the Tipitaka and have been collected and put together by the contemporary Buddhists. The following headings for each method presented here are from the translated book called “*Buddhadhamma, The Law of Nature and Their Benefits to Life*”,⁴⁸ but the details of each method are summarized from various resources, including books, articles, and websites.^{49, 50, 51} They are summarized as follows:

⁴⁶ P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2017), pp. 1088-1102.

⁴⁷ Ajahn Vasin Indasara, *Yoniso-manasikāra, The Method of Thinking to Defeat Suffering*, Dhamma Dāna Version, (Bangkok: Kalayana Dhamma Club, 2011/2554 B.E.), pp. 21-24.

⁴⁸ P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2017), pp. 1113-1182.

⁴⁹ Ajahn Vasin Indasara, *Yoniso-manasikāra, The Method of Thinking to Defeat Suffering*, Dhamma Dāna Version, (Bangkok: Kalayana Dhamma Club, 2011/2554 B.E.), pp. 44-91.

⁵⁰ Kru Thanomchai Sangjan, “*Article online: Yonisomanasikāra*”, Online Article, <https://sites.google.com/site/tanomchai2012/yoniso-mnsikar>, search on 13 November 2020.

⁵¹ Kru Fāi Nārak, “*Article online: 10 methods of thinking in Yonisomanasikāra*”, Online Article, <https://sites.google.com/site/tanomchai2012/yoniso-mnsikar>, search on 13 November 2020.

1) Investigation of Causes and Conditions

This is the method of thinking according to the Dependent Origination (*Paṭiccasamuppāda*), where something can only arise if there is the cause, and whatever arise from that cause will also be the cause of the things that will arise because of it. No matter the situation or problem happened there must be a cause, there can never a result without the cause. This is the first thing a thinker should keep in mind when attempt to thinking systematically according to the way of *yoniso-manasikāra*.

2) Analysis the Component Factors

This is when you make the analysis of the components of the thing you are thinking of, breaking it down to see each component clearly. Just like a technician separates out the parts of the smartphone to analyze its components, what is the function of each component, how many components are there to make up a smartphone; the thinker must be able to break down the components of the subject or problem he or she is thinking of. This is a second method or characteristics of *yoniso-manasikāra*.

3) Reflection in Line with Universal Characteristic

Everything that exist in the universe are all fall under the Three Characteristic (*Tilakkhaṇa*), impermanence (*anicca*) always changing, suffering (*dukkha*) unstable and intolerance, and non-self (*anattā*) not belong to anyone. The subject or problem that is in the process of thinking system is also like this, nothing can escape from this, the thinker must be aware of these three characteristics when apply *yoniso-manasikāra*.

4) Reflection in Line with The Four Noble Truths

This is the key method of Wise Attention because it can be expanded to any other method. It is when the thinker considers the four truths when solving the problem. These are suffering, cause of suffering, cessation of suffering, and the path led to cessation of suffering. The contemporary Buddhists consider this method as the scientific method which consist of 5 stages, 1) location of problems, 2) setting up of a hypothesis, 3) experimentation and gathering of data, 4) analysis of data, and 5) conclusion.⁵²

The 1st stage, “location of problems”, is relevant to the 1st noble truth, “suffering”, and the 2nd noble truth, “cause of suffering”; this is where the problem and its cause are identified.

The 2nd stage, “setting up of a hypothesis”, is relevant to the 3rd noble truth, “cessation of suffering”, where the possible solution to the problem is identified.

⁵² P.A. Payutto, *Buddhadhamma, The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2017), pp. 1183-1184.

The 3rd, 4th, and 5th stages, “experimentation and gathering of data”, “analysis of data”, and “conclusion”, are relevant to the 4th noble truth, “path led to cessation of suffering”, where the conclusion of the scientific method is the awakening stage of the path.

5) Reflection on Goals and Principles

This method requires the thinker to understand the relationship of the “goal” and “principle” of the subject. The thinker must follow the principle of 7 *Sappurisa-dhamma* here, where the thinker must know and understand the aim of the thinking process well, and the thinker must know the principle or how to get to that aim well. It is very important method because it can stop the thinker from wonder around aimlessly.

6) Reflection on Advantage, Disadvantage and The Escape

The thinker must know what is the advantage and disadvantage of the action taken to deal with the problem. And the thinker must consider the pros and cons of the solution that he or she going to use. This must be put into consideration in the cases that must make a sacrifice, throw away one thing for a better thing.

7) Reflection on The True and Counterfeit Value of Things

Not everything has a pure true value, just like watching TV, if only watch some useless program or movies and get stress over it you would not get the true value of the TV, the true value of TV can come with watching something entertain and informative, so you can get some uplifted mood and good knowledge. The thinker must be able to contemplate on this fact of reality, what is the true value of the subject, and what is the counterfeit value of the subject, so that the thinker can choose to consume the true value of the subject.

8) Reflection Rousing Wholesome Qualities

In Buddhism where one wants to develop the moral and ethical of oneself, one must think of what is right and what is wrong according to the Buddha teaching, otherwise one might just end up committing unwholesome thing instead of the wholesome course of action.

In other field of thinking, whether in work or solving problem in life, the thinker must also think of morality and ethical aspect of their action. Make sure it doesn't harm oneself and other in anyway, whether it is physically or mentally.

9) Reflection by Abiding in The Present Moment

The thinker must be able to pay attention to the present moment, not worry about the past that you cannot change and not to worry about the future that not yet happened. It

is true the past and future event must be put into the consideration, but to over worry and getting stress over it can only mess up you are thinking process.

10) Reflection Corresponding to Analytic Discussion

This method goes beyond the level of simply thinking, but also having to speak out, describing the problem, and discuss the particular problem or plan through discussion, not necessary with other people, but with oneself. In Buddhism this method has the Pali term called *vibhajja-vāda*, which refers to “discerning speech”, “discriminative speech”, or an “analytic system of teaching”.⁵³ Thinking in this method require the thinker to encompass all kind of thinking methods previously discussed. So, the thinker must be able to separate, divide, distinguish, and analyze all the aspects of the subject or problem he or she is thinking on.

d. An Importance of Wise Attention

By now, one should know the important of the Wise Attention. In the area outside the development of the wisdom and mind, it is important skill in the art of thinking in a system, helping the thinker to reach the effective thinking result, forming the effective solution to the problem, help the thinking to lay out the plan when doing something. So as for the generally contemporary use of *yoniso-manasikāra* would not be discuss any further.

But what will be illustrated here is the Buddha’s word uttering out how important *yoniso-manasikāra* is.⁵⁴

“Monks, just as the dawn is the forerunner and precursor of the rising of the sun, so too, the fulfilment of wise reflection (*yoniso-manasikāra*) is the forerunner and precursor for the arising of the Noble Eightfold Path for a monk. It is to be expected of a monk who has brought wise reflection to completion that he will develop and cultivate the Noble Eightfold Path”.⁵⁵

“Monks, just as the dawn’s silver and golden light is the precursor to the rising of the sun, so too, for a monk wise reflection is the forerunner and precursor for the arising of the seven factors of enlightenment. When a monk is accomplished in wise reflection, it is to be expected that he will develop and cultivate the seven factors of enlightenment”.⁵⁶

⁵³ Ibid., p. 1157.

⁵⁴ These verses are taken from the book written by P.A. Payutto. *See* Ibid., pp. 1102-1103.

⁵⁵ S V 31

⁵⁶ S V 79

“Monks, just as this body is sustained by nutriment, subsists in dependence on nutriment, and cannot subsist without nutriment, so too the five hindrances are sustained by nutriment, subsist in dependence on nutriment, and cannot subsist without nutriment. And what is (their) nutriment? ... a frequent lack of wise reflection....

“Monks, just as this body is sustained by nutriment, subsists in dependence on nutriment, and cannot subsist without nutriment, so too the seven factors of enlightenment are sustained by nutriment, subsist in dependence on nutriment, and cannot subsist without nutriment. And what is (their) nutriment? ... a repeated application of wise reflection”.⁵⁷

“Monks, by careful attention (*yoniso-manasikāra*), by careful right striving (*yoniso-sammappadhāna*), I arrived at unsurpassed liberation, I realized unsurpassed liberation. You too, by careful attention, by careful right striving, shall arrive at unsurpassed liberation, shall realize unsurpassed liberation”.⁵⁸

“Monks, I say that the destruction of the taints is for one who knows and sees, not for one who does not know and see. Who knows and sees what? Wise attention and unwise attention. When one attends unwisely, unarisen taints arise and arisen taints increase. When one attends wisely, unarisen taints do not arise and arisen taints are abandoned”.⁵⁹

“Monks, whatever states there are that are wholesome, partaking of the wholesome, pertaining to the wholesome, they are all rooted in wise reflection, converge upon wise reflection, and wise reflection is declared to be the chief among them”.⁶⁰

“See here, Mahāli, greed ... hatred ... delusion ... unwise reflection ... wrongly directed attention is the cause, the condition, for evil actions, for the existence of evil. Non greed ... non-hatred ... non-delusion ...

⁵⁷ S V 64-7. The five hindrances (*Nīvaraṇa*): sensual desire (*kāma-chanda*, or 'covetousness' *abhijjhā*), ill-will (*byāpāda*), 'sloth & torpor' (*thīna-middha*), restlessness & worry (*uddhacca-kukkucca*), and doubt (*vicikicchā*). The seven factors of enlightenment (*bojjhanga*): mindfulness (*sati*), investigation of Dhamma (*dhamma-vicaya*), effort (*virīya*), bliss (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*), and equanimity (*upekkhā*).

⁵⁸ Vin I 23; S I 105

⁵⁹ M I 7

⁶⁰ S V 91

wise reflection ... rightly directed attention is the cause, the condition, for virtuous actions, for the existence of virtuous actions”.⁶¹

“No other thing do I know which is so responsible for causing unarisen wholesome states to arise and arisen unwholesome states to wane as wise reflection. In one who reflects wisely wholesome states not yet arisen will arise and unwholesome states that have arisen will wane”.⁶²

“No other thing do I know which is so conducive to great benefit⁶³ ... which is so conducive for the stability, non-decline, and non-disappearance of the true Dhamma as “wise reflection”⁶⁴

“In regard to internal factors, no other thing do I know which is so conducive to great benefit as wise reflection”.⁶⁵

“For a monk who is still in training, who has not yet realized the fruit of arahantship, and who aspires to the unsurpassed security from bondage I do not see any other internal factor that is so helpful as wise reflection. A monk who applies wise reflection is able to eliminate the unwholesome and to cultivate the wholesome”.⁶⁶

“I do not see any other thing so conducive for generating unrisen right view or for increasing arisen right view as wise reflection. In one who reflects wisely unrisen right view will arise and arisen right view will increase”.⁶⁷

“I do not see any other thing so conducive for generating unrisen enlightenment factors or for bringing arisen enlightenment factors to completion as wise reflection. In one who reflects wisely unrisen enlightenment factors will arise and arisen enlightenment factors will be brought to completion”.⁶⁸

“No other thing do I know on account of which unrisen doubt does not arise and arisen doubt is abandoned as much as on account of wise attention”.⁶⁹

⁶¹ A V 86-7

⁶² A I 13

⁶³ A I 16

⁶⁴ A I 18

⁶⁵ A I 17; cf.: S V 101

⁶⁶ It 9-10

⁶⁷ A I 31

⁶⁸ A I 14-15

⁶⁹ A I 4-5

“For one who attends properly to signs of impurity, unrisen lust will not arise, and arisen lust will be abandoned.... For one who attends properly to the liberation of the mind by loving-kindness, unrisen hatred will not arise, and arisen hatred will be abandoned.... For one who attends properly to [all] things, unrisen delusion will not arise, and arisen delusion will be abandoned”.⁷⁰

“When one attends wisely, unrisen sensual desire ... ill-will ... sloth & torpor... restlessness & worry ... doubt does not arise and arisen sensual desire ... doubt is abandoned. At the same time, the unrisen enlightenment factor of mindfulness ... the unrisen enlightenment factor of equanimity arises and the arisen enlightenment factor of mindfulness ... equanimity comes to fulfilment”.⁷¹

“There are nine things that are greatly supportive and which are rooted in wise reflection: when one possesses wise reflection, joy arises; when one is joyful, delight arises; when one experiences delight, the body is relaxed and tranquil; when the body is relaxed, one experiences happiness; for one who is happy, the mind is concentrated; when the mind is concentrated, one knows and sees according to the truth; when one knows and sees according to the truth, one becomes disenchanted; with disenchantment one becomes dispassionate; by dispassion one is liberated”.⁷²

e. Wise Attention as the Cause of Wholesome Root of Actions

The intention, originated within your mind, is root to all sort of wholesome and unwholesome actions (*kamma*). Whether it is physical action (*kāya-kamma*), verbal action (*vacī-kamma*), or mental action (*mano*), wise intention is needed for the action to be performed correctly so that the result of that particular action is turned out to be wholesome (*kusala*), which lead to merit and happiness in life. The wise intention lay deep within the mind of those who have trained themselves well, and those who trained themselves well are always skilled in *yoniso-manasikāra* (Wise Attention). This means wise intention and wise attention are actually directly related.

⁷⁰ A I 201

⁷¹ S V 85

⁷² D III 288

As you have seen in the previous section, where the buddha's words on how important *yoniso-manasikāra* is showed, the Buddha himself have approved that *yoniso-manasikāra* is very important to prevent all kinds of the unwholesome *citta* to arise, and at the same time encourage the arisen of the wholesome *citta*. This means *yoniso-manasikāra* or Wise Attention is actually the cause of wholesome action (*kusala-kamma*).

2.4 The 21st Century and Its Concept

Now our common era comes to be known as the 21st century. It is the current century according to the Gregorian calendar. The beginning of the 21st century has been marked by the rise of a global economy and Third World consumerism, deepening global concern over terrorism and an increase in private enterprise. Effects of global warming and rising sea levels continued etc., including many problems followed particularly thinking system.

On this issue, according to John Boardman⁷³ he mentioned in his book 'Systems Thinking: Coping with 21st Century Problems' systems thinking is becoming increasingly relevant when dealing with global challenges, from terrorism to energy to healthcare. Addressing these seemingly intractable systems problems in our society, Systems Thinking: Coping with 21st Century Problems focuses on the inherent opportunities and difficulties of a systems approach. Taking an engineering system view toward systems thinking, the authors place a high value on the thinking process and the things applied to this process. In the hopes of initiating critical thinking and encouraging a systems response to problems, the book provides pragmatic mechanisms to understand and address co-evolving systems problems and solutions. It uses several contemporary and complex societal issues, such as the Iraq war, the Google phenomenon, and the C2 Constellation, to illustrate the concepts, methods, and tools of a system as well as the meaning of togetherness in a system. The text also interweaves the meanings of complexity, paradox, and system to promote the improvement of difficult situations. Featuring a holistic, nonlinear way of looking at systems, this book helps readers better organize and structure their thinking of systems in order to solve complex, real-world problems.

⁷³ John Boardman, "Systems Thinking: Coping with 21st Century Problems", *Online Article*, https://www.researchgate.net/publication/329319141_Systems_Thinking_Coping_with_21st_Century_Problems, retrieved on 9 November 2020.

Barnett Berry,⁷⁴ Founder and CEO, Center for Teaching Quality, he mentioned that the Twenty-first-century learning means that students master content while producing, synthesizing, and evaluating information from a wide variety of subjects and sources with an understanding of and respect for diverse cultures. Students demonstrate the three Rs, but also the three Cs: creativity, communication, and collaboration. They demonstrate digital literacy as well as civic responsibility. Virtual tools and open-source software create borderless learning territories for students of all ages, anytime and anywhere.

Powerful learning of this nature demands well-prepared teachers who draw on advances in cognitive science and are strategically organized in teams, in and out of cyberspace. Many will emerge as “teacherpreneurs” who work closely with students in their local communities while also serving as learning concierges, virtual network guides, gaming experts, community organizers, and policy researchers.

Sarah Brown Wessling, 2010 National Teacher of the Year, opened her viewpoint that the Twenty-first-century learning embodies an approach to teaching that marries content to skill. Without skills, students are left to memorize facts, recall details for worksheets, and relegate their educational experience to passivity. Without content, students may engage in problem-solving or team-working experiences that fall into triviality, into relevance without rigor. Instead, the 21st-century learning paradigm offers an opportunity to synergize the margins of the content vs. skills debate and bring it into a framework that dispels these dichotomies. Twenty-first-century learning means hearkening to cornerstones of the past to help us navigate our future. Embracing a 21st-century learning model requires consideration of those elements that could comprise such a shift: creating learners who take intellectual risks, fostering learning dispositions, and nurturing school communities where everyone is a learner.

Karen Cator, Director, Office of Educational Technology, U.S. Department of Education, expressed her idea that success in the 21st century requires knowing how to learn. Students today will likely have several careers in their lifetime. They must develop strong critical thinking and interpersonal communication skills in order to be successful in an increasingly fluid, interconnected, and complex world. Technology allows for 24/7 access to information, constant social interaction, and easily created and shared digital content. In this setting, educators can leverage technology to create an engaging and

⁷⁴ Elizabeth Rich, “How Do You Define 21st-Century Learning?” *Online Article*, <https://www.edweek.org/tsb/articles/2010/10/12/01panel.h04.html>. accessed October 12, 2010.

personalized environment to meet the emerging educational needs of this generation. No longer does learning have to be one-size-fits-all or confined to the classroom only. The opportunities afforded by technology should be used to re-imagine 21st-century education, focusing on preparing students to be learners for life.

Milton Chen, Senior Fellow & Executive Director, Emeritus, The George Lucas Educational Foundation; author of *Education Nation: Six Leading Edges of Innovation in Our Schools*, stated that Twenty-first-century learning should not be controversial. It is simply an effort to define modern learning using modern tools. (The problem is that what is modern in 2010 has accelerated far beyond 2000, a year which now seems “so last century.”)

Twenty-first-century learning builds upon such past conceptions of learning as “core knowledge in subject areas” and recasts them for today’s world, where a global perspective and collaboration skills are critical. It is no longer enough to “know things.” It is even more important to stay curious about finding out things. The Internet, which has enabled instant global communication and access to information, likewise holds the key to enacting a new educational system, where students use information at their fingertips and work in teams to accomplish more than what one individual can alone, mirroring the 21st-century workplace. If 10 years from now we are still debating 21st-century learning, it would be a clear sign that a permanent myopia has clouded what should be 20/20 vision.

Steven Farr, Chief Knowledge Officer, Teach for America; author of *Teaching as Leadership: The Highly Effective Teacher’s Guide to Closing the Achievement Gap*, mentioned that Twenty-first-century learning must include the 20th-century ideals of *Brown v. Board of Education*. Sadly, we have failed to deliver on that promise. Our system perpetuates a racial and socioeconomic achievement gap that undermines our ideals of freedom, equality, and opportunity. As we study what distinguishes highly effective teachers in our nation’s most challenging contexts, we see that education reform requires much more than lists of skills. We need classroom leaders setting an ambitious vision, rallying others to work hard to achieve it, planning and executing to ensure student learning, and defining the very notion of teaching as changing the life paths of students. What will make America a global leader in the 21st century is acting on what we know to educate all children, regardless of socioeconomic background.

Steve Hargadon, Founder, Classroom 2.0; Social Learning Consultant, Elluminate, defined that the Twenty-first-century learning will ultimately be “learner-driven.” Our old stories of education (factory-model, top-down, compliance-driven) are breaking down or

broken, and this is because the Internet is releasing intellectual energy that comes from our latent desires as human beings to have a voice, to create, and to participate. The knowledge-based results look a lot like free-market economies or democratic governments (think: Wikipedia). Loosely governed and highly self-directed, these teaching and learning activities exist beyond the sanction or control of formal educational institutions. I believe the political and institutional responses will be to continue to promote stories about education that are highly structured and defined from above, like national standards or (ironically) the teaching of 21st-century skills. These will, however, seem increasingly out-of-sync not just with parents, educators, and administrators watching the Internet Revolution, but with students, who themselves are largely prepared to drive their own educations.

Lynne Munson, President and Executive Director, Common Core, defined the 21st-century learning as 20th- (or even 19th! -) century learning but with better tools. Today's students are fortunate to have powerful learning tools at their disposal that allow them to locate, acquire, and even create knowledge much more quickly than their predecessors. But being able to Google is no substitute for true understanding. Students still need to know and deeply understand the history that brought them and our nation to where we are today. They need to be able to enjoy man's greatest artistic and scientific achievements and to speak a language besides their mother tongue. According to most 21st-century skills' advocates, students do not need walk around with such knowledge in their heads, they need only to have the skills to find it. I disagree. Twenty-first-century technology should be seen as an opportunity to acquire more knowledge, not an excuse to know less.

Keith Moore, Director, Bureau of Indian Education, Department of Interior, gave his idea that Students in the 21st century learn in a global classroom and it is not necessarily within four walls. They are more inclined to find information by accessing the Internet through cellphones and computers or chatting with friends on a social networking site. Similarly, many teachers are monitoring and issuing assignments via virtual classrooms. Many of our Bureau of Indian Education schools are in disadvantaged rural and remote areas. The BIE is working with various stakeholders to ensure that our schools have a Common Operating Environment so that students and teachers can access information beyond the classroom. Within the federal BIE school system, we must rely upon the vision and the ability of our tribal leadership, parents, teachers, and students to work with the federal leadership to keep education a top priority.

Diane Ravitch, Education Historian; author of *The Death and Life of the Great American School System*, clarified her thought that to be prepared for the 21st century, our children require the following skills and knowledge: an understanding of history, civics, geography, mathematics, and science, so they may comprehend unforeseen events and act wisely; the ability to speak, write, and read English well; mastery of a foreign language; engagement in the arts, to enrich their lives; close encounters with great literature, to gain insight into timeless dilemmas and the human condition; a love of learning, so they continue to develop their minds when their formal schooling ends; self-discipline, to pursue their goals to completion; ethical and moral character; the social skills to collaborate fruitfully with others; the ability to use technology wisely; the ability to make and repair useful objects, for personal independence; and the ability to play a musical instrument, for personal satisfaction.

Susan Rundell Singer, Laurence McKinley Gould Professor of Natural Sciences, Carleton College, pointed that Adaptability, complex communication skills, non-routine problem solving, self-management, and systems-thinking are essential skills in the 21st-century workforce. From my perspective as a scientist and science educator, the most effective way to prepare students for the workforce and college is to implement and scale what is already known about effective learning and teaching. Content vs. process wars should be ancient history, based on the evidence from the learning sciences. Integrating core concepts with key skills will prepare students for the workplace and college. We need to move past mile-wide and inch-deep coverage of ever-expanding content in the classroom. Developing skills in the context of core concepts is simply good practice. It's time to let go of polarizing debates, consider the evidence, and get to work.

To sum up, the term “21st-century skills” is generally used to refer to certain core competencies such as collaboration, digital literacy, critical thinking, and problem-solving that advocates believe schools need to teach to help students thrive in today's world. In a broader sense, however, the idea of what learning in the 21st century should look like is open to interpretation—and controversy.

2.5 Review of Literatures and Research Works

The research work on “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century” has essentially reviewed the literature that relates and supports this research work which consists of:

Bhikkhu P.A. Payutto gives some suggestion in his book “**A Buddhist Solution for the Twenty-first Century**”⁷⁵ to make clear between of what big effect from the 20th century have passed results to the 21st century. Especially, people in 21st century will inherit the fruits of twentieth century man’s destruction of the environment. All these problems stem from the problem of hatred or violence perpetuated under the power of what we call in Buddhism *Dosa*, or aversion, and *Lobha*, desire or greed. These two forces, greed, and hatred are very important forces in our mind. With the development of technology or high technology, which deals with information and communication, greed and hatred have much more effective tools.

Francis Story explains in his books “**Dimensions of Buddhist Thought**”⁷⁶ there are indications that man has reached the end of his development on the intellectual plane; he has come to rock-bottom in the analysis of physical phenomena, yet still its ultimate secret eludes him. There is more beyond, which mind is not capable of exploring, because the circle of causality in which it moves has been completed. The next stage of development must lie in a different dimension.

P.A. Payutto narrates two kinds of science in the book “**Toward Sustainable Science**”.⁷⁷ According to him, technology is dependent for its existence on the knowledge obtained through science. It is the tool, or channel, through which humanity has worked to manipulate nature in the pursuit of material comfort. But at the same time, the dangers which threaten us are also contingent on this technology. Technology is thus both an instrument for finding happiness and a catalyst for danger.

Therefore, technology tarnishes the quality of life and pollutes the environment. Only true moral awareness can alleviate these destructive influences.

Bhikkhu P.A. Payutto (Somdet Phra Buddhachosacariya) also explains on wise reflection in his book “**Buddhadhamma**”⁷⁸, there are 10 proper thinking systems for applying wise reflection such as: 1. Investigating causes and conditions 2. Analyzing

⁷⁵ Bhikkhu P.A. Payutto, *A Buddhist Solution for the Twenty-first Century*, (Bangkok: Sahadhammika Co., Ltd., 1994), pp. 64-65.

⁷⁶ Francis Story, *Dimensions of Buddhist Thought*, (Nugegoda: Ajith Printers, 1985), p. 185.

⁷⁷ P.A. Payutto, *Toward Sustainable Science*, (Bangkok: Buddhadhamma Foundation, 1995), pp. 35-36.

⁷⁸ Bhikkhu P.A. Payutto, *Buddhadhamma*, (Bangkok: Sahadhammika Co., Ltd., 2015), p. 1088.

component factors 3. Reflecting in accord with the three universal characteristics...up to the last 10. Reflection corresponding to analytic discussion.

Yoshiteru Nakamori mentions on the academic knowledge creation model in his book “**Knowledge Construction Methodology: Fusing Systems Thinking and Knowledge Management**”⁷⁹ that deals with 3 different models characterizing debate, experiment and hermeneutic. Firstly, Inter-subjective EDIS Model: The EDIS (Enlightenment-Debate-Immersion-Selection) model emphasizes Debate. This creative model is aimed not at organizational knowledge creation but at the individual creation of scientific and technological knowledge supported by a group. Secondly, Experimental EEIS Model: The EEIS (Enlightenment-Experiment-Interpretation-Selection) model emphasizes Experiment. The process Interpretation is necessary to convert the experimental data into the researcher’s knowledge. Lastly, hermeneutic EAIR Model: The hermeneutic circle describes the relation of a researcher to the object of study represented by historical or literary texts. The EAIR (Enlightenment-Analysis-Hermeneutic Immersion-Reflection) model emphasizes Analysis.

Patricia H. Werhane mentions on moral imagination through the Systems Thinking in the book “**Systems Thinking and Moral Imagination Rethinking Business Ethics**”⁸⁰ that organizational decision-making requires a morally imaginative systemic approach. Moral imagination is not merely a function of the individual imagination. Rather, moral imagination operates on organizational and systemic levels as well, again as a facilitative mechanism that may encourage sounder moral thinking and moral judgment.

John Boardman and Brian Sauser discusses on the process of systems thinking in the book “**Systems Thinking: Coping with 21st Century Problems**”⁸¹ in which it can be inferred that the processes of systems thinking comprise component functions, denoting a change in scale—from system level to component level—but the processes tie

⁷⁹ Yoshiteru Nakamori, *Knowledge Construction Methodology: Fusing Systems Thinking and Knowledge Management*, (Singapore: Springer Nature Singapore Pte Ltd., 2020), p. 74.

⁸⁰ Patricia H. Werhane, “Mental Models, Moral Imagination and Systems Thinking in the Age of Globalization”, *Systems Thinking and Moral Imagination Rethinking Business Ethics*, David J. Bevan; Regina W. Wolfe; and Patricia H. Werhane (eds.), (Cham: Springer International Publishing AG, 2019), p. 193.

⁸¹ John Boardman and Brian Sauser, *Systems Thinking: Coping with 21st Century Problems*, (Broken Sound Parkway: Taylor & Francis Group, 2008), p. 30.

these component functions together in a very real structural sense, although this is integration of behavior of elements rather than of elements themselves. It is the continual interaction of the forces of separation and integration, and the interdependencies of structure, function, and process across scales. This is the phenomenon of systems thinking. Greater depths of this thinking require attention be paid to these three: scale, moving across scale, and discovering new behaviors as we go to higher scales.

Natassia Goode et al. discusses on the process model of systems thinking in their book “**Translating Systems Thinking into Practice: A Guide to Developing Incident Reporting Systems**”⁸² From the book, it may be concluded the six key stages as in the process model for developing an incident reporting system that is practical for end users, produces good quality data, and underpinned by the principles of systems thinking. The said six key stages are: 1) understanding the context of use; 2) developing a domain specific accident analysis method; 3) designing a data collection protocol; 4) designing a process for collecting, analyzing, and translating incident reports into actions; 5) developing supporting software tools and training materials; and 6) evaluating the implementation of the system.

Nicholas J. Stevens mentions about the application of the systems thinking approach in the book “**Systems Thinking in Practice: Applications of the Event Analysis of Systemic Teamwork Method**”⁸³ which can be inferred that in order to apply the systems thinking approach, it may be used with the Event Analysis of Systemic Teamwork (EAST) method. Systems thinking is a contemporary approach that has currency within the discipline of human factors. It aims to understand and improve safety and performance in complex sociotechnical systems. Human factors issues are increasingly being examined through the systems thinking lens.

⁸² Natassia Goode; Paul M. Salmon; Michael G. Lenné; and Caroline F. Finch, *Translating Systems Thinking into Practice: A Guide to Developing Incident Reporting Systems*, (Broken Sound Parkway: Taylor & Francis Group, 2019), p. 39.

⁸³ Nicholas J. Stevens, “The Event Analysis of Systemic Teamwork (EAST) Method”, *Systems Thinking in Practice: Applications of the Event Analysis of Systemic Teamwork Method*, Neville A. Stanton; Paul M. Salmon; and Guy H. Walker (eds), (Broken Sound Parkway: Taylor & Francis Group, 2019), p. 3.

Howard Eisner mentions about patterns of thinking in his book “**Thinking: A Guide to Systems Engineering Problem-Solving**”⁸⁴ which indicates the project carried out at the Harvard Graduate School of Education that shed some light on the “understanding, teaching, and assessment of thinking dispositions.” In this investigation, emphasis was placed upon the latter term—thinking dispositions. They had identified people that are “disposed” to taking the correct path in terms of patterns and sequences of thinking. This type of behavior is supported by three distinct components: - 1) Ability, 2) Inclination, and 3) Sensitivity. The latter two have made unique contributions to intellectual behavior. Sensitivity has been a “chief bottleneck” in terms of having the right disposition to solve problems and think through a complex situation.

Peter M. Senge, the author of the popular book “**The Fifth Discipline, The Art and Practice of the Learning Organization**”⁸⁵, which is the book wrote emphasizing on how to turn the companies into a learning organization. Peter pointed out in this book that it can be done with the method of system think. The contents of this book divided into 3 major parts, “The Five Disciplines”, “The 7 Learning Disabilities”, and “The 11 Laws of the Fifth Discipline”. The important part that is useful in this research is the fifth discipline “**Systems thinking**” of which Peter said it is used together with the other 4 discipline, Personal Mastery, Mental models, Shared vision, and Team learning, in building the learning organization.

Steven Schuster, a researcher of human psychology, and the author of “**The Art of Thinking in Systems**,”⁸⁶ the book aiming to improve your logic, think more critically, and use proven systems to solve your problems - strategic planning for everyday life. This book is useful to many readers that are interested in developing their system thinking skill, and it helps, partly as the guideline, to write the contents of this research. The contents of this book include his knowledge on “What is Systems Thinking?”, “The Elements of Systems Thinking”, “Types of Thinking”, “How to Shift from Linear Thinking Patterns to Systems Thinking”, and much more. The entire book was written

⁸⁴ Howard Eisner, *Thinking: A Guide to Systems Engineering Problem-Solving*, (Broken Sound Parkway: Taylor & Francis Group, 2019), p. 69.

⁸⁵ Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, (New York; London; Toronto; Sydney; Auckland: Bantam Doubleday Dell, 1994), pp. 57-272.

⁸⁶ Steven Schuster, *The Art of Thinking in Systems*, (E-book: steveschusterbooks@gmail.com, 2018), pp. 10-77.

specifically about system think and how to think critically, and it is highly recommended to those with this sort of interest.

Peter B. Checkland is the developer of soft systems methodology (SSM): a methodology based on a way of systems thinking systems practice. He wrote several books which include “**Systems Thinking, Systems Practice**”.⁸⁷ Although this book was first written in 1981, now there is a revised edition called “**Systems Thinking, Systems Practice: Includes a 30-Year Retrospective**” which has come out in 1999. It is, of course, widely known among the students and scholars who study the system thinking scientifically. The table of contents of this book include “**Systems Thinking-The Systems Movement in the Context of Science**”, “**Some Systems Thinking**”, “**Systems Practice-Action Research to Establish the Use of Systems Concepts in Problem-Solving**”, “**The Development of `Soft' Systems Thinking**”, “**Implications of Systems Practice for Systems Thinking**”, and much more. The readers should look out for this book to sharpen their knowledge.

Katsumi Nishimura is a Japanese scholar and the author of “**Logical Thinking**”⁸⁸ which has been translated to Thai by Rangsan Lersnaisat, a Thai translator. This book on system thinking is a good addition to this research as it is going in depth into how to apply critical thinking to work and life. Its table of contents includes “**What is Logical Thinking**”, “**How to Create and Have Logical Thinking**”, “**Knowledge Structure of Logical Thinking**”, “**Create the Habit of Logical Thinking**”, “**The Application of Logical Thinking in Life in Different Areas**”, and more. The reader may use the knowledge from this book in daily life and work to achieve its goals effectively, quickly fix various problems with a logical and rational thinking process, as well as being happy in both work and personal life.

D. Q. McInerny, the author of the book “**Being Logical A Guide to Good Thinking**”⁸⁹ is known to spent nearly fifty years teaching in the college classroom. He wrote this as a philosophy textbook, perhaps partly to help with his teaching to the college students. As he had said that logic is about clear and effective thinking, he wrote this book to teach the reader how to think clearly and effectively. The contents in the book include

⁸⁷ Peter B. Checkland, *Systems Thinking, Systems Practice*, (Chichester: John Wiley, 1981), p. 330.

⁸⁸ Katsumi Nishimura, *Logical Thinking*, Rangsan Lersnaisat (tr), (Bangkok: Technology Promotion Association (Thai-Japanese), 2007/2550 B.E.), p. 1.

⁸⁹ D. Q. McInerny, *Being Logical a Guide to Good Thinking*, 1st edition, (New York: Random House, 2004), p. ix.

“How to Prepare Your Mind for Logic”, “The Basic Principles of Logic”, “Argument, the Language of Logic”, “The source of Illogical Thinking”, “The Principles forms of Illogical thinking”, and more. This is definitely a great read for those interested in learning more of how to think logically and systematically.

John Boardman and Brian Sauser, the authors of the book “**Systems Thinking: Coping with 21st Century Problems**”,⁹⁰ was originally written by John Boardman and Brian Sauser. Later have been revised, and the abstract have been uploaded to the “research gate dot net”. The reader can get to their perspective on the use of systems thinking to deal with the problem of the present day. As has been said in its abstract that “By examining the links and interactions between elements of a system, systems thinking is becoming increasingly relevant when dealing with global challenges, from terrorism to energy to healthcare. Addressing these seemingly intractable systems problems in our society, *Systems Thinking: Coping with 21st Century Problems* focuses on the inherent opportunities and difficulties of a systems approach”, you can see the book is attempting to provide the thinking skill needed to deal with the modern era problem.

Agarwal, R., the author of the encyclopedia article, “Buddhism”,⁹¹ which is the article written as part of **Religions in Southeast Asia: An Encyclopedia of Faiths and Cultures**, is the scholar who takes some interested in the field of Commodification of Religions, Economy of Religion, Cultural and Economic relations between South and Southeast Asia, Indian Diaspora in Thailand. This article gives a brief overview of the history of Buddhism ever since it was originated until now. The article also covers some details on the teaching and how Buddhism spread, which eventually end up in southeast Asia. This work is useful in this research as it helps support the idea of Buddhist approach toward the problem in the 21st century.

P.A. Payutto, “**Buddhadhamma, The Law of Nature and Their Benefits to Life**”,⁹² is the book that was originally written by P.A. Payutto, but later was translated by Ronin Philip Moore (trans). It is known and acknowledge as one of the most valuable books ever written in Theravada Buddhism. It covers mainly the teaching of the Buddha

⁹⁰ John Boardman and Brian Sauser, *Systems Thinking: Coping with 21st Century Problems*, (London New York: CRC Press, 2008), pp. 1-24, Also see https://www.researchgate.net/publication/329319141_Systems_Thinking_Coping_with_21st_Century_Problems, (accessed November 9, 2020).

⁹¹ Agarwal, R. “Buddhism”, *Religions in Southeast Asia: An Encyclopedia of Faiths and Cultures*, Athyal, J.M (ed), (ABC-CLIO, 2015), p. 2.

⁹² P.A. Payutto, *Buddhadhamma: The Law of Nature and Their Benefits to Life*, Ronin Philip Moore (tr), (Bangkok: Buddhadhamma Foundation, 2018), p. 1106.

and how to apply these to daily life. What really useful for this research however is the contents of “Yonisomanasikāra” which is known to the Buddhists as the thinking system in Buddhism.

Ajahn Vasin Indasara, “Yonisomanasikāra, The Method of Thinking to Defeat Suffering”,⁹³ is book another written to explain the dhamma of yoniso-manasikāra and how to apply this teaching to solve the contemporary problems of suffering. Although the content is about yoniso-manasikāra, but the way it explains to its reader is different to how it shows in the *Buddhadhamma* from P.A. Payutto. The contents of this book included “The Thinking Process”, “Types of Yonisomanasikāra”, “Types of Dangerous Thought”, and “How to think Using Yoniso-manasikāra”.

Peter M. Senge and John D. Sterman, is the authors of the article “**System Thinking and Organizational Learning: Acting Locally and Thinking Globally in the Organization of the Future**”⁹⁴ which is what the researcher think that it is based on Senge previous book “The Fifth Element”. This article offered insight on how the organization must change to adapt to new era, for example, reducing hierarchy, increasing local decision-making responsibility and individual incentives, and rewarding innovation. According to its abstract where it said “Managers must become ‘systems thinkers’ as well as better learners. This paper reports on one approach to these issues: forming collaborative action research partnerships with corporations to 1) develop new tools to accelerate learning, and 2) test those tools in real organizations where managers face pressing issues”,⁹⁵ has shown that this paper was written to gives guideline to the management of the organization in the more modern time. What is useful about this paper is the use of the system thinking to deal with the problem in the constantly changing world. This may be use as the example to help formulate the policy needed in the organization such as college and university.

⁹³ Ajahn Vasin Indasara, *Yonisomanasikāra: The Method of Thinking to Defeat Suffering*, (Bangkok: Kalayana Dhamma Club, 2011/2554 B.E.), p. 14.

