



Research Report

Sub - Research Report 2

HOLISTIC WELL-BEINGS PROMOTION FOR BALANCED WAY OF
LIFE ACCORDING TO BUDDHIST PSYCHOLOGY

Under Research Plan

INTEGRATED BUDDHIST PSYCHOLOGY: MODEL AND
PROCESSES TO PROMOTE THE HOLISTIC
HEALTH OF FAMILY AND SOCIETY

BY

Asst. Prof. Dr. Sanu Mahatthanadull and
Dr. Sarita Mahatthanadull
International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
B.E.2559

Research Project Funded by Mahachulalongkornrajavidyalaya University
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Research Title: Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology
Researchers: Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull
Department: International Buddhist Studies College, Mahachulalongkornrajavidyalaya University
Fiscal Year: 2559 / 2016
Research Scholarship Sponsor: Mahachulalongkornrajavidyalaya University

ABSTRACT

This is a qualitative research consisting of two objectives, namely: - (1) to study the holistic well-beings and the balanced way of life according to Buddhist Psychology, and (2) to analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. The in-depth interviews were carried out with five key-informants who are monks and Buddhist scholars' representatives of both regional and international organizations, from four countries, Thailand, Sri Lanka, United Kingdom, and United States.

The findings show the four elements of well-being that when combining together, they will arise the holistic well-beings characterizing the innate body, social morality, calm mind, and the awakening wisdom, respectively. They are the fourfold outcome of the holistic well-beings. Such outcomes are the result of the Balanced Way of life when the human's needs according to the Maslow's hierarchy of Needs; Physiological, Safety, Social, Esteem, and Self-actualization Needs, are fulfilled. There are four ways of Well-beings promotion, which are, (1) practicing contentment to promote the physical well-being; (2) observing the Five Precepts, having good friends, and practicing the four bases of popularity to promote the moral well-being; (3) practicing tranquil meditation and the Mindfulness Based Cognitive Therapy (MBCT) to promote the mental well-being; and (4) augmenting the wisdom by the practice of the four foundations of mindfulness and the fourfold paths to promote the intellectual well-being. As a result, the "Well-beings" and "Balance Way", the highest purpose will be finally achieved.

ชื่อรายงานการวิจัย:	ศึกษาการเสริมสร้างสุขภาวะองค์รวมในการดำเนินชีวิตอย่างสมดุลตามหลักพุทธจิตวิทยา
ผู้วิจัย:	ผศ.ดร. สานุ มัทธนาตุลย์ และ ดร. สรिता มัทธนาตุลย์
ส่วนงาน:	วิทยาลัยพุทธศาสตร์นานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
ปีงบประมาณ:	๒๕๕๙
ทุนอุดหนุนการวิจัย:	มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

บทคัดย่อ

การวิจัยครั้งนี้เป็นการวิจัยเชิงคุณภาพประกอบด้วยวัตถุประสงค์ ๒ ประการคือ (๑) เพื่อศึกษาสุขภาวะองค์รวมและวิถีชีวิตที่สมดุลตามหลักพุทธจิตวิทยาและ (๒) เพื่อวิเคราะห์วิถีชีวิตที่สมดุลกับการเสริมสร้างสุขภาวะองค์รวมตามหลักพุทธจิตวิทยา การสัมภาษณ์เชิงกับผู้ให้ข้อมูลสำคัญ ๕ ท่านจากตัวแทนของพระสงฆ์และนักวิชาการชาวพุทธที่มาจากองค์กรทั้งในระดับภูมิภาคและระดับนานาชาติทั้ง ๔ ประเทศได้แก่ประเทศไทย ศรีลังกา สหราชอาณาจักร และสหรัฐอเมริกา

ผลการวิจัยแสดงให้เห็นองค์ประกอบทั้ง ๔ ของสุขภาวะที่เมื่อรวมเข้าด้วยกันแล้วจะเกิดเป็นสุขภาวะแบบองค์รวมที่บ่งบอกถึงร่างกายโดยกำเนิด ศีลธรรมทางสังคม จิตใจที่สงบ และปัญญาที่รับรู้ตามลำดับ องค์ประกอบเหล่านี้คือผลลัพธ์ของสุขภาวะแบบองค์รวม ซึ่งเป็นผลมาจากวิถีชีวิตที่สมดุล เมื่อความต้องการของมนุษย์ตามลำดับขั้นความต้องการของมาสโลว์ (Maslow) ได้แก่ ความต้องการทางสรีรวิทยา ความต้องการความปลอดภัยในสังคม ความต้องการการยอมรับทางสังคม และการตระหนักรู้คุณค่าของตนเอง การส่งเสริมสุขภาวะองค์รวมมีอยู่ ๔ วิธี ได้แก่ (๑) การฝึกฝนความสันโดษเพื่อส่งเสริมสุขภาวะทางกายภาพ (๒) การรักษาศีลห้า การคบกัลยาณมิตร และฝึกฝนการสงเคราะห์สังคมเพื่อส่งเสริมสุขภาวะทางศีล (๓) การฝึกฝนสมณะกรรมฐานคือการทำสมาธิ และการบำบัดด้วยการรู้คิดโดยใช้สติเป็นฐาน (MBCT) เพื่อส่งเสริมสุขภาวะทางจิต และ (๔) การเพิ่มพูนภูมิปัญญาโดยการเจริญสติปัญญา ๔ และการเจริญมรรคทั้ง ๔ เพื่อส่งเสริมสุขภาวะทางปัญญา ผลลัพธ์สุดท้ายก็คือ “สุขภาวะ” และ “หนทางแห่งความสมดุล” คือการบรรลุซึ่งจุดประสงค์อันสูงสุดได้ในที่สุด

Acknowledgement

This research report is funded by National Research Council of Thailand (NRCT) and is organized by Buddhist Research Institute. There are so many people who encouraged and supported me to complete this research. Without their supervision, assistance, encouragement and support, this accomplishment would not have been possible. Firstly, I would like to express my sincere gratitude to Mahachulalongkornrajavidyalaya University (MCU) and International Buddhist Studies College (IBSC) for an opportunity to work. Besides the University, I would like to express my fully respect and deep gratitude to the Most Venerable Professor Dr. Phra Rajapariyatkavi, rector of Mahachulalongkornrajavidyalaya University, for his loving kindness being as a research consultant.

My fully respect and grateful thanks also goes to the Most Venerable Phra Suteerattanabundit, Assoc. Prof. Dr. Director of Buddhist Research Institute, for providing all support and guidance. I would like to thank all salient Buddhist scholars for the in-depth interviews for their valuable perspectives and comments. Lastly I would also like to extend my thanks to Dr. Sarita Mahatthanadull, co-researcher who always support and encourage me in all respects.

Asst. Prof. Dr. Sanu Mahatthanadull,

Head of the research project

February 14, 2019

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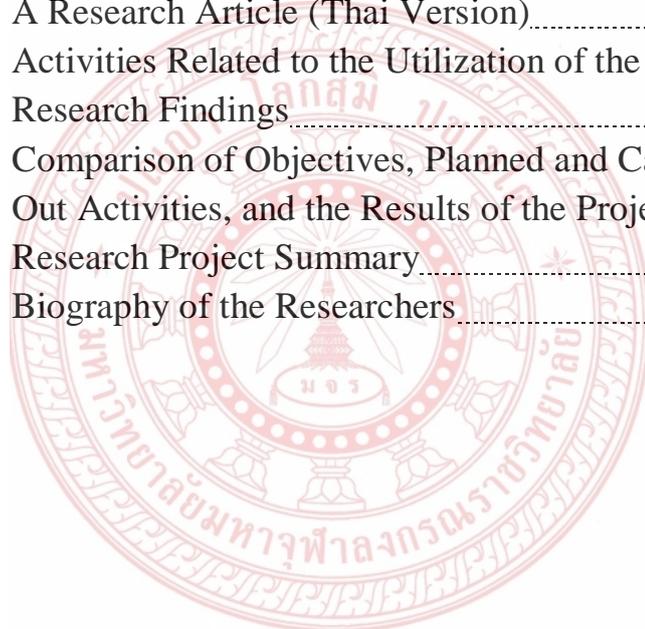


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List of Abbreviations

A) Abbreviations of Scriptures

In this research paper, the researcher has referred various sources of data both primary and secondary from Pali Canon (Tipiṭaka), Commentaries (Aṭṭhakathās), Sub-commentaries (Tīkas), Sub Sub-commentaries (Anuṭīkas), Pakaraṇa Visesas, and so on. The system of abbreviations will be systematized as follows:

The Pali Canon, using the Pali texts series edited in Roman by the Pali Text Society (PTS). Its forms are to be quoted firstly an abbreviation of the scripture, then followed by volume and page number (s) respectively, e.g., D.II.81. refers to Dīghanikāya of the Suttanta Piṭaka, Mahā-vagga, page number 81. In case of scriptures with only one book, the volume will be omitted, for instances, Vbh.86. refers to Vibhaṅga of the Abhidhamma Piṭaka, page number 86.

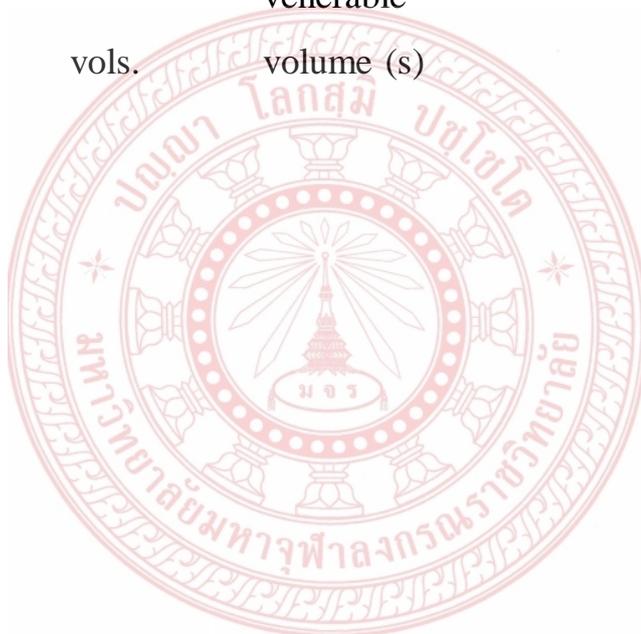
- A. : Aṅguttaranikāya (5 vols.)
- AA. : Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī)
- Comp. : Compendium of Philosophy (Abhidhammatthasaṅgaha)
- D. : Dīghanikāya (3 vols.)
- Dhp. : Dhammapada (Khuddakanikāya)
- Dhs. : Dhammasaṅganī (Abhidhamma)
- DhsA. : Dhammasaṅganī Aṭṭhakathā (Aṭṭhasālinī)
- It. : Itivuttaka (Khuddakanikāya)
- Kh. : Khuddakapāṭha (Khuddakanikāya)
- KhA. : Khuddakapāṭha Aṭṭhakathā (Paramatthajotikā I)
- M. : Majjhimanikāya (3 vols.)
- Nett. : Nettipakaraṇa
- PaṭA. : Paṭṭhāna Aṭṭhakathā (Paramatthadīpanī)

Ps.	: Paṭisambhidāmagga (Khuddakanikāya) (2 vols.)
PsA.	: Paṭisambhidāmagga Aṭṭhakathā (Saddhammapakāsinī)
S.	: Saṃyuttanikāya (5 vols.)
Vbh.	: Vibhaṅga (Abhidhamma)
Vin.	: Vinaya Piṭaka (5 vols.)
Vism.	: Visuddhimagga

B) List of Common Scholarly Abbreviations used in the Research

Single	Plural	Full Word/Meaning
Assoc. Prof.		associate professor
Asst. Prof.		assistant professor
B.E.		Buddhist Era
C.E.		Common Era or Current Era
ed.	eds.	editor (s), edited by
e.g.		example gratia, example
et al.		et alii/ and others
etc.		et cetera/ and others
fig.	figs.	figure (s)
ibid.		ibidem/ in the same page, i.e., the same source which has been cited in the immediately preceding note
i.e.		id est, that is to say
MBCT		Mindfulness Based Cognitive Therapy
MCU		Mahachulalongkornrajavidyalaya University
NRCT		National Research Council of Thailand
n.d.		no date (of publication)

n.p.		no page (of publication)
no.	nos.	number (s)
op.cit		opera citato/ as referred
p.	pp.	page (s)
Ph.D.		Doctor of Philosophy
Prof.		professor
PTS		Pali Text Society
tr.	trs.	
Ven.		venerable
vol.	vols.	volume (s)



Chapter I

Introduction

1.1 Background and Significance of the Problems

Holistic Well-beings, according to Buddhism, refers to the pleasure of life in two elements; bodily pleasure and mental pleasure. Venerable Sāriputta exposed in the Path of Discrimination, the Treatise on Breathing “Pleasure: there are two kinds of pleasure: bodily pleasure [*kāyika sukha*] and mental pleasure [*cetasika sukha*]”¹ He further explains the meaning of such:

What is bodily pleasure? Any bodily well-being, bodily pleasure, well-being and pleasure felt as born of body contact, welcome pleasant feeling born of body contact, is bodily pleasure.

What is mental pleasure? Any mental well-being, mental pleasure, well-being and pleasure felt as born of mental contact, welcome pleasant feeling born of mental contact, is mental pleasure.²

Only when the said two elements of pleasures arise, then it is called “holistic well-being” according to Buddhism. In addition, it can be further subdivided into four aspects: (1) Physical body; (2) Morality is society and the environment; (3) Mind; and (4) Wisdom. A human life can achieve the holistic well-beings is when all of the abovementioned aspects work together in one. They must be developed in order to perform their functions perfectly and normally.³

¹ Ps.I.188; Bhikkhu Ñāṇamoli (tr.), **The Path of Discrimination (Paṭisambhidāmagga)**, (London: PTS, 1982), p. 189.

² PsI.188; Op.cit.

³ Phra Dhammamoli (Thongyu Ñāṇavisuddho), “An Analytical Study of Lifestyle, Health Behaviors And Holistic Health Care of the Buddhist Monks as

The achievement of such state of happiness requires two factors beneficial to living, or “Life Supporting Factors” namely: (1) Physical Supporting Factors, and (2) Mental Supporting Factors.

(1) Physical Supporting Factors

This is an important factor that contributes to the existence of the physical or material level. Buddhism views that the body is considered to be the result of certain causes. As mentioned in the Abhidhamma philosophical exposition, four factors caused arise of the physical body (*rūpa-samuṭṭhāna*): (1) Action (*kamma*), (2) Mind (*citta*), (3) Temperature (*utu*), and (4) Nutrient (*āhāra*).⁴ That is to say the four *samuṭṭhānas* are cause for the emergence of human bodies. Furthermore, the Paramatthajotika Scripture stated:

The human body is firstly reliant on a form resulting from karma (*kammajarūpa*). Then, a form resulting from temperature (*utujarūpa*) and a form resulting from nutrient (*āhārajarūpa*) will improve the figure and appearance of the organ. For the form resulting from mind (*cittajarūpa*) must be based on the other three factors to be arisen. That means *cittajarūpa* cannot arise by itself but must rely on the body of the sentient beings.⁵

Appeared in the Tipitaka”, (Thai Version), A Ph.D. Dissertation, (Graduate School: Mahachulalongkornrajavidyalaya University, 2551 B.E.), p. abstract A.

⁴ Phra Saddhammajotika Dhammacariya, **Paramatthajotika Chapter 1-2-6 Citta Cetasika Rūpa Nibbāna**, (Thai Version), 11st ed., (Bangkok: Tippaya Visuddhi, 2553 B.E.), p. 100.

⁵ Venerable Buddhaghosa expounded in the Pañcapakaranatṭhakathā as: “good and evil action being a condition to *vipāka-khanda* and *kamma*-produced matter with the power of *kamma*-condition. Mental formation being a condition to things associated with mental formation and to the mental-produced matter with the power of *kamma*-condition.”

Evam bhinne pan ettha sahajātā kāmāvacarakusalacetanā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca catuvokāre sampayuttakhandhānaṃ yeva sahajāta-kamma-paccayena paccayo hoti.

Uppajjitvā niruddhā pana attano vipākānaṃ kaṭattā ca rūpānaṃ nānākkhaṇikakammappaccayena paccayo hoti. Sā ca kho pañcavokāre yeva, na aññattha. Sahajātārūpāvacarakusalacetanā attanā sampayuttadhammānaṃ ceva

When the *rūpa-samuṭṭhānas* are originated, the life system (*rūpa* and *nāma*) is born simultaneously together with five aggregates, six elements, twelve elements, eighteen elements, etc., which are interrelated in a systematic order within the human body. In the Path of Purification scripture stated:

As to the frailty of life: this life is important and frail. For the life of beings is bound up with breathing, it is bound up with the postures, it is bound up with cold and heat, it is bound up with the primary elements, and it is bound up with nutriment.⁶

From the above statement Bhadantācariya Buddhaghosa, explained one character of life of beings as the frailty. That is to say the five factors that support the existence of life, especially the factors that support the physical, namely: (1) Breathing, (2) Postures, (3) Cold and Heat, (4) The Primary Elements, and (5) Nutriment.⁷

In order for human beings to promote holistic well-beings thus relying on the said five factors in the following manners:

Firstly, when we live in an uncomfortable atmosphere, it affects the respiratory system causing head ache and dizziness. Just as he said:

Life occurs only when the in-breaths and out-breaths occur evenly. But when the wind in the nostrils that has gone outside does not go in again, or when that which has gone inside does not come out again, a man is reckoned to be dead.⁸

Secondly, if we work by solely sitting posture in front of a computer for a long time. It causes back and neck pain. Venerable Buddhaghosa further says “And it occurs only when the four postures are found occurring evenly. But with the prevailing of anyone of them the

cittasamuṭṭhānarūpānaṃ ca ekanteṃ eva saha-jātakamma-paccayena paccayo. - PaṭA.46.

⁶ Vism. 235; Bhadantācariya Buddhaghosa, **The Path of Purification** (*Visuddhimagga*), tr. By Bhikkhu Ñāṇamoli, 4th ed., (Kandy: Buddhist Publication Society, 2010), p. 231.

⁷ See Vism. 235-236; Op.cit.

⁸ Vism. 235; Op.cit.

life process is interrupted.”⁹ Thirdly, the case of staying in a cold or too hot climate, it can affect the temperature within the body. This cold and heat factor is stated “And it occurs only when cold and heat are found occurring evenly. But it fails when a man is overcome by excessive cold or heat.”¹⁰ Next, the factor of the four great elements (earth, water, fire and wind element) are the four elements that integrate within the body. When one of the elements loses balance, it will affect the rest of the three elements. For instance, the earth element (*pathavī-dhatū*) or the water element (*āpo-dhatū*) aggravated, resulting in a stiff body and a rotten wound. The statement in the Path of Purification shows:

And it occurs only when the four primary elements are found occurring evenly. But with the disturbance of the earth element even a strong man’s life can be terminated if his body becomes rigid, or with the disturbance of one of the elements beginning with water if his body becomes flaccid and petrified with a flux of the bowels, etc. or if he is consumed by a bad fever, or if he suffers a severing of his limb-joint ligatures.¹¹

Lastly, for nutriment factor, if food is absent for only eight consecutive days and dehydration for only three to five days, the human life is ending.¹² That’s means the existence of human life is terminated. The factors mentioned above are an integral part of the human body. This is said as “And life occurs only in one who gets physical nutriment at the proper time; but if he gets none, he uses his life up.”¹³

However, a life only with physical factor alone is not possible. This is due to life is not only constituted of physical elements but also need another element that is equally important is the “mental element”.

⁹ Vism. 235-236; Op.cit.

¹⁰ Vism. 236; Op.cit.

¹¹ Vism. 236; Op.cit.

¹² Professor’s House. **How Long Can A Person Survive Without Food.** [online]. source: <http://www.professorshouse.com/Food-Beverage/Topics/General/Articles/How-Long-Can-A-Person-Survive-Without-Food/> [9 January 2019].

¹³ Vism. 236; Ibid., p. 232.

(2) Mental Supporting Factors

Mental supporting factors refer to factors that contribute to living at the level of mental. Due to the fact that the mind is another element of human life in the abstract or “consciousness” (*viññāna*), denoting feeling, perception, mental formation and consciousness.¹⁴

This component systematically serves to nourish and harmonize the physical body. Buddhism gives importance to this psychological factor. Because the mind is responsible for the establishment of organisms. In addition, the mind also influences the physical body as the saying in Yamakavagga of Dhammapada:

*manopubbaṅgamā dhammā manosetṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā
tato naṃ dukkham anveti cakkam va vahato padam¹⁵*

Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox.¹⁶

It is a concept that based on the principle that “sound mental health leads to sound physical health” which demonstrates the concept of accepting the existence of the mind with characteristics of the conditioned (*saṅkhata-lakkhaṇa*) from its arising appears (*uppāda*), persisting (*aññathatta*), to its passing away or subsidence appears (*vaya*).¹⁷ The point is that Buddhism considers that mentality can be improved to the high potential, high performance and high quality. By developing and training according to the principle of the Middle Way (*majjhimā-paṭipadā*), in which we call the principles associated with these mental states “Buddhist Psychology” These two factors contribute to living reflect the balance of life. That is a normal and happy life requires the

¹⁴ DA.II.511.

¹⁵ Dh. 1.

¹⁶ K.R. Norman (tr.), **The Word of the Doctrine (Dhammapada)**, (Oxford: PTS, 1997), p. 1.

¹⁷ A.I.152.

right proportion of support, the body and mind which finally lead to a holistic health in the way of life (norm and form) to a perfect equilibrium.

From such points the balanced way of life of human beings thus can be manage. The term “equilibrium” here refers to balancing relationship is balance (*samatā*).¹⁸ This implies a balance between the body systems and the life supporting factors, both internal and external. The Pali term “*samatā*” can literally be translated as “balance”¹⁹ or “equilibrium”²⁰ which means a state where things are of equal weight or force.²¹ These relationships need to work together in a balanced way to make life happy. The “equilibrium” thus has a role in life as normal. For example, loss of breathing balance will cause illness as respiratory disease and may cause death. Loss of posture balance will cause paralysis and cause death. Heat and cold imbalance will cause illness and temperature failure. The loss of the four great elements will cause the element disorder. Loss of nutriment balance will cause weakness of the

¹⁸ Phra Dhammakosacara (Prayoon Dhamacitto), **Educating for Balance: A Buddhist Perspective**, (Thai Version), 4th ed., (Bangkok: Samlada Limited Partnership, 2555 B.E.), p. 107; P. Longsomboon, Maj. **Dictionary of Magada-Thai**, (Thai Version), (Bangkok: Atorn Printing, 2540 B.E.), p. 313; and in The Royal Institute, **Thai words from Pali and Sanskrit**, (Thai Version), Bangkok: Union Ultraviolet Ltd. Company, 2553 B.E.), p. 37.

¹⁹ Simon Collin, **Dictionary of Science and Technology**, 2nd ed., (London: A&C Black Publishers Ltd., 2007), p. 61., Gerry Melino, Richard A Knight and Jean Claude Ameisen, “The Siren’s Song: This Death That Makes Life Live”, **Cell Death: Encyclopedia of Life Sciences**, eds. by Gerry Melino, David Vaux, (Chichester: John Wiley & Sons Ltd., 2010) : 1.

²⁰ Talcott Parsons, **The Social System**, ed. By Bryan S. Turner, (London: Routledge, 1991), p. 364; Ilya Prigogine, Isabelle Stengers, **Order out of Chaos**, (New York: Bantam, 1984), p. 143; Fritjof Capra, **The Turning Point: Science, society and the rising culture**, (New York: Bantam Book, 1988), p. 270; Kara Rogers (ed.), **The Human Body The Brain and the Nervous System**, (New York: Britannica Educational Publishing, 2011), pp. 112, 114; Look in Kara Rogers (ed.), **The Human Body The Digestive System**, (New York: Britannica Educational Publishing, 2011), p. 121.

²¹ Vidya Thiengburanadham, Prof.Dr., **Nation’s Most Comprehensive Dictionaries: Medical Sciences Dictionary**, (Thai Version), 41st ed. (Bangkok: Duangkamol Publishing, 2556 B.E.), p. 366.

body, illness, etc. Lastly, loss of consciousness balance will cause suffering, grief, physical and mental sickness and life termination. These are the results of an imbalanced relationship.

Interestingly the abovementioned Buddhist principle of equilibrium is compatible with equilibrium theory in biology. It states about “The stabilization of the internal environment (milieu intérieur) is the one that occurs before the development of complex nervous system”.²² It was later developed as an important concept “homeostasis” the term coined by Walter Cannon²³ is one of the important principal in physiology. The term “homeostasis” refers to the physiological process that controls and maintains the stability of the internal environment of cells or organisms at a balanced level. Each process involves sensory devices that monitor and evaluate the variables when conditions are unstable.²⁴ And restore to its optimum rates²⁵ For example, the human body will maintain a stableness of the body temperature although the environment is changing²⁶ including the balance of energy consumed by

²² Charles G. Gross, “Claude Bernard and the Constancy of the Internal Environment”, **The Neuroscientist**, Vol. 4 No. 5 (September 1998): 380.

²³ D. Fleming, “Walter Bradford Cannon”, **Dictionary of American Biography**, ed. by James WT, (New York: Charles Scribner’s Sons, 1973): 133-137; S. Benison, AC. Barger, “Walter Bradford Cannon”, **Dictionary of Scientific Biography**, ed. by Gillispie CC., Vol 15., (New York: Charles Scribner’s Sons, 1978): 71-77

²⁴ M. Abercrombie, M. Hickman, M. L. Johnson et al., **The New Penguin Dictionary of Biology**, 8th ed., (London: Penguin Books Ltd., 1990), p. 274., Look in Heather Bateman, Ruth Hillmore, Daisy Jackson et al., **Dictionary of Medical Terms**, 4th ed., (London: A & C Black Publishers Ltd, 2007), p. 179; and in Hershel Raff, Michael Levitzky, **Medical Physiology A Systems Approach**, (New York: McGraw-Hill, 2011), p. 1.

²⁵ John Daintith, Elizabeth Martin, **Oxford Dictionary of Science**, 6th ed., (New York: Oxford university Press Inc., 2010), p. 397.

²⁶ Fritjof Capra, **The Turning Point: Science, society and the rising culture**, p. 284; Fritjof Capra, **The Turning Point: Science, society and the rising culture**, (Thai Version), trs. by Phra Pracha Pasannadhammo, Phra Paisal Visalo, Santisook Sobhanasiri, Rosana Tositrakoon, 6th ed., (Bangkok: Komonkeemthong Foundation Press, 2550 B.E.), p. 35.

food consumption is called “energy homeostasis”²⁷ in which the central nervous system is responsible for controlling and directing all of the organs. For example, when hungry the brain is ordered to eat. And when satiety, the brain will order to stop eating. Therefore, homeostasis is closely related to the Buddhist psychology. Because it describes the phenomena of the human body by having the nervous system as the command center which is the workplace of the human mind itself.

Meanwhile Western Psychoanalysis has also studied human behavior in terms of

(1) How a person is affected by the physical, social and cultural environment?

(2) How does past experience affect current and future behavior? It emphasizes that adult behavior is influenced by childhood experiences both positively and negatively.

(3) How does subconscious experience control and manipulate the behavior of an individual, and in any form?

(4) The human development has evolutionary process in order. Every step is important and affects the next step. If some development does not occur during the critical period, it will result in a negative on the personality of that age and in the next steps also.

(5) Providing a clear cut description of the unreasonable and deviant behavior.

(6) Most of the information obtained from the study of individuals with emotional, thoughts and personality problems that clarified the normal behavior.²⁸

In addition, the theory of psychoanalysis analyzes mental structure in three components, namely: id, ego and super ego, in order to

²⁷ Gregory J. Morton, James E. Blevins, Diana L. Williams et al., “Leptin action in the forebrain regulates the hindbrain response to satiety signals”, **The Journal of Clinical Investigation**, Vol. 115 No. 3 (March 2005): 703.

²⁸ Robert W. Lundin, **Theories and Systems of Psychology**, 5th ed. (MA: D. C. Heath and Company, 1991), pp. 311-312.

analyze abnormal behavior of the patient and to guide the way for therapeutic treatment.

It can be seen that both Buddhism, modern sciences particularly psychology do not look at merely physical or behavioral as one dimension but to analyze the depth of the human mental dimension as well. The key point is looking at life in a systematic way, focusing on “equilibrium” or the right balance between the two dimensions, that is, both the human physical body and the mind must be harmonized in a holistic way as follows:

- (1) Physical body, figures, personalities, etc.
- (2) Behaviors of individuals, environment, social, cultures, etc. both in present and in the future.
- (3) Mind, mental experiences, emotions, thoughts, feelings, conscience, etc.
- (4) Wisdom, intellectual, proficiency as to judge the virtue, etc.

The state of holistic equilibrium will have a positive effect on life as in the mentioned manner. Finally, the balance of Buddhist psychology and holistic well-beings thus are the principals that support the practice of mental training for the balance of the human system in a holistic way consisting of four dimensions, from the physical, behavioral, mental, to the intellectual dimension. When the holistic health is balanced in terms of way of life at the individual level, this will not only reduce the risk of health as a whole but it also strengthens the health of the community and the society at the same time.

For this reason, it can be seen that holistic well-being is a happiness, is combined between physical and mental, can be achieved. Therefore, the researcher is interested to study “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology” both in the dimension of the study of holistic well-beings and the balanced way of life according to Buddhist Psychology; and the analysis of the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. This is to reduce the health risk factors as a

whole with self-reliance on health. It also leads to the promotion of capability for social development.

1.2 Objectives of the Research

1.2.1 To study the holistic well-beings and the balanced way of life according to Buddhist Psychology.

1.2.2 To analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology.

1.3 Statement of the Problems Desired to Know

The research starts with delineating the two researchable problem to be discussed. They are:

1.3.1 What are the holistic well-beings and the balanced way of life according to Buddhist Psychology?

1.3.2 What are the Buddhist Psychological ways of Holistic Well-being promotions for Balanced Way of Life?

1.4 Scope of the Research

Scope of the research is stipulated into the following four dimensions, namely:-1.Scope of Sources of Data; 2. Scope of Content; 3. Scope of Populations, Samples and Key Informants; and 4. Scope of Timing. Details are as follows:

1.4.1 Scope of Sources of Data

The researcher focuses on studying the principle of Holistic Well-beings and The Balanced Way of Life according to Buddhist Psychology that appeared in the primary source of Pali Canon (*Tipiṭaka*), Commentaries (*atthakathā*), Sub-commentaries (*tīkās*), Sub Sub-commentaries (*anutīkās*), etc. respectively. By using the Pali Text Society's Pali version and English translation series as well as the secondary source of Buddhist textbooks, research works, journals, including online sources, etc., among Pali, Thai and English languages.

1.4.2 Scope of Content

This research, based on the objectives, focuses on the principle of enhancing holistic well-beings in a balanced way of life according to Buddhist psychology. The research focuses on the following four areas.²⁹

1. Concept of Buddhist Psychology

A preliminary step of study on the underlined concept of both sciences, Buddhism and Psychology in order to achieve the common perspective about what human's life is. The study focuses briefly on the Buddhist teachings on human's life and psychological theories related to human's life, mind and their quality. The two issues are discussed, namely: - (1) Buddhism and the Doctrines, and (2) Psychology and the Psychological Principles.

2. Holistic Well-beings according to Buddhist Psychology

Exploring the principles of holistic well-beings according to both the principles of Buddhism and the psychology. The holistic well-beings are divided into four minor elements of well-being:

a) Physical Well-being (Innate Body): the first element of well-being of life in which is discussed in three points, namely: - (1) The Five Aggregates, (2) The Six Elements, and (3) The Six Sense Bases.

b) Moral Well-being (Social Morality): the second element of well-being of life in which is classified into two parts, namely: - (1) Individual Morality, and (2) Social Morality.

c) Mental Well-being (Calm Mind): the third element of well-being of life where the two issues are to be mentioned, namely: - (1) Mind, and (2) Concentration.

²⁹ The first three areas are to be discussed in the Chapter II where general literatures and numbers of research work related to the objective number one are reviewed. Whilst the fourth area is to be discussed in the Chapter IV where the research findings are analyzed by using information from both primary and secondary texts together with some key information obtained from the key-informants.

d) Intellectual Well-being (Awakening Wisdom): the last element of well-being of life where the two issues are to be mentioned, namely: - (1) Wisdom, and (2) Enlightenment.

3. The Balanced Way of Life according to Buddhist Psychology

Examining the balanced way of life that is mentioned both in Buddhism and Psychology. The research particularly focuses on the five ways of life using the Maslow's theory of Hierarchy of Needs as a framework. The topics is thus scoped into five issues, namely: - (1) A Balanced Way of Life with the Physiological Needs, (2) A Balanced Way of Life with the Safety Needs, (3) A Balanced Way of Life with the Social Needs, (4) A Balanced Way of Life with the Esteem Needs, and (5) A Balanced Way of Life with the Self-actualization Needs.

4. Analysis on the balanced way of life with holistic well-beings promotion according to Buddhist Psychology.

In this area the research will analyze on the practical promotion of holistic well-beings for the balanced way of life. There are four different categories of such promotion:

a) A Balanced Way of life with the Promotion of Physical Well-being: the promotion of physical well-being by physical training of contentment towards the four necessities: - (1) Contentment in Using Clothing (*cīvara*), (2) Contentment in Consuming Food (*piṇḍapāta*), (3) Contentment in Using Lodging (*senāsana*), and (4) Contentment in Consuming Medical Equipment (*bhesajja*)

b) A Balanced Way of life with the Promotion of Moral Well-being: the promotion of moral well-being by behavioral following the three principles: - (1) The Five Precepts Observance (*pañca-sīla*), (2) Good Friends (*kalyāṇamittatā*), and (3) Four Bases of Popularity (*saṅgahavatthu*).

c) A Balanced Way of life with the Promotion of Mental Well-being: the promotion of mental well-being by training of mind according to the following methods: - (1) Tranquil Meditation / 40 Meditation Objects, and (2) Mindfulness Based Cognitive Therapy.

d) A Balanced Way of life with the Promotion of Intellectual Well-being: the promotion of intellectual well-being by augmenting of wisdom in accordance with the two ways: - (1) The Four Foundations of Mindfulness, and (2) The Fourfold Path.

1.4.3 Scope of Populations, Samples and Key Informants

Due this is the qualitative research by analyzing of data from documents and field studies pertaining to the balance of way of life and holistic well-beings. Therefore the area, population and samples are focused on organizations with working processes that focus on studying and learning Buddhist psychology as well as applications to self-practice within individuals in order to promote holistic well-beings for balanced way of life in four dimensions. The purposive random sampling technique were used based on the significance of the studies.

The population appeared in this research concerns with groups of key-informants who are monks and Buddhist scholars with knowledge of Buddhism and psychology, and who have expertise in interdisciplinary integration into education and way of life sciences. Name lists are given as follows:

1. Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;
2. Most Venerable Associate Professor Dr. Phra Sutteerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;
3. Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka;
4. Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom;
5. Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States.

1.4.4 Scope of Timing

The scope of timing of this research has been set at 12 months. Starting from December 2015 to December 2016, within the fiscal year 2016 (2559 B.E.)

1.5 Definition of the Terms Used in the Research

The research contains technical terminologies related to the study both from Buddhism and Psychology. Thus in order to avoid some misunderstanding among them and make the most benefit to the study, the definitions are given as follows:

1.5.1 Holistic Well-beings refer to a state of happiness or the completion of life in terms of both physical and mental happiness. The holistic well-beings arise only when all of the four minor elements have been promoted, namely: (1) physical well-being, (2) mental well-being, (3) moral well-being, and (4) intellectual well-being.

1.5.2 Physical Well-being means a state of happiness that arise within human's innate physical body, dealing with three compositions, namely: - (1) The Five Aggregates, (2) The Six Elements, and (3) The Six Sense Bases.

1.5.3 Moral Well-being means a state of happiness that arise to the human's morality covering two dimensions both individual and social morality.

1.5.4 Mental Well-being means a state of happiness that arise within human's calm mind, a mind with concentration resulting from mental training.

1.5.5 Intellectual Well-being means a state of happiness that arise within human's awakening wisdom ranging from a person's proficiency in intellectually solve any kinds of problems to the ability to understand and realize life, world and nature as they are.

1.5.6 Holistic Well-beings Promotion refers to the ways of practice in promoting the holistic well-beings for the purpose of a balanced way of life. They are (1) A Balanced Way of life with the Promotion of Physical Well-being; (2) A Balanced Way of life with the

Promotion of Moral Well-being; (3) A Balanced Way of life with the Promotion of Mental Well-being, and (4) A Balanced Way of life with the Promotion of Intellectual Well-being.

1.5.7 Balanced Way of Life refers to a state of balance of way of life, according to Buddhist Psychology, of individuals who are complete with the five dimensions of needs based on the Maslow's Hierarchy of Needs Theory, namely: - (1) Physiological needs, (2) Safety needs, (3) Social needs, (4) Esteem needs, and (5) Self-actualization needs. Those are in accordance with the Buddhist four developments are physical, moral, mental and wisdom development.

1.5.8 Buddhist Psychology means an integrative method by integrating together the two major sciences named Buddhism and Psychology particularly to the Sigmund Freud's Psychoanalysis and Maslow's Hierarchy of Needs Theory.

1.5.9 Buddhism refers to Theravāda Buddhism in which its evidences are based on the Tipiṭaka or the Pāli Canon.

1.5.10 Psychology means psychology from the modern sciences with special references to Sigmund Freud's Psychoanalysis and Maslow's Hierarchy of Needs Theory.

1.6 Review of Related Literatures and Research Works

The researcher has reviewed the literatures, information, together with research works which related to the studied issues as follows:

1.6.1 Phrakrupalad Marut Varamangalo, Asst.Prof.Dr.³⁰ He has mentioned about concept and the purpose of Buddhist Psychology study in the research report "An Analytical Study of Buddhist Psychology in Tipitaka". The findings of the work can be concluded that Buddhist Psychology examines mind and its process of working in terms of practice for mental training by doing meditation both in tranquil and

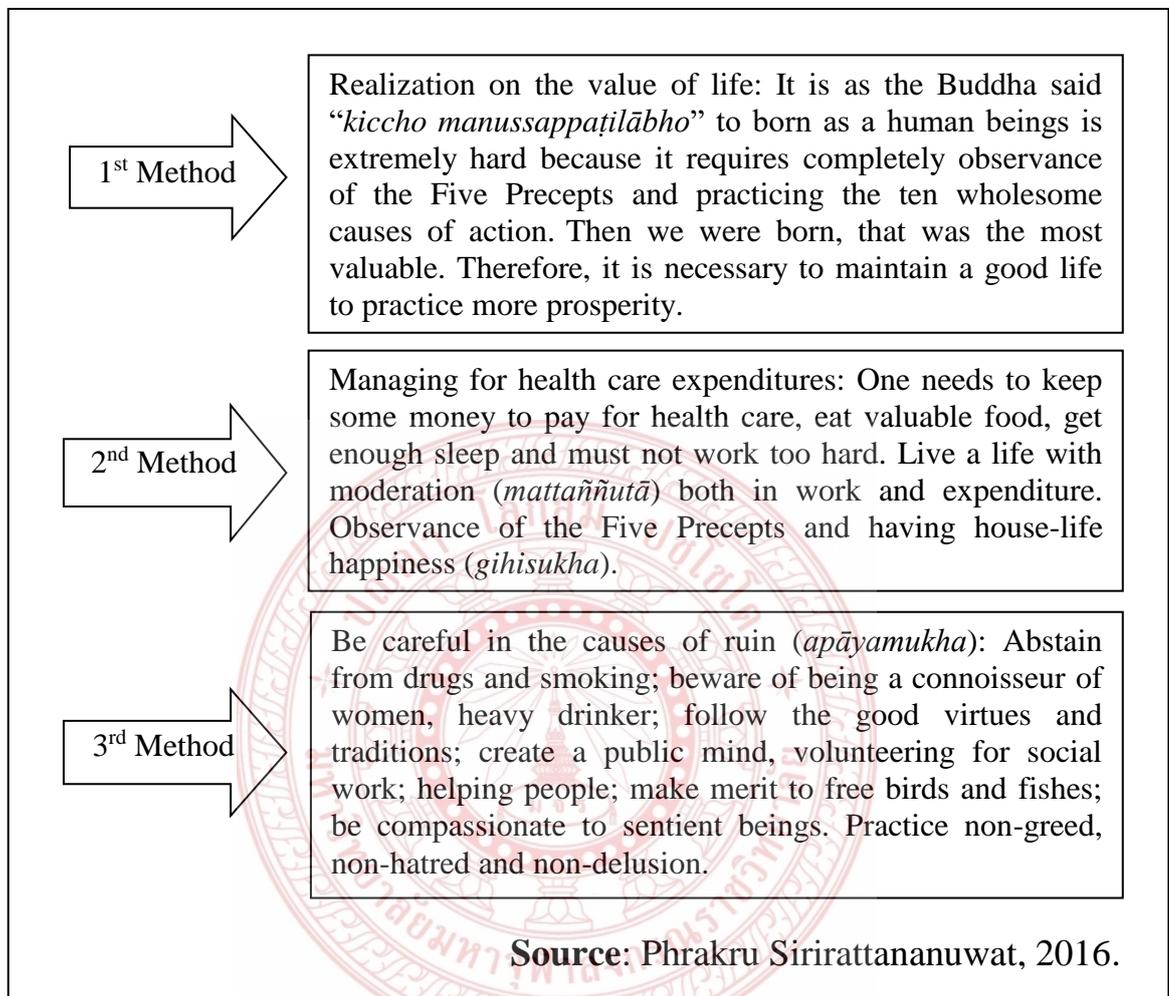
³⁰ Phrakrupalad Marut Varamangalo, Asst.Prof.Dr., "An Analytical Study of Buddhist Psychology in Tipitaka", **A Research Report, Department of Pariyattidhamma and Cariya Studies**, (Faculty of Education: Mahachulalongkornrajavidyalaya University, 2010), p. Abstract A.

insight meditation. The aim is to enhance the capability of mind in order to overcome or control the defilements. Therefore, the said practice can be utilize to individual's life and social in various ways, in terms of learning, teachings, self-development and a solution to suffering by Buddhist counselor method.

1.6.2 Phrakru Sirirattananuwat, Assoc.Prof.Dr.³¹ He mentioned about the methods of well-being promotion according to Buddhist Psychology in the research report “Concept and the Process of Health Promotion according to Buddhist Psychology”. The findings show that the well-being promotion generally refers to the prevention of accidents such as campaigning on road vehicles during the festival by eliminating drinking alcoholic drink; campaigns to eliminate mosquito in the household; fire warning campaigns; AIDS prevention campaigns; campaigning on Respiratory Infected Diseases; including mental illness; depression, severe stress or nervous system diseases, etc. These diseases can be protected by the method of health promotion according to Buddhist Psychology, in two ways: (1) Physical health promotion, and (2) Mental health promotion. That is to define the happiness in two ways, namely: (1) Physical happiness, and (2) Mental happiness. The following methods are to promote health.

³¹ Phrakru Sirirattananuwat, Assoc.Prof.Dr., “Concept and the Process of Well-being Promotion according to Buddhist Psychology”, (Thai Version), **A Research Report Funded by National Research Council of Thailand (NRCT) Fiscal Year 2016**, (Buddhist Research Institute: Mahachulalongkornrajavidyalaya University, 2018), pp. 47-49.

Chart 1.1 Indicating the Methods of Health Promotion according to Buddhist Psychology



In conclusion, the concept of well-being in Buddhism starting from the Vinaya viewpoint that emphasis on forbidding the destruction of the environment, such as bhikkhus are forbidden to destroy trees, or throw wastes into water, and also cannot urinate or defecate into water. While the meaning of well-being in the Suttas is emphasized with the word “Health is wealth”. To believe in good and evil deeds will result in health. In addition, the principle of well-being focuses on education, faith, and the herbal treatment format.

Healthy elements focus on physical well-being with environmental protection; mental well-being deals with concentration; intellectual well-being deals with wisdom augmentation; social well-

being deals with good society and social works. The importance of well-beings focuses on good health. The Buddhist teachings relating to well-beings focus on the four foundations of mindfulness, the four development. The methods of well-being promotion focus on the three methods, namely: Realization on the value of life, managing for health care expenditures, and being careful in the causes of ruin (*apāyamukha*).

