



A MODEL OF BUDDHIST WELL-BEING OF WORKING AGE PEOPLE IN BANGKOK METROPOLITAN AREA

CHOMPOONU CHANGCHAROEN

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University

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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “A Model of Buddhist Well-Being of Working Age People in Bangkok Metropolitan Area” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.

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Abstract

This research consists of three objectives: 1) to explore the concept of well-being in Buddhism, 2) to examine the significant Buddhist factors in relevance to well-being of working age people in Bangkok Metropolitan area and 3) to propose a model of Buddhist well-being of working age people in Bangkok Metropolitan area.

This research uses a mixed methods approach research, consisting of both qualitative and quantitative research. At the first stage, the qualitative approach is employed in by terms of documentary review of literature and the in-depth interview of twelve key informants. At the second stage, the quantitative approach is applied to survey research using the construction of questionnaires. The links and QR code for online questionnaires were given and shared to the places of work up to 460 working age people in Bangkok Metropolitan area, ranging from the age of 20 to 59 years old. Statistics used in research include percentage, arithmetic mean (\bar{X}), standard deviation (S.D.), T-Test, F-Test, and Pearson's Product Moment Correlation, and Multiple Regression Analysis

The results of hypothesis testing are as follows:

1. There is no difference in level of well-being between the two genders of working age people in Bangkok Metropolitan area with the level of significance of .05.
2. There is significant difference in the means score of well-being's between age group of working age people in Bangkok Metropolitan area at the level of significance of .05.
3. There is significant difference of the means score of well-being's between age group of working age people in Bangkok Metropolitan area at the level of significance of .05
4. There is no significant difference between career and well-being of working age people in Bangkok Metropolitan area at the level of significance of .05.
5. There is significant difference of the mean score of well-being's between group of income of working age people in Bangkok Metropolitan area at the level of significant of .05.
6. Such related factors as: 1) *Sīla* (morality), 2) *Samādhi* (concentration), and 3) *Paññā* (wisdom) are highlighted as factors having high significant relationship with well-being of working age people in Bangkok Metropolitan area at the statistical level of significance of .01.
7. It is found that among the three Buddhist factors—*sīla*, *samādhi*, *paññā* are the most predictive factors of well-being of working age people in Bangkok Metropolitan area 56 % at the level of significance of .001 ($p < .001$).

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I would like to express my sincere gratitude to both of my advisor, Asst. Prof. Dr. Phramaha Phuen Kittisobhano and Dr. Soontaraporn Techapalokul, for their continuous support of my Ph.D. study as well as this dissertation. Also, I thank for their patience, motivation, and the immense knowledge I have gained from them. Moreover, their guidance not only indicated the time their dedicated to plan this research path for me but also editing and proofreading this dissertation. I could not imagine having a more supportive and better advisor and mentor for my Ph.D. study.

I also would like to thank the committee of my dissertation for their comments and encouragement, as well as for their questions which widened my research perspectives.

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(25 January, 2019)

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Abbreviations

A	Āṅguttaranikāya.
D	Dīghanikāya
<i>Ibid</i>	In the same Source
M	Majjhimanikāya
Nd	Mahāniddeśa
Vin	Vinaya
Vism	Visuddhimagga

CHAPTER I

Introduction

1.1 Background and Significance of the Problems

Well-being is a positive outcome that is meaningful for people and for many sectors of society because it tells us that people perceive that their lives are going well, “What is Well-being? How does it originate? and if so, what is a most influential aspect in well-being?”. Hill and Pargament¹ highlight recent advances in the delineation of religion and spirituality, concepts and measures theoretically and functionally connected to well-being. They also point to areas for growth in religion and spirituality conceptualization and measurement. Through the measures of religion and spirituality more conceptually related to physical and mental health psychologists are discovering more about the distinctive contributions of religion and spirituality to health and well-being.

The World Health Organization of the 21st century defines well-being as “the state in which an individual realizes his or her own abilities, can cope with normal stresses of life, can work productively, and is able to make a contribution to his or her own community.” Well-being involves having positive self-image and esteem.

The western idea in the modern day is a combination of psychological, physical, social, environment and economic components of thought, which are, in other words the Five Essential Elements². These five essential elements are based on the main idea of human “material well-being” which means “monetary well-being.” The western

¹ P. C. Hill, & K. I. Pargament. “Advances in the Conceptualization and Measurement of Religion and Spirituality,” **American Psychologist**, vol 58, no.1 (January 2003): 64-74.

² Ven. Dr. Khammai Dhammasami et al. (eds.), **Global Recovery through Mental Well Being, Global Recovery: The Buddhist perspectives**, The 7th International Buddhist Conference on the United Nations Day of Vesak Celebrations, 23-25 May 2553/2010, Thailand, (Ayutthaya: Mahachulalongkornrajavidyalaya University, 2010).

pursuit of well-being is therefore not far different from “the pursuit of money” which is for more materialistic things than true happiness inside the mind. In other words, well-being in the West is mostly only the pursuit of material well-being, rather than true happiness and well-being.

The basic Buddhist understanding of well-being is “happiness” or *sukha* which is implied by what is primarily a practical concern: the diagnosis and cure of the problematic nature of human life is summarized as grief and suffering. Moreover, Buddhists pursue happiness by means of knowledge and practice to achieve mental equanimity, a higher type of happiness. In Buddhism, equanimity, peace of mind, is achieved by detaching oneself from the cycle of craving (*taṇhā*) that produces unsatisfactoriness and suffering. So, by achieving a mental state where a person can detach from all passions, desires, anger, and delusions the person is free and achieves a state of transcendent bliss and well-being.³ Those who have not reached the stage of *sotāpanna* (stream-enterers) also try to make their lives better. Everyone is trying to improve their status in life. However, people who have achieved *sotāpanna* by practicing the Threefold Trainings (*Ti-Sikkhā*) no longer need to strive for a better life like common ordinary persons because Dhamma uplifts their lives automatically.

Accordingly, this research is to attain a deeper meaning of well-being that is related to Buddhist wisdom requiring an unflinching look into the truth of things and well-being as they really are that all lives and well-being (or happiness) are seen as *dukkha* or unsatisfactoriness (also impermanent, and non-self) which leads the person to insight wisdom and becoming a Noble person (such as a Sotāpanna or a stream-enterer) that contributes the greatest benefits to the society. Therefore, this thematic paper aims to find the suitable answer to those questions. The teachings rendered in this paper are mainly those from the Buddhist Cannon (Tipiṭaka) of the Theravāda. Where well-being of the Noble persons is concerns based on case studies from the Tipiṭaka.

Dhamma, particularly the Buddha’s Teaching of the thirty-eight blessings in daily life as a way of living has evolved its own approaches to attain optimum well-being or real happiness and to alleviate suffering. The Buddhist perspective of life is

³ M. Müller and J. Maguire, **Dhammapada: Annotated & Explained**. Translated by Max Müller, annotations and revisions by Jack Maguire, (Woodstock, VT: SkyLight Paths Publishing, 2002).

rooted in spirituality and seems to be broader than a sole scientific fundamental.⁴ To alleviate suffering, the emphasis is to reduce afflicting desires by practicing meditation and following a spiritual path. From a western psychological perspective, the promotion of well-being is achieved through a greater control over one's self and the environment. Both perspectives and approaches have their value in their own cultures and if harmoniously combined could complement each other and enrich individual and societal well-being.⁵ In addition, equanimity a deep sense of well-being and happiness, and the 38-blessings are attainable through proper knowledge and practice in everyday life.⁶

Therefore, the purpose of this research is to measure Buddhist factors and their spiritual effects on the transformation and changes in well-being of the practitioners' in order to apply and potentiality provide a Buddhist well-being model which can be applied and used to prevent and end suffering as well as achieve real well-being and happiness.

1.2 Objectives of the Research

1.2.1 To explore the concept of well-being in Buddhism.

1.2.2 To examine the significant Buddhist factors in relevance to well-being of working age people in Bangkok Metropolitan area.

1.2.3 To propose a model of Buddhist well-being of working age people in Bangkok Metropolitan area.

1.3 Statement of the Problems Desired to Know

1.3.1 What is the meaning and definition of well-being concept in Buddhism?

1.3.2 What are the significant Buddhist factors in relevance to well-being of working age people in Bangkok Metropolitan area?

⁴ W.L. Mikulas, **The integrative Helper**. Pacific Grove, (CA: Brooks/Cole, 2002).

⁵ M. Murphy & S. Donovan, **The Physical and Psychological Effects of Meditation**: A review of contemporary research with a Comprehensive Bibliography 1939-1996, (Sausalito, CA: Institute of Noetic Sciences, 1997).

⁶ Sarah Shaw. **Buddhist Meditation: An anthology of Texts from the Pāli Canon**, (New York, Routledge, 2006).

1.3.3 What is the model of Buddhist well-being of working age people in Bangkok Metropolitan area?

1.4 Scope of the Research

The scope of the research is divided into the following five dimensions:

1.4.1 Scope of Sources of Data

The research focuses on studying Buddhist teachings in relation to well-being that appeared in the primary source of Tipiṭaka, Commentaries and Sub-commentaries (Using the Pāli Text Society's English translations series.) The secondary sources are Buddhist textbooks, research, and journals respectively.