⁹⁴ Peter M. Senge and John D. Sterman, “System Thinking and Organizational Learning: Acting Locally and Thinking Globally in the Organization of the Future”, *Conference on Transforming Organizations*, Sloan School of Management, MIT, (29-31 May 1990), pp. 1007-1020.

⁹⁵ See Peter M. Senge and John D. Sterman, “Systems Thinking and Organizational Learning: Acting Locally and Thinking Globally in The Organization of The Future”, *European Journal of Operational Research*, Volume 59, Issue 1, (26 May 1992), 137-150.

Chapter III

Methodology of the Research

The Research work entitled “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century” consists of seven components, namely: 1) Format of the Research 2) Research Area 3) Populations, Samples and Key Informants 4) The Research Tools 5) Collection of Data 6) The Process of Collecting Data and data analysis and 7) The Process of Research. The details of which are elaborated as follows.

3.1 Format of the Research

This research is mixed method implementing quantitative, qualitative, and documentary research. The methodology of which has been designed for the purpose to develop a set of new body of knowledge in systems thinking based on a Buddhist approach in the 21st century, including the following processes.

3.1.1 Quantitative research, the method of it is questionnaires will be centered on to those who are populations and samples from the international students of International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University (MCU). The questions as designed cover the problems desired to know according the objectives. To those who are the respondents of questions concern with 40 IBSC students splitting up into B.A., M.A. and Ph.D. program in Buddhist Studies as well as Ph.D. program in Pease Studies. Questionnaires in process designed in order to check out the satisfactory result on a Buddhist approach to develop systems thinking based on *yoniso-manasikāra* –wise attention in the 21st century.

3.1.2 Qualitative research mainly composes of the following description:

There should be the in-depth interview as well as group discussion of Thai Sangha University’s administrators, Buddhist organization leaders, writers and Buddhist scholarly representatives from various countries which totally number 5 persons. The way to get information in case of COVID-19 pandemic may be sometime conducted via the electronic devices interview for safety from virus and in order to get clear pictures of the concept and theory of the doctrines relating to the development of systems thinking and to point the way effectively proceeding to the development of Buddhism-based systems thinking in the 21st century. The data which collected from the in-debt interview with key

informants will be qualitatively analyzed and synthesized to obtain the effective process coping with the problem desired to know.

3.1.3 Documentary research emphasizes on the collecting information from the following steps:

- 1) There should analytically study the materials from primary sources; Tipitaka, its commentaries, sub-commentaries and other related texts.
- 2) There should be the critical study of data from secondary sources which are of books, research works, journal, articles and other relevant information.
- 3) There should analyze and synthesize the collected data for a first set of body of knowledge to integrate with the development of systems thinking.

3.2 Research Area

The area of study as designed in this research is attempted to seek materials from places which are listed below:

3.2.1 Mahachulalongkornrajavidyalaya University (MCU)

As a monastic university which plays an important role in educating and creating social processes which has main mission to develop people, build knowledge and academic service processes to develop mind and intelligence.

3.2.2 International Council for the Day of Vesak (ICDV)

It is indeed a felicitous opportunity, while commemorating the Birth, Enlightenment and Passing Away of Guatama Buddha. As its objectives are to promote among Buddhists an awareness of the importance of the Day of Vesak and of the central teachings and practices related to it, to help the Buddhists develop skillful thinking and wholesome deeds on the Day of Vesak and to help them in developing their own social and personal lives to practice the central teachings of gratitude, the Four Noble Truths and mindfulness, to cultivate a positive attitude towards important days of the Buddhist calendar and to help men and women to see the value of living their life in accordance with the fundamental teachings of gratitude, the Four Noble Truths and mindfulness, to imbue Buddhists with faith and a realization of the importance of Buddhism and to help Buddhists to become good Buddhists and to perform their religious duties correctly.

3.2.3 International Association of Buddhist Universities (IABU)

As the association of Buddhist University it provides channels for academic work to support Buddhist activities as the objectives are to propagate Buddha Dhamma through celebrative academic channels, to eliminate Buddhist sectarian, nation and institutional barriers, to rise the academic standards throughout the Buddhist world, and to maximize academic potentials and abilities.

3.2.4 World Fellowship of Buddhists (WFB)

The World Fellowship of Buddhists is an international organization dedicated to Buddhism and Buddhist teaching. The fellowship's Bangkok center offers a number of talks on Dhamma alongside meditation classes, lectures and discussions.

3.2.5 Mahamakut Buddhist University (MBU)

The mission of this institute is to produce graduates, research, academic service to the community and to preserve art and culture according to the university mission. The objectives of which are:

- 1) To be an educational institution for monks and novices;
- 2) To be an educational institution belonging to the nation and of a foreign country;
- 3) To be a place of propagating Buddhism.

3.3 Populations, Samples and Key Informants

This work is a mixed method of research using documentary, qualitative, and quantitative research. In statistics and quantitative research method a data sample is a set of data collected from a statistical population by a defined procedure. The sample usually represents a subset of manageable size, which is collected and statistics are calculated from the samples and the key informants are conducted as details divided.

3.3.1 Groups of samples are looked at the international students from IBSC, MCU with working processes that focus on studying and learning the development of systems thinking as well as Buddhism-based approach. There are in this research concerned with forty IBSC students in total who are set up to give the answer according to questionnaires designed. Among them there will be selectively divided into the following qualities: 4th year students totally number 10 from B.A. program in Buddhist Studies, 10 enrolled students in 2020 from M.A. program in Buddhist Studies, 10 enrolled students in 2021 from Ph.D. program in Buddhist Studies and 10 enrolled students in 2019 from Ph.D. program in peace studies.

3.3.2 Key informants will be centered on both local and international organizations with working processes that focus on studying and learning the development of systems thinking as well as the Buddhism-based approach. Hence the process of which is in this research deal with in-depth interview of five key informants who are Buddhist monks and Buddhist scholarly representatives with knowledge of Buddhism. There are totally five countries among the regional and international organization, namely: - (1) Sri Lanka, (2) Bhutan, (3) Vietnam, (4) Myanmar and (5) Thailand. Name lists are given as follows:

- 1) Venerable Asst. Prof. Dr. Walmoruwe Piyaratana, Sri Lanka
- 2) Venerable Karma Acharya. Sangay Dorji, Bhutan
- 3) Prof. Dr. Le Manh That, Vietnam
- 4) Venerable Ven. Nimmalasiri, Myanmar
- 5) Assoc. Prof. Dr. Suvin Ruksat, Thailand

For the purpose of the selection of the samples, it is done by setting up representatives from such organizations and countries. In addition, the purposive random sampling technique was significantly used based on the significance of the studies.

There are populations, samples and key informants in this research totally 45 persons in number.

3.4 The Research Tools

As this research are documentary and qualitative and Quantitative research mixed together, its process is essentially used with documentary research which is one of the primary tools for qualitative research. The research tools are used for the process of research work so as to collect the data for the research thereby studying and finding out from academic works, materials for teaching, various kinds of researches relevant to this research. Besides, to collect the data for this qualitative research which is to interview in depth thereby so as to get the deep data from the key informants' sources, and to collect the data for quantitative research the form of questionnaire is considerably made with three parts: first part is about the general information of those who give an information, the second part is about the research information of systems thinking's development and the problem for such development and the final part is additional question. A type of research tools is systematically divided into the following steps:

3.4.1 Quantitative: Aforementioned number of populations and samples is asked to answer all of question in satisfactory questionnaires which are relevant to three objectives of the research. None of them should write the name down. However, in order to match questionnaires, every population should write down some symbol in the paper of questionnaires.

For the process of creating research tools, there performed as follows:

1. Explore books, research reports and sets of knowledge on the development of systems thinking based on Buddhist approach;
2. Using the collected data to create research tools, including questionnaires, interviews, and other research issues;
3. Checking for fidelity tool, content, and consistency with research objectives by the researcher;
4. Comprehensive and consistent design of research tools relating to populations, samples and key informants by considering according to the opinions of the informants;
5. Examination of research tools by the reviewer committee of Index of Item-Objective Congruence (IOC) of the Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, the result of IOC obtained 0.89;
6. Analysis of research tools before using according to the specified objectives and;
7. Research tools used to collect the information as specified.

3.4.2 Qualitative: In-depth interview after the first program, the researcher will conduct face-to-face in-depth interviews with key informants who are Buddhist monks and Buddhist scholars from various countries as mentioned above. Interviews includes three main open-ended questions.

3.4.3 Documentary: In this process the data attempt to study from the primary source of Pali Canon, Commentaries, etc. respectively by using the Pali Text Society's Pali version and English translation series. Then the secondary sources are explored by usage of Buddhist textbooks, research works, Doctor of Philosophy dissertations, journals, books, newspapers, including online sources, etc., among Pali, Thai and English languages.

3.5 Data Collection

This research is mixed by using quantitative research methods as a basis for research starting by collecting data from the primary source of Pali Canon, Commentaries, etc. respectively by using the Pali Text Society's Pali version and English translation series. Then the secondary sources are explored by usage of Buddhist textbooks, research works, Doctor of Philosophy dissertations, journals, books, newspapers, including online sources, etc., among Pali, Thai and English languages.

In addition to those abovementioned sources, the in-depth interviews are also conducted with five key informants from five countries, including the sources of data in which obtained from questionnaires divided into three parts, consisting of ninety-one questions. However, the process of collecting, analyzing, synthesizing, and utilizing the data may be understood depending on the response to each objective in the following ways.

Table 1: A summary step of research activities and the duration of the research.

Research Activities	Month						Remark
	1	4	4	6	8	10	
1. Team works consulting on documentary study, concept, theory and related research works (Documentary Research)							
2. Data searching, coordination and field survey							
3. In-depth interview of those concerned and development of knowledge sets (Qualitative Research)							
4. Questionnaires are designed in a google form and shared to 40 respondents from IBSC, MCU for knowledge sets and practical training in the area to develop knowledge-building activities and perception-building practices (Quantitative Research)							
5. Promoting knowledge transfer and continue, dissemination of knowledge and practice on creating awareness							

Research Activities	Month						Remark
	1	4	4	6	8	10	
6. Lesson summary and analysis of the results of the workshop to develop into a set of knowledge and social processes							

3.6 The Process of Collecting Data and Data Analysis

This process of collecting data and data analysis is planned step by step as follows:

3.6.1 It is to find out and collect the data of theory, concept and the research works, and books, journals, and the data sources for using as for the reviewed literature. It will take an in-depth interview so as to collect the data as qualitative data thereby interviewing those who make use of a Buddhist Approach for developing systematic thinking which consist of five people.

3.6.2 It will take questionnaires to collect rare data with the member of forty international students and those who normally participate and practice Buddhism-based approach on the principle of *yoniso-manasikāra* for the development of systems thinking in the 21st century.

3.6.3 Analyzing the Data, data analysis focusing on analytical studies including documentary research, qualitative research and quantitative research from questionnaires, interviews, sub-group meetings. workshop which is the process of developing knowledge and activities to develop systems thinking based on Buddhist approach in the 21st century.

3.7 The Process of Research

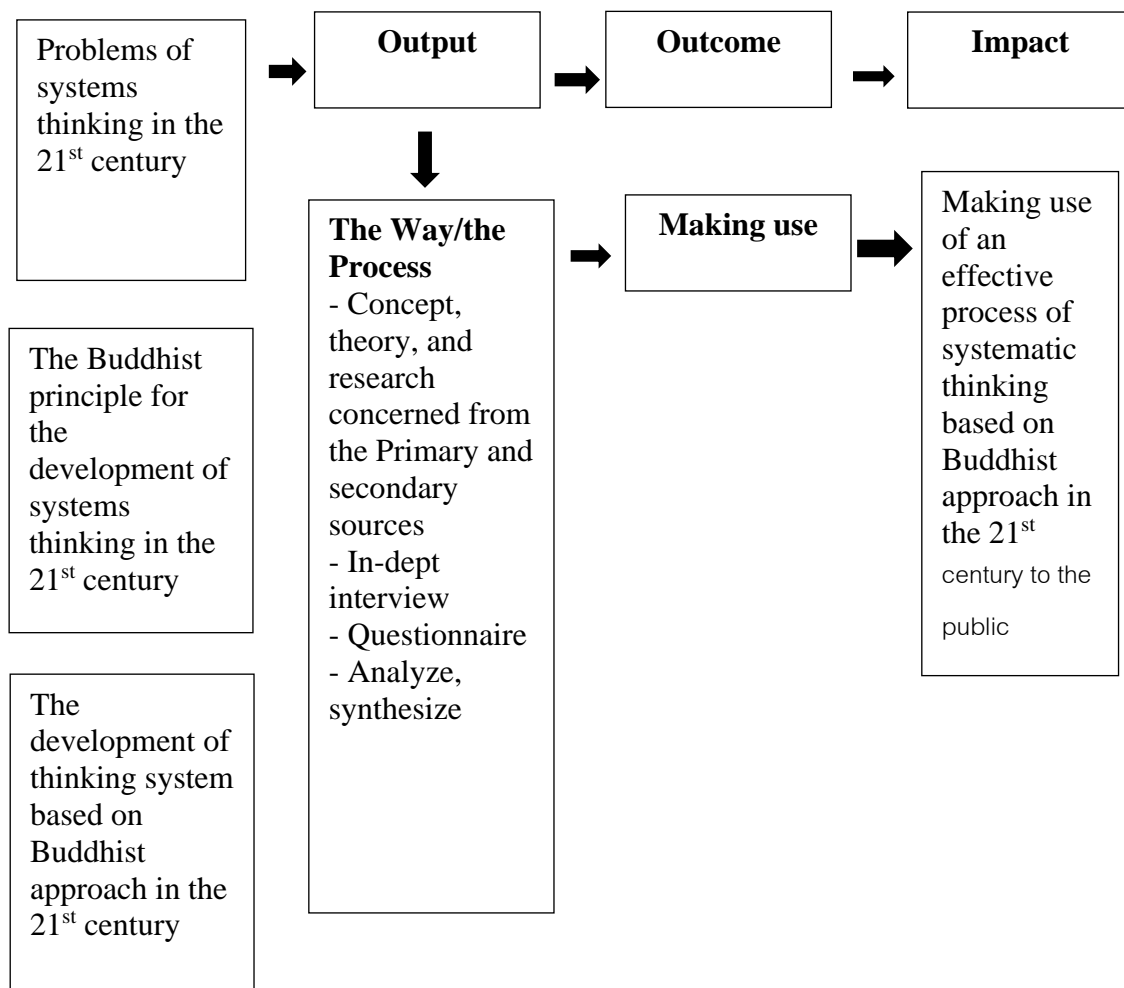
Moreover, as for the process of this research, it is to take a survey study which utilizes various ways for studying; for example, documentary survey, field work, etc. So, the process of such research is systematically put step by step as follows:

The first step is to study of document, which is called documentary research. It is to collect the data from primary sources and secondary sources, the purpose of which is to find out and also collect as much as possible the core of the theory and concept related to the research and also from the research works, books, journals, and the data sources for using as for the reviewed literature.

The second step is to take in-dept interview that the researcher will collect the essential data from the actual area thereby taking interview with the Buddhist monks, Buddhist scholars and those who teach and practice principle of *yoniso-manasikāra* for developing their systems thinking concerning the 21st century.

The third step is to take survey form as the instrument thereby employing questionnaires to collect real information from those who are international respondents. The process of which ends with analysis and synthesis.

Table 2: The procedure of research.



Chapter IV

Results of Research Analysis

Before going to analyze results of the research the researcher would like to clarify the research methodology which employed in this work. An analytical method of which focuses on descriptive statistic using T-test and One-way ANOVA-test, which consists of the following details:

1. Descriptive statistic describes all variable studied to show the general characteristics of the samples which are representatives of the populations studied. They are: 1) Frequency 2) Percentage 3) Mean.

2. Hypothesis testing of two independent population mean is used to compare the mean of two populations which are independent of each other. The statistic used for the test is the T-test. If the P-value is less than or equal to 0.05, the mean of the two populations is statistically different.

3. Analysis of variance is a statistical method used to test the comparison of the mean of three or more populations. The statistic used for the test is the F-test. If the P-value is less than or equal to 0.05 level of significance, the population mean differs by at least one statistically significant pair. The results of research analysis are proposed as follows:

4.1 Results of General Informative Analysis

The results of general informative analysis are divided into three parts: P1. Status of the respondents, P2. The data on the development of systematic thinking based on a Buddhist approach in the 21st century and P3. Additional opinion and suggestion on systematic thinking. The results of research analysis are described below:

Part 1: The results of analysis on general information of the respondents about gender, age and education level presented in the form of frequency and percentage as shown in table 3.

Table 3 shows the number and percentage of the respondents.

Status of the Respondents	Samples (N=38)	
	Frequency	Percentage
Sex		
Male	27	71.05
Female	11	28.95
Total	38	100.0
Age		
21 – 30	18	47.37
31 – 40	13	34.21
41 – 50	3	7.89
51 up	4	10.53
Total	38	100.0
Class		
B.A.	9	23.68
M.A.	17	44.74
Ph.D.	12	31.58
Total	38	100.0

From table 3, the results of analysis found that most of the respondents, 71.05% were males, 47.37% were 21 – 30 years of age, and 44.74% were studying at an M.A. level.

Part 2: The analytical results on general information of the respondents about the development of systematic thinking based on a Buddhist approach in the 21st century as listed in table 4-9.

Table 4 shows the frequency and percentage of the samples on the problems of systematic thinking in the 21st century;

No	Lists The Problems of Systematic Thinking	Levels of Opinion				
		5	4	3	2	1
1.	Thought is central to physical and verbal action.	16 (42.11)	13 (34.21)	6 (15.79)	1 (2.63)	2 (5.26)
2.	Thought need to be developed to think systematically.	19 (50.00)	14 (36.84)	4 (10.53)	-	1 (2.63)
3.	Systematic thinking results in good and efficient work.	21 (55.26)	11 (28.95)	4 (10.53)	2 (5.26)	-
4.	Efficient work results in a good, productive life.	17 (44.74)	11 (28.95)	8 (21.05)	2 (5.26)	-

5.	The problem of inefficient work caused by thinking that was not developed into a system.	10 (26.32)	11 (28.95)	16 (42.11)	1 (2.63)	-
6.	Unsystematic thinking has impacts on society, economy, and politics in the 21st century.	16 (42.11)	7 (18.42)	12 (31.58)	2 (5.26)	1 (2.63)
7.	Systematic thinking is essential to life in the 21st century.	20 (52.63)	13 (34.21)	4 (10.53)	-	1 (2.63)
8.	Systematic thinking is the key to effective management.	20 (52.63)	11 (28.95)	6 (15.79)	-	1 (2.63)
9.	Systematic thinking is the key to effective life management.	17 (44.74)	14 (36.84)	6 (15.79)	1 (2.63)	-

From table 4, results of the research revealed that the points relating to the problems of systematic thinking in the 21st century found high level that was the point of “Systematic thinking results in good and efficient work”. The frequency of which was at 21 and percentage was at 55.26. The lower level was the point of “The problem of inefficient work caused by thinking that was not developed into a system” which found frequency at 10 and percentage at 26.32.

Table 5 shows the frequency and percentage of the samples on the Buddhist principle for the development of systematic thinking in the 21st century;

No	Lists The Buddhist Principle for the Development of Systematic Thinking	Levels of Opinion				
		5	4	3	2	1
1.	The Buddhist principle is essential for the development of systematic thinking	21 (55.26)	10 (26.32)	2 (5.26)	5 (13.16)	-
2.	<i>Yoniso-manasikāra</i> (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.	21 (55.26)	11 (28.95)	4 (10.53)	-	2 (5.26)
3.	<i>Yoniso-manasikāra</i> is essential for the development of systematic thinking in the 21st century.	18 (47.37)	13 (34.21)	4 (10.53)	2 (5.26)	1 (2.63)
4.	<i>Yoniso-manasikāra</i> is liken a rudder of thinking, leading thinking to the right goals.	18 (47.37)	11 (28.95)	6 (15.79)	2 (5.26)	1 (2.63)
5.	<i>Yoniso-manasikāra</i> is liken a rudder of thinking, leading thinking to work in a systematic way.	15 (39.47)	15 (39.47)	7 (18.42)	1 (2.63)	-
6.	<i>Yoniso-manasikāra</i> is a creator of	17	7	13	1	-

	systematic thinking's process.	(44.74)	(18.42)	(34.21)	(2.63)	
7.	<i>Yoniso-manasikāra</i> helps people think well, rational, and able to find a solution in life.	22 (57.89)	8 (21.05)	7 (18.42)	-	1 (2.63)
8.	<i>Yoniso-manasikāra</i> is a systematic way of managing thinking leading to correct and effective problem solving.	18 (47.37)	14 (36.84)	5 (13.16)	1 (2.63)	-

From table 5 found that the points relating to the Buddhist principle for the development of systematic thinking in the 21st century found high level that was the point on “*Yoniso-manasikāra* helps people think well, rationally, and be able to find a solution in life.” The frequency of it was 22 and percentage was 57.89. The lower level was the point on “*Yoniso-manasikāra* is liken a rudder of thinking, leading thinking to work in a systematic way” which found frequency at 15 and percentage at 39.47.

Table 6 shows the frequency and percentage on a Buddhist approach for the development of systematic thinking in the 21st century. The following results on a Buddhist approach for the development of systematic thinking in the 21st century was divided to study in this research mainly focused on four points of systematic thinking, among all ten systematic thinking based on *yoniso-manasikāra*'s methods.

No	Point 1: Systematic Thinking Based on Investigation of Causes and Conditions	Levels of Opinion				
		5	4	3	2	1
1.	Always keep in mind, ‘What will be, just let it be’. If one can accept this fact, then one is free.	14 (36.84)	11 (28.95)	7 (18.42)	5 (13.16)	1 (2.63)
2.	What will end. just let it ends. If one can accept this fact, then one is free.	14 (36.84)	7 (18.42)	13 (34.21)	3 (7.89)	1 (2.63)
3.	When there are “I”, “You”, “Mine”, or “Your”; there are also sufferings. When there are no “I”, “You”, “Mine”, or “Your”; there are also no more sufferings	22 (57.89)	11 (28.95)	2 (5.26)	2 (5.26)	1 (2.63)
4.	When there is a body (body is a nest of disease), there are also various diseases such as COVID-19 etc. When there is no body, there are also no more diseases.	18 (47.37)	11 (28.95)	5 (13.16)	2 (5.26)	2 (5.26)
5.	When the panic in COVID-19 outweigh its awareness, there is fear. When there is more awareness in	14 (36.84)	13 (34.21)	9 (23.68)	2 (5.26)	-

	Covid19 than panic, the fear is gone.					
6.	When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.	16 (42.11)	15 (39.47)	4 (10.53)	3 (7.89)	-
7.	When technology prospers, there is <i>kilesa</i> (defilement) which is a mental virus that relies on the advancement of social media. But when the spiritual world (mind) is trained with Dhamma-vaccine, <i>kilesa</i> which is a mental virus that relies on the advancement of social media is thus ceases	14 (36.84)	11 (28.95)	10 (26.32)	3 (7.89)	-
8.	When discretion (wisdom) is not there, there comes a deceit, cheating, posting/sharing news quickly, ignorance, stupidity etc., but when there is discernment, the problem is gone.	17 (44.74)	11 (28.95)	7 (18.42)	3 (7.89)	-
9.	When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshipping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems were therefore resolved	18 (47.37)	13 (34.21)	4 (10.53)	2 (5.26)	1 (2.63)
10.	When there are cause and condition readied, whether we want it to happen or not, it must happen accordingly	14 (36.84)	13 (34.21)	8 (21.05)	2 (5.26)	1 (2.63)
11.	Always keep in mind, when there is lazy to work, there is poverty; when there is striving for wealth diligently, poverty is gone.	13 (34.21)	15 (39.47)	8 (21.05)	1 (2.63)	1 (2.63)
12.	When not keeping the wealth that is earned, the wealth is gone. When one knows how to keep the wealth one has earned, wealth stays.	12 (31.58)	16 (42.11)	9 (23.68)	1 (2.63)	-
13.	When have the wicked one as a friend, wealth deterioration occurs. When have the good one as a friend, wealth prosperity occurs.	18 (47.37)	6 (15.79)	13 (34.21)	1 (2.63)	-
14.	When one doesn't know how to live life sufficiently, there is poverty. When one knows how to live a sufficient life, poverty is gone.	15 (39.47)	9 (23.68)	11 (28.95)	3 (7.89)	-
15.	When there is no love and will in what	12	13	9	4	-

	one does, there is no success. When there is love and will in what one does, there is success.	(31.58)	(34.21)	(23.68)	(10.53)	
16.	When there is no effort, there is no success. When there is effort, success is there.	20 (52.63)	8 (21.05)	7 (18.42)	3 (7.89)	-
17.	When there is no contemplation examine the reasons for what one does, there is no success. When there is contemplation examine the reasons for what one does, there is success.	16 (42.11)	15 (39.47)	5 (13.16)	2 (5.26)	-
18.	Always keep in mind, when there is self-dependence, there is the phrase “Correct is me”, when there is righteousness, self-dependence is gone.	11 (28.95)	11 (28.95)	12 (31.58)	3 (7.89)	1 (2.63)
19.	When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy.	11 (28.95)	11 (28.95)	12 (31.58)	3 (7.89)	1 (2.63)
20.	When there is no the Dhamma, there is no phrase “Correct is righteousness”. When there is the Dhamma, there is the phrase “Correct is righteousness”.	16 (42.11)	13 (34.21)	7 (18.42)	1 (2.63)	1 (2.63)
21.	When the cause and condition of the politic are readied, whether want it to happen or not, it must be so.	13 (34.21)	13 (34.21)	11 (28.95)	1 (2.63)	-
22.	When there is corruption in governance, there is deterioration, when there is honesty in governance, there is prosperity.	17 (44.74)	9 (23.68)	11 (28.95)	1 (2.63)	-

From table 6, it clearly found that the matters that relating to the point of “Systematic Thinking Based on Investigation of Causes and Conditions” found high level that was the matter of “When there is no effort, there is no success. When there is effort, success is there”. The frequency of it was 20 and percentage was 52.63. The lower level was the matter of “When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy” which found frequency at 11 and percentage at 28.95.

Additionally, in this section, there were twelve respondents giving suggestion for the development of systematic thinking based on investigation of causes and conditions, but only ten were valid. The suggestions include the idea such as:

“When there is effort the chance of success increases but other factors such as right thinking and positive attitude are requisite for success. Awareness of Systematic Thinking is essential, but lives are also surrounded by nature, and nature is not always systematic. Therefore, systematic thinking should be applied harmoniously on living circumstances for further development. The development of Systematic Thinking needs some practiced. Systematic Thinking is fundamental to our daily life, without systematic thinking we could not do work properly. If one wants to develop systematic thinking, one must do and research thoroughly and carefully about situation of present moment. The individual should be curious to learn new things, and capable of critical thinking. If anyone wants to develop Systematic Thinking efficiently, one has to practice mindfulness, and follow the Buddha’s way, one should investigate how Buddha got enlightened.”

There was one suggestion on the questionnaire itself that says “Causes and conditions control all things? I have no idea about this, it depends on the individual comprehension. But one thing about your questionnaire, there are some words (term) very abstract and ambiguous in meaning (which may be inevitable) that can cause bad influence for the result. This is also the systematic thinking.”

Table 7 shows the frequency and percentage of the samples on systematic thinking based on advantages, disadvantages, and the solution;

No	Point 2: Systematic Thinking Based on Advantages, Disadvantages, and the Solution	Levels of Opinion				
		5	4	3	2	1
1.	Always keep in mind, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.	20 (52.63)	9 (23.68)	7 (18.42)	2 (5.26)	-
2.	Every human being has both advantages and disadvantages. One should choose to keep the good part of him.	18 (47.37)	12 (31.58)	7 (18.42)	1 (2.63)	-
3.	We also have advantages and disadvantages, and others are just like us. We should overlook the disadvantage and keep only the good part of him.	11 (28.95)	12 (31.58)	12 (31.58)	1 (2.63)	2 (5.26)
4.	Electronic devices have both	19	9	10	-	-

	advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if one lack of discretion in using and become addicted until turn into its slave.	(50.00)	(23.68)	(26.32)		
5.	Online social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages	19 (50.00)	11 (28.95)	8 (21.05)	-	-
6.	The COVID-19 crisis has given us some opportunities, and at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, we must keep striving.	16 (42.11)	12 (31.58)	9 (23.68)	1 (2.63)	-
7.	The COVID-19 crisis has given us a new way of life and lost the old way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinct)	13 (34.21)	17 (44.74)	8 (21.05)	-	-
8.	The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, see more uncertainty in life. Whether we want it to happen or not, it must be like that.	14 (36.84)	14 (36.84)	10 (26.32)	-	-
9.	Vaccination can be both risky and not risky. The best solution is to get vaccinated because vaccination is less risky than no vaccination.	11 (28.95)	13 (34.21)	12 (31.58)	2 (5.26)	-
10.	The digital world has its advantages and disadvantages. It has benefit if using it mindfully (with digital vaccine) but has its penalty for lack of caution and became addicted to the point of becoming its slave.	15 (39.47)	9 (23.68)	14 (36.84)	-	-
11.	Knowledge has both advantages and disadvantages. It is beneficial if knowledge is used along with virtue. It has its penalty for	16 (42.11)	12 (31.58)	9 (23.68)	1 (2.63)	-

	misusing it.					
12.	Faith has both advantages and disadvantages. Faith that associates with wisdom (wise faith) has advantages, but faith without wisdom (blind faith) such as easily believe, wrong worship (thing that is not Triple Gem) etc. will bring disadvantages and suffering. One should adjust their faith and wisdom equally.	18 (47.37)	10 (26.32)	9 (23.68)	-	1 (2.63)
13.	The “5 aggregates” (<i>khandha</i>) has both advantages and disadvantage. It has its advantages for it's conducive to life. It has its disadvantages because it has to be managed from birth until death. If able to put the end to the 5 aggregates, all suffering will be gone (<i>khandha nibbāna</i>).	16 (42.11)	12 (31.58)	7 (18.42)	2 (5.26)	1 (2.63)
14.	Always keep in mind that wealth has both advantages and disadvantages. It has advantage because it can buy pleasure for oneself. It has disadvantage because it can bring danger to the owner (just like adder). Therefore, should always be mindful when having wealth in hand.	16 (42.11)	13 (34.21)	8 (21.05)	1 (2.63)	-
15.	Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if lack of wisdom in using wealth and enslaved to stinginess. Therefore, one should know how to share.	17 (44.74)	14 (36.84)	5 (13.16)	1 (2.63)	1 (2.63)
16.	Wealth has both advantages and disadvantages. It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to the wealth, so one should set one mind free over wealth.	18 (47.37)	14 (36.84)	5 (13.16)	1 (2.63)	-
17.	House has both advantages and	13	18	5	-	2

	disadvantages. It has advantage because it provides comfort. It has disadvantages because it is a burden to take care of when it is dilapidated, and there is the cost of maintenance, etc.	(34.21)	(47.37)	(13.16)		(5.26)
18.	Vehicle has both advantages and disadvantages. It has advantage because they are comfortable to travel with. It has disadvantages because it costs a lot when damaged and need maintenance, etc.	15 (39.47)	14 (36.84)	6 (15.79)	1 (2.63)	2 (5.26)
19.	Clothing, item, and equipment have both advantages and disadvantages. They have advantages because they give beauty, covers the body, prevents the cold, etc. They have disadvantages because of the cost of damage and maintenance, etc.	13 (34.21)	14 (36.84)	8 (21.05)	1 (2.63)	2 (5.26)
20.	Always keep in mind that politics and governance have both advantages and disadvantages. They have advantages if the authority used for the benefit of the people. They have disadvantage if enslaved to power. Therefore, one should know how to let go.	15 (39.47)	15 (39.47)	7 (18.42)	1 (2.63)	-
21.	Politics and governance have both advantages and disadvantages. They have advantage if ruled by Dhamma. They have disadvantage if ruled by prejudice.	16 (42.11)	13 (34.21)	8 (21.05)	-	1 (2.63)
22.	Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.	17 (44.74)	14 (36.84)	6 (15.79)	1 (2.63)	-
23.	Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No	10 (26.32)	11 (28.95)	15 (39.47)	-	2 (5.26)

longer have them is the disadvantage.

From table 7, it found that the matters relating to the point of “Systematic Thinking Based on Advantages, Disadvantages, and the Solution” found high level which was the matter of “Everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.” The frequency of it was at 20 and percentage was at 52.63. The lower level was the matter of “Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No longer have them is the disadvantage” which found frequency at 10 and percentage at 26.32.

Additionally, in this section, there were six respondents giving suggestion for the development of systematic thinking based on Advantages, Disadvantages, and the Solution, but only four were valid. The suggestions include the idea such as:

“The disadvantage of being attached to power is getting lost in delusion (*moha*), able to let go is for one own advantage. Setting an appropriate goal is important for the development of systematic thinking based on Advantages, Disadvantages. If we have enough practiced in Systematic Thinking, our work would flow more fluidly. Advantages and disadvantages depend on your thinking of mind.”

Table 8 shows the frequency and percentage of the samples on Systematic Thinking Based on the Genuine and Counterfeit Value of Things;

No	Point 3: Systematic Thinking Based on the Genuine and Counterfeit Value of Things	Levels of Opinion				
		5	4	3	2	1
1.	Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to cover up the body, not to be ashamed, protect from the sun, rain, prevent danger, etc.	17 (44.74)	13 (34.21)	7 (18.42)	1 (2.63)	-
2.	The real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is when eaten able to suppress	17 (44.74)	14 (36.84)	7 (18.42)	-	-

	hunger, giving energy, and full of nutrients, etc.					
3.	The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.	18 (47.37)	12 (31.58)	8 (21.05)	-	-
4.	The real value of medicine is not because of the hospital fame, nor a public or private hospital. But it can heal, to relieve or completely cured the disease.	16 (42.11)	13 (34.21)	8 (21.05)	-	1 (2.63)
5.	The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach the destination safely, strong, durable, and practical	15 (39.47)	16 (42.11)	6 (15.79)	-	1 (2.63)
6.	The real value of electronic devices is not about brand-name products, expensive foreign products, nor famous shops. But its good usability, effective, and safe to use	13 (34.21)	17 (44.74)	7 (18.42)	-	1 (2.63)
7.	The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to use online media wisely, it does not affect the rights of others, and it is not illegal.	10 (26.32)	19 (50.00)	8 (21.05)	1 (2.63)	-
8.	Always keep in mind that the real value of a wealth is not in how much or how little it is. But it depends on the opportunity, time, and place where wealth can be used.	13 (34.21)	13 (34.21)	11 (28.95)	1 (2.63)	-
9.	The true value of wealth is not in the prosperous of nations. but in gross national happiness (GNH) physically and mentally	14 (36.84)	11 (28.95)	12 (31.58)	1 (2.63)	-
10.	Wealth is not a measure of a person's happiness. But it is	14 (36.84)	14 (36.84)	10 (26.32)	-	-

	perfection and balance both physically and mentally that is a mark of happiness of the people.					
11.	There are many other people in the world who are living happily with less wealth than we are. Because those people are sufficient.	15 (39.47)	14 (36.84)	9 (23.68)	-	-
12.	The real value of wealth is sufficiency. The artificial value is insatiability in wealth.	14 (36.84)	17 (44.74)	6 (15.79)	-	1 (2.63)
13.	Always keep in mind that the real value of politics and governance is not in creating a position, power, rank, reputation for anyone. But in creating democracy and dhammacracy for the people	13 (34.21)	14 (36.84)	10 (26.32)	1 (2.63)	-
14.	A true ruling politician will not use his power to exploit himself and his people. But a true ruling politician will use his powers and duties to bring prosperity to people.	12 (31.58)	16 (42.11)	10 (26.32)	-	-

From table 8, it clearly found that the matters relating to the point of “Systematic Thinking Based on the Genuine and Counterfeit Value of Things” found high level, which were the points on “The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.”. The frequency of them was at 18 and percentage was at 47.37. The lower levels were the points of “The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to use online media wisely, it does not affect the rights of others, and it is not illegal.”, which found frequency at 10 and percentage at 26.32.

Additionally, in this section, there were five respondents giving suggestion for the development of systematic thinking based on the Genuine and Counterfeit Value of Things, but only four were valid. The suggestions include the idea such as: “Democracy seems abstract, but the equality of Government appropriate support for people living might be more visible, such as schools, hospitals, roads, transportation, etc. We can use the teaching of the Buddha to be our based of living or working or co-working in any situation. The value of things cannot judge the morality.”

Table 9 shows the frequency and percentage of the samples on Systematic Thinking Based on Inducing Wholesomeness;

No	Point 4: Systematic Thinking Based on Inducing Wholesomeness	Levels of Opinion				
		5	4	3	2	1
1.	Always keep in mind when there is greed for other people's belongings, think about how we love and cherish our belongings, other people love and cherish their belongings like that.	15 (39.47)	16 (42.11)	6 (15.79)	-	1 (2.63)
2.	When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves, and also fear death just like us.	15 (39.47)	16 (42.11)	6 (15.79)	1 (2.63)	-
3.	When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his physical behavior and speech are not good, but his mind is good; or his mind is bad, but his physical behavior and speech are good.	11 (28.95)	14 (36.84)	10 (26.32)	2 (5.26)	1 (2.63)
4.	When anger arises, think that no matter how good our physical, verbal and mental behavior is, but every time we get angry, we are wrong, we always lose.	14 (36.84)	15 (39.47)	8 (21.05)	-	1 (2.63)
5.	When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise	16 (42.11)	16 (42.11)	5 (13.16)	1 (2.63)	-
6.	When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise.	16 (42.11)	14 (36.84)	6 (15.79)	1 (2.63)	1 (2.63)
7.	When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will arise.	16 (42.11)	14 (36.84)	7 (18.42)	-	1 (2.63)
8.	Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.	15 (39.47)	16 (42.11)	7 (18.42)	-	-
9.	Always keep in mind that wealth can	14	16	7	-	1 (2.63)

	only be used while alive. Life after death is a matter of merit and sin.	(36.84)	(42.11)	(18.42)		
10.	Wealth can only help us in this world. Merit can help us in both this world and the next.	16	14	7	-	1 (2.63)
11.	Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.	16	12	9	-	1 (2.63)
12.	External property may perish because of various perils. The internal wealth which is various merits cannot be harmed.	15	14	9	-	-
13.	Wealth sent us only to the hospital. Our grandchildren send us only to the sediment. As for the merits that we do, always follow us everywhere.	13	17	7	-	1 (2.63)
14.	Always keep in mind that power, rank, and political reputation are the matters of taking turn to possess. It won't last long with us. The merit done stay with us throughout this life and the next.	14	14	9	-	1 (2.63)
15.	The political position will not last long. As for the legend of good deeds will stay with us forever.	14	15	9	-	-

From table 9, the results found that the matters relating to the point on “Systematic Thinking Based on Inducing Wholesomeness” found high level, which were the following points “When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise. When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise. When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will arise. Wealth can only help us in this world. Merit can help us in both this world and the next. Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.” The frequency of them was at 16 and percentage was at 42.11. The lower levels were the points of “When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his physical behavior and speech are not good, but his mind is good; or his mind is bad, but his physical behavior and speech are good.”, which found frequency at 11 and percentage at 28.95.

