

## **The Intellectual Development in The Way of Buddhist Ethic of The Meditation Center of Probannontan Temple, Naimaung Sub-District, Maung District, Khonkaen Province**

**Chakkapan Wongpornpavan  
Jaras Leeka, PhramahaDao Siam Vajrapanno  
Vasant Srisaard, PhrmahaJaroon Kittipanno, Chumphol Panket,  
Phairat Panket and Punya Sunanta**  
Mahachulalongkornrajavidyalaya University Khonkaen Campus

### **Abstract**

The Research paper “the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province” had three main purposes : (1) to study the concept of intellectual development in the way of Buddhist ethics, (2) Factors contributing to the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province, and (3) to analyze the effects of the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

The result of research found that the intellectual development in the way of Buddhist ethics must adhere to the principle of a threefold processes to achieve the ultimate goal of life starting from the main precepts or regulations to be right speech, to be right action, and to be right livelihood. It is guided and directed the actions of assembly tasks to successfully achieve good. Then raised to the level of concentration or mental training process, to develop mental consciousness to be balance between body and mind, it is a process of advocating for getting things into your life away with high efficiency. And the last is the intellectual or cognitive processes, it is a way of training for knowledge and wisdom, it has resulted in attitudes, beliefs, and values the right idea, it is a process that can develop high intelligence and self-control in the various conditions took the life as well.

The intellectual development in connection with the Noble Eightfold Path found that the Intellectual development in the way of Buddhist ethics arose from the three levels of the development process: the wisdom of the listening, the wisdom of the idea, and the wisdom of mindfulness meditation. The wisdom arising from the mindfulness meditation is considered the most advanced intelligence, as it is a creative way to come up with their own

intelligence through processes embarked practice meditation, until the revelation of the cause of the problem and can solve it by them. In order to achieve this highest wisdom, it relies primarily on threefold through links with Noble Eightfold Path that was the introduction to the Noble Eightfold Path is the practice to only three categories that is a group of morality, a group concentration, and a group of intelligence. So that the lead threefold to perform a process, it has to follow the Noble Eightfold Path. In the way of Buddhist ethics constitutes a comprehensive intellectual development, that is, to follow the Middle Path, in the first of all, practitioner must have seen the right way before, then seek worldly wisdom, and then develop a higher level of intelligence to achieve the highest wisdom or Nibbana.

The result of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple found that the Probannontan temple Used the four foundations of mindfulness (*Four Satipatthanas*) as a guide in the intellectual development to the monks novices and people, by focusing on the understanding of the tools of physical, mental, mind, and Dhammas (mindfulness of the body, mindfulness of feelings or sensations, mindfulness of mind or consciousness and mindfulness of Dhammas). The main effect of bringing the Stipatthana<sup>4</sup> to use in everyday life found that: Knowingly making a state of emotion that comes with an external impact can be improved to be good, Knowingly making to understand the state of the real life, adherence to make things less, make turned himself in to learn more, can adapt itself to a changing world better, do not knowingly disturbed state of mind is not enslaved by temptation that will lead to a deterioration in life, know what to do and should not do., knowing what is right and wrong, Known as a way of avoiding deterioration, and behave in the principle of morality.

**Keywords :** Intellectual Development, Buddhist Ethics, Meditation Center

## **Introduction**

The intellectual development in the way of Buddhist ethics is believed to be the way of mental development that would lead human's life to the prosperity and advancement on the basis of the Buddhist-hood (knowing, awakening, and joyfulness). For, mind once has been correctly developed on the basis of wisdom; it would have led the practitioner into the way of good and beautiful life, and it would be applied to be as the way of life, and also to be the appropriate method for the

solution of current social problems resulting in prosperity and advancement to the whole society, that is to say, it follows upon threefold development, namely, body development, verbal development, and mental development, especially, mind being as the leading role in all kinds of developments according to Buddhist way of development as the Buddha says: “All phenomena are preceded by mind have mind as their leader, made by mind. If one acts or speaks with a pure mind, that happiness follows him as the shadow follows him. (Buddha DhasaBhikkhu, 1991 : 12-13)

Meditation Center of Probannontan Temple, as the first meditation Center of Khonkaen Province, announced as Meditation Center in 2004 from the *Sangha* hieratical organization in Thailand (MahatherraSamaghom). The Researchers are interested to conduct research in this meditation center, as this meditation center has yearly provided many programs for mental development to the practitioners both inside and outside its village and community, as a result, the temple has been awarded as a model of developed temple in the area of health-promotion of the province. (Buddhagosacariya, 2004 : 6) It is said to be the sources for learning and educational services for community and society, for example, organizing meditation programs for monks, novices, laymen, laywomen, students, and Buddhist people, including foreigners. (L. Wittgenstein, 1963 : 26)

