

Buddhism Doctrine Organization Management

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Abstract

Organizational management is the process that determines the relationship between people and work, as well as activities of the organization to generate the existing organizational resources utilizing to maximize organizational efficiency. Organization management is therefore the management of activities in the organization and also the assignment of tasks to people to accomplish goals or objectives. Good organizational management can help to make management more efficient that the principle of enterprise management should have a clear purpose, authority, responsibility of the supervisor, command line, command range and coordination which is the heart of the work, especially in commanding to achieve maximum benefit in execution.

Introduction

Organization Management is considered to be an important and necessary thing for the management of business, operation, control and performance because of the structure of the work of various groups and the group of jobs to support the planned and structured to coordinate all parties to understand each other well as well as to reduce the redundancy. The executives therefore require the management of the organization to be effective to reach the maximum benefit or ultimate goal of the organization.

How to create good and effective corporate governance?

First, it is necessary to understand what the management is. Organizational management is to organize activities into groups and to assign tasks to people to achieve the objectives of the job. Organizational management is a process that involves organizing responsibilities to know who needs to do what and who or what is the relationship with other parties and how, including to divide the organization into small units to cover the mission and duty of the organization in order to

facilitate the management of the organization's goals and to achieve the objectives of the organization to achieve its objectives and goals effectively.

Considerably, organizing is an activity center that is composed of units. If it is public, it is called a government agency. If it is private, it is called a business administration organization. All of them can work together equally and effectively. The general characteristics of an organization are the following three characteristics.

The first is the characteristic of social enterprise: it is the organization with the purpose of the work is to involve members in society including families, universities, schools and groups acting in public way.

The second is the characteristic of government organizations: it is the government agencies acting in public service that do not expect profits from people but government agencies that are complex organizations, such as the Ministry of Municipalities, sanitation and organizations in the bureaucracy .

The third is the characteristic of private organization: it is the organization that operates for the benefit of trade or services that the benefits or profits will belong to the person or Individuals are financial institutions, Industrial factory, company, partnership, etc. It also refers to a movement that can describe the social movements in the past although there are fundamentally different socio-political, economic conditions. However, the formation of groups in different areas will find the formation of organizational groups clearly.

It can be concluded that organizational management is a process that is organized in the related organization.(Royal Academy, 1981: 249), or a division of powers into various sections. (Rangsiyojit., Saman and Suthisubboon., Sutee, 2001: 23), which is a process of management with efficiency and effectiveness by the use of resources through management functions such as planning, management, organization, navigation and control to achieve organizational goals (Dabrin & Ireland, 1972: 4).

Organizational management theory comprises many theories together. The use of different theories in the organization depends on the organization to choose and adapt to the organization. In this article, we will discuss only post-chip theory (POSDCoRB) in order to be effective in the management of the organization. It is important to strengthen the organization to achieve equality with POSDCoRB theory which is a widely accepted Western management theory. It is based on Luther Gulick and Lyndall Urwick theory which comprises 7 processes as follows:

P or Planning means to plan the current course of action to succeed in the future. Good managers must have a vision to shape the direction of the organization.

O or Organizing mean to define the structure of the relationship between the members and the chain of command within the organization. There is a division of work and decentralization within the organization and also a division of work and decentralization.

S or Staffing means to staff the personnel for performance related to human resources management in the organization itself, so that the staff to work effectively and in accordance with the division of the designated departments.

D or Directing means to direct. It is an obligation that requires the art of management, such as leadership, human relationships, motivation, and decision making.

Co or Coordinating means to coordinate. It is the combination of various parts of the process of working in continuity to complete the operation well and smooth to achieve.

R or Reporting means to report the process and technique of informing the supervisor to know the performance with a relationship though the communication in the organization.

B or Budgeting means to budget. It is a task, which involves planning, accounting, control over currency and finance. (Vitrachnichawan., Virat. 2002: 39.)

Organization management according to the Buddhism principle

When studying and comparing public administration or government administration with Sutras or Buddhism principle, there is no exact meaning because the administration and organization management will look more at Buddhism in a broader sense than in the West. However, the comparative study to integrate with a wider conceptual framework would be beneficial as described below.