Additionally, in this section, there were twenty-two respondents giving suggestion for the development of systematic thinking based on Inducing Wholesomeness, but only four were valid. The suggestions include the idea such as:

“One should practice meditation. No one can live the Dhamma wholesomely unless they study it first before start practice. A good person is not having a bad physical behavior, and his speech and mind are good. A good person is developed in speech, action and thought. The influence between body and mind, sometimes, people have an *akusala* (Unwholesome) mind because of a lack of physical health. There is not enough scientific proof of the next life, but the spiritual energy might be able to carry any good or bad thinking with it after death. If our mind is clear at the beginning, we can stay with a good deed forever. Keep practicing Dhamma. Goodness has good retribution; evilness has evil retribution. It's not no retribution, but just not yet come. It may not happen today but tomorrow it will. One should meditate and practice noble eightfold path. Good deeds will yield good result. Be compassionate. To develop systematic thinking, one should be morally good, otherwise, one thinking would be destructive. Therefore, to have or acquire systematic thinking one should live a moral life.” There is a respondent who think this questionnaire is very knowledgeable.

Part 3: Some suggestions of the last part among all three parts in this section, there were twenty-six respondents giving suggestion for the development of systematic thinking based on Buddhist approach in the 21st century, but only four were valid. The suggestions include the idea such as:

“Practice meditation is helpful to development of systematic thinking. Development of intuition skill through meditation is also important. Systematic Thinking in the term of Dhammacracy and Human being is essential for living in the 21st Century. Positive thinking gives us positive energy, this is the best approach to developing the positive thought in the 21st century. The doctrine of Brahma vihara, dependent Origination, Middle Path, three characteristics (impermanence, non-self and suffering) are the effective way to develop of systematic thinking based on Buddhist approach in the 21st century. Training mind to think positively, keep mind balance between things should do or not do. One should be mindful. The development of systematic thinking based on Buddhist approach in the 21st century is very important for us; this can help newer generation learn more about Buddhist teaching. Keep your mind free of bad thought, practice Systematic Thinking, this should help one development the right mindset. Basing

on the first two of noble eightfold path, right view and right thought help people develop systematic thinking. One should practice Dhamma. Systematic thinking is very important in life because, if we cannot consider the right way, we never find the real truth and ultimate truth. Practicing the buddha's teaching is the best way of development of systematic thinking. Maybe it's necessary to learn more from other cultures. Whatever we do, we should care about others and love others. Your life is yours, use it according to your style. To maintain our Buddhism in 21st Century, four companies of Buddhism is critical. If Buddhism has less than these, it won't last. A trained mind can give a happy and peaceful life. Because, everything starts from the mind. A trained mind produces a great mind and thoughts which immensely helps to deal with pain and suffering in our daily life. When a person able to trained mind and able to think systematically, he can live a wise life.”

4.2 Results of Mean Analysis

Interpretation of mean value: Value 4.21 – 5.00 = Strongly agree

Value 3.41 – 4.20 = Somewhat agree

Value 2.61 – 3.40 = Neither agree nor disagree

Value 1.81 – 2.60 = Somewhat disagree

Value 1.00 – 1.80 = Strongly disagree

Table 10 shows the results of mean value of the samples with its meaning according to research objectives;

	Objectives	Mean	Meaning
Obj. I	The Problems of Systematic Thinking in the 21 st Century	4.16	Somewhat agree
Obj. II	The Buddhist Principle for the Development of Systematic Thinking in the 21 st Century	4.21	Strongly agree
Obj. III	A Buddhist approach for the development of systematic thinking in the 21 st century	4.09	Somewhat agree
P. 3.1	Systematic thinking Based on Investigation of Causes and Conditions	4.02	Somewhat agree
P. 3.2	Systematic thinking Based on Advantages, Disadvantages, and the Solution	4.10	Somewhat agree
P. 3.3	Systematic thinking Based on the Genuine and Counterfeit Value of Things	4.11	Somewhat agree
P. 3.4	Systematic thinking Based on Inducing Wholesomeness	4.12	Somewhat agree

From table 10, the results of analysis found that in the section on “The Problems of Systematic Thinking in the 21st Century”, the overall mean was at 4.16. In section on “A Buddhist Approach for the Development of Systematic Thinking in the 21st Century”, the overall mean was at 4.09. In the section related to P.3.1 “Systematic Thinking Based on Investigation of Causes and Conditions” found the overall mean at 4.02. In section P.3.2 “Systematic thinking Based on Advantages, Disadvantages, and the Solution” found the overall mean at 4.10. In section P.3.3 “Systematic thinking Based on the Genuine and Counterfeit Value of Things” found the overall mean at 4.11. In section P.3.4 “Systematic thinking Based on Inducing Wholesomeness” obtained the overall mean at 4.12.

By all of the above Means, the respondents have a level of agreement at “Somewhat agree.” But in the section of “The Buddhist Principle for the Development of Systematic Thinking in the 21st Century”, the overall mean was at 4.21, this shown that the respondents have a level of agreement at “Strongly agree”

4.3 Results of Mean and Places Analysis

Table 11 shows mean and place of levels of the respondents’ agreement on each section. First section relates to “The Problems of Systematic Thinking in the 21st Century” as listed below:

No	Obj. I: The Problems of Systematic Thinking in the 21 st Century	Mean	Meaning	Places
1.	Thought is central to physical and verbal action.	4.05	Somewhat agree	6
2.	Thought need to be developed to think systematically.	4.32	Strongly agree	2
3.	Systematic thinking results in good and efficient work.	4.34	Strongly agree	1
4.	Efficient work results in a good, productive life.	4.13	Somewhat agree	5
5.	The problem of inefficient work caused by thinking that was not developed into a system.	3.79	Somewhat agree	8
6.	Unsystematic thinking has impacts on society, economy, and politics in the 21st century.	3.92	Somewhat agree	7
7.	Systematic thinking is essential to life in the 21st century.	4.34	Strongly agree	1

8.	Systematic thinking is the key to effective management.	4.29	Strongly agree	3
9.	Systematic thinking is the key to effective life management.	4.24	Strongly agree	4

From table 11, the results of analysis found that there totally were nine places of agreements of each section of obj. I, here, of nine places the results are attempted to conclude only top three levels of opinion which are the most popular. The top three most popular opinions are:

- 1st place is - Systematic thinking results in good and efficient work.
- Systematic thinking is essential to life in the 21st century.
- 2nd place is - Thought need to be developed to think systematically.
- 3rd place is - Systematic thinking is the key to effective management.

Table 12 shows mean and places of the respondents' agreement on section of "The Buddhist Principle for the Development of Systematic Thinking in the 21st Century";

No	Obj. II: The Buddhist Principle for the Development of Systematic Thinking in the 21 st Century	Mean	Meaning	Places
1.	The Buddhist principle is essential for the development of systematic thinking	4.24	Strongly agree	3
2.	<i>Yoniso-manasikāra</i> (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.	4.29	Strongly agree	2
3.	<i>Yoniso-manasikāra</i> is essential for the development of systematic thinking in the 21st century.	4.18	Somewhat agree	4
4.	<i>Yoniso-manasikāra</i> is liken a rudder of thinking, leading thinking to the right goals.	4.13	Somewhat agree	6
5.	<i>Yoniso-manasikāra</i> is liken a rudder of thinking, leading thinking to work in a	4.16	Somewhat agree	5

	systematic way.			
6.	<i>Yoniso-manasikāra</i> is a creator of systematic thinking's process.	4.05	Somewhat agree	7
7.	<i>Yoniso-manasikāra</i> helps people think well, rational, and able to find a solution in life.	4.32	Strongly agree	1
8.	<i>Yoniso-manasikāra</i> is a systematic way of managing thinking leading to correct and effective problem solving.	4.29	Strongly agree	2

From table 12, the results of analysis found that there were totally eight places of agreements of this section, of eight places the results are attempted to conclude only top three levels of opinions which are the most popular. The top three most popular opinions are:

- 1st place is - *Yoniso-manasikāra* helps people think well, rational, and able to find a solution in life.
- 2nd place is - *Yoniso-manasikāra* is a systematic way of managing thinking leading to correct and effective problem solving.
- *Yoniso-manasikāra* (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.
- 3rd place is - The Buddhist principle is essential for the development of systematic thinking

Table 13 shows mean and places of the respondents' agreement on section of "A Buddhist Approach for the Development of Systematic Thinking in the 21st Century". Regarding this section there were four points divided. The followings show mean and places of the respondents' agreement on P.3.1 "Systematic Thinking Based on Investigation of Causes and Conditions";

No	Point 3.1: Systematic Thinking Based on Investigation of Causes and Conditions	Mean	Meaning	Places
1.	Always keep in mind, 'What will be, just let it be'. If one can accept this fact,	3.84	Somewhat agree	11

	then one is free.			
2.	What will end. just let it ends. If one can accept this fact, then one is free.	3.79	Somewhat agree	12
3.	When there are “I”, “You”, “Mine”, or “Your”; there are also sufferings. When there are no “I”, “You”, “Mine”, or “Your”; there are also no more sufferings	4.34	Strongly agree	1
4.	When there is a body (body is a nest of disease), there are also various diseases such as COVID-19 etc. When there is no body, there are also no more diseases.	4.08	Somewhat agree	5
5.	When the panic in COVID-19 outweigh its awareness, there is fear. When there is more awareness in Covid19 than panic, the fear is gone.	4.03	Somewhat agree	6
6.	When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.	4.16	Somewhat agree	3
7.	When technology prospers, there is kilesa (defilement)which is a mental virus that relies on the advancement of social media. But when the spiritual world (mind) is trained with Dhamma-vaccine, kilesa which is a mental virus that relies on the advancement of social media is thus ceases	3.95	Somewhat agree	9
8.	When discretion (wisdom) is not there, there comes a deceit, cheating, posting/sharing news quickly, ignorance, stupidity etc., but when there is discernment, the problem is gone.	4.11	Somewhat agree	4
9.	When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshiping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems were therefore resolved	4.18	Somewhat agree	2
10.	When there are cause and condition readied, whether we want it to happen or not, it must happen accordingly	3.97	Somewhat agree	8
11.	Always keep in mind, when there is lazy to work, there is poverty; when there is	4.00	Somewhat agree	7

	striving for wealth diligently, poverty is gone.			
12.	When not keeping the wealth that is earned, the wealth is gone. When one knows how to keep the wealth one has earned, wealth stays.	4.03	Somewhat agree	6
13.	When have the wicked one as a friend, wealth deterioration occurs. When have the good one as a friend, wealth prosperity occurs.	4.08	Somewhat agree	5
14.	When one doesn't know how to live life sufficiently, there is poverty. When one knows how to live a sufficient life, poverty is gone.	3.95	Somewhat agree	9
15.	When there is no love and will in what one does, there is no success. When there is love and will in what one does, there is success.	3.87	Somewhat agree	10
16.	When there is no effort, there is no success. When there is effort, success is there.	4.18	Somewhat agree	2
17.	When there is no contemplation examine the reasons for what one does, there is no success. When there is contemplation examine the reasons for what one does, there is success.	4.18	Somewhat agree	2
18.	Always keep in mind, when there is self-dependence, there is the phrase "Correct is me", when there is righteousness, self-dependence is gone.	3.74	Somewhat agree	13
19.	When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy.	3.74	Somewhat agree	13
20.	When there is no the Dhamma, there is no phrase "Correct is righteousness". When there is the Dhamma, there is the phrase "Correct is righteousness".	4.11	Somewhat agree	4
21.	When the cause and condition of the politic are readied, whether want it to happen or not, it must be so.	4.00	Somewhat agree	7
22.	When there is corruption in governance, there is deterioration, when there is honesty in governance, there is prosperity.	4.11	Somewhat agree	4

From table 13, the results of analysis found that there were twenty-two places of agreements of P.3.1, among twenty-two places the results of which are attempted to conclude only top three levels of opinions which are the most popular. The top three most popular opinions are:

- 1st place is - When there are “I”, “You”, “Mine”, or “Your”; there are also sufferings. When there are no “I”, “You”, “Mine”, or “Your”; there are also no more sufferings.
- 2nd place is - When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshiping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems were therefore resolved
- When there is no effort, there is no success.
 - When there is effort, success is there.
 - When there is no contemplation examine the reasons for what one does, there is no success.
 - When there is contemplation examine the reasons for what one does, there is success.
- 3rd place is - When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.

Table 14 shows mean and places of the respondents’ agreement on P.3.2 “Systematic Thinking Based on Advantages, Disadvantages, and the Solution”;

	Point 2: Systematic Thinking Based on Advantages, Disadvantages, and the Solution	Mean	Meaning	Places
1.	Always keep in mind, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.	4.24	Strongly agree	2

2.	Every human being has both advantages and disadvantages. One should choose to keep the good part of him.	4.24	Strongly agree	2
3.	We also have advantages and disadvantages, and others are just like us. We should overlook the disadvantage and keep only the good part of him.	3.76	Somewhat agree	11
4.	Electronic devices have both advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if one lack of discretion in using and become addicted until turn into its slave.	4.24	Strongly agree	2
5.	Online social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages	4.29	Strongly agree	1
6.	The COVID-19 crisis has given us some opportunities, and at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, we must keep striving.	4.13	Somewhat agree	5
7.	The COVID-19 crisis has given us a new way of life and lost the old way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinct)	4.13	Somewhat agree	5
8.	The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, see more uncertainty in life. Whether we want it to happen or not, it must be like that.	4.11	Somewhat agree	6
9.	Vaccination can be both risky and not risky. The best solution is to get vaccinated because vaccination is less risky than no vaccination.	3.87	Somewhat agree	10
10.	The digital world has its advantages and disadvantages. It has benefit if using it mindfully (with digital vaccine) but has its penalty for lack of caution and became addicted to the point of	4.03	Somewhat agree	8

	becoming its slave.			
11.	Knowledge has both advantages and disadvantages. It is beneficial if knowledge is used along with virtue. It has its penalty for misusing it.	4.13	Somewhat agree	5
12.	Faith has both advantages and disadvantages. Faith that associates with wisdom (wise faith) has advantages, but faith without wisdom (blind faith) such as easily believe, wrong worship (thing that is not Triple Gem) etc. will bring disadvantages and suffering. One should adjust their faith and wisdom equally.	4.16	Somewhat agree	4
13.	The “5 aggregates” (<i>khandha</i>) has both advantages and disadvantage. It has its advantages for it's conducive to life. It has its disadvantages because it has to be managed from birth until death. If able to put the end to the 5 aggregates, all suffering will be gone (<i>khandha nibbāna</i>).	4.05	Somewhat agree	7
14.	Always keep in mind that wealth has both advantages and disadvantages. It has advantage because it can buy pleasure for oneself. It has disadvantage because it can bring danger to the owner (just like adder). Therefore, should always be mindful when having wealth in hand.	4.16	Somewhat agree	4
15.	Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if lack of wisdom in using wealth and enslaved to stinginess. Therefore, one should know how to share.	4.18	Somewhat agree	3
16.	Wealth has both advantages and disadvantages. It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to the wealth, so one should set one mind free over wealth.	4.29	Strongly agree	1
17.	House has both advantages and disadvantages. It has advantage because	4.05	Somewhat agree	7

	it provides comfort. It has disadvantages because it is a burden to take care of when it is dilapidated, and there is the cost of maintenance, etc.			
18.	Vehicle has both advantages and disadvantages. It has advantage because they are comfortable to travel with. It has disadvantages because it costs a lot when damaged and need maintenance, etc.	4.03	Somewhat agree	8
19.	Clothing, item, and equipment have both advantages and disadvantages. They have advantages because they give beauty, covers the body, prevents the cold, etc. They have disadvantages because of the cost of damage and maintenance, etc.	3.92	Somewhat agree	9
20.	Always keep in mind that politics and governance have both advantages and disadvantages. They have advantages if the authority used for the benefit of the people. They have disadvantage if enslaved to power. Therefore, one should know how to let go.	4.16	Somewhat agree	4
21.	Politics and governance have both advantages and disadvantages. They have advantage if ruled by Dhamma. They have disadvantage if ruled by prejudice.	4.13	Somewhat agree	5
22.	Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.	4.24	Strongly agree	2
23.	Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No longer have them is the disadvantage.	3.71	Somewhat agree	12

From table 14, the results found that there were twenty-three places of agreements of P.3.2, among all twenty-three places the results are attempted to conclude

only top three levels of opinions which are the most popular. The top three most popular opinions are:

1st place is - Online social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages

- Wealth has both advantages and disadvantages.

It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to the wealth, so one should set one mind free over wealth.

2nd place is - Always keep in mind, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.

- Every human being has both advantages and disadvantages. One should choose to keep the good part of him.

- Electronic devices have both advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if one lack of discretion in using and become addicted until turn into its slave.

- Rank and power have both advantages and

- disadvantages. They have advantage if used

according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.

3rd place is - Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if lack of wisdom in using wealth and enslaved to stinginess. Therefore, one should know how to share.

Table 15 shows mean and places of the respondents' agreement on P.3.3 "Systematic Thinking Based on the Genuine and Counterfeit Value of Things";

Point 3: Systematic Thinking Based No on the Genuine and Counterfeit Value of Things	Mean	Meaning	Places
1. Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to cover up the body, not to be ashamed, protect from the sun, rain, prevent danger, etc.	4.21	Strongly agree	2
2. The real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is when eaten able to suppress hunger, giving energy, and full of nutrients, etc.	4.26	Strongly agree	1
3. The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.	4.26	Strongly agree	1
4. The real value of medicine is not because of the hospital fame, nor a public or private hospital. But it can heal, to relieve or completely cured the disease.	4.13	Somewhat agree	4
5. The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach the destination safely, strong, durable, and practical	4.16	Somewhat agree	3
6. The real value of electronic devices is not about brand-name products, expensive foreign products, nor famous shops. But its good usability, effective, and safe to use	4.08	Somewhat agree	6
7. The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to	4.00	Somewhat agree	9

	use online media wisely, it does not affect the rights of others, and it is not illegal.			
8.	Always keep in mind that the real value of a wealth is not in how much or how little it is. But it depends on the opportunity, time, and place where wealth can be used.	4.00	Somewhat agree	9
9.	The true value of wealth is not in the prosperous of nations. but in gross national happiness (GNH) physically and mentally	4.00	Somewhat agree	9
10.	Wealth is not a measure of a person's happiness. But it is perfection and balance both physically and mentally that is a mark of happiness of the people.	4.11	Somewhat agree	5
11.	There are many other people in the world who are living happily with less wealth than we are. Because those people are sufficient.	4.16	Somewhat agree	3
12.	The real value of wealth is sufficiency. The artificial value is insatiability in wealth.	4.13	Somewhat agree	4
13.	Always keep in mind that the real value of politics and governance is not in creating a position, power, rank, reputation for anyone. But in creating democracy and dhammacracy for the people.	4.03	Somewhat agree	8
14.	A true ruling politician will not use his power to exploit himself and his people. But a true ruling politician will use his powers and duties to bring prosperity to people.	4.05	Somewhat agree	7

From table 15, the results of analysis found that there were fourteen places of agreements of P.3.3, among all fourteen places the results are attempted to conclude only top three levels of opinion which are the most popular. The top three most popular opinions are:

1st place is - The real value of food is not from famous brands, expensive restaurants, nor famous cooks.

But it is when eaten able to suppress hunger, giving energy, and full of nutrients, etc.

- The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.
- 2nd place is - Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to cover up the body, not to be ashamed, protect from the sun, rain, prevent danger, etc.
- 3rd place is - The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach the destination safely, strong, durable, and practical.
- There are many other people in the world who are living happily with less wealth than we are. Because those people are sufficient.

Table 16 shows mean and places of the respondents' agreement P.3.4 "Systematic Thinking Based on Inducing Wholesomeness";

No	Point 4: Systematic Thinking Based on Inducing Wholesomeness	Mean	Meaning	Places
1.	Always keep in mind when there is greed for other people's belongings, think about how we love and cherish our belongings, other people love and cherish their belongings like that.	4.16	Somewhat agree	4
2.	When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves,	4.18	Somewhat agree	3

	and also fear death just like us.			
3.	When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his physical behavior and speech are not good, but his mind is good; or his mind is bad, but his physical behavior and speech are good.	3.84	Somewhat agree	9
4.	When anger arises, think that no matter how good our physical, verbal and mental behavior is, but every time we get angry, we are wrong, we always lose.	4.08	Somewhat agree	7
5.	When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise.	4.24	Strongly agree	1
6.	When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise.	4.13	Somewhat agree	5
7.	When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will arise.	4.16	Somewhat agree	4
8.	Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.	4.21	Strongly agree	2
9.	Always keep in mind that wealth can only be used while alive. Life after death is a matter of merit and sin.	4.11	Somewhat agree	6
10.	Wealth can only help us in this world. Merit can help us in both this world and the next.	4.16	Somewhat agree	4
11.	Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.	4.11	Somewhat agree	6
12.	External property may perish because of	4.16	Somewhat agree	4

	various perils. The internal wealth which is various merits cannot be harmed.			
13.	Wealth sent us only to the hospital. Our grandchildren send us only to the sediment. As for the merits that we do, always follow us everywhere.	4.08	Somewhat agree	7
14.	Always keep in mind that power, rank, and political reputation are the matters of taking turn to possess. It won't last long with us. The merit done stay with us throughout this life and the next.	4.05	Somewhat agree	8
15.	The political position will not last long. As for the legend of good deeds will stay with us forever.	4.13	Somewhat agree	5

From table 16, the results of analysis found that there were fifteen places of agreements of P.3.4, among all fifteen the results of which are attempted to conclude only top three levels of opinions which are the most popular. The top three most popular opinions are:

- 1st place is - When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise
- 2nd place is - Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.
- 3rd place is - When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves, and also fear death just like us.

4.4 Results of Research Analysis according to Objective I

The study on the development of systematic thinking based on a Buddhist approach in the 21st century was mixed research implementing quantitative, qualitative and documentary methods. The results of research analysis detailed step by step as follows.

4.4.1 According to Quantitative Research

This research was analyzed by using descriptive statistics. The analytical methods employed T-test and One-way ANOVA-test. The statistic used for the test is the T-test. If the P-value is less than or equal to 0.05, the mean of the two populations is statistically different. The statistic used for the test is the F-test. If the P-value is less than or equal to 0.05 level of significance, the population mean differs by at least one statistically significant pair.

The results of research analysis are divided according to research objectives: 1. The problems of systematic thinking in the 21st century, 2. The Buddhist principle for the development of systematic thinking in the 21st century and 3. A Buddhist approach for the development of systematic thinking in the 21st century. The results of research analysis are described below.

Table 17 shows test statistics according to the respondents' status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -1.565	0.126
Male	4.04	27	Somewhat agree		
Female	4.44	11	Strongly agree		
Age				F = 0.768	0.520
21 – 30	4.15	18	Somewhat agree		
31 – 40	4.21	13	Strongly agree		
41 – 50	3.59	3	Somewhat agree		
51 up	4.42	4	Strongly agree		
Class				F = 0.292	0.749
B.A.	4.00	9	Somewhat agree		
M.A.	4.24	17	Strongly agree		
Ph.D.	4.17	12	Somewhat agree		

From table 17, the results of analysis found that groups of people who strongly agreed on “The Problems of Systematic Thinking in the 21st Century” were females, 31-40 years old, 51 years old and over, studying for an M.A. degree. There was no difference

in opinion on “The Problems of Systematic Thinking” between gender, age, and educational level.

4.5 Results of Research Analysis according to Objective II

Table 18 shows test statistics according to the respondents’ status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -1.217	0.232
Male	4.11	27	Somewhat agree		
Female	4.45	11	Strongly agree		
Age				F = 0.146	0.931
21 – 30	4.22	18	Strongly agree		
31 – 40	4.23	13	Strongly agree		
41 – 50	3.92	3	Somewhat agree		
51 up	4.31	4	Strongly agree		
Class				F = 0.299	0.743
B.A.	4.03	9	Somewhat agree		
M.A.	4.29	17	Strongly agree		
Ph.D.	4.23	12	Strongly agree		

From table 18, the results of research found that groups of people who strongly agreed on “The Buddhist Principle for the Development of Systematic Thinking in the 21st century” were females, 21-40 years old, 51 years old and over, studying for an M.A. and Ph.D. degree. There was no difference in opinion on “The Buddhist Principle for the Development of Systematic Thinking in the 21st century” between gender, age and educational level.

4.6 Results of Research Analysis according to Objective III

Table 19 shows test statistics according to the respondents’ status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -2.125	0.041*
Male	3.95	27	Somewhat agree		
Female	4.43	11	Strongly agree		
Age				F = 0.646	0.591
21 – 30	4.00	18	Somewhat agree		
31 – 40	4.16	13	Somewhat agree		
41 – 50	3.81	3	Somewhat agree		

51 up	4.43	4	Strongly agree		
Class				F = 0.848	0.437
B.A.	3.88	9	Somewhat agree		
M.A.	4.23	17	Strongly agree		
Ph.D.	4.04	12	Somewhat agree		

***Note:** There were significant differences at $P < 0.05$ indicated by difference within group.

From table 19, the groups of people who strongly agreed on “A Buddhist approach for the development of systematic thinking in the 21st century” found females, aged 51 years and over, studying for an M.A. degree. There was no difference in opinion on “A Buddhist approach for the development of systematic thinking in the 21st century” between age and education level. There were gender differences in opinions on “A Buddhist approach for the development of systematic thinking in the 21st century.” Females agreed more than males at a significance level of 0.05.

Table 20 shows test statistics according to the respondents’ status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -2.324	0.026*
Male	3.86	27	Somewhat agree		
Female	4.42	11	Strongly agree		
Age				F = 0.087	0.966
21 – 30	3.97	18	Somewhat agree		
31 – 40	4.06	13	Somewhat agree		
41 – 50	3.97	3	Somewhat agree		
51 up	4.15	4	Somewhat agree		
Class				F = 1.199	0.314
B.A.	3.85	9	Somewhat agree		
M.A.	4.22	17	Strongly agree		
Ph.D.	3.86	12	Somewhat agree		

***Note:** Significant differences at $P < 0.05$ were indicated by difference within group.

From table 20, the groups of people who strongly agreed on “Systematic thinking Based on Investigation of Causes and Conditions” were females, aged 31-41 and studying for an M.A. degree. There was no difference in opinion on “Systematic thinking Based on Investigation of Causes and Conditions” between age and education level. The opinions on “Systematic thinking Based on Investigation of Causes and Conditions” differed between genders. Females agreed more than males at a significance level of 0.05.

Table 21 shows test statistics according to the respondents' status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -2.432	0.020*
Male	3.94	27	Somewhat agree		
Female	4.49	11	Strongly agree		
Age				F = 0.299	0.826
21 – 30	4.02	18	Somewhat agree		
31 – 40	4.12	13	Somewhat agree		
41 – 50	4.10	3	Somewhat agree		
51 up	4.38	4	Strongly agree		
Class				F = 0.574	0.569
B.A.	3.91	9	Somewhat agree		
M.A.	4.21	17	Strongly agree		
Ph.D.	4.07	12	Somewhat agree		

***Note:** Significant differences at $P < 0.05$ were indicated by difference within group.

From table 21, the groups of people who strongly agreed on “Systematic thinking Based on Advantages, Disadvantages, and the Solution” were females, aged 51 years and over, studying for an M.A. degree. There was no difference in opinion on “Systematic thinking Based on Advantages, Disadvantages, and the Solution” between age and education level. The opinions on “Systematic thinking Based on Advantages, Disadvantages, and the Solution” differed between genders. Females agreed more than males at a significance level of 0.05.

Table 22 shows test statistics according to the respondents' status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -2.376	0.023*
Male	3.95	27	Somewhat agree		
Female	4.51	11	Strongly agree		
Age				F = 2.098	0.119
21 – 30	3.98	18	Somewhat agree		
31 – 40	4.19	13	Somewhat agree		
41 – 50	3.69	3	Somewhat agree		
51 up	4.79	4	Strongly agree		
Class				F = 1.221	0.307
B.A.	3.80	9	Somewhat agree		
M.A.	4.23	17	Strongly agree		

Ph.D.	4.18	12	Somewhat agree	
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***Note:** Significant differences at $P < 0.05$ were indicated by difference within group.

From table 22, the groups of people who strongly agreed on “Systematic thinking Based on the Genuine and Counterfeit Value of Things” found females, aged 51 years and over, studying for an M.A. degree.

There was no difference in opinions on “Systematic thinking Based on the Genuine and Counterfeit Value of Things” between age and education level. The opinion on “Systematic thinking Based on the Genuine and Counterfeit Value of Things” differed between genders. Females agreed more than males at a significance level of 0.05.

Table 23 shows test statistics according to the respondents’ status classified by sex, age, class;

Status	Mean	N	Meaning	Test Statistics	P-value
Sex				T = -1.057	0.297
Male	4.04	27	Somewhat agree		
Female	4.32	11	Strongly agree		
Age				F = 1.216	0.319
21 – 30	4.05	18	Somewhat agree		
31 – 40	4.27	13	Strongly agree		
41 – 50	3.49	3	Somewhat agree		
51 up	4.42	4	Strongly agree		
Class				F = 0.628	0.540
B.A.	3.93	9	Somewhat agree		
M.A.	4.26	17	Strongly agree		
Ph.D.	4.06	12	Somewhat agree		

From table 23, the results found that groups of people who strongly agreed to “Systematic thinking Based on Inducing Wholesomeness” were females, 31-40 years old, 51 years old and above, studying for an M.A. degree. There was no difference in opinion on “Systematic thinking Based on Inducing Wholesomeness” between sex, age and educational level.

4.4.2 According to Qualitative and Documentary Research

After having known the quantitative results, the followings are the qualitative and documentary study which conducted by a method of in-depth interviews with specific key

informants who are Buddhist monks and Buddhist scholarly representatives. There are totally five key informants from five countries, namely: - 1) Sri Lanka, 2) Bhutan, 3) Vietnam, (4) Myanmar and 5) Thailand. In term of documentary research, the materials were focused from primary sources and secondary sources. After data collected from both method the analysis and synthesis for sets of body of knowledge are integrated to obtain the effective process coping with the problem desired to know.

According to in-depth interviews analyzed in term of the concept of systematic thinking in the 21st century, the results of research can be concluded that now people are stepping into the digital era of the 21st century, become more important to be developed. Systematic thinking based on Buddhist approach is a universal knowledge that can truly help and end people's problems whether they are physical or mental, of all people, regardless of their race, religion or creed. On the other hand, to cope with how people think in this digital era, first, ones should not think a robot, because ones have mind. In Buddhism, mind and body are one, we are our own master. Hence, ones have to think in such a way that can be contribute to this new way of life.

Related to the point of the principle of *yoniso-manasikāra* - wise attention is absolutely necessary for the development of systematic thinking, according to the viewpoints of Buddhist scholars on such a matter can be summarized that *yoniso-manasikāra* is really important for the development of systematic thinking, it is able to help one to think wisely in a system, step by step. Without wise attention to the object, perhaps person can misunderstand it, and has a wrong view. Just like catching the snake in a wrong manner, it can turn around and bite, misunderstanding of the object can also do harm. Therefore, one must pay wise attention to what one is thinking, doing and speaking. Otherwise, one can understand what impermanence as permanence, suffering as no suffering, and non-self as self. As this reason, *yoniso-manasikāra* is very necessary for the development of systematic thinking at this age.

Regarding the point of the developed systematic thinking based on a Buddhist approach can effectively solve the problems of life in the 21st century, the results of which can be concluded that *yoniso-manasikāra* should be developed first, it can be developed effectively according to 2 aspects, inside and outside. The 1st aspect is for oneself, *yoniso-manasikāra* can lead an individual think wisely according to reasons and observation of oneself. The 2nd aspect is the environment, if an individual put oneself into the right environment, such as in university, college, library. All these factors will help in

developing systematic thinking based on a Buddhist approach and use it solve problems effectively. For example, we have to understand what we are facing with, what we have to deal with. The example of solving problem of oneself such as financial problem is to follow the Buddha teaching of moderation, cut down our desire for the unnecessary things. We have to understand what do we really need and manage ourselves according to what we are having now.

One should know the important of *yoniso-manasikāra* - wise attention, in the area outside the development of the wisdom and mind, it is important skill in the art of thinking in a system, helping the thinker to reach the effective thinking result, forming the effective solution to the problem, help the thinking to lay out the plan when doing something.

In brief, to live one's life is to struggle for survival, to try and escape from oppressive and obstructive forces, and to discover wellbeing, *yoniso-manasikāra* is very important and necessary to develop. Just as the dawn is the forerunner and precursor of the rising of the sun, so too, the fulfilment of wise attention is the forerunner and precursor for the arising of systematic thinking toward right mental action for the successful life of people in 21st century.

4.7 Body of Knowledge from the Research

The body of knowledge obtained from this research can be stipulated into two aspects as follows:

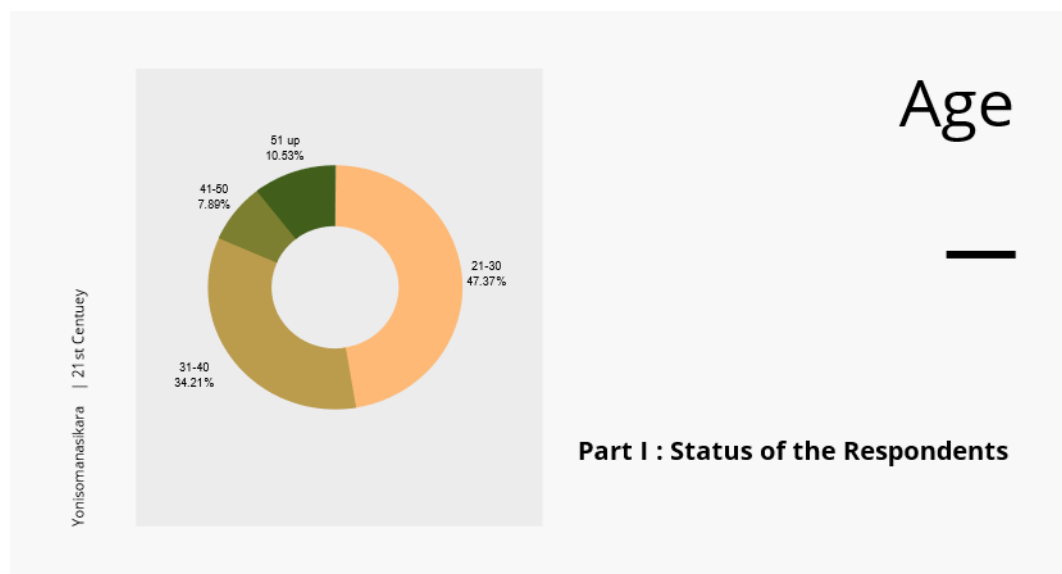
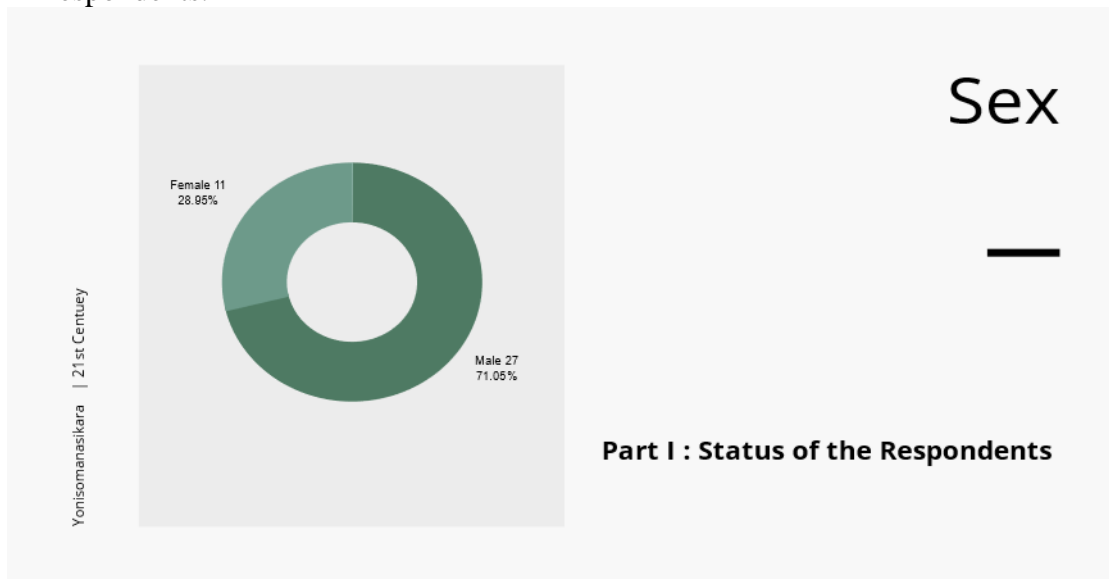
1) Quantitative Knowledge

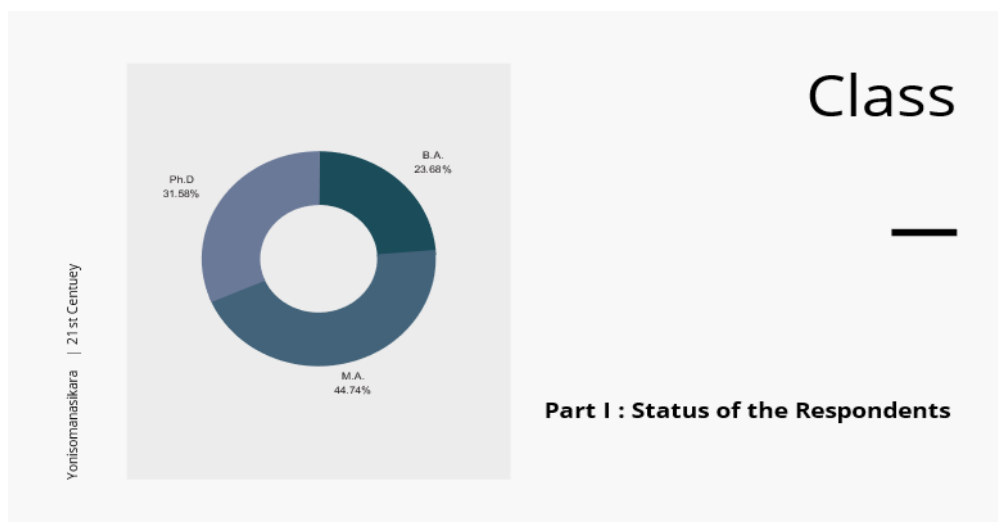
Knowledge gained from quantitative work deals with the data analyzed from questionnaires to those who are thirty-eight IBSC students. The results of research shown as follows:

1.1 The Respondent's Personal Data

Most of the respondents were 71.05% males, 47.37% were 21-30 years of aged, and 44.74% of respondents were studying at M.A. degree.

Figure 4 shows frequency and percentage classified by sex, age and class of the respondents.





