

Learning Encouragement with Happiness following Precursor of the Noble Path VII

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ABSTRACT

This article examines learning encouragement with happiness following precursor of the Noble Path VII using the study method from documents and research. The results of the study came out that Buddhism has principles to promote the development of human learners to achieve inner peace until it becomes happiness and results from education by using the principle of Bupanimit VII, which is an important guideline in educational management with the goal of developing to reach an important destination.

Keywords

Learning Encouragement, Happiness, Precursor of the Noble Path VII

I. INTRODUCTION

Thai society in the 21st century has undergone rapid changes in terms of economy, society, technology and communication causing students to have to learn more as well as having to adapt to develop skills in seeking knowledge on their own to keep up with changes. Students must study stressfully and tired. If the goals of learning between the learner and the teacher do not match, it will cause learners to be bored in learning causing learners to have unhappy learning. This will result in many negative consequences such as less patience decreased diligence in studying low grades. The feeling of tenderness disappeared. Their sympathy for one another had deteriorated. Life will also be unhappy. [1] As for the joy of learning, we want the child to be born with intrinsic factors, i.e. qualities in himself to be happy in learning, but he doesn't have that qualification. Teachers who are good external factors. Therefore, it finds various arrangements to act as a medium to induce him to develop his own intrinsic qualities by doing fun lessons and activities that will arouse your interest in learning. If at any time the child is interested in the content of what has already been learned. He will begin to be happy in learning that and that happiness will develop with the progress in learning that he has gained understanding and with an increased desire to learn, now it will be happiness that comes from his own internal factors where children are free which is the real goal [2].

Because of the promotion of happy learning among students. There is not a clear pattern to apply for school administrators. One approach that can be a tool to promote education is the process of promoting education. "The Precepts of the Path to Management Education", which will use precursor of the Noble Path VII as a guideline for creating a model. To instill qualities in students which are internal factors such as discipline motivation to know and a good way of solving problems for students understand the purpose and see the benefits of learning cause a love of

curiosity have the right attitude and attitude in studying, persistent in self-development until able to apply what has been learned in life development personal matter and coexistence in society as for external factors, teachers who are responsible for guiding and educating must teach students to choose good learning resources and being a good role model for students. In addition, school administrators promote a relaxed learning atmosphere must allocate and recruit learning resources sufficient to meet the students' curiosity needs.

II. THE PRECURSOR OF THE NOBLE PATH VII USED TO PROMOTE HAPPY LEARNING

Principles used to promote happy learning precursor of the Noble Path VII as the Buddha said, "He is a guide, a precursor for the emergence of the Noble Eightfold Path" [3], that is, both a guide to the path and an aid in the journey to achieve good results until reaching the goal or as both a conductor and a facilitator to facilitate the educational process, and living a good life is a complete system or the beginning of education to achieve the objectives that will develop life to meet happiness. There are 7 things, namely, Kalyanamittata, Silasampada, Chantasampada, Attasampada, Dittisampada, Uppamasampada, and Yonisomanasikarasampada.

The precepts of the Path are things that show or prefix which indicates that the practice of the Path is about to happen, using the simple Thai word "Aurora of a good life" If linked to education is known as dawn of education. These seven Dharmas or practices and qualities are both guides to a good way of living and is a directing, supporting people to move forward well in the way of living a good life. It is a guarantee that the individual's personal development will begin and continue to progress like the appearance of aurora or dawn, it is a guarantee that the sun will rise and follow its orbit in the sky along with the light of day will follow. It is both an aid to get in the way and an aid to travel to be

effective until reaching the goal or as both a conductor and an assistant. This set of principles has been overlooked, neglected, or forgotten for a long time. It's time to bring it back to attention and practicality, so that the educational process and living a good life is a complete system. especially, it must be regarded as the starting point of study [4] "The precursor of the Noble Path VII" refers to the Dhamma that is a foreshadowing that the "Eightfold Path" will come to that person. Like the dawn is the precursor to the rising of the sun [5] is the Buddha Dharma praised by the Lord Buddha much that it is an important factor which is the beginning of an educated life. or is the starting point of progressing on the path of knowledge, awakening, joy, or walking on the Noble Path [6], indicating a state or factor leading to intellectual enlightenment. As the Buddha said, Yonisomanasikan and Kalyanamitta, the ascendant, or the dawn of the noble path, which is the Noble Path guided by Righteousness [7] as a means of further training the Path. It is the Dharma that supports. It's the fundamental Dharma. It is the Dharma that marks. There will be a noble path in the future as a support for the development of the Noble Path [8].