Furthermore, Meditation Center of Probannontan Temple has also been as the other sources and educational services to society, for example, building Buddhist radio-station for providing and spreading of insight mediation, Buddhist study both Dhamma and Pali studies, and Thai medicine, etc., through correspondent mean. And the environment inside the temple is on good condition for doing research in this field, that is, there are many kinds of fine arts and sculptures inside the temple, for example, fine art concerning the dhamma riddle, and sculpture concerning Isan philosophy, etc. This temple has also organized meditation programs to people on the occasions of the holy days of Buddhism-Visakha Day, Magha-Pucha Day, and AsalhaPucha Day, including Mother Day and Father Day of the country, in addition to organizing training programs for youth such as Buddha-Putra Camp, Samanera ordination in summer season, and so on. So The Researchers are interested to do research on “*The Intellectual Development in the way of Buddhist Ethic of the Meditation Center of Probannontan Temple, Naimaung Sub-District, Maung District, Khonkaen Province.*”

## **Objective of the Research**

1. To study the concept of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

2. To study the factors contributing to the intellectual development in the way of Buddhist Ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

3. To analyze the effects of the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

## **Research Methodology**

This research is of qualitative type of study regarding the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province. The methodology of research is divided in to three stages as follows:

### **1. Population and Sample**

In this field work research, the researchers used depth interview with the samples selected specifically from the populations who are participated in the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province. They are totally 40 persons in number. The samples have been divided into four groups. They are:

Group One: Administrators/Controllers consist in:

1. Six samples from the Administrative monks
2. One samples from the Cultural Office of Khonkaen Province
3. One samples from Buddhist Office of Khonkaen Province
4. One sample from the Leader of community

Group Two: Two samples from Insight Meditation Masters

Group Three: Twenty-two samples from the Meditation practitioners and

Group Four: Five Samples from the meditation-supporter

### **2. Tools Used in Conducting of Research**

Tool used in this type of qualitative research is a set of depth interview divided in to four sections as follows:

Section One: The general information consists of gender, education, and occupation

Section Two: Interview-set regarding intellectual development in the way of Buddhist ethics

Section Three: Interview-set in descriptive analysis regarding factor contributing to the intellectual development in the way of Buddhist ethics

Section Four: Interview-set in descriptive analysis regarding the result of the intellectual development in the way of Buddhist ethics

### **3. The Creation and Justification of Interview-Set**

#### **3.1 The creation of Interview-Set**

1. Study idea, theory, documents, texts and research papers related to the objective and the scope of research regarding intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province in order to apply them to create interview set for doing this research

2. Bring information obtained from the above mentioned to be the point for creation of interview set, and then consult the supervisor of research project for consideration and suggestion.

3. Correct interview set as suggested by supervisor and the experienced ones who are concerned on this field of research before using this tool for data-collection

#### **3.2 Data-Collection**

The researchers had collected data by depth interview with the samples as mentioned above. The method of data collection is used with tape-recording, short-note, and conservation with the samples

#### **3.3 Data-Analysis**

Data-analysis in this research used with content-translation and interpretation. The type of analysis is of descriptive analysis following the induction methodology.

#### **3.4 The Stage of Data Compilation**

1. Complying information from the data-analysis as mentioned above
2. Making information in order
3. Making Conclusion discussion, and suggestion

## **The Results of Research**

The results of research are as follows:

### **1. The Idea of intellectual development in the way of Buddhist ethics:**

The Idea of intellectual development in the way of Buddhist ethics is based on the procedure of three levels of wisdom, namely, i) listening or learning (*suta-mayaPanna*), ii) thinking or considering deliberately (*cinta-maya-Pannya*) and practical wisdom (*Bhavana-mayaPannya*). Of these,

practical wisdom is regarded as the highest level of intellectual development according to the Buddha's teachings. However, these three levels of wisdom are connected to Threefold Training (*tri-sikkhsa*), namely: (i) morality (*sila*), (ii) concentration (*smadhi*), and (iii) wisdom (*panna*). These three fold training are actually Noble Eight Paths, namely, the first two factors in the 'Noble Eight-fold Path' are grouped under wisdom, the next three are grouped under morality, and the last three are grouped under concentration. The Buddha himself maintains that without cultivation of morality, concentration cannot be cultivated, and without cultivation of concentration, wisdom cannot be developed. On the contrary, the reverse shall surely be the case. In other words, in the course of spiritual enlightenment, each factor cannot function without the support of the others. These three trainings go together by rendering a support to each other towards final liberation (*Nibbana*).