1.2 The Problems of Systematic Thinking in the 21st Century

According to this point there were totally nine levels of opinion of the respondents found “Somewhat agree.” Among nine opinions, the top three are: **1)** Systematic thinking results in good and efficient work. Systematic thinking is essential to life in the 21st century. **2)** Thought need to be developed to think systematically and **3)** Systematic thinking is the key to effective management.

1.3 The Buddhist Principle for the Development of Systematic Thinking in the 21st Century

In this point there were totally eight levels of opinion of the respondents that found “Strongly agree.” Among eight levels, the top three are: **1)** *Yoniso-manasikāra* (Wise Attention) helps people think well, rationally, and are able to find a solution in life. **2)** *Yoniso-manasikāra* is a systematic way of managing thinking leading to correct and effective problem solving. *Yoniso-manasikāra* is the center of the development of systematic thinking based on a Buddhist approach. **3)** The Buddhist principle is essential for the development of systematic thinking.

1.4 A Buddhist Approach for the Development of Systematic Thinking in the 21st Century

Related to this point the respondents who have a level of opinion on it found “Somewhat agree.” For clearer picture and more effective on a Buddhist approach for the development of systematic thinking in the 21st century there are four sub-points concerned as follows:

a. Systematic Thinking Based on Investigation of Causes and Conditions

In this section there were twenty-two opinions in number of the respondents that found “Somewhat agree.” In order of the most popular opinion, the top three are: first, when there are “I”, “You”, “Mine”, or “Your”, there is also suffering. When there is no “I”, “You”, “Mine”, or “Your”, there is no more suffering, second, when faith is greater than wisdom, there would be blind belief, being deceived, wrong worshipping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems are therefore resolved. When there is no effort, there is no success. When there is effort success is there. When there is no contemplation on the reasons for what one does, there is no success. When there is contemplation to examine the reasons for what one does, there is success, and third, when there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.

b. Systematic Thinking Based on Advantages, Disadvantages, and the Solution

In this point there were totally twenty-three opinions of the respondents that found “Somewhat agree.” Among them, the top three are: first, online social media have great advantages and disadvantages, and if used with discretion they will bring advantages, but lack of discretion in using them will bring disadvantages. Wealth has both advantages and disadvantages. It has advantages if one is the master over the wealth. It has disadvantages because when one is enslaved to the wealth, so one should set one’s mind free from wealth. Secondly, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution. Every human being has both advantages and disadvantages. One should choose to keep the good part of oneself. Electronic devices have both advantages and disadvantages. They have advantages if one knows how to use them in a creative way. They have disadvantages if one lacks discretion in using them and becomes addicted until one is turned into their slave. Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantages if used in oppressing the inferior. Thirdly, wealth has both advantages and disadvantages. It has advantages if one knows how to be generous and spread that wealth to others. It has disadvantages if one lacks wisdom in using it and becomes enslaved through stinginess. Therefore, one should know how to share.

c. Systematic Thinking Based on the Genuine and Counterfeit Value of Things

In this section there were fourteen opinions in total of the respondents who opinioned at a level of “Somewhat agree.” Among them, the top three are: firstly, the real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is from its ability to suppress hunger when eaten, giving energy, and being full of nutrients, etc. The real value of a house comes not from its luxury figure, size, nor high price, but when living there one feels peace and happiness, protected from sun, rain, heat, cold, protected from dangers, life and property, etc. Secondly, the real value of clothes is not from new fashion, modernity, famous brands, luxury stores or, high price, but from once worn, one is able to cover up the body, not to be ashamed, protected from the sun, rain, protected from danger, etc. Thirdly, the real value of a vehicle is not from its famous brand, its luxury, nor an expensive price, but from it being in a safe, comfortable system, reaching the destination safely, and being strong, durable, and practical. There are many other people in the world who are living happily with less wealth than we because those people are easily satisfied.

d. Systematic Thinking Based on Inducing Wholesomeness

According to this section there were totally fifteen opinions of the respondents found “Somewhat agree.” In order of the most popular opinion, the top three are: firstly, when seeing the dead, always thinking to yourself that you will be like this someday, so non-carelessness in life will arise. Secondly, advanced technology can take humans to other planets, but it cannot take us to the next world. Accumulated merits, however, can be taken to the next world. Thirdly, when there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people and animals also love themselves and also fear death just like us.

2) Qualitative and Documentary Knowledge

There are two kinds of thinking mentioned in this research: Unsystematic and Systematic thinking. To make clearer in term of systematic thinking, unsystematic thinking as the opposite side of systematic thinking is necessary to be a bit described. Unsystematic thinking in which based on *ayoniso-manasikāra* – Unwise attention, is the unmethodical brain process that try to produce the opinions, ideas, logic, intelligence, creativity, and so on, through touching, perception, gathering, remembering, and recalling old information or experiences; of which not systematically done or has not executed

properly which may lead to errors. The diagram explained below in order to make clear picture of it, as well as to reveal that wrong directions mostly found in unsystematic thinking.

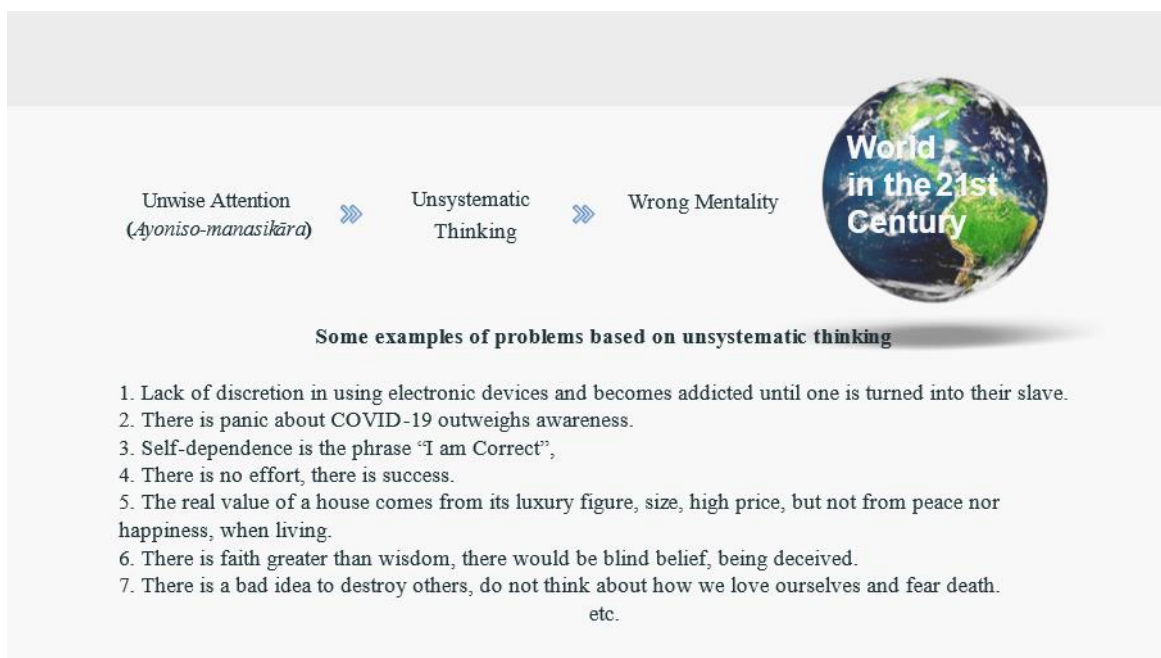


Figure 5 shows unsystematic thinking is the center point of problems that are like deadly viruses in thinking for mankind.

On the contrary, the Buddhist principle of *yoniso-manasikāra* can enable those who seek true happiness in their lives in the 21st century to systemize their thinking, which helps them to live their lives correctly and relate to things properly. They can better manage their personal lives, their society, new technology, and their natural environment. To understand and practice these various aspects of life properly is referred to as living one's life correctly, knowing how to live, or being skilled at conducting one's life. This link manifests in in problem-solving of thinking based on Buddhist approach:

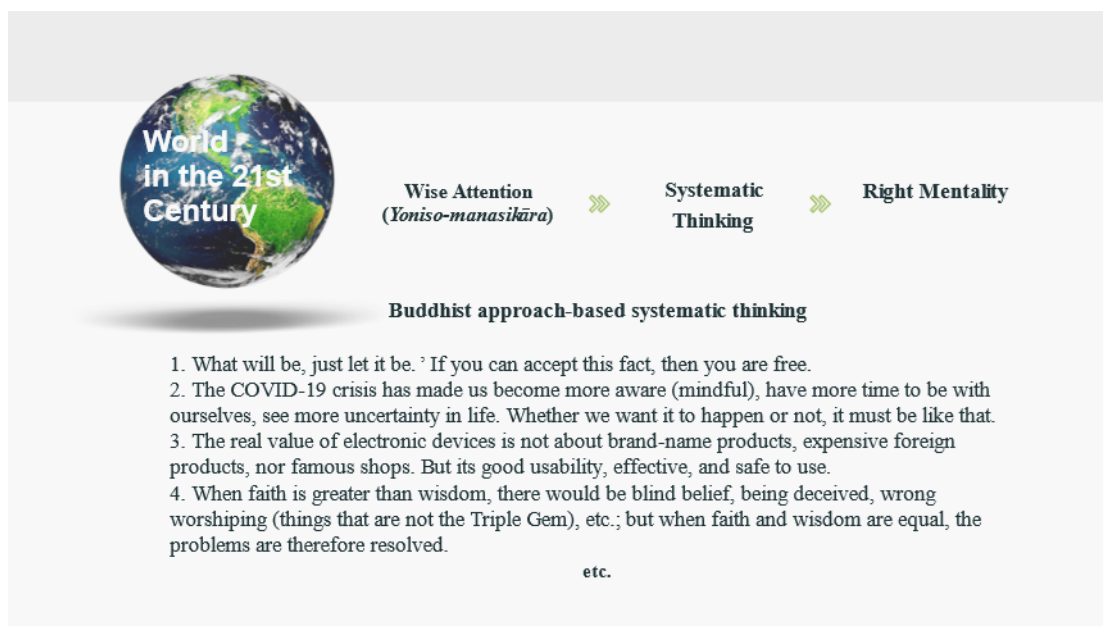


Figure 6 shows thinking systemized is a mental vaccine for the world today.

The Buddhist principle of *yoniso-manasikāra* is very necessary for the development of systematic thinking. It also means paying close attention. Without close attention to the object, perhaps we can misunderstand it, and have a wrong view. Even the Buddha has said it in the sutta, if the listeners don't pay close attention to the teaching, they can understand it in the wrong manner. Just like catching the snake in a wrong manner, it can turn around and bite you, the misunderstanding of the object can also do harm.

In these days, we can say human being are facing many difficulties in life. There are many teachings in Buddhism we can apply as the systematic thinking to solve the problems. We have to understand what is happening with us and within us. These things are happening within the reason, if we know the reason for the problems to happen, we can solve it. We have to understand what we are facing with, what we have to deal with. The example of solving problem of oneself such as financial problem is to follow the Buddha teaching of moderation, cut down our desire for the unnecessary things. We have to understand what do we really need and manage ourselves according to what we are having now. All of these require clear consideration. These days the people can think really selfishly, they need to practice generosity and help the other. In Buddhism, there are motto: "One who protect oneself, one also protects other." So, one must face with the issue and understand its true nature of problem.

Chapter V

Conclusion, Discussion and Suggestion

This research entitled “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century” is made of three objectives: the problems of systematic thinking in the 21st century, the Buddhist principle for the development of systematic thinking in the 21st century and the development of systematic thinking based on a Buddhist approach in the 21st century. Now, the research has come to the last chapter, which consists of three parts; conclusion, discussion and suggestion.

5.1 Conclusion

This research is mixed research methods implementing quantitative research, qualitative research and documentary research. The quantitative research was focused on the international students from IBSC, MCU who are thirty-eight in total in which the instrument used in this research was questionnaires. The statistics for data analysis were descriptive by using frequency, percentage, mean, assumptions by testing values (t-test) and one-way analysis of variance (One way ANOVA test). The difference of mean was tested by means of the least significant difference. The qualitative research was conducted by in-depth interviews with five key informants from five countries. The data which collected from the in-debt interview with key informants will be qualitatively analyzed and synthetized to obtain the effective process coping with the problem desired to know. For the documentary research the study was conducted by collecting the data from the primary source of Pali Canon, Commentaries etc., then the secondary sources are explored by usage of Buddhist textbooks, research works, journals, books, newspapers, including online sources, etc.

According to quantitative research, the research results of “The Problems of Systematic Thinking in the 21st Century” (objective I) found that the respondents have opinion on it at a level of “Somewhat agree.” In order of the most popular opinion, the top three are: first, systematic thinking results in good and efficient work and systematic thinking is essential to life in the 21st century, Second, thought need to be developed to think systematically, and third, systematic thinking is the key to effective management.

Regarding “The Buddhist Principle for the Development of Systematic Thinking” (Objective II), which found that the respondents have opinion on it at a level of “Strongly agree.” In order of the most popular opinion, the top three are: first, *yoniso-manasikāra* (Wise attention) helps people think well, rationally, and be able to find solutions in life, second, *yoniso-manasikāra* is a systematic way of managing thinking leading to correct and effective problem solving and the center of the development of systematic thinking based on a Buddhist approach, and third, the Buddhist principle of *yoniso-manasikāra* is essential for the development of systematic thinking in the 21st century.

The results of “A Buddhist Approach for the Development of Systematic Thinking in the 21st Century” (Objective III) found that the respondents have opinion on it at level of “Somewhat agree.” In addition, to clarify this objective there are four more sub-points concerned systematic thinking divided as follows:

a. Systematic Thinking Based on Investigation of Causes and Conditions

Regarding the data analysis of this point the results found that the respondents have opinion on it at a level of “Somewhat agree.” In order of the most popular opinion, the top three were: first, when there are “I”, “You”, “Mine”, or “Your”, there is also suffering. When there is no “I”, “You”, “Mine”, or “Your”, there is no more suffering, second, when faith is greater than wisdom, there would be blind belief, being deceived, wrong worshiping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems are therefore resolved. When there is no effort, there is no success. When there is effort success is there. When there is no contemplation on the reasons for what one does, there is no success. When there is contemplation to examine the reasons for what one does, there is success, and third, when there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.

b. Systematic Thinking Based on Advantages, Disadvantages, and the Solution

Related to this point the research results found that the respondents have opinion on it at a level of “Somewhat agree.” In order of the most popular opinion, the top three were: first, online social media have great advantages and disadvantages, and if used with discretion they will bring advantages, but lack of discretion in using them will bring disadvantages. Wealth has both advantages and disadvantages. It has advantages if one is the master over the wealth. It has disadvantages because when one is enslaved to the

wealth, so one should set one's mind free from wealth. Secondly, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution. Every human being has both advantages and disadvantages. One should choose to keep the good part of oneself. Electronic devices have both advantages and disadvantages. They have advantages if one knows how to use them in a creative way. They have disadvantages if one lacks discretion in using them and becomes addicted until one is turned into their slave. Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantages if used in oppressing the inferior. Thirdly, wealth has both advantages and disadvantages. It has advantages if one knows how to be generous and spread that wealth to others. It has disadvantages if one lacks wisdom in using it and becomes enslaved through stinginess. Therefore, one should know how to share.

**c. Systematic Thinking Based on the Genuine and Counterfeit
Value of Things**

From the data analysis the research results found that the respondents have opinion on it at a level of "Somewhat agree." In order of the most popular opinion, the top three were: firstly, the real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is from its ability to suppress hunger when eaten, giving energy, and being full of nutrients, etc. The real value of a house comes not from its luxury figure, size, nor high price, but when living there one feels peace and happiness, protected from sun, rain, heat, cold, protected from dangers, life and property, etc. Secondly, the real value of clothes is not from new fashion, modernity, famous brands, luxury stores or, high price, but from once worn, one is able to cover up the body, not to be ashamed, protected from the sun, rain, protected from danger, etc. Thirdly, the real value of a vehicle is not from its famous brand, its luxury, nor an expensive price, but from it being in a safe, comfortable system, reaching the destination safely, and being strong, durable, and practical. There are many other people in the world who are living happily with less wealth than we because those people are easily satisfied.

d. Systematic Thinking Based on Inducing Wholesomeness

From the data analysis the research results found that the respondents have opinion on it at a level of "Somewhat agree." In order of the most popular opinion, the top three were: firstly, when seeing the dead, always thinking to yourself that you will be like this someday, so non-carelessness in life will arise. Secondly, advanced technology can take humans to other planets, but it cannot take us to the next world. Accumulated merits,

however, can be taken to the next world. Thirdly, when there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people and animals also love themselves and also fear death just like us.

About a summary of hypothesis testing results, there were no differences in opinion on the objective I “The problems of Systematic Thinking” between gender, age, and educational level, at a significance level of 0.05.

There were no differences in opinion on the objective II “The Buddhist Principle for the Development of Systematic Thinking” between gender, age and educational level, at a significance level of 0.05.

There was no difference in opinion on the objective III “A Buddhist approach for the development of systematic thinking in the 21st century” between age and education level, but there is some different between gender where females agree more than males, at a significance level of 0.05

There was no difference in opinion on sub-obj. a “Systematic thinking Based on Investigation of Causes and Conditions” between age and education level, but there is some different between gender where females agree more than males, at a significance level of 0.05.

There was no difference in opinion on sub-obj. b “Systematic thinking Based on Advantages, Disadvantages, and the Solution” between age and education level, but there is some different between gender where females agree more than males, at a significance level of 0.05.

There was no difference in opinion on sub-obj. c “Systematic thinking Based on the Genuine and Counterfeit Value of Things” between age and education level, but there is some different between gender where females agree more than males, at a significance level of 0.05.

There were no differences in opinion on sub-obj. d “Systematic thinking Based on Inducing Wholesomeness” between gender, age, and educational level, at a significance level of 0.05.

Regarding the qualitative and documentary research the findings reveal that systematic thinking based on the Buddhist principle of *yoniso-manasikāra* (Wise attention) is essential to life of people in the 21st century. It is considered as the center point of right mental action, right physical action, and right verbal action that led to its expression in the form of systematic behavior. If a person thinks in a systematic way, their

mental, bodily and verbal behavior will also be systematic, and they will be able to systematically solve both personal and social problems. They will also be better able to handle problems within their workplace organization and be equipped to deal with the constant changes that come up in today's world. In addition, systematic thinking based on a Buddhist approach provides a powerful tool that can facilitate the visualization and understanding of individuals, groups of people, and all kinds of natural and man-made systems. It can help people better communicate with others and can assist them improve their business, company, school, or environment. In order to manage problem solving effectively, systematic thinking can be used to design things of excellence; things that perform well. Systematic thinking enables people to observe and act honestly and clearly.

Therefore, to cope with the 21st century's problems, concept of a Buddhist approach-based systematic thinking of *yoniso-manasikāra* is very important and necessary for life of people to develop. It is likening a rudder of thinking, leading thinking to the right goals, helps people think well, rationally, and be able to find a solution in life. It is a systematic way of managing thinking leading to correct and effective problem solving. In short, what ought to be done, what ought to be spoken and what ought to be thought systematic thinking based on *yoniso-manasikāra* will point the way to proceed systematically and wisely.

5.2 Discussion

This research work is entitled “The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century”. The research results will now be discussed in terms of systematic thinking found to be necessary to the ways of people's life in the 21st century, particularly with regard to the thirty-eight respondents from International Buddhist Studies College of MCU. There were 31-40-year-old-females, 51-years old and over, studying at M.A. level who strongly agreed on this point. There were no different opinions on such problems of systematic thinking between gender, age, and educational level. Key informants mostly expressed their opinions that systematic thinking is the center of what we are thinking, speaking and doing wisely. Systematic thinking leads us to be aware of what is going on within us. These research results are relevant to the idea of Peter M. Senge as that systematic thinking is a conceptual framework, a body of knowledge and tools that have been developed over the past fifty years to make full patterns clearer, and to help us see how to adapt to them or change them effectively. Also,

it follows on the idea of Koson Sanitwong, who stated that thinking is the center of one's whole life, and it is at the heart of right lifestyle, or the noble life.

In the case of the Buddhist principle of *yoniso-manasikāra* (Wise attention) for the development of systematic thinking, it found that there were 21-40-year-old-females, 51-years old and over, studding at M.A. or Ph.D. levels who strongly agreed on this issue. There was no difference in opinion on it between gender, age and educational level. In the case of key informants most are sure that *yoniso-manasikāra* is very necessary for the development of systematic thinking due to the fact that it plays an important role in every aspect of life. If one is without in reference to the object, perhaps one can misunderstand it and have a wrong view or wrong direction. In addition, this principle is regarded as the main gate leading one to develop thinking so that it may be positive and systematic thinking. Regarding the 21st century with its technological challenges ahead, the world has created many large problems for every human being on the earth and *yoniso-manasikāra* is needed to cope with such problems. It is considered as a thinking vaccine for people nowadays. This matter is related to Bhikkhu P.A. Payutto who said *yoniso-manasikāra* enables those who seek true happiness in their lives in the 21st century to systemize their thinking, which helps them to live their lives correctly and relate to things properly. They can better manage their personal lives, their society, new technology, and their natural environment.

For a Buddhist approach to the development of systematic thinking in the 21st century, it has been found that female respondents aged 51 years and over and studying for an M.A. degree strongly agreed on this matter. There were no differences of opinion on a Buddhist approach for the development of systematic thinking in the 21st century between age and education level. There was a gender difference of opinion on it. Females agreed more than males at a significance level of 0.05. Related to this point, according to key informants' views it found that this a Buddhist approach for the development of systematic thinking in the 21st century is the master key to open the lock or as a guideline to find out the ways of life. Some examples of problem solving according to a Buddhist approach for the development of systematic thinking in the 21st century, include the case of the COVID-19 pandemic. One should think systematically that "When there is a body (a body is a nest of disease), there are also various diseases such as COVID-19, etc. When there is no body, there are also no more diseases". "When one's panic about COVID-19 outweighs one's awareness, there is fear. When there is more awareness about Covid-19 than panic, the fear is gone". The COVID-19 crisis has given us some opportunities, and

at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, so we must keep striving. The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, and to see more uncertainty in life. Whether we want it to happen or not, it must be like that. The above examples are related the teachings composed by Bhikkhu P.A. Payutto in his book “*Buddhadhamma, The Laws of Nature and Their Benefits to Life*”. The teachings concerned ten methods of *yoniso-manasikāra*-based thinking, such as the method of thinking according to Dependent Origination; no matter the situation or problem happened there must be a cause, there can never a result without the cause. This is the first thing a thinker should keep in mind when attempting to think systematically according to the way of *yoniso-manasikāra*.

5.3 Suggestion

5.3.1 Suggestion for Taking Advantage

Before going to suggest how to make use of these research benefits, first of all the researcher would like to mention that the whole part of this research work was successful with many conditioned factors. Among them, the COVID-19 situation, of course, was the most effective factor directly to the researcher. It made the research tools to formulate the scope of the research not go smoothly. Some had to be cancelled, some had to be changed and areas of research also had to be limited. There is one more thing that must be mentioned about this research. The time to do the research was a very limiting factor to the researcher.

As mentioned in Chapter I about the advantage expected to be obtained from this research, there are several benefits to be got, such as the acquisition of a body of knowledge and the preliminary process of learning to systematically develop thinking in the 21st century, dissemination of new body of knowledge, and the affective process for the development of systematic thinking on a Buddhist approach to the 21st century in the modern world societies, etc. For suggestions on making use of research’s advantages, there are three main poles of the country (items a, to c) that this research would like to specify:

1) Policy Suggestion

a. Social Advantages

Regarding social advantages systematic thinking provides a powerful tool that can facilitate the visualization and understanding of individuals, groups of people, and all kinds of natural and man-made systems. It can help people better communicate with others and can assist them in improving their business, company, school, or environment. In order to manage problem solving effectively, systematic thinking can be used to design things of excellence; things that perform well. Systematic thinking enables people to observe and act honestly and clearly. Part of this is setting goals that are realistic; goals that can be met. Systematic thinking can also help with skillful communication with surrounding systems. It offers people the tools to judge which systems outside of their system are compatible and of good quality. To cope with these problems, one or many international organizations, with working processes that concentrate on studying, learning or doing business, etc. should systemize new thinking by way of taking the principle of wise attention or *yoniso-manasikāra* as its base. The following are some examples. When one encounters with bad feelings toward one's own life or to other, just always keep in mind that 'What will be, just let it be'. If one can accept this fact, then one is free. When the separation from beloved ones or some belongings happens in life, also always keep in mind 'What will end, just let it end. If one can accept this fact, then one is free. In the case of COVID-19 outbreak, how to systemize thinking wisely about it has given us a new way of life and taken away the previous way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinguished). The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, and see more uncertainty in life. Whether we want it or not, it must be like that. Some examples of digital world, include the idea that one should always bear in mind that the digital world has its advantages and disadvantages. It has benefits if it used mindfully (with a digital vaccine), but has its penalties if we lack caution and became addicted to the point of becoming its slave. Faith has both advantages and disadvantages. Faith that is associated with wisdom (wise faith) has advantages, but faith without wisdom (blind faith), such as too easily believing things, wrong worship (things that are not the Triple Gem), etc., will bring disadvantages and suffering. One should adjust their faith and wisdom equally, etc.

b. Advantages for Economics

Considering that the world has come to the 21st century, the way to manage thinking systemically and wisely based on a Buddhist approach is very important and necessary in daily life. There are so many thoughts supported by one or another economist

to have positive thinking herein. What the researcher would like to propose is just some examples. When there are economic problems in life, one should always keep in mind that “When there is laziness about work, there is poverty; when there is striving for wealth diligently, poverty is gone. When there is no love and will in what one does, there is no success. When there is love and will in what one does, there is success. Wealth has both advantages and disadvantages. It has advantages because it can buy pleasure for oneself. It has disadvantages because it can bring danger to the owner (just like an adder). Therefore, one should always be mindful when having wealth in hand. The real value of wealth is not in how much or how little it is. It depends on the opportunity, time, and place where wealth can be used. The true value of wealth is not in the prosperity of nations, but in gross national happiness (GNH) physically and mentally. Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life. Wealth can send us only to the hospital. Our grandchildren send us only to the soil. As for the merits that we do, they always follow us everywhere”, etc.

c. Political Advantages

Suggestion on political advantages do not cover to every aspect of politics, but it can generally serve people in case one struggles with a politic crisis. One will really know how to do or how to manage his/her thinking systemically and wisely. Here are some examples of systematic thinking based on this a Buddhist approach to political life: citizens and governors should always keep in mind “When there is self-dependence, there is the phrase “I am correct”, but when there is righteousness, self-dependence is gone. When there is no Dhamma, there is no phrase “Correct is righteousness”. When there is the Dhamma, there is the phrase “**Righteousness is correct**”. Politics and governance have both advantages and disadvantages. They have advantages if authority is used for the benefit of the people. They have disadvantages if they are enslaved to power. Therefore, one should know how to let go. Rank and power have both advantages and disadvantages. They have advantages if used according to Dhamma. They have disadvantages if used in the way of oppression of the inferior. Fortune, rank, power, happiness, and praise have advantages and disadvantages. Having them in possession is the advantage. No longer having them is the disadvantage. The real value of politics and governance is not in creating a position, power, rank, reputation for anyone, but in creating democracy and dhammacracy for the people. The political position will not last long. As for the reputation as a doer of good deeds, it will stay with us forever. Power, rank, and political

reputation are matters of taking turns to possess. They won't last long with us. The merit done stays with us throughout this life and the next, etc.

2) Operational Suggestion

Thai or any international organizations should be aware of how to systemize thinking wisely in order to individual practice or to promote their organizations in practice to look over negative ways of life or to look at only positive ways of life. In addition, government sectors or private sectors should provide systematic thinking training course for the effectiveness of their organization. Modern leaders must have the skills to make great decisions, manage change, and build teams and systematic thinking underlies all of these. There have been many academic works published that have testified to the need for modern people to have systematic thinking skills.

5.3.2 Suggestion for Further Researches

This research on “The Development of Systematic Thinking based on a Buddhist Approach in the 21st Century” has come to the end section. In doing this research according to the objectives formulating the scope of research by relying on the preliminary sources of information based on the Buddhist principle of *yoniso-manasikāra*, as well as by employing qualitative and quantitative research as mixed methods in order to clarify the problems on systematic thinking without focusing mainly on other issues such as psychological factors or even studying from the perspective of other religions, there are some restrictions on the operation. The researcher, however, would like to suggest some interesting points for further research as follows:

- The development of systematic thinking based on a Buddhist approach for the operational excellence of organizations;
- An effective process based on a Buddhist approach for the development of systematic thinking in modern society;
- A Buddhist approach for the management of systematic thinking for effective working;
- A comparative study of systems thinking according to a Buddhist approach and modern perspectives.

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Appendices

Appendix A:
Research tools



Form Number

In-Depth Interview Form

Research Title: The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century

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Explanation

1 . The purpose of this research is to study the Development of Systematic Thinking Based on Buddhist Approach in the 21st Century.

2. This interview form is for use in this research only.

3. Interviewees will receive an interview form for the interview.

4. There are 3 parts in the interview form:

Part 1 General information of the interviewee.

Part 2 Interview form for research on the Development of Systematic Thinking Based on Buddhist Approach in the 21st Century.

Part 3 Suggestions of the Interviewees.

I would like to convey my sincere thanks for your cooperation in this interview.

(Phramaha Nantakorn Piyabhani, Asst. Prof. Dr.)

Head Of Research Project

Director of the Master of Arts Program in Buddhist Studies,

International Buddhist Studies College,

Mahachulalongkornrajavidyalaya University

<p>Part 1 General information of the interviewee</p>

1. Name-Surname _____
2. Occupation _____
3. Academic position _____
4. Department _____
5. Specialization _____

<p>Part 2 Answering questions on Research Title: The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century</p>
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2.1 How do you think the Systematic Thinking Based on Buddhist Approach is important to the way of life of people in the 21st century?

2.2 Do you think that the principle of *Yonisomanasikāra* (Wise Attention) is absolutely necessary for the development of systematic thinking? And how?

2.3 In what ways do you think that the developed Systematic Thinking Based on Buddhist Approach can effectively solve the problems of life in the 21st century?

Part 3 Suggestions of the Interviewees.

Do you have any other suggestions on this research or not? And how?

Coordinator:

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The Item-Objective Congruence (IOC) Form

Title

The Development of Thinking System Based on a Buddhist Approach in the 21st Century

Instruction: Please read the following interviewing questions then kindly give the scores according to the table of Item-Objective Congruence (IOC), which is used to evaluate the items of the interviewing questions based on the score range from -1 to +1 as shown below.

- +1 = Clearly understand (Congruent)**
0 = Unclear (Questionable)
-1 = Not clearly understand (Incongruent)

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
Section I: The concept of systematic thinking					
1	Thought is central to physical and verbal action.				
2	Thought need to be developed to think systematically.				
3	Systematic thinking results in good and efficient work.				
4	Efficient work results in a good, productive life.				
5	The problem of inefficient work caused by thinking that was not developed into a system.				
6	Unsystematic thinking has impacts on society, economy, and politics in the 21 st century.				
7	Systematic thinking is essential to life in the 21st century.				
8	Systematic thinking is the key to effective management.				
9	Systematic thinking is the key to effective life management.				

No.	Objectives and Interviewing Questions	IOC Scores			Remarks
		+1	0	-1	
Section II: The Buddhist Principle for the Development of Systematic Thinking					
1	The Buddhist principle is essential for the development of systematic thinking.				

2	<i>Yonisomanasikāra</i> (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.				
3	<i>Yonisomanasikāra</i> is essential for the development of systematic thinking in the 21 st century.				
4	<i>Yonisomanasikāra</i> is liken a rudder of thinking, leading thinking to the right goals.				
5	<i>Yonisomanasikāra</i> is liken a rudder of thinking, leading thinking to work in a systematic way.				
6	<i>Yonisomanasikāra</i> is a creator of systematic thinking's process.				
7	<i>Yonisomanasikāra</i> helps people think well, rational, and able to find a solution in life.				
8	<i>Yonisomanasikāra</i> is a systematic way of managing thinking leading to correct and effective problem solving.				

	Objectives and Interviewing Questions	IOC Scores			Remarks
		+1	0	-1	
No.	Section III: The Development of Systematic Thinking based on Buddhist approach in the 21st century				
	3.1 Systematic thinking Based on Investigation of Causes and Conditions				
	1. Society				
1	Always keep in mind, 'What will be, just let it be'. If one can accept this fact, then one is free.				
2	What will end. just let it ends. If one can accept this fact, then one is free.				
3	When there are "I", "You", "Mine", or "Your"; there are also sufferings. When there are no "I", "You", "Mine", or "Your"; there are also no more sufferings.				
4	When there is a body (body is a nest of disease), there are also various diseases such as COVID-19 etc. When there is no body, there are also no more diseases.				
5	When the panic in COVID-19 outweigh its awareness, there is fear. When there is more awareness in Covid-19 than panic, the fear is gone.				
6	When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.				
7	When technology prospers, there is <i>kilesa</i> (defilement) which is a mental virus that relies on the advancement of social media. But when the spiritual world (mind) is trained with Dhamma-vaccine, <i>kilesa</i> which is a mental virus that relies on the advancement of social media is thus ceases.				
8	When discretion (wisdom) is not there, there comes a deceit, cheating, posting/sharing news quickly, ignorance, stupidity etc., but when there is discernment, the problem				

	is gone.				
9	When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshipping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems were therefore resolved.				
10	When there are cause and condition readied, whether we want it to happen or not, it must happen accordingly.				
	2. Economics				
11	Always keep in mind, when there is lazy to work, there is poverty; when there is striving for wealth diligently, poverty is gone.				
12	When not keeping the wealth that is earned, the wealth is gone. When one knows how to keep the wealth one has earned, wealth stays.				
13	When have the wicked one as a friend, wealth deterioration occurs. When have the good one as a friend, wealth prosperity occurs.				
14	When one doesn't know how to live life sufficiently, there is poverty. When one knows how to live a sufficient life, poverty is gone.				
15	When there is no love and will in what one does, there is no success. When there is love and will in what one does, there is success.				
16	When there is no effort, there is no success. When there is effort, success is there.				
17	When there is no contemplation examine the reasons for what one does, there is no success. When there is contemplation examine the reasons for what one does, there is success.				
	3. Politic				
18	Always keep in mind, when there is self-dependence, there is the phrase " Correct is me ", when there is righteousness, self-dependence is gone.				
19	When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy .				
20	When there is no the Dhamma, there is no phrase "Correct is righteousness". When there is the Dhamma, there is the phrase " Correct is righteousness ".				
21	When the cause and condition of the politic are readied, whether want it to happen or not, it must be so.				
22	When there is corruption in governance, there is deterioration, when there is honesty in governance, there is prosperity.				
	3.2 Systematic thinking Based on Advantages, Disadvantages, and the Solution				
	1. Society				
1	Always keep in mind, everything arises, exists, and				

	ceases. Inside of everything, there are always advantages, disadvantages, and the solution.				
2	Every human being has both advantages and disadvantages. One should choose to keep the good part of him.				
3	We also have advantages and disadvantages, and others are just like us. We should overlook the disadvantage and keep only the good part of him.				
4	Electronic devices have both advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if one lack of discretion in using and become addicted until turn into its slave.				
5	Online social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages.				
6	The COVID-19 crisis has given us some opportunities, and at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, we must keep striving.				
7	The COVID-19 crisis has given us a new way of life and lost the old way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinct).				
8	The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, see more uncertainty in life. Whether we want it to happen or not, it must be like that.				
9	Vaccination can be both risky and not risky. The best solution is to get vaccinated because vaccination is less risky than no vaccination.				
10	The digital world has its advantages and disadvantages. It has benefit if using it mindfully (with digital vaccine) but has its penalty for lack of caution and became addicted to the point of becoming its slave.				
11	Knowledge has both advantages and disadvantages. It is beneficial if knowledge is used along with virtue. It has its penalty for misusing it.				
12	Faith has both advantages and disadvantages. Faith that associates with wisdom (wise faith) has advantages, but faith without wisdom (blind faith) such as easily believe, wrong worship (thing that is not Triple Gem) etc. will bring disadvantages and suffering. One should adjust their faith and wisdom equally.				
13	The “5 aggregates” (<i>khandha</i>) has both advantages and disadvantage. It has its advantages for it's conducive to life. It has its disadvantages because it has to be managed from birth until death. If able to put the end to the 5 aggregates, all suffering will be gone (<i>khandha nibbāna</i>).				
	2. Economics				

14	Always keep in mind that wealth has both advantages and disadvantages. It has advantage because it can buy pleasure for oneself. It has disadvantage because it can bring danger to the owner (just like adder). Therefore, should always be mindful when having wealth in hand.				
15	Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if lack of wisdom in using wealth and enslaved to stinginess. Therefore, one should know how to share.				
16	Wealth has both advantages and disadvantages. It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to the wealth, so one should set one mind free over wealth.				
17	House has both advantages and disadvantages. It has advantage because it provides comfort. It has disadvantages because it is a burden to take care of when it is dilapidated, and there is the cost of maintenance, etc.				
18	Vehicle has both advantages and disadvantages. It has advantage because they are comfortable to travel with. It has disadvantages because it costs a lot when damaged and need maintenance, etc.				
19	Clothing, item, and equipment have both advantages and disadvantages. They have advantages because they give beauty, covers the body, prevents the cold, etc. They have disadvantages because of the cost of damage and maintenance, etc.				
	3. Politic				
20	Always keep in mind that politics and governance have both advantages and disadvantages. They have advantages if the authority used for the benefit of the people. They have disadvantage if enslaved to power. Therefore, one should know how to let go.				
21	Politics and governance have both advantages and disadvantages. They have advantage if ruled by Dhamma. They have disadvantage if ruled by prejudice.				
22	Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.				
23	Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No longer have them is the disadvantage.				
	3.3 Systematic thinking Based on the Genuine and Counterfeit Value of Things				
	1. Society				
1	Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to cover up the body, not				

	to be ashamed, protect from the sun, rain, prevent danger, etc.				
2	The real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is when eaten able to suppress hunger, giving energy, and full of nutrients, etc.				
3	The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.				
4	The real value of medicine is not because of the hospital fame, nor a public or private hospital. But it can heal, to relieve or completely cured the disease.				
5	The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach the destination safely, strong, durable, and practical.				
6	The real value of electronic devices is not about brand-name products, expensive foreign products, nor famous shops. But its good usability, effective, and safe to use.				
7	The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to use online media wisely, it does not affect the rights of others, and it is not illegal.				
	2. Economics				
8	Always keep in mind that the real value of a wealth is not in how much or how little it is. But it depends on the opportunity, time, and place where wealth can be used.				
9	The true value of wealth is not in the prosperous of nations. but in gross national happiness (GNH) physically and mentally				
10	Wealth is not a measure of a person's happiness. But it is perfection and balance both physically and mentally that is a mark of happiness of the people.				
11	There are many other people in the world who are living happily with less wealth than we are. Because those people are sufficient.				
12	The real value of wealth is sufficiency. The artificial value is insatiability in wealth.				
	3. Politics				
13	Always keep in mind that the real value of politics and governance is not in creating a position, power, rank, reputation for anyone. But in creating democracy and dhammacracy for the people.				
14	A true ruling politician will not use his power to exploit himself and his people. But a true ruling politician will use his powers and duties to bring prosperity to people.				
	3.4 Systematic thinking Based on Inducing Wholesomeness				

	1. Society			
1	Always keep in mind when there is greed for other people's belongings, think about how we love and cherish our belongings, other people love and cherish their belongings like that.			
2	When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves, and also fear death just like us.			
3	When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his physical behavior and speech are not good, but his mind is good; or his mind is bad, but his physical behavior and speech are good.			
4	When anger arises, think that no matter how good our physical, verbal and mental behavior is, but every time we get angry, we are wrong, we always lose.			
5	When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise.			
6	When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise.			
7	When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will arise.			
8	Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.			
	2. Economics			
9	Always keep in mind that wealth can only be used while alive. Life after death is a matter of merit and sin.			
10	Wealth can only help us in this world. Merit can help us in both this world and the next.			
11	Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.			
12	External property may perish because of various perils. The internal wealth which is various merits cannot be harmed.			
13	Wealth sent us only to the hospital. Our grandchildren send us only to the sediment. As for the merits that we do, always follow us everywhere.			
	3. Politic			
14	Always keep in mind that power, rank, and political reputation are the matters of taking turn to possess. It won't last long with us. The merit done stay with us throughout this life and the next.			
15	The political position will not last long. As for the legend of good deeds will stay with us forever.			