III. COMPOSITION OF PRECURSOR OF THE NOBLE PATH VII

1. Kalyanamittata, Kalyanamittata is having a good friend, a friend who guides to avoid what is the penalty. A place with thorns to let in, evil not to do, sometimes we like to do evil. We may not like Buddha. He doesn't say much, be careful. Sometimes we talk too much. We may not like him. Some people believe, but they won't follow must also believe and act accordingly [9].

Know how to choose a source of knowledge and a good example. This Dharma is an important principle that ensures that Children will have a good social environment and know how to take advantage of that good environment called by the language of Dharma friendliness or say to cover the breadth further having and having friends. It is called in the term Kalayanamittata. The meaning can be divided into two steps:

1) The fact that society is a friend or allocate friends Especially those responsible for society are responsible for providing, allocating and acting as friends for children or learners, such as parents acting as good parents. Teachers behave as good teachers. The mass media presents good, useful information and produces valuable items. Acting as a good press administrators and parents allocate the social environment to be neat and tidy, facilitate services, information and knowledge sources such as good libraries, etc., adults and leaders in society be a good role model and all these people help guide children and youth to choose the source of knowledge and set a good example.

2) The child himself knows how to choose to associate with good friends, know how to choose good sources of knowledge and know how to set a good example or known to choose a person who will be popular as a role model or in living such as knowing how to use the library, know how to read books Know how to choose a television program.

Dawn of education, it actually begins in the second stage, that is, it begins only when the child, the learner, or the person himself knows how to choose a source of knowledge and a good example. If so, it's a clear guarantee that he's

moving into education. Their development is about to begin and a good life is coming soon [10].

Nithi Siripat has defined Kalayanamittata as having good friends, having good friendships with people who are sources of wisdom and good role models [11].

Luechai Sringernyang said that Kalayanamittata is to seek a source of wisdom and a good role model. Friendliness, good friends, associate with people who are sources of wisdom and good role models [12].

Phradhammaphatcharayanmuni (Sean Chayasaro) has said that the relationship with the graduate (Kalayanamittata) is having a teacher and a friend who shows the way to encourage and set an example to follow[13].

2. Silasampada: living and coexisting in society in an orderly manner with discipline, meaning discipline in life and in coexistence in society or knowing how to organize life and relationships in society called by the language of Dharma comprehension or the precepts are ready. Corresponds to the terminology that Silasampada in the house or in the place where one will work when to be at ease or will make the work more convenient and successful. The first thing that needs to be done as a preliminary preparation is the arrangement of utensils and equipment to be official not to obstruct and make it easy to pick up to be able to use it quickly and fluently in some important and delicate tasks. It may even be necessary to arrange the various devices in the order of the task to be used. There must be a rehearsal of coordinated rhythms, such as forwarding them to be ready as well or in order to travel quickly must prepare the way to be clean, neat and airy Free from obstacles, not rough, not potholes, smooth in developing oneself to progress in a good life. It's the same as the basics. To help the development to progress well is the organization of life and relationships in society. Provides privacy and coexistence with others is neat and smooth harmonious and complementary which will give us an ideal life and social condition and conducive to doing business and carry out all activities for the development to be successful with good results.

Organizing their lives and live well with others including since the conduct of personal honesty is not offensive orderliness in life without chaos, such as knowing how to divide time and what to do having manners, both physically and verbally. It is accepted by the cultural standards of society. Occupation with honesty without calamity non-intrusion non-violating each other in terms of life, body, property, spouse and non-verbal violations not causing trouble, damage and conflict does not invade the environment, know how to cooperate and coordinate able to work together with others maintain the discipline of the group as a member or a good participant of society, and contribute to creating environments and living conditions that are conducive to or contributing to further development.