Secondly, the researcher will collect data from a group of Buddhist scholars who will be interviewed in order to obtain fresh new data and information, both in Thai and English. The findings of this research will be utilized to define Buddhist well-being as well as Buddhist psychological factors in order to create a research questionnaire.

Lastly, the researcher will use a tripartite questionnaire to collect data from 450 people of different age groups between 20-59 years old within working age people in Bangkok Metropolitan area.

1.4.2 Scope of Content

This research into psychological factors in relation to the well-being of people critically seeks to draw the theoretical knowledge and experience-based understanding of the meaning and factors that determine Buddhist well-being of working age people in Bangkok Metropolitan area.

1.4.3 Scope of Population

The population in this research denotes a group of key Buddhist scholars who will be interviewed in order to obtain the most fresh and new data and information.

The sample size consists of 450 people of different age groups between 20-59 years old within working age people in Bangkok Metropolitan area by random sampling. The instrument of research is a tripartite questionnaire of which the three parts are: 1) eliciting data concerning demographical characteristics; 2) to assemble

data concerning Buddhist factors; 3) ascertaining well-being. Using techniques of descriptive statistics, the researcher analyzed the data collected in terms of percentage, mean and standard deviation. The techniques of t-test and one-way analysis of variance (ANOVA) in addition to Pearson's product moment correlation coefficient method and multiple regression analysis were also employed.

1.4.4 Geographical Scope

In this research the places used are the working age people in Bangkok Metropolitan area.

1.4.5 Scope of times

The researcher takes about one year to be completed detail explanation if shown in the time table as follows:

1. Proposal	three-months
2. The qualitative research designs	
2.1 The finding from literature review	four-months
2.2 In-Depth Interviews of 12 key informants	four-months
3. Quantitative research designs	
3.1 The Development and construct the questionnaire	two-months
3.2 Data Collection	fourteen-days

1.5 Definition of the Terms Used in the Research

This research has significant terminologies related to the study. In order to the study definitions are defined as follows:

1.5.1 Buddhist Well-Being refers to the state of living well or living a good life. By "hypothesis" Buddhist well-being means peace, equanimity, emptiness, paññā (wisdom), happiness, joy (*pīti*) up to *nibbāna*. By this dissertation, it means *maṅgala* (the thirty-eight blessings), which cover psychological and physical well-beings.

1.5.2 A Model means an applied theoretical and mathematical construct that represents a set of quantitative variables and logical relations between variables.

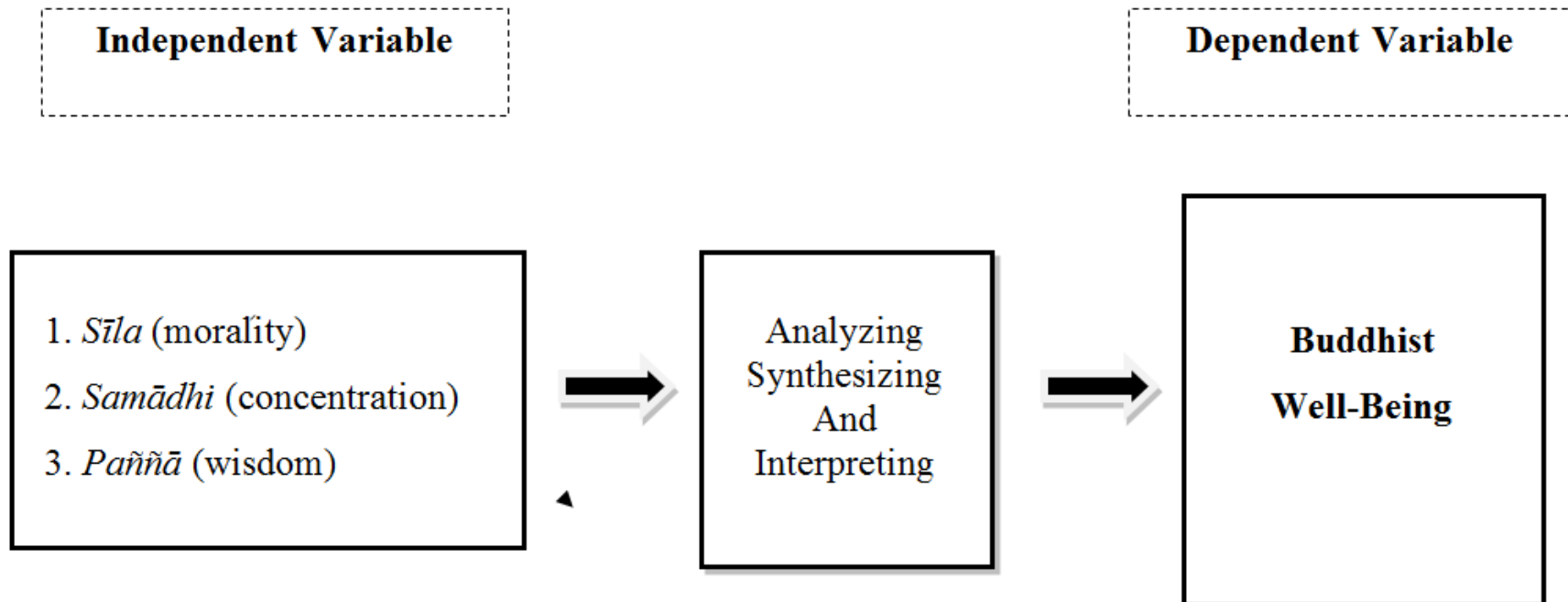
1.5.3 Bangkok Metropolitan area means an urban agglomeration that includes the central city and five provinces as its sub-urban area (Nonthaburi, Samut Prakan, Pathum Thani, Samut Sakhon and Nakhon Pathom).

1.5.4 Working age people refers to the target population at the stratum called the working age people who are aged 20-59 years old and live in Bangkok Metropolitan area.

1.6 Conceptual Framework

The conceptual framework of the research shows the research process in terms of research design as follows:

Chart 1: Conceptual Theoretical Framework



1.7 Review of Related Literature

There is a great deal of literature and research concerning well-being related to Buddhist insight meditation. The ideas and information together with research devoted to the study of well-being are categorized as follows:

First, a lot of work has been devoted to well-being in terms of human happiness and/or good deed. The focused here is on the most relevant references. In her article, pertaining to well-being in the sense of happiness, Techapalokul (2015),⁷ shows that human happiness or well-being according to Buddhist teaching is related to *paññā* or wisdom which is a deeper sense of happiness or well-being. Her study shows that the more individuals pursue sensual happiness, the more paradox of happiness they are faced with.

In her Dissertation, Techapalokul (2013) proposes the framework of Buddhist Economics of Happiness⁸ as a new paradigm for the economics of happiness. The study shows that sensual happiness is transient and paradoxical. The paradox of happiness is happening at every moment of mind if desire persists. Therefore, a quiet mind achieved through meditation practice is one of the key factors in dealing with the paradox of happiness.

Pertaining to well-being in terms of meritorious deeds or *puññakiriyā-vatthu*, Techapalokul (2015)⁹ has analyzed human well-being and happiness in terms of Buddhist social work—through *dāna* (generosity) and *veyyāvacca* (rendering the service). In her conclusion the mental development of *sati* or mindfulness plays an important role aside from *dāna* or ‘generosity’ and *sīla* or ‘morality’ to bring to people well-being or real happiness.

⁷ Soontaraporn Techapalokul, “The Paradox of Happiness in Western Economics: A Buddhist Perspective,” *Prajñā Vihāra: Journal of Philosophy and Religion*, vol 16, no.1. (January- June, 2015(a)): 79-93.

⁸ Soontaraporn Techapalokul, **Buddhist Economics of happiness: An Analysis of the Paradox of Happiness in Western Economics**, A Dissertation in Buddhist Studies, (Bangkok, The Graduat School: Mahachulalongkornrajavidyalaya University 2013).

⁹ Soontaraporn Techapalokul, “Toward Buddhist Social Work and Happiness,” *The Journal of International Buddhist Studies College*, vol 1, no.1. (July-December, 2015(b)): 147-65.

Puntasen¹⁰ discusses a brief history of the concept of happiness or *sukha*, a term where the author translates as ‘wellness’—a peaceful life related to the process of threefold training: morality, concentration, and wisdom. He suggests *paññā* (wisdom), an ability to understand everything in its own nature, to be the ‘factor of production’ (including of consumption and of distribution) where he calls as ‘*paññā*-ism’. In his view, wellness is its core values which are selflessness and compassion—the significance leading to cooperation and also sustainable happiness (wellness).

White¹¹ in his book also addresses key questions such as ‘what happiness is’ or ‘how we can deal with conflicts between the various things that make us happy’. Then he discusses the ‘well-being’ sense of ‘happiness’. The concept of happiness according to White is the concept of a life that encompasses “everything that’s desirable and worthwhile for human beings”.

Eric,¹² expresses the history of living well without gods, Well-being, both physical and psychological, is said to be an important aspect of modern spirituality but this does not imply that spirituality is essential to achieving happiness. Free-thinkers who reject notions that the numinous/non-material is important to living well can be just as happy as more spiritually-oriented individuals.

In his research, Christopher¹³ also talks about contemporary spirituality theorists who assert that spirituality develops inner peace and forms a foundation for happiness, e.g., Meditation and similar practices are suggested to help practitioners cultivate his or her inner life and character. Ellison and Fan assert that spirituality results in a wide array of positive health outcomes including "morale, happiness, and life satisfaction."