1.6.3 Sanu Mahatthanadull³² has mentioned about the equilibrium of living of human beings and factors contributing to the holistic well-beings promotion in his dissertation “Buddhist Integrated Approach for the Equilibrium of Human Body Systems”.

The research findings can be concluded as in the Buddhist viewpoint, the human body systems cannot maintain by themselves, but they have to depend on the supporting factors both internal and external to cause those systems to maintain forever according to the principle of *Paṭiccasamuppāda*. When these factors are of suitable relationship, the equilibrium will arise. Therefore, in Buddhism, there is a way of setting up the equilibrium of the human body systems by using the items of the practice suitable for those life-supporting factors according to the principle of the Middle Path.

The approach to the equilibrium of the human body systems harmonizing with the living according to the principle of balance can be setting up in the relationships of the life equilibrium of 4 levels, namely;- the physical equilibrium, the moral equilibrium, the emotional equilibrium and the wisdom equilibrium respectively. It is true to the model named:- **BALANCE Model: The Six Components to The Equilibrium of The Human Body Systems**, consisting of the six vital components, namely;- 1. *Mahābhūtarūpa*, 2. The in-breath and the out-breath, 3. The posture, 4. The fire-element, 5. The edible food, 6. *Viññāṇa-Dhātu*.

³² Sanu Mahatthanadull, “Buddhist Integrated Approach for the Equilibrium of Human Body Systems”, (Thai Version), **Ph.D. Dissertation in Buddhist Studies**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2549 B.E.), pp. Abstract A-B, 127.

1.6.4 Phra Brahmaganabhorn (P.A. Payutto)³³ mentioned about the principle of balance in living in a book “New Age Medicine in Buddhist View” in which can be concluded that the principle of equilibrium is because things that interrelated to each other. The method of practice or a path of equilibrium is the Buddhist middle way, for instance, right view (*sammā diṭṭi*) and right intention (*sammā saṅkappa*).

1.6.5 Phra Dhammamoli (Thongyu Ñāṇavisuddho)³⁴ discusses about the principle of holistic well-beings in the dissertation “An Analytical Study of Lifestyle, Health Behaviors and Holistic Health Care of the Buddhist Monks as Appeared in the Tipitaka”.

The research findings can be concluded that Holistic well-beings according to Buddhism means happiness and completion of life in overall picture. It shows in two ways: physical happiness (*kāyika-sukha*) and mental happiness (*cetasika-sukha*). The elements of holistic well-beings can be classified into four areas, namely: (1) physical, (2) mental, (3) moral is social and environment, and (4) wisdom. The well-beings or happiness will arise in human life, all mentioned dimensions must work together in one, and they must have been developed to perform its functions perfectly and normally.

1.6.6 Phramaha Hansa Dhammhaso³⁵ discussed about the concept of holistic happiness in a book named “Buddhism and Modern Sciences” It can be inferred that the life with good health according to Buddhism must associate with both kinds of happiness:

1. Physical happiness (*kāyika-sukha*) is the happiness that results from physical components can perform the normal function, not

³³ Phra Brahmaganabhorn (P.A. Payutto), **Modern Medicine in Buddhist Perspective**, (Thai Version), 6th ed., (Bangkok: Saha Dhammika Printing Company Ltd., 2551 B.E.), pp. 51, 60-61, 74-75.

³⁴ Phra Dhammamoli (Thongyu Ñāṇavisuddho), “An Analytical Study of Lifestyle, Health Behaviors And Holistic Health Care of the Buddhist Monks as Appeared in the Tipitaka”, (Thai Version), **A Ph.D. Dissertation**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2551 B.E.), p. abstract A.

³⁵ Phramaha Hansa Dhammhaso, **Buddhism and Modern Sciences**, (Thai Version), (Bangkok: Sukhumvit Press Ltd., 2555 B.E.), p. 328.

malfunction, such as seeing beautiful pictures; hearing pleasurable sounds; smelling odorous; tasting delicious taste; and touching tangible soft. They are called the contact from sensual pleasures (*Kāmaguṇa*), (ear, nose, nose, tongue, body).

2. Mental happiness (*cetasika-sukha*) means that the mind is delighted, cheerful, not bothered by the power of defilement in mental doors: greed, hatred and delusion, the cause of sorrow and grief. The mental happiness is the state of mind that is usually bright, cheerful, not dull with the mind-objects that comes to mind.

1.6.7 Phra Paisal Visalo³⁶ has mentioned the creating mental health with mindfulness of death in an article “Facing the death with a calm mind”. It can be concluded that the suffering of people in the face of death is not just suffering from physical pain. More importantly, it is mental suffering, such as fear, panic, etc. Such feelings make people more tormented than physical ones. They make people try to relegate the death. But the more they do the more they fail. So suffering goes bigger. If we want to face death peacefully. We must learn to accept the death when that time comes. Accept it as something that must happen to us in the end. The practice of mental practice in this way is called “mindfulness”. It is a practice to become familiar with death, allowing us to accept more death. And can face death with a calm mind. If one consider death along with doing goods together with the mindfulness practice. When dies, one goes to blissful planes. All of this is an internal factor. The external factor is the atmosphere surrounding the dead. It is also important, although not as important as internal factors. It should be an atmosphere of peace which will contribute to the peace of mind.

From the above reviewed of related literatures and research works, it can be seen that there is still no direct research on “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology”. Thus the researcher should study further on this matter

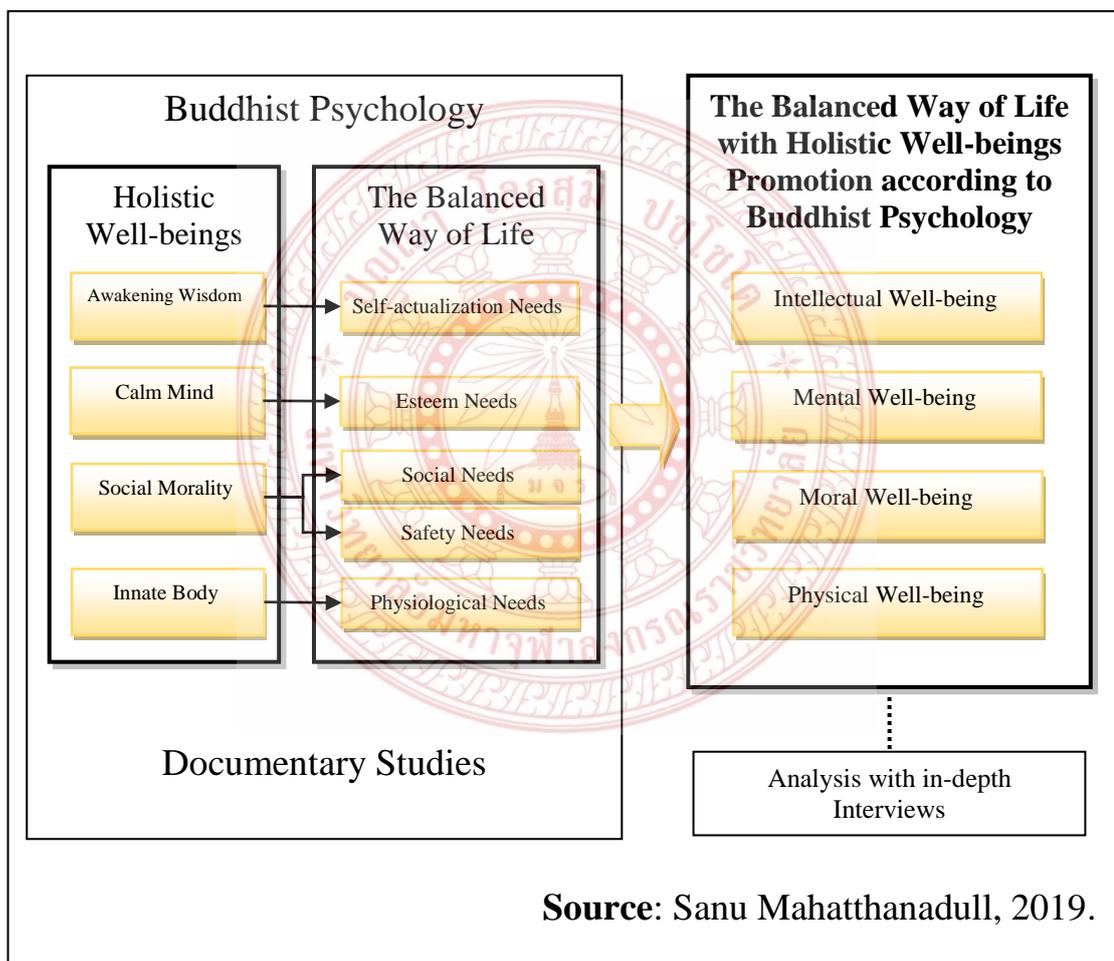
³⁶ Phra Paisal Visalo, “Encountering Death with Calmness”. (Thai Version), **Sekhiyadhamma Journal**. Vol. 59 No. 14 (January-March, 2547 B.E.): 33-38.

scrupulously to promote universally the perfect balance to the living of mankind.

1.7 Conceptual Framework

The conceptual framework of the research exhibits the significant research framework in terms of selected concepts and principles which can be shown as follows:

Chart 1.2 Conceptual Framework



1.8 Advantages Expected to Obtain from the Research

This research paper contributes to the advantages as follows:

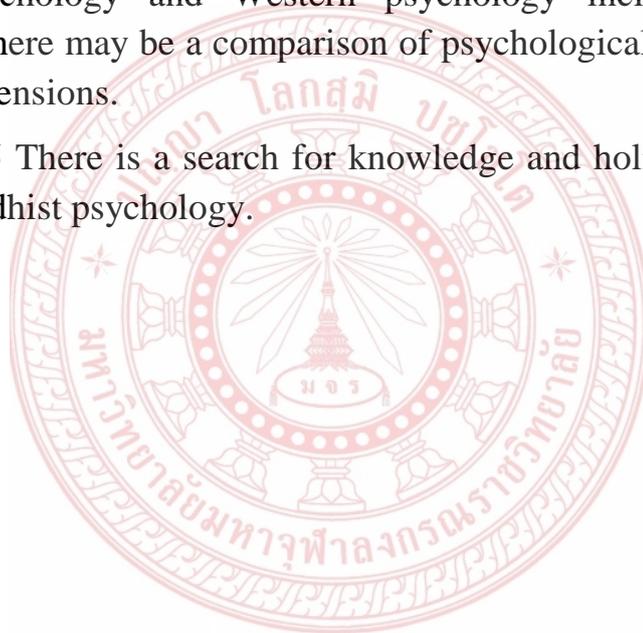
1.8.1 Acquisition of Body of knowledge about the holistic well-beings and the balanced way of life according to Buddhist Psychology

1.8.2 The development of knowledge and application of holistic well-beings in balanced ways of life. To reduce the risk of health as a whole, with self-reliance on health which leads to the creation of capacity and ability for social development.

1.8.3 The Buddhist psychotherapy and interdisciplinary applied groups can integrate the research findings to the existing therapeutic system in a more holistic manner.

1.8.4 Mahachulalongkornrajavidyalaya University (MCU), Buddhist Research Institute of MCU and other related organizations can apply the research findings in Buddhist teachings, modern sciences, Buddhist psychology and Western psychology including Buddhist counseling. There may be a comparison of psychological knowledge in a variety of dimensions.

1.8.5 There is a search for knowledge and holistic well-beings based on Buddhist psychology.



Chapter II

Concepts, Theories and Related Research Works

In this chapter, the review of related literatures as well as numbers of research works will be discussed based on the predesigned research framework, namely: - (1) Concept of Buddhist Psychology, (2) Holistic Well-beings according to Buddhist Psychology, and (3) The Balance of Way of Life according to Buddhist Psychology. The details are as follow.

2.1 Concept of Buddhist Psychology

In order for studying this topic, let us understand the two main issues, namely: - (1) Buddhism and the Doctrines, and (2) Psychology and the Psychological Principles.

2.1.1 Buddhism and the Doctrines

In general when Buddhism discusses about life, the metaphysical aspect is usually mentioned. There are many connected doctrines discussing about such knowledge. This includes the life composition, its nature and character, etc. Although there are numerous doctrines given for the purpose of studying “life” but let us start to examine life, in this context, from the facet of the physical body. The basic structure of the human body, in which consists of bones and organs, ligaments and flesh within the body as stated in the Paramatthajotika scripture:

“nava nahārusatā honti vyāmamatte kaḷebare

Bandhanti aṭṭhisamghaṭaṃ agāram iva valliyo ti”¹

From the Pali it can be rendered as “Nine hundred ligaments binding up in one wa of this bone body as if the vine tied to the house” which reflects the working of various organs within the body, namely

¹ KhA.48.

bones, muscles, taste buds and follicular units in a systematic way. Nevertheless Buddhism not yet considered a complete life without an aggregate of mind. The physical body is the aggregate of corporeality while the mind is the abstract aggregate. Both of which are related that is, the mind acts as to make all organisms exist and has a great influence on the body, as the saying in Yamakavagga:

Manopubbaṅgamā dhammā manoseṭṭhā manomayā,

Manasā ce paduṭṭhena bhāsati vā karoti vā

*Tato naṃ dukkham anveti cakkam va vahato padaṃ.*²

“Mental phenomena are preceded by mind, have mind as their leader, are made by mind. If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox”³ The mind and body are therefore inseparably related. They must rely on each other as a harmonic systemic relationship between the whole body systems⁴ and the system of mind. The Buddha says:

Āyu usmāca viññānaṃ yadā kāyaṃ jahantimaṃ

*Apaviddho tadā seti parabhattam acetanaṃ*⁵

When vitality, heat, and consciousness

Depart from this physical body,

Then it lies there cast away:

Food for others, without volition.⁶

² Dhp.1.

³ K. R. Norman (tr.), **The Word of the Doctrine (*Dhammapada*)**, (Oxford: PTS, 2000), p. 1.

⁴ Medical and Biology discusses the elements and body structure specifying that the internal organs of the body work together in all 11 systems, such as integumentary system, nervous system, respiratory system, digestive system or gastrointestinal tract, urinary system) etc. - David Shier, Jackie Butler, Ricki Lewis, **Hole’s Essentials of Human Anatomy & Physiology**, 11th ed., (New York: McGraw-Hill, 2012), p. 13.

⁵ S.III.143.

⁶ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, (Oxford: PTS, 2000), p. 953.

It is true to claim that the underlined purpose of the Exalted One is definitely not to get to know the artificial value of the physical body but instead it's essential value. What is the essential value is already stated when the Buddha further says:

Etādisayaṃ santāno māyāyam bālalāpinī

*Vadhako eso akkhāto sāro ettha na vijjati*⁷

Such is this continuum,

This illusion, beguiler of fools.

It is taught to be a murderer;

Here no substance can be found.⁸

Thus before the research will be further proceeded, it should be noted that the main purpose of the study of life according to the view point of Buddhism is to understand the essential value of life. That is “life characterizes entity that has no substance”. Same to the other part of life as an abstract side.

Finally at this point of the study, the overview of the Buddhist doctrines that mention about life of human beings life particularly focusing on the two entities, namely: - corporeality (*rūpa*) and mentality (*nāma*). Among them, No one is more important but both are equally important by means of relying on each other.

2.1.2 Psychology and the Psychological Principles

In psychology, one of the key principles that mentions about the human's health is well-beings which cover the population of all genders and ages, including aging people. As it is mentioned in The 9th Conference of the ESREA Research Network on Education and Learning of Older Adults (ELOA):

In the last decades, there is a growing concern with the quality of life in its relations with ageing processes. A significant number of

⁷ S.III.143.

⁸ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, p. 953.

researchers, social workers and adult educators aim to design interventions which have a positive impact on successful ageing processes.⁹

For the purpose that some countries are trying to examine the condition and level of their population's well-being in order to improve the quality of life of people. Just like the State of American Well-being has reported the well-being across the nation, including how well-being varies by state. Results are based on telephone interviews conducted January 2-December 30, 2017, as a part of the Gallup-Share care Well-Being Index, with a random sample of 160,498 adults, aged 18 and older, living in all 50 U.S. states and the District of Columbia. For results based on the total sample of national adults, the margin of sampling error for the Well-Being Index score is ± 0.15 points at the 95% confidence level. The margin of sampling error for most states is about ± 0.6 points, although this increases to about ± 1.6 points for the smallest population states such as North Dakota, Wyoming, Hawaii and Delaware. All reported margins of sampling error include computed design effects due to weighting.

Interestingly the criterion of well-being regarding to the Well-being ranking of United State of America consisting of five elements. They are (1) Purpose: liking what you do each day and being motivated to achieve your goals; (2) Social: having supportive relationships and love in your life; (3) Financial: managing your economic life to reduce stress and increase security; (4) Community: liking where you live, feeling safe, and having pride in your community; and (5) Physical: having good health and enough energy to get things done daily. Then the results shown that South Dakota and Vermont, followed by Hawaii, were the highest well-being states in 2017.¹⁰ This shows that the non-Buddhism thought contains

⁹ "Older adults' well-being: The contributions of education and learning", **The 9th Conference of the ESREA Research Network on Education and Learning of Older Adults (ELOA)**, Faculty of Human and Social Sciences, University of Algarve, Faro, Portugal, 11-13 October 2018.

¹⁰ State of American Well-being, "**2017 State Well-being Rankings**", Published: February 2018. [On line]. Source: <https://wellbeingindex.sharecare.com/wp-content/uploads/2018/02/Gallup-Sharecare->

various standards in judging the level of good health of the population. They depend on era, region, country's policy, government sector strategy, etc. and the criterion keeps changing time by time unlike Buddhism where the criterion in measuring the well-beings is clear cut given by the Buddha since over two thousand years ago. For that purpose his will be discussed in the next opportunity.

Whatsoever, both Buddhism and Psychology shared a common aim is to study human's mind and develop it for universal well-being with in different ways. Integrating those knowledge together would be a wiser way to do. David A. et al. says:

Positive mental and emotional attitudes, such as love, altruism, forgiveness, compassion, generosity, humility, equanimity, and wisdom, lead to a sense of personal wellbeing and social harmony. From a psychological perspective, religions are all encompassing therapeutic systems that deal with major life events, transitions, and crises and respond in a healing, often lifesaving way to the travails of the suffering soul and the impoverished spirit.¹¹

In conclusion, the concept of Buddhist psychology deals firstly with Buddhist doctrines on the nature of life. Then deals further with the principals relating to the life science from the psychological point of view that mutually shared the common ground between the two sciences to explain life and the state of well-being. We will discuss the well-beings according to Buddhist psychology in the next topic.

2.2 Holistic Well-beings according to Buddhist Psychology

According to Buddhist Psychology the holistic well-beings depict a broadest picture of both psychological and physical state of balance of life in terms of healthy. The psychophysical living beings called "human beings" who are equally equipped with both psycho and physical

State-of-American-Well-Being_2017-State-Rankings_FINAL.pdf?t=1518473023878
[Retrieved on Dec 9, 2018].

¹¹ David A. Leeming; Kathryn Madden, and Stanton Marlan, "Introduction", in David A. Leeming, Kathryn Madden, Stanton Marlan (Eds.), **Encyclopedia of Psychology and Religion**, (New York: Springer, 2010): VII.

parts have an ability to develop themselves to the state of well beings as a whole from mentality to corporeality well-being. That is to say the corporeality and mentality or the five aggregates should be gradually manipulated according to the principle of the threefold training (*tisikkhā*) in order for achieving of the fourfold development (*bhāvanā*).

Phra Dhammamoli (Thongyu Ñāṇavisuddho)¹² discusses about the principle of holistic well-beings in the dissertation “An Analytical Study of Lifestyle, Health Behaviors and Holistic Health Care of the Buddhist Monks as Appeared in the Tipitaka”.

The research findings can be concluded that Holistic well-beings according to Buddhism means happiness or the completion of life in overall picture. It shows in two ways: physical happiness (*kāyika-sukha*) and mental happiness (*cetasika-sukha*). The elements of holistic well-beings can be classified into four areas, namely: (1) physical, (2) mental, (3) moral is social and environment, and (4) wisdom. The well-beings or happiness will arise in human life, all mentioned dimensions must work together in one, and they must have been developed to perform its functions perfectly and normally.

On the other hand “According to Freud, this fundamental anxiety expresses the original state of distress (*Hilflosigkeit*, literally: helplessness) linked to the prematurity of an individual at the start of life, which renders him or her completely dependent on another for the satisfaction of both vital and affective needs. The resulting need to feel loved will never cease throughout life. This need seems to be more narcissistic than object related because through it is expressed a nostalgic desire that precedes any differentiated object relationship: the desire to recover, in a fantasied fusion with the mother, a state of internal well-being and complete

¹² Phra Dhammamoli (Thongyu Ñāṇavisuddho), “An Analytical Study of Lifestyle, Health Behaviors And Holistic Health Care of the Buddhist Monks as Appeared in the Tipitaka”, (Thai Version), **A Ph.D. Dissertation**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2551 B.E.), p. abstract A.

satisfaction, protected from the outside world, free of all conflict, of all ambivalence and all splitting”¹³

In this topic, the following areas will be presented in order, (1) Physical Well-being (Innate Body), (2) Moral Well-being (Social Moral), (3) Mental Well-being (Calm Mind), and (4) Intellectual Well-being (Awakening Wisdom).

2.2.1 Physical Well-being (Innate Body)

While holistic well-beings cover the four constituents as physical and moral well-being for instance. The physical well-being is a precedent constituent that depicts a state of healthy of innate body within a person. It plays a crucial role in terms of tangible entity which defines the abode of the mind comparing to a boat that is used by a paddler to travel across the river to the other shore. There are three things in order to understand the physical well-being, they are (1) The Five Aggregates, (2) The Six Elements, and (3) The Six Sense Bases.

a. The Five Aggregates

According to the Buddhist metaphysical perspective, human beings are regarded as psycho-physical being, a life with both aggregate of matter (*rūpakhandha*) and aggregates of abstract (*nāmakhandha*).

The Pali term *khandha* refers to “bulk, massiveness (gross) or substance”.¹⁴ It can be classified into one, four, or five groups (*pañcakhandha*).¹⁵ The five groups are the five aspects in which the Buddha has summed up all the physical and mental phenomena of existence:

¹³ Jean-Claude Arfouilloux, “Abandonment”, in Alain de Mijolla (ed. In Chief), **International Dictionary of Psychoanalysis**, Vol. One A-F, 3 Vols. Set, (New York: Macmillan Reference USA, 2005): 2-3.

¹⁴ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society’s Pali-English Dictionary**, Part III (K-Cit), 8 Vols. Set, (London: PTS, 1922), p. 60.

¹⁵ See Dhammacakkappavattana Sutta where the Buddha expounded the Four Noble Truths, particularly the truth of suffering (*dukkha ariya sacca*), to the Bhikkhus of the group of Five. S.V.422.

- (1) The corporeality group (*rūpa-khandha*),
- (2) The feeling group (*vedanā-khandha*),
- (3) The perception group (*saññā-khandha*),
- (4) The mental-formation group (*saṅkhāra-khandha*),
- (5) The consciousness group (*viññāṇa-khandha*).¹⁶

In Psychology, apart from the physical body, psychologists have been trying to understand well about human's mind the most complex part of human. An attempt by Freud to attribute a key role to the agencies of the structural theory (id, ego, and superego) in a psychoanalytic nosography.¹⁷ That shows the complex of this immeasurable mind.

Nevertheless the five aggregates of the living organism, especially the corporeality group, are related directly to the physical well-being due they are the compositions of life of human beings.

b. The Six Elements

As we know Buddhism proposes the concept of the elements with an extensive explanation, from the Two Elements¹⁸, the Three Elements¹⁹,

¹⁶ Nyanatiloka (ed.), **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, 5th ed., (Kandy: Buddhist Publication Society, 1980), p. 159.

¹⁷ Robert Asseo, "Character", in Alain de Mijolla (ed. In Chief), **International Dictionary of Psychoanalysis**, Vol. One A-F, 3 Vols. Set, (New York: Macmillan Reference USA, 2005): 270.

¹⁸ The Two Elements comprise of (1) *Samkhatādhātu*, (2) *Asamkhatādhātu*, M.III.63.

¹⁹ The Three Elements are of number of series: - (1) *Kāma-dhātu*, (2) *Rūpa-dhātu*, and (3) *Arūpa-dhātu*: - D.III.215; M.III.63; (1) *Rūpa-dhātu*, (2) *Arūpa-dhātu*, and (3) *Nirodha-dhātu*; *Tisso akusala-dhātuyo*: - (1) *Kāmadhātu*, (2) *Vyāpādadhātu*, and (3) *Vihimsādhātu*; *Tisso kusala-dhātuyo*: - (1) *Nekkhammadhātu*, (2) *Avyāpādadhātu*, and (3) *Avihimsādhātu*; (1) *Hīnā dhātu*, (2) *Majjhimā dhātu*, and (3) *Paṇītā dhātu*, D.III.215.

the Four Great Elements²⁰, the Six Elements²¹, the Seven Elements²², and the Eighteen Elements²³. In particular the concept of the Four Great Elements, the Buddha mentions “*Katame c āvuso cattāro mahābhūta: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.*”²⁴ Also in the Four Elements Sutta (Dhātusamyyutta), it is stated “*Katamā catasso paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.*”²⁵ “And what are the four great elements? They are the earth element, the water element, the fire element, and the air element.”²⁶ Buddhism does accept the principle of “The Four Great Elements” as they are the fundamental material elements which exist together and which are inseparable. Every material substance, whether earth, water, fire or wind, ranging from the minutest particles to the most

²⁰ M.I.185; S.II.169.

²¹ The Six Elements consist of various implications:- (1) *Cakkhūdhātu*, (2) *Sotadhātu*, (3) *Ghānadhātu*, (4) *Jivhādhātu*, (5) *Kāyadhātu*, and (6) *Manodhātu*, S.II.140; (1) *Paṭhavīdhātu*, (2) *Āpodhātu*, (3) *Tejodhātu*, (4) *Vāyodhātu*, (5) *Ākāśadhātu*, and (6) *Viññānadhātu*, M.III.62; Vbh.82; or (1) *Sukhadhātu*, (2) *Dukkhadhātu*, (3) *Somanassadhātu*, (4) *Domanassadhātu*, (5) *Upekkhādhātu*, and (6) *Avijjādhātu*, M.III.62; Vbh.85; also (1) *Kāmadhātu*, (2) *Vyāpādadhātu*, (3) *Vihimsādhātu*, (4) *Nekkhammadhātu*, (5) *Avyāpādadhātu*, and (6) *Avihimsādhātu*, M.III.62-63; Vbh.86.

²² The Seven Elements comprise of (1) *Ābhādhātu* (2) *Subhadhātu* (3) *Ākāśānañcāyatanadhātu* (4) *Viññānañcāyatanadhātu* (5) *Ākiñcaññāyatanadhātu* (6) *Nevasaññānāsaññāyatanadhātu* (7) *Saññāvedayitanirodhadhātu*. S.II.150.

²³ The Eighteen Elements consist of (1) *Cakkhūdhātu*, (2) *Rūpadhātu*, (3) *Cakkhūviññānadhātu*, (4) *Sotadhātu*, (5) *Saddadhātu*, (6) *Sotaviññānadhātu*, (7) *Ghānadhātu*, (8) *Gandhadhātu*, (9) *Ghānaviññānadhātu*, (10) *Jivhādhātu*, (11) *Rasadhātu*, (12) *Jivhāviññānadhātu*, (13) *Kāyadhātu*, (14) *Phoṭṭhabbhadhātu*, (15) *Kāyaviññānadhātu*, (16) *Manodhātu*, (17) *Dhammadhātu*, and (18) *Manoviññānadhātu*. M.III.62; S.II.140; Vbh. 90.

²⁴ M.I.185.

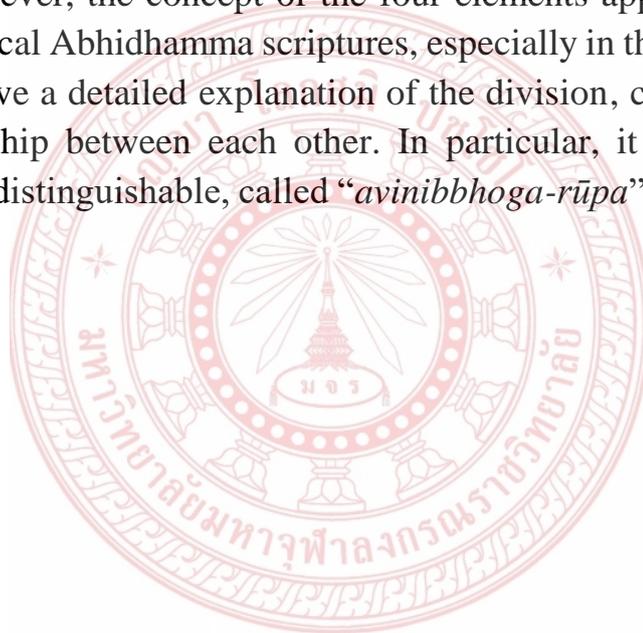
²⁵ S.II.169.

²⁶ Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, (Oxford: PTS, 2001), p. 278; see Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, (Oxford: PTS, 2000), p. 645; see also Buddhadatta Thera, **Abhidhammavatara**, (Thai Version), ed. By Dhammananda Mahathera Aggaramahapandita, tr. By Phragandhasarabhivamsa, (Bangkok: Thai Rai Wan Printing, 2548 B.E.), p. 224.

massive object²⁷ Denis Noble gives an additional explanation on the fundamental particles and *rūpa-kalāpas*:

If genes and proteins are the *rūpa-kalāpas* of biological systems, then we need a systems approach not only to understand the processes that characterise a living system, but also to understand those *rūpa-kalāpas* themselves. (I call them *rūpa-kalāpas* in this context because they are clearly not the ultimate ‘particles’ (*kalāpas*) of reality, but then nor are electrons and protons, nor, in all probability, the strings of string theory: the ultimate microscopic nature of reality is still, and perhaps always will be, a puzzle that physics struggles to unravel.²⁸

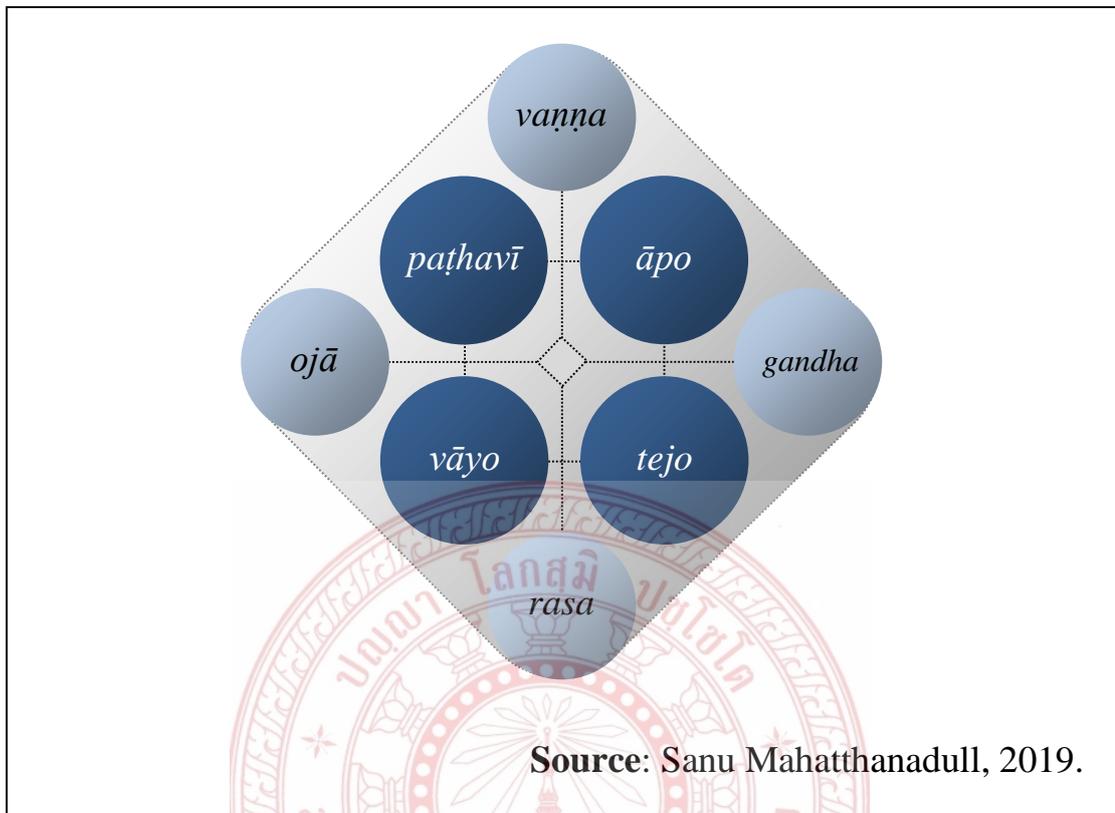
However, the concept of the four elements appeared clearly in the philosophical Abhidhamma scriptures, especially in the form of matter (*rūpa*) that have a detailed explanation of the division, classification and even relationship between each other. In particular, it is said that the grouping is indistinguishable, called “*avinibbhoga-rūpa*” as the following chart:



²⁷ Mehm Tin Mon, Dr., **Buddha Abhidhamma Ultimate Science**, (Penang: Ven Hui Xin, 2002), p. 232.

²⁸ Denis Noble, “The Music of Life: a systems biology view of Buddhist concepts of the self/no-self”, in **The journal of the International Association of Buddhist Universities (JIABU)**, Chief ed. By Ven. Khammai Dhammasami, D Phil (Oxford), Vol. 1 (2008): 89-90.

Figure 2.1 Bondage of Indivisible Matters (*avinibbhoga-rūpa*)



From the figure, Buddhism explains *avinibbhoga-rūpa* as matters that are inseparable, consisting of eight items: - colors (*vaṇṇa*), odours (*gandha*) tastes (*rasa*), nutrients (*ojā*), and the four great elements (*bhutarūpa*).²⁹ Buddhaghosa, when exposes the three sections of the human body, mentions about the indivisible quality of matter:

*Tattha cakkhuppasādassa paccayāni cattāri mahābhūtāni vaṇṇo gandho raso ojā jīvitindriyaṃ cakkhuppasādo ti idaṃ ekantato avinibbhuttānaṃ dasannaṃ na nipphanarūpānaṃ vasena cakkhudasakaṃ nāma.*³⁰

. . . The four great essentials as causes of the sentient organ, together with colour, odour, taste, nutritive essence, life-controlling faculty, the

²⁹ Anuruddhacariya, “**Abhidhammatthasaṅgaha**” in **Abhidhammatthasaṅgaha and Paramatthadīpanī**, tr. by Phra Gandhasarabhivamsa, (Thai Version), 3rd ed., (Bangkok: Prayoosarn Thai Printing Limited Partnership, 2552 B.E.), p. 72.

³⁰ DhsA. 316.

sentient organ is called the eye-decad by virtue of its absolutely indivisible pre-determined material qualities.³¹

So that the indivisible material (*avinibbhoga-rūpa*) must always be together even in the smallest matter, such as one particle of atomic consists of those inseparable matters. To be concluded, such *avinibbhoga-rūpas* are indispensable to all the matters that exist in the world.³² Even within our body, when divided into parts, some of the matters characterize certain qualities that cannot further indivisible.

This clearly shows that the concept of “the four elements” in Buddhism, is derived from the original concept of the Vedas philosophy in ancient India. It was then developed into the philosophical Abhidhamma teaching on the ultimate reality (*rūpa-paramattha*) of the matters by extending the detailed explanations. In particular, the theory of “Atomic” (*paramañū*) of Vaisesika has been integrately composed as the metaphysical Abhidhamma exposition³³. As Samak Puravas mentions “the Buddhist teachings of *rūpa-kalāpas*, *paramañū*, and *avinibbhoga-rūpa* are the brand new teaching that is not to be found in Hinduism or any creeds.”³⁴

The elements thus cannot be sub-divided and for that purpose, the first element is not exist. Somparn Promta proposes a key issue that answer questions about the existence and non-existence of the world in the view of Theravada Buddhist philosophy:

According to Theravada Buddhist philosophy, we neither can say that the world exists nor does not exist. What we can confirm is the world is empty. The emptiness of this world is determined by the fact that the

³¹ Buddhaghosa, **The Expositor (Atthasālinī)**, Vol. II., tr. Maung Tin, (London: The Oxford University Press, 1921), p. 414.

³² Ven. Phra Saddhammajotika Dhammacariya, **Paramatthajotika Pariccheda 1-2-6 Citta Cetasika Rūpa Nibbāna**, (Thai Version), 11th ed., (Bangkok: Tippyavisut Ltd. Partnership, 2554 BE), p. 99.

³³ “Indian historians believe that The Buddha may have studied the Sankhya creed from Ārāḷa Kālāma and studied the Vaisesika creed from Uddaka Rāmaputta, as evidence of such mentioned atomic theory”: - Samak Puravas, **Brahmin Philosophy in the Buddha Era: The Origin of Eastern Wisdom**, (Thai Version), 2nd ed. (Bangkok: Siam Printing, 2554 B.E.), p. (6).

³⁴ See Ibid; pp. 249-250.

world is composed of the fundamental elements that are constantly occurring and ceasing. Within this current, there is no such thing as a permanent identity.³⁵

Looking from the Buddhist viewpoint towards the element particularly the concept of first element is the prime element that existed in the world. Buddhist philosophy was raised by the Buddha during the period of 500 B.C. amid the strong influence of the ideas and beliefs of the Vedic Brahmanism-based philosophical system, which has an influence throughout India making the teachings of Buddhism have both similar and different parts from those beliefs.

Buddhism does discuss the theory of the world origin but within a certain period of time as in Aggañña-sutta,³⁶ a Book of Genesis corresponding to the theory of the rise and fall of the world in the Cakkavatti-Sihanāda-sutta,³⁷ a sutta of War, Wickedness, and Wealth that explains the infinite evolutionary transition from decay to growth period. This confirms that Buddhism does not accept the ancient Indian belief that wrongly claimed “Shiva and Brahma are the creators of the world.” In addition, Buddhism is also able to describe the theory of the origin of life. By describing the evolution of men from the beginning (*kalala*), evolution (*abbuda*, *pesi*, etc.), and to the fully grown state where all organs are observable (hair, body hair, nails, teeth, skin, etc.).

The four reasons that make Buddhism deny the concept of the first element are: - (1) Buddhism is not theism. Therefore, there is a true basis based on natural ideas. There is no Creator in Buddhism but emptiness, (2) Theory of the first element conflicts with the principle of Dependent Origination. The first element is the element that must be born alone before other elements. Therefore, it is contrary to the

³⁵ Somparn Promta, “Atthita and Natthita in Theravada Buddhist Philosophy”, **Ph.D. Dissertation, Department of Philosophy**, (Thai Version), (Graduate School: Chulalongkorn University, 2534 B.E.), p. Abstract page.

³⁶ D.III.58-79; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part III, (London: Humphrey Milford Oxford University Press, 1921), pp. 53-76.

³⁷ D.III.80-98; Ibid, pp. 77-94.

paticcasamuppāda that explains all things are interrelated to each other, (3) First element contrary to the three common characteristics because it characterise a true unalterable nature standing alone as self, and (4) the elements cannot be further separated, as an metaphysical explanation of *rūpa-kalāpas* and *avinibbhoga-rūpa*. Eventually it is possible to conclude that “Buddhism denies the existence of the first element in all respects: life, world, and the universe.

In psychology, definition of term “mind” is somehow completely different from Buddhism. However it is still used extensively is refers to the physical entity that is produced by the human’s nervous system. It is the same nervous system that control entire body including to all movement and postures. C. H. Vanderwolf discusses it is central nervous system that generates the postural pattern:

During walking or running, humans move the arms together with the legs in a pattern that preserves the ancestral diagonal pattern of locomotion; the left arm swings forward with the right leg and the right arm swings forward with the left leg. The arm movements are produced by active muscular contractions which persist even when the arms are tied to the trunk to prevent swinging. This suggests that the arm and leg movements are co-ordinated by a pattern generator in the central nervous system.³⁸

It seems that science and psychology are still blind and unable to explain the phenomenon of human locomotion at all dimensions, especially its pattern generator. C. H. Vanderwolf says “The anatomical locomotion of the pattern generators for human locomotion is not well understood.”³⁹ Whatsoever, Buddhism completely has no doubt in this matter with the Abhidhamma philosophical exposition on the Six Elements, as explained earlier.

In conclusion, the six elements are metaphysical phenomenon or natural conditions that integrate and form the life of living organisms. They

³⁸ C. H. Vanderwolf, **The Evolving Brain: The Mind and the Neural Control of Behavior**, (London: Springer, 2007), pp. 75-76.

³⁹ *Ibid*; p. 76.

related directly to the physical well-being due to the fact that human life is composed of the six elements.

c. The Six Sense Bases

Apart from the aforementioned six elements, yet another natural thing arises in the body of psycho-physical beings is the six sense bases (*saḷayatana*). They are said to be caused by psycho-physicality as the Buddha exposes at the very first place in the Mahāvagga scripture of Vinaya Pitaka “*nāmarūpapaccayā saḷayatanaṃ*”⁴⁰ In which can be rendered as “. . . conditioned by psycho-physicality are the six (sense-) spheres”.⁴¹ It should be noted here that whatever that we are discussing here is part of the twelve links of dependent origination, the secret of nature that the Buddha discovered. According to the text, during the whole first seven days after his enlightenment, the Buddha scrutinizing the supreme knowledge of mankind. In *Paccaya Sutta*, it is then stated:

*katamo ca bhikkhave, paṭiccasamuppādo. jātipaccayā bhikkhave jarāmaṇaṃ uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ t̥hitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idapaccayatā*⁴²

And what, bhikkhus, is dependent origination? With birth as condition, aging-and-death [with name-and-form as condition, the six sense bases come to be] : whether there is an arising of *Tathāgatas* or no arising of *Tathāgatas*, that element still persists, the stableness of the *Dhamma*, the fixed course of the *Dhamma* (*dhamma-niyāmatā*), specific conditionality.⁴³

So that the six sense bases of human beings (*saḷayatana*) are the intrinsic nature of things. The nature of the fixed course of the *Dhamma* that is caused by psycho-physicality (*nāmarūpa*), and give rise to contact (*phassa*) as the process of rising and falling of a human life form.

⁴⁰ Vin.I.1.

⁴¹ I.B. Horner (tr.), **The Book of the Discipline (VINAYA-PITAKA)**, Vol. IV. (MAHĀVAGGA), (Oxford: The Pali Text Society, 2000), p. 1.

⁴² S.II. 25.

⁴³ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, (Oxford: PTS, 2000), p. 551.

The social interaction is needed for sentient beings especially for human beings. A human being is born together with important organs that allow him to communicate with the world and surroundings. In Buddhism the six sense bases are repeatedly explained by the Buddha among the Pali Canon. They occur in relation to mental consciousness (*manoviññāna*), one of six forms of cognitive awareness. Each of the first five forms of sensory cognitive awareness that arises in response to something impinging upon its respective sense faculty. There are six internal bases which were perfectly expounded by the Exalted One:

The six internal bases should be understood. (*ajjhakkāni āyatanāni*):

- (1) The eye-base (*cakkhuyatanam*),
- (2) The ear-base (*sotāyatanam*),
- (3) The nose-base (*ghānāyatanam*,
- (4) The tongue-base (*jivhāyatanam*),
- (5) The body-base (*kāyāyatanam*), and
- (6) The mind-base (*manāyatanam*).⁴⁴

These bases rigorously imply the six sense bases organs in human beings. The eyes, ears, nose, tongue, skin, and mind help interactive communications between internal and external world. The human sense organs contain receptors that relay information through sensory neurons to the appropriate places within the nervous system. In addition to the internal organs, the Exalted One also expounds the external bases:

The six external bases should be understood. (*bahirāni āyatanāni*):

- (1) The form-base (*rupāyatanam*),
- (2) The sound-base (*saddāyatanam*),
- (3) The odor-base (*gandhāyatanam*),

⁴⁴ D.III.243; M.III.216; See in T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part III, (London: Humphrey Milford Oxford University Press, 1921), p. 230; Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, (Oxford: PTS, 2001), p. 1066.