At the dawn of the first study, that friendship a person has a relationship with others or society in the manner of being a person receiving or being a recipient first is taken from society for the benefit of oneself, but in this point 2, the relationship is in response or go back is the person who gives or being an act against others and society with favorable or supportive behavior treat society in a favorable way as well as taking part to give to others and society at least not to encroach or destroy, not to harass, cause trouble or chaos[14].

3. Chantasampada, along with the motivation for creativity means having the motivation that arises from the love of the truth. Love the truth and beauty is when you love the truth want to reach the truth. It makes you have curiosity or curiosity. When you love the truth, I want to make the truth and beauty come true curiosity and want to make this pretty right. In the Dharma language, it is called Chanta. Therefore, he is called reach with consent or making a proxy to be ready corresponds to the term consensus in order to progress in development. There must be motivation as a force to influence or pushing to move forward, so when the preliminary arrangements are ready smooth and clear road free from clutter. The thing that will make you walk in that direction is motivation.

However, the motivation to keep going in that direction. It must also be the correct motivation corresponding to it. If the motivation is wrong. It may be stuck in the same place or lead them to move in another direction, becoming out of the way, there are 2 big motivations that are very prominent:

1) Desire for something to nourish one's self which manifests as a motivation to consume, to consume what you see is relevant to that will it be valuable to the real life or not? Punishment to life or not will it enhance the quality of life? Or will it help the development lead to a good goal? Just look at the eyes, ears, noses, tongues, chest, likes, and wants to get it. They want to consume, they want to consume their forms, tastes, smells, sounds, and touches with organic excitement. Seeing them have them, they use them, what they consume, they want to have them, they want to use them, they want to consume them don't want to learn I don't think to create and make it my own. Motivation like this will only be addictive obsessed with the place or go out of the way does not cause development to step in the way of creating quality of life to flourish. Therefore, it is the wrong motivation called lust, which sometimes comes together with the motivation of lusting for luxury, lusting for luxury, called mana.

2) The love of truth, the love of goodness, which manifests as curiosity and creativity. This type of motivation requires consideration, attention, and consideration at all times what you see is relevant to that is it real, is it valuable and meaningful, is it truly beneficial to lie? Will it enhance the quality of life? And will it help the development lead to a good goal or not? Don't look at it, just look at the eye, touch the ear, like it, don't think about it, but get it. Not only to consume, to consume, but to know and find true value from them and try to create better results. To support the development of life even further. This type of motivation calls for intelligence because it requires wisdom to know that which is beautiful is truly beneficial promote the quality of life or not, and at the same time making use of wisdom in order to have a clearer understanding. Therefore, it is the motivation that flourishes alongside the growth of wisdom and therefore the right motivation. This will cause development to start but walk in the path of a good life. This type of motivation is called chanting.

Motivation for creativity which is an expression of love for the truth, love this goodness. It is a stimulus to use wisdom and initiate action, such as wanting to have a good society. It must use wisdom to consider how a society is a good society and saw that a good society must be a society that is orderly, peaceful and fair. People are healthy and

hygienic when they want to have a good society like that. We have to be creative and to work, which is a direct factor that will produce the desired results. This kind of motivation makes people try to do it and is a manufacturer be a creative but on the contrary. If there is a motivation will make you not want to work or if it will be done because it is a condition is to do in order to get money if avoidable will avoid working because I don't want to do it with your heart and find a shortcut to borrow debt. If it can be stolen, take it to get drugs. In order to have money to buy things, therefore, the development that contributes to the incentive arouse lust, so it's a mistaken development lead to decay and problems in various fields, therefore, in the study and in the development of life, social development. Therefore, there must be the right motivation, which is called Chanta.

The prostitute seeing something bad, incomplete, or incomplete, wanting to do it well, to be perfect, to have an internal impulse to go out and do it. You don't have to wait for someone to tell you to order and do not look for rewards for themselves other than the success of the work done for the sake of goodness or perfection is pure. The proxy will allow the waiver of any personal gain or benefit and uphold or act in accordance with the principles or righteousness. This motivation is called persuasion. Therefore, it is essential for the creation and development of a democratic society. If not able to create a proxies to occur that the development of democracy will never succeed [15].