**2. The factors contributing to the intellectual development in the way of Buddhist Ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province.** It is found that the Meditation center of Probannontan temple has invented model for intellectual development both proactive and reactive directions. The former model of the Meditation center of Probannontan temple has been seen from various modern media such as internet, cd, and radio station, etc., are being used, thereby the Meditation center of Probannontan temple has achieved its goal on the proactive strategy. The latter model, the Meditation center of Probannontan temple has organized many meditation programs in many occasions for people in general and for the youth in particular. These two kinds of activities are regarded as the ways of intellectual development in the way of Buddhist ethics. As the matter of fact, Probannontan temple is seen as the advantage point in many ways as it is the assembly for organizing several activities, particularly model of meditation practice emphasized in insight meditation. This kind of meditation practice is not only exist at the present time led by the current abbot, but, actually has been made from the previous abbot (PhraKruPhodhisarakun) as well. As a result, Probannontan temple has become the important meditation center as the first center for meditation practice of Khonkaen province, and this reputation of Probannontan temple is being accepted from Sangha hierarchical organization, government and people as well.

**3. The effect of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple.** The analysis of this research has been divided into three levels of training, namely, morality (sila), (ii) concentration (samadhi), and (iii) wisdom (pañña). The results of research are as follows:

3.1 Morality (*silasikkha*): The Meditation center of Probannontan temple has organized training programs to people aiming at cultivating correct understanding in the mind of people by letting them know and see the value the importance of morality and advising them bring the principle of morality for their daily life observing. (Jamvamedha Tianchai , 1997 : 12) Having observed morality as advised by The Meditation center of Probannontan temple, people are more restrained in their living, be mindful, and be afraid of bad result of their action. They are able to lead their life in society happily and also their action become the good way of life for other in community and society to follow. In addition, it is found that one who always observes morality has no anxiety with any bad action; he live his life with the sufficient means, not so desire in extravagant style of life, and his mind is being deliberate, and pure, and paying more attention for wholesome doing. This morality observing has the effect to the meditation-practice.

3.2 Concentration (*smadhisikkha*). The Meditation center of Probannontan temple has placed more importance on intellectual development through the process of mental development with tranquil meditation (*samathabhavana*) in order to make the meditation practitioner's mind tranquilized, purified, unpressured, unstressed, clear and serene. (Jayatillake. K.N., 1963 : 2) One who follows the way of meditation practice of The Meditation center of Probannontan temple are able to lift up their state of mind to be more clear and deliberate; he becomes polite and gentle person; he know more about his state of mind, be able to distinguish his private life from his duties and be able to counter the tension and stress facing to his life well. Besides, it is found that the Meditation center of Probannontan temple had brought meditation-practitioners to have no anxiety thus making them easily entering to concentrated state of mind. This entails to two sorts of developments: i) the stability of mind and emotion in three levels, namely, primary, middle and high level of the stability of mind and emotion; ii) the quality of mind and emotion have made effects to the meditation practitioner in six aspects: i) health; ii) individual character; iii) living in daily life; iv) morality; v) society; and ethics.

3.3 Wisdom (*pannasikkha*) The Meditation center of Probannontan temple has given intellectual development to people with meditation practice emphasized in insight meditation (*vipassanabhavana*). Apart from in insight meditation practice, Dhamma-hearing dhamma-talking and the exchanging of experience in meditation practice among the practitioners are also the activities provided by The Meditation center of Probannontan temple with its aim of making them think deliberately. One who had participated in the intellectual development with the process of thinking deliberately of the Meditation center of Probannontan temple has come to know how to digest the components of all thing appeared to them resulting in knowing all things as they really are. In their daily life practice of insight meditation, they are able to know all objects contacted to their sense-bases (*ayatana*), namely, eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base, not being subjected to the tempted-objects. They are happy and delight in their life as they are able to adapt and adjust the way of their life, and know the transient world being fraught with the material temptation well.

Furthermore, the Meditation center of Probannontan temple has followed the four foundations of mindfulness (*four satipatthanas*), namely, mindfulness of body, mindfulness of feeling, mindfulness of mind, and mindfulness of dhamma through knowing breathing in and breathing out with the swelling and subsiding chanting for building intellectual development to people in Khonkeanprovincer. The result of four foundation of mindfulness practice in daily life is that the practitioners know more about the objects contacted to their mind; they know more the state of the reality around them; they can reduce the worldly- attachment, turning to learn themselves, making their life better with no anxiety. Due to foundation of mindfulness practice in daily life, they know their state of mind, not let themselves being subjected to the material temptation that would be take their life deteriorated; they know what is should be done, what is should not be done, what is right and what is wrong; they know how to get away from the way to get themselves deteriorated, and follow only the wholesome ways of action.