- (4) The flavor-base (*rasāyatanam*),
- (5) The tangible-base (*phoṭṭabbāyatanam*), and
- (6) The mind-object-base (*dhammāyatanam*).⁴⁵

The human sensory organs have been biologically designed and have long been passing through an evolutionary process for a countless time just for a main purpose to communicate with the outside world. Human eyes are the organs that function as the visual system as the sense of sight. Then the ears or auditory perception are the organs that have the ability to perceive sound by detecting vibrations, changes in the pressure of the surrounding medium. While the nose or olfactory organ is responsible for our sense of odor. Next the tongue, a nutrient flavoring organ that has numerous receptors that detect various flavors, salty, sweet, sour, or bitter. And skin is the largest organ that embraces the whole area of the human body. Various receptors are used for different tangible phenomena like pain, temperature, etc. Lastly, the mind-base, an invisible organ that functions for receiving mind-objects or cognoscible objects (*dhammārammaṇa*) through the mind-base (*manāyatanam*).

In addition, the Vibhaṅga, A Book of Analysis shows the analysis of the bases exposes the twelve bases by pairing together the internal with the external bases:

- (1) The eye base (*cakkhuyatanam*),
- (2) Visible base (*rupāyatanam*),
- (3) Ear base (*sotāyatanam*),
- (4) Audible base (*saddāyatanam*),
- (5) Nose base (*ghānāyatanam*),
- (6) Odorous base (*gandhāyatanam*),
- (7) Tongue base (*jivhāyatanam*),

⁴⁵ D.III.243; M.III.216; See in T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part III, p. 230; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, p. 1066.

- (8) Sapid base (*rasāyatanam*),
- (9) Body base (*kāyāyatanam*),
- (10) Tangible base (*phoṭṭabbāyatanam*),
- (11) Mind base (*manāyatanam*), and
- (12) Ideational base (*dhammāyatanam*).⁴⁶

On one hand, in the sense of human internal communication, those twelve bases are simultaneously work together in the processes of learning. While those sensory bases are working together in attempting to interpret and respond to the external stimuli. Having human's brain as a central processing unit, all bases are interconnectedness by signaling among bases though the brain in the same manner as the computer. The computer brain is a microprocessor called the central processing unit (CPU). The CPU is a chip containing millions of tiny transistors. Our brain is the most complex computer-alike that profound working processes which are closely related to the innumerable number of neurons and synapses. Benjamin U. Hoffman reported "Gentle touch sensation in mammals depends on synaptic transmission from primary sensory cells (Merkel cells) to secondary sensory neurons."⁴⁷ There are various kind of receptors, namely; photoreceptors for detecting light, mechanoreceptors for detecting distortion or bending, thermo receptors for detecting heat, chemoreceptors for detecting chemical odors, and nociceptors for detecting painful stimuli, etc.

On the other hand, in the sense of human social interaction, the process of exchange of flowing information between external and internal world is continuously carried on through the six doors. Human beings must have social connections to the environmental surroundings in one way or another according to the biological classifications of Kingdoms, namely: Monera, Protista, Fungi, Plantae, Animalia, etc. Thus the awareness is a

⁴⁶ Vbh.70; Paṭhamakyaw Ashin Thittila (Setṭhila) Aggamahāpaṇḍita (tr.), **The Book of Analysis (Vibhaṅga)**, (Oxford: PTS, 1995), p. 89.

⁴⁷ Benjamin U. Hoffman et al. "Merkel Cells Activate Sensory Neural Pathways through Adrenergic Synapses", **Neuron**. Vol.100 No. 6 (19 December 2018): 1401-1413.

key factor for human beings. Beatrice de Gelder et al. claims “. . . in experiments on human social interaction, embodiment is an important factor.”⁴⁸ This means before our brain thinking, gathering of data is needed firstly in order to analyze it later.

Looking from the perspective of Psychology, Liebeault, Ambroise Auguste⁴⁹ said “sleep and analogous states considered mainly from the point of view of the influence of moods on physical well-being”⁵⁰

To summarize, the six sense bases thus play a crucial role in terms of doors connecting to the world. The clearer they are, the possibility of getting more accurate of data and information. Before it will be received, investigated and so on. The physical well-being is complete when the six doors are training to be used as best as they could.

2.2.2 Moral Well-being (Social Moral)

Apart from the physical well-being is a precedent constituent, the moral well-being signifies a state of healthy of social morality within an individual. It also plays a significant role in terms of moral conduct of a person who is living in each society in which it defines the quality condition of the physical body comparing to an intact boat that is used by a paddler to travel across the river to the other shore. The more the boat intact, the better chance in successfully across the river it will be. This kind of well-being covers both individual and social dimensions in the sense of individuality and sociology. So that the two things to examine the moral well-being are (1) Individual Morality and (2) Social Morality.

⁴⁸ Beatrice de Gelder; Jari K€atsyri; and Aline W. de Borst, “Virtual reality and the new psychophysics”, **British Journal of Psychology** (2018): 421-426.

⁴⁹ Ambroise Auguste Liebault (1823-1904 C.E.), a French physician and hypnotist, was born in Favie`res in Meurthe-et-Moselle on September 16, 1823, and died in Nancy on February 18, 1904:- Jacqueline Carroy, “Ambroise Auguste Liebault (1823-1904)”, in Alain de Mijolla (ed. In Chief), **International Dictionary of Psychoanalysis**, Vol. Two G-PR, 3 Vols. Set, (New York: Macmillan Reference USA, 2005): 972.

⁵⁰ Op.cit.

a. Individual Morality

Buddhism gives importance to the precepts (*Sīla*) as a basic practice to restrain some of the undesirable conducts of a person to be as a normal human. A person who have self-restraint from evil deeds signifies the “individual morality” of individuality.

The Meaning of Precept (*Sīla*), according to the Path of Discrimination (*Paṭisambhidāmagga*) in *Khuddaka nikāya*, Venerable Sāriputta defined the term *Sīla* as “*Katidhammasamodhānaṃ sīlaṃ ti? Saṃvarasamodhānaṃ sīlaṃ, avītikkamasamodhānaṃ sīlaṃ, tathābhāve jātacetanāsamodhānaṃ sīlaṃ*”⁵¹ “What is virtue [*sīla*]? There is virtue as volition [*cetanā*], virtue as consciousness concomitant, virtue as restraint [*avītikkama*], virtue as non-transgression.”⁵² Meanwhile, Bhaddanta Buddhaghosa-thera exposed in the Path of Purification (*Visuddhimagga*) as

So what is called virtue should be understood to have the function (nature) of stopping misconduct as its function (nature) in the sense of action, and a blameless function (nature) as its function (nature) in the sense of achievement. For under [these headings of] characteristic, etc., it is action (*kiicca*) or it is achievement (*sampatti*) that is called “function” (*rasa-nature*)

Now, virtue, so say those who know,
Itself as purity will show;
And for its proximate cause they tell
The pair, conscience and shame, as well.⁵³

For that purpose all of the non-transgressed behaviors that are volitionally restrained by each individual are a product of *sīla* activity. It plays a crucial role in the sense of individuality.

⁵¹ Ps.I.45.

⁵² Bhikkhu Ñāṇamoli (tr.), **The Path of Discrimination (*Paṭisambhidāmagga*)**, (London: PTS, 1982), p. 45.

⁵³ *Vism.8*; *Ibid*, p. 12.

In summary, the precept in Buddhism thus means volition to restrain, self-controlled, and non-aggression. It characterizes normal and cleanliness. Therefore a person who observes the precept will have, as a base, moral shame (*hiri*) and moral dread (*ottappa*). It is a matter of good conduct that does not cause trouble to oneself and is blamelessness to the one who are observing it both physically and verbally. Thus the Individual morality reflects the moral well-being that stands inside a person in a particular sense of individuality.

b. Social Morality

Whilst the individual morality deals with person's individual side, the social morality also plays a vital role in undeniable connecting an individual to the society where such individual is living. Consideration on the surrounding society teaching us to reach the other side of the coin that may not be seen. From this perspective, the social morality clearly pictures surrounding environmental things effected by a moral or immoral person. The essence of morality lies at volition is intentionally not to "violate" the term "violate" refers to the violation of the rules, regulations and disciplines that laid down. In other words is violation to others, means a volition to encroach others. It denotes a volition not to transgress rules and disciplines. As Venerable Phra Brahmaganabhorn views:

As an action, morality is Non-infringement and non-encroach. Looking in another side, morality is restraint and keep blocking from evils. And looking from the deepest side, morality denotes the mental condition of those who do not intend to violate.⁵⁴

As a matter of fact the meaning of the precepts is generally positive in a manner that is desirable behavior of individual, as Venerable Buddhādāsa explains the meaning of the precepts "Morality means good behavior is neither hurt oneself nor others by the external action . . . Is a right living in bodily and verbally . . . both personal and social . . . It is

⁵⁴ Phra Brahmaganabhorn (P.A. Payutto), **Buddhadhamma Extended Version**, (Thai Version), 46th ed. (Bangkok: Sahadhammika Printing Company Ltd., 2559 B.E.), p. 722.

translated as “normal”, so whenever something abnormal, it means immorality.”⁵⁵

Both individual and social morality are two are two sides of the same coin, they are very closely related to each other. Individual’s evil behaviors and social insecurity are often two sides of the same coin.

In psychology particularly Behavioral Psychology which embraces closely with Buddhism on the concept of social moral. While Buddhism mentions about “moral”, Behavioral Psychology cognizes it through the term “positive behavior”. Hence “moral” in Buddhism refers to “positive behavior in Behavioral Psychology. The human body can be understood as a complex system, since it is composed of millions of cells organized in tissues that form organs responsible for basic behavior such as breathing and walking, but also cognitive and complex behavior such as speaking, reasoning, thinking, learning and so on. A multitude of components interact together at any level (molecular, cellular, tissular, behavioral, psychological, social ...)”⁵⁶

“Social cognition is concerned with the mental processes that subserve people’s understanding of both self and other individuals.”⁵⁷

In conclusion, moral well-being denotes a good state of being in terms of both individual and social moral. The concept of “two sided coin” can be best explained about the desirable phenomenon of individuality that simultaneously effects the external environmental variables where such individual is living.

⁵⁵ Buddhadasa Bhikkhu, **Dhammanukrom Dhammaghosana (Glossary Issue)**, (Thai Version), 2nd ed., ed. By Pinit Rakthonglor, (Bangkok: Dhammadana Foundation, 2540 B.E.), p. 400.

⁵⁶ Sarah Calvin and Viktor K. Jirsa, “**Perspectives on the Dynamic Nature of Coupling in Human Coordination**” in Raoul Huys; Viktor K. Jirsa (eds.), *Nonlinear Dynamics in Human Behavior*, (Springer: Heidelberg, 2010): 191.

⁵⁷ Douglas Martin; C. Neil Macrae, “Social Cognition”, in Roy F. Baumeister, Kathleen D. Vohs., **Encyclopedia of Social Psychology**, Vol II. J-Z (2 Vols. Set), (Los Angeles: SAGE Publications, 2007): 883.

2.2.3 Mental Well-being (Calm Mind)

The mental well-being denotes a state of healthy of human mind. This beautiful mind when exist with humankind can significantly change the world of human beings perception. As a result, public mind, public consciousness, beautiful mind, good mind, meritorious mind, or simply a calm mind can be achieved when the human mind has properly trained. Therefore the mental well-being inevitably plays a significant role in terms of desirable consciousness of an individual comparing to a proficiency paddler who has a steady heart with a deep and deliberate thought including a calm mind that he is not afraid of any problems that may happen. This kind of person will have potential for traveling across the river to the other shore smoothly. There are two things to understand more about the mental well-being, they are (1) Mind (*citta*), and (2) Concentration (*samādhi*).

a. Mind (*citta*)

It is mere impossible to understand mental well-being without knowing what the mind is, especially its definition. The definitions of mind or *citta* are given in the Pali Text Society's Pali-English Dictionary (direct or implied) as:

Citta (neuter gender) or *citta* in Sanskrit, originally past participle of *cinteti*, *cit*. It can be compared to *yutta*, an etymological relation to *yuñjati*, or *mutta*, an etymological relation to *muñcati*. On etymology from *cit*. *Citta* means the heart (psychologically), that is the center and focus of man's emotional nature as well as that intellectual element which inheres in and accompanies its manifestations, that is thought. In this wise *citta* denotes both the agent and that which is enacted. For in Indian Psychology *citta* is the seat and organ of thought (*cetasā*, *cinteti*).

In addition to such those implications, the mind (*citta*) can also be referred to various contextual meanings as in its relation to other terms referring to mental processes:

(1) *Citta* as identical to *hadaya*, the heart as incorporating man's personality,

(2) *Citta* as mental status, contrasted to a physical status: *citta* an etymological relation to *kāya*, and

(3) *Citta* as emotional habitus.⁵⁸

Let us try to understand its definitions exposed by Buddhaghosa in the Expositor (Atthasālinī) scripture:

By “consciousness” (*citta*) is meant that which thinks of its object, is aware variously. Or, in as much as this word “consciousness” is common to all states or classes of consciousness, that which is known as worldly, moral, immoral, or the great inoperative, is termed “consciousness,” because it arranges itself in a series (*cinoti*, or, its own series or continuity) by way of apperception in a process of thought. And the resultant is also termed “consciousness” because it is accumulated (*cito*) by action (*kamma*) and the corruptions.⁵⁹

The meaning of consciousness may also be understood from its capacity of producing a variety or diversity of effects.⁶⁰

At this point of the study, the definition of *citta*, can be concluded as a person’s thought, mind, a mental status, or consciousness that arranges itself in a series by way of apperception in a process of thought. It is accumulated by action producing a variety or diversity of effects. It can be psychologically known as heart, an intellectual element which reflects human’s emotional habitus and incorporating man’s personality.

It can be further noted that the synonyms of *citta* are given in the Psychological Ethics Abhidhamma scripture (Dhammasaṅganī): “*yam tasmim samaye cittaṃ mano mānasam hadayaṃ paṇḍaram mano manāyatanaṃ manindriyaṃ viññānaṃ viññāṇakkhandho tajja viññāṇadhātu*”.⁶¹

⁵⁸ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society’s Pali-English Dictionary**, Part III (K-Cit), 8 Vols. Set, (London: PTS, 1922) pp. 96-98.

⁵⁹ DhsA.63; Buddhaghosa, **The Expositor (Atthasālinī)**, Vol. I., tr. Maung Tin, (London: The Oxford University Press, 1921), p. 85.

⁶⁰ DhsA.63; Buddhaghosa, **The Expositor (Atthasālinī)**, Vol. I., tr. Maung Tin, (London: The Oxford University Press, 1921), p. 85.

⁶¹ Dhs.10. There are evidences among various Buddhist scriptures that show the synonyms of *citta*. For instance: “*cittan ti mano mānasam*” -KhA.1.53; “*cittan ti viññānaṃ bhūmikavatthu - ārammaṇa - kiriyādi - cittatāya pan’ etaṃ cittan ti vuttaṃ*” -DhsA.I.228; “*cittaṃ manoviññānaṃ ti cittassa etaṃ vevacanaṃ*” -Nett.54.

The thought which on that occasion is ideation, mind, heart, that which is clear, ideation as the sphere of mind, the faculty of mind, intellection, the skandha of intellection, the appropriate element of representative intellection⁶²

According to the above statement in Dhammasaṅgaṇī, it can be inferred that the synonyms of *citta* [thought] consist of at least:

1. The (*citta*)
2. Ideation (*mano*),
3. Mind (*mānasa*),
4. Heart (*hadaya*),
5. Which is clear (*paṇḍara*),
6. Ideation as the sphere of mind (*mano manāyatana*),
7. The faculty of mind (*manindriya*),
8. Intellection (*viññāna*),
9. The skandha of intellection (*viññāṇakkhandha*),
10. The appropriate element of representative intellection (*tajja viññāṇadhātu*).

In addition to the synonyms of *citta*, the characteristic, function, manifestation, and proximate cause of *citta*, are given in the Atthasālinī:

*Ārammaṇaṃ cintetī ti cittaṃ ti cittaṃ vacanatto vutto eva.
Lakkaṇādito pana vijānana-lakkaṇaṃ cittaṃ pubbaṅgama-rasaṃ
sandhāna-paccupaṭṭhānaṃ nāma-rūpa-padaṭṭhānaṃ.*⁶³

As to its characteristics, etc., cognizing object is its characteristic, forerunning is its function, connecting is its manifestation, a mental and material organism is its proximate cause. There is no such thing as

⁶² Caroline A. F. Rhys Davids (tr.), **A Buddhist Manual of Psychological Ethics (Dhamma-Saṅgaṇī)**, (London: Royal Asiatic Society, 1900), p. 9.

⁶³ DhsA.112.

consciousness in the four planes of existence without the characteristic of cognizing. All consciousness has it.⁶⁴

The following table will show the characteristic, function, manifestation, and proximate cause of citta as appeared in the *Atthasālinī*:

Table 2.1 The Characteristic, Function, Manifestation, and Proximate Cause of *Citta* in the *Atthasālinī*

	<i>Mind</i>	<i>Pali Roman</i>	<i>Explanation</i>	<i>Pali Roman</i>
1.	Characteristics	<i>lakkhāṇa</i>	Cognizing object	<i>ārammaṇaṃ cintetī ti</i>
2.	Function	<i>rasa</i>	Forerunning	<i>pubbaṅgama</i>
3.	Manifestation	<i>paccupaṭṭhāna</i>	Connecting	<i>sandhāna</i>
4.	Proximate Cause	<i>padaṭṭhāna</i>	A mental and material organism	<i>nāma-rūpa</i>

Source: Sanu Mahatthanadull, 2019

However, the mind is recognized as mentality that has features as stated in The Connected Discourses of the Buddha:

*Yam ca kho etaṃ bhikkhave vuccati cittam iti pi mano iti pi viññāṇaṃ iti pi taṃ rattiyā ca divasassa ca aññad eva uppajjati aññaṃ nirujjhati Seyyathāpi bhikkhave makkato arāññe pavane caramāno sākhaṃ gaṇhati taṃ muñcivā aññaṃ gaṇhati Evam eva kho bhikkhave yad idam vuccati cittam iti pi mano iti pi viññāṇaṃ iti pi taṃ rattiyā ca divasassa ca aññad eva uppajjati aññaṃ nirujjhati*⁶⁵

But that which is called “mind” and “mentality” and “consciousness” arises as one thing and ceases as another by day and by night. Just as a monkey roaming through a forest grabs hold of one branch, lets that go

⁶⁴ Buddhaghosa, **The Expositor (Atthasālinī)**, Vol. I., tr. Maung Tin, (London: The Oxford University Press, 1921), pp. 148-149.

⁶⁵ S.II.95.

and grabs another, then lets that go and grabs still another, so too that which is called “mind” and “mentality” and “consciousness” arises as one thing and ceases as another by day and by night.⁶⁶

The nature of mind is difficult to be seen (*sududdasa*) and understood and it is very subtle (*sunipuṇa*):

sududdasaṃ sunipuṇaṃ
yatthakāmanipātinaṃ
cittaṃ rakkhetha medhāvī,
*cittaṃ guttaṃ sukhāvahaṃ.*⁶⁷

Besides, its nature is very hard to control (*dunniggaha*), assuredly light (*lahu*) and quick and attaching itself to whatever it craves (*yatthakāmanipāti*):

dunniggahassa lahuno yatthakāmanipātino
*cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.*⁶⁸

It can be further noted about the nature of the mind that it is, in case of the worldling, constantly frightened, startled and panicked as well as agitated, flurried and worried. As in the Saṃyuttanikāya mentioned:

Niccamastrastam idaṃ cittaṃ, nicamastrastam idaṃ mano
anuppannesu kiccesu atho uppattitesu ca
*sace atthi anustrastam taṃ me akkhāhi pucchito-ti*⁶⁹

Always frightened is this mind,

The mind is always agitated

About unarisen problems

And about arisen ones.

⁶⁶ Bhikkhu Bodhi (tr.), *The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya*, Vol. I, 2 vols. set, (Oxford: PTS, 2000), p. 595.

⁶⁷ Dhp.10. (Verse 36).

⁶⁸ Dhp.10. (Verse 35).

⁶⁹ S.I.53-54.

If there exists release from fear,

Being asked, please declare it to me.⁷⁰

There are sixteen types of mind from the sense of practice as appeared in the Mahāsatipaṭṭhāna Sutta, the Four Foundations of Mindfulness, the insight meditation way of practice.

Contemplation on the mind, conscious life, consciousness or intelligence, considered under ethical aspects.

And how, *bhikkhus*, does a brother, as to thought, continue to consider thought?

Herein, O *bhikkhus*, a brother,

- (1) if his thought be lustful, is aware that it is so,
- (2) or if his thought be free from lust, is aware that it is so;
- (3) or if his thought be full of hate,
- (4) or free from hate,
- (5) or dull,
- (6) or intelligent,
- (7) or attentive,
- (8) or distraught,
- (9) or exalted,
- (10) or not exalted,
- (11) or mediocre,
- (12) or ideal,
- (13) or composed,
- (14) or discomposed,
- (15) or liberated,
- (16) or bound,

⁷⁰ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, (Oxford: PTS, 2000), p. 149.

he is aware in each case that his thought is so, reflecting: ‘ My thought is lustful,’ and so on.⁷¹

The philosophical explanation on the work process of consciousness is given in the Compendium of Philosophy, Compendium of Functions (*kiccasaṅgaha*):

Kiccasaṅgahahe kiccāni nāma paṭisandhi-bhavanga-āvajjanadassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇavotthapana-javana-tadārammaṇa-cutivasena cuddasavidhāni bhavanti.

Paṭisandhi-bhavanga-āvajjana-pañcaviññāṇa-tṭhānādivasena pana tesam dasadhā tṭhānabhedo veditabbo.

In the compendium of functions, there are fourteen functions, namely:

- (1) Rebirth⁷² (*paṭisandhi*)
- (2) Life-continuum (*bhavanga*)
- (3) Apprehending⁷³ (*āvajjana*)
- (4) Seeing (*dassana*)
- (5) Hearing (*savana*)
- (6) Smelling (*ghāyana*)
- (7) Tasting (*sāyana*)
- (8) Touching (*phusana*)

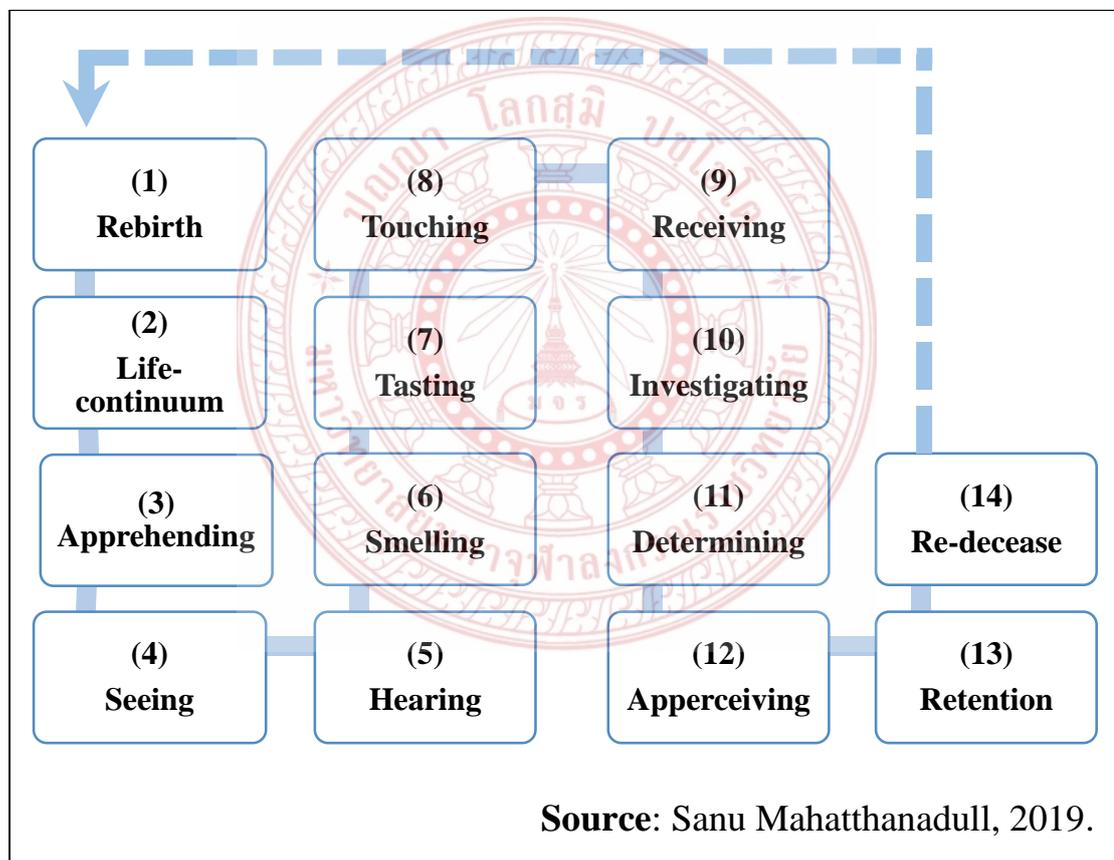
⁷¹ D.II. 298-299; M.I.59; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, (London: Oxford University Press, 1910), pp. 333-334; see Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, (Oxford: PTS, 2001), p. 150.

⁷² *paṭisandhi* can also be translated as “rebirth-linking”. See Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, revised and corrected version, Bhikkhu Bodhi (tr.), (Charleston: The Charleston Buddhist Fellowship, 2011), p. 106.

⁷³ *āvajjana* can also be translated as “adverting”. See Op cit.

- (9) Receiving (*sampaṭicchana*)
 (10) Investigating (*santīraṇa*)
 (11) Determining (*voṭṭhapana*)
 (12) Apperceiving (*javana*)
 (13) Retention⁷⁴ (*tadārammaṇa*)
 (14) Re-decease⁷⁵ (*cuti*)⁷⁶

Figure 2.2 The Fourteen Functions of Mind in Order



⁷⁴ *tadārammaṇa* can also be translated as “registration”. See Op cit.

⁷⁵ *cuti* can also be translated as “death”. See Op cit.

⁷⁶ Mrs. Rhys Davids, **A Compendium of Philosophy (Abhidhammattha Saṅgaha)**, (London: Luzac & Company, Ltd., 1972), pp. 114-115.

But if we classify these fourteen functions by way of “stage” (*thāna*), then the category of stages must be considered as tenfold⁷⁷, namely: (1) rebirth-linking; (2) life-continuum; (3) advertent; (4) fivefold sense consciousness; and so forth.⁷⁸

Due to the fact that the term “mind”, according to Psychology, refers to a vague term used for many centuries in many different ways. As used today by psychologists it most often refers to the totality of organized, mainly COGNITIVE psychological processes.⁷⁹ Meanwhile the word psychology comes from “psyche” The Greek term for the life force; translated first as “soul” then as “MIND” and now sometimes as “SELF”.⁸⁰ Is combined with the Greek “logos”, translated as “expression” or “discourse”. So that it literally means the study of mind. Nevertheless sometimes it can be ambiguous due psyche can also be translated as self. Thus psychology can be translated as “the study of self” in which Buddhism absolutely denier the existence of such entity. The Buddha suggests that all things are subject to no-soul, soulless, or not-self is a state of being not self (*anattā*).⁸¹

Bhikkhu T.M.T Nguyen Van Thuong has analyzed citta in terms of Freud’s Psychoanalytic Theory in a Ph.D. dissertation “A Study of the Concept of Citta as Depicted in the Pali Tipitaka”⁸²

Citta as ego being criticized by superego. This is a sort of self-accusation or self-censorship. According to Freud there is a superego, that is in position to be critical of the ego, so there is in Buddhism an “I” who

⁷⁷ Ibid, p. 115.

⁷⁸ Ācariya Anuruddha, **A Comprehensive Manual of Abhidhamma (Abhidhammattha Saṅgaha)**, revised and corrected version, Bhikkhu Bodhi, p. 106.

⁷⁹ David A. Statt, **The Concise Dictionary of Psychology**, 3rd ed., (Ney York: Routledge, 1998), p. 86.

⁸⁰ David A. Statt, **The Concise Dictionary of Psychology**, 3rd ed., (Ney York: Routledge, 1998), p. 107.

⁸¹ S.IV.1; Dh.p.277-9.

⁸² Bhikkhu T.M.T Nguyen Van Thuong, “A Study of the Concept of Citta as Depicted in the Pali Tipitaka”, **Doctor of Philosophy Dissertation Department of Buddhist Studies**, (Graduate School: The University of Delhi, 2000), p. 147.

may be critical of *citta* and may want to subjugate it and change it by means of the Buddhist training.⁸³ The individual's identification with his *citta* is far from complete. There is frequently a clear distinction between "me" and "my *citta*".

In Māgandiya Sutta, the Exalted One spoke these words to Māgandiya:

. . . *api ca te evam assa: dīgharattaṃ vata bho ahaṃ iminā cittena nikato vañcīto paladdho, ahaṃ hi rūpaṃ yeva upādiyamāno upādiyim, vedanaṃ . . . saññaṃ . . . saṅkhāre . . . viññānaṃ . . . tassa me upādānapaccayā bhavo, bhavapaccayā jāti . . . jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsa sambhavanti, evam etassa kevalassa dukkhakkhandhassa samudayo hotīti.*⁸⁴

Then perhaps you might think: Indeed, I have long been tricked, cheated, and defrauded by this mind. For when clinging, I have been clinging just to material form . . . feeling . . . perception . . . formations . . . and consciousness. With my clinging as condition, being [comes to be]; with being as condition, birth . . . ageing and death, sorrow, lamentation, pain, grief, and despair come to be. Such is the origin of this whole mass of suffering.⁸⁵

Here mind (*citta*) is made responsible for all the false interpretation, false values and false activities that perpetuate the whirlpool of dependent origination (*paṭiccasamuppāda*). Rune. E. A. Johansson concluded "I" am something different. "I" can see that all this is false.⁸⁶

In conclusion, on one hand, the mind is defined as a person's thought, mind, a mental status, or consciousness that arranges itself in a series by way of apperception in a process of thought. It is accumulated by action producing a variety or diversity of effects. It can be psychologically

⁸³ Rune. E. A. Johansson, **The Dynamic Psychology of Early Buddhism**, (London and Malmo: Curzon Press Ltd., 1985), p. 160.

⁸⁴ M.I.511-512.

⁸⁵ Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, (Oxford: PTS, 2001), p. 616.

⁸⁶ Rune. E. A. Johansson, **The Dynamic Psychology of Early Buddhism**, p. 159.

known as heart, an intellectual element which reflects human's emotional habitus and incorporating man's personality. On the other hand, its characteristics (*lakkhana*) is cognizing object (*ārammaṇaṃ cintetī ti*); its function (*rasa*) is forerunning (*pubbaṅgama*); its manifestation (*paccupaṭṭhāna*) is connecting (*sandhāna*); its proximate cause (*padatṭhāna*) is a mental and material organism (*nāma-rūpa*).

In addition, the nature of the mind that it is, in case of the worldling, constantly frightened, startled and panicked as well as agitated, flurried and worried. The sixteen types of mind are mentioned in the Mahāsatipaṭṭhāna Sutta, from the lustful to the bound one, and the fourteen kinds of work process of consciousness also show us that the mind is a pure natural entity exist in the world either is contaminated or pure. The fact about mind that leads humankind to achieve the state of mental well-being. For that purpose the key success is concentration (*samādhi*).

b. Concentration (*samādhi*).

In Buddhism, concentration is a translation of a Pali term *samādhi*. It implies a concentrated, self-collected, intent state of mind and meditation. *Samādhi* is literally means the state of being firmly fixed, a state of mental stableness. According to the Majjhima nikaya *samādhi* refers to “One pointedness of mind (*cittass' ekaggatā*).”⁸⁷ Bhadantācariya Buddhaghosa etymologically defined “It is the centering (*ādhāna*) of consciousness and consciousness-concomitants evenly (*samaṃ*) and rightly (*sammā*) on a single objects.”⁸⁸ It can be classified into two kinds as in Visuddhimagga: - (1) Access concentration (*upacāra-samādhi*), and (2) Attainment concentration (*appanā-samādhi*).⁸⁹ While the three kinds according to the Atthasālinī and Visuddhimagga are: - (1) Momentary concentration (*khaṇika-samādhi*), (2) Access concentration (*upacāra-samādhi*), and (3) Attainment concentration (*appanā-samādhi*).⁹⁰

⁸⁷ M.I.301.

⁸⁸ Vism. 84; Bhadantācariya Buddhaghosa, **The Path of Purification (Visuddhimagga)**, 4th ed. Tr. By Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 82.

⁸⁹ Vism.85, 371.

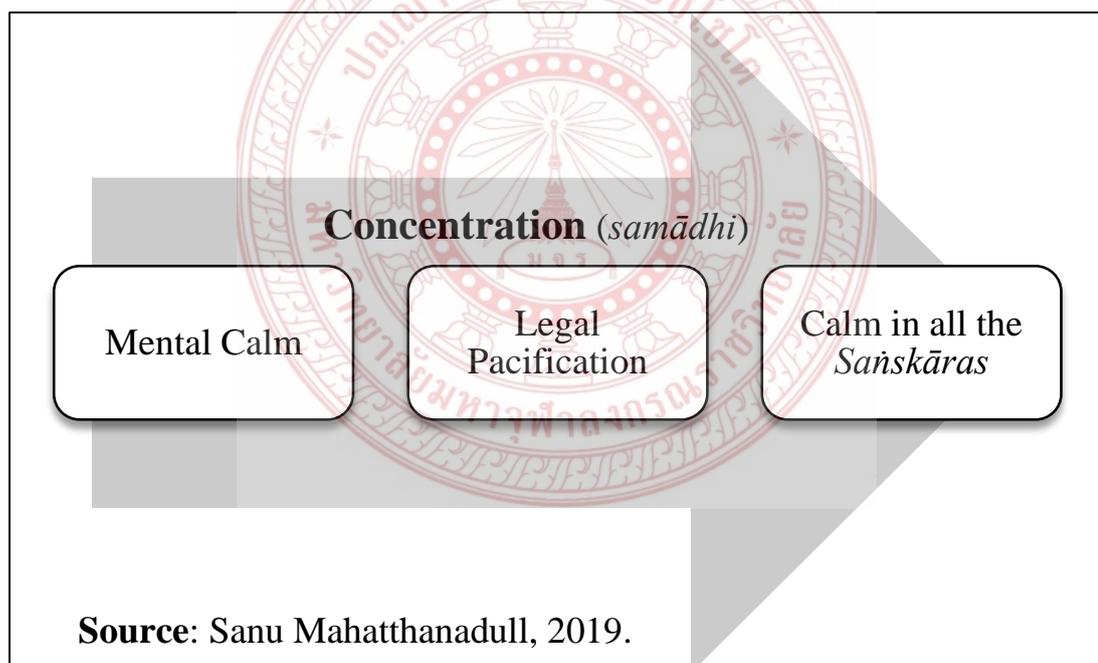
⁹⁰ DhsA.117; Vism.144.

Here the considerable issue is that concentration (*samādhi*) can also be distinguished as of three species, namely:

- (1) Mental calm,
- (2) Legal pacification, or settlement,
- (3) Calm in all the *saṅskāras* is meant the peace of Nirvana.⁹¹

The above three species of concentration started by having a calm mind in a person, then develop further to legal pacification or a settlement of mind. Finally the mind will evolve to the highest position where calm is in all respects of the *saṅskāras*. The following chart shows The three Species of Concentration (*samādhi*):

Figure 2.3 Three Species of Concentration (*samādhi*)



Jhāna is the result of *samādhi*. Bhadantācariya Buddhaghosa traces the Pali word *jhāna* to two sources. One source is the verb *jhayati*, which means “to think” or “to meditate”. The other is the very *jhapeti*, which means “to burn up.” Buddhaghosa explains that “it burns up opposing

⁹¹ See footnote no.2, Caroline A. F. Rhys Davids (tr.), **A Buddhist Manual of Psychological Ethics (Dhamma-Saṅgaṇi)**, (London: Royal Asiatic Society, 1900), p. 14.

states,” destroying the mental defilements that prevent the development of serenity and ultimately insight.⁹² The absorptions or *jhāna* in Pali is the technical term for a special religious experience, reached in a certain order of mental states.⁹³ It is classified by two: - (1) *Rūpa-jhāna* is the absorption of the fine-Material sphere, and (2) *Arūpa-jhāna* is the absorption of the immaterial sphere.⁹⁴

The twofold absorptions (*jhāna*) as appeared in the commentarial scriptures, refers to meditation, scrutiny or examination, consisting of two types based on object and characters: - (1) *Ārammaṇūpanijjhāna* (object-scrutinizing *jhāna*), and (2) *Lakkhaṇūpanijjhāna* (characteristic-examining *jhāna*)⁹⁵ In general the tranquil meditation is named *Ārammaṇūpanijjhāna* because its characteristic is thinking or scrutinizing the object (*ārammana*). While the insight meditation is named as *lakkhaṇūpanijjhāna* because it's characteristic is examining the three common characteristics (*tilakkhana*).

Either wrong or right rapture can be attained from the practice. So that a practitioner should aware of such. The right rapture⁹⁶ (*sammāsamādhi*) denotes the correct kind of rapture starting from the First to the Fourth *Jhāna* as shown in the sutta named The Greater Discourse on the Foundations of Mindfulness (*Mahāsatipatṭhāna Sutta*):

Katama ca bhikkhave samma-samadhi?

1) Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pīti-sukhaṃ paṭhamaj jhānaṃ upasampajja viharati.

⁹² Bhikkhu Bodhi, “**Purification of Mind**,” *Buddhist Publication Society Newsletter*, cover essay no. 4 (Summer 1986): 2.

⁹³ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, Part IV (Cit-No), 8 Vols. Set, (London: PTS, 1923), p. 120.

⁹⁴ D.III.222; DhP.56.

⁹⁵ AA.II.41; PsA.281; DhA.167.

⁹⁶ The English term “right rapture” here is translated from the Pali term “*sammāsamādhi*” which can alternatively be translated as “right meditation” or “right concentration”.

2) *Vitakka-vicārānaṃ vūpasamā ajjhattaṃ sampasādanam cetaso ekodi-bhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ dutiyajhānaṃ upasampajja viharati.*

3) *Pītiyā ca virāgā upekhako viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti yan taṃ ariyā ācikkhanti: ‘upekhako satimā sukha-vihārī ti’ tatiyajjhānaṃ upasampajja viharati.*

4) *Sukhassa ca pahānā dukkhassa ca pahānā pubb’ eva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekhā-sati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.*⁹⁷

And what, *bhikkhus*, is right rapture?

1) Herein, O *bhikkhus*, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First *Jhāna*, wherein there is cogitation and deliberation (*vitakka-vicārāna*), which is born of solitude and is full of joy and ease (*pīti-sukha*),

2) Suppressing cogitation and deliberation, he enters into and abides in the Second *Jhāna*, which is self-evoked, born of concentration (*ekodi-bhāva*), full of joy and ease (*pīti-sukha*), in that, set free from cogitation and deliberation (*vitakka-vicārāna*), the mind grows calm and sure, dwelling on high.

3) And further, disenchanted with joy (*pīti*), he abides calmly contemplative while, mindful and self-possessed, he feels in his body that ease whereof Aryans declare “He that is calmly contemplative and aware, he dwelled at ease.” So does he enter into and abide in the Third *Jhāna*.

4) And further, by putting aside ease and by putting aside malaise, by the passing away of the happiness (*sukha*) and of the melancholy (*dukkha*) he used to feel, he enters into and abides in the Fourth *Jhāna*, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill.

⁹⁷ D.II.313.

This is what is called right rapture.⁹⁸

Here there are some difficulty in studying this *Jhāna* from the different versions of English translation. Due to the fact that the original source of Pali can be rendered in various options depending on the translator's translation which is sometime could be misled from its original meanings. The abovementioned passage is the version translated by T.W. and C.A.F. Rhys Davids. Henceforth another version of translation on the same Sutta is considered to be shown here for better understanding the whole context:

Right Concentration as Translated by Maurice Walshe

And what, monks, is Right Concentration?

1) Here, a monk, detached from sense-desires, detached from unwholesome mental states, enters and remains in the first *jhāna* which is with thinking and pondering (*vitakka-vicārāna*), born of detachment, filled with delight and joy (*pīti-sukha*).

2) And with the subsiding of thinking and pondering, by gaining inner tranquility and oneness of mind (*ekodi-bhāva*), he enters and remains in the second *jhāna*, which is without thinking and pondering (*vitakka-vicārāna*), born of concentration, filled with delight and joy (*pīti-sukha*).

3) And with the fading away of delight (*pīti*), remaining imperturbable, mindful and clearly aware, and he experiences in himself the joy of which the Noble Ones say: "Happy is he who dwells with equanimity and mindfulness", he enters the third *jhāna*.

4) And, having given up pleasure (*sukha*) and pain (*dukkha*), and with the disappearance of former gladness and sadness, he enters and remains in the fourth *jhāna*, which is beyond pleasure and pain, and

⁹⁸ T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, (London: Oxford University Press, 1910), p. 345.

purified by equanimity and mindfulness. This is called right concentration.⁹⁹

From the attempt to understand *jhāna* together with its various factors through different version of translations, in order to avoid misunderstanding on the terms translated from the original Pali, the following table may help:

Table 2.2 Exhibiting Different Translations of *Jhāna* Factors

<i>Jhāna</i> Factors	<i>English Translations</i>	
	<i>Original Pali</i>	
		C.A.F. Rhys Davids Maurice Walshe
1.	<i>Vitakka</i>	cogitation thinking
2.	<i>Vicāra</i>	deliberation pondering
3.	<i>Pīti</i>	joy delight
4.	<i>Sukha</i>	ease joy
5.	<i>Ekodi-bhāvaṃ</i>	born of concentration oneness of mind
6.	<i>Upekhā</i>	equanimity equanimity

Source: Sanu Mahatthanadull, 2019.

From the table, *Vitakka* can be either translated as “cogitation” or “thinking”. Next *Vicāra* can be translated into two ways are “deliberation” and “pondering”. Then *Pīti* is rendered as both “joy” and “delight”. While *Sukha* is rendered as “ease” and “joy”. Then *Ekodi-bhāvaṃ* is translated as “born of concentration” and “oneness of mind”. And last, *Upekhā* is clearly translated as “equanimity”. It should be noted here that the two terms that may be misled are *Pīti* and *Sukha* since both have similar meanings that characterize happiness. Whatsoever the right rapture involves with the four states of serene contemplation (*Jhāna*) attained by meditation.

⁹⁹ Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, (London: Wisdom Publications, 1987), p. 173.

The Concentration (*samādhi*) here plays a crucial role in terms of one of states that are good, when one has properly trained one's mind, the right concentration will occur substituting those bad qualities of mental factors. This state of healthy of human's mind is something beautiful and desirable to everyone who living in this world. As a result, public mind, public consciousness, beautiful mind, good mind, meritorious mind, or simply a calm mind can be achieved as the mental well-being. It can be further developed to the awakening wisdom eventually.

2.2.4 Intellectual Well-being (Awakening Wisdom)

Intellectual well-being is the most significant part among total building blocks to complete the final picture of a jigsaw puzzle.

The intellectual well-being is a hindmost constituent that depicts a state of healthy of wisdom of a person. It plays an extremely important role in terms of the ultimate capability of mankind leading to the invaluable liberation from all forms of bondage comparing to the skillful means or a specific methods that a paddler proficiently choose to follow in order to get to successfully get to the other shore. Only with fulfillment by this intellectual well-being, one can attain the holistic well-beings eventually. For the purpose of that the two things will be studied, namely: - (1) Wisdom (*paññā*), and (2) Enlightenment (*nibbāna*).

a. Wisdom (*paññā*)

Paññā, feminine gender Pali term comparing to Vedic *prajñā*, *pa+jñā* which etymologically means intelligence comprising all the higher faculties of cognition, intellect as conversant with general truths.¹⁰⁰ In the Dīgha Nikāya stated:

Yāvat' Ānanda adhivacanaṃ yāvatā adhivacana-patho, yāvatā nirutti yāvatā nirutti-patho, yāvatā paññatti yāvatā paññatti-patho, yāvatā paññā, yāvatā paññāvacaram, yāvatā vaṭṭam, yāvatā vaṭṭam

¹⁰⁰ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, Part V (P-Ph.), 8 Vols. Set, (London: PTS, 1923), p. 60.