Phradhammaphatcharayanmuni (Sean Chayasaro) has said that communion (consentment) is the shifting of desires to focus on virtue, excellence and truth. [16]

4. Attasampada, striving to develop oneself to the fullest potential means having a constant awareness in order to develop to the fullest until the perfection of potential, briefly referred to in the language of Dharma as making oneself ready or called in terms that Attasampada, according to Dharma, people are trained animals and is an animal that must be trained If you don't practice, develop at all. People are inferior to most other animals which has outstanding physical and instinct But that person, if trained and developed is superior to all other beings and able to practice and develop as much as possible until the point where he said Even the gods of Mara Brahma bow down to worship. Tathagata Bodhisattva or in short, Bodhisattha, which means belief in the Tathagata's wisdom and enlightenment or the belief in wisdom that enables man to become enlightened which ensures that will be able to develop themselves to the highest destination with the Buddha as a model to guide such confidence. It is the foundation for people to develop their consciousness to the fullest until the full potential. This is the dawn of education number 4, the motivation for creativity in number 3 is the driving force for people to walk and move forward in the way of development. As for the consciousness of developing oneself to the fullest until the full potential in Article 4 is a link to the journey towards the goal or link to the destination and it's a factor that keeps reminding me all the time to be confident and diligently use that motivation to develop oneself in a more virtuous way of life until the goal is reached [17].

5. Ditthisampada means reaching with view making the view ready establishment of the idea trust that is valid and good with reasons such as the principle of adherence to

factors [18].

The rationalization of attitudes and values means trust good concepts, understandings, attitudes and values are correct. Consistent with the truth of the cause and effect may use a short term that has a good worldview and life view that is correct according to the guidelines of the factors but in ethical language. He also used a shorter term: reach with view or to make the opinions and understandings ready, that is, to be correct and beautiful. It is called in the words *Dittisampada*.

When stepping in the way of development, the person lives with life in the midst of the world and must be related to experiences, stories, problems and things around them; and treating all these things correctly, which when knowing, understanding and doing it correctly is truly reaching the goal of a good life actual perception. It is the essence of problem solving and accessing freedom. In one sense, it can be said that developing the right view until the wisdom to enlighten the truth to see things as they really are it is the core of all good living. Therefore, it is one of the important elements in human development or in order to step in the path of a good life.

Buddhism proclaims the principle of conformity to cause and effect and the interdependence of things. It is the fundamental truth of all things. Therefore, the basic attitude that is needed and must be the first to develop oneself towards a wholesome life is the attitude of looking at things or looking at the world and life according to factors. This includes looking at dependent relationships, i.e., investigative looking, investigating causal factors as well as to see the interconnectedness of all things to look at things in the direction of this cause will see things as they really are prevent the occurrence of ignorant beliefs and does not look at anything based on personal preferences, dissatisfaction, or hatred to have a broad opinion and it is the basis for thinking and diagnosing things correctly, without distortion, without bias, and throughout, without being superficial. It was an attitude that directly led to self-improvement because I see prosperity will occur by creating factors that will make it flourish. Therefore, using intelligence to analyze and investigate the causes and factors to make corrections, improvements and creations to be in accordance with the following factors.

In modern studies, it is often said that people must have a scientific attitude and a scientific way of thinking. If we look at the principles of the dawn of education, it can be seen that the scientific attitude is it is in this principle of view. The scientific way of thinking. It should be compared to the last principle of the Dawn of Education, or the 7th article that will be discussed further. In addition, the causal attitude is associated with an attitude towards learning experiences. This learning attitude is extremely important because in our daily life. Almost all of its content is Perceived experiences through eyes, ears, nose, tongue, body and mind, as usual, people who have not been educated when acknowledging the experiences will be perceived with the attitude of self-affecting. The reactions were satisfied-dissatisfied, liked-hated, or pleased-jealous followed by improvements Expanding passions and stories according to the way of liking-hate or happy – unhappy. It is a blocking of wisdom does not cause wisdom but causing problems. It leads to

analysis, consideration, investigation and investigation was born to learn and cause wisdom, no problem, having an attitude towards all experiences as a learning. Therefore, it is an important part of looking at things according to cause and effect or having a view.

In addition, seeing the possibilities of things according to causes. It also encourages creativity. especially when combined with a creative motivation foregoing because looking at the cause will see the process of the occurrence of things, see the symptoms that one thing has happened and that what has already happened is the cause of good or bad results inherited, how to see the emergence of good things inclined to creative production let good things happen when a mind that is motivated by creativity, action or action is inclined, and it will easily create values in production and creation.