¹⁰ Apichai Puntasen, “Buddhist Economic as a New Paradigm towards Happiness,” **Society and Economy**, vol.29, no.2 (2007): 181-200.

¹¹ Nicholas White, **A Brief History of Happiness**, (Massachusetts: Blankwell Publishing, 2006).

¹² Maisel Eric, **The atheist's way: Living well without gods**, New World Library, (Novato, 2009).

¹³ Ellison, Christopher G., Daisy Fan. "Daily Spiritual Experiences and Psychological Well-Being among US Adults". **Social Indicators Research**. vol 88, no. 2 (September 2008): 247–271.

Suzanne¹⁴ in her research, unites about the programmer outlined in her books. The programmer was based on Beck and Ellis's cognitive behavioral techniques devised to conquer depression. The concept of psychological immunity to depression is an exciting concept. She cites evidence that shows that optimistic people pursue their goals more doggedly, leading them to build resources through goal pursuit or effective coping with stress. She seems dismissive of the link between explanatory style and learning optimism; "Although this trait and dispositional optimism share the optimism label, they are actually fairly unrelated to each other."

Another interesting book is **Nibbāna: The Supreme Peace**,¹⁵ by Venerable P.A. Payutto, who examines and reviews human happiness in terms of Buddhist Supreme happiness. Using material drawn from chapters 6-10 of his masterpiece, *Buddhadhamma*, the book combines his examination of *nibbāna* with a detailed analysis of awakened beings (*ariya-puggala*). This book comprises several subjects as follows: The Cessation of Suffering, a chapter following his preceding book: **Dependent Origination**; the State of *Nibbāna*; Element of *Nibbāna*; the distinction between *Jhāna-Nirodha* and *Nibbāna*, and between *Anattā* and *Nibbāna*, etc. He also further discusses Common Misunderstandings about *Nibbāna*, Points of Controversy, *Nibbāna* and the Self, and What Happens after an Arahant's Death?

Also, A collection of hundreds of profound and simple selected lectures on Vipassanākammatthāna (Insight Meditation), given by a renowned Thai meditation master, Bhikkhu Jodok Ñāṇasiddhi,¹⁶ is also full of enlightening information and of the real nature of human existence. The book embraces 109 lectures. 48 of all lectures discuss the key foundation of mindfulness (*mahāsatipaṭṭhāna*) and insight knowledge (*vipassanāñāṇa*), while 12 of them concern the Four Noble Truths (*caturāriyasacca*). His introductory lecture focuses on the 'Task in the Buddhist Religion' clarifying the two primary tasks: the task of studying scriptures (*ganthadhura*) and the task of insight

¹⁴ Segerstrom, Suzanne C., **Breaking Murphy's Law**, (New York: The Guildford Press, 2006), p. 126.

¹⁵ Bhikkhu P.A. Payutto (*Phra Brahmaṇḍabhorn*), **Nibbāna: The Supreme Peace**, tr. by Robin Moore, (Bangkok: Buddhadhamma Foundation, 2010 / BE 2553).

¹⁶ Bhikkhu Jodok Ñāṇasiddhi (Phradhammadhīrājamahāmuni), **Vipassanākammatthāna: Insight Meditation** (in Thai), 3rd ed., (Bangkok, Thailand: Watmahadhu, BE 2554 / 2001 CE).

meditation practice (*vipassanādhura*). His four closing lectures pertain to the ‘Path of Success’ (*caturiddhipāda*). Also, the lecturer addressed many Pāli Scriptures in order to explain them in the real sense of the words.

In addition, Phramaha Singhathon Narasabho¹⁷ provides practitioners guides to Buddhist meditation methods, **Meditation: A Guide to a Happy Life** attempts to interpret and re-examine the theories and the practice, the advantages as well as the levels of attainment regarding Buddhist meditation. It can also be regarded as a comprehensive and authoritative work on Buddhist ways of practice following all aspects of both samatha- bhāvanā (tranquility meditation) and vipassanā-bhāvanā (insight meditation), which are known as the fundamental principles and teaching of the Lord Buddha, as found in the Pāli Canon. It seems in the more academic research presented by Singhathon Narasabho on Buddhist meditation that he has adopted a critical and comparative method to illustrate the fundamental principles and benefits of the practice of Buddhist meditation. Through Buddhist practices he greatly expects this book would be the best guide for all practitioners to follow in the hope of success in practice leading to the final goal of Buddhism: Nibbāna

Gelderloos,¹⁸ in his paper “Transcendental meditation, self- actualization, and psychological health: A conceptual overview and statistical meta-analysis” reported in their meta-analysis that even short-term practice of at least one form of spiritual meditation resulted in lessened aggression and a decrease in trait anxiety. Further, longitudinal research indicated that there is an inverse correlation between duration of meditation practice and levels of trait anxiety. Long-term meditators tend to have the lowest levels of trait anxiety, though significant differences can be noted as early as three days after meditation practice.

Simanton¹⁹ in his article “A controlled evaluation of devotional meditation and progressive relaxation” found that anger and anxiety were reduced for individuals

¹⁷ Phramaha Singhathon Narasabho, **Meditation: A Guide to a Happy Life**, Bangkok: Sahadhammika, 2000.

¹⁸ C.N. Alexander, M.V. Rainforth, and P. Gelderloos, “Transcendental Meditation, Self-Actualization, and Psychological Health: A Conceptual Overview and Statistical Meta-Analysis”, **Journal of Social Behavior and Personality**, vol 6, no.6 (March 1991): 189-248.

¹⁹ Carlson, C.A., Bacseta, P.E., &Simanton, D.A. A controlled evaluation of devotional meditation and progressive muscle relaxation. **Journal of Psychology and Theology**, vol.16, no. 4 (November 1988): 362-368.

who participated in short term spiritual meditation more than individuals in the relaxation and control conditions. In addition, individuals who spiritually meditated reported increased feelings of “peace” and “calmness” after only two weeks of meditation. Thus, after only practicing meditation for a short period of time, studies found significant reductions in reported anxiety levels.

The last literature dealt with an introductory work on Buddhism, “What the Buddha Taught” written by Venerable Rāhula.²⁰ The first chapter of the book outlines basic attitudes of Buddhist culture, the necessity of critical inquiry (the Kālamasutta), non-violence, tolerance and the distinction of ‘faith’ not as belief but as trust and intelligent devotion. Then the Four Noble Truths appear to be the theme of chapters 2 through 5. Chapter 6 discusses *anattā* and points out the mistranslating common instances of *attā* (as in ‘myself’ or ‘yourself’) as ‘Self’. Chapter 7 concerns mental development (*bhāvanā*). In this chapter, he described differences between concentration and insight meditation, and proposes a simple guide for the practice of mindfulness of breathing, Ānāpānasati. The remainder of the book involves translations of selections from the Pāli Canon, e.g., “Dhammacakkappavattanasutta: Discourse on Setting in Motion the Wheel of Truth,” “Mettāsutta: Discourse on Loving Kindness,” “Satipaṭṭhāna Sutta: Discourse on the Foundations of Mindfulness,” These are excellent initial texts of Buddhist ideas.

1.8 Research Methodology

This dissertation is mixed methods research between qualitative and quantitative research methodologies. The methodology can be divided into six stages as follows:

1.8.1 Data Collection

Collecting data from the primary source of English translations of Tipiṭaka is handled by exploring the body of knowledge of Buddhist teachings in relation to well-being for accurate description. Also, the secondary sources of the Commentaries, Sub-commentaries, textbooks, research, journals, together with the new interpretation

²⁰ Walpola Rāhula, **What the Buddha Taught**, 4th Published in Thailand, (Bangkok: Haw Trai Foundation, 1999).

from modern scholars respectively both in Thai and English languages are studied. This data collection process is to survey the viewpoint from later literature in a detailed explanation for clearer understanding.

1.8.2 In-Depth Interview

Twelve (12) Buddhist scholars from six Buddhist monks are interviewed: meditation masters and six salient Buddhist scholars: professor of Religious Studies, a director of Buddhist Studies, and a professor of Pāli and Buddhist Studies to gain contemporary viewpoints on well-being in terms of Buddhist aspect. Names list as follows:

No.	Name	Position	Temple/ Institution/ University
1.	Phrarajsiddhimuni Vi.	Meditation Master, Director	Vipassanadhura Institute, Mahachulalongkorn Rajavidyalaya University, Thailand
2.	Asst. Prof. PhraSomparn Sammabharo	Meditation Master, Section 5	Wat Mahathat Yuwaratrangsarit Rajaworamahavihara, Thailand
3.	Phrakhruhawana Visuttikhun	Meditation Master, Abbot	Wat Pradhammaiak, Thailand
4.	Phrakhruhawana Waralangara	Meditation Master, Abbot	Wat Bhaddanta Asabharam, Thailand
5.	Phrabhavanaviriyakhun	Assistant Abbot	Wat Mahathat Yuwaratrangsarit Rajaworamahavihara, Thailand

6.	Phraphawanapisanmethi Promjan	Assistant Abbot	Wat Phichaiyatikaram, Thailand
7.	Em. Prof. Dr. Premasiri Pahalawattage	Pali and Buddhist Studies, Lecturer	University of Peredeniya, Sri Lanka
8.	Em. Prof. Dr. Peter Harvey	Professor Emeritus of Buddhist Studies	University of Sunderland, U.K.
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Assistant Professor	Mahachulalongkorn Rajavidyalaya University, Thailand
10.	Prof. Dr. Supriya Rai	Director	K J Somaiya Centre for Buddhist Studies, India
11.	Dr. G.T. Maurits Kwee	Clinical Psychologist	Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D. – Program
12.	Master Dhamthera Dhammapisut	Meditation Master	Boonsong Paramatthadhammasathan, Thailand

1.8.3 Analysis and Synthesis

Analyzing the raw data as well as systematizing the collected data in terms of percentage, mean and standard deviation as well as t-test and correlation coefficients in order to give a clear picture of well-being in terms of Buddhist perspective.