Remarks: The items that have scores lower than 0.5 will be revised. On the other hand, the items that have scores higher than or equal to 0.5 will be reserved.

Questionnaires

Title

The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century

Instruction This questionnaire aims to be a tool in collecting data for the development of systematic thinking based on Buddhist approach in the 21st century. The questionnaire is divided into the following parts.

Part 1: Status of the respondents.

Part 2: Data on the development of systematic thinking based on Buddhist approach in the 21st century

Part 3: Additional opinion and suggestion on systematic thinking.

Part 1: Status of the Respondents

Instruction Mark in front of the relevant information of the respondents.

1. Sex

Male Female

2. Age

21- 30 31- 40 41- 50 51 up

3. Class

B.A. M.A. Ph.D.

Part 2: The data on systematic thinking based on Buddhist approach in the 21st century is related to the following objectives:

- 1) The concept of systematic thinking
- 2) The Buddhist principle for the Development of Systematic Thinking
- 3) The Development of Systematic Thinking based on Buddhist approach in the 21st century

Instruction Mark in the box according to your Level of Agreement, each level should be considered according to the following criteria.

5 = Strongly agree

4 = Somewhat agree

3 = Neither agree nor disagree

2 = Somewhat disagree

1 = Strongly disagree

1. The Concept of Systematic Thinking

No.	Lists	Levels of Opinion				
		5	4	3	2	1
1	Thought is central to physical and verbal action.					
2	Thought need to be developed to think systematically.					
3	Systematic thinking results in good and efficient work.					
4	Efficient work results in a good, productive life.					
5	The problem of inefficient work caused by thinking that was not developed into a system.					
6	Unsystematic thinking has impacts on society, economy, and politics in the 21 st century.					
7	Systematic thinking is essential to life in the 21 st century.					
7	Systematic thinking is the key to effective management.					
9	Systematic thinking is the key to effective life management.					

2. The Buddhist Principle for the Development of Systematic Thinking

No.	Lists	Levels of Opinion				
		5	4	3	2	1
1	The Buddhist principle is essential for the development of systematic thinking.					
2	<i>Yonisomanasikāra</i> (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.					
3	<i>Yonisomanasikāra</i> is essential for the development of systematic thinking in the 21 st century.					
4	<i>Yonisomanasikāra</i> is liken a rudder of thinking, leading thinking to the right goals.					
5	<i>Yonisomanasikāra</i> is liken a rudder of thinking, leading thinking to work in a systematic way.					
6	<i>Yonisomanasikāra</i> is a creator of systematic thinking's process.					
7	<i>Yonisomanasikāra</i> helps people think well, rational, and able to find a solution in life.					

8	<i>Yonisomanasikāra</i> is a systematic way of managing thinking leading to correct and effective problem solving.					
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3. The Buddhist approach for the development of systematic thinking in the 21st century

3.1 Systematic thinking Based on Investigation of Causes and Conditions

No.	Lists	Levels of Agreement				
		5	4	3	2	1
	1. Society					
1	Always keep in mind, ‘What will be, just let it be’. If one can accept this fact, then one is free.					
2	What will end. just let it ends. If one can accept this fact, then one is free.					
3	When there are “I”, “You”, “Mine”, or “Your”; there are also sufferings. When there are no “I”, “You”, “Mine”, or “Your”; there are also no more sufferings.					
4	When there is a body (body is a nest of disease), there are also various diseases such as COVID-19 etc. When there is no body, there are also no more diseases.					
5	When the panic in COVID-19 outweigh its awareness, there is fear. When there is more awareness in Covid-19 than panic, the fear is gone.					
6	When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.					
7	When technology prospers, there is <i>kilesa</i> (defilement) which is a mental virus that relies on the advancement of social media. But when the spiritual world (mind) is trained with Dhamma-vaccine, <i>kilesa</i> which is a mental virus that relies on the advancement of social media is thus ceases.					
8	When discretion (wisdom) is not there, there comes a deceit, cheating, posting/sharing news quickly, ignorance, stupidity etc., but when there is discernment, the problem is gone.					
9	When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshiping (things that are not the Triple Gem), etc.; but when faith and wisdom are equal, the problems were therefore resolved.					
10	When there are cause and condition readied, whether we want it to happen or not, it must happen accordingly.					
	2. Economics					
11	Always keep in mind, when there is lazy to work, there is poverty; when there is striving for wealth diligently,					

No.	Lists	Levels of Agreement				
		5	4	3	2	1
	poverty is gone.					
12	When not keeping the wealth that is earned, the wealth is gone. When one knows how to keep the wealth one has earned, wealth stays.					
13	When have the wicked one as a friend, wealth deterioration occurs. When have the good one as a friend, wealth prosperity occurs.					
14	When one doesn't know how to live life sufficiently, there is poverty. When one knows how to live a sufficient life, poverty is gone.					
15	When there is no love and will in what one does, there is no success. When there is love and will in what one does, there is success.					
16	When there is no effort, there is no success. When there is effort, success is there.					
17	When there is no contemplation examine the reasons for what one does, there is no success. When there is contemplation examine the reasons for what one does, there is success.					
3. Politic						
18	Always keep in mind, when there is self-dependence, there is the phrase "Correct is me", when there is righteousness, self-dependence is gone.					
19	When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy.					
20	When there is no the Dhamma, there is no phrase "Correct is righteousness". When there is the Dhamma, there is the phrase "Correct is righteousness".					
21	When the cause and condition of the politic are readied, whether want it to happen or not, it must be so.					
22	When there is corruption in governance, there is deterioration, when there is honesty in governance, there is prosperity.					

Any suggestion for the development of systematic thinking based on investigation of causes and conditions.

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3.2 Systematic thinking Based on Advantages, Disadvantages, and the Solution

No	Lists	Levels of Agreement
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		5	4	3	2	1
	1. Society					
1	Always keep in mind, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.					
2	Every human being has both advantages and disadvantages. One should choose to keep the good part of him.					
3	We also have advantages and disadvantages, and others are just like us. We should overlook the disadvantage and keep only the good part of him.					
4	Electronic devices have both advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if one lack of discretion in using and become addicted until turn into its slave.					
5	Online social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages.					
6	The COVID-19 crisis has given us some opportunities, and at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, we must keep striving.					
7	The COVID-19 crisis has given us a new way of life and lost the old way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinct).					
8	The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, see more uncertainty in life. Whether we want it to happen or not, it must be like that.					
9	Vaccination can be both risky and not risky. The best solution is to get vaccinated because vaccination is less risky than no vaccination.					
10	The digital world has its advantages and disadvantages. It has benefit if using it mindfully (with digital vaccine) but has its penalty for lack of caution and became addicted to the point of becoming its slave.					
11	Knowledge has both advantages and disadvantages. It is beneficial if knowledge is used along with virtue. It has its penalty for misusing it.					
12	Faith has both advantages and disadvantages. Faith that associates with wisdom (wise faith) has advantages, but faith without wisdom (blind faith) such as easily believe, wrong worship (thing that is not Triple Gem) etc. will bring disadvantages and suffering. One should adjust their faith and wisdom equally.					
13	The “5 aggregates” (<i>khandha</i>) has both advantages and disadvantage. It has its advantages for it's conducive to life. It has its disadvantages because it has to be managed from					

No	Lists	Levels of Agreement				
		5	4	3	2	1
	birth until death. If able to put the end to the 5 aggregates, all suffering will be gone (khandha nibbāna).					
	2. Economics					
14	Always keep in mind that wealth has both advantages and disadvantages. It has advantage because it can buy pleasure for oneself. It has disadvantage because it can bring danger to the owner (just like adder). Therefore, should always be mindful when having wealth in hand.					
15	Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if lack of wisdom in using wealth and enslaved to stinginess. Therefore, one should know how to share.					
16	Wealth has both advantages and disadvantages. It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to the wealth, so one should set one mind free over wealth.					
17	House has both advantages and disadvantages. It has advantage because it provides comfort. It has disadvantages because it is a burden to take care of when it is dilapidated, and there is the cost of maintenance, etc.					
18	Vehicle has both advantages and disadvantages. It has advantage because they are comfortable to travel with. It has disadvantages because it costs a lot when damaged and need maintenance, etc.					
19	Clothing, item, and equipment have both advantages and disadvantages. They have advantages because they give beauty, covers the body, prevents the cold, etc. They have disadvantages because of the cost of damage and maintenance, etc.					
	3. Politic					
20	Always keep in mind that politics and governance have both advantages and disadvantages. They have advantages if the authority used for the benefit of the people. They have disadvantage if enslaved to power. Therefore, one should know how to let go.					
21	Politics and governance have both advantages and disadvantages. They have advantage if ruled by Dhamma. They have disadvantage if ruled by prejudice.					
22	Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.					
23	Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No longer have them is the disadvantage.					

Any suggestion for the development of systematic thinking based on Advantages, Disadvantages, and the Escape.

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3.3 Systematic thinking Based on the Genuine and Counterfeit Value of Things

No	Lists	Levels of Opinion				
		5	4	3	2	1
	1. Society					
1	Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to cover up the body, not to be ashamed, protect from the sun, rain, prevent danger, etc.					
2	The real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is when eaten able to suppress hunger, giving energy, and full of nutrients, etc.					
3	The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, cold, prevent danger, provide safety to life and property, etc.					
4	The real value of medicine is not because of the hospital fame, nor a public or private hospital. But it can heal, to relieve or completely cured the disease.					
5	The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach the destination safely, strong, durable, and practical.					
6	The real value of electronic devices is not about brand-name products, expensive foreign products, nor famous shops. But its good usability, effective, and safe to use.					
7	The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to use online media wisely, it does not affect the rights of others, and it is not illegal.					
	2. Economics					
8	Always keep in mind that the real value of a wealth is not in how much or how little it is. But it depends on the opportunity, time, and place where wealth can be used.					
9	The true value of wealth is not in the prosperous of nations. but in gross national happiness (GNH) physically and mentally					
10	Wealth is not a measure of a person's happiness. But it is perfection and balance both physically and mentally that is a mark of happiness of the people.					
11	There are many other people in the world who are living happily with less wealth than we are. Because those people					

No	Lists	Levels of Opinion				
		5	4	3	2	1
	are sufficient.					
12	The real value of wealth is sufficiency. The artificial value is insatiability in wealth.					
	3. Politics					
13	Always keep in mind that the real value of politics and governance is not in creating a position, power, rank, reputation for anyone. But in creating democracy and dhammacracy for the people.					
14	A true ruling politician will not use his power to exploit himself and his people. But a true ruling politician will use his powers and duties to bring prosperity to people.					

Any suggestion for the development of systematic thinking based on the Genuine and Counterfeit Value of Things.

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3.4 Systematic thinking Based on Inducing Wholesomeness

No	Lists	Levels of Agreement				
		5	4	3	2	1
	1. Society					
1	Always keep in mind when there is greed for other people's belongings, think about how we love and cherish our belongings, other people love and cherish their belongings like that.					
2	When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves, and also fear death just like us.					
3	When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his physical behavior and speech are not good, but his mind is good; or his mind is bad, but his physical behavior and speech are good.					
4	When anger arises, think that no matter how good our physical, verbal and mental behavior is, but every time we get angry, we are wrong, we always lose.					
5	When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise.					
6	When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise.					
7	When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will					

	arise.					
8	Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.					
2. Economics						
9	Always keep in mind that wealth can only be used while alive. Life after death is a matter of merit and sin.					
10	Wealth can only help us in this world. Merit can help us in both this world and the next.					
11	Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.					
12	External property may perish because of various perils. The internal wealth which is various merits cannot be harmed.					
13	Wealth sent us only to the hospital. Our grandchildren send us only to the sediment. As for the merits that we do, always follow us everywhere.					
3. Politic						
14	Always keep in mind that power, rank, and political reputation are the matters of taking turn to possess. It won't last long with us. The merit done stay with us throughout this life and the next.					
15	The political position will not last long. As for the legend of good deeds will stay with us forever.					

Any suggestion for the development of systematic thinking based on Inducing Wholesomeness.

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Part 3: Your opinion and suggestion added in term of the development of systematic thinking based on Buddhist approach in the 21st century.

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Appendix B:
Interview Letters

No. AW 8013/w142



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

7 December 2021

Subject: Requesting for Kind Interview to Obtain Information for Research

Dear Prof. Dr. Le Manh That

Enclosure: 1) In-depth interview form
2) Letter of Consent

According to Phramahā Nantakorn Piyabhani Asst. Prof. Dr., Director of the Master of Arts Program (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, has conducted research for the fiscal year 2021 on the Research Title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century," as have been known.

In this regard, the International Buddhist Studies College have considered and acknowledged that you have knowledge and expertise in such matters. I therefore, would like to request for your kind so that the researcher can interview in order to collect data for research purposes. This will be beneficial to research, education and academic services in the future. Details are shown as in the documents attached herewith.

I sincerely hope to receive your kind collaboration, and would like to take this opportunity to thank for your cooperation.

Yours Faithfully,

A handwritten signature in blue ink, appearing to read 'P. Dhamma'.

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University

No. AW 8013/w142



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

7 December 2021

Subject: Requesting for Kind Interview to Obtain Information for Research

Dear Assoc. Prof. Dr. Suvin Ruksat

Enclosure: 1) In-depth interview form
2) Letter of Consent

According to Phramahā Nantakorn Piyabhani Asst. Prof. Dr., Director of the Master of Arts Program (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, has conducted research for the fiscal year 2021 on the Research Title: “The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century,” as have been known.

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I sincerely hope to receive your kind collaboration, and would like to take this opportunity to thank for your cooperation.

Yours Faithfully,

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University

No. AW 8013/w142



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

7 December 2021

Subject: Requesting for Kind Interview to Obtain Information for Research

Dear Ven. Walmoruwe Piyaratana, Asst.Prof. Ph.D.

Enclosure: 1) In-depth interview form
2) Letter of Consent

According to Phramahā Nantakorn Piyabhani Asst. Prof. Dr., Director of the Master of Arts Program (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, has conducted research for the fiscal year 2021 on the Research Title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century," as have been known.

In this regard, the International Buddhist Studies College have considered and acknowledged that you have knowledge and expertise in such matters. I therefore, would like to request for your kind so that the researcher can interview in order to collect data for research purposes. This will be beneficial to research, education and academic services in the future. Details are shown as in the documents attached herewith.

I sincerely hope to receive your kind collaboration, and would like to take this opportunity to thank for your cooperation.

Yours Faithfully,

A handwritten signature in blue ink, appearing to read 'P. Dhammahāso'.

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University

No. AW 8013/w142



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
 79 Group 1 Lamsai, Wang Noi,
 Ayutthaya 13170, THAILAND
 Tel. (6635) 248-000-5
 Fax (6635) 248-034
 URL : www.mcu.ac.th

7 December 2021

Subject: Requesting for Kind Interview to Obtain Information for Research**Dear Karma Acharya. Sangay Dorji**

Enclosure: 1) In-depth interview form
 2) Letter of Consent

According to Phramahā Nantakorn Piyabhani Asst. Prof. Dr., Director of the Master of Arts Program (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, has conducted research for the fiscal year 2021 on the Research Title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century," as have been known.

In this regard, the International Buddhist Studies College have considered and acknowledged that you have knowledge and expertise in such matters. I therefore, would like to request for your kind so that the researcher can interview in order to collect data for research purposes. This will be beneficial to research, education and academic services in the future. Details are shown as in the documents attached herewith.

I sincerely hope to receive your kind collaboration, and would like to take this opportunity to thank for your cooperation.

Yours Faithfully,

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
 Director of International Buddhist Studies College
 Mahachulalongkornrajavidyalaya University

No. AW 8013/w142



154
MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY
79 Group 1 Lamsai, Wang Noi,
Ayutthaya 13170, THAILAND
Tel. (6635) 248-000-5
Fax (6635) 248-034
URL : www.mcu.ac.th

7 December 2021

Subject: Requesting for Kind Interview to Obtain Information for Research

Dear. Ven. Nimmalasiri

Enclosure: 1) In-depth interview form
2) Letter of Consent

According to Phramahā Nantakorn Piyabhani Asst. Prof. Dr., Director of the Master of Arts Program (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, has conducted research for the fiscal year 2021 on the Research Title: “The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century,” as have been known.

In this regard, the International Buddhist Studies College have considered and acknowledged that you have knowledge and expertise in such matters. I therefore, would like to request for your kind so that the researcher can interview in order to collect data for research purposes. This will be beneficial to research, education and academic services in the future. Details are shown as in the documents attached herewith.

I sincerely hope to receive your kind collaboration, and would like to take this opportunity to thank for your cooperation.

Yours Faithfully,

A handwritten signature in blue ink, appearing to read 'P. Dhamma', is written over a faint rectangular stamp.

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University

Appendix C: IOC Letters



160

Memorandum

Division: International Buddhist Studies College **Tel.** 0 3524 8000, **Ext.** 7210

No. AW 8013/ w 152

Date 7 December 2021

Subject: Invitation to be a Research Instrument Reviewer Committee

Dear Assoc. Prof. Dr. Praves Intongpan, Dept. of Philosophy and Religion, Faculty of Humanities, Kasetsart University.

According to Phramaha Nantakorn Piyabhani, Asst. Prof. Dr. the director of Master of Arts Program in Buddhist Studies (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, is doing research entitled "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century".

In this regard, you are cordially invited to participate as a reviewer committee of Index of Item-Objective Congruence (IOC), which considered to be partial fulfillment for his research work.

The aforementioned Item-Objective Congruence's Index (IOC) is enclosed for your review.

Your kind cooperation is greatly appreciated.

Yours Faithfully,

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
 Director of International Buddhist Studies College
 Mahachulalongkornrajavidyalaya University



Memorandum

Division: International Buddhist Studies College Tel. 0 3524 8000, Ext. 7210

No. AW 8013/ w 152

Date 7 December 2021

Subject: Invitation to be a Research Instrument Reviewer Committee

Dear Dr. Rachroat Punyaboon, Faculty of Humanities and Social Sciences, Phuket Rajabhat University.

According to Phramaha Nantakorn Piyabhani, Asst. Prof. Dr. the director of Master of Arts Program in Buddhist Studies (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, is doing research entitled "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century".

In this regard, you are cordially invited to participate as a reviewer committee of Index of Item-Objective Congruence (IOC), which considered to be partial fulfillment for his research work.

The aforementioned Item-Objective Congruence's Index (IOC) is enclosed for your review.

Your kind cooperation is greatly appreciated.

Yours Faithfully,

(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University



Memorandum

Division: International Buddhist Studies College Tel. 0 3524 8000, Ext. 7210

No. AW 8013/ w 152

Date 7 December 2021

Subject: Invitation to be a Research Instrument Reviewer Committee

Dear Phramaha Pornchai Sirivaro, Asst. Prof. Dr., Lecturer of Graduate School, Mahachulalongkornrajavidyalaya University

According to Phramaha Nantakorn Piyabhani, Asst. Prof. Dr. the director of Master of Arts Program in Buddhist Studies (International Program), International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, is doing research entitled "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century".

In this regard, you are cordially invited to participate as a reviewer committee of Index of Item-Objective Congruence (IOC), which considered to be partial fulfillment for his research work.

The aforementioned Item-Objective Congruence's Index (IOC) is enclosed for your review.

Your kind cooperation is greatly appreciated.

Yours Faithfully,

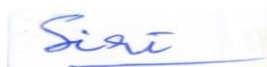
(Ven. Prof. Dr. Phramahā Hansā Dhammahāso)
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University

Appendix D:
Consent Letters

Letter of Consent

I am **Ven. Nimmalasiri** get to know the details of the research project as well as the benefits and the risks that will arise to me from the researcher clearly without anything hidden, and consent to research in the project named above. I know that if there are any problems or questions, I can ask the researcher. And I can stop participate in this research project at any time without affecting me. In addition, the researcher will keep the specific information about me confidential, and will be disclosed only in the form of a summary of the research results. Disclosure of information about me to relevant agencies can only be done in cases of necessity for academic reasons

Therefore, I do agree to offer the interview for Phramaha Nantakorn Piyabhani, Asst. Prof. Dr., the researcher of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, to collect data for his research title: “The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century.”



Signature.....

Date 28, Month ...December, Year ...2021

Researcher's Statement

I have explained the details of the research project as well as the benefits and the risks that may arise to the participant clearly without anything hidden.



Signature.....(Researcher)

Date. 27, Month.December,Year.2021.

Letter of Consent

I am Assoc. Prof. Dr. Suvin Ruksat get to know the details of the research project as well as the benefits and the risks that will arise to me from the researcher clearly without anything hidden, and consent to research in the project named above. I know that if there are any problems or questions, I can ask the researcher. And I can stop participate in this research project at any time without affecting me. In addition, the researcher will keep the specific information about me confidential, and will be disclosed only in the form of a summary of the research results. Disclosure of information about me to relevant agencies can only be done in cases of necessity for academic reasons

Therefore, I do agree to offer the interview for Phramaha Nantakorn Piyabhani, Asst. Prof. Dr., the researcher of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, to collect data for his research title: “The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century.”



Signature

15 December 2021

Researcher's Statement

I have explained the details of the research project as well as the benefits and the risks that may arise to the participant clearly without anything hidden.




Signature.....(Researcher)

Date 10 Month December Year 2021

Letter of Consent


I am Mr./Mrs./Miss. Sangay Dorji get to know the details of the research project as well as the benefits and the risks that will arise to me from the researcher clearly without anything hidden, and consent to research in the project named above. I know that if there are any problems or questions, I can ask the researcher. And I can stop participate in this research project at any time without affecting me. In addition, the researcher will keep the specific information about me confidential, and will be disclosed only in the form of a summary of the research results. Disclosure of information about me to relevant agencies can only be done in cases of necessity for academic reasons

Therefore, I do agree to offer the interview for Phramaha Nantakorn Piyabhani, the researcher of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, to collect data for the research title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century."

Signature.....
Date ... 21. Month 12 Year .. 21....

Researcher's Statement


I have explained the details of the research project as well as the benefits and the risks that may arise to the participant clearly without anything hidden.

Signature.....
Date...10... Month...December...Year..2021..

Letter of Consent


I am Mr./Mrs./Miss. Asst. Prof. Dr. Walmayura Piyaratana, get to know the details of the research project as well as the benefits and the risks that will arise to me from the researcher clearly without anything hidden, and consent to research in the project named above. I know that if there are any problems or questions, I can ask the researcher. And I can stop participate in this research project at any time without affecting me. In addition, the researcher will keep the specific information about me confidential, and will be disclosed only in the form of a summary of the research results. Disclosure of information about me to relevant agencies can only be done in cases of necessity for academic reasons

Therefore, I do agree to offer the interview for Phramaha Nantakorn Piyabhani, Asst. Prof. Dr., the researcher of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, to collect data for his research title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century."

Signature.....
Date ..17.. Month ..12..... Year 2021

Researcher's Statement

I have explained the details of the research project as well as the benefits and the risks that may arise to the participant clearly without anything hidden.

Signature.....
Date...10... Month...December...Year..2021..

Letter of Consent

I am Phramahā Hansā Dhammahāso, Prof. Dr., Director of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University get to know the details of the research project as well as the benefits and the risks that will arise to me from the researcher clearly without anything hidden, and consent to research in the project named above. I know that if there are any problems or questions, I can ask the researcher. And I can stop participate in this research project at any time without affecting me. In addition, the researcher will keep the specific information about me confidential, and will be disclosed only in the form of a summary of the research results. Disclosure of information about me to relevant agencies can only be done in cases of necessity for academic reasons

Therefore, I agree to let Phramaha Nantakorn Piyabhani, the researcher of International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, to collect data from IBSC students for the research Title: "The Development of Systematic Thinking Based on Buddhist Approach in the 21st Century."



Signature.....

Date ..10..... Month ..December..... Year ..2021..

Researcher's Statement

I have explained the details of the research project as well as the benefits and the risks that may arise to the participant clearly without anything hidden.



Signature.....(Researcher)

Date ..10..... Month ..December..... Year ..2021..

Appendix E:

Statistics Results

Results of Questionnaires

Title

The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century

Instruction This questionnaire aims to be a tool in collecting data for the development of systematic thinking based on Buddhist approach in the 21st century. The questionnaire is divided into the following parts.

Part 1: Status of the respondents.

Part 2: Data on the development of systematic thinking based on Buddhist approach in the 21st century

Part 3: Additional opinion and suggestion on systematic thinking.

Part I: Status of the Respondents

Instruction Mark in front of the relevant information of the respondents.

1. Sex

Male Female

2. Age

21- 30 31- 40 41- 50 51 up

3. Class

B.A. M.A. Ph.D.

Part II: The data on systematic thinking based on Buddhist approach in the 21st century is related to the following objectives:

- 1) The concept of systematic thinking
- 2) The Buddhist principle for the Development of Systematic Thinking
- 3) The Development of Systematic Thinking based on Buddhist approach in the 21st century

Instruction Mark in the box according to your Level of Agreement, each level should be considered according to the following criteria.

5 = Strongly agree

4 = Somewhat agree

3 = Neither agree nor disagree

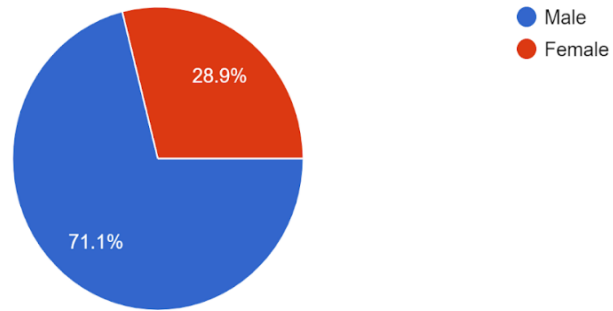
2 = Somewhat disagree

1 = Strongly disagree

Part I: Status of the Respondents

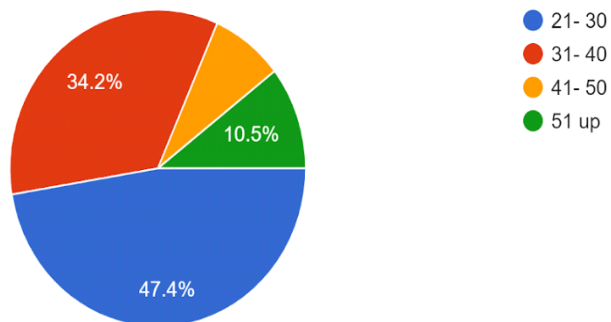
Sex

คำตอบ 38 ข้อ

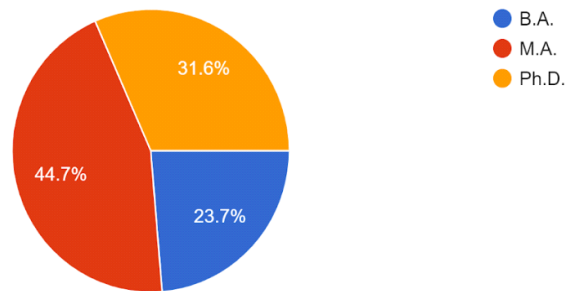


Age

คำตอบ 38 ข้อ



Class
คำตอบ 38 ข้อ

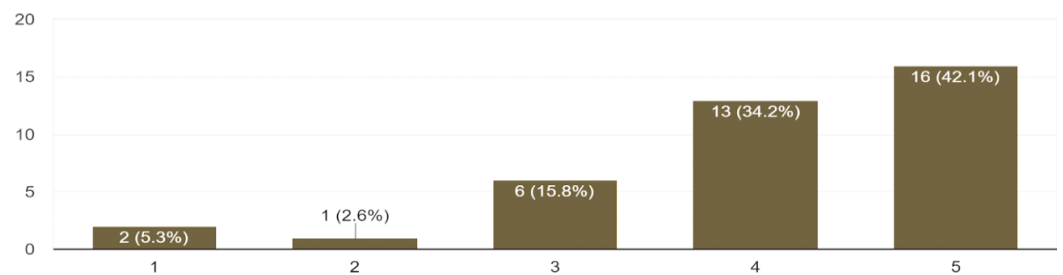


Part II: Systematic Thinking Based on a Buddhist Approach in the 21st Century

1. The Problems of Systematic Thinking

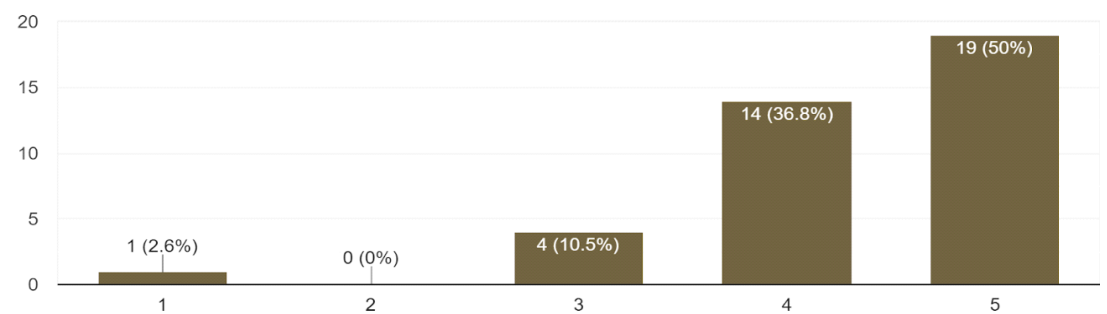
1. Thought is central to physical and verbal action.

คำตอบ 38 ข้อ



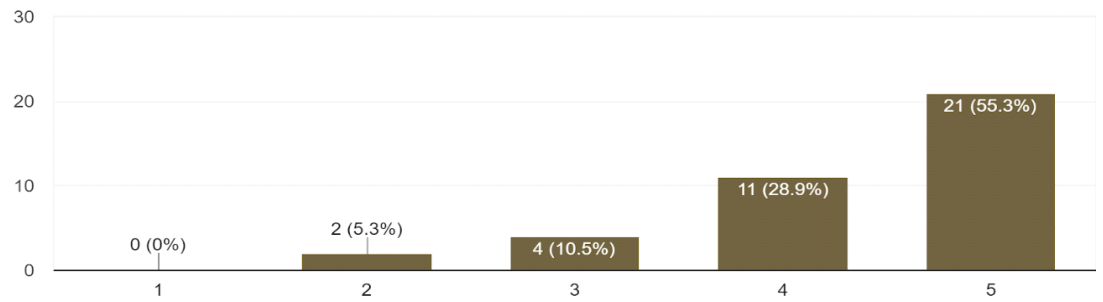
2. Thought need to be developed to think systematically.

คำตอบ 38 ข้อ



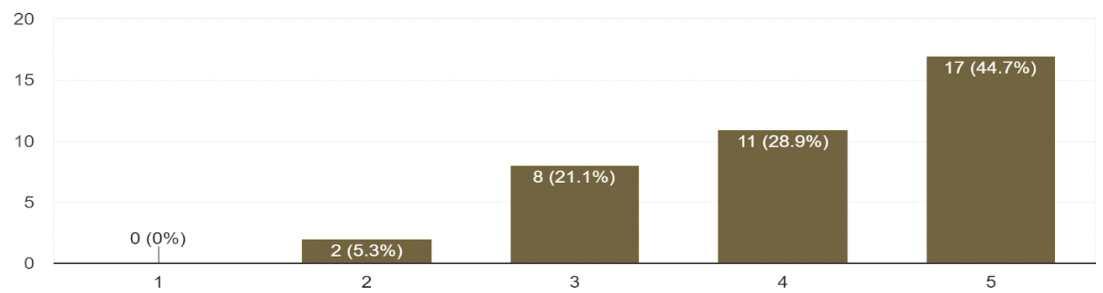
3. Systematic thinking results in good and efficient work.

คำตอบ 38 ข้อ



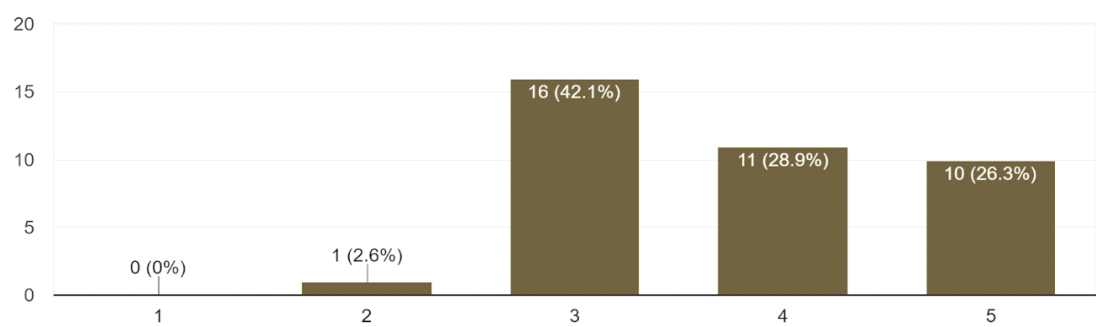
4. Efficient work results in a good, productive life.

คำตอบ 38 ข้อ



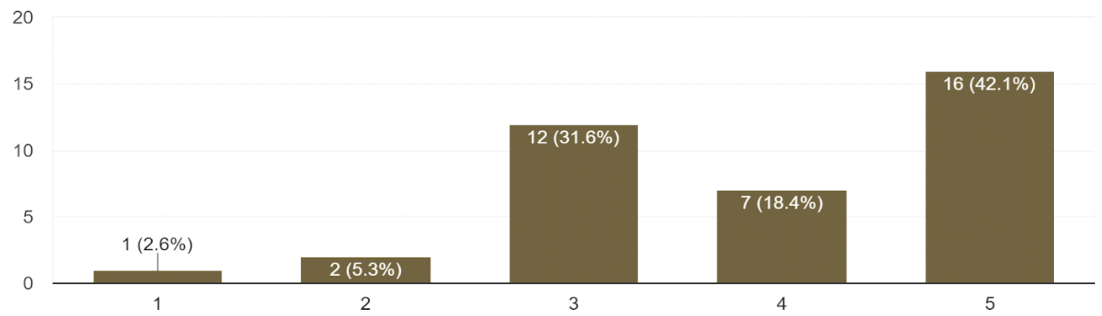
5. The problem of inefficient work caused by thinking that was not developed into a system.

คำตอบ 38 ข้อ



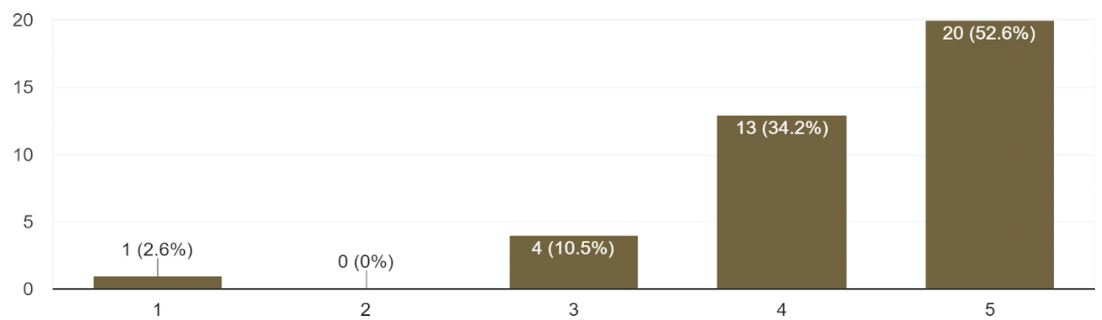
6. Unsystematic thinking has impacts on society, economy, and politics in the 21st century.

คำตอบ 38 ข้อ



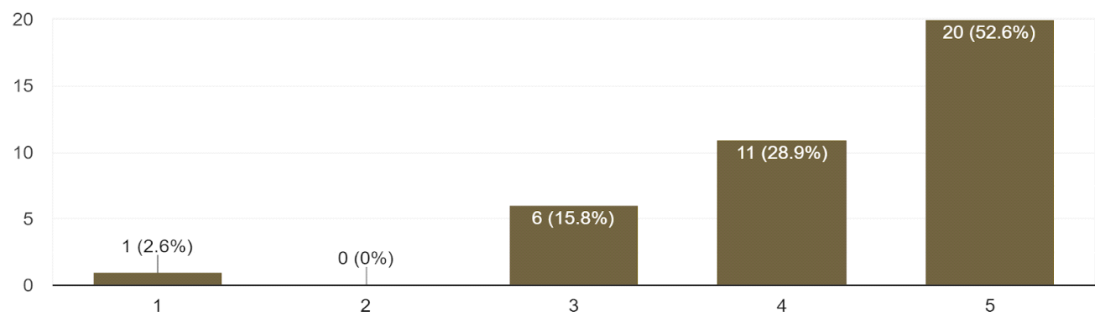
7. Systematic thinking is essential to life in the 21st century.

คำตอบ 38 ข้อ



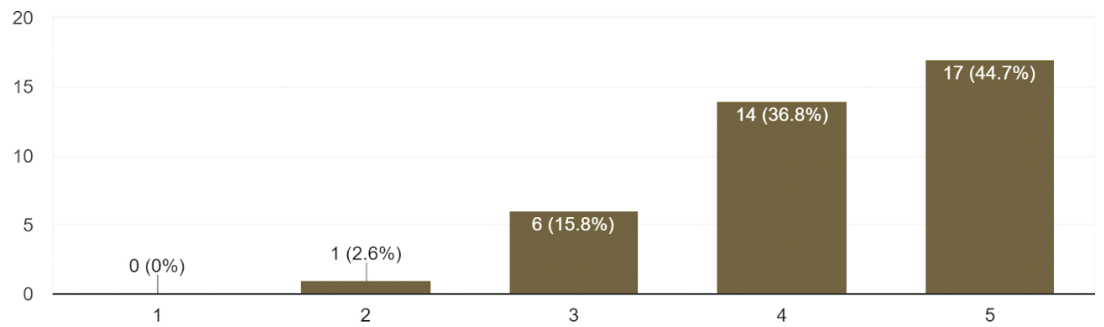
8. Systematic thinking is the key to effective management.