*vaṭṭati, tad abhiññā vimutto bhikkhu, tad abhiññā vimutto bhikkhu na jānāti na passati iti 'ssa diṭṭhīti tad akallaṃ.*¹⁰¹

As far, Ānanda, as designation (*adhivacanam*) and the range of designation (*adhivacana-patho*) reaches, as far as language (*nirutti*) and the range of language (*nirutti-patho*) reaches, as far as concepts (*paññatti*) and the range of concepts (*paññatti-patho*) reaches, as far as understanding (*paññā*) and the range of understanding (*paññāvacaṃ*) reaches, as far as the cycle reaches and revolves - that monk is liberated from all that by super-knowledge, and to maintain that such a liberated monk does not know and see would be a wrong view and incorrect.¹⁰²

Here *Paññā* refers to knowledge, reason, wisdom, insight or recognition. Ācariya Anuruddha explains that “*Paññā* or *paññindriya* is the intellectual element which enters into the composition of the classes of consciousness described as ‘connected with knowledge,’ which take part in such processes of thought as involve comparison and discrimination, notably in the reasoning processes (*takkavīthi*).¹⁰³ The evolution of *paññā* may be described from the bare intellectual element be developed by culture into secular knowledge (*lokiya-paññā*) on the one hand, ranging from the ordinary reasoning power exercised in most trivial matters, through all phases of logical reason in scientific matters, to the *abhiññā*’s, or supernormal exercise of thought and will; and into higher knowledge (*lokuttarā-paññā*) on the other, ranging from Path-knowledge, preceded by the ‘Modes of Thought,’ to omniscience.¹⁰⁴ So that the knowledge is capable of being processed from its ordinary state to the higher level called *lokuttarā-paññā* respectively:

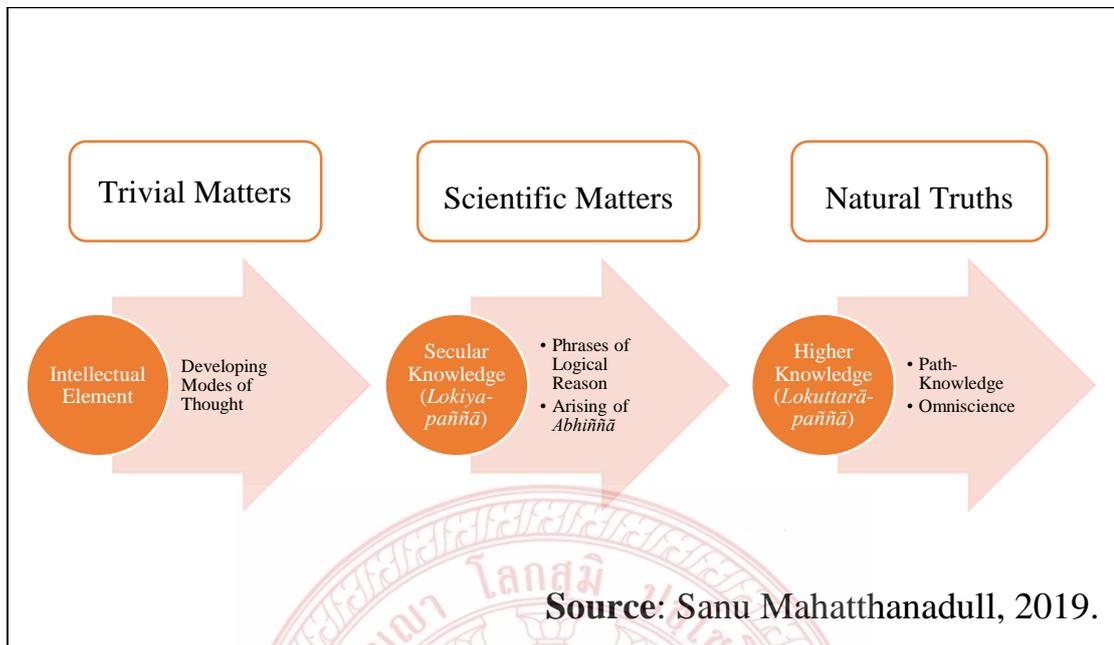
¹⁰¹ D.II.68.

¹⁰² Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, (London: Wisdom Publications, 1987), p. 228.

¹⁰³ Shwe Zan Aung, Mrs. Rhys Davids (trs.), **Compendium of Philosophy (Abhidhammattha Saṅgaha)**, (London: Luzac & Company, Ltd., 1972), pp. 40-41.

¹⁰⁴ Op cit.

Figure 2.4 The Evolution of *Paññā*



So that the *Paññā* of humans can be gradually trained to be conversant with all kinds of truth. As technical term of *Paññā* in Buddhist Psychological Ethics it comprises the highest and last stage as 3rd division in the standard “Code of religious practice” which leads to Arahantship or Final Emancipation.

These three stages are:

- (1) *Sīla - kkhandha (sīlasampadā)* code of moral duties;
- (2) *Samādhi - kkhandha (cittasampadā)* code of emotional duties or practice of concentration and meditation;
- (3) *Paññā - kkhandha (paññāsampadā)* code of intellectual duties or practice of the attainment of highest knowledge.¹⁰⁵

According to Theravada Buddhism, pursuing of the threefold training leads to the abandonment of the three roots of devil, namely, greed, hatred and delusion. One who is fully accomplished in this training attains the enlightenment or *Nibbāna*.

¹⁰⁵ See D.II.81.

b. Enlightenment (*nibbāna*)

The state of final deliverance is called “*Nibbāna*”¹⁰⁶. Etymologically, *Nibbāna* derives from the prefix *ni-* (‘out’, ‘without’, ‘finished’ or ‘ended’), and *vāna*, (‘to blow’, ‘to go’, ‘to move’, or in another sense a ‘restraint’). Literally, *Nibbāna* means the extinguishing of a flame. The word “*Nibbāna*” used by the Buddha means the extinguishing of the flame of craving, the extinguishing of the fires of greed, hatred and delusion, as the Venerable *Sāriputta* replied to the question of *Jambukhādaka* in the following words: “*Nibbāna, Nibbāna*, they say. But what, friend, is this *Nibbāna*? Extinction of greed, extinction of hatred, extinction of delusion-that, friend, is called *Nibbāna*”.¹⁰⁷

In fact, what really stated in the *Aṅguttaranikāya*, is the attainment of *Nibbāna* in two stages, the two referred to as the two elements of *Nibbāna* (*Nibbānadhātu*). One is the *Nibbāna* element with the substratum of life remaining (*saupādisesa-nibbāna-dhātu*). The other the *Nibbāna* element without any substratum of life remaining (*anupādisesa-nibbāna-dhātu*). As such, the Exalted One states about two kinds of Noble Individuals:¹⁰⁸ a person who dying with some attached remainder (*saupādisesa-puggala*), and a person who dying with no attachment (*anupādisesa-puggala*);

¹⁰⁶ “*Nirvana*” in Sanskrit.

¹⁰⁷ S.IV 251; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, p. 1294.

¹⁰⁸ Noble one or noble individuals (*ariyapuggala*) can also be grouped in to four as follows;

- (1) **Stream-Enterer**: one who has entered the Stream; one established in the Fruition of Stream-Entry,
- (2) **Once-Returner**: one who has established in the Fruition of Once-Returning,
- (3) **Non-Returner**: one who has established in the Fruition of Non-Returning,
- (4) **The Worthy One**: one who has established in the Fruition of Arahantship.

*Keci Sāriputta aññāatitthiyā paribbājakā bālā avyattā, keci sa-upādisesaṃ vā sa-upādiseso ti jānissanti, anupādisesaṃ vā anupādiseso ti jānissanti*¹⁰⁹

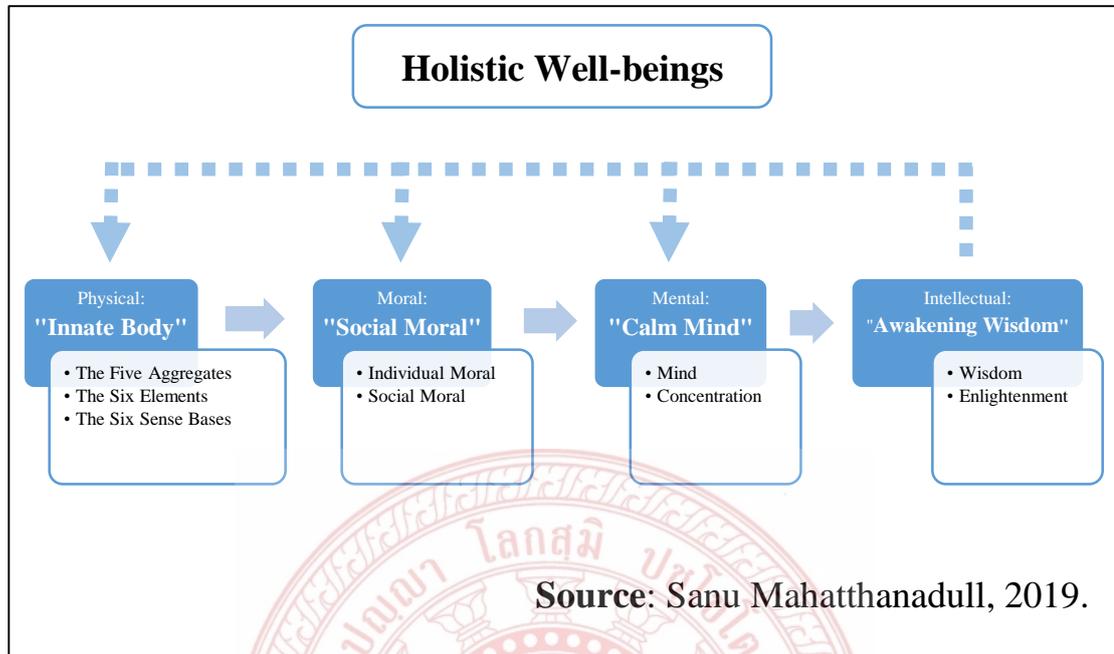
Sariputta, some of these wanderers of other views are fools and without understanding; but some will know of one who has attachment: he has some attached remainder; and some will know of one who has no attachment: he has none.¹¹⁰

In conclusion, the holistic well-beings according to Buddhist psychology dealt with four gradual levels of well-being, namely: - (1) Physical Well-being is where the Five Aggregates, the Six Elements, and the Six Sense Bases must be properly manipulated in order to sustain the innate body; (2) Moral Well-being is where both individual Morality and social morality must be observed in order to maintain the social moral; (3) Mental Well-being is where human's mind and concentration must be cultivated in order to achieve the state of calm mind; and (4) Intellectual Well-being is where wisdom and enlightenment must be augmented in order to attain to the awakening wisdom, an ultimate aim of humankind. Holistic well-beings can only occur when Humans have complete each well-being step by step. Starting from physical, moral, mental and intellectual respectively. The following figure exhibits Buddhist Psychological Holistic Well-beings:

¹⁰⁹ A.IV.379.

¹¹⁰ E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines, (London: PTS, 1978), p. 252.

Figure 2.5 Buddhist Psychological Holistic Well-beings



On the other hand, holistic well-beings closely related to the Buddhist principle of development or cultivation which derived from the original Pali term *Bhāvanā* consisting of four element, namely: - (1) *Kāya-bhāvanā*: physical development, (2) *Sīla-bhāvanā*: moral development, (3) *Citta-bhāvanā*: mental development, and (4) *Paññā-bhāvanā*: wisdom Development.

In the Anguttara-Nikāya, it is said “*Bhavissanti bhikkhave bhikkhū anāgatamaddhānaṃ abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā. . .*”¹¹¹ “Monks, there will be, in the long road of the future, monks who have not made body become, not made virtue become, not made mind become, not made insight become. . .”¹¹² From the passage, the four *bhāvanās* were expounded in the different form as the person’s four qualifications. They are:

¹¹¹ A.III.106.

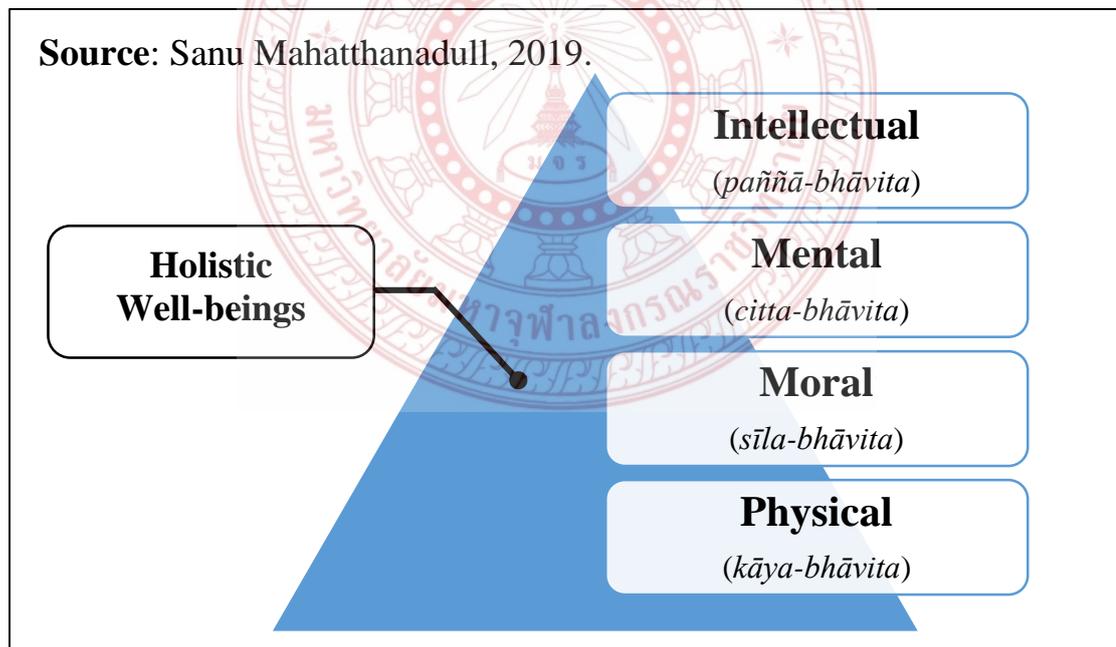
¹¹² E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes, (London: PTS, 1973), p. 84.

The Four Qualifications of Person (*Bhāvitas*)

- (1) Those who have made body become (*bhāvita-kāyā*),
- (2) Those who have made moral become (*bhāvita-sīlā*),
- (3) Those who have made mind become (*bhāvita-cittā*),
- (4) Those who have made wisdom become (*bhāvita-paññā*).

That is the person who completely qualified to all those qualities are the Worthy One.¹¹³ This Fourfold *Bhavanā* is a criterion to measure the life balance in four different dimensions:¹¹⁴ which cover the physical body (*kāya*), behaviors exposed to the society (*sīla*), mind (*citta*), and wisdom (*paññā*) respectively. The next figure shows Pyramid of the Four Dimensions of Holistic Well-beings:

Figure 2.6 Pyramid of the Four Dimensions of Holistic Well-beings



¹¹³ Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Thai Version), 19th ed., (Bangkok: S.R. Printing Mass Product Ltd., 2010), p. 71.

¹¹⁴ See Phra Dhammoli (Thong Yu Nāṇavisuddho), “An Analytical Study of the Way of Life, Behavior, Health, and the Holistic Health Care of Monks in the Tipitaka”, **Doctor of Philosophy Dissertation**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2551 B.E.), p. Abstract A.

From the above figure, the pyramidal picture shows the relationships among the four holistic well-beings. The first element deals with physical well-being, located at the pyramid base. It features a foundation of the basic element of the human physical body. Next the second element deals with moral well-being, located above the physical well-being. It plays a role as moral element of human beings. Then the third element denotes mental well-being, is set above the moral well-being. It is a human psychological element which plays a crucial role as mind that influences to the physical body. At last the final element implies the intellectual well-being, located at the top of the pyramid. It is the highest intellectual element of man. This element enabling all human beings to wholly develop their potential of life. A person who can attain to a state of holistic well-beings only when having completely developed all four well-beings aspects mentioned above.

2.3 The Balanced Way of life according to Buddhist Psychology¹¹⁵

The Balanced¹¹⁶ way of life of human beings represents a state called “*Sukha-bhāva*” or a perfect health that arise subject to the normal nature as it is.¹¹⁷ The modern medical theory calls this balance “Well-being” is a harmonic state amongst body, mind, and the environment including consciousness entities.

¹¹⁵ The Maslow’s Hierarchy of Needs Theory is referred here as a framework in order to show the five dimensions of needs of humans from Psychological view, namely: - (1) Physiological needs, (2) Safety needs, (3) Social needs, (4) Esteem needs, and (5) Self-actualization Needs. By comparing to the Buddhist view of the four development, namely: - (1) Physical development, (2) Moral development, (3) Mental development, and (4) Wisdom development.

¹¹⁶ The term “balance” or “equilibrium” here is in the same context. They will be used alternatively throughout the Research.

¹¹⁷ Look in PhraBrahmagunabhorn (P.A. Payutto), **Buddhist Holistic Health**, (Thai Version), 12th ed., (Bangkok: Chulalongkorn University, 2552 B.E.), pp. 38, 42.

Phra Brahmaganabhorn (P.A. Payutto)¹¹⁸ mentioned about the principle of balance in living in a book “New Age Medicine in Buddhist View” in which can be concluded that the principle of equilibrium [balance] is because things that interrelated to each other. The method of practice or a path of equilibrium is the Buddhist middle way, for instance, right view (*sammā diṭṭi*) and right intention (*sammā saṅkappa*).

As a result, one who achieve the fruit of balance of way of life can expect the holistic happiness as **Phramaha Hansa Dhammhaso**¹¹⁹ mentioned about the concept of holistic happiness in a book named “Buddhism and Modern Sciences” It can be inferred that the life with good health according to Buddhism must associate with both kinds of happiness:

1. Physical happiness (*kāyika-sukha*) is the happiness that results from physical components can perform the normal function, not malfunction, such as seeing beautiful pictures; hearing pleasurable sounds; smelling odorous; tasting delicious taste; and touching tangible soft. They are called the contact from sensual pleasures (*Kāmaguṇa*), (ear, nose, nose, tongue, body).

2. Mental happiness (*cetasika-sukha*) means that the mind is delighted, cheerful, not bothered by the power of defilement in mental doors: greed, hatred and delusion, the cause of sorrow and grief. The mental happiness is the state of mind that is usually bright, cheerful, not dull with the mind-objects that comes to mind.

While the balance theory according to the American psychologist Fritz Heider mentioned about psychological imbalance:

People have a tendency towards compatibility in their beliefs because incompatibility causes tension. For example, if you believe someone is gentle and you see him acting violently, your beliefs are in a state of imbalance. You would strive to balance them again and this might be done by saying that the act was not really violent, or the person was

¹¹⁸ Phra Brahmaganabhorn (P.A. Payutto), **New Era Medicine in Buddhist View**, (Thai Version), 6th ed. (Bangkok: Sahadhammika Printing Company Ltd., 2551 B.E.), pp. 51, 60-61, 74-75.

¹¹⁹ Phramaha Hansa Dhammhaso, **Buddhism and Modern Sciences**, (Thai Version), (Bangkok: Sukhumvit Press Ltd., 2555 B.E.), p. 328.

not as gentle as you thought, or he was not responsible for his behavior.¹²⁰

Considering from the above mentioned psychological point of view, mind, including faith, memory, etc., represents something that will not remain fixed without change. But in the opposite direction, it diverse continuously at every moment. These mental changes affect the development of life. That is to say if believe strives to balance in an improper way, we tend to create conflict in our mind and continue to be distorted believe which will interrupt the ability of a life to develop.

A life of human being can possibly be developed through the processes of both physical and mental. Just as the evolutionary life history theory (ELHT). Research in the developmental sciences tells us that humans undergo a lifetime process of physical and cognitive development that are related and act together.¹²¹

According to Maslow, these needs, which are arranged in a hierarchical order of importance, i.e. physiological, safety, social, esteem and self-actualisation, are universal and thus apply to all employees and workplaces.¹²²

Before continuing in the next order, in this preliminary, the researcher has pointed out the meaning of the balance of way of life according to Buddhist Psychology. It is a state of a perfect health (*sukha-bhāva*) or the holistic happiness, comprising of both physical and mental happiness which is caused by a lifetime process of physical and cognitive development that are interrelated to each other.

From this point, the balanced way of life under the following five areas will be respectively mentioned, namely: - (1) A Balanced Way of Life with the Physiological Needs, (2) A Balanced Way of Life with the

¹²⁰ David A. Statt, **The Concise Dictionary of Psychology**, 3rd ed., (Ney York: Routledge, 1998), p. 12.

¹²¹ Amanda Spink, **Information Behavior: An Evolutionary Instinct**, (Heidelberg: Springer, 2010), p. 55.

¹²² N. Adina; Y. Medet. "Cultural Tourism Motivation-The Case of Romanian Youths, **Economic Science Series**. Vol. 21 No. 1 (2012): 548-553.

Safety Needs, (3) A Balanced Way of Life with the Social Needs, (4) A Balanced Way of Life with the Esteem Needs, and (5) A Balanced Way of Life with the Self-actualization Needs.

2.3.1 A Balanced Way of Life with the Physiological Needs

A balanced way of life with the physiological needs deals with a state of a perfect health (*sukha-bhāva*) that is caused by a lifetime process of physical development. When the physiological needs of human beings have reached at certain limit, it will then resulting in a balanced way of life in the forms of good health, in which appears as no sickness, the five aggregates (*pañca khandas*) function as normal, the six internal elements (*dhātus*) are normally integrate all together, and all connected sensual organs (*saḷāyatanas*) function well together, etc. At this level of balanced way of life, physiological needs completeness liken to an entirely quenching thirst for those who are thirsty. The body will stop calling immediately after consuming water into the body. So that the basic physical needs of the person who has been fulfilled with physiological needs will alleviate as though the quenching of thirst.

Due to the fact that a life of human being is constituted by the five aggregates, that is *nāma* and *rūpa* which are the integrated combination among the four great elements. From this metaphysical view point the *nāma* plays an important role as “knower” while the physical body (*rūpa*) as “concrete object”. The simile that best describes their relationship is a boat with a rower. The rower wants to paddle across the river to the other side of the shore. In order to successfully get to the expected destination, he needs to cherish his only vehicle as good as he can. For the purpose that the only key factor to the success is the boat. Without it, it is absolutely impossible to get to the destination.

Likewise, a way of life of human beings need the physical body as a vehicle that bring life to the final destination is *Nibbāna*. Balancing the way of life is a key factor to manipulate rightly on the physiological needs of our body. It is worthy noticeable that Buddhism neither suggest us to indulge ourselves with all kinds of instinctive needs; hungriness, eroticism, relaxation, etc. nor to self-mortification towards the five aggregates, the six elements, and the six sense bases. That is unbalancing

of way of life with the physiological needs may easily leads to either the self-indulgence with sensual pleasures or self-mortification through the physical body.

Sanu Mahatthanadull¹²³ has mentioned about the equilibrium [balance] of living of human beings and factors contributing to the holistic well-beings promotion in his dissertation “Buddhist Integrated Approach for the Equilibrium of Human Body Systems”. The research findings can be concluded as in the Buddhist viewpoint, the human body systems cannot maintain by themselves, but they have to depend on the supporting factors both internal and external to cause those systems to maintain forever according to the principle of *Paṭiccaṣamuppāda*. When these factors are of suitable relationship, the equilibrium will arise. Therefore, in Buddhism, there is a way of setting up the equilibrium of the human body systems by using the items of the practice suitable for those life-supporting factors according to the principle of the Middle Path.

The approach to the equilibrium of the human body systems harmonizing with the living according to the principle of balance can be setting up in the relationships of the life equilibrium of four levels, namely;- the physical equilibrium, the moral equilibrium, the emotional equilibrium and the wisdom equilibrium respectively. It is true to the model named: - BALANCE Model: The Six Components to The Equilibrium of The Human Body Systems, consisting of the six vital components, namely;- 1. *Mahābhūtarūpa*, 2. The in-breath and the out-breath, 3. The posture, 4. The fire-element, 5. The edible food, 6. *Viññāṇa-Dhātu*. Here the research finding helps support the assumption that the physiological needs play a crucial role as the foremost element for a balanced way of life promotion.

On the other hand, the Maslow’s theory of human motivation interestingly claimed that the most basic and important needs are the physiological needs:

¹²³ Sanu Mahatthanadull, “Buddhist Integrated Approach for the Equilibrium of Human Body Systems”, (Thai Version), **Ph.D. Dissertation in Buddhist Studies**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2549 B.E.), pp. Abstract A-B, 127.

The urge to write poetry, the desire to acquire an automobile, the interest in American history, the desire for a new pair of shoes is, in the extreme case, forgotten or become of secondary importance. For the man who is extremely and dangerously hungry, no other interests exist but food. He dreams food, he remembers food, he thinks about food, he emotes only about food, he perceives only food and he wants only food. The more subtle determinants that ordinarily fuse with the physiological drives in organizing even feeding, drinking or sexual behavior, may now be so completely overwhelmed as to allow us to speak at this time (but only at this time) of pure hunger drive and behavior, with the one unqualified aim of relief.¹²⁴

From the passage, some examples of human's physiological needs deal with ground needs derived from basic instincts of human beings, such as hungry, sexual behavior, etc. These physiological needs function closely with the fourteen psychological works in mental process, ranging from rebirth (*paṭisandhi*), life-continuum (*bhavanga*), to re-decease (*cuti*), etc. While the other basic needs in the hierarchy being derived from the satisfaction of the physiological needs. Thus, they serve as channels for all sorts of other needs as well.¹²⁵ Which means that the major motivation first and foremost would undoubtedly result from the physiological needs, the most proponent of all human basic needs.¹²⁶

In order for a physical balanced way of life, human beings need to be aware of this needs. The physiological needs are at the level of "low" located at the Maslow's pyramid base.

2.3.2 A Balanced Way of Life with the Safety Needs

Likewise to the physiological needs that is mentioned earlier, a balanced way of life with the safety needs deals with a state of a perfect

¹²⁴ Maslow, A. H. "A Theory of Human Motivation", **Psychological Review**, 50, (1943): 370-396.

¹²⁵ Maslow, A. H. "A Theory of Human Motivation", **Psychological Review**, 50, (1943): 373.

¹²⁶ A. Raus; M. Haita and L. Lazăr. "Hierarchy of Needs, Perception and Preference for Leadership Styles within a Police Educational Institution", **Transylvanian Review of Administrative Sciences**, 35 (2012): 238–255.

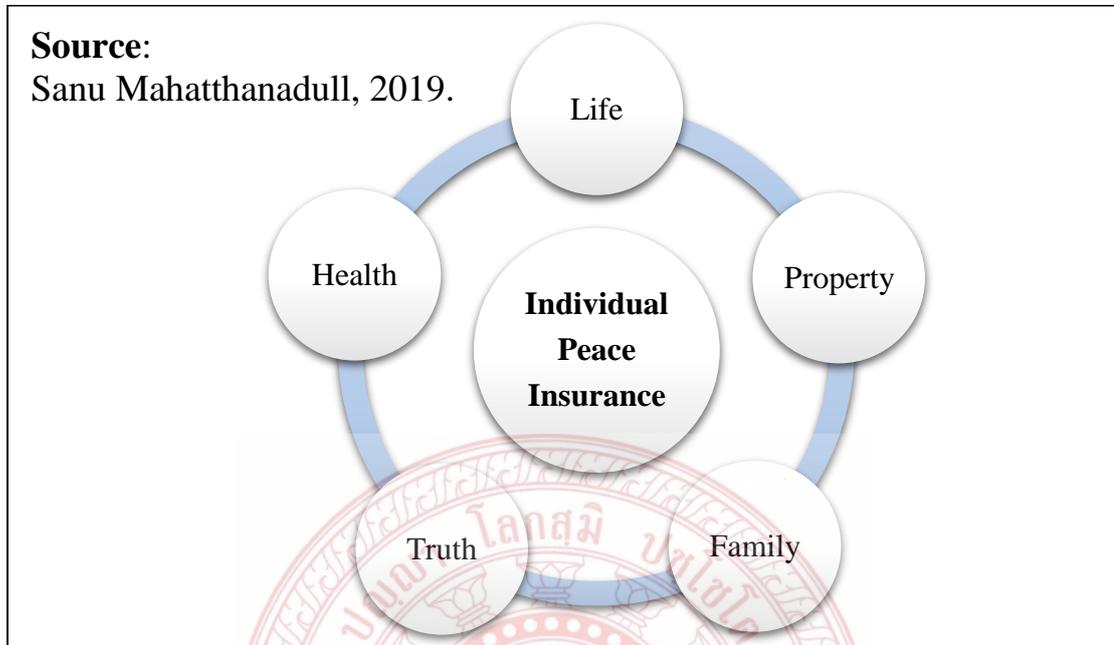
health (*sukha-bhāva*) that is also caused by a lifetime process of physical development. In an individualized view, a person can feel safe only when the presence of peace. Peace means a state of calmness that is the result of observing the five precepts of an individual. That is caused by members in the society do only moral conducts, not being immoral person. Therefore, a peaceful state is something that mankind desires to happen on earth. Buddhists, both monks and laymen, have their own precepts according to religious principles. Especially Buddhism has laid the foundation for the monastic society to be the ideal society for human beings, which is under the disciplinary rules laid down by the Buddha to be the norm for the monastic society for the unity. With Buddhist morality as a measure of orderliness called purified morality (*visuddhi-sīla*) as well as the householder's five precepts (*pañca-sīla*) as the basic morality of the human beings. It is a preliminary contraindication according to the Buddha's purpose in order to determine the normal happiness of human beings for the coexistence with sustainable peace under the world society. One important thing is such peace is something that people in society can build up through the learning process until they understand the principles and criteria of the five precepts according to Buddhism principles. In addition, social members must have the ability to apply the knowledge to the daily life to create social peace in the society.

Buddhism view that each precept among the Five is an individual insurance of peace. Peacefulness Reconciliation, harmony, and safety in various areas, namely:

- (1) The First Precept refers to a life insurance,
- (2) The Second Precept refers to a property insurance,
- (3) The Third Precept refers to a family insurance,
- (4) The Fourth Precept refers to a truth insurance,
- (5) The Fifth Precept refers to a health insurance.

The next figure showing the Five Precepts (*Pañca-sīla*) as Insurance of Peace:

Figure 2.7 The Five Precepts (*Pañca-sīla*) as Individual Insurance of Peace



The above figure suggests when an individual restraint from taking life, taking what is not given, and so on. The security will automatically be established. That is, such individual and other members are engaged with peace-insurance in five dimensions, namely: - life insurance, property insurance, family insurance, social insurance, and health insurance, respectively. As in the figure, peace-insurance located at the center, surrounding by five different types of peace insurance.

Nevertheless a balanced way of life is the result of a sense of security that is fulfilled. When human beings' safety needs have met at certain limit, the balanced way of life will appear as a result. At this level of balanced way of life, safety needs completeness parable as having an insurance policy. The insured person or insurance holder will always feel safe in his life good. The safety needs are the major pursuit of needs. All other needs become less important, including the physiological ones given that they have now been satisfied.

In order to achieve a moral balanced way of life, the awareness on the safety needs must be developed. The safety needs are at the level of "moderate" located at the second level of Maslow's pyramid.

2.3.3 A Balanced Way of Life with the Social Needs

In addition to the safety needs, a balanced way of life with the social needs deals with a state of a perfect health (*sukha-bhāva*) that is, in the same way, caused by a lifetime process of physical development in human beings. When the social needs of human beings have reached at certain limit, it will then result as balanced way of life. At this level of balanced way of life, social needs completeness liken to a person with good companions who walk together along the way to the destination without losing their way.

In a sociological point of view, Buddhism encourages an individual to observe the five precepts not only for the benefit of one selves but also for the sake of a society. The Buddha also expounds, in Akkosaka-Vagga, the five benefits when a practitioner who is endowed with precept:

Pañcime, bhikkhave, ānisaṃsā sīlavato sīlasampadāya.

Katame pañca?

1. *Idha, bhikkhave, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ, bhikkhave, paṭhama ānisaṃso sīlavato sīlasampadāya.*

2. *Puna caparaṃ, bhikkhave, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ, bhikkhave, dutiyo ānisaṃso sīlavato sīlasampadāya.*

3. *Puna caparaṃ, bhikkhave, sīlavā sīlasampanno yaññadeva parisāṃ upasaṅkamati—yadi khattiyaparisāṃ, yadi brāhmaṇaparisāṃ, yadi gahapatiparisāṃ, yadi samaṇaparisāṃ—visārado upasaṅkamati amaṅkubhūto. Ayaṃ bhikkhave, tatiyo ānisaṃso sīlavato sīlasampadāya.*

4. *Puna caparaṃ, bhikkhave, sīlavā sīlasampanno asammūlho kālaṃ karoti. Ayaṃ, bhikkhave, catuttho ānisaṃso sīlavato sīlasampadāya.*

5. *Puna caparaṃ, bhikkhave, sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati. Ayaṃ, bhikkhave,*

*pañcamo ānisaṃso sīlavato sīlasampadāya. Ime kho, bhikkhave, pañca ānisaṃsā sīlavato sīlasampadāyā”ti.*¹²⁷

1. Monks, there are these five advantages to one observing morals, completing in morals. What five?

1. He is wealth, caused by heedfulness,
2. A good reputation about him would spread widely,
3. Whatever group he approach, whether nobles or *brāhmins*, householders or recluses, he does so with confidence and shameless,
4. He dies no muddle,
5. On the breaking up of the body after death he arises in heavenly world.¹²⁸

The five benefits above is not only promote practitioner the wealthy gained from not theft, robbery, extortion, or plunder property of others. But also disseminate him with good reputation. When travelling to everywhere, he will have confidence in his goodness. And with his good behaviors, this will cause the self-consciousness at all times. At the time of death, his mind would be normal and will be self-protected with all kinds of visiting bad deeds. And for this reason, after the death of the good practitioner, he will go to heavenly spheres. The Buddha speaks to Anāthapindika millionaire in Vera-sutta “*Imāni kho gahapati pañca bhayāni verāni pahāya sīlavāiti vuccati sugatiṃ ca upapajjati.*”¹²⁹ “moral is he, it is said: At death that wise man will arise in heaven”¹³⁰ The commentator has also further expounds:

Anyone in the world neither takes life, nor takes what is not given,

Nor goes to another’s wife, speaks lies,

¹²⁷ A.III.253.

¹²⁸ E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes, (London: PTS, 1973), pp. 185-186.

¹²⁹ A.III.205.

¹³⁰ E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes, p.151.

Nor drinks strong drink, is not addict of these.

That one abstains from five retributions.

He is called “moral man”

He who has wisdom, at death that man will arise in heaven¹³¹

The commentator further extended in the Sīla sutta:

Tatiye dussīlo ti asīlo nissīlo.

Sīlavipanno ti vipannasīlo bhinnasaṃvaro.

Pamādādhikaraṇan ti pamādakāraṇā.

“*dussīlo*” signifies the void of morality is immorality. The term “*sīlavipanno*” means falling away from moral habit, failure in morality, or lacking of moral restraint¹³² This shows why the person who is complete in morality only obtain benefits of *sīla*.

This level of the Hierarchy of Need lays a greater emphasis on emotional and social support.¹³³ Once those former needs are met, there is then an emergence of a new need for better work arrangements in which kindness and empathy rule the motivation of the employee.¹³⁴

In order to achieve a moral balanced way of life, the awareness on the social needs must be realized. The social needs are at the level of “high” located thirdly at the middle of Maslow’s pyramid between safety needs and esteem needs.

2.3.4 A Balanced Way of Life with the Esteem Needs

A balanced way of life with the esteem needs signifies a state of a perfect health (*sukha-bhāva*) that is caused by a lifetime process of

¹³¹ AA.III.302.

¹³² AA.III.327.

¹³³ C. Pulasinghage. “Employee Motivation: What Factors Motivate Employees to Work in Nongovernmental Organisations (NGO) in Sri Lanka: A Study according to Maslow’s Hierarchy of Needs Model”, **International Journal of Interdisciplinary Social Sciences**, Vol. 5 No. 4 (2010): 198-211.

¹³⁴ A. H. Maslow. “The Instinctoid Nature of Basic Needs, **Journal of Personality**. Vol. 22 No. 3 (1954): 326-347.

cognitive development from the psychological aspect. Esteem needs can also be a key factor for a balanced way of life. When these kind of needs are fulfilled. It will then resulting in a balanced way of life, which appears internally in various forms, for example, calm mind, good mental quality, good mental performance and efficiency, high potential to endure with negative stimuli, stable mind, etc. It can easily say that fulfillment of esteem needs arise a good mental health.

At this level of balanced way of life, esteem needs completeness liken to a person with good mind who always pay respect to the respecting people who are worthy of respect. This includes respecting for oneself as well. A person with respecting for one another makes the hearts of all parties to be purified. As stated in the Khuddakapāṭha “*pūjā ca pūjaneyyānaṃ, etam maṅgalam uttamam*” Honoring the honorable, this is a supreme good omen.¹³⁵ Which show a connection between the two concept, the Esteem Needs and the mental balance way of life.

While mind and concentration are key elements for mental well-being, Buddhism encourages a person to train one’s mind to be humble and wisely know in paying respect to those worthy of respect, such as the worthy one (*arahanta*). As in the Buddha’s Order are the four kinds of individuals: - (1) the Stream Enterer is the one who has entered the Stream, (2) the Once-Returner is the one striving to reach the Non-Returner position, (3) the Non-Returner is the one striving for Arahantship, and (4) the *Arahant* is the supreme *Saṅgha*, worthy of gifts, worthy of respect and worship. So that a wise person should wise enough to prioritize the order of their own hard-earned assets to those who have goodness for society respectively from those who worthy of respect to less virtuous persons.

This practice concerns our understanding of what is wrong and what is right. One should have proficiency in distinguishing who are worthy of respect. Even someone is knowledgeable, if they do not have capability to distinguish such people, their future is unlikely to be bright. On the contrary those uneducated person who are proficient will help create

¹³⁵ Kh.3; Bhikkhu Ñāṇamoli (tr.), **The Minor Readings (Khuddakapāṭha)**, (Oxford: PTS, 1997), p. 3.

the right view society based on the Right View (*sammā-ditṭhi*) particularly to the worldly right view (*lokīya sammāditṭhi*).

Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, suppressing the working of conception and of thought discursive, and so, by earth-gazing, enters into and abides in the Second *Jhāna* (the second rapt meditation), which is self-evolved, born of concentration, full of joy and ease, in that, set free from the working of conception and of thought discursive, the mind grows and calm and sure, dwelling on high. . . the grasp, the balance that arises-these, or whatever other incorporeal, causally induced states that there are on that occasion-these are states that are good.¹³⁶

In addition to the right view, the right concentration (*samādhi*) is a good condition of the mind. It is a balance state that arises from the mental training. In contrast the distraction and loss of equilibrium are attributed to the presence of “excitement and perplexity”¹³⁷

Whereas esteem needs indicate a need to respect one’s rights, appreciation of one’s ability and capacity, acknowledgement of one’s achievement and recognition of one’s autonomy and independence.¹³⁸ Once the satisfaction of these needs are fulfilled, it in turn gives rise to the need for self-actualization to be created and become dominant.

In conclusion, the esteem needs are at the higher level in the Maslow’s pyramid where the mental balance way of life is achieved.

¹³⁶ Dhs.161; Caroline A. F. Rhys Davids (tr.), **A Buddhist Manual of Psychological Ethics (Dhamma-Saṅgaṇi)**, (London: Royal Asiatic Society, 1900), pp. 45-46.

¹³⁷ “*Citta . . . avisaharo, avikkhepo*”. – DhsA.144; See footnote no.1, Caroline A. F. Rhys Davids (tr.), **A Buddhist Manual of Psychological Ethics (Dhamma-Saṅgaṇi)**, (London: Royal Asiatic Society, 1900), p. 14.

¹³⁸ C. F. Anyim; O. C. Chidi; A. E. Badejo. “Motivation and Employees’ Performance in the Public and Private Sectors in Nigeria”, **International Journal of Business Administration**. Vol. 3 No. 1 (2012): 31-40; E. E. Stoll; J. E. Ha-Brookshire. “Motivations for Success: Case of U.S. Textile and Apparel Small- and Medium-Sized Enterprises”, **Clothing & Textiles Research Journal**. Vol. 30 No. 2 (2012): 149-163.

2.3.5 A Balanced Way of Life with the Self-actualization Needs

While wisdom and enlightenment are key elements for intellectual well-being, a balanced way of life with the self-actualization needs signifies a state of a perfect health (*sukha-bhāva*) that is caused by a lifetime process of cognitive development from the intellectual aspect of humankind.

Self-actualization needs are claimed to be the highest level of need of human beings, located at the top part of Maslow's Hierarchy of Needs. When this kind of need have reached to its certain limit, it will then result in balanced way of life called "balance wisdom" It can easily say that the fulfillment of self-actualization needs activates a perfect balance of holistic health where all kinds of human needs are completely fulfilled.

At this highest level of balanced way of life, self-actualization needs completeness liken to a mountain climber who have successfully reached the summit. He has no any higher needs. Besides that he would climb back to the foot of the mountain. In the same manner that a person who overcome all kinds of Needs, both physiological, safety, social, esteem, and self- actualization. When the needs reach this peak. They return back to the original nature where the beginning of all things has been started.

In the Dhamma-Saṅgaṇi discusses about the connectivity among various good states, namely: - *vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*, *sadindrīya*, *bala*, *sati*, *samadhi*, *panna*, etc.

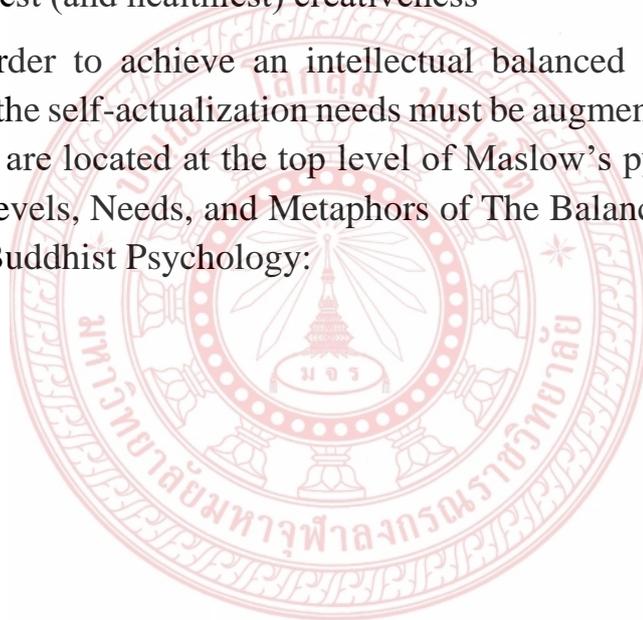
Which are the states that are good? . . . the contact, the feeling, the perception, the thinking, the thought, the joy, the ease, the self-collectedness, the faculties of faith, energy, mindfulness, concentration, wisdom, ideation, happiness, and vitality, the right view, right endeavor, . . . the grasp, the balance that arises-these, or

whatever other incorporeal, causally induced states that there are on that occasion-these are states that are good.¹³⁹

In contrary, self-actualization refers to the need for self-fulfillment, i.e. the need for an individual to reach their full potential, or be everything that a person is striving to be. Conditioned upon prior gratification and satiation of the physiological, safety, love and esteem needs, motivation at work will be mobilized and taken over by the need for self-actualization.¹⁴⁰

Maslow claims that “we shall call people, who are satisfied in these needs, basically satisfied people, and it is from these, that we may expect the fullest (and healthiest) creativeness”¹⁴¹

In order to achieve an intellectual balanced way of life, the realization on the self-actualization needs must be augmented. This highest level of needs are located at the top level of Maslow’s pyramid. The text table shows Levels, Needs, and Metaphors of The Balance of Way of life according to Buddhist Psychology:



¹³⁹ Dhs.161; Caroline A. F. Rhys Davids (tr.), **A Buddhist Manual of Psychological Ethics (Dhamma-Saṅgaṇi)**, (London: Royal Asiatic Society, 1900), pp. 45-46.