P = Planning: when doing something, the effect of the action must be known, and there is a clear goal for the action to achieve the purpose of the task. For example, once in Buddhist Era, Lord Buddha planned to allow the monks to declare the religion in the direction and then said to his followers that “You all monks shall go propagating in places to bring about self-interest and cause happiness to the people to support the world and for the benefit and happiness of angels and men. But do not go in the same way in couple. Even me, Lord Buddha, will go to Uruvera

Senanikom city to show Dharma for the maximum benefit to mankind for a long time” (Vt.Maha.1/32/39)

O = Organizing refers to the organization of Buddhism that comprises 4 Buddhism components or Saṅghavattthu 4. Lord Buddha prioritized the equality and brotherhood. That is, all human beings must be equal and treated as brothers. Brotherhood is what natural to human beings which is not focused on the skin color or race. Like some large rivers flow to the ocean, its name and original is descent. The four castes of the clerics ordained in the precept of the Dharma disciplines Lord Buddha announced, each name and family name is also abandoned to share the similar bloodline of Sakkaya.

S = Staffing refers to the team including the line of work. (Ku. T.25/30/51)
In the Buddhist history, Lord Buddha received people into the Saṅghavattthu 4, such as monks whom qualified and moderated by the monk and nun committee, Lord Buddha determined the qualification and scrutiny by the monk committee for both parties, as well as the development of education and training. The training is based on the Sikkhàttaya principle as Sila (Morality), Samadhee (Concentration) and Panya (wisdom) by emphasizing on training than teaching such as “You all have to burn your passion by yourself, Lord Buddha is only a mentor”. (Ku. T. 25/30/51)

D = Directing means the direction from the executives and the leaders.

The executives refer to those who make others work as the executive want.

The leaders refer those who make others want to work as the leaders want.

The Lord Buddha emphasized the principle of the organization in three types as follows:

1. Lokàdhipateyya refers to emphasizing on oneself or benefit mainly. This kind of people needs to be announced for their kindness such as charity or donation. They must be honored so they will help the others. Some people also believe in the motto “give a little for more return”. However, if it is considered that their selfishness persuades them to do good, even their good ideas are not perfect, it is also considered to be the first step that can be further developed to advance to a higher mentality in the next.

2. Lokàdhipateyya means to rely on the other’s opinion or to do as the other do. For example, if any of family members passed away, it is a must to hold the 3-night funeral ceremony or 7-day merit by offering food to the monk and all guests even the money is shortage. This is just only to prevent the bad reputation from the

others. Another example is to ordain a son. It is needed to invite guests to have a meal together by asking the guest to help us with money and then write down the amount of money to work and take the same amount of money to help later. All of this states that people who do not see their own position and copy another's behavior, Sometimes it causes trouble and to lose money just because of ignorance resulting in getting sin instead of merit. So, doing good deeds by seeing the others is a great chance of error.

3. Dhammādhīpateyya means to believe in righteous or justice as the right thing to do. It can be said that doing good is for the sake of good. When doing good, it is worth it for sure, regardless who will see in such good or not. By sometime, the result of doing good is undesired, the person who do good does not feel regret since the purpose is to do good intention without hope in turn. This is why the action is in the right way. There is no hidden agenda and there will not be any grievances.

Co = Coordinating refers to the cooperation and supervision.

Lord Buddha gave monks opportunity on the day of the Buddhist Lent to invite one another to speak of any offences or unbecoming behavior they have seen, heard or suspected to have been committed, such as, "M y Buddhist monks, I would like to parish to all of you. If you have seen or heard that I have done wrong. Please warn me. When I know it, I will behave in new ways properly". This is because staying together for three month, there may be bad behavior occurred by ignorance like the powder attached to the eyes and it is not possible to see that powder so it is needed to ask others or a mirror to clean the eyes. Therefore, Lord Buddha used the method of repentance to warn each other for the monks who have seen or even heard the undesired behavior of any monks. It is advisable to admonish that the Lord has a lot of warnings to those who have shorter duration of ordination. Conversely, those who have shorter duration of ordination can be said to point out the fault of those with longer duration. The monks keep monitoring each other. They also have a good relationship with Buddhist organizations

R = Reporting refers to the making of report that each organization has to check and inspect the performance data to ensure its effectiveness regularly and reliability that meet the standards as Phra Anon once asked for 8 blessing which one of the blessing stated that If Phra Anon did not follow Lord Buddha to propagate Dharma, Lord Buddha will talk about the propagated Dharma to him. Similarly, if there was a

monk violated the precepts, there must be a investigation, penalties, penalties and then notify the clergy to know.