คำตอบ 38 ข้อ



9. Systematic thinking is the key to effective life management.

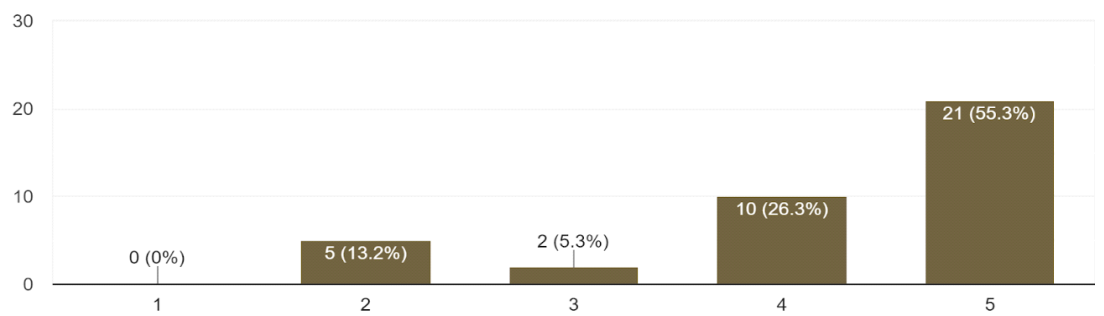
คำตอบ 38 ข้อ



2. The Buddhist Principle for the Development of Systematic Thinking

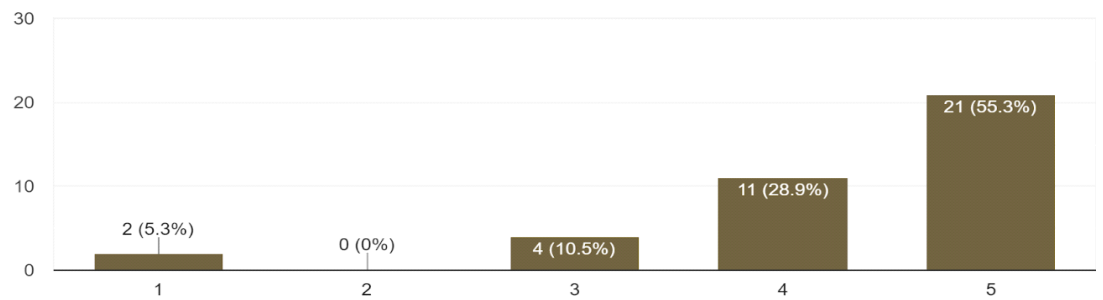
1. The Buddhist principle is essential for the development of systematic thinking

คำตอบ 38 ข้อ



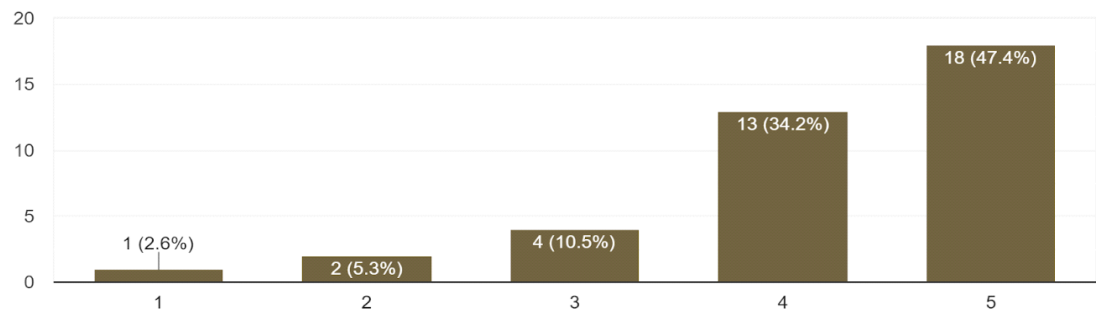
2. Yonisomanasikāra (Wise Attention) is the center of the development of systematic thinking based on Buddhist approach.

คำตอบ 38 ข้อ



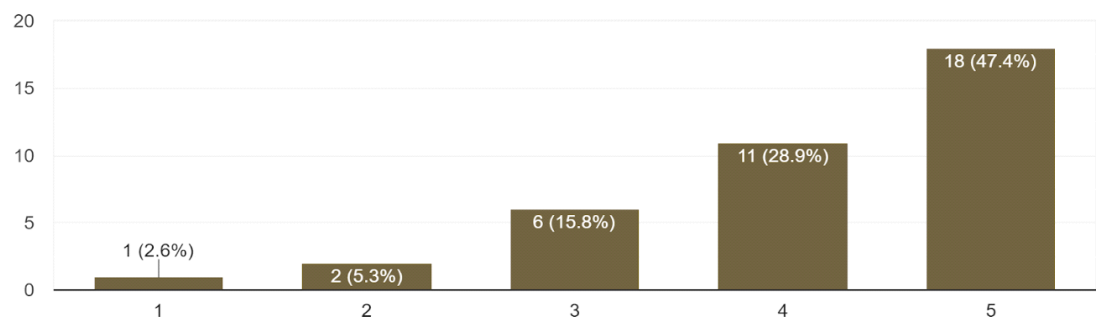
3. Yonisomanasikāra is essential for the development of systematic thinking in the 21st century.

คำตอบ 38 ข้อ



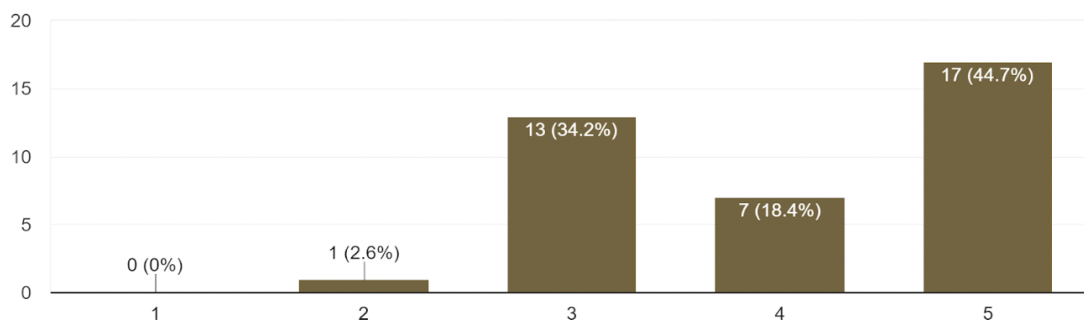
4. Yonisomanasikāra is liken a rudder of thinking, leading thinking to the right goals.

คำตอบ 38 ข้อ



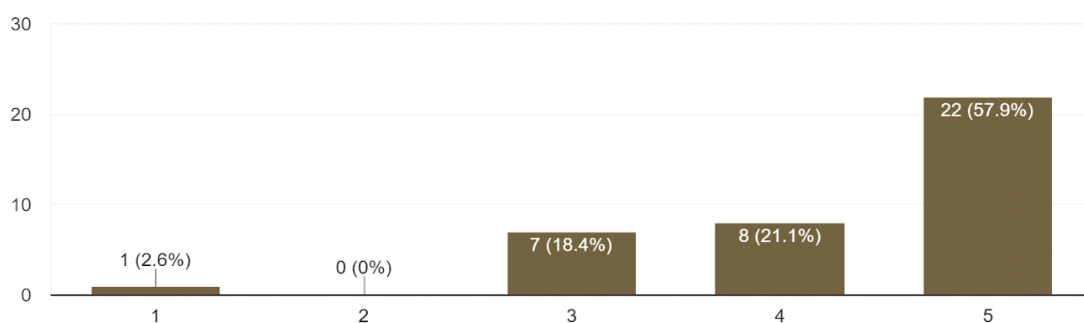
6. Yonisomanasikāra is a creator of systematic thinking's process.

คำตอบ 38 ข้อ



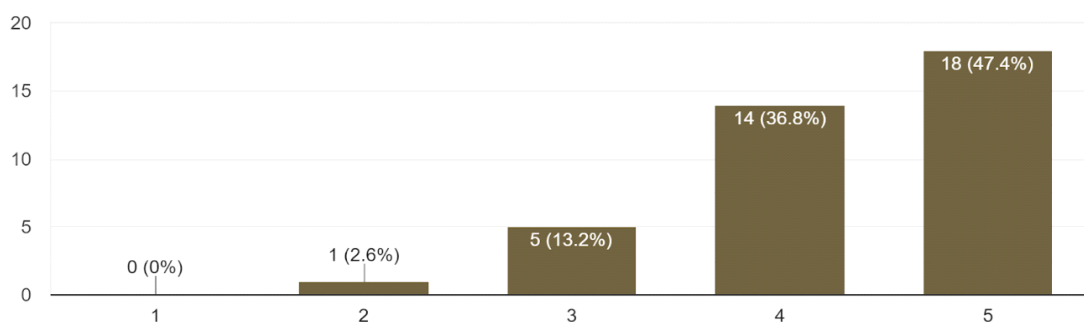
7. Yonisomanasikāra helps people think well, rational, and able to find a solution in life.

คำตอบ 38 ข้อ



8. Yonisomanasikāra is a systematic way of managing thinking leading to correct and effective problem solving.

คำตอบ 38 ข้อ

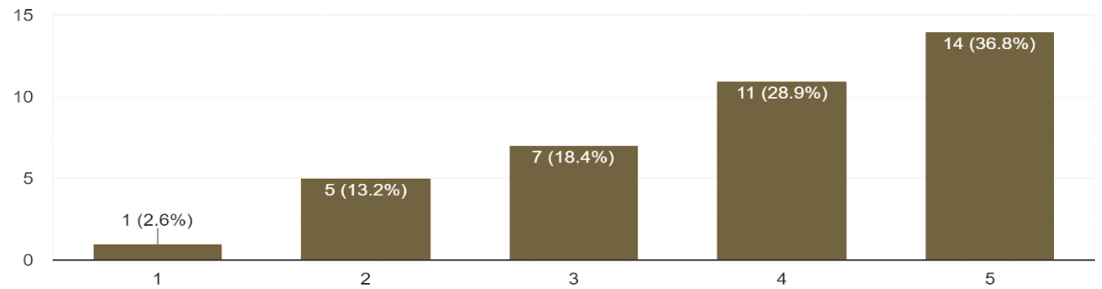


3. A Buddhist Approach for the Development of systematic thinking in the 21st century

3.1 Systematic thinking Based on Investigation of Causes and Conditions

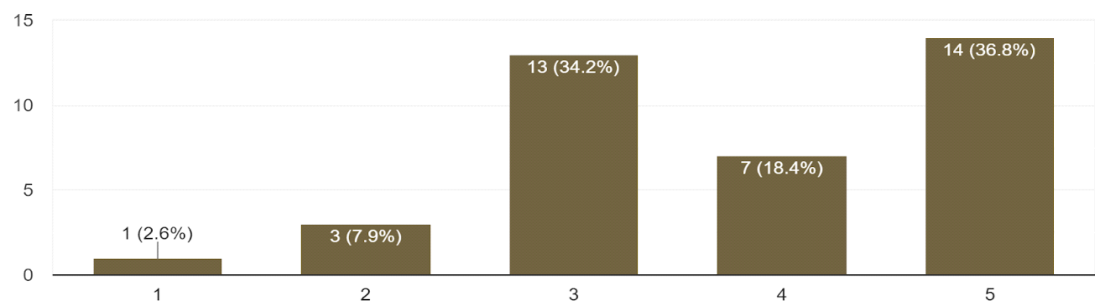
1. Always keep in mind, 'What will be, just let it be'. If one can accept this fact, then one is free.

คำตอบ 38 ข้อ



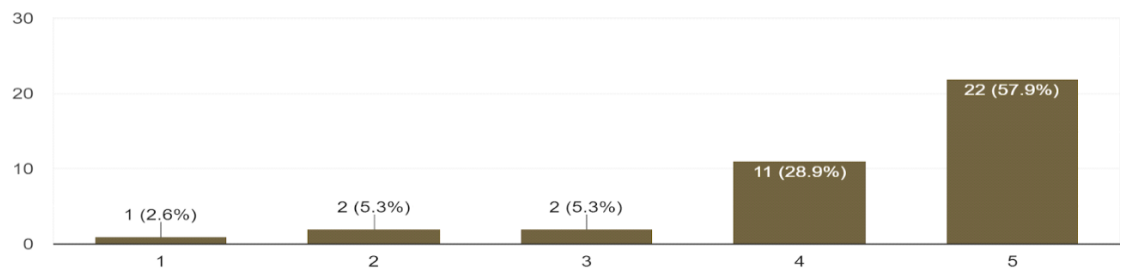
2. What will end, just let it ends. If one can accept this fact, then one is free.

คำตอบ 38 ข้อ



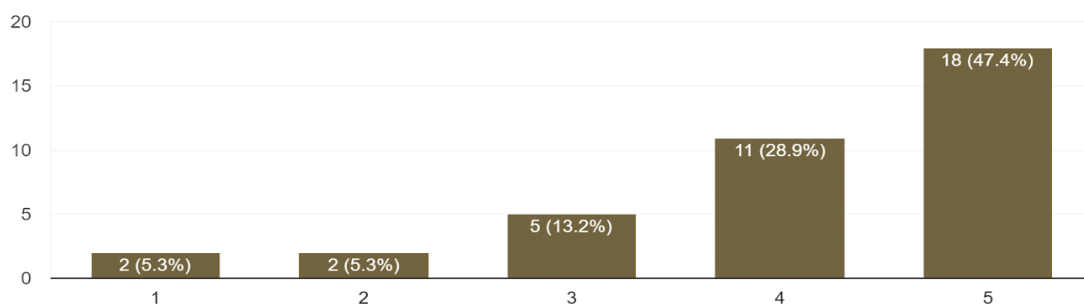
3. When there are "I", "You", "Mine", or "Your"; there are also sufferings. When there are no "I", "You", "Mine", or "Your"; there are also no more sufferings

คำตอบ 38 ข้อ



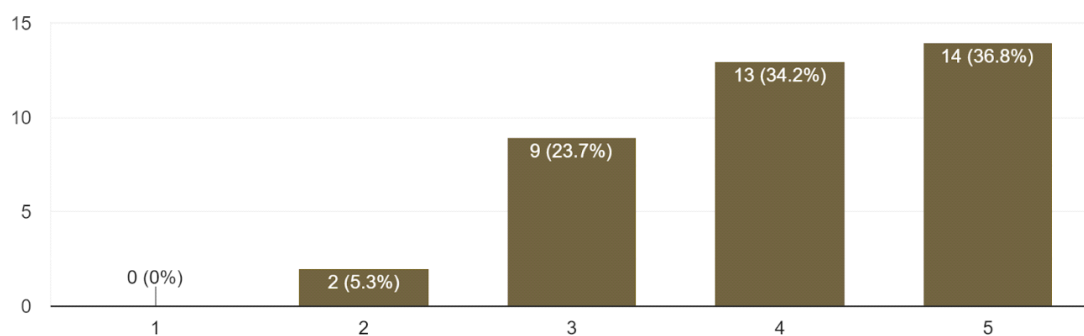
4. When there is a body (body is a nest of disease), there are also various diseases such as COVID-19 etc. When there is no body, there are also no more diseases.

คำตอบ 38 ข้อ



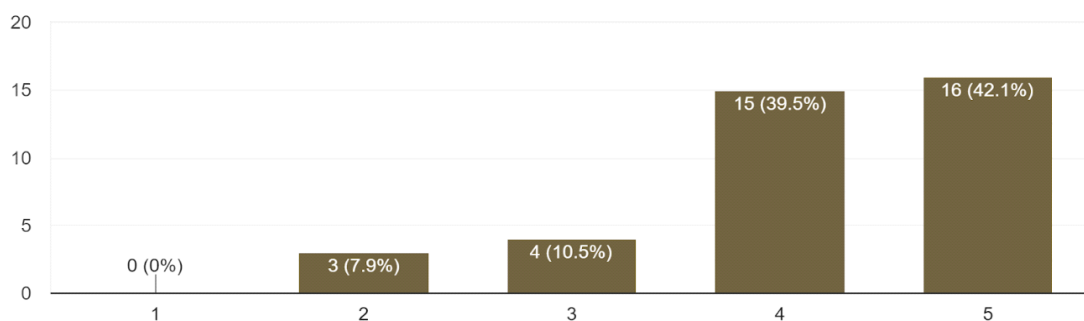
5. When the panic in COVID-19 outweigh its awareness, there is fear. When there is more awareness in Covid₁₉ than panic, the fear is gone.

คำตอบ 38 ข้อ

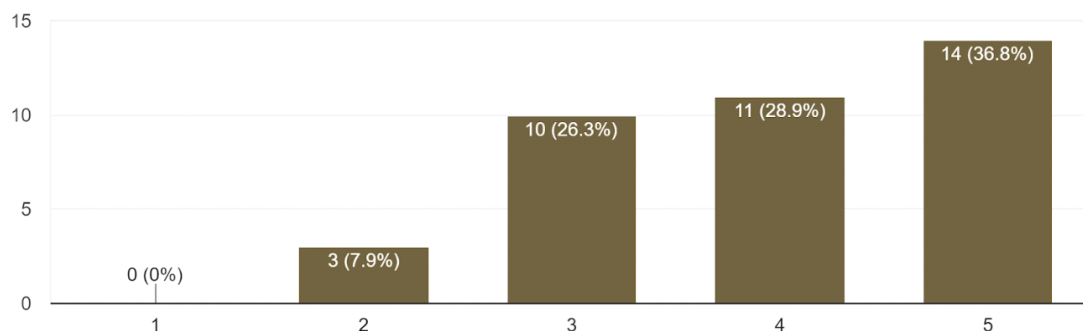


6. When there is a lack of morals, there is no normal happiness in the world. When morality returns, there is peace and normal happiness in the world.

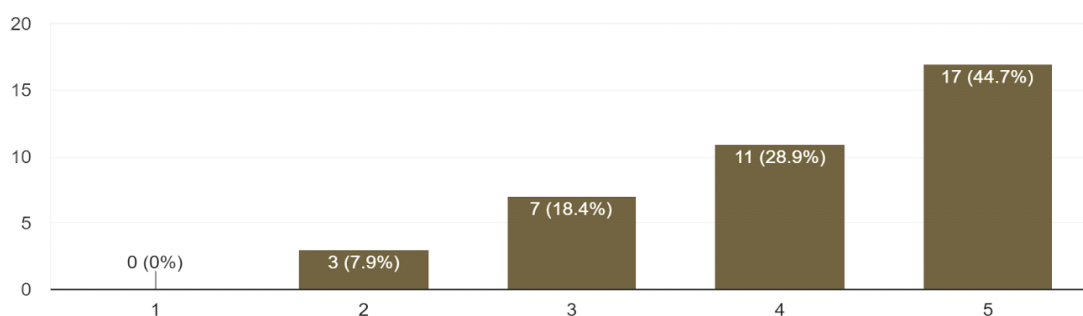
คำตอบ 38 ข้อ



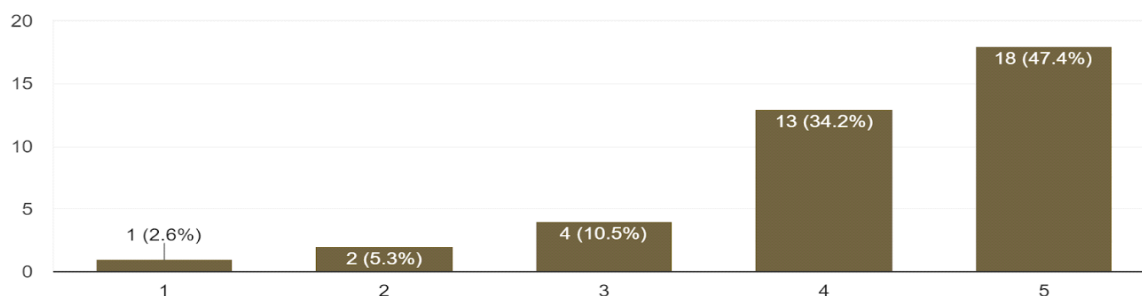
7. When technology prospers, there is kilesa (defilement) which is a mental virus that relies on the advancement of social media. But when the spirit...n the advancement of social media is thus ceases
คำตอบ 38 ข้อ



8. When discretion (wisdom) is not there, there comes a deceit, cheating, posting/sharing news quickly, ignorance, stupidity etc., but when there is discernment, the problem is gone.
คำตอบ 38 ข้อ

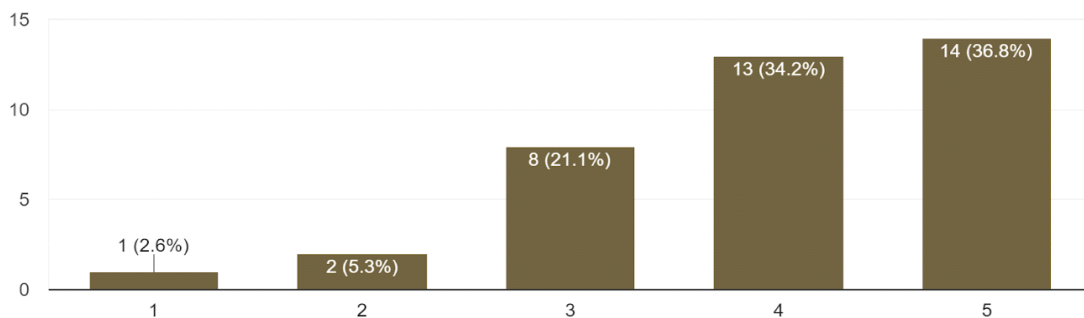


9. When faith is greater than wisdom, there would be blind belief, being deceived, wrong worshiping (things that are not the Triple Gem), e...m are equal, the problems were therefore resolved
คำตอบ 38 ข้อ



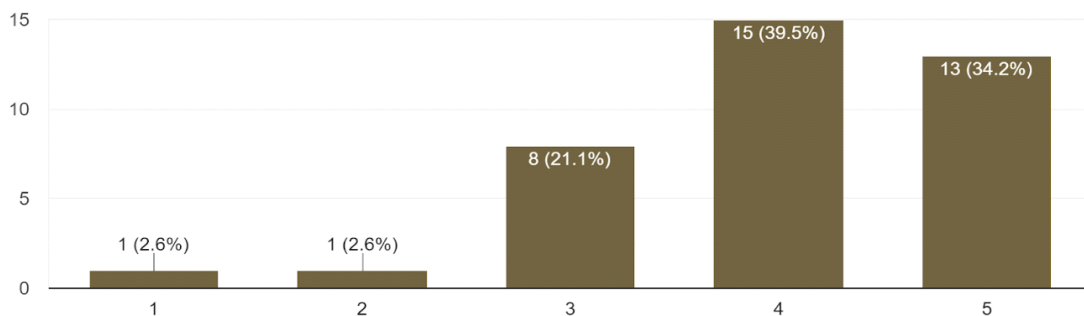
10. When there are cause and condition readied, whether we want it to happen or not, it must happen accordingly

คำตอบ 38 ข้อ



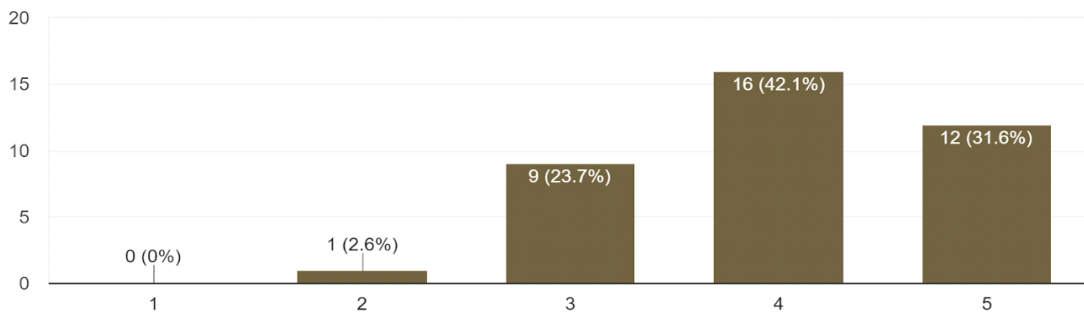
11. Always keep in mind, when there is lazy to work, there is poverty; when there is striving for wealth diligently, poverty is gone.

คำตอบ 38 ข้อ



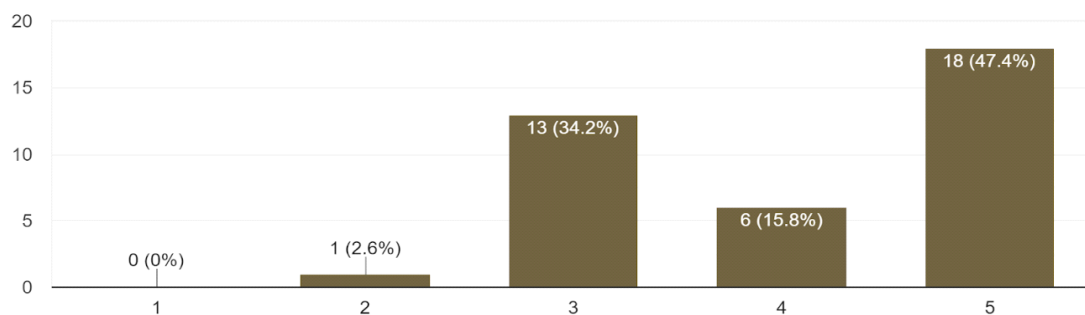
12. When not keeping the wealth that is earned, the wealth is gone. When one knows how to keep the wealth one has earned, wealth stays.

คำตอบ 38 ข้อ



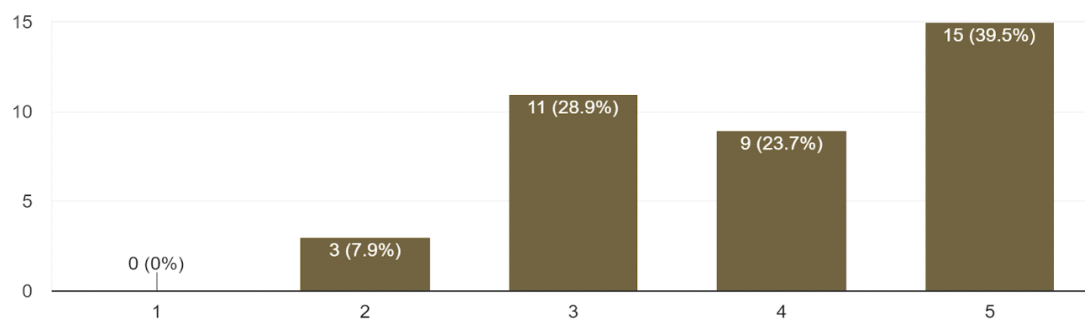
13. When have the wicked one as a friend, wealth deterioration occurs. When have the good one as a friend, wealth prosperity occurs.

คำตอบ 38 ข้อ



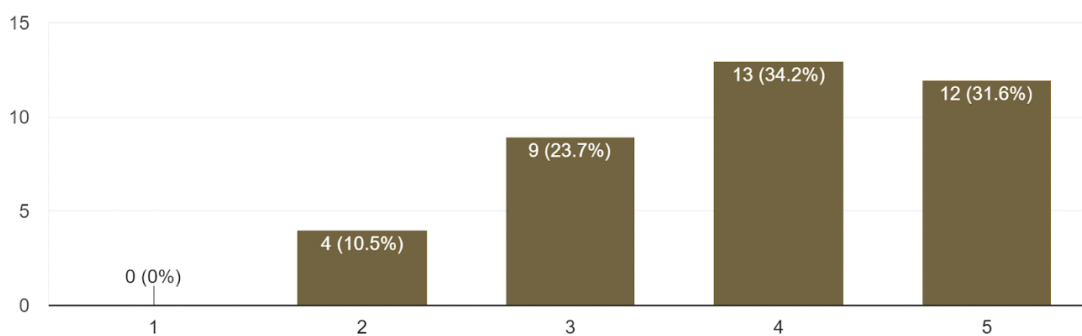
14. When one doesn't know how to live life sufficiently, there is poverty. When one knows how to live a sufficient life, poverty is gone.

คำตอบ 38 ข้อ



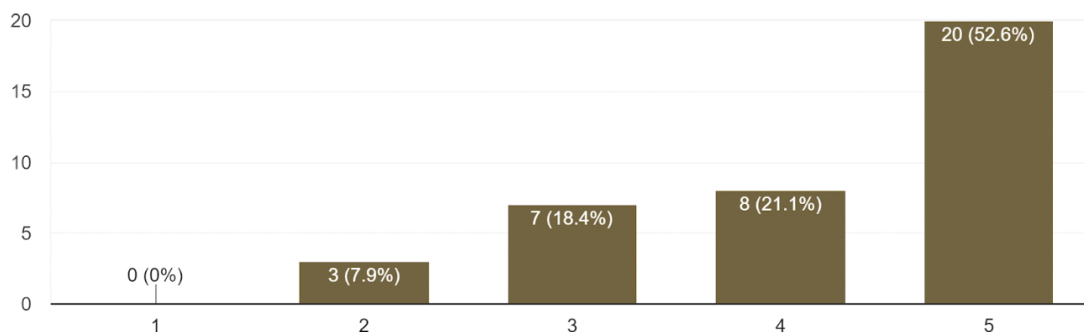
15. When there is no love and will in what one does, there is no success. When there is love and will in what one does, there is success.

คำตอบ 38 ข้อ



16. When there is no effort, there is no success. When there is effort, success is there.

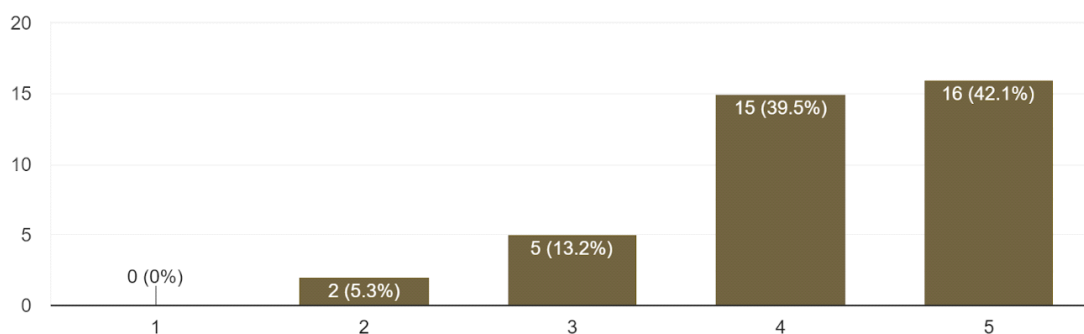
คำตอบ 38 ข้อ



17. When there is no contemplation examine the reasons for what one does, there is no success.

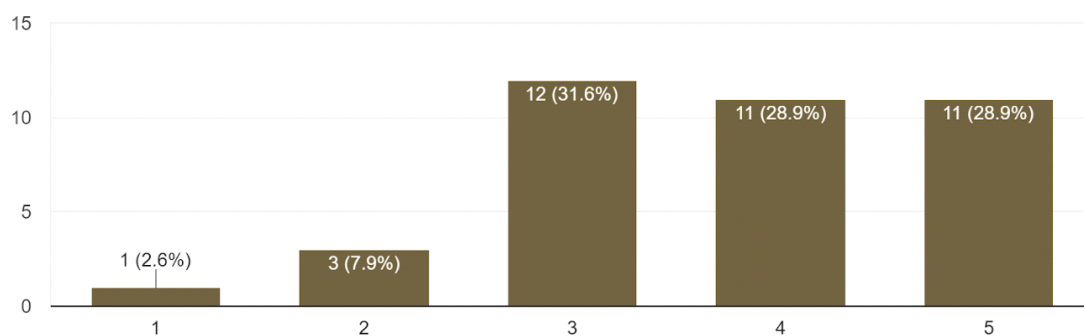
When there is contemplation examine the reasons for what one does, there is success.

คำตอบ 38 ข้อ



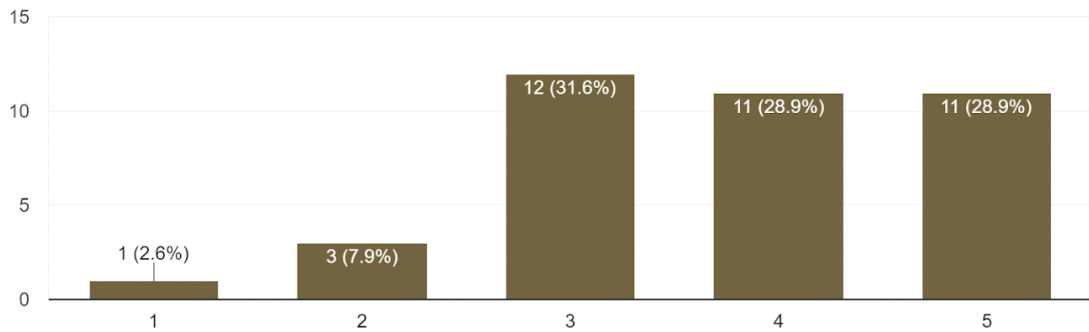
18. Always keep in mind, when there is self-dependence, there is the phrase "Correct is me", when there is righteousness, self-dependence is gone.

คำตอบ 38 ข้อ



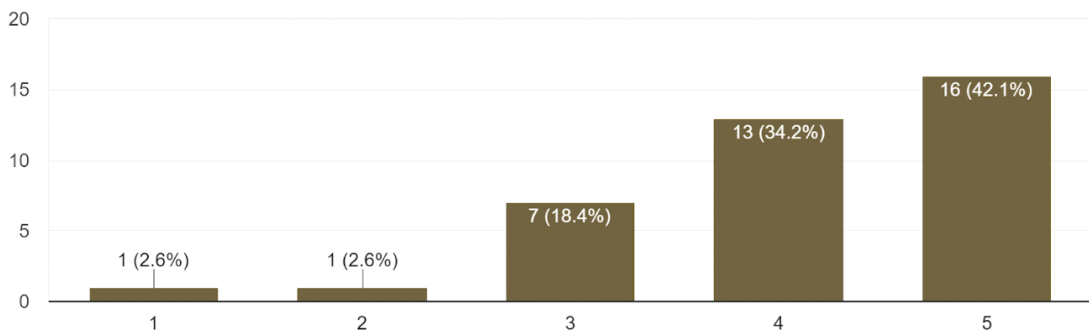
19. When there is self-dependence, there is no public opinion. When there is public opinion, there is democracy.

คำตอบ 38 ข้อ



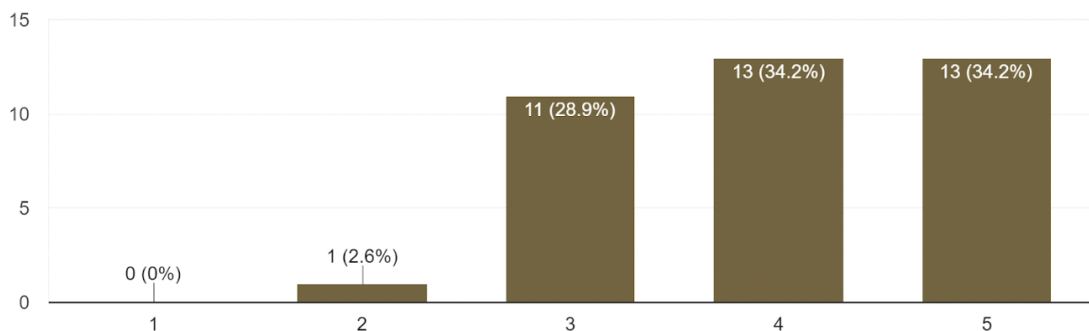
20. When there is no the Dhamma, there is no phrase "Correct is righteousness". When there is the Dhamma, there is the phrase "Correct is righteousness".

คำตอบ 38 ข้อ



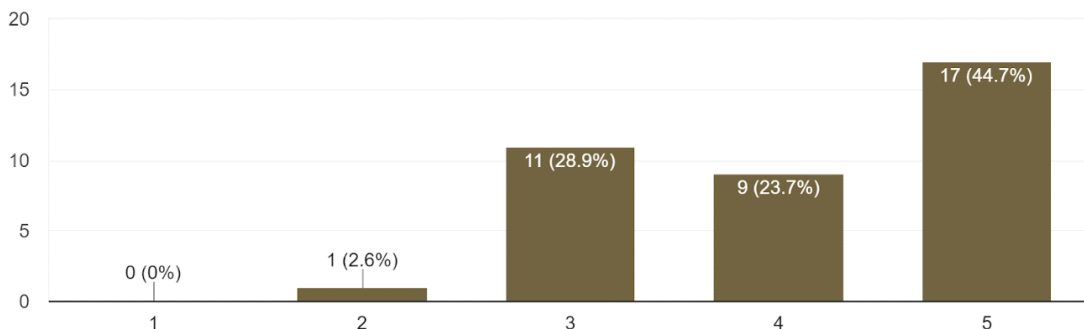
21. When the cause and condition of the politic are readied, whether want it to happen or not, it must be so.

คำตอบ 38 ข้อ



22. When there is corruption in governance, there is deterioration, when there is honesty in governance, there is prosperity.

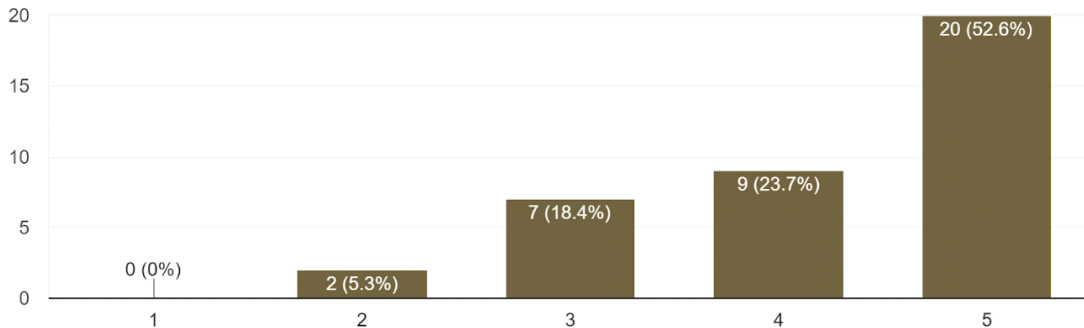
คำตอบ 38 ข้อ



3.2 Systematic thinking Based on Advantage, Disadvantage and Solution

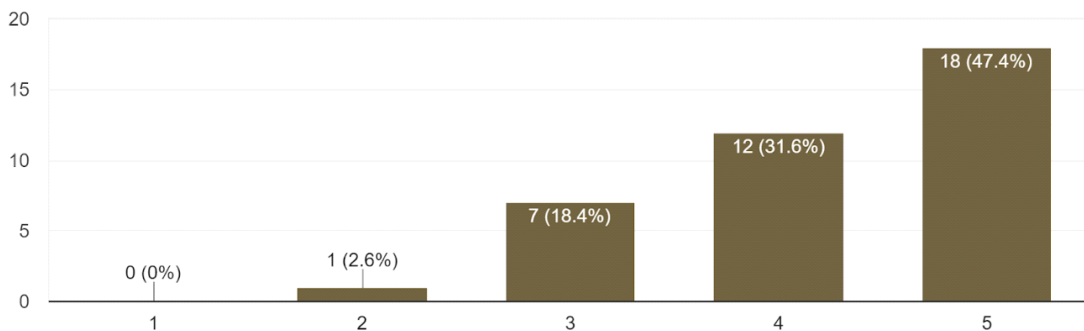
1. Always keep in mind, everything arises, exists, and ceases. Inside of everything, there are always advantages, disadvantages, and the solution.