1.8.4 Outline Construction

Constructing a questionnaire with the question items in all related dimensions corresponding to Buddhist well-being and the objectives.

1.8.5 Problem Discussion

Discussing the problems encountered according to the significance of the studies.

1.8.6 Analyzing and Interpreting Data

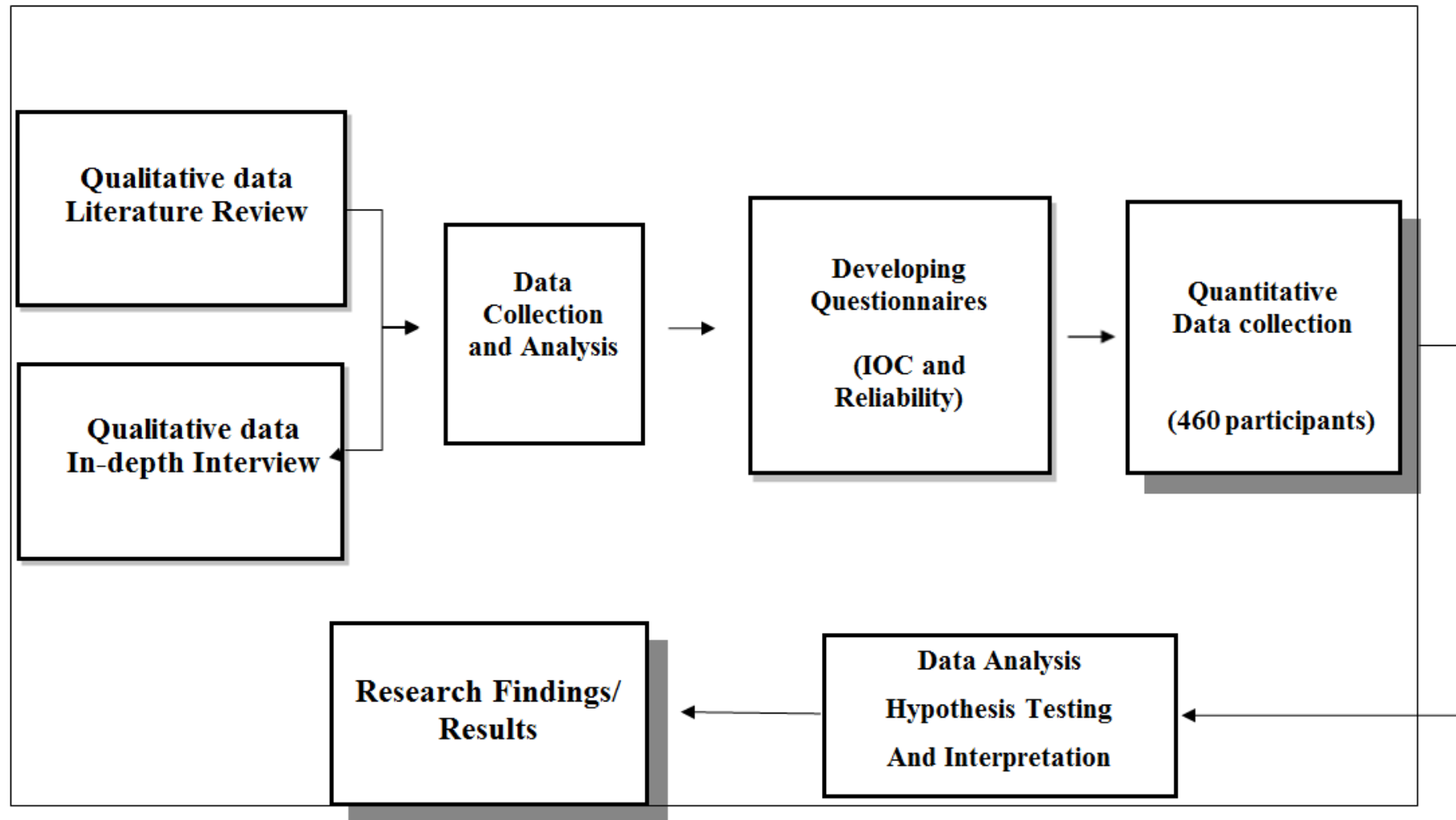
Using techniques of descriptive statistics, the researcher analyzed and collected the data in terms of percentage, mean and standard deviation. The techniques of t-test and one-way analysis of variance (ANOVA) in addition to Pearson's product moment, correlation coefficient method and multiple regression analysis were also employed.

1.8.7 Conclusion and Suggestion

Formulating conclusions, identifying significant research findings and suggesting useful information for further research.

Therefore, the research methodology can be shown in the pattern of the Research Process Chart as follows:

Chart 2: The Research Process



1.9 Advantages Expected to Obtain from the Research

This research paper contributes advantages as follows:

1.9.1 Greater understanding of the concept of well-being in Buddhism and in western psychological theory;

1.9.2 Examines the statistical significance of Buddhist psychological factors in relevant to well-being of the practitioners;

1.9.3 Developing an integrated model of Buddhist psychological factors on well-being of the practitioners.

CHAPTER II

The Concepts of Well-Being in Buddhism

The well-being idea in Buddhism will be investigate into six headlines: 1) Development of the concept of Well-being, 2) Well-Being in the context of P.A. Payutto's *Sukhabhāva*, 3) Well-Being in the context of Soontaraporn Techapalokul's Happiness (*sukha*), 4) Well-Being in the context of the thirty-eight blessings (*maṅgala*), 5) The Principles and Analysis, 6) Case Studies of Well-Being from the Noble Persons in Tipiṭaka

2.1 Development of the concept of Well-being

Pertaining to the eastern thought, that is to say—Buddhism, well-being is found a rich living idea with a long history of evolutionary process. However, the rise of the western doctrine of well-being has some differences from well-being's in Buddhism. The Buddha, the founder of the religion, neither claimed to be divined nor did he mean to be a philosopher or a founding theorist of well-being. But, his human personality as a prince in a palace and his dramatic change of life after he come across mankind suffering for the first time was crucially a theme that rings of a precious tale of an 'undeluded being' who appeared for the well-being of all beings and the world.

As an influent religious thought in eastern tradition, Buddhism involves very much in human well-being in terms of 'happiness' or 'human flourishing'. It is an action which is said to be 'good' or 'right' when it has tendency to augment happiness and welfare or well-being of the community or society. Not only be synonymous to human happiness, but "social work" is also stated in terms of an 'advantage' or 'boon' (*puñña*) in the Aṅguttaranikāya by the Buddha, thus:

*"Mā, bhikkhave, puññaṃ bhāyittha. Sukhassetaṃ, bhikkhave, adhivacanaṃ yadidaṃ puññaṇi"*¹

¹ A III 89.

“Monks, be not afraid of deeds of merit. It is the name for happiness, that is, meritorious deeds²

The Blessed One has also restated such meritorious deeds to an angel named ‘*Lāja*’ to be pursued and done repeatedly since its result is happiness: “If a person were to do good, he should do it again and again; let him delight in it. The accumulation of good is happiness.”³ Based on such the Teaching, happiness of one who performs social work (its quality) is totally opposed to that of the western idea in the modern day that arises when want is satisfied; it is unfinished; and ends up with suffering due to its impermanent and non-self-nature.

As a task that takes the good of society, the Buddhist social work constitutes “human flourishing” as the core of “human happiness” which is subscribed to its philosophy. As it is evidenced by the Buddha after his enlightenment encouraged his sixty disciples who were the Arahants to serve a society for the benefit and happiness of the greatest number of people.⁴ His action not only explains the value of social work and benevolence, but also expounds social work as a ‘duty’ that must be guided by Dhamma. And his Dhamma that becomes a primary axis for cultivating virtue is defined as morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). The threefold not only can treat the ills of life: greed (*lobha*), hatred (*dosa*) and delusion (*moha*), but also enable people to live their lives properly and do not harm others.

Hence, the history of philosophical idea of eastern social work must begin with the great contribution of the Buddha. The Blessed One understands the major cause of social problems within the individual. By focusing on the individual, even though he also knows how much culture and the structure of society (class system) have influence upon individuals; his Dhamma can cure the social problems of his time⁵ This is because to serve a society in a real and long term is difficult, if the person is devoid

² E.M. Hare (tran.), *Aṅguttara-nikāya*, vol 4, (no. 21), [The Book of the Sevens, v, § ix a (59a): Amity], p. 54. (A 6.54)

³ K.R. Norman (tran.), *Khuddakanikāya* (The Minor Anthologies): **Dhammapada** (The Word of the Doctrine), (no. 30), [118; Ch. IX: Pāpavagga], (Oxford: PTS, 1997), p. 18.