Another important point of view which will be associated with looking at the cause is an attitude of responsibility for one's actions. Those who live in the world in society or do either when looking at success or failure their own prosperity or deterioration of others. If there is a causal perspective will consider investigating the cause of decay and prosperity of failure and success is right and then correct, prevent or enhance to meet the factors not shirk responsibility. Don't just blame this person or things like this go on not entrusting hopes to fate, do not rely on external factors or waiting for inspiration but relying on their own actions confident in their good deeds according to factors.

The attitude of looking at this factor supportive relationship complement each other with the motivation of curiosity and creative, that is, when pursuing creativity. It encourages the search for reasons. Because when you want to know what you want to do or create something, you have to learn the reasons why. How is this made? What are the reasons for the elements? In order to be able to meet the causes and factors that will yield real results; on the other hand, looking at the cause. It promotes curiosity and creativity because when investigating the cause see the truth, it satisfies the curiosity and make you want to know more clearly or throughout seeing the process of causes and factors that cause good and bad results See how valuable good results are, and no matter how serious the consequences are, the more good will the pursuit of good.

In addition, the attitude of looking after this factor The effect is directly related to the last dawn. *Yonisomanasikara*, that is, when there is an attitude of looking at things according to cause will turn to *Yonisomanasikarn* in order to be able to consider and investigate the causes and factors to be clearly seen and when using *Yonisomanasikarn* will make him more prosperous in view [19].

Being active at all times means being alert to actively rush things with a sense of time and change. Not neglectful, neglectful, or indifferent, allowing time to pass in vain. In short, arrival is accompanied by heedlessness or the act of negligence to be ready called the term *concession*

One important principle, the teachings of the Buddha very often include: *Anicata* is the state in which things are impermanent, unstable, constantly changing this change is a law of nature according to its normal does not depend on anyone's wishes change this impermanence appear with symptoms occurring located and then turned off or a

temporary, unsustainable existence that does not last forever. Everything, when it happens, will eventually decay, wither and fall apart with cognition and awareness of change. Therefore, it is linked to knowledge, understanding and awareness of the passing of time, or time passes with change. It is both an opportunity and a finite scope for the arising, existence, and cessation of all things. Time, like change, proceeds according to the law, without hesitation, independent of one's desires or pleas. Human life, wealth, what is loved, cherished, possessed, and everything that surrounds the human being arises growing up must decay over time and according to the law of change for people who have not yet developed their intelligence I don't know as much as the timeliness of the ordinary. The attitude of the mind towards things is wrong. This change will affect the mind in a way that causes fear and sorrow and sorrow, or soka and parideva, but those who have trained their minds and wisdom will experience change with the wisdom that knows the timeliness of ordinary and the attitude of the mind towards things properly making them not shaken, fearful, and having a clear and free mind with the knowledge of the truth along with this simple law of change, impermanence or vanity. The Buddha Dharma also stated the truth that the change was not fleeting, but according to the factors when things change according to factors. If human beings are involved as variables in the process of cause and factor with their actions way of change, it will meet the needs within the changing dynamics of the factors even possible human development because of the fact that changes are dependent on factors. The truth of change according to this factor. Therefore, teaching links to two principles of practice, the first being that the possibility or desired effect of human beings can be achieved through the action of causes and factors. (Not by begging or lying in wait) and another principle that humans must search for causes and factors. In order to correct, prevent, or create improvements in accordance with the causal factors. At this point, the attitude of causal view at the fifth dawn of education is Dittisampada, the mind has already been established cause a consistent connection that view. It will help both in terms of knowing common sense which makes the mind clear and free not oppressive and in terms of investigating the causes of the cause to meet the factors that will lead to the final result is There are corrective, preventive and constructive actions to improve. At the same time, the mind is clear, bright, light and comfortable not nervous or in other words, Accelerate work with peace of mind both work and happiness.