¹⁴⁰ E. E. Stoll; J. E. Ha-Brookshire. “Motivations for Success: Case of U.S. Textile and Apparel Small- and Medium-Sized Enterprises, **Clothing & Textiles Research Journal**. Vol. 30 No. 2 (2012): 149-163.

¹⁴¹ Maslow, A. H. “A Theory of Human Motivation”, **Psychological Review**, 50, (1943): 383.

Table 2. 3 Showing Levels, Needs, and Metaphors of The Balance of Way of life according to Buddhist Psychology

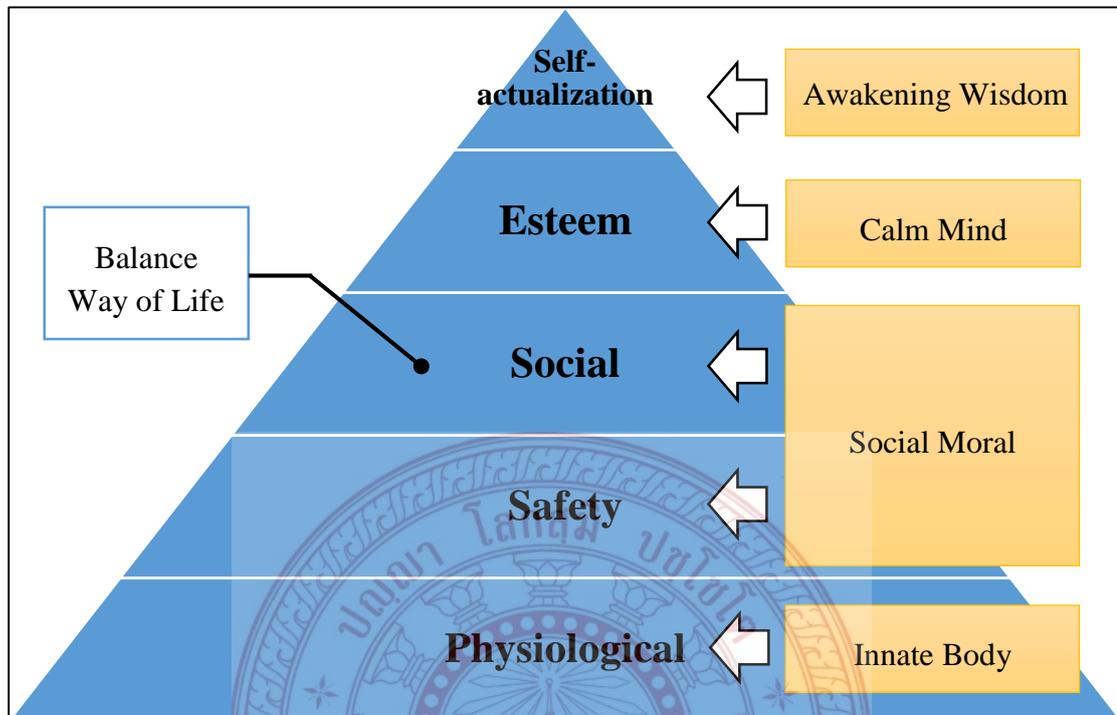
	<i>Level</i>	<i>Needs</i>	<i>Balance Way of Life</i>	<i>Metaphors</i>
1.	Low	Physiological	Physical	Quenching of thirst
2.	Moderate	Safety	Moral	An insurance holder
3.	High	Social	Moral	A person with good companions
4.	Higher	Esteem	Mental	Honoring the honorable
5.	Highest	Self-actualization	Wisdom	A mountain climber

Source: Sanu Mahatthanadull, 2019.

From the above table, there are four column representing level, needs, balance way of life and metaphors respectively. First, the five levels ranging from low, moderate, high, higher, and highest respectively. Second, the five kinds of needs covering from physiological, safety, social, esteem, and self-actualization. Next the four kinds of balance way of life represent physical, moral, mental, and wisdom. Last, the metaphors are given in five ways, namely: quenching of thirst, an insurance holder, a person with good companions, honoring the honorable, and a mountain climber.

At the end of this chapter where the studies have reached this far, the researcher presents here the figure of comparison between the Maslow's hierarchy of needs and the holistic well-beings:

Figure 2.8 Comparison between the Maslow's Hierarchy of Needs and the Holistic Well-beings



Source: Sanu Mahatthanadull, 2019.

The above figure indicates the holistic well-beings and the balance of way of life according to Buddhist Psychology. At the center of the pyramidal figure. From the bottom of the hierarchy upwards to the top, the five kinds of human's needs are: physiological, safety, social, esteem and self-actualization. Needs lower down in the hierarchy must be satisfied before individuals can attain to needs higher up. On the right hand side there are four kinds of "holistic well-being", namely: - innate body, social moral, calm mind, and awakening wisdom respectively.

First, the physical well-being (Innate Body) denotes the balance of way of life when the physiological needs are fulfilled. Second, the moral well-being (Social Moral) connotes the balance of way of life when the Safety and social needs are fulfilled. Third, the mental well-being (Calm Mind) means the balance of way of life when the esteem needs are fulfilled. Last, the intellectual well-being (Awakening Wisdom) denotes the balance of way of life when the self-actualization needs are fulfilled.

Chapter III

Research Methodology

In the exploration of this research “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology”, the following two objectives are to be examined, namely: - (1) to study the holistic well-beings and the balanced way of life according to Buddhist Psychology, and (2) to analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology.

The research methodology can be presented in six areas, namely: (1) Format of the Research, (2) Populations and Samples, (3) Research Tools, (4) Collection of Data, (5) Data Analysis, and (6) Summary of the Research Process. Details for each area are as follows:

3.1 Format of the Research

This is a qualitative research work. The methodology of the research has been established employing the research materials and instruments. For the purpose that the research findings create the series of body of knowledge in terms of Buddhist Psychology. That is the promotion of holistic well-beings for balanced way of life in accordance with the Buddhist Psychology’s view.

3.2 Populations, Samples and Key Informants

Because of this work is the applied research by analyzing of data from documents and field studies relating to the balance of way of life and holistic well-beings promotion. Therefore the populations and samples are focused on organizations with working processes that focus on studying and learning Buddhist psychology as well as applications to self-practice within individuals in order to promote holistic well-beings for balanced way of life in four dimensions. The purposive random sampling technique were used based on the significance of the studies.

Thus population and samples appeared in this research concerns with groups of key-informants who are monks and Buddhist scholars representatives from both regional and international organizations consisting of four countries, namely: - (1) Thailand, (2) Sri Lanka, (3) United Kingdom, and (4) United States. They are knowledgeable person who have knowledge in Buddhism and psychology, and also expertise in interdisciplinary integration towards education and way of life sciences. Name lists are given as follows:

1. Most Venerable Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;
2. Most Venerable Associate Professor Dr. Phra Sutteerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;
3. Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka;
4. Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom;
5. Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States.

For the purpose that the selection of the samples, it is done by setting up four representative from such organizations in order for analysis of the ways of holistic wellness promotion to a balanced way of life according to Buddhist psychology. The specific random method also be used based on the significance of the research.

3.3 Research Tools

The research tools enable the researcher to construct theories and system models, as well as managing with those data and information. The essential research tools employed in this work consisting of in-depth interview's forms as well as the use of technological devices in data collection and analysis, such as systematic analysis of related equipment,

so that the exploration is in accordance with the process involved to the sample in various organizations.

However, the research tools that have been chosen and employed to be suitable for the types of research are as listed follows:

1. In-depth interviews forms,
2. Personal computer,
3. Laptop,
4. The internet,
5. Photographs,
6. Camera,
7. Audio recordings,
8. Etc.

These tools are effective and important for conducting research throughout the research process from beginning to the end of process.

The abovementioned in-depth interviews forms consisted of seven questions mainly based on the objectives of the research as well as the research's problems. They are as follows:

1. Holistic Well-beings according to Buddhist Psychology consist of four elements, namely: (1) Physical Well-being, (2) Moral Well-being, (3) Mental Well-being, and (4) Intellectual Well-being. Do you agree with that? And how do you think such those are important to human life?

2. The Balanced Way of Life and the holistic well-beings, in this research, are claimed to be of close relationship to each other. Please explain those relationships as in your understanding?

3. Please suggest ways in promoting physical well-being in order to achieve the balanced way of life?

4. Please suggest ways in promoting moral well-being in order to achieve the balanced way of life?

5. Please suggest ways in promoting mental well-being in order to achieve the balanced way of life?

6. Please suggest ways in promoting intellectual well-being in order to achieve the balanced way of life?

7. Do you have any comments or suggestions for the research?

3.4 Collection of Data

This research is a qualitative study using the qualitative method starting by collecting data from the primary source of Pali Canon (*Tipiṭaka*), Commentaries (*atthakathā*), Sub-commentaries (*tīkās*), Sub-Sub-commentaries (*anutīkās*), etc. respectively. By using the Pali Text Society's Pali version and English translation series. Then collecting data from the secondary source of Buddhist textbooks, research works, and journals, including online sources, etc., both in Pali and English languages. In addition, the in-depth interviews is employed in order to collect some of the information from key-informants stated in the Chapter I, Topic 1.4.3 Scope of Area, Population and Samples. Such information is specifically used in the Chapter IV where the analytical study is performed.

However the process of collecting, synthesizing, and utilizing the data may be understood depending on the response to each objectives in the following ways:

3.4.1 Data Collection for Answering the First Objective

To study the holistic well-beings and the balanced way of life according to Buddhist Psychology:

A study and the data collection of basic knowledge and the background of the concept and principle of Holistic Well-beings according to Buddhist Psychology as appeared in Buddhist scriptures and Psychology. Then extending further study to the two topics: - (1) Survey of principle of holistic well-beings according to Buddhist Psychology in order to show the state of holistic well-beings in the four dimensions: physical, moral, mental, and wisdom respectively; and (2) Examination of the principle of balanced way of life based on the Maslow's Hierarchy of Needs Theory: physiological, safety, social, esteem, and self-actualization needs. The two abovementioned topics are as appeared both in the Buddhist scriptures and psychology.

3.4.2 Data Collection for Answering the Second Objective

To analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology:

An analysis of the holistic well-beings promotion for a balanced way of life. That is to be done by data collection from both primary and secondary sources, together with information obtained from the in-depth interview. The ideas given by key-informants will be analyzed as well in this step. The selected sample groups consisting of organizations with work processes focused on psychotherapy to enhance the well-being of people in a balanced way, as defined in the scope of the research. By analyzing the key issues such as the balance of Buddhist psychology and the enhancement of holistic well-beings with nature. Nevertheless those information obtained from key-informants will be specifically designed to use only in the Chapter IV where the research's findings are discussed.

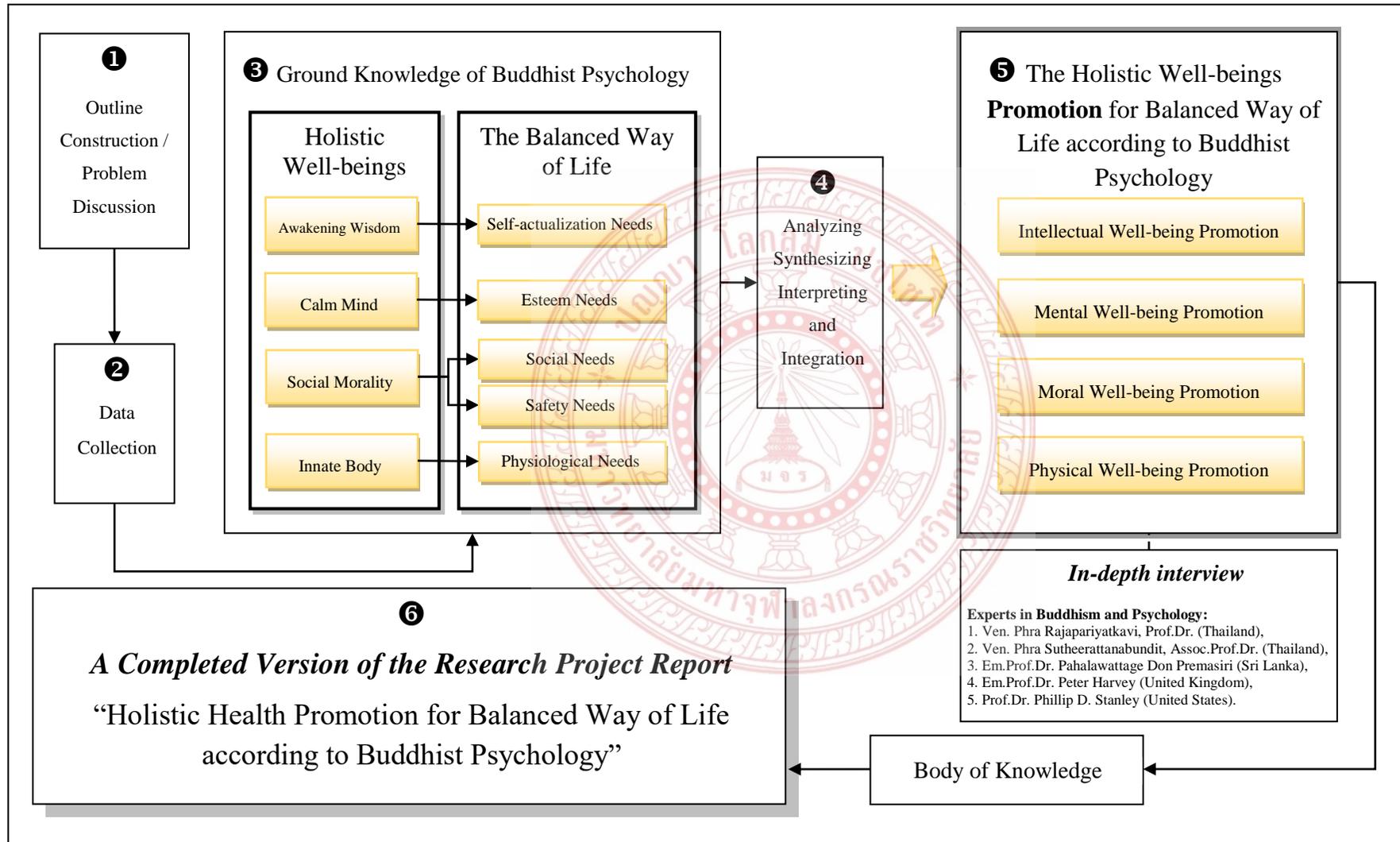
3.5 Data Analysis

An analysis of knowledge from scholars, psychologists and Buddhist scholars to show the series of knowledge and the process gained from the study in organizations and universities. In addition, data analysis is also performed using qualitative analysis.

In addition to the data analysis, the data synthesis is to bring those results of analyzed data from various areas to be synthesized together. By focusing on the importance of the concept of knowledge building as well as the application of Buddhist psychology in the promotion of holistic well-beings for good quality of way of life. Including the synthesis of knowledge by empirical methods based on psychology and Buddhism.

At this point, all of the details and information about the research methodology mentioned earlier can thus be shown in the form of the Research Process Chart as follows:

Chart 3.1 The Research Process



Source: Sanu Mahatthanadull, 2019.

3.6 Summary of the Research Process¹

In conducting the Research, there are stages of the research process conducted altogether respectively. The following six steps outline a summary of steps in the whole research process:

1) First Step: Outline Construction / Problem Discussion

The first step is outline construction which signifies constructing the overall outline of the work in all related dimensions corresponding to the objectives. Then the problem discussion, among the researchers including the research adviser, is made by discussing the problems encountered according to the significance of the studies. As a result, at this preliminary stage, the first outcome depicts a draft version of the research work together with the research's tentative table of content.

2) Second Step: Data Collection

The second step is preparation of data to be used in the research by gathering all useful data and information. This step is mentioned in details earlier in the topic "Collection of Data"

3) Third Step: Creation of Ground Knowledge

Next, the third step represents the creation of ground knowledge of Buddhist Psychology. This is the first attempt in creating a body of knowledge in a ground level using all useful materials from the previous step. As an outcome, the "ground knowledge" of the holistic well-beings and the balanced way of life according to Buddhist Psychology, mentioning in the first objective, is an expectance of this step. Before it will be developed in the next order.

4) Fourth Step: Analysis, Synthesis, Interpretation, and Integration

The fourth step deals mainly with those analytical study together with synthesis and interpretation. They will be carried out carefully by using the ground level-knowledge obtained in the previous

¹ See Chart 3.1: The Research Process showing an overview of the entire process of how the research has been conducted.

step. The Step will end up with integration of the bodies of knowledge from Buddhism and Psychology.

5) Fifth Step: Development of Body of Knowledge

Then, the fifth step is developing body of knowledge from the ground level-knowledge. An analysis on such issue is to be carefully made using underlined concepts drawing out from the ground knowledge, together with information obtained from the in-depth interviews. As an outcome, the “developed body of knowledge” of the Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology, mentioning in the second objective, is an expectance of this step.

6) Sixth Step: Finalizing a Completed Version of the Research Project Report

Finally the last step is Finalizing a completed version of the research project report. Starting by identifying significant research findings; compilation of bodies of knowledge and insights. Then formulating conclusions, as well as suggesting useful information for further research.

The final completed report entitled “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology” is finally developed and such body of knowledge is ready for its publication.

Chapter IV

Research Findings

The concept of well-being in Buddhism starting from the Vinaya viewpoint that emphasis on forbidding the destruction of the environment, such as bhikkhus are forbidden to destroy trees, or throw wastes into water, and also cannot urinate or defecate into water. While the meaning of well-being in the Suttas is emphasized with the word “Health is wealth”. To believe in good and evil deeds will result in health. In addition, the principle of well-being focuses on education, faith, and the herbal treatment format.

Healthy elements focus on physical well-being with environmental protection; mental well-being deals with concentration; intellectual well-being deals with wisdom augmentation; social well-being deals with good society and social works. The importance of well-beings focuses on good health. The Buddhist teachings relating to well-beings focus on the four foundations of mindfulness, the four development. The methods of well-being promotion focus on the three methods, namely: Realization on the value of life, managing for health care expenditures, and being careful in the causes of ruin (*apāyamukha*).

The concept of psycho-physical well-being is part of the WHO’s definition of health: “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”¹

Before entering into the content of this Chapter, the researcher presents a comparison table on the Threefold Training, Holistic Well-beings, The Balance of Way of Life, and the Well-beings Promotion. This is for better understanding of the overview of the whole concept.

¹ Grad, F. P. “The Preamble of the constitution of the World Health Organization”, **Bulletin of the World Health Organization**, Vol. 80 No. 12 (2002): 981-984.

Table 4.1 Comparison on the Threefold Training, Holistic Well-beings, the Balance of Way of Life, and the Well-beings Promotion

Threefold Training	Holistic Well-beings		The Balance of Way of Life	The Well-beings Promotion
	Holism	Well-beings		
Wisdom	Intellectual	Awakening Wisdom <ul style="list-style-type: none"> • Wisdom • Enlightenment 	<ul style="list-style-type: none"> • Self-actualization Needs 	<ul style="list-style-type: none"> • The Four Foundations of Mindfulness • The Fourfold Path
Concentration	Mental	Calm Mind <ul style="list-style-type: none"> • Mind • Concentration 	<ul style="list-style-type: none"> • Esteem Needs 	<ul style="list-style-type: none"> • Tranquil Meditation / 40 Meditation Objects • MBCT
Morality	Moral	Social Morality <ul style="list-style-type: none"> • Individual Morality • Social Morality 	<ul style="list-style-type: none"> • Safety Needs • Social Needs 	<ul style="list-style-type: none"> • The Five Precepts Observance • Good Friends • Four Bases of Popularity
	Physical	Innate Body <ul style="list-style-type: none"> • The Five Aggregates • The Six Elements • The Six Sense Bases 	<ul style="list-style-type: none"> • Physiological Needs 	<ul style="list-style-type: none"> • Contentment

Source: Sanu Mahatthanadull, 2019.

The research findings can be classified into three categories, namely: - (1) The Holistic Well-beings and the Balanced Way of Life according to Buddhist Psychology, (2) Analysis of the Balanced Way of Life with Holistic Well-beings Promotion according to Buddhist Psychology, and (3) Body of Knowledge Obtained from the Research.

4.1 The Holistic Well-beings and the Balanced Way of Life according to Buddhist Psychology

In studying under the first objective framework, there are three examined issues, namely: - (1) Concept of Buddhist Psychology, (2) Holistic Well-beings according to Buddhist Psychology, and (3) The Balanced Way of Life according to Buddhist Psychology.

4.1.1 Concept of Buddhist Psychology

Both Buddhism and Psychology shared a common aim is to study human's body and mind as well as to develop it for universal well-being with in different ways. Positive mental and emotional attitudes lead to a sense of personal wellbeing and social harmony. The concept of Buddhist psychology thus deals firstly with Buddhist doctrines on the nature of life. Then deals further with the principals relating to the life science from the psychological point of view that mutually shared the common ground between the two sciences to explain life and the state of well-being.

4.1.2 Holistic Well-beings according to Buddhist Psychology

The holistic well-beings depict a broadest picture of both psychological and physical state of balance of life in terms of healthy. The psychophysical living beings called "human beings" who are equally equipped with both psycho and physical parts have an ability to develop themselves to the state of well beings as a whole from mentality to corporeality well-being.

In order for holistic well-beings to be arisen, there are four dimensions of well-beings that human beings need to understand. First, the physical well-being, a state of healthy of innate body within a person. It dealt with the five aggregates, the six elements, and the six sense bases of human bodies. Second, the moral well-being, a state of healthy of

social morality within an individual. It dealt with individual and social side of morality which a person is connected to society and the environment where such person is living. Third, the mental well-being, a state of healthy of human mind. This beautiful calm mind when exist with humankind can significantly change the world of human beings perception. It dealt with the following two concepts which are mind (*citta*), and concentration (*samādhi*). Fourth, the intellectual well-being, a state of healthy of wisdom of a person, or so called “awakening wisdom”. It dealt with the following two concepts which are wisdom (*paññā*), and enlightenment (*nibbāna*).

4.1.3 The Balanced Way of Life according to Buddhist Psychology

The balanced way of life according to Buddhist Psychology is the clearest picture of way of life of human beings who are successfully achieved their needs. According to the psychological view point from the Maslow’s Hierarchy of Needs Theory, there are five dimensions of needs of humans in which they must be fulfilled, namely: - (1) Physiological needs, (2) Safety needs, (3) Social needs, (4) Esteem needs, and (5) Self-actualization Needs. Such those needs are very close related to the Buddhist view of the four development, namely: - (1) Physical development, (2) Moral development, (3) Mental development, and (4) Wisdom development.

In order to achieve the four levels of balanced way of life, namely: - (1) physical balanced way of life, (2) moral balanced way of life, (3) mental balanced way of life, and (4) intellectual balanced way of life, the five dimensions of humans Needs must be fulfilled respectively from the physiological to the self-actualization needs.

4.2 Analysis of the Balanced Way of Life with Holistic Well-beings Promotion according to Buddhist Psychology

In studying under the second objective framework, there are four examined issues, namely: - (1) Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (2) Moral Well-being Promotion for Balanced Way of Life according to Buddhist

Psychology, (3) Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, and (4) Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology.

4.2.1 Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

From the studies in the Chapter II, we realized that the life of human beings comprised of the five aggregates (*pañca-khandhas*), the four primary elements (*dhātus* or *mahābhutarūpas*), and the six sense based (*saḷayatanas*). These physical entities simply require physical materials in proper use.

Since the balanced way of life relating to physiological needs directly concern with things that are essential to human life, particularly to the physical side. Therefore the promotion of physical well-being may be done by using adequately the four requisites or necessities (*paccaya*) consisted of four things, i.e. 1.clothing (*cīvara*), 2.food (*piṇḍapāta*), 3.lodging (*senāsana*), and 4.medical equipment (*bhesajja*).²

a. Contentment in Using Clothing (*cīvara*)

In Sabbāsava Sutta the Buddha show taints to be abandoned by using robe thus:

What taints, bhikkhus, should be abandoned by using? Here a bhikkhu, reflecting wisely, uses the robe only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of concealing the private parts.³

While taints, vexation, and fever might arise in one who does not use the requisites thus, there are no taints, vexation, or fever in one

² Sometimes they are referred, particularly to *saṅgha*, as *nissaya* which means of support on which the monastic life depends: 1.*piṇḍiyālopa-bhojana*, 2.*paṃsukūlacīvara*, 3.*rukkhamūlasenāsana*, 4.*pūtimuttabheshajja*. Vin.I.58.

³ M.I.10; A.III.387; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, (Oxford: PTS, 2001), p. 94; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), (London: PTS, 1973), pp. 276-277.

who uses them thus. These are called the taints that should be abandoned by using.⁴

b. Contentment in Consuming Food (*piṇḍapāta*)

In Sabbāsava Sutta the Buddha show taints to be abandoned by consuming almsfood thus:

Reflecting wisely, he uses almsfood neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: ‘Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.’⁵

Apart from that a balanced way of life in the Buddhist view point also suggests that one should intellectually consume of edible foods. Firstly, Buddhism focuses more on the awareness of moderate in eating (*bhojanemattaññutā*).⁶ Not only for the monastic life, but also for laypeople who seeks for a spiritual goal in their very life. Then the Buddhist practice of perception of the loathsomeness of food (*āhārepatikūlasaññā*)⁷ can be also effectively practiced. It helps support to *bhojanemattaññutā* in the senses of controlling one’s greedy in food. Neglect to the artificial value of food will help one understands more the true value of it.

In addition to that, the stratagem of venerable Sārīputta also suggested wisely a very practical technique for proper consumption of food. He noticed that a monastic way of life should be a mindful one “Of

⁴ M.I.10; A.III.387; Op cit; Ibid., p. 277.

⁵ M.I.10; A.III.387; Bhikkhu Ñānamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, p. 94; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), p. 277.

⁶ M.I.32; Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha: A translation of the Majjhima Nikāya**, p. 113.

⁷ “Repulsiveness of food” - Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha: A new Translation of the Saṃyutta Nikāya**, Vol. II., 2 vols. set, (Oxford: PTS, 2000), p. 1620.

restrained conduct, full of mindfulness like a mindful one, meditating with restrained intentions, vigilant, delighting in inward things, with self-well concentrated, alone, content, him they call a bhikkhu. The said technique is as follow:

Whether eating moist or dry food, he should not be satisfied. A bhikkhu should wander with unfilled belly, eating in moderation, mindful.

Leaving four or five mouthfuls, he should drink water; this is sufficient for the abiding in comfort of a resolute bhikkhu.⁸

Apart from those practices on foods, one also should wise enough to choose to eat only easily digestible foods (*pariṇatabhojī*)⁹.

Venerable Phra Sutheerattanabundit views that the recent issue on monk's eating behaviors in Thailand reflects clearly some serious problems regarding Thai monk's health is in contrast to the well-being state.¹⁰ In addition, a research "Model development for promoting food consumption behaviors of monks: Monks' perspectives" indicated that the inappropriate food consumption behavior is one of the major factors with impact on health status of monks. The research findings also indicate factors that affective to monk's food consumption behaviors:

The factors affecting food consumption behaviors among monks included correct and applicable knowledge regarding types and appropriate proportions of food servings, Vinaya (discipline) and types and quantities of food included in food offerings to monks.¹¹

⁸ K.R. Norman (tr.), **The Elders'Verses I Theragāthā**, (Oxford: PTS, 1995), p. 91.

⁹ A.III.145; "eats unripe things" - E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III. (The Books of the Fives and Sixes), (London: PTS, 1973), p. 111.

¹⁰ Interview with Associate Professor Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, May 13, 2018.

¹¹ Puang Kaew, et al., "Model development for promoting food consumption behaviors of monks: Monks' perspectives", **Journal of Health Science Research**, Vol.12 No.1 (2018): 81-91.

It is so true, as claimed by The New York Times, that Thai lay devotees' abundant offerings of sugary or high-fat foods are contributing to a weight problem among monks. The fact is worrisome is that obesity has reached alarming levels in Thailand, which ranks as the second-heaviest nation in Asia, after Malaysia. One in three Thai men are obese, while more than forty percent of women are significantly overweight, according to Thailand's national health examination survey.¹² The Statement has shown us that all Thais, not only monks but also the laity, are falling into the face of serious health problem. And we should be able to urge ourselves to change eating behaviors. That is both monks and lays must take this issue into the account, by having more wise on food base on Buddhist suggestions and by mutually help each other between monks-and-lays.

c. Contentment in Using Lodging (*senāsana*)

In Sabbāsava Sutta the Buddha show taints to be abandoned by using the resting place thus:

Reflecting wisely, he uses the resting place only for protection from cold, for protection from heat, for protection from contact with gadflies, mosquitoes, wind, the sun, and creeping things, and only for the purpose of warding off the perils of climate and for enjoying retreat.¹³

d. Contentment in Using Medical Equipment (*bhesajja*)

In Sabbāsava Sutta the Buddha show taints to be abandoned by using the medicinal requisites thus:

¹² In Thailand, “Obesity in our Monks Is a Ticking Time Bomb”, **The New York Times**. August 12, (2018). [On line]. Source: <https://www.nytimes.com/2018/08/12/world/asia/thailand-monks-obesity.html> [Retrieved on December 9, 2018].

¹³ M.I.10; A.III.387; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, p. 94; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), p. 277.

Reflecting wisely, he uses the medicinal requisites only for protection from arisen afflicting feelings and for the benefit of good health.¹⁴

Psychology considers that the body (*rūpa*) is an important part that needs to be maintained in order to stay in a normal and happy state. The human's major body systems including nervous system with the brain and spinal cord as the center of the command. This neurological center itself is the one to create emotions and feelings of human beings. Nevertheless Buddhism looked at mind in a different way by describing the mind as being an abstract thing that characterizes both in terms of feelings (*vedanā*), memories (*saññā*), mental formations (*saṅkhāra*) and consciousness (*viññāna*). Venerable Phra Rajapariyatkavi describes the process of signaling of mind in the physical body:

In fact, tension does not directly affect the nervous system, but because of the signal transmission of the nervous system received from eyes, ears, nose, tongue, and body to the mind is done with unusual conditions, sometimes there is an error. The deliverance is not as good as it should be. As some teachers tried to explain the signaling cycle of perceptions and emotions in the human body. Those processes, if working without mental tension but with only unattached, the signal transmission will be smooth along the paths and then flow down along the nerves in the spinal cord. But if the mind is full of tense then it does not flow but will spin back into the brain and the brain will cause tension. Then it was left behind in the old mood. Persons then will repeatedly think or do when their thought can't be successfully transmitted. This is because the brain is the center of all knowledge. It is the last base before passing on knowledge to the mind. But on the other hand, if the signal that the person accepts comes with no stress or nonattached. It will be transmitted before the new signal is circulated as an input and output

¹⁴ M.I.10; A.III.387; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, p. 94; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), p. 277.

process. Any signal is caused by a stressful mental state with attached thinking, it would be a waste in the brain as a result.¹⁵

For this reason, good physical health can affect good emotions as well. As Venerable Phra Sutheerattanabundit mentions “complete physical wellness arises from the proper care of the physical body until it can survive well with the four requisites.”¹⁶ Pahalawattage Don Premasiri views that “I believe there is a connection between thinking process and the certain chemical processes in the body. For instance, when fear arises there is a process which changes the body.”¹⁷ Phillip D. Stanley

A lot of sciences that have been done on the relationships between physical body and mind. When you having a good emotion, it is also physiological effect, your blood pressure goes up, the tension in your body goes up. The chemicals that is associate with. If you are angry is not good. In another words it works both way. If you have a negative mental state, it has a significant physically imply.¹⁸

In conclusion, the physical well-being may be promoted by contentment with things that are essential to human life. Not to let the physical body consume unnecessary things.

4.2.2 Moral Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

The studied in the Chapter II pointed out that the morality or desirable behaviors of human beings can be classified into two dimensions; both individual morality and social morality. The former one

¹⁵ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

¹⁶ Interview with Associate Professor Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, May 13, 2018.

¹⁷ Interview with Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka, January 30, 2018.

¹⁸ Interview with Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States, January 12, 2018.

represents behaviors of individual context itself, while the latter one represents the connected impact to society in terms of social context.

Since the balanced way of life relating to safety and social needs directly concern with human's safe feeling, behaviors, and social engagement, particularly to the moral side where social dimension is concerned. Therefore the promotion of moral well-being should be carried out by the following three ways: - (1) The Five Precepts Observance (*pañca sīla*), (2) Having Good Friends (*Kalyāṇamittatā*), and (3) Practicing Four Bases of Popularity (*Saṅgahavatthu*).

a. The Five Precepts Observance (*pañca sīla*)

Due to the fact that human beings inevitably born with innate instincts as Amanda Spink notes “currently in the behavioral sciences instinct is generally understood as the innate part of behavior that emerges without any training or education in humans.”¹⁹ Thus human beings should not overlook on the possible undesirable results from lacking of the ability to control or restrain ourselves from those raw instincts but instead we should always being aware of them and be mindful on the way of life in fulfilling those physiological needs at all times. Interestingly, according to the Buddha's teachings, some of the human's needs should not be fulfilled, for example instinct of greed; instinct to destroy, etc. Especially the instinct of reproduction is a serious concern among monastic life. Saṅgha members; the one who has gone forth into homelessness (*pabbajita*) or *Bhikkhu* are strictly not allowed to have sexual conduct throughout their monk life. In contrast to the householder (*Gahaṭṭha*) the sexual intercourse is not to be condemned but one must train oneself for sexual restrain (*kāmasaṃvara*) not to be polygamy but monogamy. These follow the Buddhist training of the Five Precepts (*pañcasīla*). In the Pañca Sikkhāpada Sutta, the Buddha says to Venerable Anuruddha:

Pañcahi Anuruddha dhammehi samannāgato mātuḡāmo kāyassa bheda param marañā sugatiṃ saggam lokam upapajjati katamehi pañcahi. Pāṇātipātā paṭivirato hoti. Adinnādānā paṭivirato ca hoti.

¹⁹ Amanda Spink, **Information behavior: An Evolutionary Instinct**, (Springer: Heidelberg, 2010), pp. 35-42),

Kāmesu micchācārā paṭivirato hoti. Musāvādā paṭivirato hoti. Surāmerayamajjapamādaṭṭhānā paṭivirato ca hoti.

Imehi kho Anuruddha pañcahi dhammehi samannāgato mātugāmo kāyassa bheda param marañā sugatiṃ saggam lokam upapajjatī ti²⁰

When, Anuruddha, a woman possesses five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world. What are the five? “She abstains from the destruction of life, abstains from taking what is not given, abstains from sexual misconduct, abstains from false speech, abstains from wine, liquor, and intoxicants that cause negligence.

When a woman possesses these five qualities, with the breakup of the body, after death, she is reborn in a good destination, in a heavenly world.”²¹

From the Sutta, the Five Precepts to be observed are:

- 1) Abstaining from the destruction of life (*Pāṇātipātā*),
- 2) Abstaining from taking what is not given (*Adinnādānā*),
- 3) Abstaining from sexual misconduct (*Kāmesu micchācārā*),
- 4) Abstaining from false speech (*Musāvādā*),
- 5) Abstaining from wine, liquor, and intoxicants that cause negligence (*Surāmerayamajjapamādaṭṭhānā*).

The meaning of the precepts, as the Buddhadasa Bhikkhu have mentioned, is generally positive in a manner that is desirable behavior of everyone, as Venerable Buddhadasa explains the meaning of the precepts “Morality means good behavior is neither hurt oneself nor others by the external action . . . Is a right living in bodily and verbally . . . both

²⁰ S.IV.245.

²¹ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, p. 1289.

personal and social . . . It is translated as “normal”, so whenever something abnormal, it means immoral.”²²

The essence of morality lies at volition is intentionally not to “violate” the term “violate” refers to the violation of the rules, regulations and disciplines that laid down. In other words is violation to others, means a volition to encroach others. It denotes a volition not to transgress rules and disciplines. As an action, morality is Non-infringement and non-encroach. Looking in another side, morality is restraint and keep blocking from evils. And looking from the deepest side, morality denotes the mental condition of those who do not intend to violate.²³

In modern times where technology has played a crucial role in human daily life. The reinterpretation of the five precepts, to be concise and consistent with the way of life, is thus necessary. As venerable Thich Nhat Hanh has modernized them into “The Five Mindfulness Trainings” which are one of the most concrete ways to practice mindfulness. They are nonsectarian and their nature is universal. They are really the practices of compassion and understanding. All spiritual traditions have their equivalent to the five mindfulness trainings as guidelines, signposts for how to respond to all of the varied and sometimes unhealthy choices that are available in our society. The Five Mindfulness Trainings are:

1) Reverence for Life: Aware of the suffering caused by the destruction of life,

2) True Happiness: Aware of the suffering caused by exploitation,

3) True Love: Aware of the suffering caused by sexual misconduct,

4) Loving Speech and Deep Listening: Aware of the suffering caused by unmindful speech and the inability to listen to others,

²² Buddhadasa Bhikkhu, **Dhammanukrom Dhammaghosana (Glossary Issue)**, (Thai Version), 2nd ed., ed. By Pinit Rakthonglor, (Bangkok: Dhammadana Foundation, 2540 B.E.), p. 400.

²³ Phra Brahmaganabhorn (P. A. Payutto), **Buddhadhamma Extended Version**, 46th ed. (Bangkok: Sahadhammika Ltd. Company Printing, 2559 B.E.), p. 722.

5) Nourishment and Healing: Aware of the suffering caused by unmindful consumption.²⁴

It is true as venerable Thich Nhat Hanh said. Human beings should not only profoundly reverence for life, but also utilize rightly both individual and public asset. Together with the aware of true love. Venerable Phra Sutheerattanabundit expressed a view that was consistent with the true purpose of *sīla*, the Five Precepts;

Human beings were born with certain basic instincts. That is when feeling hungry, they will eat; when angry, they will show aggression; and when having sexual feeling, they will express with someone, etc. For this reason, human beings must have morality in order to prevent those raw instincts from harming others. It is called, in Buddhism, “good conduct”²⁵

It is noticeable here that Buddhism laid the foundations for the development of life’s holistic well-beings by focusing on human behaviors as a primary concern. It is the basis of practice for higher level of well-beings, the mental and wisdom development, respectively.

A science dedicated to the exploration of the basic characteristics and strivings of human beings and to the classification of the laws of human behavior needs to be inclusive and not exclusive of the religious dimension.²⁶ So that religious morality embraces exploration of the science.

b. Having Good Friends (*Kalyāṇamittatā*)

From the perspective of the Buddha, having good friends is not only half the holy life but the entire holy life. When Venerable Ānanda

²⁴ Thich Nhat Hanh. Plum Village. “**The Five Mindfulness Trainings**”. [Online]. Source: <https://plumvillage.org/mindfulness-practice/the-5-mindfulness-trainings/> [retrieved on Jan 11, 2019].

²⁵ Interview with Associate Professor Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, May 13, 2018.

²⁶ David A. Leeming; Kathryn Madden, and Stanton Marlan, “Introduction”, in David A. Leeming, Kathryn Madden, Stanton Marlan (Eds.), **Encyclopedia of Psychology and Religion**, (New York: Springer, 2010): VII.

asked the Buddha whether good friendship is half of the holy life, the Buddha replied this verse to him:

*Mā hevam Ānanda mā hevam Ānanda. Sakalam eva hidam Ānanda brahmacariyaṃ yad idaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā. Kalyāṇamittassetam Ānanda bhikkhuno pāṭikaṅkham kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyam atthaṅgikam maggam bhāvēssati ariyam atthaṅgikam maggam bahulīkarissati.*²⁷

Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, that is, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path.²⁸

Good friendship liken to auspicious things that arise goodness to happen to life as if a dawn before the arising sun. In the Kalyānamitta Sutta, good friend is the forerunner for the arising of the Noble Eightfold Path:

*Sabbaṃ Sāvattthinidānam. Suriyassa bhikkhave udayato etam pubbaṅgamam etam pubbanimittaṃ yad idaṃ aruṇṇuggaṃ evam eva kho bhikkhave bhikkhuno ariyassa atthaṅgikassa maggassa uppādāya etam pubbaṅgamam etam pubbanimittaṃ yad idaṃ kalyāṇamittatā.*²⁹

At Savatthi. “Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, good friendship. When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate this Noble Eightfold Path.³⁰

²⁷ S.V.2.

²⁸ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, p. 1524.

²⁹ S.V.29-30.

³⁰ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, p. 1543.

In addition, those who have good friends will have someone to help warning to be careful not to let the evil arise, and develop good states at all times. As a statement in Anguttara-Nikāya;

*Nāham Bhikkhave aññaṃ ekadhammam pi samanupassāmi yena anuppannā vā kusalā dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti yathayidaṃ bhikkhave kalyāṇamittatā.*³¹

Monks, I know not of any other single thing of such power to cause the arising of good states if not yet arisen, or the waning of evil states already arisen, as friendship with the lovely. In one who is a friend of what is lovely good states not arisen do arise and evil states already arisen wane.³²

It is further said that;

Bāhiraṃ bhikkhave aṅgaṃ ti karitvā nāññaṃ ekadhammam pi samanupassāmi yaṃ evaṃ mahato atthāya saṃvattati yathayidaṃ bhikkhave kalyāṇamittatā.

*Kalyāṇamittatā bhikkhave mahato atthāya saṃvattatīti.*³³

Monks, as a matter concerning the outside I know not of any other single factor so conducive to great profit as friendship with lovely. Indeed friendship with the lovely conduces to great profit.³⁴

In the Itivuttaka, The Second Sekha Sutta,

Kalyānamitto yo bhikkhu

Sappatisso sagāravo

Karaṃ mittānaṃ vacanaṃ

Sampajāno patissato

³¹ A.I.14.

³² F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. I (Ones, Twos, Threes), (London: PTS, 1979), p. 10.

³³ A.I.17.

³⁴ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. I (Ones, Twos, Threes), p. 12.

Pāpūṇe anupubbena

*Sabbasaṃyojanakkhayan-ti*³⁵

“The monk who is one with a lovely friend is deferential, reverential, one doing his friends’ bidding. Attentive, mindful, he should in due course search the destruction of all fetters”.³⁶

Therefore, having good friends is an important factor in bringing people to achieve the great Dhamma. From the socio-psychological dimension, Paul Larson says “Both the interpersonal and the group levels of liminality requires us to see and appreciate the other and to find bridges that would allow harmonious relationships as opposed to conflict.”³⁷ In which shows how important good friends or good relationship between friends is. The moral well-being not only reflects the smallest picture of self-restraint behavior of a life unit, but also embraces the widest picture of interconnected behavior to surrounding sentient beings. These are the harmonious relationship among psychophysical beings is called “Human beings”.

The concept of having good friends in Buddhism reflects the Buddhist social service that is a person should contribute to the society by finding a friend who can help all the way. And this kind of way can also lead human to *Nibbāna*, a state of emancipation as well.

c. Practicing Four Bases of Popularity (*Saṅgahavatthu*)

Due to the fact that human beings are living beings with social behaviors. So humans also have another dimension in addition to the personal dimension, that is, the dimension that has to be involved with others member in a social way. The Buddhist way to practice oneself is shown in the four bases of popularity (*Saṅgahavatthu*);

Yam pi bhikkhave Tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ pubbe manussa-bhūto samāno catūni saṃgaha-

³⁵ It.10.

³⁶ Peter Masefield (tr.), *The Itivuttaka*, (Oxford: PTS, 2000), p. 8.

³⁷ Paul Larson, “Liminality”, in David A. Leeming, Kathryn Madden, Stanton Marlan (Eds.), *Encyclopedia of Psychology and Religion*, (New York: Springer, 2010): 520.

*vatthūhi janaṃ saṃgahitā ahosi dānena peyya-vācena attha-cariyāya samānattatāya, so tassa kammaṃ katattā upacittā ussannattā vipullattā kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokam upapajjati.*³⁸

. . . brethren, the Tathagata, then being human, became popular to the people by the four bases of popularity, to wit, by giving, by kindly speech, by sagacious conduct and by impartiality, he by the doing and by the accumulating of that karma, by the mass and by the abundance thereof, was when the body perished reborn after death in a bright and blessed world.³⁹

The Four Bases of Popularity:

- 1) Giving (*dāna*),
- 2) Kindly speech (*peyya-vācā*),
- 3) Sagacious conduct (*attha-cariyā*), and
- 4) Impartiality (*samānattatā*).