⁴ I.B. Horner (tran.), **Vinaya Piṭaka: Book of Discipline**, vol. 4, (no. 4), [I: The Great Section], (Oxford: PTS, 1993), p. 28.

⁵ This is evidenced by some major indications told by King Pasenadi of Kosala in the Dhammacetiya Sutta that the king praises and thanks the Buddha of his Dhamma which have brought peace and happiness to his country. — I.B. Horner (tr.), **Majjhima-nikāya: The Middle Length Sayings**, vol 2, (no. 11), [89: Dhammacetiya Sutta], pp. 298-302.

of ‘individual development’. Therefore, the Buddha urged his sixty disciples who had attained the arahantship to travel from village to village, city to city, to teach his Dhamma⁶ to people for their welfare and happiness:

*Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha.*⁷

Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk out of compassion for the world, for the welfare, the blessing, the happiness of devas and men. Let not two (of you) go by one (way) Monks, teach dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending.⁸

Indeed, that happiness is very important from the purpose of missionary evangelism that mankind is free from suffering is to birth, ageing, sickness, death, sorrow. If one understands the reality of life and the possibility of all things, then one can attain true happiness according to true understanding. His, explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure.⁹

Pertaining to the western thought, that is to say—Aristotle (c. 384-322 BC), view of happiness conceptualizes the general notion of happiness that he links with virtue. Early in his *Nicomachean Ethics* (NE), the theory of eudaimonia, written in 350 BC, Aristotle describes happiness or eudaimonia in the highest sense, as the contemplative life, where the virtuous take pleasure in their own virtues.¹⁰ In other words, moral actions augment happiness of the truly virtuous man who undertook them.¹¹

⁶ The word dhamma (Sk. dharma) has several definitions. The most common are: teaching (as contained in the scriptures), Ultimate Truth (to which the teachings point), law, doctrine, nature, phenomenon, and a discrete ‘moment’ of life, seen as it really is. —Bhikkhu P.A. Payutto (Phra Phrabrahmaguṇābhorn), **Dependent Origination: The Buddhist Law of Conditionality**, tr. by Robin Moore, (Bangkok: Buddhadhamma Foundation, 2011 / B.E. 2554), p. 9.

⁷ Vin I 21.

⁸ I.B. Horner (tran.), **Vinaya Piṭaka: Book of Discipline**, vol 4, (no. 4), [I: The Great Section], (Oxford: PTS, 1951), p. 28.

⁹ I.B. Horner (trans.), **Vinaya Piṭaka: Book of Discipline**, vol 4, no. 4, [I: The Great Section], (Oxford: PTS, 1993), p. 28.

¹⁰ Aristotle, **NE** X.7/284-7. (no. 13.3-13.38). [1177a10-1178a5].

¹¹ *ibid.*, 1.7/17. (no. (4)). [1098a5-15].

Aristotle conceives of ethical theory as a field distinct from the theoretical sciences. Its methodology must match its subject matter—good action—and must respect the fact that in this field many generalizations hold only for the most part. We study ethics in order to improve our lives, and therefore its principal concern is the nature of human well-being. Aristotle follows Socrates and Plato in taking the virtues to be central to a well-lived life. Like Plato, he regards the ethical virtues (justice, courage, temperance and so on) as complex rational, emotional and social skills. But he rejects Plato's idea that to be completely virtuous one must acquire, through a training in the sciences, mathematics, and philosophy, an understanding of what goodness is. What we need, in order to live well, is a proper appreciation of the way in which such goods as friendship, pleasure, virtue, honor and wealth fit together as a whole. In order to apply that general understanding to particular cases, we must acquire, through proper upbringing and habits, the ability to see, on each occasion, which course of action is best supported by reasons. Therefore, practical wisdom, as he conceives it, cannot be acquired solely by learning general rules. We must also acquire, through practice, those deliberative, emotional, and social skills that enable us to put our general understanding of well-being into practice in ways that are suitable to each occasion.¹²

For Aristotle, happiness is not a pleasure, but “an activity of the soul in accordance with excellence, or if there’s more than one excellence, in accordance with the best and most complete excellence.”¹³ This perspective of happiness is one of the goals of Aristotle’s ethics that he wants to differentiate his eudaimonia from hedonism, the philosophy that equalizes happiness with pleasure. Hence, Aristotle hold that philosophical thought or contemplation is the happiness.

In the 21st century, the World Health Organization defines well-being as “the state in which an individual realizes his or her own abilities, can cope with normal stresses of life, can work productively, and is able to make a contribution to his or her own community.” Well-being involves having positive self-image and esteem.

¹² Moss, Jessica, ‘**Virtue Makes the Goal Right**’ *Virtue and Phronesis in Aristotle's Ethics*”, *Phronesis*, 56(3): 204–261. doi:10.1163/156852811X575907, 2011.

¹³ *ibid.*, 1.7/14, [1097a17-18]

Well-being in western idea referred to Dictionary means the state of being comfortable, healthy, ‘an improvement in the patient's well-being’¹⁴ ‘Living and faring well’, ‘flourishing’, ‘bound up with ideas about what constitutes human happiness and the sort of life it is good to lead’¹⁵.

Furthermore, according to Rath, well-being is not just about being happy.¹⁶ It is a combination the Five Essential Elements as follow:

- 1) The element is about how to occupy your time or simply liking to do every day (Career well-being).
- 2) The element is about having strong relationships and love in your life (Social well-being)
- 3) The element is about effectively managing your economic life (Financial well-being)
- 4) The element is about having good health and enough energy to get things done on a daily basis (Physical well-being)
- 5) The element is about having the sense of engagement with the area where you live (Community well-being)

These elements are the currency of a life that matters. They do not include every nuance of what is important in life, but they do represent five broad categories that are essential for people.

The western idea in the modern day is a combination of psychological, physical, social, environment and economics,¹⁷ which are the five essential elements. These five essential elements are based on the main idea of human “material well-being” which means “monetary well-being.” The western pursuit of well-being is

¹⁴ Merriam-Webster's Learner's Dictionary, viewed 9 January 2019, <<https://www.merriam-webster.com/dictionary/dictionary>>.

¹⁵ Ted Honderich (ed.), Oxford Companion to Philosophy (Oxford, Oxford University Press, 1995), p. 908.

¹⁶ Tom Rath leads Gallup's workplace research and leadership consulting worldwide. He is a #1 **New York Times and Wall Street Journal** bestselling author and most recently co-authored, **Wellbeing: The Five Essential Elements**. Jim Harter, Ph.D., is Chief Scientist for Gallup's international workplace management and wellbeing practices. He is coauthor of the New York Times bestseller 12: The Elements of great Managing and most recently co-authored, **Wellbeing: The Five Essential Element**.

¹⁷ Global Recovery through Mental Well Being: **The Buddhist perspective**, The 7th International Buddhist Conference on the United Nations Day of Vesak, (May2010), pp. 517-719,545-553, 708-719.

therefore not far different from “the pursuit of money” which is for more materialistic than true happiness inside the mind. In other words, well-being in the West is mostly only the pursuit of material well-being, rather than true happiness.

Buddhism is a philosophical doctrine and practice that is extremely concerned with the mind and its various delusions, anger and cravings, but happily it offers a way out of these unwholesome dhamma through a higher state of consciousness and mindfulness practice. Perhaps it is because of this seemingly dim view of reality that well-being in Buddhism is so full; the ideas contained in Buddha’s teachings point to a thorough engagement with living reality. Ironically, it is through such an engagement with one’s self, the world and reality that one is able to achieve a transcendent happiness. In addition, equanimity a deep sense of well-being and happiness, is attainable through proper knowledge and practice in everyday life.¹⁸

Moreover, in this 21st century, the ultimate goal of life of people happens to be, inevitably, after mentioning things like health, wealth, long life, or having good friends and companions, success, and so on. They just want to be happy. this wish has driven most of humankind for thousands and thousands of years.

And yet happiness is sometimes a very difficult thing to possess. It’s difficult because anyone don’t always have a good idea of what true happiness really is. We usually project our own ideas of what happiness is onto our everyday existence, then we try to make sure that our life meets those same criteria.

True happiness can be broadly defined as a mind-state. The characteristics of a mind-state include a sense of universality, continuity and endurance. The mind-state we call true happiness is not temporary, not hit-and-miss; it is not grounded in purely sensual gratification; it does not deal in extremes. It is constant and all-pervasive, and above all it is that which can be borne with ease.¹⁹

However, well-being in Buddhism reveals such various meanings as peace, equanimity, emptiness, *paññā* (wisdom), happiness, joy (*pīti*) and *nibbāna*.

¹⁸ Sarah Shaw. **Buddhist Meditation: An Anthology of Texts from the Pāli Canon**, (New York: Routledge, 2006).

¹⁹ Ricard, M. (2014). “A Buddhist View of Happiness”, **Journal of Law and Religion**, 29 (1): 14-29. doi:10.1017/jlr. Volume 29, Issue 1 (February 2014), p. 14 <<https://doi.org/10.1017/jlr.2013.9>> Viewed 19 February 2014.