When the consciousness of time and change is linked to the principle of causal change, it causes one important practice called Appamada or negligence. is the alertness that must be actively and intensively without complacency, not stirring, not distorting, not neglecting especially not indulging in intoxication teachings on time consciousness and change, then let's not underestimate this he emphasized much, in the way that all things especially this life of ours is not sustainable, it does not last very long would have to be destroyed. The end will surely happen. But it is not certain when and where will it end. How will life be what will happen to that life, no one knows, no one can determine depending on both external and internal factors Days and nights pass by, not waiting for anyone, so don't be careless.

What should be done hastened? What needs to be corrected is urgently corrected? What factors do we know that we can do it? Learn and do it to the fullest hurry up and do good speed up duty make this life worthwhile even the last word is the last speech which the Lord Buddha gave to the devotees when he will pass nirvana. It is a Buddhist saying according to this principle which has the meaning "All sankharas naturally decay. Therefore, make yourself heedless and ready." General changes born to man often included in the word prosperity and decay where humans tend to call changes in the desired way that it is prosperity and invoke change in an undesirable manner that it is deterioration. This includes the changes in life called self-improvement. The principle of negligence or Appamada will motivate and remind people to be alert to events and situations, making them sensitive and responsive to changes both in deterioration and in prosperity especially sensitive to perception and learning about the cause of decay and the cause of prosperity watch out for the cause of decay and the cause of prosperity What happened would be the cause of the decline was hurriedly avoided, prevented or eliminated. If there is a problem, then hurry to find a solution. What do you see that will cause prosperity? Was striving for creativity including the enthusiasm to develop oneself to advance in a good way of life?

Uppamata or this negligence, it is fair to enter into practice cause action as a conductor of all other Dharmas into practice. All Dharmas come into practice or act through this heedless awakening, urging, and submission may be referred to by the comparative expression that Appamata is the one who releases various dharmas into the field of action or for short, the one who was released onto the field. Therefore, it is a principle that covers all practices. As the Buddha said, it is like an elephant's footprint, that is, just as the footprints of all land animals are included in the elephant's footprint. All dharmas can be gathered in heedfulness, so if not heedlessly. All Dharmas have been practiced, but if only careless many Dharmas have been learned, it's useless barren, like sleeping in the brain or lying dead in the bible because it does not take practice, does not use it, so when it comes to negligence. It covers the rest of the dharmas which are in the whole practice. But which of these Dharmas will come out to be effective when?, and not confused had to go back and ask. What does the launcher hold? Which dharma to be released, when and how? The answer is simply: whether to release any dharma depending on the causative factor that must be done, or in short, according to the causal factor, it means to examine the cause and the factor in the case and then select the text which is suitable to go to work, prevent, fix, eliminate or create a supplement or improve that factor [20].

6. Uppamasampada, being accompanied by heedlessness, not being without consciousness, not without consciousness, wherever he is, whatever action he does, he always has mindfulness to control his mind. Never let your mind wander about things, even with the view of the value of time, reckless, careless, not intoxicated, always meditating. thinking of death to appreciate the remaining time. Do not underestimate the wholesome qualities. Every little charity has an opportunity to do even a small amount of merit should not be underestimated. Do not follow it. Don't think that a little passion is okay circulating in death suffering for many nations. It's because it doesn't matter arrival with

carelessness. It is very helpful for the development of the Noble Path.

7. Yonisomanasikarasampada, Yonisomanasikan sampada arrival with the right attention. A person who knows, knows, knows, considers. He is a person who thinks in the correct perspective according to the teachings of the Buddha. There are four main types of correct perspectives, namely: care that is impermanent in things that are impermanent; Concerned that it is suffering in what is suffering be mindful that you are not yourself in things that are not yourself. Concerned about not being beautiful in things that are not beautiful, impermanent, suffering, not self, not beautiful, not beautiful, always look at this. As for the other details, they are gradually considered and researched, knowing their perspective, knowing how to consider I know that angle, this angle no matter what he does, he does not follow his own way; he always knows and cares for charity, wisdom, intelligence, and reasoning in various matters [22].