The original Pali that is mentioned about four bases of sympathy “*Cattār’ imāni bhikkhave saṅgahavatthūni. Katamāni cattāri? Dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā.*”⁴⁰ In which can be translated as “Monks, there are these four bases of sympathy. What four? Charity, kind speech, doing a good turn and treating all alike.”⁴¹ These bonds of sympathy are in the world just like the linchpin of a moving car. Now if these bonds were lacking, mother who bore and father who begat would not receive the honor and respect (which are their due).⁴² So that one who is living in the society should not treat solely to oneself but others in the same way that one expects to be treated. In this manner, the

³⁸ D.III.152.

³⁹ T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part III, (London: Humphrey Milford Oxford University Press, 1921), p.145.

⁴⁰ A.II.32.

⁴¹ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), (London: PTS, 1982), p. 36.

⁴² Op.cit.

good relationship among members in that society can be last long. Then the way of life in the socio-psychological context will be balanced.

Within the context of depth psychology, much could be done to enable people to better house instinctual impulses and aggression toward fusion within the various maternal/environmental containers we have available in the way of faith communities, social services, therapeutic containers, and social institutions.⁴³

Venerable Phra Rajapariyatkavi mentions that morality works as a foundation of further development of humans “Practice of meditation makes mind comfortable, which is the result of concentration. The firm concentration originated from the stable precepts (*sīla*).” And in addition to the morality, it’s all connected with each other’s. He further says;

The factors that cause concentration are non-anxiety, making mind full of happiness, delightful, and peace of mind. Therefore, when practicing meditation until the mind is concentrated, the practitioners will be happiness, delightful, peaceful, calm, not worried, causing relaxation and will affect the nervous system in a good way. Indeed, concentration itself is not a direct healer or maintainer of the system of the body, but of the elements of concentration. It is because these various concentrating elements cause non-anxiety. Therefore, when the processes of mind working with the nervous system, it works together smoothly. The blood flow and wind elements are normal.⁴⁴

As same as Peter Harvey that views human body and behaviors are related to each other. That is, *sīla* is physical conducts or behaviors of humans;

The physical conduct or health does not means only the physical *kāya*, but it can mean sometime more how on you feel the body. Like the description in absorption (*jāna*). You feel rapture (*piti*) and

⁴³ Kathryn Madden, “Winnicott, Donald: Woods, and Religion”, in David A. Leeming, Kathryn Madden, Stanton Marlan (Eds.), **Encyclopedia of Psychology and Religion**, (New York: Springer, 2010): 971.

⁴⁴ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

happiness (*sukha*) in the *kāya*. So maybe it is also your way of being not just your physical being. Perhaps *kāya* can mean some different thing in its context. So that a little question I have are those what is exactly the developing *kāya* mean? Because if you say to someone in the west, “developing your body” means to be fit and healthy, or playing sports, but Buddhism does not only mean in that meaning.⁴⁵

From his point of view, the physical body and actions or human behaviors, will also affect the mind both in terms of mental suffering and happiness.

4.2.3 Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

The studied in the Chapter II has pointed out the mental facet of human beings which can be classified into mind, the abstract side, and concentration, a good quality state of mind resulting from mental development.

Since the balanced way of life relating to esteem needs directly concern with human emotions towards the mental side of human beings. Venerable Phra Rajapariyatkavi mentions about mind and its qualities;

Mind or consciousness related to the human’s nervous system. Sometimes mind is associated with anger, tension, etc. which are one of the fifty two qualities of the mind are called mental factors (*cetasikas*). The mind is constantly working and has characters that can change, such as when the mind is angry or stressed causing the nervous system to be affected too. Because signaling thoughts to the nervous system is for physical actions. If the signaling done with an unusual condition, it will cause a physical effect.⁴⁶

In addition to such effect, Peter Harvey views that mind controls physical body but often the mind is not very in controlling of

⁴⁵ Interview with Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom, May 13, 2018.

⁴⁶ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

itself.⁴⁷ And that is a reason why mind should be trained to achieve mental well-being. The promotion may be both by Tranquil Meditation / 40 Meditation Objects, and by Mindfulness Based Cognitive Therapy.

a. Tranquil Meditation / 40 Meditation Objects

The two kinds of development are stated in the Long Discourses of the Buddha and The Book of the Gradual Sayings “There are two things that are to be developed. . . “Calm (*samatha-bhāvanā*) and insight (*vipassanā-bhāvanā*).”⁴⁸ *Samatha-bhāvanā* focuses on tranquility cultivation especially the concentration (*samādhi*). Concentration is literally means the mental state of being firmly fixed. It is the fixing of the mind on a single object. One-pointedness of mind (*cittassekaggatā*).

Herein, as to enumeration: it was said above, “from among the forty meditation subjects”. Herein, the forty meditation subjects are these:⁴⁹

- 1) Ten totalities (*Kasinas*),⁵⁰
- 2) Ten kinds of foulness (*Asubha*),⁵¹
- 3) Ten recollections (*Anussati*),⁵²
- 4) Four divine abidings (*Appamaññā*),⁵³
- 5) Four immaterial states (*Arūpa*)⁵⁴
- 6) One perception (*Āhārepatikūlasaññā*),
- 7) One defining (*Catudhātu-vavatthāna*).

⁴⁷ Interview with Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom, May 13, 2018.

⁴⁸ D.III.273; A.I.60.

⁴⁹ Vism.110; Comp.204; Bhadantācariya Buddhaghosa, **The Path of Purification (Visuddhimagga)**, 4th ed. Tr. By Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 2010), p. 104.

⁵⁰ Vism.118-169.

⁵¹ Vism.178.

⁵² A.I.30; Vism.197.

⁵³ AIII.226; Dhs.262; Vism.320.

⁵⁴ D.III.224; S.IV.227.

Herein, the ten *kasinas* are these: earth *kasina*, water *kasina*, fire *kasina*, air *kasina*, blue *kasina*, yellow *kasina*, red *kasina*, white *kasina*, light *kasina*, and limited-space *kasina*. The ten kinds of foulness are these: the bloated, the livid, the festering, the cutup, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm infested, and a skeleton. The ten kinds of recollection are these: recollection of the Buddha (the Enlightened One), recollection of the Dhamma (the Law), recollection of the Saṅgha (the Community), recollection of virtue, recollection of generosity, recollection of deities, recollection (or mindfulness) of death, mindfulness occupied with the body, mindfulness of breathing, and recollection of peace. The four divine abidings are these: loving-kindness, compassion, gladness, and equanimity. The four immaterial states are these: the base consisting of boundless space, the base consisting of boundless consciousness, the base consisting of nothingness, and the base consisting of neither perception nor non-perception. The one perception is the perception of repulsiveness in nutriment. The one defining is the defining of the four elements.⁵⁵

Venerable Phra Rajapariyatkavi explains a state of mental well-being “Concentration is a mental condition without worry and attachment but with lightness, comfort, peace of mind, and happiness.”⁵⁶ Moreover, Peter Harvey also explains his experience in promoting mental well-being;

I have my brain waves test while meditating; it is quite some interesting results. I practice *samatha*. The person who did that he noticed that different people use different part of their brain to do the same thing depending on their character. But it is certainly effect your mind and we have learned to research it. The brain is still changeable, so if you practice a lot of meditation, it will effect to your brain works.⁵⁷

⁵⁵ Vism.110; Comp.204; Ibid., p. 105.

⁵⁶ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

⁵⁷ Interview with Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom, May 13, 2018.

Therefore, the practice of tranquil Meditation (*samatha kammaṭṭhāna*) by using forty kinds of meditation objects selectively can effectively promote the mental well-being.

b. Mindfulness Based Cognitive Therapy

Phrakrupalad Marut Varamangalo, Asst.Prof.Dr.⁵⁸ has mentioned about concept and the purpose of Buddhist Psychology study in the research report “An Analytical Study of Buddhist Psychology in Tipitaka”. The findings of the work can be concluded that Buddhist Psychology examines mind and its process of working in terms of practice for mental training by doing meditation both in tranquil and insight meditation. The aim is to enhance the capability of mind in order to overcome or control the defilements. Therefore, the said practice can be utilize to individual’s life and social in various ways, in terms of learning, teachings, self-development and a solution to suffering by Buddhist counselor method.

Mindfulness techniques are being taught by a range of health education professionals to help cultivate the self-management of health problems which may be compounded by the tendency of the mind to react impulsively rather than observe and reflect; from acute stress to chronic pain, substance abuse, and severe, recurring mood disorders.⁵⁹

Phra Paisal Visalo⁶⁰ has mentioned the creating mental health with mindfulness of death in an article “Facing the death with a calm mind”. It can be concluded that the suffering of people in the face of death is not just suffering from physical pain. More importantly, it is mental suffering, such as fear, panic, etc. Such feelings make people

⁵⁸ Phrakrupalad Marut Varamangalo, Asst.Prof.Dr., “An Analytical Study of Buddhist Psychology in Tipitaka”, **A Research Report, Department of Pariyattidhamma and Cariya Studies**, (Faculty of Education: Mahachulalongkornrajavidyalaya University, 2010), p. Abstract A.

⁵⁹ Jo Nash, “Mindfulness” in David A. Leeming, Kathryn Madden, Stanton Marlan (Eds.), **Encyclopedia of Psychology and Religion**, (New York: Springer, 2010): 571.

⁶⁰ Phra Paisal Visalo, “Encountering Death with Calmness”. (Thai Version), **Sekhiyadhamma Journal**. Vol. 59 No. 14 (January-March, 2547 B.E.): 33-38.

more tormented than physical ones. They make people try to relegate the death. But the more they do the more they fail. So suffering goes bigger. If we want to face death peacefully. We must learn to accept the death when that time comes. Accept it as something that must happen to us in the end. The practice of mental practice in this way is called “mindfulness”. It is a practice to become familiar with death, allowing us to accept more death. And can face death with a calm mind. If one consider death along with doing goods together with the mindfulness practice. When dies, one goes to blissful planes. All of this is an internal factor. The external factor is the atmosphere surrounding the dead. It is also important, although not as important as internal factors. It should be an atmosphere of peace which will contribute to the peace of mind.

On the other hand, at present, the way of healing from the modern world with cutting-edge technology is applied to treat mental illness more effectively. Psychotherapy is a therapeutic method in the Complementary and Alternative Medicine-CAM group called “Mind-Body Interventions” with the concept of healing mental or emotional diseases such as neurosis or personality disorder. It is done by treating patients with mental anxiety symptoms from specially trained psychotherapists. This method avoiding the use of drugs and helping patients become aware having awareness in interaction with others. Psychotherapy has many therapeutic approaches such as psychoanalysis according to the Freudian Theory, Body Therapies.⁶¹ In addition, cognitive Behavioral Therapy is a method of mental training by using mindfulness, helps developing perception. It can be used in combination with medications to treat mental illness in schizophrenic patients to reduce positive symptoms both in the first and chronic disease stages.⁶²

⁶¹ Joan Schonbeck, “Psychotherapy”, **The Gale Encyclopedia of Alternative Medicine**, 2nd ed., Vol. 3: 1669-1671.

⁶² See C. E. Munteanu., “Mindfulness: New Perspectives in Behavioral-Cognitive Therapy”, **Bioinformatics and Biomedical Engineering**, (June 2009): 1-4., And in Primchana Sirthemanun, Acharaporn Seeherunwong, Atittaya Pornchaikate Au-Yeong, “Cognitive Behavior Therapy for Reducing Positive Symtoms in Patients with Schizophrenia: Reviews for Evidences-Based Practice”, **J Psychiatr Assoc Thailand**, Vol. 57 No. 2 (April-June 2012): 235.

The formats of therapy are available in various styles, for examples; counseling, Group Psychotherapy, and Family Therapy which means a treatment for more than one family member at the same time. Because the mental problems of one member in the family will affect the interaction and function of other members as well⁶³

Ellen Langer notes the psychological state of mindlessness in person's mind:

Mindlessness is not the same thing as ignorance. It is an inactive state of mind that is characterized by reliance on distinctions drawn in the past. When people are mindless, they are trapped in a rigid perspective, insensitive to the ways in which meaning changes depending on subtle changes in context. The past dominates, and they behave much like automatons without knowing it, where rules and routines govern rather than guide what they do. Essentially, they freeze their understanding and become oblivious to subtle changes that would have led them to act differently, if only they were aware of the changes. As will become clear, mindlessness is pervasive and costly and operates in all aspects of people's lives. Although people can see it and feel it in other people, they are blind to it in themselves.⁶⁴

This shows some features of mind when it is with an absence of mindfulness. And it is a common solution of the mindlessness problem that Buddhism and Psychology both agreed, a meditation practice. Ellen Langer further suggests "One way to break out of the mindlessness is to meditate. Meditation, regardless of the particular form, is engaged to lead to post-meditative mindfulness."⁶⁵ Noted that mindfulness meditation practice in this context aims to mental holistic well-being level only. Not for the purpose of wisdom or intellectual one.

⁶³ The Royal Institute, **Dictionary of Psychological Terminology Royal Institute edition**, (Thai Version), 2nd ed., (Bangkok: Thana Place Co., Ltd., 2556 B.E.), p. 55.

⁶⁴ Ellen Langer, "Mindfulness and Mindlessness", in Roy F. Baumeister, Kathleen D. Vohs., **Encyclopedia of Social Psychology**, Vol II. J-Z (2 Vols. Set), (Los Angeles: SAGE Publications, 2007): 573.

⁶⁵ Op cit.

In contrast, the autogenic therapy from Psychology, a technique inspired by hypnosis. Developed originally by German psychiatrist Johannes Schultz (1884–1970), autogenic treatment involved training a patient to experience well-being and comfort induced by hypnosis, more or less independently of a therapist.⁶⁶

In “The Importance of the Unconscious in Psychopathology” (1914), Carl Gustav Jung introduced the idea, saying, “the principal function of the unconscious is to effect a compensation and to produce a balance. All extreme conscious tendencies are softened and toned down through a counter-impulse in the unconscious.”⁶⁷

Mindfulness techniques have been used as an adjunct to other forms of psychological intervention, primarily in conjunction with cognitive therapy to produce the hybrid “Mindfulness Based Cognitive Therapy” or MBCT. Recent research has demonstrated that MBCT is especially effective at preventing relapse in patients suffering with a history of three or more episodes of major depression, the most recent of which has not been precipitated by significant life events.⁶⁸ Venerable Phra Rajapariyatkavi gives explanation between concentration and mindfulness;

Concentration (*samādhi*) and mindfulness are similar. Because mindfulness (*sati*) and clear comprehension (*sampajañña*) supporting each other. Clear comprehension means wisdom “Wisdom is caused by Mindfulness”. So that this Mindfulness means concentration.

⁶⁶ Marie-Lise Roux, “Relaxation Psychotherapy”, in Alain de Mijolla (ed. In Chief), **International Dictionary of Psychoanalysis**, Vol. Three Pf-Z, 3 Vols. Set, (New York: Macmillan Reference USA, 2005): 1465.

⁶⁷ Peter Mudd, “Compensation (Analytical Psychology)”, in Alain de Mijolla (ed. In Chief), **International Dictionary of Psychoanalysis**, Vol. One A-F, 3 Vols. Set, (New York: Macmillan Reference USA, 2005): 317.

⁶⁸ S. H. Ma; J. Teasdale. “Mindfulness based cognitive therapy for depression: Replication and exploration of differential relapse prevention effects, **Journal of Consulting and Clinical Psychology**. Vol. 72 No. 1 (2004): 31-40.

Wisdom is caused by mindfulness, whereas mindfulness is supported by concentration.⁶⁹

Pahalawattage Don Premasiri further exhibits about the meditation;

So the calmness comes from the settle down of the emotions. That is what the meditation theory also maintains. When the mind gets away from distraction, it is settles down. And when the mind settled down then the body also settles down. There is a close connection between the body and the mind in order to develop the human development. These things, they have been attributed the study closely by neuroscientists now.⁷⁰

Peter Harvey speaks of how significant of mental well-being should be promoted;

Certainly mindfulness of the body, how develop the mind or heart. If you cultivate the mind and heart, it helps you physically act and speak in the most skillful way or skillful means (*upāya-kusala*). Also if you develop mind, the body feels different. Your state of mind confidently expresses the tone of voice, how you hold the body. And sometimes when you are mindful of how your body feels, it tells you what your mind is like. We are all quite good at reading the body language of somebody else. We don't always read own body language. (People are good for seeing other people's physical body). Most of people are recently good at that but they are not necessarily so good in reading their own body language. How do their body feel? The necessary is that you should be able to tell what state of mind or emotion you are in.⁷¹

⁶⁹ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

⁷⁰ Interview with Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka, January 30, 2018.

⁷¹ Interview with Emeritus Professor Dr. Peter Harvey, University of Sunderland, United Kingdom, May 13, 2018.

Phillip D. Stanley narrates empirical experience in his Dhamma meditation retreat;

I've been meditating for forty years. I went to the founder in the workplace institute in 1974 C.E. where I become a student of the founder. The teacher he treated us very seriously student. He taught us a lot and we meditated a lot in the daily practice, and go to a month long retreat. We did a lot of practices and a lot of studies. Yes, I experienced a lot about the meditation.⁷²

In conclusion, in order for attaining to the mental well-being. The way of effectively promote may be done by both ways. Firstly, by practicing of tranquil Meditation with forty kinds of meditation objects. Secondly, by using mindfulness based cognitive therapy. The expected results from this promotion are not only to cure the physical but mental disease too.

4.2.4 Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

The studied in the Chapter II has pointed out that the intellect of human beings dealt with wisdom and enlightenment.

Since the balanced way of life relating to self-actualization needs directly concern with intellectual side. Therefore the promotion of intellectual well-being may be done by augmenting one's wisdom by practicing the four foundations of mindfulness, and the fourfold path.

In Magandiya Sutta, the Exalted One speaks to Māgandiya:

Ārogyapaaramā lābhā, nibbānaṃ paramaṃ sukhaṃ,

*Aṭṭhaṅgiko ca maggānaṃ khemaṃ amatagāminan ti.*⁷³

The greatest of all gains is health,

Nibbāna is the greatest bliss,

⁷² Interview with Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States, January 12, 2018.

⁷³ M.I.508.

The eightfold path is the best of paths

For it leads safely to the Deathless.⁷⁴

The researcher presents the following two topics in order: - (1) The Four Foundations of Mindfulness, and (2) The Fourfold Path.

a. The Four Foundations of Mindfulness

Mindfulness is one of the most crucial mental factor (*cetasika*) to be utilized in various kinds of practice in the Buddhist tradition. Among the various Sutta in Tipiṭaka, Satipatthana Sutta⁷⁵, the Suttas that are crucial as they represent the methods of how to practice the four foundations of mindfulness in Theravāda Buddhism. In fact they frequently appeared with various names in many places amongst the Pali Canon, despite in the Mūlapaṇṇāsaka of Majjhima Nikāya has been often mentioned. The Sutta showed parallel the methodological practice of the four foundations of mindfulness as essence as in the Dīgha-Nikāya⁷⁶.

The vital importance of the Discourse on Mindfulness has never been lost from the *Theravāda* tradition. The core concept is based on the fact that the evolutionary process of human wisdom can lead to emancipation of humankind. In consequence *Mahāsatipatṭhāna Sutta* is acknowledged as one of the most important *sutta* by means of being the practical approach for human to end up all of the sufferings and to attain the *Nibbāna*, the supreme peace of mankind. *Mahāsatipatṭhāna Sutta* contained with four main sections, namely: - (1) *Kāyānupassanā Satipatṭhāna*, (2) *Vedanānupassanā Satipatṭhāna*, (3) *Cittānupassanā Satipatṭhāna*, and (4) *Dhammānupassanā Satipatṭhāna*. In each section can be practiced concurrently.

⁷⁴ Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, p. 509.

⁷⁵ M.I. 55-63; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, pp. 145-155.

⁷⁶ D.II. 291-304; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, pp. 328-337.

1. Contemplation on the Body (*Kāyānupassanā Satipaṭṭhāna*)

Contemplation on the body, physical structure and activities, with its six subdivisions, namely: - (1) Section on In and Out Breathing (*Ānāpāna Pabba*), (2) Section on Postures (*Iriyāpatha Pabba*), (3) Section on Clear Understanding (*Sampajañña Pabba*), (4) Section on Contemplation of Impurities (*Paṭikulamanasika Pabba*), (5) Section on Contemplation of Elements (*Dhātumanasika Pabba*), and (6) Section on Nine Stages of Corpses (*Navasivathika Pabba*).⁷⁷

2. Contemplation of Feeling (*Vedanānupassanā Satipaṭṭhāna*)

Contemplation on the feelings, the emotional nature, first as bare feeling, then as having ethical implications. The feelings can be classified, in this context, into nine types as follows:

- (1) A pleasurable feeling.¹
- (2) A painful feeling,
- (3) A neutral feeling,
- (4) A pleasant feeling concerning material things,
- (5) A pleasant feeling concerning spiritual things,
- (6) A painful feeling concerning material things,
- (7) A painful feeling concerning spiritual things,
- (8) A neutral feeling concerning material things,
- (9) A neutral feeling concerning spiritual things.⁷⁸

These feelings are the object to be contemplated mindfully as for their three common characteristics both internally and externally.

⁷⁷ D.II. 291-298; M.I. 56-59; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, pp. 328-333; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, pp. 145-149.

⁷⁸ D.II. 298-299; M.I. 59; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, pp. 333-334; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, pp. 149-150.

3. Contemplation of Mind (*Cittānupassanā Satipaṭṭhāna*)

Contemplation on the mind, conscious life, consciousness or intelligence, considered under ethical aspects. The total of sixteen kinds of thought are contextually classified. They are:

- (1) Lustful,
- (2) Free from lust,
- (3) Full of hate,
- (4) Free from hate,
- (5) Dull,
- (6) Intelligent,
- (7) Attentive,
- (8) Distract,
- (9) Exalted,
- (10) Not exalted,
- (11) Mediocre,
- (12) Ideal,
- (13) Composed,
- (14) Discomposed,
- (15) Liberated,
- (16) Bound,⁷⁹

In the same way to the contemplation of feeling, the Buddha suggest practitioners to mindful considering how the sixteen kinds of thought are something that subject to the three common characteristics with both internally and externally.

⁷⁹ D.II. 299-300; M.I. 59-60; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, pp. 333-334; Bhikkhu Ñāṇamoli, Bhikku Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, pp. 150-151.

4. Contemplation of Mind-Objects (*Dhammānupassanā Satipaṭṭhāna*)

Contemplation on mind-objects can be practiced by its five subdivisions, namely: - (1) Section on the Five Hindrances (*Nīvaraṇa Pabba*), (2) Section on the Five Aggregates (*Khandha Pabba*), (3) Section on the Six Sense-Bases (*Āyatana Pabba*), (4) Section on the Seven Enlightenment Factors (*Bojjhaṅga Pabba*), and (5) Section on the Four Noble Truths (*Sacca Pabba*).⁸⁰

In addition, the The Path of Purification scripture (*Visuddhimagga*), the great work which has been appropriately termed a “marvelous production,”⁸¹. In the Chapter XXII “Purification by Knowledge and Vision” (*ñānadassana-visuddhi*). *Buddhaghosa* expounds the four foundations of mindfulness as one of the thirty seven enlightenment states (*Bodhipakkhiya-dhamma*):

Herein “The being endowed with the accessories of wisdom” means the being endowed with the enlightenment-accessories. These thirty-seven states indeed, namely: four applications of mindfulness, four right efforts, four bases of supernormal power, five faculties, five strengths, seven enlightenment factors, eightfold *Ariya*-Path, are known as enlightenment accessories from being on the side of the *Ariya*-Path which has got the name of enlightenment in the sense of being enlightened. “Being on the side of” is being serviceable to.⁸²

These set of *dhamma*, in the Pāli Canon, The Buddha said without specifying its title’s name. Later in exegetical period the title is defined as (*Bodhipakkhiya-dhamma*). *Buddhaghosa* also mentioned about

⁸⁰ D.II. 301-304; M.I. 60-62; T.W. and C.A.F. Rhys Davids (trs.), **Dialogues of the Buddha Translated from the Pali of the Dīgha Nikāya**, Part II, pp. 335-337; Bhikkhu Ñāṇamoli, Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha A Translation of the Majjhima Nikāya**, pp. 151-155.

⁸¹ James Gray (ed.), **Buddhaghosuppatti or The Historical Romance of the Rise and Career of Buddhaghosa**, (London: Luzac & Co., 1892), p. 31.

⁸² *Vism.* 678; Pe Maung Tin, **The Path of Purity being A Translation of Buddhaghosa’s Visuddhimagga**, Part III of Understanding, 3 Vols. Set., (London: The Oxford University Press, 1931), p. 832.

the meaning of foundation, and the four kinds of foundations of mindfulness:

“Application” (*paṭṭhāna*) is because it appears by dashing, jumping into those several objects. Mindfulness as application is “application of mindfulness.” And from proceeding by way of seizing the mode of foulness, ill, impermanence, not-self in body, feeling, consciousness, state [mental objects-*dhamma*], and by way of effecting the function of rejecting the notions (or perceptions) of pleasantness, bliss, permanence, self, it is fourfold in kind. Therefore they are called four applications of mindfulness.⁸³

In addition, he then describes when worldly insight arises:

1. In him who grasps the body in **fourteen** ways, the reviewing of the body is application of mindfulness.

2. In him who grasps feeling in **nine** ways, the reviewing of feeling is application of mindfulness.

3. In him who grasps mind in **sixteen** ways, the reviewing of the mind is application of mindfulness.

4. In him who grasps things (dhamma’s) in **five** ways, the reviewing of things is application of mindfulness.⁸⁴

From the passage, it is evident that Buddhaghosa enumerated the exact number as appeared in the canonical text. Herein, the fourteen ways mean the first five subdivisions, and the nine stages of corpses (*Kāyānupassanā-satipaṭṭhāna*). Next, the nine ways mean the nine contemplations on the feelings (*Vedanānupassanā-satipaṭṭhāna*). Then the sixteen ways mean the sixteen contemplations on the thought (*Cittānupassanā-satipaṭṭhāna*). Last, the five ways mean the five subdivisions (*Dhammānupassanā-satipaṭṭhāna*).

Phillip D. Stanley gives an opinion that sometimes the outcome gained from practicing the insight meditation may not be always satisfied in the worldly level, even though the ultimately level will be;

⁸³ Vism. 678-679; Ibid., pp. 832-833.

⁸⁴ Vism. 679-680; Ibid., p. 834.

One of the most difficulties with Western researches on meditation is they just focusing on the meditation and they give people instruction and asked them, like I heard of that once a woman attended one of the meditation workshop, non-Buddhist, the first exposure, and afterwards during the process it became very clear to her meditation that she was very unhappy with her marriage and afterwards divorce. From the Buddhist point of view that is not necessary outcome.⁸⁵

When considering life at the widest angle, it is found that the ultimate purpose of humanity is to reach the ultimate happiness of life. It is a state that humans can transcend worldly happiness is the happiness obtained from a couple's life. That is to say, those who want to seize the highest happiness may have to self-sacrifice for such lower one.

b. The Fourfold Path⁸⁶

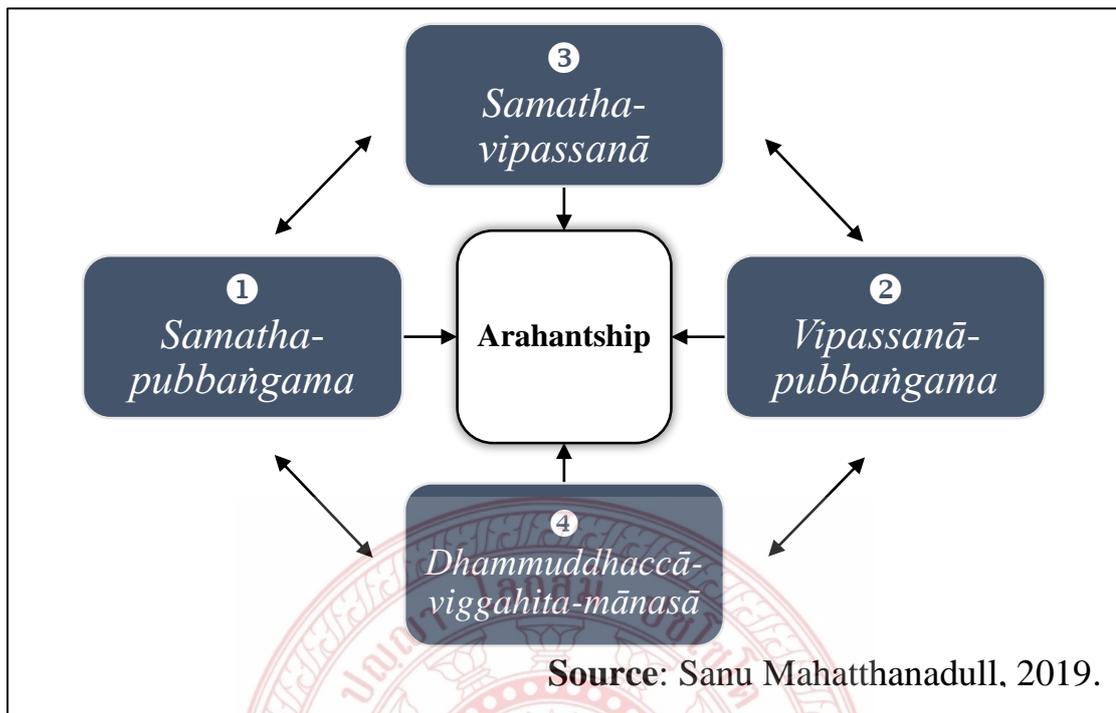
Venerable Ānanda was at Kosambhi in Ghosita's Park, He addressed the bhikkhus that when saṅgha declares to have reached arahantship, it is always by four paths or by one or other of them. Hence before understanding on those paths, the researcher now presents the chart of "Exhibiting the Fourfold Path for Arahantship" as follows:

⁸⁵ Interview with Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States, January 12, 2018.

⁸⁶ The Fourfold Path here refers to the concept of Four Paths for ultimate liberation suggested by Venerable Ānanda as appeared in of the two main scriptures, namely: - (1) Anguttara-Nikāya (Paṭipadā-vagga), and (2) Paṭisambhidāmagga (Yuganaddha-vagga).

A.II.157; Ps.II.92-93; F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 162-163; See Bhikkhu Ñāṇamoli (tr.), *The Path of Discrimination (Paṭisambhidāmagga)*, (London: PTS, 1982), p. 287.

Chart 4.1 Exhibiting the Fourfold Path for Arahantship



From the chart, there are five rectangles altogether. One in the center of the chart representing “Arahantship”, the ultimate destination, surrounding with four rectangles representing the four different paths. The four paths are marked with arrows pointing to various dimensions. All arrows are connected to each other in manner of both from paths to the destination and from one path to another. Each rectangles are marked with numbers from one to four to indicate the path’s Pali names in order: - (1) *Samatha-pubbaṅgama*, (2) *Vipassanā-pubbaṅgama*, (3) *Samatha-vipassanā*, and (4) *Dhammuddhaccā-viggahita-mānasa*.

The chart depicts some picture that is crucial significant, especially for those practitioners of meditation training who seek for the intellectual emancipation, in terms of the alternative of a practice that is not tied to a sole way of practice where a monopolized methodology is compulsory (which is totally different from the principle of the Four Foundations of Mindfulness is regarded as the only path and need to follow with no exception). Instead, it is the ways to choose freely depending upon the nature of controlling faculties (*indrīyas*) and temperaments (*carittas*) of each practitioner. It is true to says that the one and only path (*ekāyana-magga*) stated in Mahāsatiṭṭhāna signifies

foundations of mindfulness, whilst the fourfold path, here in this context, signifies the formats of mental development (*bhāvanā*)⁸⁷

It should be noted here that no matter which path one choose, the rest of paths also support the chosen One. That is to say there is great importance in terms of the relationship among them. If the practitioner cannot understand this principle completely, the path that is chosen to walk will not lead to the expected purpose of the practice, that is, “Arhantship” and the ultimate achievement is then impossible.

What we have truly learned from this teaching is both serenity (*samatha*) and insight (*Vipassanā*) are equally important. They mutually support each other. Lacking of one thing, the fruit will never be achieved.⁸⁸ The said fourfold path constitutes the four different methods of meditation practice, namely: - (1) Developing Insight Preceded by Serenity (*Samatha-pubbaṅgama*), (2) Developing Serenity Preceded by Insight (*Vipassanā-pubbaṅgama*), (3) Developing Serenity and Insight Coupled Together (*Samatha-vipassanā*), and (4) Utilizing the Ideas-overestimation (*Dhammuddhaccā-viggahita-mānasa*).

1. Developing Insight Preceded by Serenity (*Samatha-pubbaṅgama*)

*Idh’ āvuso bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti, tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti, tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.*⁸⁹

Here a bhikkhu develops insight preceded by serenity. As he does so, the path is produced in him. He repeats, develops and makes

⁸⁷ There are two formats of development: - (1) *Samatha-bhāvanā*, (2) *Vipassanā-bhāvanā*. - D.III.273; A.I.60; In the Abhidhammatthasangaha it is slightly different called as “mental exercise or stations of mental exercises” (*kammaṭṭhāna*) - see Comp. 202.

⁸⁸ Interview with Associate Professor Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, May 13, 2018.

⁸⁹ A.II.157; Ps.II.92.

much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.⁹⁰

2. Developing Serenity Preceded by Insight (*Vipassanā-pubbaṅgama*)

*Puna ca param āvuso bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti, tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So Taṃ maggaṃ āsevati bhāveti bahulīkaroti; tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.*⁹¹

Again a bhikkhu develops serenity preceded by insight. As he does so, the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.⁹²

3. Developing Serenity and Insight Coupled Together (*Samatha-vipassanā*)

*Puna ca param āvuso bhikkhu samathavipassanaṃ yuganaddhaṃ bhāveti, tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti; tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.*⁹³

Again a bhikkhu develops serenity and insight coupled together. As he does so, the path is produced in him. He repeats, develops and

⁹⁰ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 162; See Bhikkhu Ñāṇamoli (tr.), *The Path of Discrimination (Paṭisambhidāmagga)*, p. 287.

⁹¹ A.II.157; Ps.II.92.

⁹² F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 162; See Bhikkhu Ñāṇamoli (tr.), *The Path of Discrimination (Paṭisambhidāmagga)*, p. 287.

⁹³ A.II.157; Ps.II.92-93.

makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.⁹⁴

4. Utilizing the Ideas-overestimation (*Dhammuddhaccāviggahita-mānasa*)

*Puna ca param āvuso bhikkhuno dhammuddhaccāviggahitaṃ mānasaṃ hoti. So āvuso samayo, yaṃ taṃ cittaṃ ajjhatañ ñeva santiṭṭhati sannisīdati, ekodi hoti samādhiyati; tassa maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti, tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti. Yo hi koci āvuso bhikkhu vā bhikkhunī vā mama santike Arahattapattiṃ byākaroti, sabbaso imehi catūhi maggehi etesaṃ vā aññatarenāti.*⁹⁵

Again a bhikkhu's mind is agitated by overestimation of ideas [manifested in contemplation]. There is [later] an occasion when his cognizance is internally recomposed, resettled, restored to singleness, and re-concentrated. Then the path is produced in him. He repeats, develops and makes much of that path. As he does so, his fetters are abandoned, and his underlying tendencies are exterminated.⁹⁶

Venerable Phrarajapariyattikavi gives interesting views about the fourth path, the utilizing the ideas-overestimation;

Indeed, concentration and mindfulness are the same. In practicing the Four Foundations of Mindfulness, first practitioner to do is consider the mind. When there is a distraction (*uddhacca*), he would have to draw his mind back by having mindfulness. Or may not draw the mind back, but have to mindfully know or aware of those ideas. This practice will make the mind to have a grip while being full of distractions. There are some relation between concentrate and

⁹⁴ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 162-163; See Bhikkhu Ñāṇamoli (tr.), *The Path of Discrimination (Paṭisambhidāmagga)*, p. 287.

⁹⁵ A.II.157; Ps.II.93.

⁹⁶ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 163; See Bhikkhu Ñāṇamoli (tr.), *The Path of Discrimination (Paṭisambhidāmagga)*, p. 287.

mindfulness in supporting manner. Only when the practitioner really aims to move on to *Nibbāna*, the use of concentration alone is not enough. He must further use the wisdom to direct him to the *Nibbāna*.⁹⁷

He views that this path is in the same way as even though distraction itself is a hindrance (*nīvarana*) or a state of *akusala-dhamma*, but a practitioner can wisely aware of it. And finally turns to the realization to the true nature. Pahalawattage Don Premasiri views that this is a holistic practice among the threefold training. “Morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), the three kinds of training of yourself. *Sīla* produces *samādhi*, *samādhi* produces *paññā* is the understanding which liberate your mind.”⁹⁸

Phillip D. Stanley also views in the same way;

If you engage meditation but not just meditation, see the Buddhist path like the eight fold path can be summarized as three trainings: *sīla*, *samādhi*, and *paññā*. It is not just meditation, if you want to change your mental state, meditation will help. If you know nothing about the Buddhism, sit down and fall your breath, it will help you, it will calm you down. But it is not as beneficial as if you study the teachings through use of your *paññā* and if you engage your ethical conduct, if you do that you start having inside into your mind and when you sit when you meditate the pattern of your mind, your habitual pattern comes up, and if you study the Buddhist teachings on the *pañca-khanda*: selfishness, or studying ethics, how that come in consequences, when you sitting in meditation and you see the negative state comes up, you have inside awareness to them and so all three of trainings are all elements of the eightfold path make meditation more beneficial. If you just do meditation it will calm you down and have some physical benefits but from the Buddhist point of

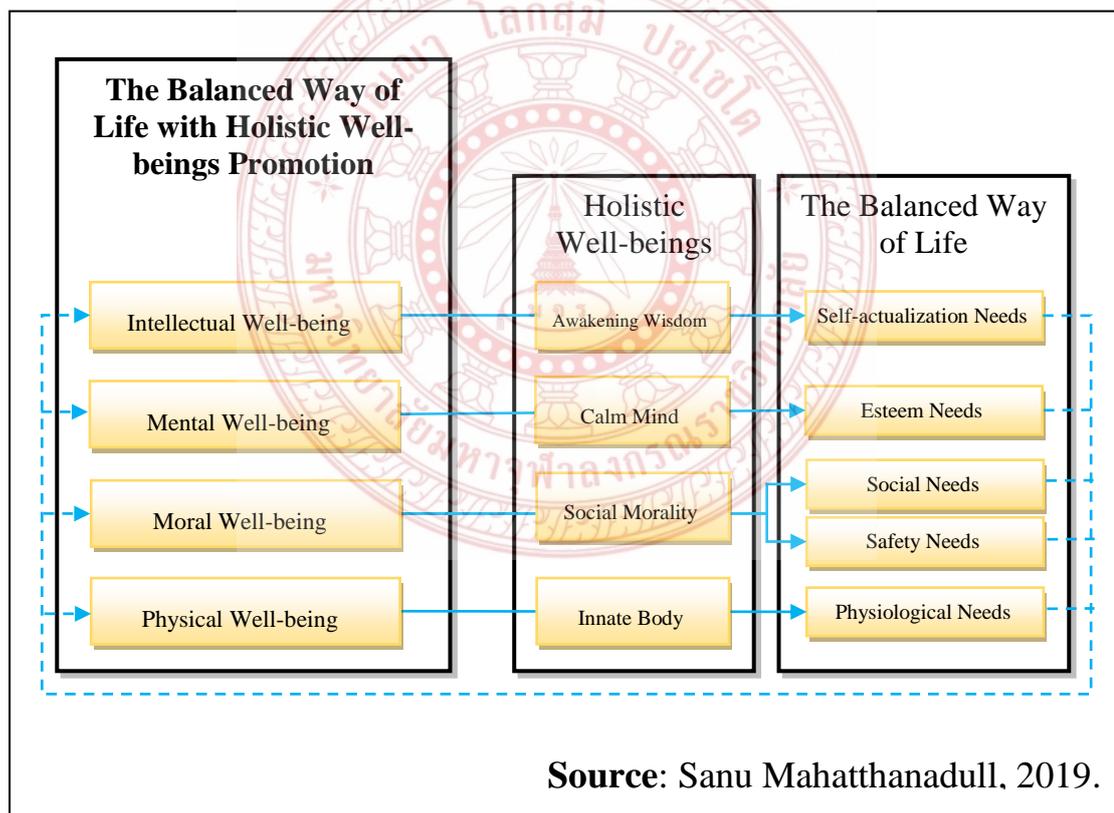
⁹⁷ Interview with Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Vice Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 15, 2018.

⁹⁸ Interview with Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka, January 30, 2018.

view you limiting yourself, if you do meditation with studying Buddhist teaching to develop the *paññā* and you pondering consider ethics your meditation will have much more profound deeper benefits. It's not only calming your body but it taking calm your mind and making it more skillful.⁹⁹

These fourfold path is very important. By knowing all of them is a wise choice for a wise man in walking towards the intellectual well-being finally.

Figure 4.1 Shows the Connections among Holistic Well-beings, the Balanced Way of Life, and the Promotion of Holistic Well-beings



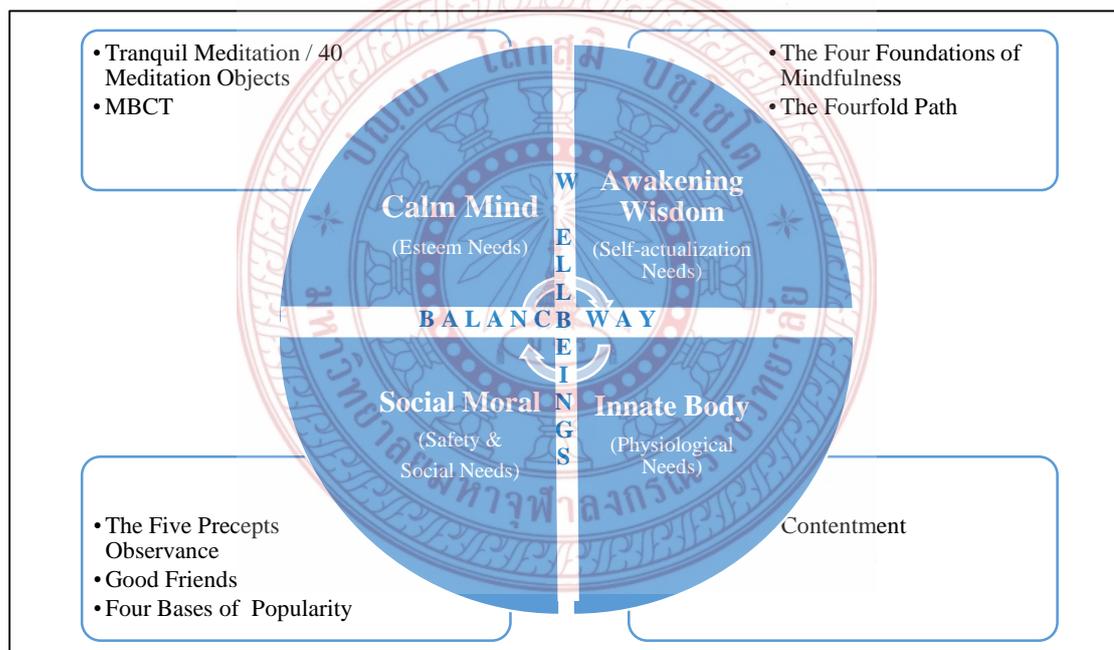
From the figure, the first rectangular standing at the left side is the ways of promotion the well-beings. By such ways of promotion, the expected outcome “the holistic well-beings” and “the balance way of life”

⁹⁹ Interview with Professor Dr. Phillip D. Stanley, Naropa University, Colorado, United States, January 12, 2018.

come to be, as marked by the two rectangular standing next on the right hand side. Finally, when a person is fulfilled with those needs, physiological, safety, and so on, he or she yet needs to continually promote the well-beings as connected by the dashed arrows.