2.2 Well-Being in the Context of P.A. Payutto's *Sukhabhāva*

2.2.1 Original of the Concept of *Sukhabhāva*

In the development of holistic people, there are four developmental forms, from John Dewey's Concept (1859-1952), philosophers and educators, have been influenced by progressive education in America, a long-lasting movement in Europe, since the 17th century.

John Dewey²⁰ was a major leader who developed and made its widespread, then comes into the Thailand's influence of progressive education, with its modified educational motto. Thus, making it popular such as child-centered education; learning by doing; total development of the individual or education of the "whole child" is the cause of the four-development concept, which is considered an educational idea, to develop a holistic child.

Particularly in regard to these four kinds of development of this concept is that the mind should be clear at least three important points to pay attention to:

1) It is the concept of developing people who are in a way that including the idea that "... to educate the whole child " or "total development of the individual", this concept has been influenced as the key to the management of modern, Western-style education, that Thailand has conducted more than half a century, for at least to know it.

2) This concept outline is consistent or nearly synonymous with the development to the human development principle of Buddhism is the principle of "Bhāvanā four", although there is different from in depth and details, it is a point of

²⁰ John Dewey²⁰ (1859–1952) was one of the United States' best-known academics, philosophers and public intellectuals. From humble beginnings in Vermont, he managed to achieve a PhD in philosophy and become a professor at the University of Chicago. It is here that he began experimenting with educational reform, establishing his famous 'Laboratory School' in 1896 to develop and test 'progressive' methods of teaching. This is where Dewey's lifelong concerns with the social outcomes of education began, and particularly his interest in the ways in which education could enhance democracy. He moved to Columbia University in 1904, where he was a professor of philosophy, regularly lecturing in the University's Teachers' College. He worked at Columbia for the rest of his life, writing a number of books on education and making a major contribution to the American philosophical school of 'Pragmatism'. By this, Dewey meant that philosophy had to be grounded in the practical conditions of everyday human life, and that human knowledge should be linked to practical social experience. This philosophy underpinned all his educational thinking. — Dewey, John. **Experience and Education**. New York: Collier Books 1938 (1963). pp.17-19.

convergence and a great opportunity to get the knowledge even more by using a comparison principle.

3). People development, a specific in the development of holistic, is a matter of wellbeing as its the confluence of education and health.

Incidentally, wellbeing in a new perspective, it may be an auxiliary part of the academic stem in term of the meaning of developing people clearly and more relevant.

2.2.2 Meaning

‘Well-Being’ is *sukhabhāva* refer to the means the state of “living-well” (*sukhabhāva*) that leads to “living a good life” (*sukha jīvī*). According, well-being in this research signifies four state of cultivations (*bhāvanā*) of well-being as stated by Bhikkhu P.A. Payutto as follow: 1) *Kaya-bhāvanā* (physical cultivation), 2) *Sīla-bhāvanā* (moral cultivation), 3) *Citta-bhāvanā* (mental cultivation), 4) *Paññā-bhāvanā* (wisdom cultivation).

‘Well-Being’ in Buddhism is referred to a Pāli term as *sukhabhāva*²¹, meaning “being happy” or “being well-living”.

2.2.3 Main idea of Bhikkhu P.A. Payutto

Bhikkhu P.A. Payutto in his *Buddhadhamma* has clarified “well-being” in a sense of *bhāvanā*. Here is a brief description as the four kinds of cultivation (*bhāvanā*)²² of well-being:

1. Physical cultivation (*kāya-bhāvanā*): physical development; to develop one’s relationship to surrounding material things (including technology) or to the body itself, in particular, to recognize things skillfully by the way of the five faculties (eye, ear, nose, tongue, and body) skillfully, by relating to them in a way that is beneficial, does not cause harm, increases wholesome qualities, and dispels unwholesome qualities.

²¹ PE Maign Tin, M.A., B.Litt., **The Path of Purity**, A translation of Buddhaghosa’s *Visuddhimagga*, 1981, p. 696.

The Jātaka or Stories of the Buddha’s former births (Translated by H.T. Francis, M.A., R.A. Neil, M.A., and W.H.D. Rouse, M.A.), (Oxford: PTS, 1995), p. 49.

²² Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 519.

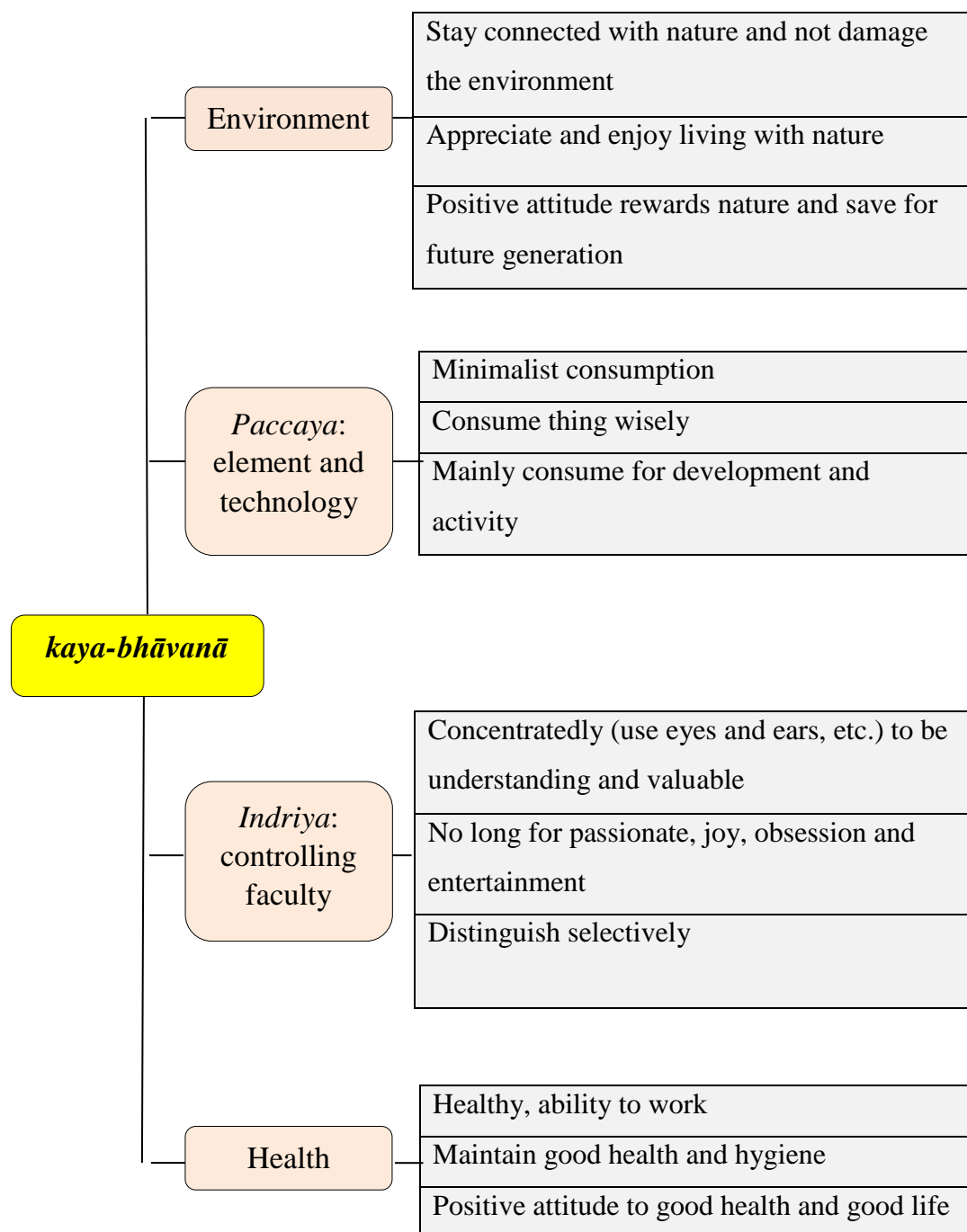
2. Moral cultivation (*sīla-bhāvanā*): development virtuous conduct; to develop one's behavior and one's social relationships, by keeping to a moral code, by not abusing or injuring others or causing conflict, and by living in harmony with others and supporting one another.

3. Mental cultivation (*citta-bhāvanā*): to develop the mind; to strengthen and stabilize the mind; to cultivate wholesome qualities, like lovingkindness, compassion, enthusiasm, diligence, and patience; to make the mind concentrated, bright, joyous, and clear.