คำตอบ 38 ข้อ



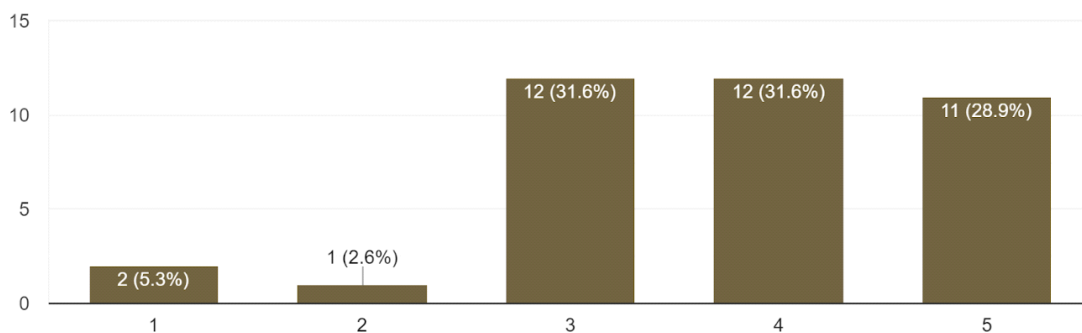
2. Every human being has both advantages and disadvantages. One should choose to keep the good part of him.

คำตอบ 38 ข้อ



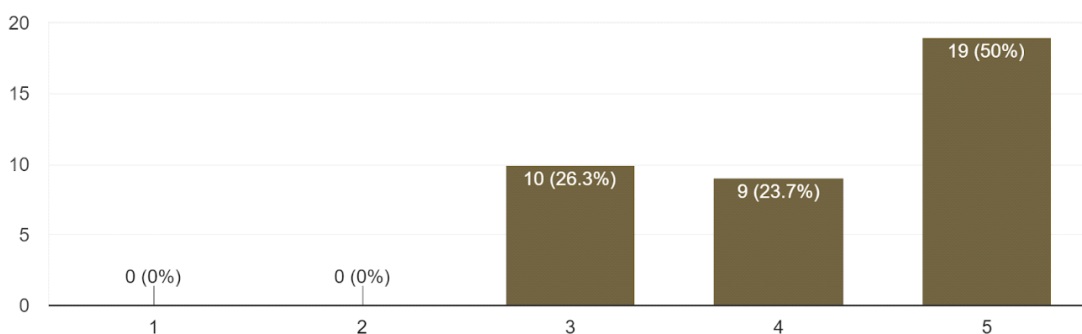
3. We also have advantages and disadvantages, and others are just like us. We should overlook the disadvantage and keep only the good part of him.

คำตอบ 38 ข้อ



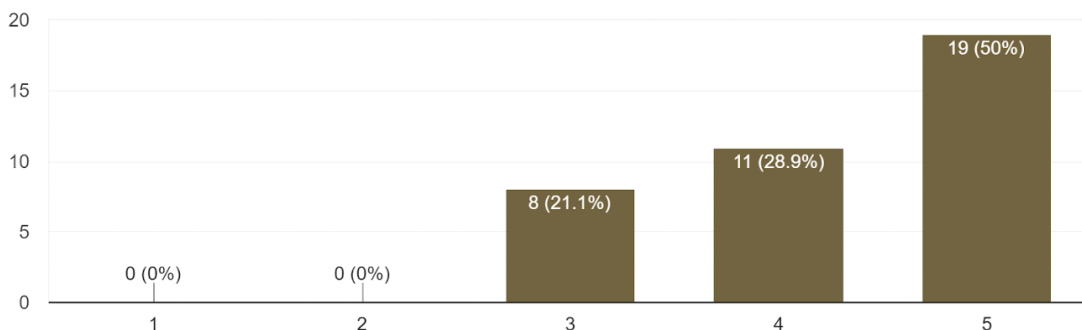
4. Electronic devices have both advantages and disadvantages. It is advantages if one knows how to use it in a creative way. It is disadvantages if o...n using andbecome addicted until turn into its slave.

คำตอบ 38 ข้อ



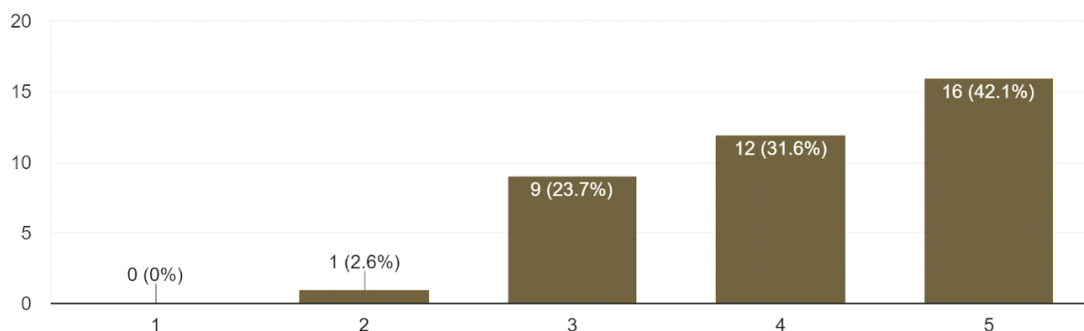
5. Online Social media has great advantages and disadvantages, if using it with discretion will bring advantages, lack of discretion in using will bring disadvantages

คำตอบ 38 ข้อ



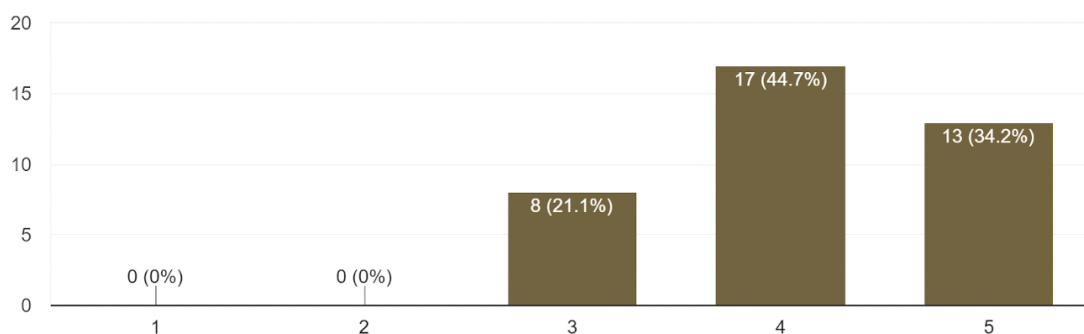
6. The COVID-19 crisis has given us some opportunities, and at the same time, some normal opportunities were lost. Always remind yourself that our life is not over yet, we must keep striving.

คำตอบ 38 ข้อ



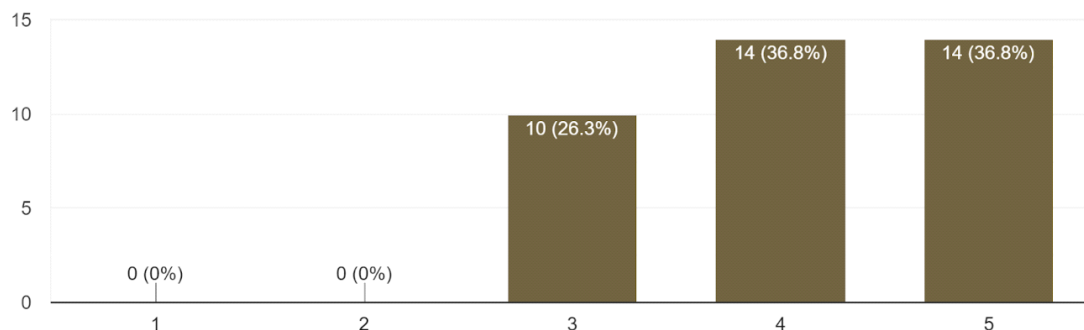
7. The COVID-19 crisis has given us a new way of life and lost the old way of life. Always remind ourselves, if there is birth, there is also extinction (if a disease can be born, it can also be extinct)

คำตอบ 38 ข้อ



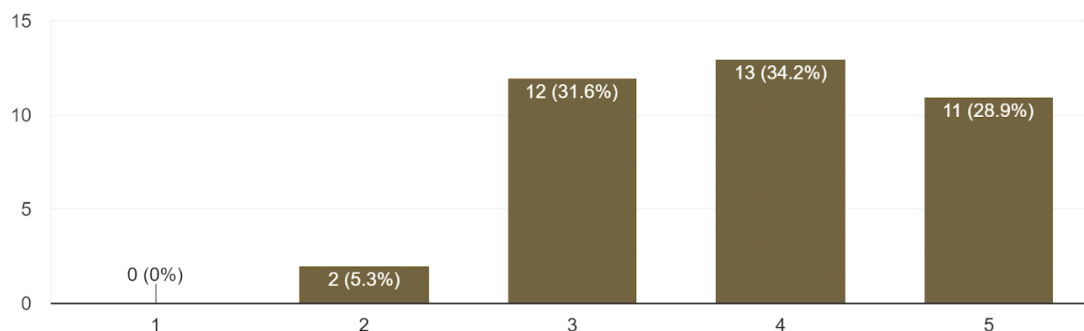
8. The COVID-19 crisis has made us become more aware (mindful), have more time to be with ourselves, see more uncertainty in life. Whether we want it to happen or not, it must be like that.

คำตอบ 38 ข้อ



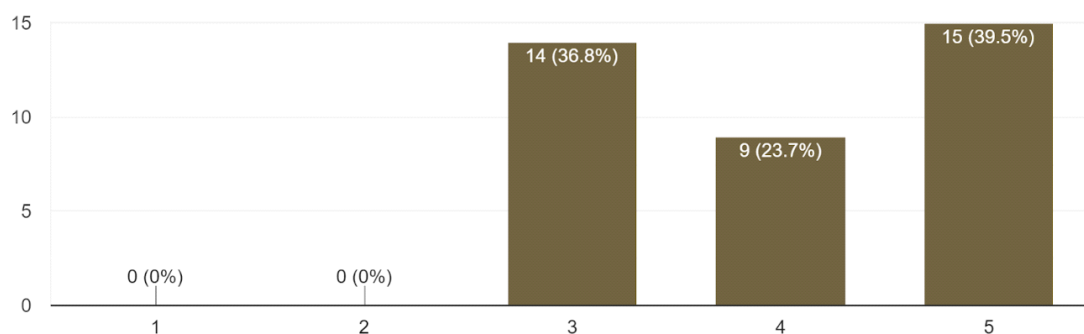
9. Vaccination can be both risky and not risky. The best solution is to get vaccinated because vaccination is less risky than no vaccination.

คำตอบ 38 ข้อ



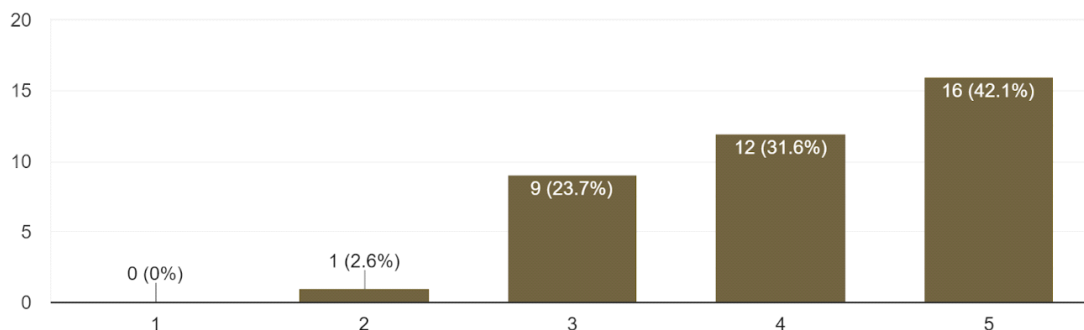
10. The digital world has its advantages and disadvantages. It has benefit if using it mindfully (with digital vaccine) but has its penalty for lack of cau...became addicted to the point of becoming its slave.

คำตอบ 38 ข้อ



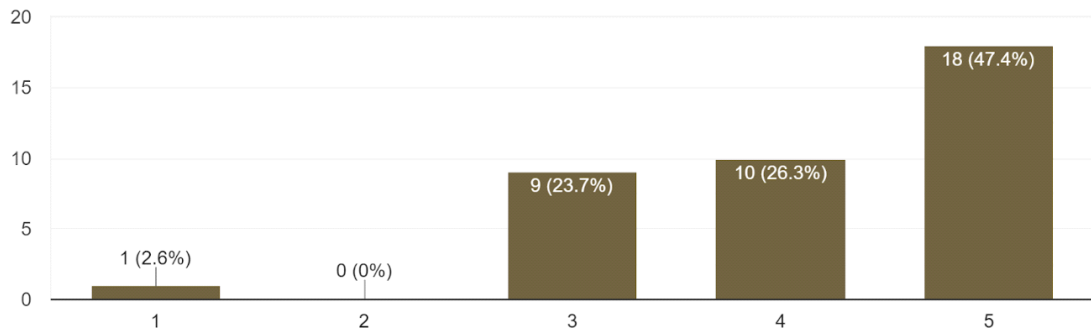
11. Knowledge has both advantages and disadvantages. It is beneficial if knowledge is used along with virtue. It has its penalty for misusing it.

คำตอบ 38 ข้อ



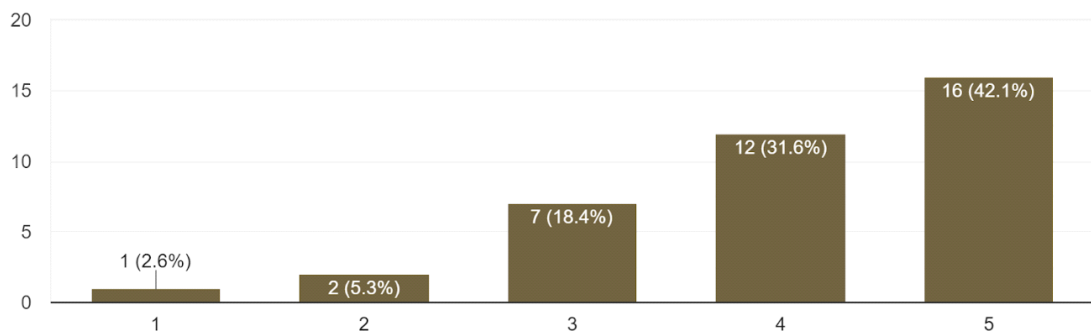
12. Faith has both advantages and disadvantages. Faith that associates with wisdom (wise faith) has advantages, but faith without wisdom (blind fa... One should adjust their faith and wisdom equally.

คำตอบ 38 ข้อ



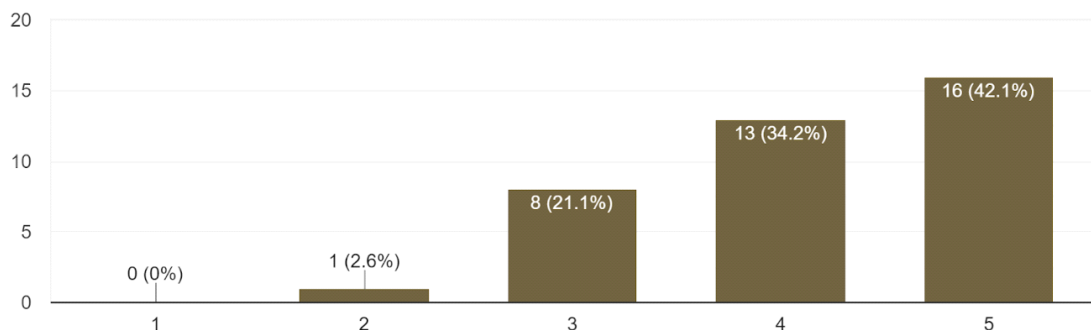
13. The “5 aggregates” (khandha) has both advantages and disadvantage. It has its advantages for it's conducive to life. It has its disadvantages beca...gates, all suffering will be gone (khandha nibbāna).

คำตอบ 38 ข้อ



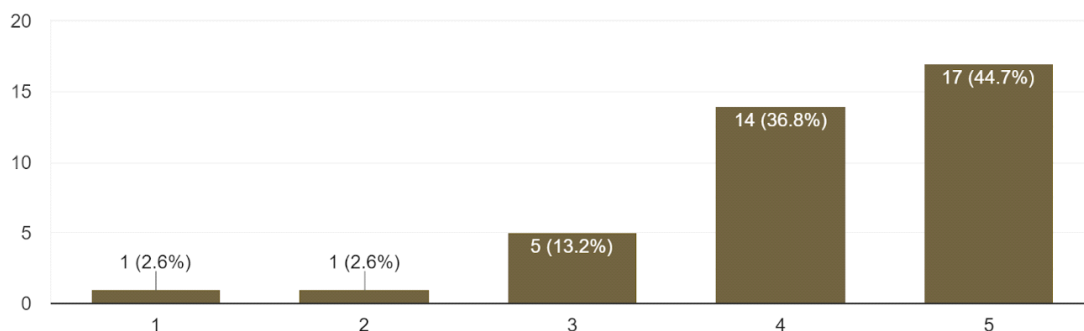
14. Always keep in mind that wealth has both advantages and disadvantages. It has advantage because it can buy pleasure for oneself. It has di...ould always be mindful when having wealth in hand.

คำตอบ 38 ข้อ



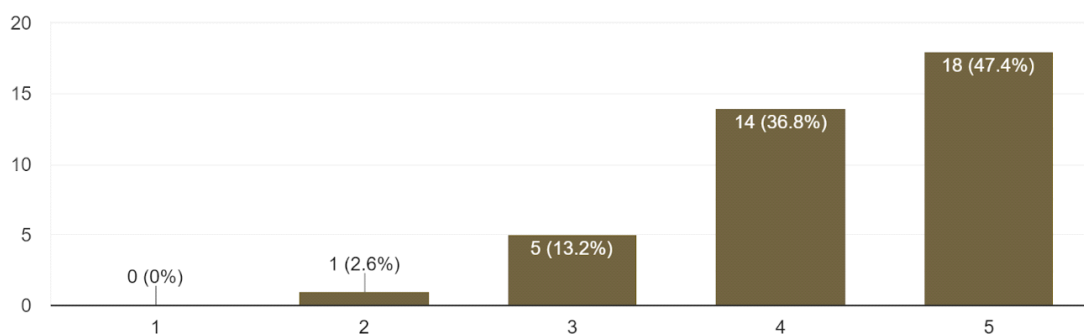
15. Wealth has both advantages and disadvantages. It has advantage if know how to be generous and spread that wealth to others. It has disadvantage if one is enslaved to...alth, so one should set one mind free over wealth.

คำตอบ 38 ข้อ



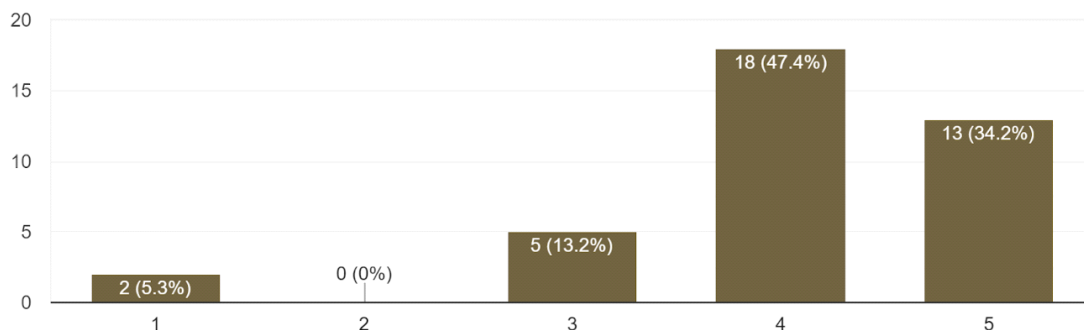
16. Wealth has both advantages and disadvantages. It has advantage if one is the master over the wealth. It is disadvantage because one enslaved to...alth, so one should set one mind free over wealth.

คำตอบ 38 ข้อ



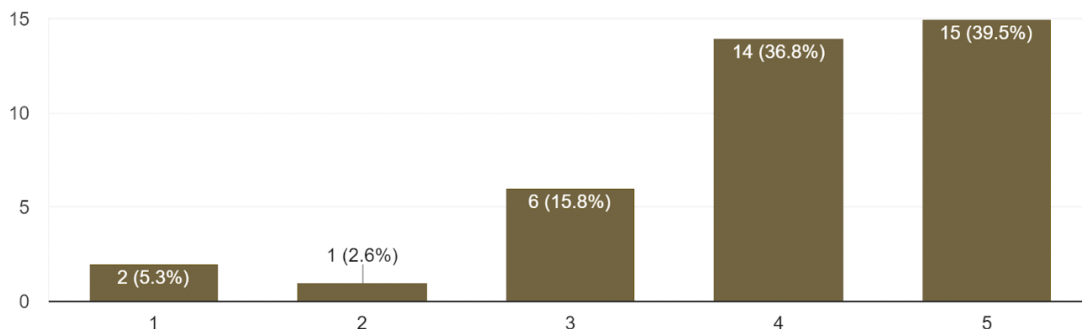
17. House has both advantages and disadvantages. It has advantage because it provides comfort. It has disadvantages because it is a burden to take care...idated, and there is the cost of maintenance, etc.

คำตอบ 38 ข้อ



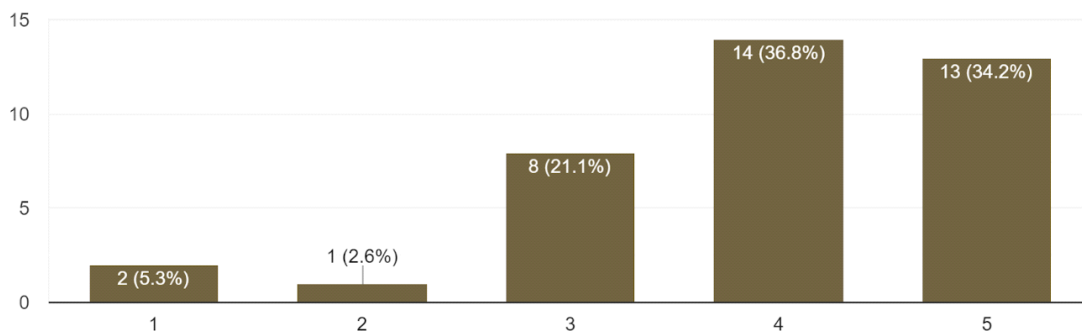
18.Vehicle has both advantages and disadvantages. It has advantage because they are comfortable to travel with. It has disadvantages because it costs a lot when damaged and need maintenance, etc.

คำตอบ 38 ข้อ



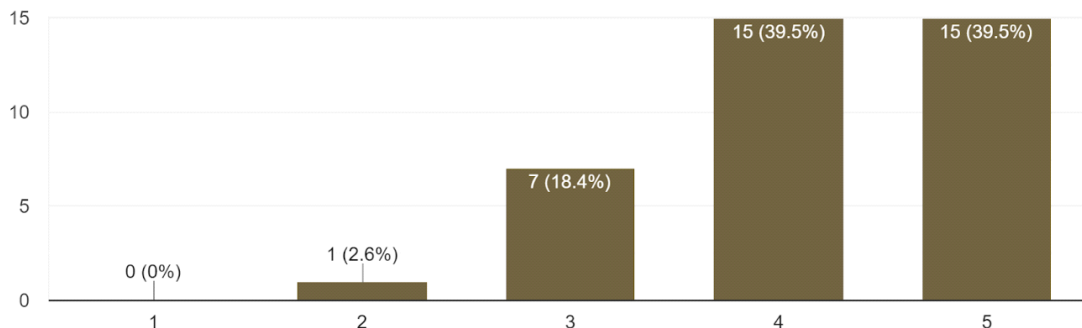
19.Clothing, item, and equipment have both advantages and disadvantages. They have advantages because they give beauty, covers the body, prevent...cause of the cost of damage and maintenance, etc

คำตอบ 38 ข้อ



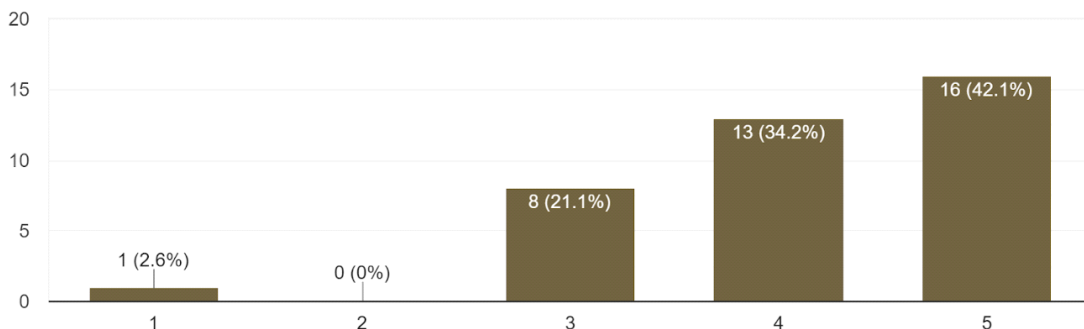
20.Always keep in mind that politics and governance have both advantages and disadvantages. They have advantages if the authority used for the ... power. Therefore, one should know how to let go.

คำตอบ 38 ข้อ



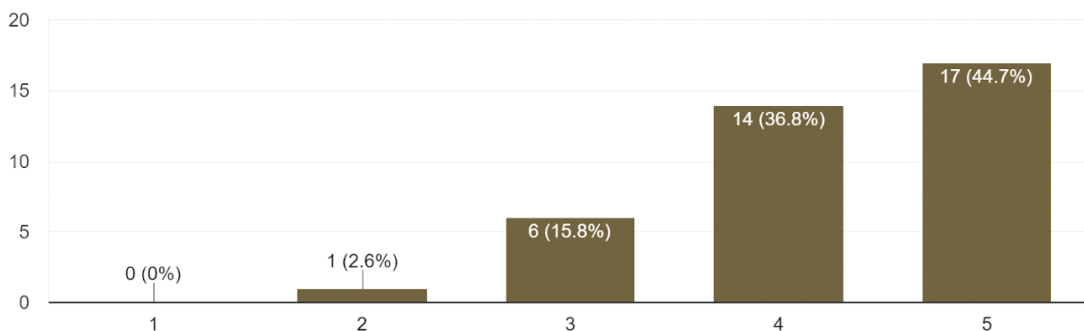
21. Politics and governance have both advantages and disadvantages. They have advantage if ruled by Dhamma. They have disadvantage if ruled by prejudice.

คำตอบ 38 ข้อ



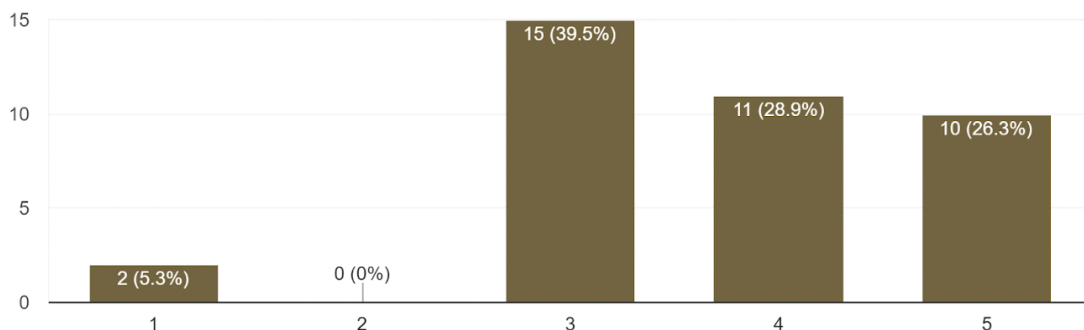
22. Rank and power have both advantages and disadvantages. They have advantage if used according to Dhamma. They have disadvantage if used in the way of oppression of the inferior.

คำตอบ 38 ข้อ



23. Fortune, rank, power, happiness, and praise, have advantages and disadvantages. Having them in possession is the advantage. No longer have them is the disadvantage.

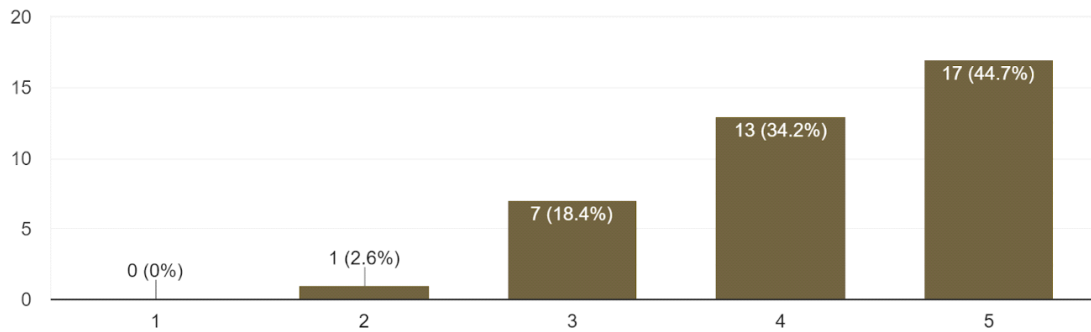
คำตอบ 38 ข้อ



3.3 Systematic thinking Based on the Genuine and Counterfeit Value of Things

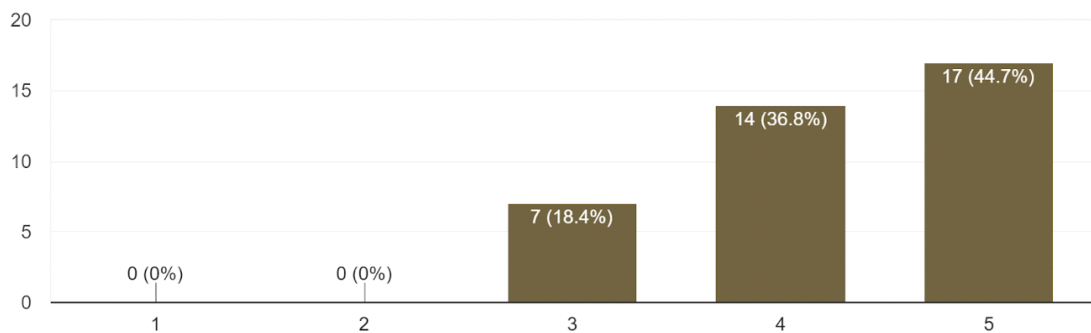
1. Always keep in mind that the real value of clothes is not new fashion, modernity, famous brands, luxury stores, high price. But once worn, able to co...d, protect from the sun, rain, prevent danger, etc.

คำตอบ 38 ข้อ



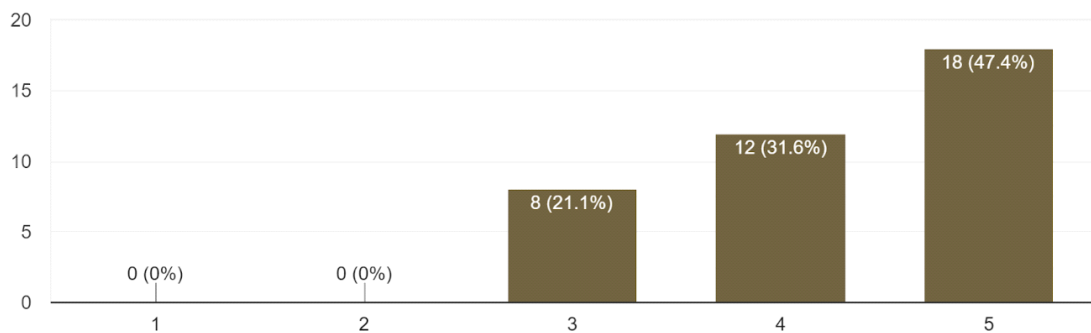
2. The real value of food is not from famous brands, expensive restaurants, nor famous cooks. But it is when eaten able to suppress hunger, giving energy, and full of nutrients, etc.

คำตอบ 38 ข้อ



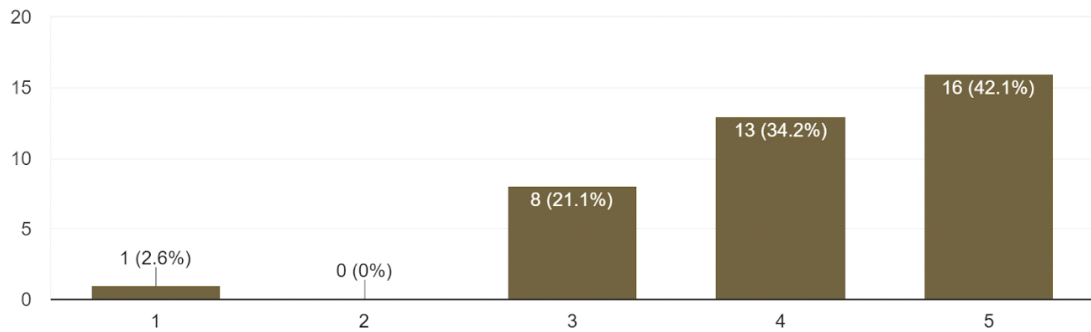
3. The real value of a house is not its luxury figure, size, nor high price. But when living there feel at peace and happy, protecting from sun, rain, heat, c...nt danger, provide safety to life and property, etc

คำตอบ 38 ข้อ



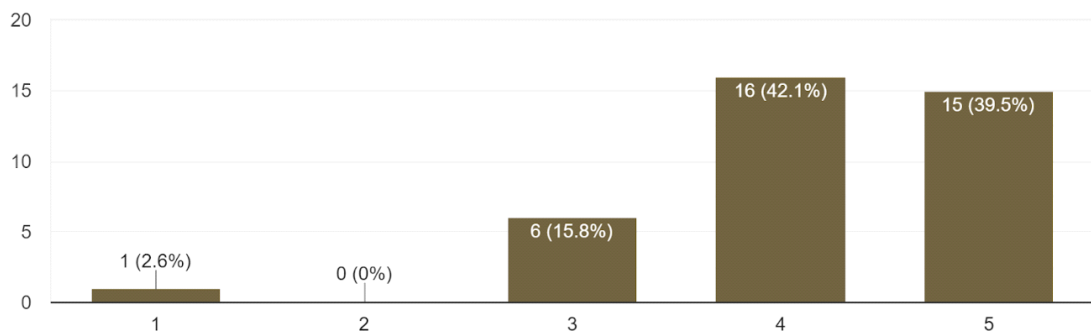
4. The real value of medicine is not because of the hospital fame, nor a public or private hospital. But it can heal, to relieve or completely cured the disease.

คำตอบ 38 ข้อ



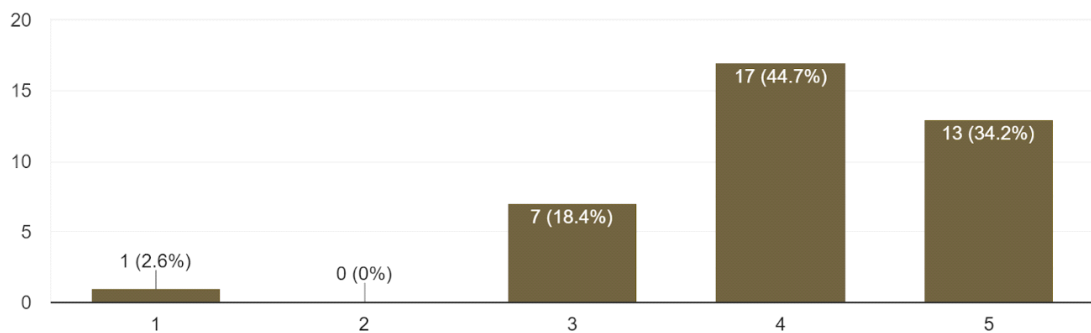
5. The real value of a vehicle is not a famous brand, a luxury car, nor an expensive one. But it is in the presence of a safe, comfortable system, reach t... destination safely, strong, durable, and practical

คำตอบ 38 ข้อ



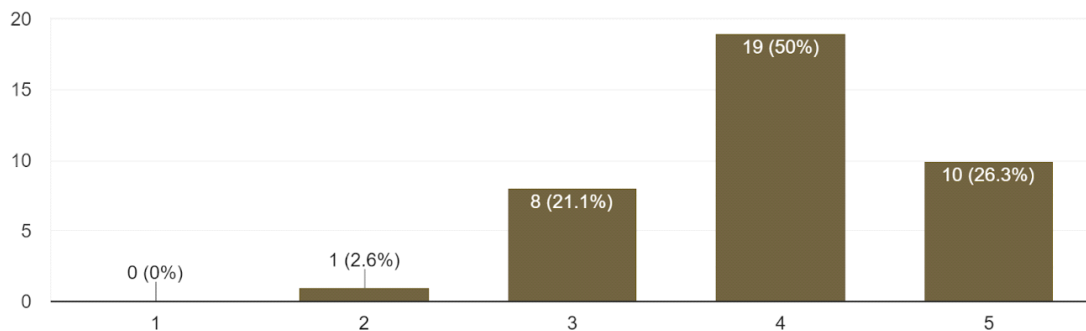
6. The real value of electronic devices is not about brand-name products, expensive foreign products, nor famous shops. But its good usability, effective, and safe to use

คำตอบ 38 ข้อ



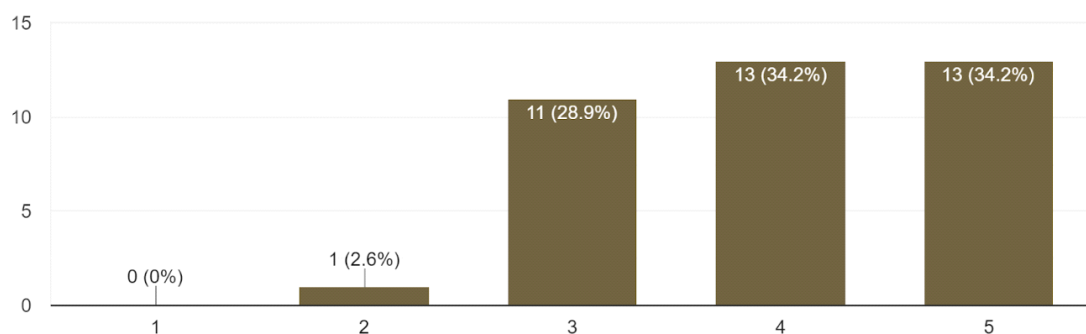
7. The real value of online media lies not in posting, sharing, nor able to do anything on it. But it is knowing how to use online media wisely, it does not affect the rights of others, and it is not illegal.