At the end of this Chapter, the researcher presents a figure “The Balanced Way of life with Holistic Well-beings Promotion according to Buddhist Psychology” which is developed from the conceptual framework mentioned in the Chapter I.

Figure 4.2 The Balanced Way of life with Holistic Well-beings Promotion according to Buddhist Psychology



Source: Sanu Mahatthanadull, 2019.

From the figure, there is a circle located in the middle of the figure. Surrounding with four rectangular boxes. The circle is divided into four main parts within, in which representing the four dimensions of Holistic Well-beings (Innate body, Social Moral, etc.) and the Balanced Way of life with the Maslow’s Needs (Physiological, Safety & Social Needs, etc.). Such those dimensions are causes and effects to each other, are marked with spinning arrows at the center. While the four rectangular

boxes representing the ways of Well-beings promotion from contentment, the Five Precepts observance, having good friends, four bases of popularity, etc.). At last the two words “Well-beings” and “Balance Way” are at the core of center to mark the highest purposes of this study “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology”.

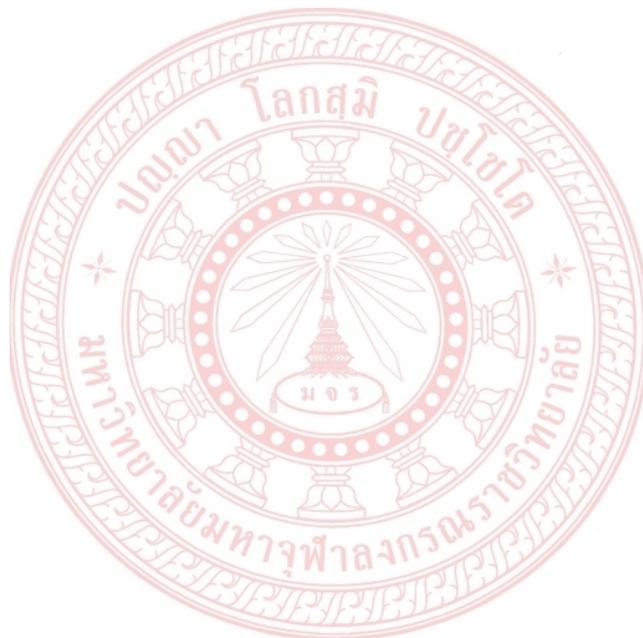
4.3 Body of Knowledge Obtained from the Research

When research is carried out at this far, the body of knowledge obtained from the research reflects that the true happiness of human beings is rooted in basic health in all four dimensions. Among the said diverse dimensions, the physical health dimension is the first priority that needs to be taken care of. Followed by moral social dimensions which is a fact that shows the importance of living together in the society with biodiversity. As for the mental and intellectual dimensions of human beings, it is considered as an important part in terms of mind and wisdom. Due to the fact that life composition can be divided roughly into two parts, corporeality and mentality. The half of mentality of human’s life is able to bring humanity to the highest level of true happiness. That is to enter Nibbāna.

In order for attainment to Nibbāna, there are four categorizes for the balanced way of life, based on the Maslow’s Hierarchy of Needs Theory. First, the physical well-being (Innate Body) denotes the balance of way of life when the physiological needs are fulfilled. Second, the moral well-being (Social Morality) connotes the balance of way of life when the Safety and social needs are fulfilled. Third, the mental well-being (Calm Mind) means the balance of way of life when the esteem needs are fulfilled. Last, the intellectual well-being (Awakening Wisdom) denotes the balance of way of life when the self-actualization needs are fulfilled. It is noted here that the human’s safety and social Needs can be perfectly organized into the group of morality in Buddhism.

In addition, promoting holistic health can be systematically trained in different ways according to the four sub-elements of holistic health in order to achieve different results. And when all said four

elements are fully enriched in all factors, the “Holistic well-beings” will therefore appears as a last outcome.



Chapter V

Conclusion, Discussion and Suggestion

The research entitled “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology” is of two objectives, namely: - (1) to study the holistic well-beings and the balanced way of life according to Buddhist Psychology, and (2) to analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. This research is a qualitative study using the qualitative method starting by collecting data from the primary source and secondary source. The research tools employed in this work consisting of in-depth interview’s forms as well as the use of technological devices in data collection and analysis, such as systematic analysis of related equipment. The population and samples appeared in this research consists of four key-informants who are monks and Buddhist scholars representatives from international organizations. Therefore, the researcher presents the three topics, namely: - (1) Conclusion, (2) Discussion, and (3) Suggestion.

5.1 Conclusion

Based on the abovementioned objectives, the conclusion can be presented in the following four areas, namely: - (1) Concept of Buddhist Psychology, (2) Holistic Well-beings according to Buddhist Psychology, (3) The Balanced Way of Life according to Buddhist Psychology, and (4) Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology.

5.1.1 Concept of Buddhist Psychology

The concept of Buddhist Psychology depicts firstly with Buddhist doctrines on the nature of life. Then deals further with the principals relating to the life science from the psychological point of view

that mutually shared the common ground between the two sciences to explain life and the state of well-being.

5.1.2 Holistic Well-beings according to Buddhist Psychology

There are four elements of well-being that when combining together, they will arise the holistic well-beings. They are: - (1) Physical Well-being (Innate Body), (2) Moral Well-being (Social Morality), (3) Mental Well-being (Calm Mind), and (4) Intellectual Well-being (Awakening Wisdom).

First, the physical well-being is a precedent constituent that depicts a state of healthy of innate body within a person. There are three things in order to understand the physical well-being, they are the Five Aggregates, the Six Elements, and the Six Sense Bases. Second, the moral well-being signifies a state of healthy of social morality within an individual which can be both individual morality and social morality in the sense of individuality and sociology. Third, the mental well-being denotes a state of healthy of human mind. This beautiful mind when exist with humankind can significantly change the world of human beings perception. There are two things to understand more about the mental well-being, they are mind (*citta*), and concentration (*samādhi*). Last, the intellectual well-being is a hindmost constituent that depicts a state of healthy of wisdom of a person. Only with fulfillment by this intellectual well-being, one can attain the holistic well-beings eventually. There are two things to understand the intellectual well-being, they are wisdom and enlightenment.

5.1.3 The Balanced Way of Life according to Buddhist Psychology

The Balanced way of life of human beings represents a state called “*Sukha-bhāva*” or a perfect health that arise subject to the normal nature as it is. The modern medical theory calls this balance “Well-being” is a harmonic state amongst body, mind, and the environment including consciousness entities.

There are four categorizes for the balanced way of life, based on the Maslow’s Hierarchy of Needs Theory, namely: - (1) A Balanced Way

of Life with the Physiological Needs, (2) A Balanced Way of Life with the Safety Needs, (3) A Balanced Way of Life with the Social Needs, (4) A Balanced Way of Life with the Esteem Needs, and (5) A Balanced Way of Life with the Self-actualization Needs.

The balanced way of life of human beings closely related with the holistic well-beings in the following manner. First, the physical well-being (Innate Body) denotes the balance of way of life when the physiological needs are fulfilled. Second, the moral well-being (Social Morality) connotes the balance of way of life when the Safety and social needs are fulfilled. Third, the mental well-being (Calm Mind) means the balance of way of life when the esteem needs are fulfilled. Last, the intellectual well-being (Awakening Wisdom) denotes the balance of way of life when the self-actualization needs are fulfilled.

5.1.4 Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology.

There are four ways of promotion of holistic well-beings for balanced way of life according to Buddhist Psychology, namely: - (1) Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (2) Moral Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (3) Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, and (4) Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

First, the promotion of physical well-being may be done by contentment, using adequately the four requisites or necessities (*paccaya*) consisted of four things, i.e. clothing (*cīvara*), food (*piṇḍapāta*), lodging (*senāsana*), and medical equipment (*bhesajja*). Second, the promotion of moral well-being should be carried out by the following three ways; The Five Precepts Observance (*pañca sīla*), Having Good Friends (*Kalyāṇamittatā*), and Practicing Principles of Service (*Saṅgahavatthu*). Third, the promotion of mental well-being may be done by practicing the tranquil meditation, the forty meditation objects, and mindfulness based cognitive therapy. Last, the promotion of physical well-being may be

done by augmenting one's wisdom by practicing the four foundations of mindfulness, and the fourfold path.

5.2 Discussion

The underlined concept of well-being in Buddhism ranging from physical body (*kāya*) and morality (*sīla*) where the innate body and its basic ethical actions of human beings are focused, to mind (*citta*) and wisdom (*paññā*) where consciousness and insight are further focused. The morality is equal to both *saṅgha* and the laity. While the *Vinaya* viewpoint emphasizes on forbidding the destruction of the environment, such as *bhikkhus* are forbidden to destroy trees, or throw wastes into water, and also cannot urinate or defecate into water; the five precepts restrains the laity from unethical actions. The meaning of well-being in the Suttas is emphasized with the word "Health is wealth". To believe in good and evil deeds will result in health. Healthy elements focus on physical well-being with environmental protection; social well-being deals with good society and social works; mental well-being deals with concentration; intellectual well-being deals with wisdom augmentation. The importance of well-beings focuses on good health.

The Holistic Well-beings characterize the innate body, social morality, calm mind, and the awakening wisdom, respectively. They are the fourfold outcome of the holistic well-beings. Such outcomes are the result of the Balanced Way of life when the Maslow's Needs are fulfilled. (Physiological, Safety, Social, Esteem, and Self-actualization Needs). There are ways of Well-beings promotion; practicing contentment, the Five Precepts observance, having good friends, principles of service, etc.). As a result, the "Well-beings" and "Balance Way", the highest purposes will be finally achieved.

5.3 Suggestion

There are suggestions given from the researcher in three fields, namely: - (1) Policy Suggestions, (2) Operational Suggestions, and (3) Suggestions for Further Research.

5.3.1 Policy Suggestions

1. International organizations, with working processes that focus on studying and learning Buddhist psychology as well as applications, should urge members within organization in order to promote holistic well-beings for balanced way of working life;

2. Government sectors or public health agency should develop the series of knowledge as well as Buddhist Psychology activities, and publicize the body of knowledge to the people to the most widespread.

5.3.2 Operational Suggestions

1. Buddhist monks, laity, academics and general interests should aware of knowledge in understanding and self-practice the way to live and promote their holistic well-beings. It is for the health risk factor reduction as a whole with self-reliance on health. It also leads to capacity building and ability for social development;

2. Mahachulalongkornrajavidyalaya University, Buddhist Research Institute of MCU, educational institutes, and related Units should utilize the research's finding for general Buddhist teaching activities particularly the course of Seminar on Buddhism and Modern Sciences.

5.3.3 Suggestions for Further Research

In doing this research, according to the objectives established including the scope of the research, there are some restrictions on the operation. However, the researcher offers suggestions for further research as follows:

1. Integrated Study for Balanced Way of Life according to Buddhism and Psychology;

2. A Buddhist Manual of Living under the Concept of Holistic Well-beings;

3. Effectiveness of the Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology: A Study based on the Research Report “the Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology”

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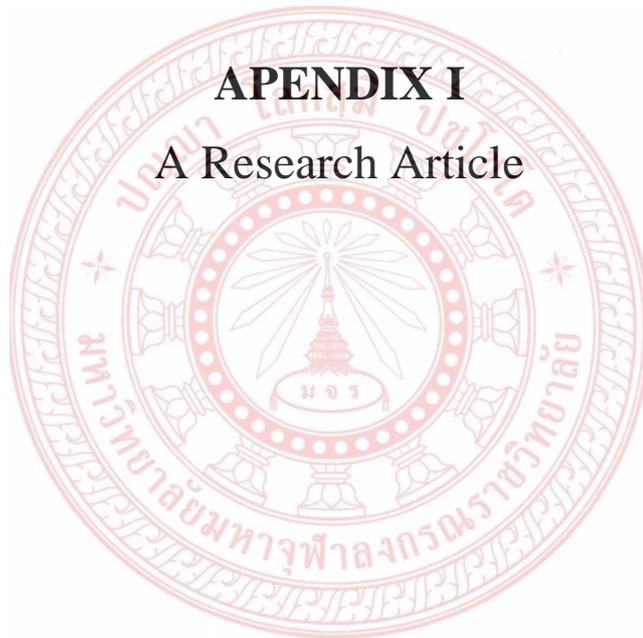
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APENDIX I
A Research Article



HOLISTIC WELL-BEINGS PROMOTION FOR BALANCED WAY OF LIFE ACCORDING TO BUDDHIST PSYCHOLOGY

Asst. Prof. Dr. Sanu Mahatthanadull[°]

Dr. Sarita Mahatthanadull[♣]

Abstract

This article aims to understand the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. The findings show there are four elements of well-being that when combining together, they will arise the holistic well-beings. The Holistic Well-beings characterize the innate body, social moral, calm mind, and the awakening wisdom, respectively. They are the fourfold outcome of the holistic well-beings. Such outcomes are the result of the Balanced Way of life when the human's needs according to the Maslow's hierarchy of Needs; Physiological, Safety, Social, Esteem, and Self-actualization Needs, are fulfilled. There are four ways of Well-beings promotion, which are, (1) practicing contentment to promote the physical well-being; (2) observing the Five Precepts, having good friends, practicing the principles of service, to promote the moral well-being; (3) practicing tranquil meditation and the Mindfulness Based Cognitive Therapy (MBCT) to promote the mental well-being; and (4) augmenting the wisdom by the practice of the four foundations of mindfulness and the fourfold paths. As a result, the "Well-beings" and "Balance Way", the highest purpose will be finally achieved.

[°] Asst. Prof. Dr. Sanu Mahatthanadull, Vice Director of International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University, 081 407-9000, petchsanu@gmail.com

[♣] Dr. Sarita Mahatthanadull, Independent researcher, 089 667-8048, sari_tarn@hotmail.com

Key Words: Balanced, Buddhist, Holistic Well-beings, Promotion, Psychology, Way of Life.

1. Introduction

Based on the principle “sound mental health leads to sound physical health” the mental side of humans life demonstrates the concept of accepting the existence of the mind with characteristics of the conditioned (*saṅkhata-lakkhaṇa*) from its arising appears (*uppāda*), persisting (*aññathatta*), to its passing away or subsidence appears (*vaya*) (A.I.152). The point is that Buddhism considers that mentality can be improved to the high potential, high performance and high quality. By developing and training according to the principle of the Middle Way (*majjhimā-paṭipadā*), in which we call the principles associated with these mental states “Buddhist Psychology” These two factors contribute to living reflect the balance of life. That is a normal and happy life requires the right proportion of support, the body and mind which finally lead to a holistic health in the way of life (norm and form) to a perfect equilibrium.

From such points the balanced way of life of human beings thus can be manage. The term “equilibrium” here refers to balancing relationship is balance (*samatā*) (Phra Dhammakosacara (Prayoon Dhamacitto). 2555: 107). This implies a balance between the body systems and the life supporting factors, both internal and external. The Pali term “*samatā*” can literally be translated as “balance” (Gerry Melino. 2010: 1) or “equilibrium” (Talcott Parsons. 1991: 364; Ilya Prigogine and Isabelle Stengers. 1988: 270; Kara Rogers. 2011: 112, 114) which means a state where things are of equal weight or force (Vidya Thiengburanadham. 2556: 366). These relationships need to work together in a balanced way to make life happy. The “equilibrium” thus has a role in life as normal. For example, loss of breathing balance will cause illness as respiratory disease and may cause death. Loss of posture balance will cause paralysis and cause death. Heat and cold imbalance will cause illness and temperature failure. The loss of the four great elements will cause the element disorder. Loss of nutriment balance will

cause weakness of the body, illness, etc. Lastly, loss of consciousness balance will cause suffering, grief, physical and mental sickness and life termination. These are the results of an imbalanced relationship.

Holistic well-beings thus mean the normal happiness that occurs in both the physical and mental dimensions which can arise from all physical, mental and intellectual development. And will reduce the overall risk factors leading to the enhancement of development efficiency at both individual and social levels.

2. Objectives of the Research

1. To study the holistic well-beings and the balanced way of life according to Buddhist Psychology.

2. To analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology.

3. Definition of the Terms used in the Research

1. Holistic Well-beings refer to a state of happiness or the completion of life in terms of both physical and mental happiness. The holistic well-beings arise only when all of the four minor elements have been promoted, namely: (1) physical well-being, (2) mental well-being, (3) moral well-being, and (4) intellectual well-being.

2. Holistic Well-beings Promotion refers to the ways of practice in promoting the holistic well-beings for the purpose of a balanced way of life. They are (1) A Balanced Way of life with the Promotion of Physical Well-being; (2) A Balanced Way of life with the Promotion of Moral Well-being; (3) A Balanced Way of life with the Promotion of Mental Well-being, and (4) A Balanced Way of life with the Promotion of Intellectual Well-being.

3. Balanced Way of Life refers to a state of balance of way of life, according to Buddhist Psychology, of individuals who are complete with the five dimensions of needs based on the Maslow's Hierarchy of Needs Theory, namely: - (1) Physiological needs, (2) Safety needs, (3) Social needs, (4) Esteem needs, and (5) Self-actualization needs. Those are in accordance with the Buddhist four developments are physical, moral, mental and wisdom development.

4. Buddhist Psychology means an integrative method by integrating together two major sciences named Buddhism and Psychology, particularly to the Sigmund Freud's Psychoanalysis and Maslow's Hierarchy of Needs Theory.

5. Buddhism refers to Theravāda Buddhism in which its evidences are based on the Tipiṭaka or the Pāli Canon.

6. Psychology means psychology from the modern sciences with special references to Sigmund Freud's Psychoanalysis and Maslow's Hierarchy of Needs Theory.

4. Research Methodology

This is a qualitative research was conducted by collecting data from both primary and secondary sources of scriptures primarily based on Buddhism and psychology. The research tools employed in the research include in-depth interview, which covers the use of in-depth interview questions, as well as the use of various devices in the process of collecting data such as voice recorder, camera, etc.

5. Research's Findings

Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

The Buddhist metaphysical truth describes that the life of human beings comprised of the five aggregates (*pañca-khandhas*), the four primary elements (*dhātus* or *mahābhutarūpas*), and the six sense based (*saḷayatanas*). These physical entities simply require physical materials in proper use. In addition, vital signs such as blood pressure and body chemistry also affect human emotions significantly. Phillip D. Stanley views:

Human emotion effects the physiological side. When your blood pressure goes up, the tension in your body goes up either. This is about the chemical matter that is associate within the physical body. If one gets angry, this negative mental state has a significant physically imply (Phillip D. Stanley. 2018).

Since the balanced way of life relating to physiological needs directly concern with things that are essential to human life, particularly to the physical side. Such are the basic needs that nourish the human's physical body in order for the smoothly continuing process of the five aggregates, the four primary elements, and the six sense based.

Therefore the promotion of physical well-being may be done wisely by using adequately the four requisites or necessities (*paccaya*) consisted of four things, i.e. 1.clothing (*cīvara*), 2.food (*piṇḍapāta*), 3.lodging (*senāsana*), and 4.medical equipment (*bhesajja*). These are called in Buddhism as *Santosa* in which sometimes they are referred, particularly to the *saṅgha*, as *nissaya* which means of support on which the monastic life depends: - 1.*piṇḍiyālopa-bhojana*, 2.*pam̐sukūlacīvara*, 3.*rukhamūlasenāsana*, 4.*pūtimuttabheshajja*. (Vin.I.58).

Moral Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

The morality (*sīla*) is a dwelling place both for *Saṅgha* and the householder. It is a matter of human behaviors that are directly expressed by bodily and verbally. If one has morality, various behaviors which one expressed would be desirable because they have been audited, screened and refined by a moral system. In contrary all undesirable behaviors would be controlled by abstinence, not being shown by that person. Therefore, those who have morality are those who deliver their own desirable behaviors to society.

The morality or desirable behaviors of human beings can be classified into two dimensions; both individual morality and social morality. The former one represents behaviors of individual context itself, while the latter one represents the connected impact to society in terms of social context.

Since the balanced way of life relating to safety and social needs directly concern with human's safe feelings, behaviors, and social engagement, particularly to the moral side where social dimension is concerned. Therefore the promotion of moral well-being should be carried out by the following three ways: - (1) The Five Precepts Observance (*pañca sīla*), (2) Having Good Friends (*Kalyāṇamittatā*), and

(3) Practicing Principles of Service (*Saṅgahavatthu*). Peter Harvey discusses:

Morality (*sīla*) is physical conducts, health, which is not scope only the physical body (*kāya*) but something more than that. This is because *kāya* can means more than how you feel in the body, like the description in absorption (*jāna*). When you practice meditation, you can either feel rapture (*pīti*) and happiness (*sukha*) within the *kāya* (Peter Harvey. 2018).

The morality thus related closely to the physical acts that is part of common sense in the good part of humans.

The strengthening of morality reflects the strengthening of the desirable behavior of individuals to be exposed in each society. Even though it starts firstly at the individual level, but it will gradually deliver a positive impact on society in the context of sociology. All of them are for the balance of human's way of life.

Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

Mental Well-being defines an abstract state that shows the three attributes of the mind: mental quality, mental efficiency and mental potentiality. These mental states arise from the mind that being developed spiritually according to the principles of Buddhism. Pahalawattage Don Premasiri views “The calmness comes to settle down of the emotions and this is what the meditation theory maintains the said three attributes [mental quality, mental efficiency and mental potentiality], when the mind gets away from those distraction.” (Pahalawattage Don Premasiri. 2018).

Since the balanced way of life relating to esteem needs of human beings, an inevitable part of life, the worship of a person who is worthy of worship is a culture that each country must pay attention to. Because in every society, it consists of both members who are good and evil mixed together. In which society where good people are respected is a society in which life is balanced. On the contrary, if any society that the evil person is respected that society is a society with a way of life that lacks balance.

This is due to the collapse of the human's ethical system. Therefore the promotion of mental well-being may be done by practicing the tranquil meditation, the forty meditation objects, and mindfulness based cognitive therapy.

Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

Holistic health is what human beings seek for. In order to attain it is not easy, but it requires the development of life in all respects of its meaning. The definition of "life" with a blurred interpretation will eventually lead to the unhealthy life. On the contrary, realization of the true meaning of life is the dawn of wisdom that will eventually develop the life system to be holistic well-beings. Intellectual well-being is closely related to the attainment of enlightenment in Buddhism, the emancipation of humanity from all sufferings.

Since the balanced way of life relating to self-actualization needs directly concern with intellectual side. These kind of needs represent the human ability to realize their maximum potential that is the wisdom to seek right way to overcome the fetters that have been binding man to suffering. This suffering is inherent completely in the life system, from the form-and-norm (*rūpa-nāma*), the five aggregates (*pañca-khanda*), physical body (*kāya*), behaviors and mind (*citta*). Therefore, in promoting intellectual well-being, it relates to the growth of wisdom is the development of the ability of one's intelligence to the ability to realize the four noble truths from suffering; the cause of suffering; the cessation of suffering; and the way leading to the cessation of suffering. It may be done by augmenting one's wisdom by practicing the four foundations of mindfulness as appeared in the Satipaṭṭhāna Sutta (M.I.55-63; Bhikkhu Ñāṇamoli, Bhikku Bodhi. 2001: 145-155) and also following concept of the Fourfold Path for ultimate liberation as suggested by Venerable Ānanda, namely: - (1) *Samatha-pubbaṅgama*, (2) *Vipassanā-pubbaṅgama*, (3) *Samatha-vipassanā*, and (4) *Dhammuddhaccā-viggahita-mānasa*. (A.II.157; Ps.II.92-93). Venerable Phrarajapariyattikavi view:

Indeed, concentration and mindfulness are the same. In practicing the Four Foundations of Mindfulness, first practitioner to do is consider the mind. When there is a distraction (*uddhacca*), he would have to draw his mind back by having mindfulness. Or may not draw the mind back, but have to mindfully know or aware of those ideas. This practice will make the mind to have a grip while being full of distractions. There are some relation between concentrate and mindfulness in supporting manner. Only when the practitioner really aims to move on to *Nibbāna*, the use of concentration alone is not enough. He must further use the wisdom to direct him to the *Nibbāna* (Venerable Phra Rajapariyatkavi (Somjin Wanjan). 2018).

From the passage, he points out both *samatha* and *vipassanā* meditations are suitable for those who wish to be free from sufferings and attain to the *Nibbāna* by enlightenment as a way to direct *Nibbāna*. What we have truly learned from this teaching is both serenity (*samatha*) and insight (*Vipassanā*) are equally important. They mutually support each other. Lacking of one thing, the fruit will never be achieved.

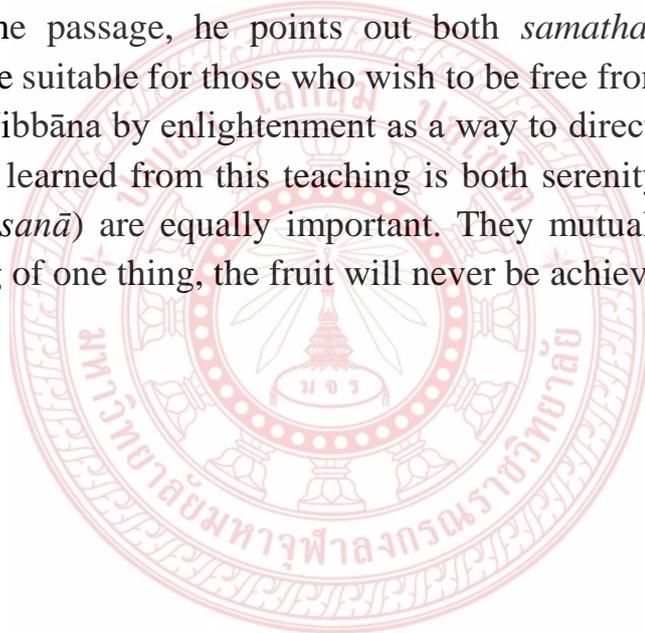
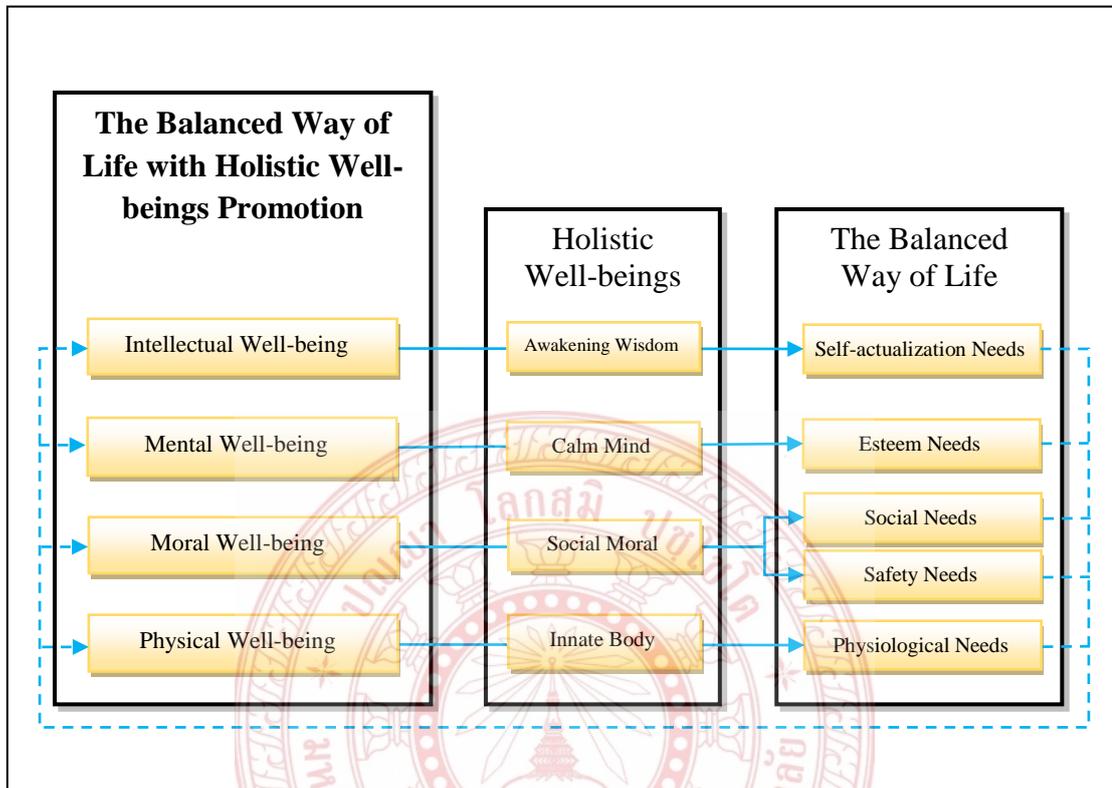


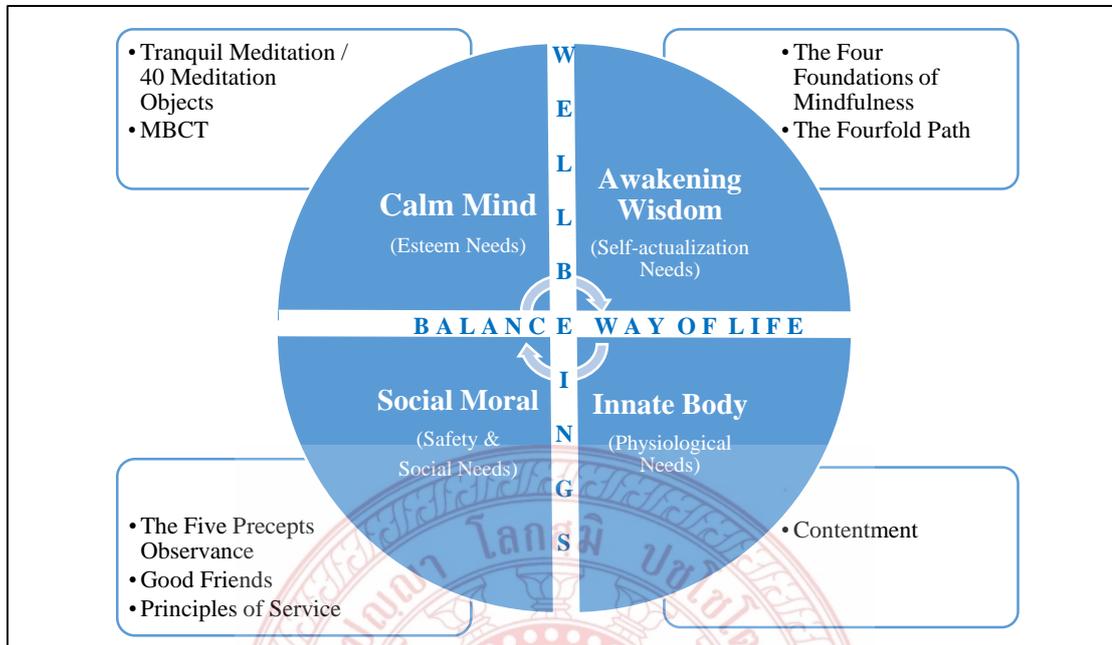
Fig. 1: Shows the Connections among Holistic Well-beings, the Balanced Way of Life, and the Promotion of Holistic Well-beings



From the figure, the first rectangular standing at the left side is the ways of promotion the well-beings. By such ways of promotion, the expected outcome “the holistic well-beings” and “the balance way of life” come to be, as marked by the two rectangular standing next on the right hand side. Finally, when a person is fulfilled with those needs, physiological, safety, and so on, he or she yet needs to continually promote the well-beings as connected by the dashed arrows.

At the end, the researcher presents a figure “The Balanced Way of life with Holistic Well-beings Promotion according to Buddhist Psychology” as follows:

Fig. 2: The Balanced Way of life with Holistic Well-beings Promotion according to Buddhist Psychology



From the figure, there is a circle located in the middle of the figure. Surrounding with four rectangular boxes. The circle is divided into four main parts within, in which representing the four dimensions of Holistic Well-beings (Innate body, Social Moral, etc.) and the Balanced Way of life with the Maslow's Needs (Physiological, Safety & Social Needs, etc.). Such those dimensions are causes and effects to each other, are marked with spinning arrows at the center. While the four rectangular boxes representing the ways of Well-beings promotion from contentment, the Five Precepts observance, having good friends, principles of service, etc.). At last the two words "Well-beings" and "Balance Way" are at the core of center to mark the highest purposes of this study "Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology".

6. Conclusions

There are four ways of promotion of holistic well-beings for balanced way of life according to Buddhist Psychology, namely: - (1) Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (2) Moral Well-being Promotion for Balanced Way

of Life according to Buddhist Psychology, (3) Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, and (4) Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

First, the promotion of physical well-being may be done by contentment, using adequately the four requisites or necessities (*paccaya*) consisted of four things, i.e. clothing (*cīvara*), food (*piṇḍapāta*), lodging (*senāsana*), and medical equipment (*bhesajja*). Second, the promotion of moral well-being should be carried out by the following three ways; The Five Precepts Observance (*pañca sīla*), Having Good Friends (*Kalyāṇamittatā*), and Practicing Principles of Service (*Saṅgahavatthu*). Third, the promotion of mental well-being may be done by practicing the tranquil meditation, the forty meditation objects, and mindfulness based cognitive therapy. Last, the promotion of physical well-being may be done by augmenting one's wisdom by practicing the four foundations of mindfulness, and the fourfold path.

The Holistic Well-beings characterize the innate body, social morality, calm mind, and the awakening wisdom, respectively. They are the fourfold outcome of the holistic well-beings. Such outcomes are the result of the Balanced Way of life when the Maslow's Needs are fulfilled. (Physiological, Safety, Social, Esteem, and Self-actualization Needs). There are ways of Well-beings promotion; practicing contentment, the Five Precepts observance, having good friends, principles of service, etc.). As a result, the "Well-beings" and "Balance Way", the highest purposes will be finally achieved.

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A Research Article (Thai Version)



การเสริมสร้างสุขภาวะองค์รวมเพื่อวิถีชีวิตที่สมดุลตามแนวพุทธจิตวิทยา
Holistic Well-beings Promotion for Balanced Way of Life according to
Buddhist Psychology

ผศ.ดร. ซานู มัทธนาดุลย์^๓

Asst. Prof. Dr. Sanu Mahatthanadull

ดร. สรिता มัทธนาดุลย์^๔

Dr. Sarita Mahatthanadull

บทคัดย่อ

บทความนี้มีวัตถุประสงค์เพื่อทำความเข้าใจในดุลยภาพแห่งวิถีชีวิตกับการสร้างเสริมสุขภาวะองค์รวมตามแนวพุทธจิตวิทยา ผลวิจัยแสดงถึงองค์ประกอบ 4 ประการของสุขภาวะซึ่งก่อให้เกิดสุขภาวะองค์รวมของชีวิต องค์ประกอบดังกล่าวมีลักษณะเด่นที่ปรากฏแตกต่างกันคือ ร่างกายรูปธรรม ศิลแห่งสังคม จิตที่สงบนิ่ง และปัญญาแห่งการตื่นรู้ ตามลำดับซึ่งเป็นผลลัพธ์ที่มาจากความต้องการ 5 ชนิดของมนุษย์ที่ถูกเติมเต็มตามทฤษฎีลำดับขั้นความต้องการของมาสโลว์ (Maslow's hierarchy of needs theory) ได้แก่ความต้องการด้านสรีระวิทยา ด้านความปลอดภัย ด้านสังคม ด้านยกย่องนับถือ และด้านการตระหนักตนเอง เมื่อความต้องการเหล่านี้ถูกเติมเต็ม วิถีชีวิตของมนุษย์ก็จะเกิดดุลยภาพ สำหรับแนวทางในการเสริมสร้างสุขภาวะองค์รวมแบ่งออกเป็น 4 มิติ ได้แก่ (1) การสร้างเสริมสุขภาพกายด้วยหลักสันโดษ (2) การสร้างเสริมสุขภาพศีลด้วยการรักษาศีล 5 การคบกัลยาณมิตร และการประพฤติสังคหะวัตร (3) การสร้างเสริมสุขภาพจิตด้วยการปฏิบัติสมณะกรรมฐาน และการบำบัดด้วยการรู้้อาศัยสติ (MBCT) (4) การสร้างเสริมสุขภาพปัญญาด้วยสติปัญญา 4 และทาง 4 สาย คำสำคัญ : การเสริมสร้าง, พุทธจิตวิทยา, วิถีชีวิต, สมดุล, สุขภาวะองค์รวม

Abstract

This article aims to understand the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. The findings show there are four elements of well-being that when combining together, they will arise the holistic well-beings. The Holistic Well-beings characterize the innate body, social moral, calm

^๓ รองผู้อำนวยการวิทยาลัยพุทธศาสนานานาชาติ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

^๔ นักวิจัยอิสระ

mind, and the awakening wisdom, respectively. They are the fourfold outcome of the holistic well-beings. Such outcomes are the result of the Balanced Way of life when the Maslow's Needs are fulfilled. (Physiological, Safety, Social, Esteem, and Self-actualization Needs). There are ways of Well-beings promotion; practicing contentment, the Five Precepts observance, having good friends, principles of service, etc.). As a result, the "Well-beings" and "Balance Way", the highest purposes will be finally achieved.

Key Words: Balanced, Buddhist, Holistic, Promotion, Psychology, Way of Life, Well-beings.

บทนำ (Introduction)

สภาวะร่างกายและจิตใจของมนุษย์มีมิติที่เชื่อมโยงกันอยู่อย่างแยกไม่ออก "สภาวะจิตที่ดีสะท้อนออกมาจากสภาวะกายที่แข็งแรง" คำกล่าวนี้สนับสนุนแนวความคิดเรื่องความมีอยู่ของนามกายซึ่งตกอยู่ภายใต้ลักษณะของความเป็นจริงในธรรมชาติตั้งแต่ลักษณะของการเกิดมีขึ้น การดำรงอยู่ ไปจนถึงลักษณะของการแตกดับสลายไป ประเด็นสำคัญอยู่ที่พระพุทธศาสนาเน้นย้ำในเรื่องของการพัฒนาจิตให้เกิดคุณภาพ ศักยภาพ และสมรรถภาพด้วยข้อปฏิบัติตามแนวทางสายกลาง (มัชฌิมาปฏิปทา) ซึ่งเป็นแนวทางพุทธบูรณการแบบ พุทธจิตวิทยา ชีวิตธรรมดาที่ปกติสุขจำเป็นต้องอาศัยปัจจัยเกื้อหนุนแก่การดำรงชีวิตทั้งด้านร่างกายและจิตใจซึ่งจะนำไปสู่ภาวะสภาวะองค์รวมในวิถีชีวิต เป็นดุลยภาพที่สมบูรณ์แบบ

ดุลยสัมพันธ์หมายถึง "สัมพันธ์ภาพเชิงสมดุล" คือความสมดุล หรือสมตาในภาษาบาลี (พระธรรมโกศาจารย์ (ประยูร ธมฺมจิตฺโต). 2555 : 107). โดยเฉพาะอย่างยิ่ง ดุลยสัมพันธ์ที่ปรากฏในงานวิจัยฉบับนี้หมายถึงการรักษาความสมดุลระหว่างระบบภายในร่างกายกับปัจจัยที่เกื้อหนุนต่อชีวิตทั้งปัจจัยภายในและปัจจัยภายนอก สำหรับภาษาอังกฤษใช้คำว่า "balance" (Simon Collin. 2007: 61; Gerry Melino. 2010: 1). หรือ "equilibrium" (Talcott Parsons. 1991: 1; Ilya Prigogine, Isabelle Stengers. 1984: 143; Fritjof Capra. 1988: 270; Kara Rogers. 2011a: 112; Kara Rogers. 2011b: 121). ซึ่งแปลว่าความสมดุล (ศ.ดร.วิทย์ เทียงบูรณธรรม. 2556 : 366). ดังนั้น "ดุลยสัมพันธ์" จึงมีบทบาทต่อความปกติสุขของระบบชีวิต และมีความสำคัญโดยตรงต่อระบบการทำงานภายในร่างกายของมนุษย์ ยกตัวอย่างเช่น เมื่อลมหายใจเสียสมดุลจะก่อให้เกิดความเจ็บไข้ (โรคเกี่ยวกับระบบทางเดินหายใจ) และสิ้นชีวิต มหาภูตรูปเสียสมดุลจะก่อให้เกิดความผิดปกติของธาตุ 4 อาหารที่กลืนกินเสียสมดุลจะก่อให้เกิดความอ่อนแอของร่างกาย ความเจ็บไข้ ฯลฯ ไฟธาตุไม่สมดุลก่อให้เกิดความเจ็บไข้และวิบัติ อิริยาบถไม่สมดุลก่อให้เกิด ความเจ็บไข้และอายุสั้นขารขาด และ

หากวิญญานธาตุไม่สมดุลจะก่อให้เกิดทุกข์ โทมนัส ความเจ็บป่วยกายใจ และปราศจากชีวิต (ตาย) เหล่านี้เป็นผลลัพธ์ที่เกิดจากการขาดดุลสัมพันธ์ของระบบชีวิตมนุษย์ สุขภาวะองค์รวมจึงหมายถึง ความปกติสุขที่เกิดขึ้นทั้งในมิติของร่างกายและจิตใจซึ่งจะเกิดขึ้นได้จากการพัฒนาร่างกายจิตใจและ ปัญญาทั้งหมดรวมกัน และจะเป็นการลดปัจจัยความเสี่ยงในภาพรวมนำไปสู่การสร้างเสริม ประสิทธิภาพในการพัฒนาทั้งระดับปัจเจกบุคคลและระดับสังคม

วัตถุประสงค์ของการวิจัย

1. เพื่อศึกษาสุขภาวะองค์รวมและวิถีชีวิตที่สมดุลของมนุษย์ตามแนวพุทธจิตวิทยา
2. เพื่อวิเคราะห์วิถีชีวิตที่สมดุลของมนุษย์กับการเสริมสร้างสุขภาพองค์รวมตามแนวพุทธ

จิตวิทยา

นิยามศัพท์เฉพาะที่ใช้ในงานวิจัย

1. **สุขภาวะองค์รวม** หมายถึง ภาวะของความปกติสุขหรือความสมบูรณ์ของชีวิตทั้งในแง่ของร่างกายและจิตใจ ซึ่งจะเกิดขึ้นต่อเมื่อองค์ประกอบย่อยทั้ง 4 มิติต่อไปนี้ได้รับการเสริมสร้างอย่างเหมาะสมคือ สุขภาพร่างกาย สุขภาพความประพฤติ สุขภาพจิต และสุขภาพปัญญา

2. **การเสริมสร้างสุขภาวะองค์รวม** หมายถึง แนวทางในการปฏิบัติในการเสริมสร้างสุขภาพองค์รวมเพื่อก่อให้เกิดดุลยภาพของวิถีชีวิตของมนุษย์ที่ก่อเกิดจากการสร้างเสริมสุขภาพทั้ง 4 ด้านคือด้านกาย ศีล จิต และด้านปัญญาตามลำดับ

3. **ดุลยภาพของวิถีชีวิตของมนุษย์** หมายถึง สภาวะของความสมดุลของการดำเนินวิถีชีวิตตามแนวทางของพุทธจิตวิทยา ซึ่งปัจเจกบุคคลจะเข้าถึงสภาวะดังกล่าวนี้จะต้องได้รับการเติมเต็มความต้องการทั้ง 5 ด้านของตนตามทฤษฎีความต้องการพื้นฐานมนุษย์ของมาสโลว์ ได้แก่ ความต้องการด้านสรีระวิทยา (Physiological needs) ด้านความปลอดภัย (Safety needs) ด้านสังคม (Social needs) ด้านการยกย่องนับถือ (Esteem needs) และการตระหนักรู้ตนเอง (Self-actualization needs)

4. **พุทธจิตวิทยา** หมายถึง การศึกษาในเชิงบูรณาการระหว่าง 2 แนวคิดหลัก ได้แก่แนวคิดเรื่องจิตในพระพุทธศาสนา และทฤษฎีจิตวิเคราะห์ของซิกมุนด์ฟรอยด์ (Sigmund Freud's psychoanalysis theory) ทฤษฎีลำดับขั้นความต้องการของมาสโลว์ (Maslow's hierarchy of needs theory) ในจิตวิทยา

5. **พระพุทธศาสนา** หมายถึง พระพุทธศาสนานิกายเถรวาทอันมีคัมภีร์พระไตรปิฎกเป็นคัมภีร์ชั้นปฐมภูมิ

6. **จิตวิทยา** หมายถึง จิตวิทยาในวิทยาการสมัยใหม่โดยศึกษาเฉพาะทฤษฎีจิตวิเคราะห์ของซิกมุนด์ฟรอยด์และทฤษฎีลำดับขั้นความต้องการของมาสโลว์เป็นหลัก

ระเบียบวิธีวิจัย (Research Methodology)

งานวิจัยฉบับนี้เป็นงานวิจัยเชิงคุณภาพโดยการเก็บข้อมูลจากคัมภีร์ชั้นปฐมภูมิและทุติยภูมิเป็นหลักทั้งทางพระพุทธศาสนาและจิตวิทยา เครื่องมือวิจัยที่นำมาใช้ประกอบด้วยการสัมภาษณ์เชิงลึก (in-depth interview) ซึ่งรวมถึงการใช้แบบคำถามสัมภาษณ์เชิงลึก ตลอดจนการใช้อุปกรณ์ต่างๆ ประกอบการเก็บข้อมูล อาทิ เครื่องบันทึกเสียง กล้องถ่ายภาพ ฯลฯ เพื่อการเก็บข้อมูลสำคัญ

ผลการวิจัย (Results)

1. การเสริมสร้างสุขภาพกายเพื่อคุณภาพวิถีชีวิตมนุษย์ตามแนวพุทธจิตวิทยา

ความเป็นจริงเชิงพุทธอภิปรัชญาอธิบายชีวิตมนุษย์ในส่วนที่เป็นรูปธรรมว่าประกอบด้วยด้วยชั้น 5 ธาตุ 4 และอายตนะ 6 ฯลฯ คุณลักษณะทางกายภาพเหล่านี้จำเป็นต้องได้รับการดูแลอย่างเหมาะสมด้วยวัตถุประสงค์ทางสรีรวิทยาอย่างเพียงพอและเหมาะสม นอกจากนี้สัญญาณชีพเช่นความดันโลหิตและเคมีในร่างกายยังส่งผลต่ออารมณ์ความรู้สึกของมนุษย์อย่างมีนัยสำคัญอีกด้วย (สัมภาษณ์ ศาสตราจารย์เกียรติคุณ ดร. ฟิลลิป ดี สแตนเลย์ Professor Dr. Phillip D. Stanley)

เนื่องจากคุณภาพของวิถีชีวิตมนุษย์มีบางส่วนที่เกี่ยวข้องโดยตรงกับความต้องการทางด้านสรีรวิทยาของมนุษย์ (physiological needs) อาทิ ความร้อนความหนาว ความหิว ความเป็นส่วนตัว หรือความเจ็บไข้ได้ป่วย ฯลฯ ความต้องการของร่างกายเหล่านี้เป็นความต้องการพื้นฐานที่มีส่วนหล่อเลี้ยงร่างกายเพื่อให้รูปขันธ์ ธาตุและอวัยวะแดนต่อทั้ง 6 ดังกล่าวให้เป็นไปอย่างราบรื่นได้ ในการเสริมสร้างสุขภาพกายในขั้นต้นนี้จึงเกี่ยวเนื่องกับการบริหารจัดการปัจจัย 4 อย่างชาวนฉลาด พระพุทธศาสนาเรียกว่า สันโดษ คือสันโดษในเครื่องแต่งกาย (จีวร) อาหาร (บิณฑบาต) ที่อยู่อาศัย (เสนาสนะ) และยารักษาโรค (เภสัช) หลักธรรมเรื่องสันโดษนี้แสดงเฉพาะในบริบทของสังคมสงฆ์ เรียกว่านิสสัย 4 ซึ่งเป็นสิ่งที่พระภิกษุสงฆ์จำเป็นต้องบริโภค หรือเครื่องอาศัยของบรรพชิต 4 อย่าง คือ ปิณฑยาโลโภชนะ, บังสุกุลจีวร, รุกขมูลเสนาสนะและปุตมุตตเภสัช (วิ.มหา. (ไทย) 2/515/39).