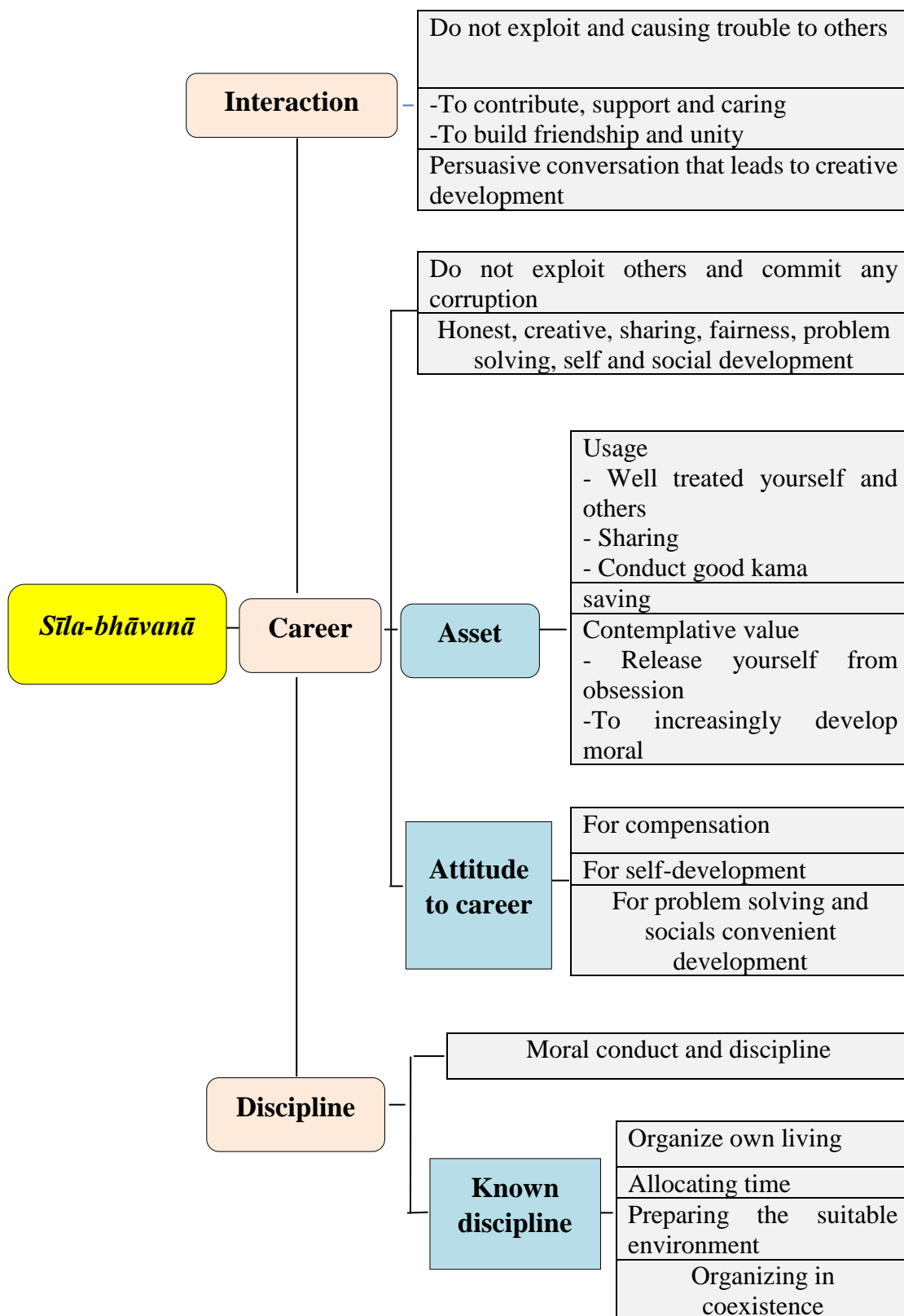
4. Wisdom cultivation (*paññā-bhāvanā*): to develop and increase wisdom until there arises a comprehensive understanding of truth, by knowing things as they are and by gaining a clear insight into the world and into phenomena. At this stage, one is able to free the mind, purify oneself from mental defilement, and be liberated from suffering. One lives, acts, and solves problems with penetrative awareness.

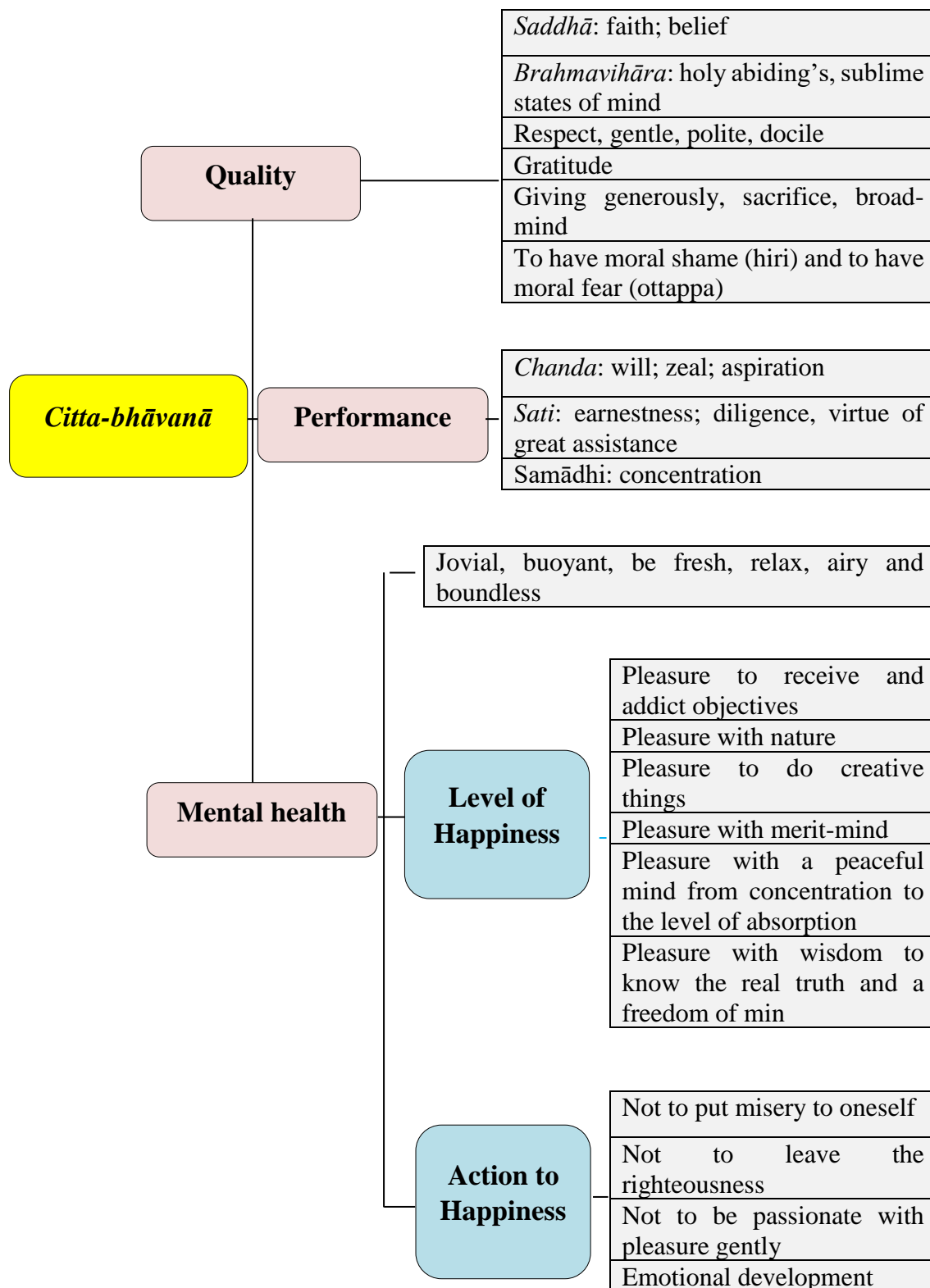
When one understands the meaning of *bhāvanā* ('cultivation'), which lies at the heart of the aforementioned ways of practice, one also understands the term *bhāvita* ('adept'), which is an attribute of those who have completed their spiritual practice and fulfilled the four kinds of cultivation: *bhāvita-kāya*, *bhāvita-sīla*, *bhāvita-citta*, *bhāvita-paññā*.