B = Budgeting means to an estimate of income and expenditure for a set period of time to allow or provide a particular amount of money. In Buddhism,

Lord Buddha did not use the budget in the form of real money but a very high social cost - a matter of morality - concentration - wisdom. The mental property is not an ordinary external property like gold or value things but better because it is a property that no one can steal it and no need to create any protection. More importantly, it can be taken anywhere without having to carry it. It can also be brought to a place where it is possible to attain nirvana and manage. However, it is possible to compare the source of Buddhism budget in those days to the present world as there were many wealthy kings or millionaires such as King Pimpisan, King Pasenthikosol, King Acharsatthu, Anathabindhakasetthi and Madam Visaka. They were all persons with a lot of external wealth that can also benefit the religious best because Lord Buddha taught the disciples to hold the common good as important as if they saw that great benefits. Individuals should sacrifice little benefit for the sake of great happiness. (Ku.T.25/8/9)

It can be concluded that organization management is the management of the relationship structure to achieve the same goal or purpose through the joint management of the organization as a process. This will make the organization's objectives more efficient and effective. In order to achieve organizational success, members of the organization must be involved in the operation or collaboration to accomplish their goals. The main principle is the need to live in the core. That is, the planning, organizational management, personnel management, supervision and management of all kinds in the organization by relying on the most important existing resources comprises personnel, capital and management, and providing value as worthy as possible that able to meet the goals of the organization and the organization's purpose. In conclusion, it can be said that good organizational management requires a executive or leader who has “Jakura” which means wide-vision or positive attitude .This will help the executive clearly portray their goals and objective of the organization concretely.

Management of the Buddhist Eucharist in the Buddhist Era

The Management in the work of Buddhism began to be concrete two months after the date of the Buddha's enlightenment which called the Asalha Puja Day (the full moon day of the eighth lunar month). When the Buddha presented the sermon for the first time to the five Panjwakee, the monk Sangkarattana was formed. When the monk Sangkaratatna was a new member in Buddhism, the Buddha also needed to manage the monastic organization. The method used by the Buddha in the administration of the monks has been continued to the present for the duration about 2,500 years. This can be information for us to study Buddhist organization management.

There are also Buddhist scriptures that related to administration cited in Phra Tripataka (Buddhist scriptures). These Buddhist diction studies will make it possible to know and understand the Buddhist approach of administration within the Buddhist organization of Lord Buddha.

From this definition and function of the executive, it has to be admitted that after Prince Siddhartha intuited as Lord Buddha on the full moon night of 6th Lunar Month which is the day of Visakha Puja, Lord Buddha was alone. At this stage, there was no administration in Buddhism. The administration first occurred when new members come to Buddhism. This incident occurred two months after Lord Buddha was enlightened that Lord Buddha gave his initiation to Panchawakkee (The five saints) on Asanha Puja Day. Phra Anya Gothanya could understand the Dharma principle and asked to be ordained in Buddhism. it is therefore said that was the first Buddhist monk. Lord Buddha granted an ordination to Phra Anya Gothanya with the words. "You are now a Bhikkhu (Buddhist monk), as I said. You will be chastened to do the best of suffering. "(V. 1/18/23). It can see that in this speech that the purpose of the ordination was clearly stated as "You will be chasten to do the best of suffering" mean that personal purpose was defined in order to allow all members to enter into the organization of the monks that they have to follow the same approach.

Lord Buddha wished those who enter into Buddhism follow the same approach, that is, to practice to release suffering as Lord Buddha said on another occasion that chastity "ordination" is not in the pursuit of fortune, worship and praise. It is not only

for the precepts, meditation and wisdom, but for the nirvana or the release of mind. In the Buddhist way of thinking and planning, it is very important that all executives must have a wide-vision as Lord Buddha said that the executives must have “Jakuma” which means to have a wide-vision. This vision help executives portray destinations clearly and communicate to members within the organization to accept and move to that destination. Lord Buddha set the destination in Buddhism that all practice has the only goal that is to be at the same point as the Vimutti (the release of suffering) as the Buddhist term that it is like the ocean has the same taste as salty, the discipline also has the only taste of freedom.