### **Discussion on the result of tresearch**

From the result of research on “*the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, KhonKaen Province,*” there are some significant points to discuss on the results of this research:



The Meditation center of Probannontan temple has used two principles contributing to the intellectual development, namely, the practice of insight meditation following the four foundations of mindfulness for mental development. At same time, four comforts, namely, comfort in shelter, comfort in food, comfort in person, and comfort in dhamma, have been also managed for supporting physical development. The Meditation center of Probannontan temple has adopted method of four foundations of mindfulness, that is to say, knowing body in body, knowing feeling in time of PhraKruPhodhisarakun being abbot till today.

The effect obtained from intellectual feeling, knowing mind in mind and knowing dhamma in dhamma through breathing in and breathing out with the swelling and subsiding chanting for cultivating of wisdom in high level. This level of wisdom is a state of knowing and understanding things as they really are, it enables one to remove all defilements. The intellectual development following four foundations of mindfulness of the Meditation center of Probannontan temple has been continuously made for a long time, approximately 40 years form the

Development of the Meditation center of Probannontan temple resulted from the adoption of four foundations of mindfulness as the way of practice for intellectual development, and, at the same time, four comforts have been also adopted to develop temple, thereby the Meditation center of Probannontan temple has been developed both physical and mental aspects parallely. This make the practitioners had got intellectual development on the basis of threefold training, namely, training in morality, training in concentration, and training in wisdom. (Petbariboon. Sunan, 2004 : 1)

Morally, the practitioners have no anxiety with any bad action; live their life with the sufficient means, not so desire in extravagant style of life. On the concentrated level, the practitioners are able to lift up their state of mind; they are able to develop their mind on the level of tranquility, serenity, purity without stress and tension. At the level of wisdom, as the highest level of intellectual development according to Buddhism, the practitioners know more about the objects contacted to their mind; they know more the state of the reality around them; they can reduce the worldly- attachment, turning to learn themselves, making their life better with no anxiety as well.

Besides, from the study of the threefold training, it is found that these three levels of training are the main principles of intellectual development, suitable for applying them to be the way of the better quality of life, that is to say, morality is

covered up on physical, social and environmental development; concentration is covered up on mental and emotional development, and wisdom on the level of emancipation from cankers and defilement would be developed in accordance with the four kinds of development: i) physical development; ii) moral development (including society and environment); iii) mental development; and iv) intellectual development.

## **Suggestion**

From the research paper on “the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, KhonKaen Province,” there are some points that should be suggested from the results of this research. They are as follows:

### **1. Suggestion on Policy**

1.1 As the Meditation center of Probannontan temple is the meditation center where there are many people both Thais and foreigner come to practice meditation all year, there should be English training program for staff members inside meditation in order to develop them to use English language for spreading the Buddha’s teachings

1.2 Meditation-hall has only three stores, it is not sufficient for providing to meditation practitioner. So if possible, the meditation-hall should be expanded for providing meditation practitioners in the future.

1.3 The meditation center of Probannontan temple should be pushed forward to be the International meditation center in Khonkaen province

### **2. Suggestion for Next Research**

2.1 There should be analytical study on the result of meditation practice of foreigners in the Meditation center of Probannontan temple, Naimuang Sub-District, Maung District, Khonkaen Province

2.2 There should be analytical study in the way of Buddhist ethics of meditation center in Khonkaen Province

2.3. There should be study on the application of meditation practice in Khonkaen Province

## **References**

- Buddha DhasaBhikkhu. (1991). *The way of the Learned One*. Bangkok: Sukhaphapcai Printing.
- Buddhagosacariya. (2004). *Visuddhi Maggatr By SomdePhraBuddhacariya*. Bangkok: Prayoonwong Printing.

- Iamvamedha Tianchai. (1997). *Thai Dictionary Bilingual Edition*. Bangkok: Aksornvidya Printing.
- Jayatillake. K.N.(1963). *Early Buddhist Theory of knowledge*. London: George Allen &Unwin.
- L. Wittgenstein. (1963). *Philosophical Investigationstr. By G.E.M. Anscombe*. (Section 43.). Oxford:Blackwell.
- Petbariboon. Sunan. (2004). *The Analytical Study on the Concept of Intellectual Development in the way of Buddha Dhasa Bhikkhu*. Ph.D. Thesis. Graduate School: Mahachulalongkornrajvidyalay University.