คำตอบ 38 ข้อ



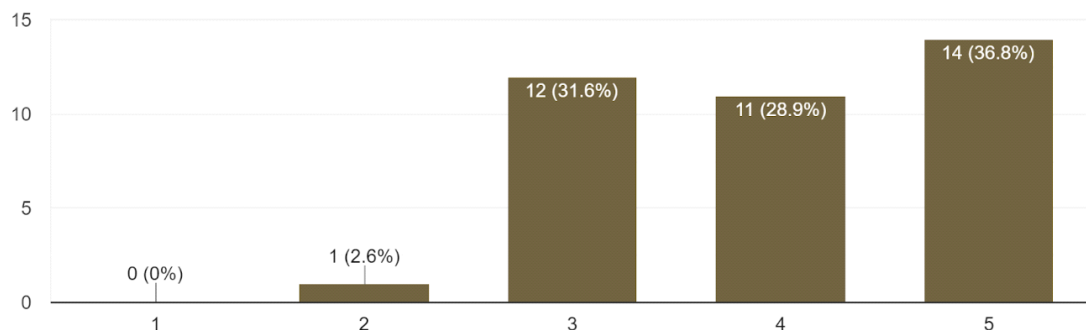
8. Always keep in mind that the real value of a wealth is not in how much or how little it is. But it depends on the opportunity, time, and place where wealth can be used.

คำตอบ 38 ข้อ



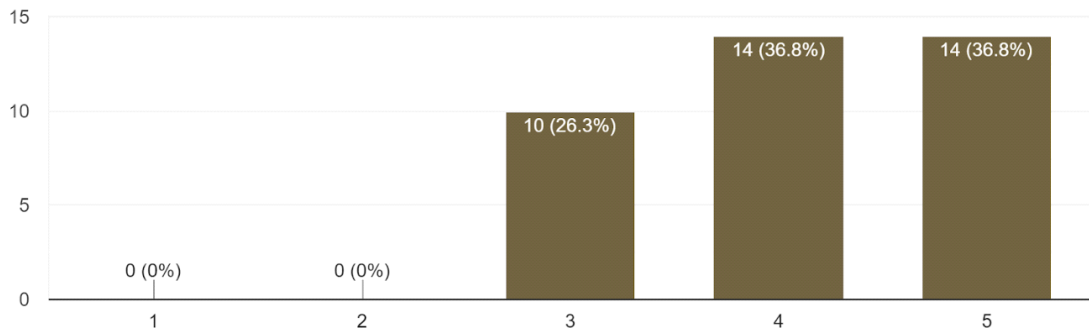
9. The true value of wealth is not in the prosperous of nations. but in gross national happiness (GNH) physically and mentally

คำตอบ 38 ข้อ



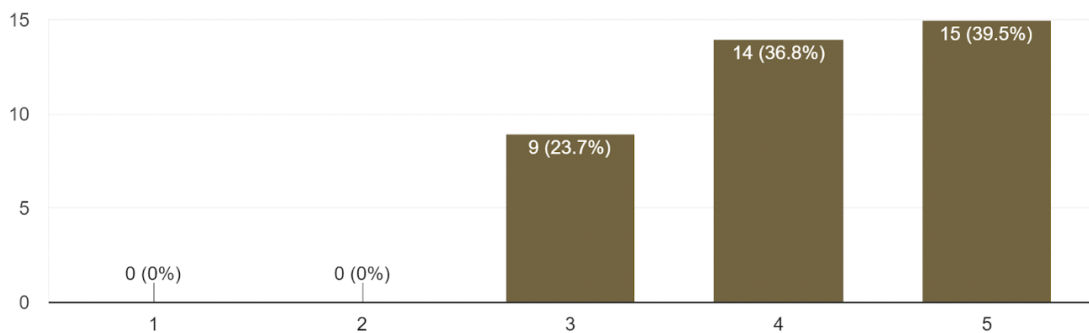
10. Wealth is not a measure of a person's happiness. But it is perfection and balance both physically and mentally that is a mark of happiness of the people.

คำตอบ 38 ข้อ



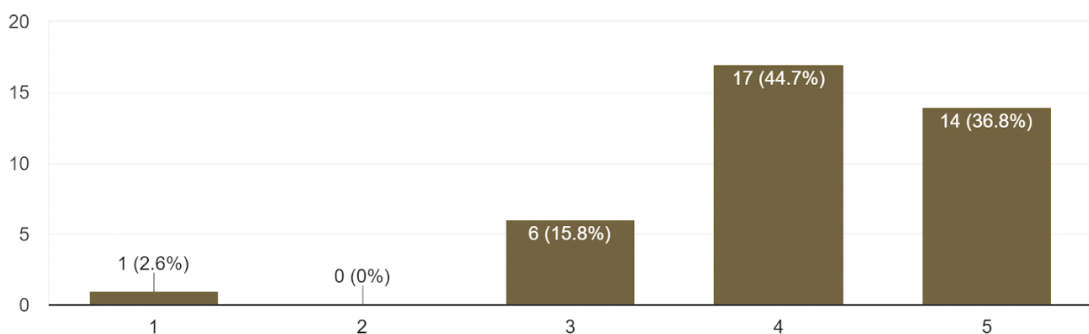
11. There are many other people in the world who are living happily with less wealth than we are. Because those people are sufficient.

คำตอบ 38 ข้อ



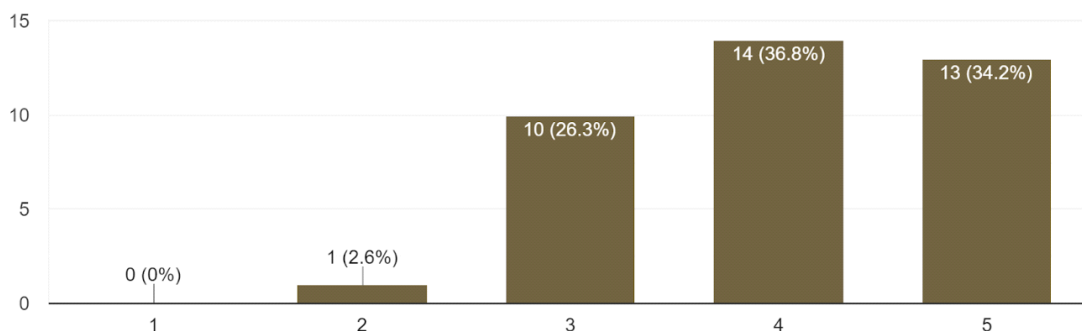
12. The real value of wealth is sufficiency. The artificial value is insatiability in wealth.

คำตอบ 38 ข้อ



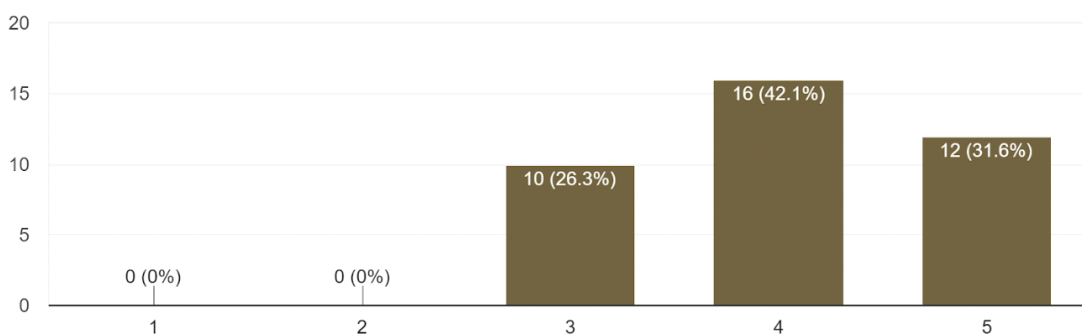
13. Always keep in mind that the real value of politics and governance is not in creating a position, power, rank, reputation for anyone. But in creating democracy and dhammacracy for the people

คำตอบ 38 ข้อ



14. A true ruling politician will not use his power to exploit himself and his people. But a true ruling politician will use his powers and duties to bring prosperity to people.

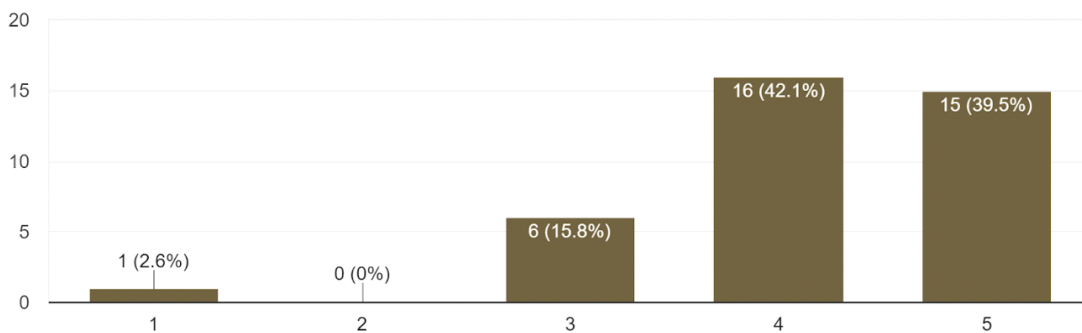
คำตอบ 38 ข้อ



3.4 Systematic thinking based on inducing wholesomeness

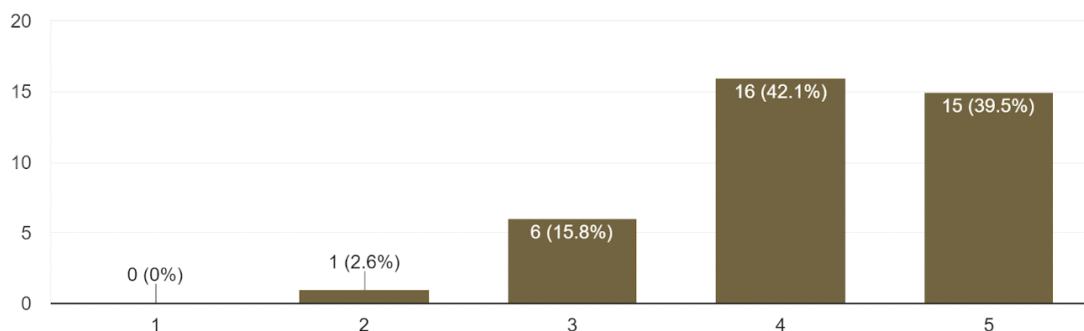
1. Always keep in mind when there is greed for other people's belongings, think about how we love and cherish our belongings, other people love and cherish their belongings like that.

คำตอบ 38 ข้อ



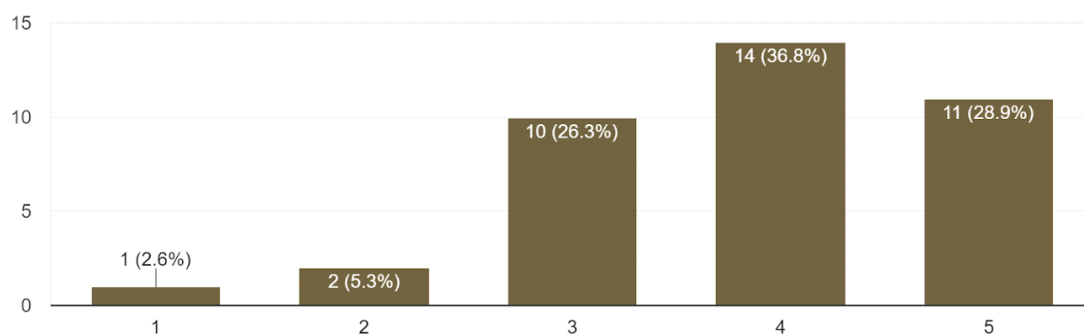
2. When there is a bad idea to destroy others, think about how we love ourselves and fear death. Other people, and other animals also love themselves, and also fear death just like us.

คำตอบ 38 ข้อ



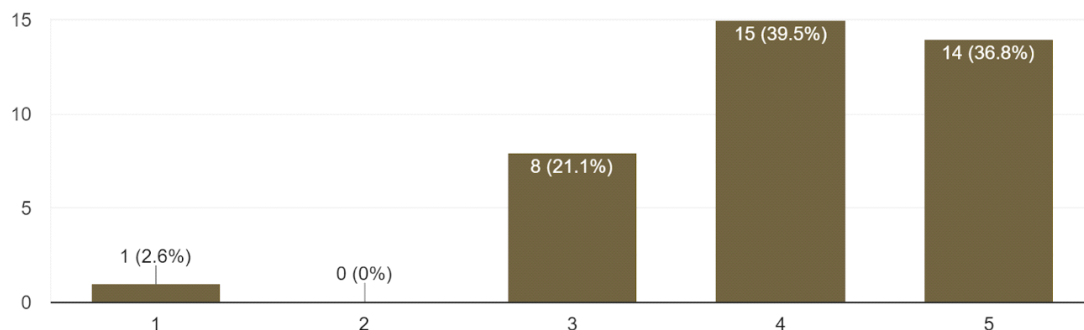
3. When hatred arise, we should think that the one we hated can sometimes have a bad physical behavior, but his speech and mind are good; or his...d, but his physical behavior and speech are good.

คำตอบ 38 ข้อ



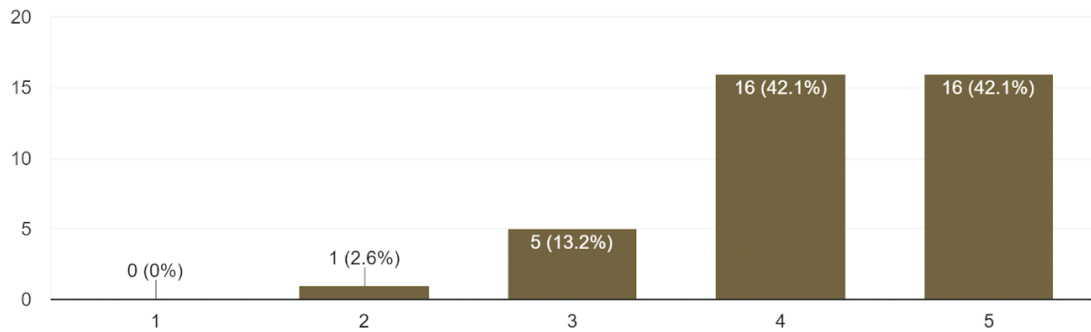
4. When anger arises, think that no matter how good our physical, verbal and mental behavior is, but every time we get angry, we are wrong, we always lose.

คำตอบ 38 ข้อ



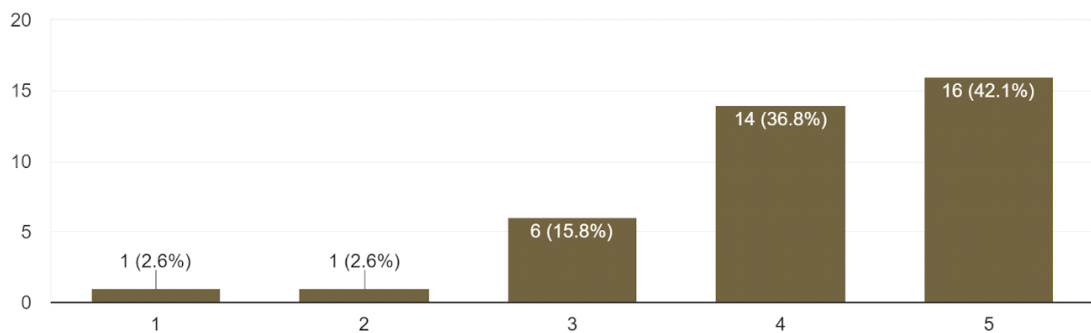
5. When seeing the dead, always think to yourself that you will be like this someday, non-carelessness in life will arise

คำตอบ 38 ข้อ



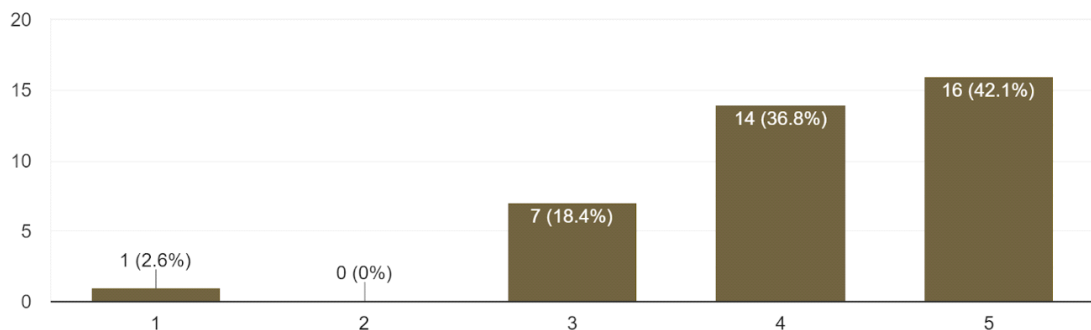
6. When seeing the dead, always consider yourself that you will be like this someday, the idea of refraining from evil will arise.

คำตอบ 38 ข้อ



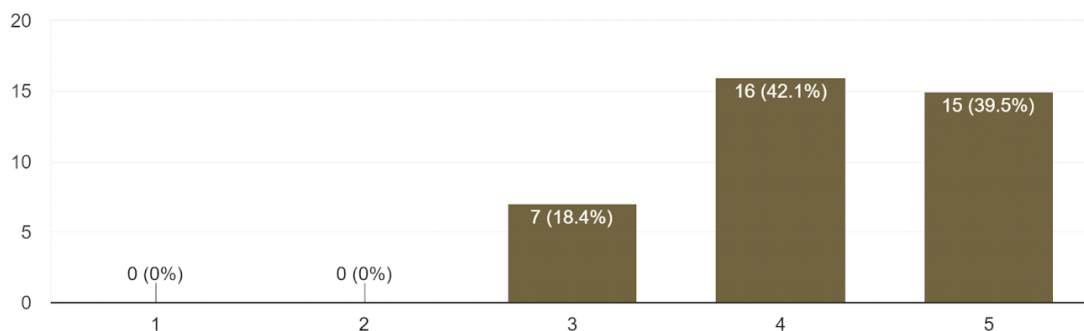
7. When realized that all things are impermanent, changeable, and fading away, enthusiasm to do good will arise.

คำตอบ 38 ข้อ



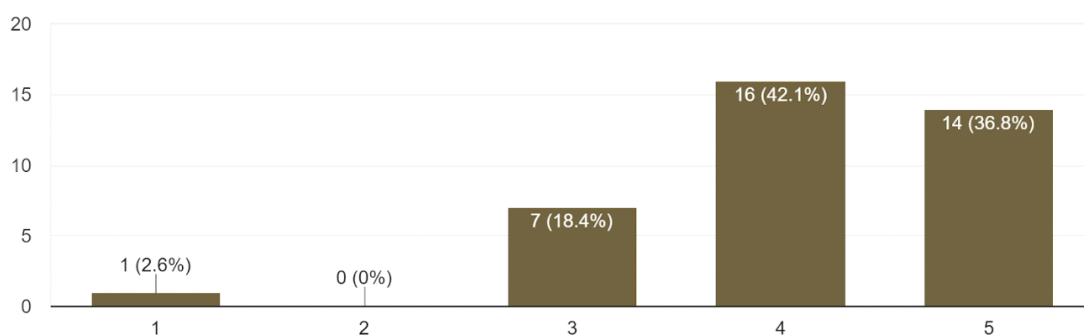
8. Advanced technology can take humans to other planets, but it cannot take to the next world. The accumulated merits, however, can be taken to the next world.

คำตอบ 38 ข้อ



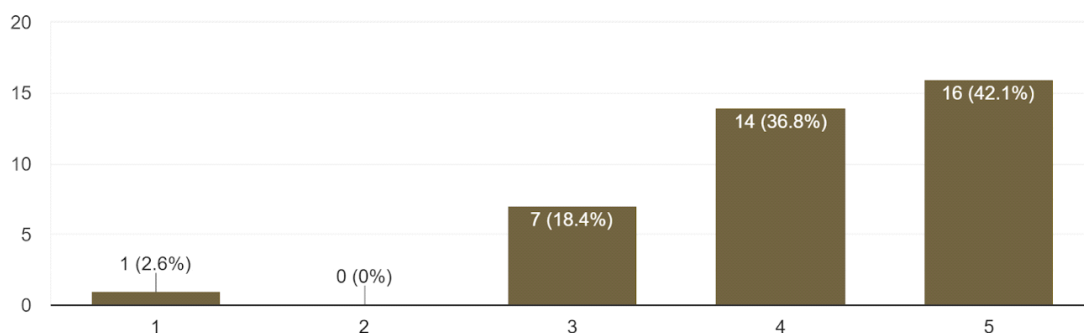
9. Always keep in mind that wealth can only be used while alive. Life after death is a matter of merit and sin.

คำตอบ 38 ข้อ



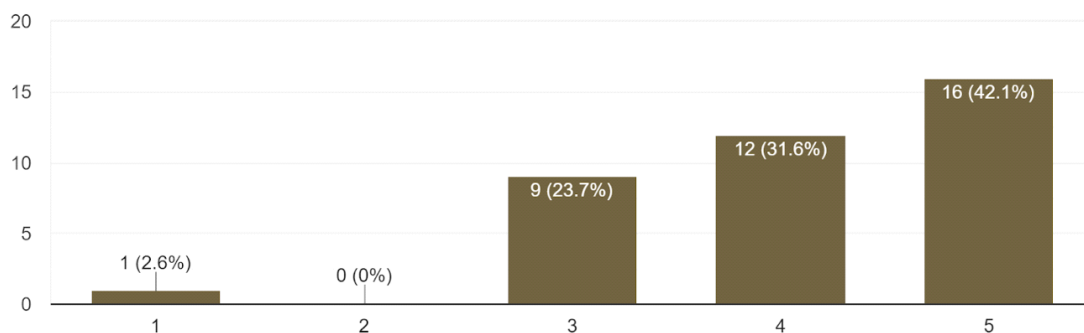
10. Wealth can only help us in this world. Merit can help us in both this world and the next.

คำตอบ 38 ข้อ



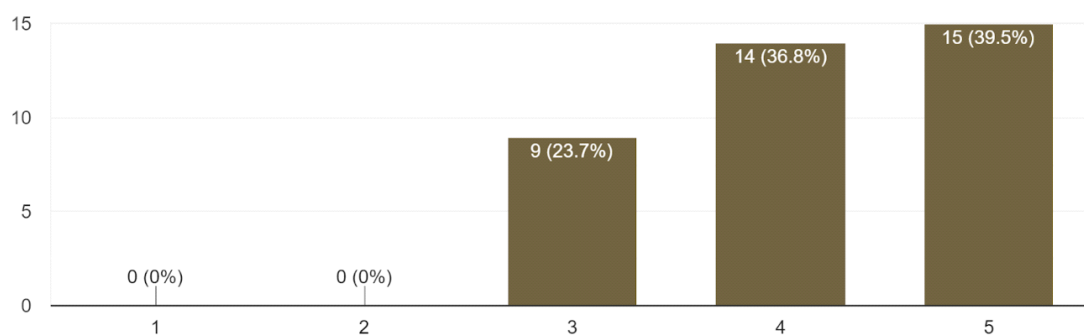
11. Wealth can only be a good friend in this world. Merit is a good friend in this life and the next life.

คำตอบ 38 ข้อ



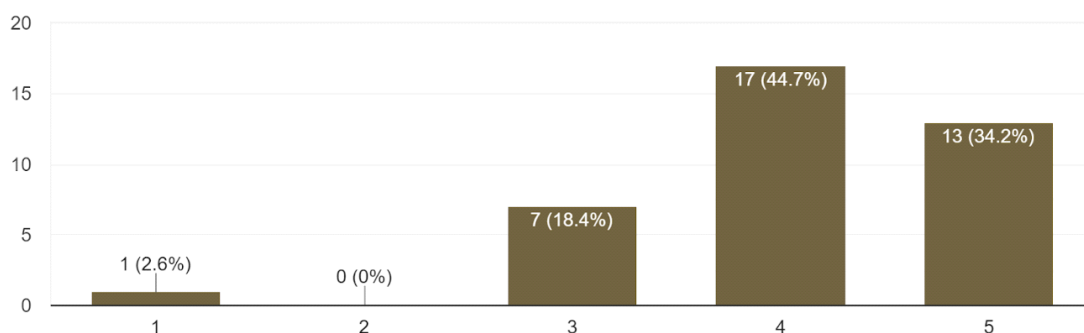
12. External property may perish because of various perils. The internal wealth which is various merits cannot be harmed.

คำตอบ 38 ข้อ



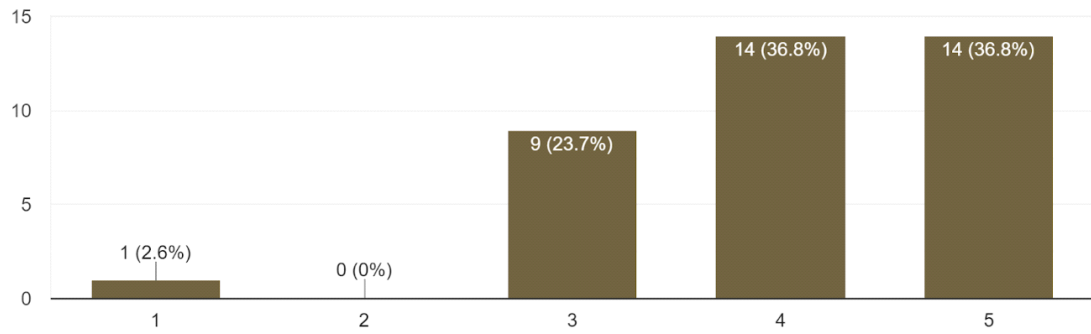
13. Wealth sent us only to the hospital. Our grandchildren send us only to the sediment. As for the merits that we do, always follow us everywhere.

คำตอบ 38 ข้อ



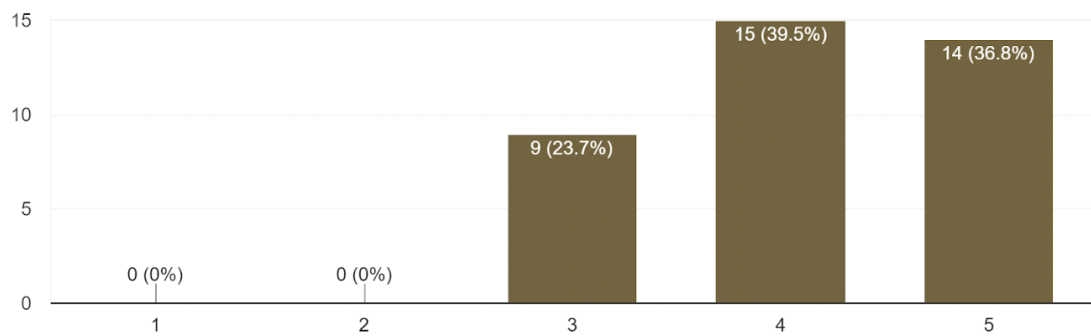
14. Always keep in mind that power, rank, and political reputation are the matters of taking turn to possess. It won't last long with us. The merit done stay with us throughout this life and the next.

คำตอบ 38 ข้อ



15. The political position will not last long. As for the legend of good deeds will stay with us forever.

คำตอบ 38 ข้อ



Appendix F:
Certificate of Human Research Ethics



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ใบรับรองจริยธรรมการวิจัยของข้อเสนอการวิจัย
เอกสารข้อมูลคำอธิบายสำหรับผู้เข้าร่วมการวิจัยและยินยอม

หมายเลขข้อเสนอการวิจัย ว.๒๐๕/๒๕๖๔

ข้อเสนอการวิจัยนี้และเอกสารประกอบของข้อเสนอการวิจัยตามรายงานการแสดงผลด้านล่าง ได้รับการพิจารณาจากคณะกรรมการจริยธรรมการวิจัย มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัยแล้ว คณะกรรมการฯ มีความเห็นว่าข้อเสนอการวิจัยที่จะดำเนินการมีความสอดคล้องกับหลักจริยธรรมสากล ตลอดจนกฎหมาย ข้อบังคับและข้อกำหนดภายในประเทศ จึงเห็นสมควรให้ดำเนินการวิจัยตามข้อเสนอการวิจัยนี้ได้

ชื่อข้อเสนอการวิจัย: The Development of Thinking System Based on Buddhist Approach in 21st Century

รหัสข้อเสนอการวิจัย: MCU RS 800764006

สถาบันที่สังกัด: วิทยาลัยพุทธศาสตร์นานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

ผู้วิจัยหลัก: พระมหานันทกรณ์ เกษอินทร์, ผศ.ดร.

เอกสารที่พิจารณาทบทวน

๑. แบบเสนอโครงการวิจัย	ฉบับที่ วันที่ ๑ พฤษภาคม ๒๕๖๔
๒. เอกสารชี้แจงข้อมูลผู้เข้าร่วมการวิจัย	ฉบับที่ วันที่ ๑ พฤษภาคม ๒๕๖๔
๓. หนังสือแสดงเจตนายินยอมเข้าร่วมการวิจัย	ฉบับที่ วันที่ ๑ พฤษภาคม ๒๕๖๔
๔. เครื่องมือที่ใช้ในการเก็บข้อมูล	ฉบับที่ วันที่ ๑ พฤษภาคม ๒๕๖๔



(พระสุวรรณเมธาภรณ์, ผศ.)

ประธานคณะกรรมการจริยธรรมการวิจัย
มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
๒๐ พฤษภาคม ๒๕๖๔

หมายเลขใบรับรอง: ว.๒๐๕/๒๕๖๔

วันที่ให้การรับรอง: ๒๐ พฤษภาคม ๒๕๖๔

วันหมดอายุใบรับรอง: ๒๐ พฤษภาคม ๒๕๖๕

- As Depicted in Buddhist Scriptures”** Horizon Research Publishing Corporation, USA Vol. 4, No. 10, 2016: 936-942.
- 2016 **“Sukhothai Kingdom: The Golden Age of Buddhism”**
Journal of International Buddhist Studies, Buddhist Research Institute, Vol. 7, No. 2 (July-December 2016): 145-154.
- 2017 Co-article **“An Analysis of Policies and Strategies of Buddhism and Cultural Tourism in ASEAN Community”** Journal of Social Sciences Srinakharinwirot University, Vol.19 (January-December 2017): 218-229.
- 2018 **Is Suicide a Crisis or an Opportunity of the End of suffering from Buddhist Perspective?** The Journal of JIABU, Special Edition on the United Nations Day of Vesak conference 2018: 94-105.
- 2019 **Buddhist Ethics and Guidelines for Solving Problem of Surrogacy in Thai Society,** Journal of MCU Peace Studies Vol.7 No. 2 (March-April 2019): 570-584.
- 2020 Co-article **“A Conceptual Model of Bi-dimensional Development for Happiness Access by Biofeedback Process”** Journal of MCU peace studies, Vol. 8, No. 3 (March-April 2020): 378-387.
- 2021 **“The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century”** Journal of International Buddhist Studies College, Vol. 10 No.1 (January–June,2024).

6.2 Researches;

- 2015 **“Creating and Developing Indicators of Happiness of People according to the Buddhist Principles”** Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2016 Co-research **“An Analysis of Policies and Strategies of Buddhism and Cultural Tourism in ASEAN Community”** Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2017 **“An Analytical Study of the Factors Causing Sexual Deviation as Depicted in Buddhist Scriptures”** Buddhist Research Institute,

- Mahachulalongkornrajavidyalaya University
- 2018 **“Buddhism-based Moral Solution to Commercial Surrogacy Issue in Thai Society”**, Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2020 **“Suicide: Buddhism-based Moral Solution to Suicide Issues in Thai Society”**, Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2020 Co-research **“A Conceptual Model of Bi-dimensional Development for Happiness Access by Biofeedback Process”**
Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2021 **“The Development of Systematic Thinking Based on a Buddhist Approach in the 21st Century”** Buddhist Research Institute, Mahachulalongkornrajavidyalaya University

7. Pedagogical Material:

- 2018 **“Tipitaka Studies”** International Buddhist Studies College, Mahachulalongkornrajavidyalaya University

8. Work Experiences:

- 2010 - Current Teacher in the Subject **“Buddhism”** of Matthayomwatnairong English Program School, Bangkok.
- 2011 Delivered Abhidhamma on subject of **“Abhidhamma in Daily Life”** at Headquarters, The World Fellowship of Buddhists, Bangkok
- 2011 Delivered Lecture on the subjects:
 1. Dhamma in English
 2. Visuddhimagga
 3. History of Buddhism
 B.A. Students, Srilanchang Campus, Mahamakutta Buddhist University (MBU)
- 2012 - 2013 International Relation Division, Foreign Affairs, Mahachulalongkornrajavidyalaya University

- 2013 Delivered Lecture to B.A. Students on the subject of “**Applied Dhamma**” Faculty of Buddhism, Mahachulalongkornrajavidyalaya University
- 2013 - 2014 Researcher of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University
- 2014 - Current Full-time Lecturer, International Buddhist Studies College (IBSC) of Mahachulalongkornrajavidyalaya University
- 2014 TV Recorded on Program “**Buddhism Today**” Broadcast Network PRD of NBT World Channel
- 2014 Delivered Lecture to Ph.D. Students on the subject “**Buddhism: Its Doctrines, Belief, Cultures and Rites**”, Faculty of Cultural Science, Mahasarakham University
- 2015-2019 Dhamma Teacher in Siriraj Hospital
- 2016 Moderator on the International Buddhist Research Seminar Organized by Buddhist Research Institute, Nan Sangha College, Mahachulalongkornrajavidyalaya University
- 2018 Moderator on the International Buddhist Research Seminar Organized by Buddhist Research Institute, Nan Sangha College, Mahachulalongkornrajavidyalaya University
- 2018 Moderator on the International Seminar of the United Nations Day of Vesak, Mahachulalongkornrajavidyalaya University
- 2021- Current Director of Master of Arts program in Buddhist Studies (international program), International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University.

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5. Educational Background:

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| 1995 | B.A. (Advertising), Bangkok University, Thailand. |
| 2001 | Certificate of Proficiency in English, School of Language and Communication, the National Institute of Development Administration (NIDA), Bangkok, Thailand. |
| 2010 | M.A. (Buddhist Studies), Mahachulalongkornrajavidyalaya University, Phranakorn Si Ayutthaya, Thailand. |
| 2013 | Ph.D. (Buddhist Studies), Mahachulalongkornrajavidyalaya University, Phranakorn Si Ayutthaya, Thailand. |

6. Academic Works:

- 2010 An Analytical Study of Saṃyojana (Fetters) in Theravāda Buddhist Scriptures, Master of Arts Thesis (Buddhist Studies), Graduate School: Mahachulalongkornrajavidyalaya University, (Thai Version).
- 2012 An Analytical Study of Human Organizations in Tipitaka, Philosophy of Arts Thematic Paper (Buddhist Studies), Graduate School: Mahachulalongkornrajavidyalaya University, (Thai Version).
- 2012 Development of the Concept on the First Principle (Pathama-dhātu) of the world and Life: Buddhism's Denial, Philosophy of Arts Thematic Paper (Buddhist Studies), Graduate School: Mahachulalongkornrajavidyalaya University, (Thai Version).
- 2013 The Equilibration of Human Organ Systems: The Buddhist Integrated Principles and Methods, Philosophy of Arts Thematic Paper (Buddhist Studies), Graduate School: Mahachulalongkornrajavidyalaya University, (Thai Version).
- 2014 The Buddhist Integrated Approach to the Equilibrium of the Human Body System, Philosophy of Arts Dissertation (Buddhist Studies), Graduate School: Mahachulalongkornrajavidyalaya University, (Thai Version).

Research Works:

- 2014 Mahatthanadull, Sanu et al. Research Report. "Buddhist Biology: Systemic Relationship of Life and Environment, And the Creation of Supportive Factors for Development of Life Based on the Seven Suitable (Sappāya)" . A Research Funded by National Research Council of

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- 2015 Mahatthanadull, Sanu and Mahatthanadull, Sarita. “The Five Precepts: Criteria and the Promotion of Individual and Social Peace” A Research Funded by Thai Health Promotion Foundation, 2015. (Thai Version).
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Co-Researcher:
2016: Kraichakr, Orachorn and Mahatthanadull, Sanu., “Enhancing Emotional Strength of Professional Nurses: Buddhist Theory and Model” A Research Funded by National Research Council of Thailand (NRCT), 2016. (Thai Version).

2016: Phrakru Siriratananuwat, Assoc. Prof., Dr.; Phramaha Kraisorn Sotipanyo, Asst.Prof.; Asst. Prof. Dr. Prayoon Suyajai; Asst. Prof. Dr. Anan Upasod and Asst. Prof. Dr. Sanu Mahatthanadull, “The Integrated Buddhist Psychology: the Model and Process for Promotion Holistic Health of Families and Society”, A Research Fund of National Research Council of Thailand (NRCT), Fiscal Year B.E.2559 (C.E.2016). (Thai Version).

2018: Phrasutee Ratanabundit, Assoc. Prof. Dr; Chavin Jongwannasiri; Dr. Lekprasert; Dr. Chuenkum; Dr. Peasai; Asst. Prof. Dr. Jirasereeamornkull and Asst. Prof. Dr. Sanu Mahatthanadull, “Development of Plasma Generator Improving Titanium Alloys Surface for Biomedical Applications”, Research Report, (Buddhist Research Institute: Mahachulalongkornrajavidyalaya University, 2018). (Thai Version).

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- 2021 Sanu Mahatthanadull, "Life Coaching: A View from Buddhist Psychotherapy and Counseling" (Thai Version), Dhammadhara Journal of Buddhist Studies, Vol.7 No.1 12th Ed. (Jan-Jun 2021): 135-171.

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- 2020 Asst. Prof. Dr. Sanu Mahatthanadull; Phramaha Nantakorn Piyabhani, Dr; Dr. Orachorn Kraichakr and Dr. Sarita

- Mahatthanadull, “A Conceptual Model of Bi-Dimensional Development for Happiness Access by Biofeedback Process”, *Journal of MCU Peace Studies*, Vol.8 No.2 (March-April 2020): 377-387.
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- 2021 Mahatthanadull, Sanu and Thanaboripat, Dusanee. “Animal Biotechnology and Ethical Issues”, *Current Applied Science and Technology*. Vol. 21 No. 2 (April-June 2021): 405-415.

7. Teaching Document:

- 2014-2015 Mahatthanadull, Sanu, Ph.D. 615 207 Selected Works in Buddhist Scriptures. Master of Arts Degree (Buddhist Studies) Teaching Document. International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Bangkok: MCU Press, 2016.
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