Lord Buddha urged the followers to follow Buddhism in the same way as to achieve the goal of liberation). Liberation is a personal goal for all members in Buddhism this is applicable to those who have not attained the Nibbàna (Arahanta). But when the member become Arahanta and reach to the liberation of all the suffering, his purpose will changed, that is, Arahanta shall live to help the others release from suffering. As it can see that at the end of the first Buddhist Lent, there were only 60 monks became Arahanta. Lord Buddha then plan the approach of Buddhism propagating and send those disciples to disperse in different directions as the speech “All monks, I, Lord Buddha, am free from all concerns from nobles to man’s properties. You all shall go propagating Dharma in places for the benefit and happiness of many to ameliorate the earthlings, for the benefit and happiness of angels and men. But do not go the same way in couple. Even me, I will go to Uruvera Senanikom City to narrate Dharma. This was because there was limited number of monks. Lord Buddha then ordered each monk to go propagating alone while Lord Buddha chose to preach to the cults in Bihar Region who were Chatira the three brothers at Uruvera Senanikom. Lord Buddha spent two months suppressing the three brothers and their fellows so they turned to ordained as a Buddhist monk. Afterward, Lord Buddha went to preach King Pimpisan of Bihar. King Pimpisan and the locals of Bihar saw that the three brothers whom they respect have accepted the disciple of Lord Buddha and then relaxed the tithe. In the end, they were all enlightened in Dharma and turn to Buddhism. As a result, Lord Buddha spent only a short time since the Enlightenment to propagate Buddhism in one of the superpower region of that time.

This is the result of Lord Buddha's initial plan of preaching. If Lord Buddha did not succeed in proclaiming the religion without seeking to attain Buddhahood, Lord

Buddha would be the only individual who is enlightened, who cannot teach others to enlighten or an executive. However, Since Lord Buddha can teach others to enlighten, Lord Buddha is the person who can establish a Buddhist organization and act as a religious executive in the planning of the organization of Lord Buddha with the use of the vision, objectives, and mission of the organization explicitly. In planning to declare and propagate the religion, Lord Buddha set the purpose for all members of the organization to behave in the same way. That is, the members seized the release of personal suffering or the practice of freeing others is the goal of life. The practice for personal relief is called Attahittasombat whereas the practice of liberation for others is called Porrahittasombat. Lord Buddha had both Attahittasombat from Lord Buddha's wisdom and Porrahittasombat from Lord Buddha's kindness. Lord Buddha laid the groundwork for the proclamation of the religion by displaying Ovàdapàñimokkha to the 1,240 monks on the day of the Maka Puja (the Full-Moon Day of the third lunar month) 9 months after Lord Buddha's enlightenment. Ovàdapàñimokkha refers to the principle of Buddhism propagation that Lord Buddha displayed to the monks and Arahant as an approach for the performance. Ovàdapàñimokkha also imposed the nirvana or liberation as the ultimate goal in the practice.

The three main principles of the moral practice is not to do all evil, to do all good and lighten the mind, including to define how to declare Buddhism by propagating Buddhism with tolerance or patience, do not use bad words or force people to turn to Buddhism. (Ku.T. 25/24/39)

In conclusion, it can be summarized that in the planning of the organization of Lord Buddha, the vision was used to determine the target, purpose and mission of the monastic organization explicitly. Buddhist organizations could grow up because of the vision of the Buddha. Good managers must have a broad vision in order to reach the true management development to create a happy society. There also must be harmony in the organization, discipline and quality in work. Moreover, the most important thing to mention is that the moral of the life and the moral of the management which was placed by Lord Buddha as a convention.

The Monks Organization Management Model of Lord Buddha in the Buddhist Era to the Present Day

The management of the organization in Buddhism can be considered as a similar management to today's enterprise management that the difference is that the Buddhism has a goal of the Vinaya or Dharma principle that is served a tool to live together among the monks. The objectives of Buddhism are based on the 3 Attaprayot (Utilitarianism) principles as follows

1. Present goals are possible good things such as good physical health, a good job, a good and warm family and so on
2. Future goals are, for example, to be proud, happy, and so on.
3. The ultimate goals are, for example, not be adhered with the ego but delighted and enlightened. (Phra Prommakunakorn, P. Pyutto, 2007: 10-11.) Lord Buddha determined the Vinaya to make disciples related to the lifestyle, including food, robes, shelters and medicine for the monks and Buddhists. There are also rules for living together happily, such as the allocation of food, yellow robes, shelters and regulations, etc., and is for the 3 benefits as follows:

1. The self-benefit or the self-development along with enlightenment and deeds.
2. The benefit of others is to help others by both external properties and nobles.
3. The mutual benefit is not to persecute oneself and others.