2. การเสริมสร้างสุขภาพศีล (พฤติกรรม) เพื่อคุณภาพวิถีชีวิตมนุษย์ตามแนวพุทธจิตวิทยา

ศีลเป็นเครื่องอยู่อาศัยสำหรับคฤหัสถ์ผู้ครองเรือน เป็นเรื่องของพฤติกรรมของมนุษย์ที่แสดงออกมาทางร่างกายและคำพูดโดยตรง หากบุคคลมีศีลเป็นข้อปฏิบัติประจำใจแล้ว พฤติกรรมต่างๆ ที่บุคคลนั้นแสดงออกมาจะเป็นพฤติกรรมที่พึงประสงค์เนื่องจากเป็นพฤติกรรมที่ผ่านการตรวจสอบ คัดกรอง และขัดเกลาแล้วด้วยระบบศีลธรรม พฤติกรรมที่ไม่พึงประสงค์ทั้งหลายจะถูกควบคุมเอาไว้ไม่ให้ถูกแสดงออกจากบุคคลนั้น ดังนั้น ผู้มีศีลจึงเป็นผู้ที่ส่งมอบพฤติกรรมที่พึงประสงค์ของตนเองสู่สังคม ศาสตราจารย์ปีเตอร์ ฮาร์วี ให้ทัศนะว่าศีลคือการกระทำทางร่างกายที่เป็นส่วนของสามัญสำนึกในส่วนดีของมนุษย์ (สัมภาษณ์ ศาสตราจารย์เกียรติคุณ ดร. ปีเตอร์ ฮาร์วี Emeritus Professor Dr. Peter Harvey)

การเสริมสร้างสุขภาพศิลปะสะท้อนให้เห็นถึงการเสริมสร้างพฤติกรรมที่พึงประสงค์ของบุคคลในสังคมซึ่งเกิดขึ้นที่ระดับปัจเจกบุคคลเป็นเบื้องต้น และย่อมส่งผลกระทบต่อด้านบวกสู่สังคมในบริบทของสังคมวิทยา ทั้งหมดทั้งหมดเป็นไปเพื่อความสมดุลของการดำเนินวิถีชีวิตของมนุษย์

เนื่องจากคุณภาพของวิถีชีวิตมนุษย์มีส่วนเกี่ยวข้องกับความต้องการด้านความปลอดภัย (safety needs) และด้านสังคม (social needs) ของมนุษย์ซึ่งเป็นเรื่องของความรู้สึกปลอดภัย พฤติกรรมอันพึงประสงค์ที่ถูกขัดเกลาคด้วยศีลธรรม การใช้ชีวิตร่วมกันในสังคมโลก โดยเฉพาะอย่างยิ่งในเรื่องศีลธรรมอันดีของสังคมมนุษย์ ดังนั้น ในการเสริมสร้างสุขภาพศิลปะในขั้นนี้จึงควรเป็นไปใน 3 แนวทางนั่นก็คือ (1) การรักษาศิลห้ (2) การมีกัลยาณมิตร (3) การปฏิบัติตามหลักการสังคหะวัตถุ 4

3. การเสริมสร้างสุขภาพจิตเพื่อคุณภาพวิถีชีวิตมนุษย์ตามแนวพุทธจิตวิทยา

สุขภาพจิตที่ดีเป็นสภาวะทางนามธรรมที่แสดงให้เห็นคุณสมบัติ 3 ประการของจิต คือ คุณภาพจิต ประสิทธิภาพ และสมรรถภาพจิต สภาวะจิตที่มีคุณสมบัติเหล่านี้เกิดขึ้นจากการที่จิตได้รับการพัฒนาตามหลักจิตภาวนาในพระพุทธศาสนา ศาสตราจารย์เกียรติคุณ ดร. ปาหลวัตตะเก ดอน เปรมาศิริ ให้ทัศนะว่า จิตสงบเป็นภาวะที่เกิดจากอารมณ์ความรู้สึกที่ถูกขัดเกลาคด้วยการปฏิบัติสมณะกรรมฐาน (สัมภาษณ์ ศาสตราจารย์เกียรติคุณ ดร. ปาหลวัตตะเก ดอน เปรมาศิริ Emeritus Professor Dr. Pahalawattage Don Premasiri)

เนื่องจากคุณภาพของวิถีชีวิตมนุษย์มีส่วนเกี่ยวข้องกับความต้องการยกย่องนับถือของมนุษย์ (esteem needs) ซึ่งเป็นปรากฏการณ์ที่เป็นส่วนหนึ่งของวิถีชีวิตอย่างหลีกเลี่ยงไม่ได้ การบูชาบุคคลที่ควรค่าแก่การบูชาเป็นวัฒนธรรมที่แต่ละประเทศต้องให้ความสำคัญ เนื่องจากในทุกสังคมย่อมประกอบไปด้วยทั้งสมาชิกที่เป็นคนดีและคนชั่วปะปนกัน สังคมใดที่คนดีได้รับการยกย่องนับถือย่อมเป็นสังคมที่วิถีชีวิตมีความสมดุล แต่ในทางตรงกันข้าม หากสังคมใดที่คนชั่วได้รับการยกย่องนับถือ ย่อมเป็นสังคมที่วิถีชีวิตมีความสมดุล ทั้งนี้เนื่องจากระบบจริยธรรมที่ล่มสลายนั่นเอง ดังนั้น ในการเสริมสร้างสุขภาพจิตในขั้นนี้จึงเกี่ยวเนื่องกับการเจริญจิตภาวนา การเจริญสมณะกรรมฐานตามแนวทางกรรมฐาน 40 วิธี และการบำบัดด้วยการรู้้อาศัยสติ (MBCT: mindfulness based cognitive therapy).

4. การเสริมสร้างสุขภาพปัญญาเพื่อคุณภาพวิถีชีวิตมนุษย์ตามแนวพุทธจิตวิทยา

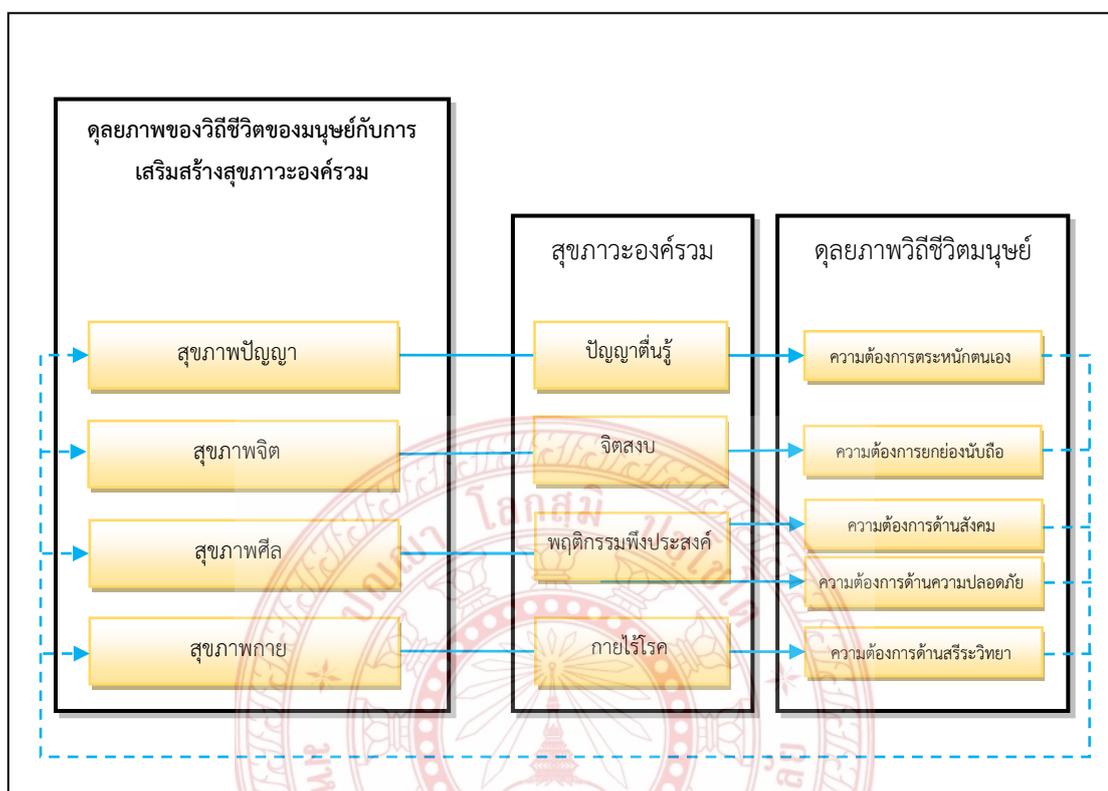
สภาวะองค์รวมเป็นสิ่งที่มวลมนุษย์เฝ้หา แต่การจะได้มานั้นไม่ได้ง่ายตายหากแต่ต้องอาศัยการพัฒนาชีวิตให้ครบทุกมิติแห่งความหมายของมัน คำจำกัดความของ “ชีวิต” ที่พรั่มวัยย่อมนำไปสู่การตีความสุขภาพชีวิตที่ผิดพลาดในที่สุด แต่ในทางตรงกันข้าม การตระหนักรู้ความหมายที่แท้จริงของชีวิตเป็นรุ่งอรุณแห่งปัญญาที่จะพัฒนาระบบชีวิตให้ดำเนินไปสู่สภาวะองค์รวมได้ในที่สุด สุขภาพปัญญาเกี่ยวข้องอย่างใกล้ชิดกับการบรรลุนิพพานในพระพุทธศาสนา ซึ่งเป็นการปลดแอกมวลมนุษยชาติจากกองทุกข์ทั้งปวง พระราชปรียัติกวี, ศ.ดร. ให้ทัศนะว่า สมณะและวิปสนากรรมฐานเหมาะสำหรับผู้

ที่มุ่งหวังจะออกจากกองทัพและเข้าสู่พระนิพพานโดยวิปัสสนากรรมฐานเป็นหนทางสู่นิพพาน โดยตรง (สัมภาษณ์ พระราชปริยัติกวี, ศ.ดร.)

เนื่องจากคุณภาพของวิถีชีวิตมนุษย์มีส่วนเกี่ยวข้องกับความต้องการตระหนักรู้ตนเอง (self-actualization needs) ซึ่งเป็นความต้องการของมนุษย์ในการตระหนักรู้ศักยภาพขีดสูงสุดของตน มีปัญหาในการแสวงหาหนทางก้าวข้ามพันธนาการที่ผูกมัดมนุษย์ไว้กับทุกข์ทุกรูปแบบ ทุกข์ดังกล่าวนี้แฝงอยู่ในระบบชีวิตตั้งแต่รูปร่างขั้น 5 ร่างกาย พฤติกรรม และจิตใจของตน ดังนั้น ในการเสริมสร้างสุขภาพปัญญาจึงเกี่ยวข้องเนื่องกับการเจริญปัญญาภาวนา การพัฒนาขีดความสามารถของสติปัญญาของตนจนถึงความสามารถในการรู้ความเป็นจริงของพระอริยาตั้งแต่ตัวทุกข์ สาเหตุของทุกข์ การดับทุกข์ และหนทางอันนำไปสู่การดับทุกข์เหล่านั้น ด้วยการเจริญสติปัญญา ใช้สติเป็นฐานที่ตั้งในการพิจารณาสภาพต่างๆ ตามความเป็นจริง รวมถึงการรู้จักกลยุทธ์ในการปฏิบัติขั้นสูงเพื่อดับทุกข์เหล่านั้นตามแนวทางของ “หนทาง 4 ประการ” ในคัมภีร์ปฏิสัมภิทามรรค ยุคินทวรรค แสดงถึงหนทางสู่การแจ้งอรหัตต์ไว้ว่า (1) เจริญวิปัสสนามีสมณะนำหน้า (2) เจริญสมณะมีวิปัสสนานำหน้า (3) เจริญสมณะและวิปัสสนาควบคู่กันไป (4) พิจารณาจิตเมื่อถูกอุทัจจะในธรรมกันไว้ (ชุ.ปฎิ. (ไทย) 31/1/413-414).



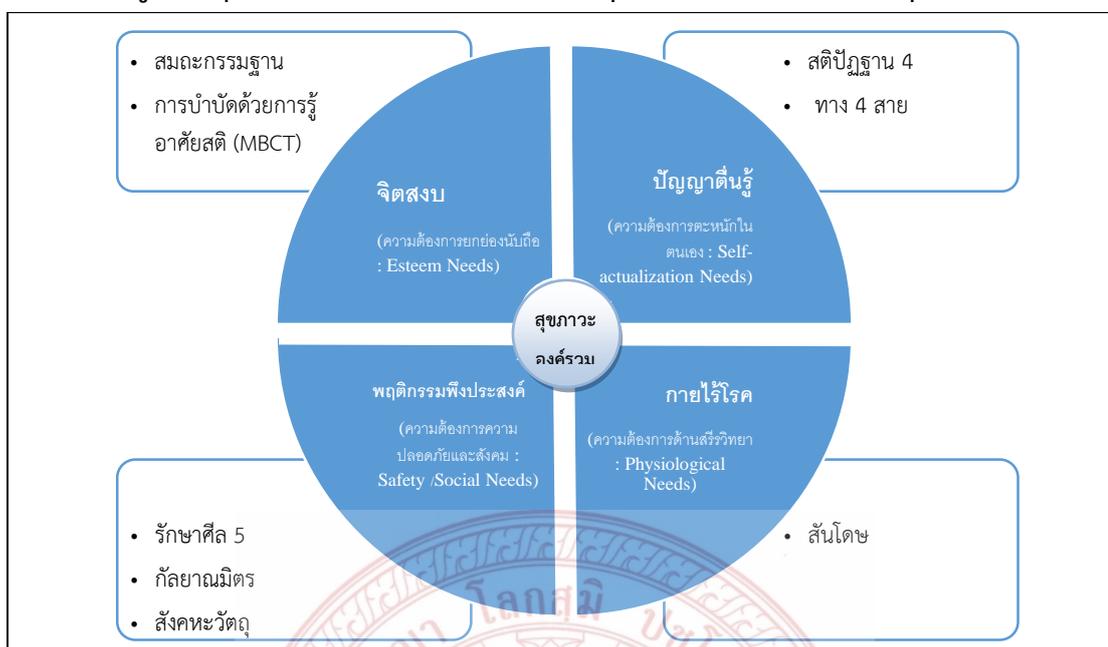
แผนภูมิ 3 แสดงความเชื่อมโยงระหว่างสุขภาวะองค์รวม ดุลยภาพวิถีชีวิต และการเสริมสร้างสุขภาวะองค์รวม



จากแผนภูมิดังกล่าว ประกอบไปด้วยกรอบสี่เหลี่ยมทั้ง ๓ กรอบ กรอบสี่เหลี่ยมแรกแสดงถึงดุลยภาพของวิถีชีวิตของมนุษย์ที่เป็นผลลัพธ์ที่ได้จากการเสริมสร้างองค์ประกอบย่อยทั้ง 4 ของสุขภาวะองค์รวม ได้แก่ สุขภาพกาย ศีล จิต และปัญญาตามลำดับ องค์ประกอบย่อยเหล่านี้เมื่อได้รับการเสริมสร้างอย่างครบถ้วนทั้ง 4 มิติแล้วจะก่อให้เกิด “สุขภาวะองค์รวม” ในท้ายที่สุด กรอบสี่เหลี่ยมที่ตั้งอยู่ตรงกลางแสดงถึงลักษณะที่ปรากฏออกมาของแต่ละองค์ประกอบย่อยในสุขภาวะองค์รวม ได้แก่ ร่างกายที่แข็งแรงสมบูรณ์ปราศจากโรคพยาธิ ศีลคือพฤติกรรมที่พึงประสงค์ของบุคคลและสังคม จิตที่สงบระงับจากอกุศลธรรมทั้งหลาย และปัญญาที่ตื่นรู้เบิกบานในระดับสูงสุดของมนุษย์ สำหรับกรอบสี่เหลี่ยมสุดท้ายด้านขวามือแสดงถึงดุลยภาพของวิถีชีวิตมนุษย์ที่เกิดจากการได้รับการเติมเต็มความต้องการพื้นฐาน 5 อย่างในการดำเนินวิถีชีวิตประจำวันที่แตกต่างกันของมนุษย์ ได้แก่ ความต้องการด้านสรีระวิทยา ด้านความปลอดภัย ด้านสังคม ด้านการยกย่องนับถือ และด้านการตระหนักรู้ในตนเอง

ผู้วิจัยนำเสนอแผนภูมิต่อไปนี้อยู่ที่ชื่อดุลยภาพวิถีชีวิตกับการเสริมสร้างสุขภาวะองค์รวมตามแนวพุทธจิตวิทยาซึ่งจะแสดงให้เห็นภาพรวมของแนวคิดทั้งหมดในทุกมิติ

แผนภูมิ 4 ดุลยภาพวิถีชีวิตกับการเสริมสร้างสุขภาวะองค์รวมตามแนวพุทธจิตวิทยา



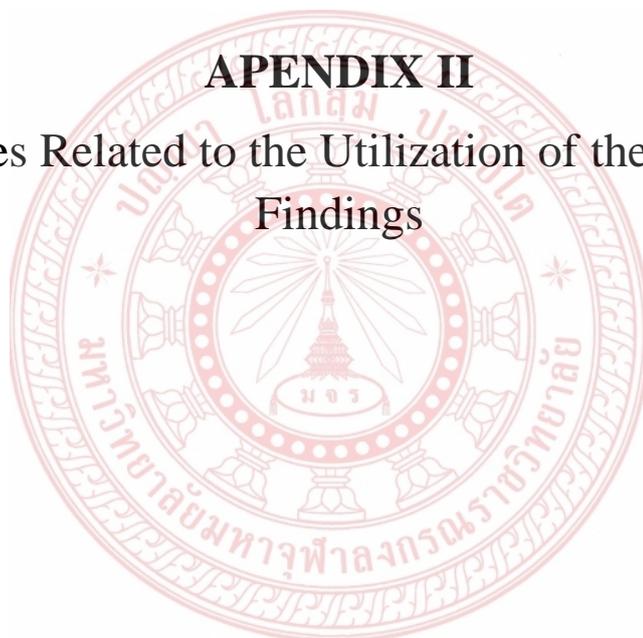
จากแผนภูมิดังนี้ วงกลมขนาดเล็กที่ตั้งอยู่ตรงแกนกลางของแผนภูมิแสดงให้เห็นตำแหน่งสำคัญที่สุดคือ “สุขภาวะองค์รวม” อันเป็นผลลัพธ์สุดท้ายที่มาจาก การสร้างเสริมองค์ประกอบย่อยทั้ง 4 ของสุขภาวะองค์รวมอย่างเหมาะสมนั่นคือ สุขภาพ 4 มิติ สังเกตจากวงกลมใหญ่ที่ล้อมรอบและถูกแบ่งเป็น 4 ส่วนคือ กายไร้โรค พฤติกรรมพึงประสงค์ จิตสงบ และปัญญาตื่นรู้ตามลำดับ สุขภาพเหล่านี้จะแสดงออกมานั้นได้นั้น ความต้องการพื้นฐานทั้ง 5 ชั้นของมนุษย์ตามทฤษฎีความต้องการพื้นฐานของมาสโลว์จำเป็นต้องได้รับการเติมเต็มตามลำดับขั้น เริ่มจากความต้องการด้านสรีระวิทยา ด้านความปลอดภัย ด้านสังคม ด้านยกย่องนับถือ และด้านตระหนักในตนเอง และท้ายที่สุด กรอบสี่เหลี่ยมจำนวน 4 กรอบด้านนอกสุดในตำแหน่งซ้าย ขวา บน และล่าง ก็คือแนววิถีในการเสริมสร้างสุขภาพ 4 มิติในแต่ละมิติ ได้แก่ การสร้างเสริมสุขภาพกายด้วยหลักสันโดษ, การสร้างเสริมสุขภาพศีลด้วยการรักษาศีล 5 การคบกัลยาณมิตร และการประพฤติสังคหะวัตถุ, การสร้างเสริมสุขภาพจิตด้วยการปฏิบัติสมถะกรรมฐาน และการบำบัดด้วยการรู้อาลัยสติ (MBCT) และสุดท้ายคือการสร้างเสริมสุขภาพปัญญาด้วยสติปัฏฐาน 4 และทาง 4 สาย ทั้งหมดนี้เป็นไปเพื่อสุขภาพองค์รวมนั่นเอง

เอกสารอ้างอิง (References)

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- สัมภาษณ์ พระราชปริยัติกวี, ศ.ดร. รองอธิการบดีฝ่ายวิชาการ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย ประเทศไทย วันที่ 15 มกราคม พ.ศ. 2561
- สัมภาษณ์ ศาสตราจารย์ ดร. ฟิลลิป ดี สแตนเลย์ (Professor Dr. Phillip D. Stanley), มหาวิทยาลัยนาโรปะ รัฐโคโลราโด ประเทศสหรัฐอเมริกา วันที่ 12 มกราคม 2561.
- สัมภาษณ์ ศาสตราจารย์เกียรติคุณ ดร. ปาหลวัตตะเก ดอน เปรมะศิริ (Emeritus Professor Dr. Pahalawattage Don Premasiri), มหาวิทยาลัยเปราเดเนีย ประเทศศรีลังกา วันที่ 30 Jan 2561
- สัมภาษณ์ ศาสตราจารย์เกียรติคุณ ดร. ปีเตอร์ ฮาร์วี (Emeritus Professor Dr. Peter Harvey), มหาวิทยาลัยซันเดอร์แลนด์ ประเทศอังกฤษ วันที่ 13 พฤษภาคม 2561.
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APENDIX II

Activities Related to the Utilization of the Research Findings



1. Teaching and Learning Activities in Educational Institutions

1.1 Mahachulalongkornrajavidyalaya University, Buddhist Research Institute of MCU, educational institutes, and related Units can utilize the research's finding for general Buddhist teaching activities particularly the course of Seminar on Buddhism and Modern Sciences;

1.2 Lecturers, faculty members, students, Buddhist monks, laity, academics and general interests can use the suggested body of knowledge in their self-practice the way to live and promote their holistic well-beings. It is for the health risk factor reduction as a whole with self-reliance on health. It also leads to capacity building and ability for social development.

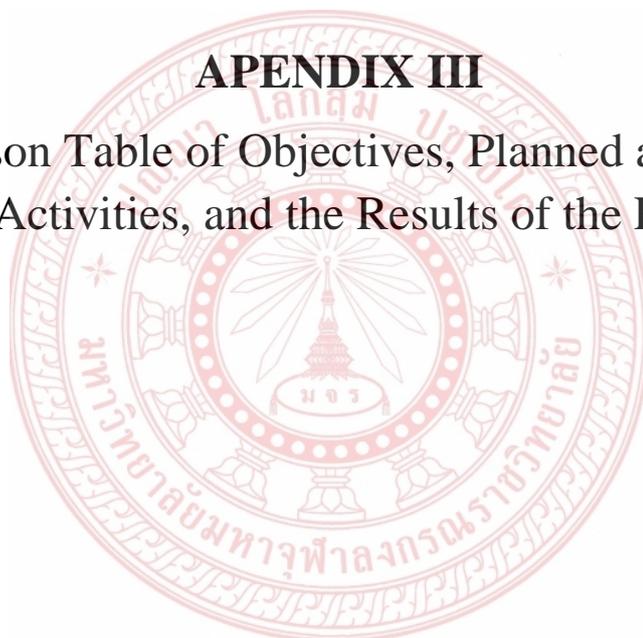
2. Organizational and Government Activities

2.1 International organizations, with working processes that focus on studying and learning Buddhist psychology as well as applications, can effectively urge their members within organization in promoting holistic well-beings for balanced way of working life.

2.2 Government sectors or public health agency can develop the series of knowledge as well as Buddhist Psychology activities, and publicize the body of knowledge to the people to the most widespread.

APENDIX III

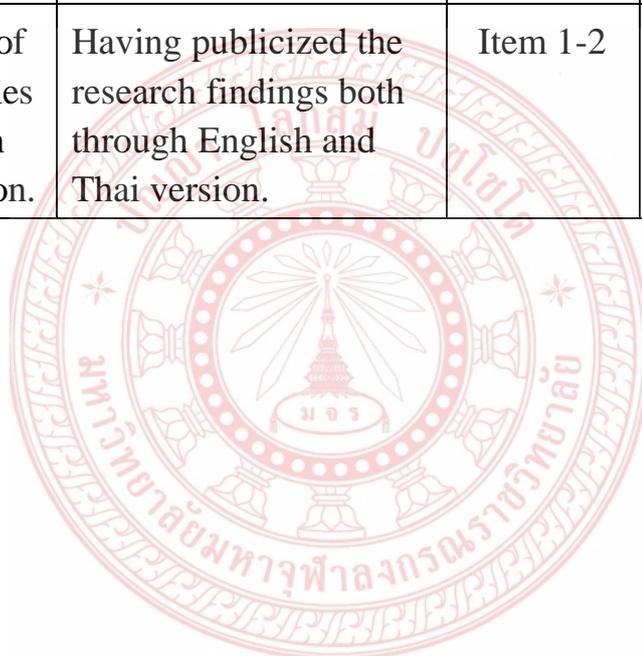
Comparison Table of Objectives, Planned and Carried Out Activities, and the Results of the Project



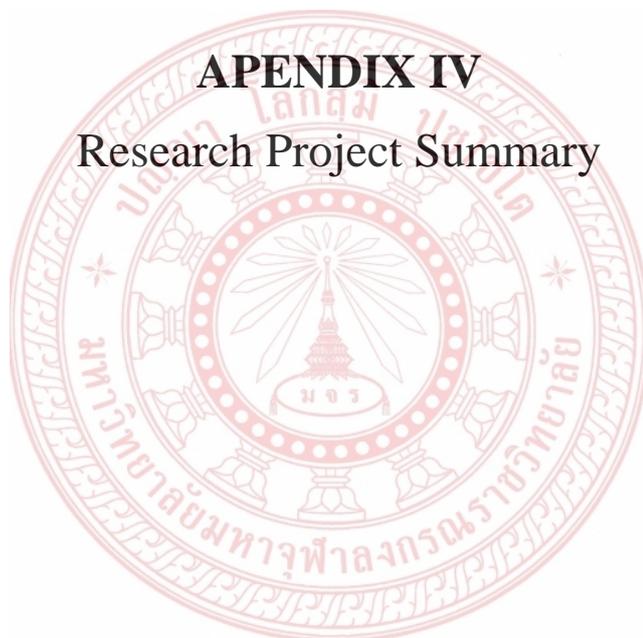
Comparison Table of Objectives, Planned and Carried Out Activities, and the Results of the Project

Activities	Results Obtained	Objective Achieved	Outcome
1. Preparing the readiness of the researchers.	The researchers mutually understand the objectives of the research, as well as the research proposal. They can also work together in harmony.	Item 1-2	The project was carried out with less problem occurred.
2. Set up the guideline/operating plan.	Having consulted and meeting among research team.	Item 1-2	A guideline / an operating plan.
3. Studies according to the objectives. Developing knowledge from related documents (documentary research).	Obtaining data and information of objective number 1 and 2.	Item 1-2	Draft versions of Chapter II and Chapter IV.
4. Collecting data by In-depth interview method (field study).	Obtaining information and opinion from the key-informants.	Item 1-2	Draft version of Chapter IV (analytical parts).
5. Completing the research report.	Gaining body of knowledge in the Chapter II and Chapter IV.	Item 1-2	A complete version of the research report /Five Chapters (English

Activities	Results Obtained	Objective Achieved	Outcome
			Version).
6. Translating to Thai language.	Having publicized the research findings through Thai Language.	Item 1-2	A complete version of the research report / Five Chapters (Thai Translated Version).
7. Publication of academic articles both in English and Thai version.	Having publicized the research findings both through English and Thai version.	Item 1-2	Published articles both in English and Thai version.



APENDIX IV
Research Project Summary



Research Project Summary Table

Contract Number: ๓ 103 / 2559

Title of the Research Project: Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology

Head of the Research Project: Asst. Prof. Dr. Sanu Mahatthanadull

International Buddhist Studies College,

Mahachulalongkornrajavidyalaya University. 79 Mu 1 Lamsai Sub-District Wang Noi District Phranakorn Si Ayutthaya Province 13170

Tel. 035-24800-5 X 8505, 8502

Mobile Phone 081-407-9000

E-mail: petchsanu@hotmail.com

Background and Significance

Buddhism and psychology do not look at merely physical or behavioral as one dimension but to analyze the depth of the human mental dimension as well. The key point is looking at life in a systematic way, focusing on “equilibrium” or the right balance between the two dimensions, that is, both the human physical body and the mind must be harmonized in a holistic way.

The holistic well-being is a happiness, is combined between physical and mental, can be achieved. Therefore, the researcher is interested to study “Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology” both in the dimension of the study of holistic well-beings and the balanced way of life according to Buddhist Psychology; and the analysis of the balanced way of life with holistic well-beings promotion according to Buddhist Psychology. This is to reduce the health risk factors as a whole with self-reliance on health. It also leads to the promotion of capability for social development.

Objectives of the Research

1. To study the holistic well-beings and the balanced way of life according to Buddhist Psychology.

2. To analyze the balanced way of life with holistic well-beings promotion according to Buddhist Psychology.

The Research Findings

1. Concept of Buddhist Psychology

The concept of Buddhist Psychology depicts firstly with Buddhist doctrines on the nature of life. Then deals further with the principals relating to the life science from the psychological point of view that mutually shared the common ground between the two sciences to explain life and the state of well-being.

2. Holistic Well-beings according to Buddhist Psychology

There are four elements of well-being that when combining together, they will arise the holistic well-beings. They are: - (1) Physical Well-being (Innate Body), (2) Moral Well-being (Social Morality), (3) Mental Well-being (Calm Mind), and (4) Intellectual Well-being (Awakening Wisdom).

First, the physical well-being is a precedent constituent that depicts a state of healthy of innate body within a person. There are three things in order to understand the physical well-being, they are the Five Aggregates, the Six Elements, and the Six Sense Bases. Second, the moral well-being signifies a state of healthy of social morality within an individual which can be both individual morality and social morality in the sense of individuality and sociology. Third, the mental well-being denotes a state of healthy of human mind. This beautiful mind when exist with humankind can significantly change the world of human beings perception. There are two things to understand more about the mental well-being, they are mind (*citta*), and concentration (*samādhi*). Last, the intellectual well-being is a hindmost constituent that depicts a state of healthy of wisdom of a person. Only with fulfillment by this intellectual well-being, one can attain the holistic well-beings eventually. There are two things to understand the intellectual well-being, they are wisdom and enlightenment.

3. The Balanced Way of Life according to Buddhist Psychology

The Balanced way of life of human beings represents a state called “*Sukha-bhāva*” or a perfect health that arise subject to the normal nature as it is. The modern medical theory calls this balance “Well-being” is a harmonic state amongst body, mind, and the environment including consciousness entities.

There are four categorizes for the balanced way of life, based on the Maslow’s Hierarchy of Needs Theory, namely: - (1) A Balanced Way of Life with the Physiological Needs, (2) A Balanced Way of Life with the Safety Needs, (3) A Balanced Way of Life with the Social Needs, (4) A Balanced Way of Life with the Esteem Needs, and (5) A Balanced Way of Life with the Self-actualization Needs.

The balanced way of life of human beings closely related with the holistic well-beings in the following manner. First, the physical well-being (Innate Body) denotes the balance of way of life when the physiological needs are fulfilled. Second, the moral well-being (Social Morality) connotes the balance of way of life when the Safety and social needs are fulfilled. Third, the mental well-being (Calm Mind) means the balance of way of life when the esteem needs are fulfilled. Last, the intellectual well-being (Awakening Wisdom) denotes the balance of way of life when the self-actualization needs are fulfilled.

4. Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology.

There are four ways of promotion of holistic well-beings for balanced way of life according to Buddhist Psychology, namely: - (1) Physical Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (2) Moral Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, (3) Mental Well-being Promotion for Balanced Way of Life according to Buddhist Psychology, and (4) Intellectual Well-being Promotion for Balanced Way of Life according to Buddhist Psychology

First, the promotion of physical well-being may be done by contentment, using adequately the four requisites or necessities (*paccaya*) consisted of four things, i.e. clothing (*cīvara*), food

(*piṇḍapāta*), lodging (*senāsana*), and medical equipment (*bhesajja*). Second, the promotion of moral well-being should be carried out by the following three ways; The Five Precepts Observance (*pañca sīla*), Having Good Friends (*Kalyāṇamittatā*), and Practicing Principles of Service (*Saṅgahavatthu*). Third, the promotion of mental well-being may be done by practicing the tranquil meditation, the forty meditation objects, and mindfulness based cognitive therapy. Last, the promotion of physical well-being may be done by augmenting one's wisdom by practicing the four foundations of mindfulness, and the fourfold path.

The Utilization of the Research Findings

1. Mahachulalongkornrajavidyalaya University, Buddhist Research Institute of MCU, educational institutes, and related Units can utilize the research's finding for general Buddhist teaching activities particularly the course of Seminar on Buddhism and Modern Sciences;

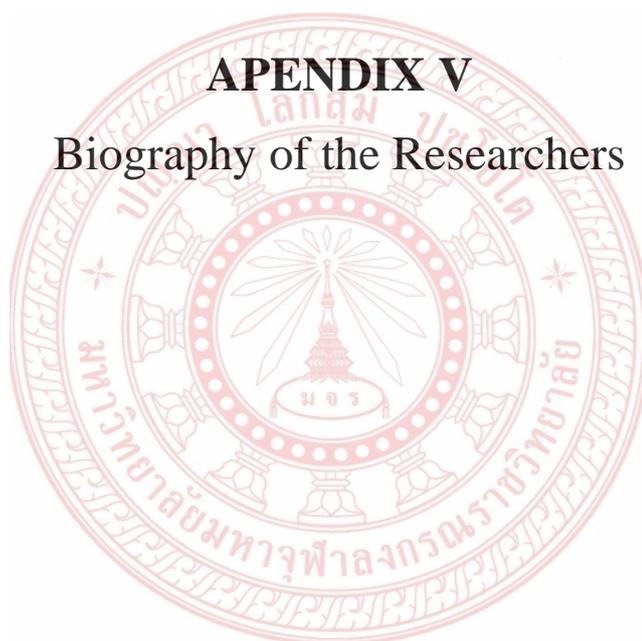
2. Lecturers, faculty members, students, Buddhist monks, laity, academics and general interests can use the suggested body of knowledge in their self-practice the way to live and promote their holistic well-beings. It is for the health risk factor reduction as a whole with self-reliance on health. It also leads to capacity building and ability for social development.

3. International organizations, with working processes that focus on studying and learning Buddhist psychology as well as applications, can effectively urge their members within organization in promoting holistic well-beings for balanced way of working life.

4. Government sectors or public health agency can develop the series of knowledge as well as Buddhist Psychology activities, and publicize the body of knowledge to the people to the most widespread.

Publication

Mahatthanadull, Sanu. "Holistic Well-beings for Balanced Way of Life according to Buddhist Psychology", **Social Science Review**. Vol.8 No.1 (January- March) 2019.



Biography of the Researchers

1. Researcher's Curriculum Vitae (Head of the Research Project)

1.1 Name-Surname

(In English) Asst. Prof. Dr. Sanu Mahatthanadull

(In Thai) ผู้ช่วยศาสตราจารย์ ดร. ซานุ มหัทธนาตุลย์

1.2 Identification Number

N/A

1.3 Present Position

Regular Lecturer

Salary 31,650 THB.

Time spent on research

21 hours/week

1.4 Institute

International Buddhist Studies College,
Mahachulalongkornrajavidyalaya
University.

79 Mu 1 Lamsai Sub-District Wang
Noi District Phranakorn Si Ayutthaya
Province 13170

Tel. 035-24800-5 X 8505, 8502

Mobile Phone 081-407-9000

E-mail: petchsanu@hotmail.com

Website: ibsc.mcu.ac.th

1.5 Educational Background

B.A. (Advertisement) Bangkok
University. (2538)

M.A. (Buddhist Studies) MCU. (2553)

Certificate of Proficiency in English,
School of Language and

Communication, the National Institute
of Development Administration
(NIDA) (2544)

Ph.D. (Buddhist Studies) MCU. (2556)

1.6 Areas of Expertise (Different from Educational Background)

Area of Buddhist Sciences, Buddhist
Integration, Buddhist Ecology,
Buddhist Biology, Cultural Studies.

1.7 Experiences Related to the Research

1.7.1 Head of the Research Project

1) “Buddhist Biology: Life-Supporting
Factors According to the Seven Suitable
(*Sappāya*)” (Thai Edition). Research
funded by the National Research
Council of Thailand (NRCT) fiscal year
C.E. 2014.

2) “The Five Precepts: Criterion and
Promotion of Individual and Social
Peace” (Thai Edition). Research
funded by Thai Health
Promotion Foundation, fiscal year C.E.
2015.

3) “A Study of the Holistic Well-beings
Promotion for Balanced Way of Life
according to Buddhist Psychology”
(English Edition). Research funded
by the National Research Council of
Thailand (NRCT) fiscal year C.E. 2016.

4) “Human Behavior in Promoting
Balance of Life and Family according
to Buddhist Psychology” (English

Edition), Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017.

5) “The Holistic Development Process of Mind and Wisdom for Enhancing the Potential and Happiness based on the Sustainable Development Goal” (English Edition), Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2018.

1.7.2 Co-research

1) “Strengthening the Emotional Strength of Professional Nurses: Principle and Buddhist Ideal, fiscal year 2016.

1.8 Address 59/229 Visuddhavihara Village Soi 13
Rama Indra Road 103/1, Kan Na Yao
Sub-district, Kan Na Yao District,
Bangkok 10230.

2. Researcher’s Curriculum Vitae (Co-researcher)

2.1 Name-Surname

(In English) Dr. Sarita Mahatthanadull

(In Thai) ดร. สิริตา มหัทธนาดุลย์

2.2 Identification Number

N/A

2.3 Present Position

Independent researcher

Salary

35,000 THB.

Time spent on research

21 hours/week

2.4 Institute

TG Operation Center (OPC)
 Suvarnabhumi Airport No. 333 Moo 1,
 Bang Phli, Samut Prakan, Thailand
 10540

Mobile Phone 089-667-8048

E-mail: sari_tarn@hotmail.com

2.5 Educational Background

B.Econ. Thammasat University.

MS. (Organizational Communication)

Murray State University, KY., U.S.A.

Ph.D. (Buddhist Studies)

International Buddhist Studies College
 (IBSC), MCU.

2.6 Areas of Expertise (Different from Educational Background)

Economics, Family Studies, Buddhism.

2.7 Experiences Related to the Research

1) Co-researcher of project “The Five Precepts: Criterion and Promotion of Individual and Social Peace” (In Thai). Research funded by Thai Health Promotion Foundation, fiscal year C.E. 2015.

2) Co-researcher of project “A Study of the Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology” (English Edition). Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E. 2016.

3) Co-researcher of project “Human Behavior in Promoting Balance of Life and Family according to Buddhist Psychology” (English Edition), Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017.

4) Co-researcher of project “The Holistic Development Process of Mind and Wisdom for Enhancing the Potential and Happiness based on the Sustainable Development Goal” (English Edition), Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2018.

3. Researcher’s Curriculum Vitae (Project Adviser)

3.1. Name-Surname

(In English)

Phra Rajapariyatkavi, Prof. Dr.

(In Thai)

พระราชปริยัติกวี, ศ. ดร.

3.2 Identification Number

N/A

3.3 Present Position

Rector of
Mahachulalongkornrajavidyalaya
University

3.4 Institute

Office of the Rector,
Mahachulalongkornrajavidyalaya
University.

79 Mu 1 Lamsai Sub-District Wang
Noi District, Phranakorn Si Ayutthaya
Province 13170

Tel. 035-24800-5 X 8034

Mobile Phone 081-899-4107

E-mail: pmsomjin@gmail.com

Website: ibsc.mcu.ac.th

4.5 Educational Background

Palī Study Grade IX

B.A. Sukhothai Thammathirat
University.

M.A. (Buddhist Studies) MCU.

Ph.D. (Palī & Buddhist Studies) BHU,
India.

4.6 Address

Wat Pak Nam, Pak Klong sub-district,
Bhasicharoen district, Bangkok,
Thailand 10160.