Problem solving and self-reliance with knowledge means knowledge to consider recognize determine how to look at things for value, think, know how to think critically, investigate to reach the truth which allows the problem to be solved and know how to initiate various actions correctly by themselves. In the Dharma language, he said briefly that arrival is accompanied by Yonisomanasikara or making Yonisomanasikara to be ready called the term Yonisomanasikara concession knowledge or think is important? It's already been emphasized a lot in today's education. Therefore, there is no need to reiterate here. But the point that should be considered is that what do you think? The idea is called Yonisomanasikara has many ways of thinking. Especially important is the causal and causal thinking, think of discrete elements, think in a common sense problem solving process, think of the relationship between principles and intentions, Think with appreciation, disadvantages (advantages, disadvantages, advantages, disadvantages) and solutions, Think of real value - artificial value, intrigue to incite morality think in the present think analytically throughout and all around called Vibhajjavada, however, when in summary these Yonisomanasikara. It can be classified into two major categories:

1) Yonisomanasikara with intelligence enhancement used to find the truth in the case of wanting to know the truth of and thing, matter, or consideration is a matter of finding the truth, it is simply called looking at it or look as it is.

2) Yonisomanasikara in a kind of charity used to enhance morality or mental quality to bring benefit or good and happiness in no case is it a matter of finding the truth or that that is not being considered in terms of truth. It is a matter of subjectivity that will cause a feeling of goodness and charity or the feeling of being bad is unwholesome happiness or sorrow. It can be a benefit or a disadvantage, but it can be viewed simply as being optimistic, such as seeing people dressed in old torn clothes. If there is no Yonisomanasikara, There may be a feeling of disgust or contempt, but if you look at it with Yonisomanasikara. There may be feelings of pity, sympathy, and wanting to help. As follows, etc. In many cases, both types of Yonisomanasikara occur in complementary ways, for example, in the case of seeing a person dressed in torn clothes. If not stuck with feelings of disgust or contempt and if there is a feeling of pity and

sympathy, it may lead to further search for the truth, for example, to search for the causes of poverty both the reasons for the factors in the person itself and social factors, or may be linked to the consideration of poverty alleviation of the general poor or of the whole society.

Yonisomanasikara, it is the mainstay and the most important variable in the development process when different people or the same person but at different times have seen in connection with one of the experiences, events, or situations. There may be feelings, mental states, cognition, thoughts, values, or benefits from that case. There are many different styles and more or less, but will there be a Yonisomanasikara and what kind of Yonisomanasikara. Two children watch the same TV, one person can only have fun. Another person has acquired some ideas that will be useful in life. Many children read the same book. One person knows and remembers only the information that he wrote that the other person understood the content of his story. Do you know what the reason is? Another person looked at his thoughts and feelings of author's needs. Another person went to another, able to relate content and opinions in newly read stories to the knowledge that already exists add aspects of thought expanding knowledge and understanding of the worldview some more based on the knowledge and understanding of the book as a base rethink knowledge successfully used to do something. Newton saw an apple falling down. Think of the law of gravity or attraction. A monk saw an old leaf fall. A clear opinion arises in the principle of vanity. Another monk walked in the opposite direction of the insane heard the insane murmuring some messages in the direction of the unconsciously wandering return to the insights of life in the preceding verse it was said that Appamada or negligence is the one who releases various Dharmas into the field of action is the cause of the practice or cause action, but the Yonisomanasikara in this 7th aspect is the guide and control over all operations both on the field and before going on the field [23].

CONCLUSION

Adoption of the Precepts of the Path as a process to promote learning considered as one of the necessities. It is a process leading to a good way of living and is a directing, supporting people to move forward well in the way of living a good life. It is a guarantee that the individual's personal development will begin and continue to progress like the appearance of aurora or dawn, it is a guarantee that the sun will rise and follow its orbit in the sky along with the light of day will follow. It is both an aid to get in the way and an aid to travel to be effective until reaching the goal or as both a conductor and an assistant. This set of principles has been overlooked, neglected, or forgotten for a long time. It's time to bring it back to attention and practicality, so that the educational process and living a good life is a complete system. In particular, it must be regarded as the starting point of the study. "The precepts of the seventh path" is therefore a dharma process which is a foreshadowing that "the Eightfold Path", noble things will arise for that person like the dawn, the precursor of the rising sun. It is the Buddha Dharma that the Buddha praises much that it is an important factor which is the beginning of an educated life or is the starting point for walking on the path of becoming knowledgeable, awakening, joyful, or walking on the Noble way indicates the conditions

or factors that lead to intellectual light as the starting point of human resource development in education.

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