Lord Buddha prioritized these aims at all levels but what Lord Buddha valued more is the true benefit. It will make people free from suffering. However, Lord Buddha did not abandon the other benefits just let the Buddhists consider the appropriateness to act and do a good thing to benefit individual and others as the speech. "People should not negligent their benefits for the benefit of others. Even they know their benefit, they should use it in their own interests. "(Thai Buddhist scriptures, vol. 25, No. 166: 84.)

From the study of theories and concepts of organization management both the western and the Buddhist, It pointed out that the differences in western management differs from Buddhism on related issues that can be explained as follows.

- 1) Goal: The corporate vision of Buddhism is to benefit oneself and others. The peace in the organization must be composed of being leadership in all aspects from in the management of business to general operations. Therefore, leaders need to have both science and art to surround the honest, sincere, generous, giving

opportunity to the personnel to express opinions and views to solve problems and develop the organization to the goal.

2.) Transparency in administration through the use of disciplines and virtues together with the ability to identify the management: It is well known that transparency is needed to manage almost every part or all of its functions from the bottom to the top, but it is undeniable that transparency is the most necessary and leading. All levels of government must be aware of the transparency of government administration.

3.) Unity and discipline: In Buddhism, Lord Buddha emphasized the monks to be united in harmony and confidently do the task or function to achieve the desired result to work on accepted propaganda. The difference in the thought and racial is not a barrier in any way. On the other hand, it creates love and harmony, help each other to achieve the goal of propaganda is a success based on the Vinaya discipline to drive the monk organization.

4.) The mutual and fair relationship between the leader and the follower: It is well known that Lord Buddha allowed the monks respect each other by the age of the rainy season. Even those who are ordained before they are younger than themselves depends on the date and time of ordination. This is to allow the monks to guide one another in order to achieve the unity of the monks. It also divides the responsibilities of knowledge and ability to care the task they are experience in to have a good and knowledgeable by Ekkathakka or Expert in some way, such as the virtue of the Dharma, to make the monks take care of each other by duty.

5.) Caring the environment and the organization or the person who comes to the service of the organization to manage the regularity and facilitate all parties involved to peace in coordination.

The organization management with this principle can lead the organization to peace and systematic condition. There is a set of rules that are consistent with the theory of Western-style management. It is the dimension of spiritual development of corporate members as a basis. The Western theories do not show or state so explicitly. An example of a monastic organization or a present is called a successful monastery and make peace in the community. In brief, Buddhism is useful for administrators in three aspects.

First, it is a criterion for mental services. For example, in order to use the mind to manage whatever, it is supposed to manage their mind in the state of readiness first.

Second, It is shown that the theory and techniques in management both from Western or Eastern is a Buddhist topic that has already shown. In addition, in order to explore the qualifications of the chief or desirable supervisor of the executive. It is found that these qualities are justified in Buddhism as well. In view of the return of Buddhism that is classified into the appropriate category, the practice will benefit the management appropriately.

Third, it was seen from the observation that the trends in modern administration start to look at competition and fair governance and sustainable success rather than short term benefits. There is the management that promotes this approach such as Sufficiency Economy, Good governance, transparency, ethical, conflict of interests, etc., which are rational and consistent with the Buddhist doctrine. (Siritaewin., Anumongkol.2015:111)

In this article, His Majesty King Bhumibol Adulyadej used the five principles mentioned above to allow the people or the strength of the nation could bring their knowledge to study in the profession, with good faith and hard work. More importantly, in any workplace, everyone from the executives to the subordinates have to live in Dharma and the morality of the conduct of the work, the principle of management of all organizations.

In conclusion, the management of the organization with this principle can lead the organization to peace atmosphere. There is a set of rules that are consistent with the theory of Western-style management. It is the dimension of spiritual development of corporate members as a basis to help build the organization to the maximum.

In the way of Buddhism, Lord Buddha mentioned a good example in order to let people in society live together happily by adopting virtue of the virtues of the four good managers to manage themselves. The four virtues mentioned above are called the Saigahavattthu 4 or a principle to develop themselves and their organizations to benefit society the nation.