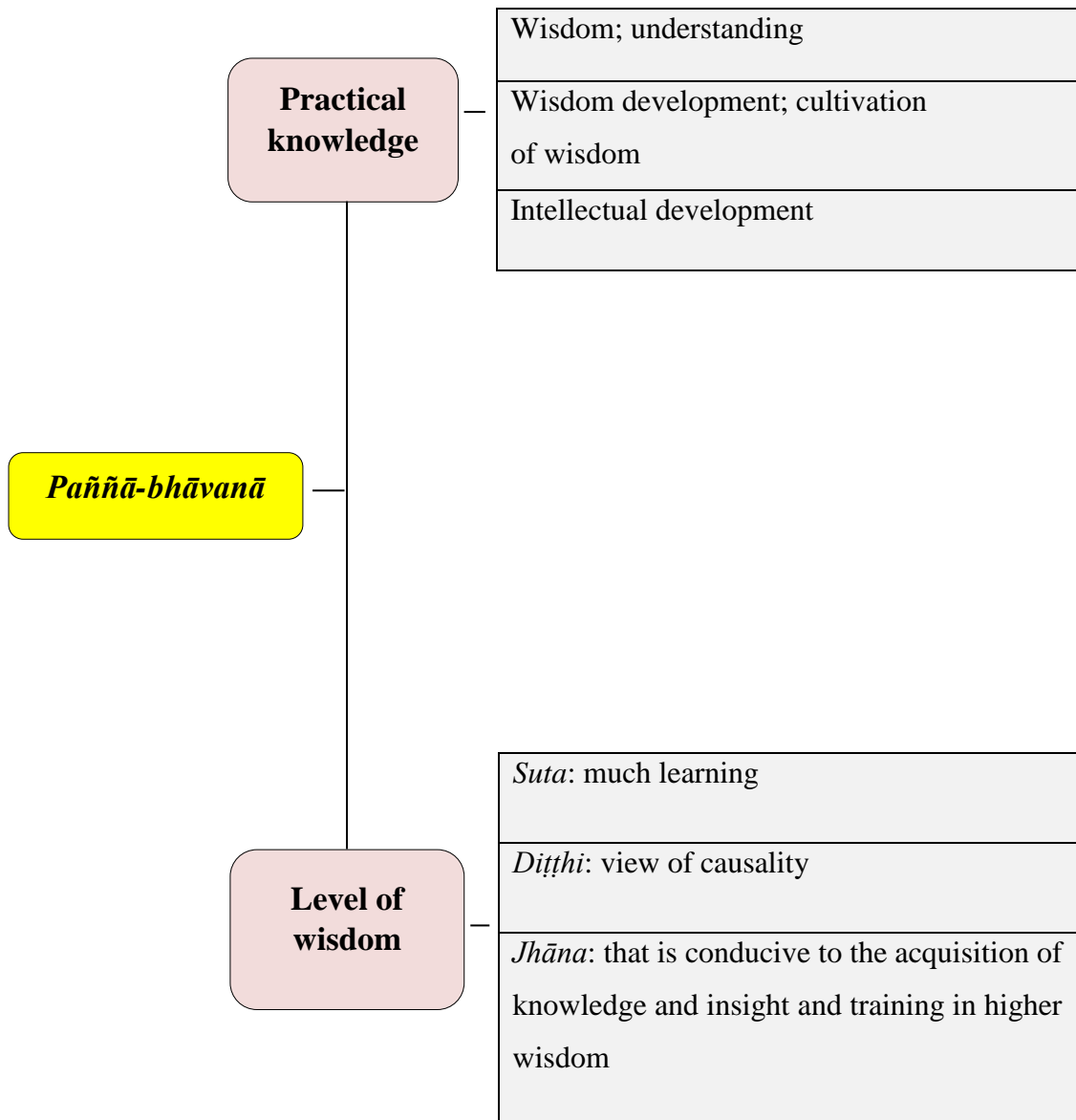
Figure 2.1: Analysis of Development of Well-Being four kinds of cultivation (bhāvanā)²³



²³ Bhikkhu P.A. Payutto (PhraBrahmaguṇābhorn), **Buddhist Holistic Health in Buddhism**, translated from Thai English by researcher (Bangkok: Health Systems Research Institute 2014/ BE 2557), pp. 163-166.







Pertaining to Payutto, the concept of ‘well-being’ in Buddhism can be used its general sense to describe the secular pursuit called as ‘*sukha* or happiness’. Thus, well-being in Buddhism means from its general meaning as “a pleasant feeling” to “a happy state of mind”. By the two types²⁴ of *sukha*, he explained the four kinds of cultivation (*bhāvanā*) as a practical way that can lead the practitioners to attain two kinds of happiness: *kāyika-sukha* (bodily happiness) and *cetasika-sukha* (mental happiness), where the latter can refer to the happiness independent of material things called as “*nirāmisā-sukha*” which includes *jhāna sukha* or happiness of meditative absorption and *nibbāna sukha* or the supreme happiness. If individuals train themselves in *sīla*, *samādhi*, and *paññā* happiness which is the highest well-being according to Payutto’s concept of wholistic well-being.

Most importantly, a true study or training entails a natural process of developing an individual’s life; this process accords with laws of nature. Therefore, the system of training must be established correctly in harmony with the causes and conditions found in nature.

In addition, the subject of wholistic view of well-being is derived from the three elements of the Threefold Training. This training is simply essential to human being’s lives which consist of three facets or three spheres of activities. These three factors combine together to make up a person’s life as well as proceed and develop in unison in each individual.

2.3 Well-Being in the context of Soontaraporn Techapalokul’s Happiness (*Sukha*)

2.3.1 Origin of the Concept of Happiness (*sukha*)

Happiness in the western idea has diverse meaning which shift several times, ranging from the first thought, *eudaimonia* or human’s thriving, of the ancient Greek; *ataraxia* or ‘tranquility’ of the Hellenistic Era; *beatitude* or ‘perfect happiness’ of the Medieval period; *gold pursuing* of the Mercantilism (17th century); *public happiness* (18th-19th centuries)—including the ideas of ‘wealth of the nations’ of the classical

²⁴ Phra Brahmagunabhorn (P.A. Payutto), **Dictionary of Buddhism**, 27th edition (Bangkok, Mahachulalongkornrajavidyalaya University, 2014), p. 77.

economics, ‘benevolence’ of the socialist utopia and the communism; utility, welfare, and *preference-well-being* of the new welfare economics (20th to present)

Soontaraporn Techapalokul²⁵, in her dissertation, that there is no possible economic and philosophical definition in Western idea to clarify for happiness. By economists, happiness is not yet generally defined. In other words, it has no clear definition of what happiness is. By philosophers and scholars, all happiness concepts (in the prior section) are philosophical attempts to signify ‘what happiness is’ in order to make out a guiding concept to happiness for their work. Nonetheless, some concepts are unclearly defined such as utility, preference, choice, welfare or well-being. Some have a temporary standpoint, e.g., Ophelimity, vNM-utility, expected utility, revealed preference, including perhaps experience utility, remember utility, and decision utility. A couple concepts: eudaimonia, and ataraxia are logically inconsistent in its own conception.

Therefore, an attempt to measuring utility known as a ‘happiness index,’ for example, GNH by today economists will carried on the results that mean ‘unreliability’ from a lesson learn to measure satisfaction, particularly since the last decade. Techapalokul agrees with Oswald who once explained why the result is unreliable that an American 5, for example, might be a 2 to a Bhutan Buddhist. When the averaging does across total numbers of population of the country, the argument that ‘the American 5 is the Bhutan 2’ does not retain so much strength. This is because differences are averaged out. Such a misleading has never taught in the universities or thought hard about them.²⁶ This then turns the definition of happiness to be more obscured. Moreover, it sounds rather crude when economists define pleasure or happiness nothing more than a reference to ‘utility’ or ‘preference’. Furthermore, the terms ‘preference’ as ‘choice’ or ‘chosen’ also sound unnatural. In addition, all concept of happiness has

²⁵ Soontaraporn Techapalokul, Buddhist. **Economics of Happiness: An Analysis of the Paradox of Happiness in Western Economic**, A Dissertation in Buddhist Studies, (Bangkok: Graduate School, Mahachulalongkornrajavidyalaya University, 2013/BA 2556).

²⁶ Soontaraporn Techapalokul, **Development of the Concept of Happiness in Western Economic: A Buddhist Consideration**, A Dissertation in Buddhist Studies, (Bangkok: Graduate School, Mahachulalongkornrajavidyalaya, 2013. p. 78.

their reference to desire-satisfaction. This also leads to a large degree of indefinable concept of happiness, the good, the supreme happiness, and the final goal of life.

She emphasizes that happiness in the western economic thought is indefinable concept. Some great philosophers such as Hobbs (1588-1679 C.E.), Kant (1724-1804 C.E.), and Hegel (1770-1831 C.E.) believed so. Hobbes believed that nobody could take all the human aims into account of the concept of ‘happiness’ and then rejected the *summum bonum* (ultimate happiness) (see p.27). In comparable to Hobbes, Kant argued that one could not define happiness, thus he said, “[M]en cannot form any definite and certain concept of the sum of satisfaction of all inclinations that is called happiness” and continued, “unfortunately the concept of happiness is such an indeterminate one that though everyone wishes to attain happiness, yet he can never say definitely and consistently what it is that he really wishes and wills”.²⁷ Quite similar to Kant, Hegel claimed in his 1817 that happiness is a confused concept of the human drives and satisfaction. Besides, Mill’s criticism on happiness (*summum bonum*) as a foundation of morality that has occupied the thought of most intellects for more than two thousand years also demonstrates its endless debate.²⁸

2.3.2 Meaning

Sukha, according to Techapalokul’s dissertation is a Pāli and Sanskrit term. As an adjective, it means “agreeable, pleasant, pleased or blissful”. As a noun, however, it reveals such various meaning as “well-being, happiness, ease, ideal or success”.²⁹ But, it is most often translated by the Buddhist scholars as ‘happiness’ or ‘pleasure’ or ‘bliss’ or ‘ease’. The Pāli term *sukha* consists of two smaller words: *su* (easily, well, through) and *kha* (to bear, or to endure). Thus, *sukha* means initially “what is easily endured”.³⁰ In Sanskrit, *sukha*, also consists of *su* (good, well-being) and *kha* (hole or

²⁷ Soontaraporn Techapalokul, **Development of the Concept of Happiness in Western Economic: A Buddhist Consideration**, A Thematic Paper in partial fulfilment of the requirements for the Degree of Doctor of Philosophy, Buddhist Studies, (Bangkok: Graduate School, Mahachulalongkornrajavidyalaya, 2013. p. 79.

²⁸ J.S. Mill, in Soontaraporn Techapalokul, **Development of the Concept of Happiness in Western Economic: A Buddhist Consideration**, A Dissertation in Buddhist Studies, (Bangkok: Graduate School, Mahachulalongkornrajavidyalaya, 2013. p. 79.

²⁹ I.B. Horner (tran.), **Majjhima-nikāya: The Middle Length Sayings**, vol 1, (no. 10), [26: *Ariyapariyesā Sutta*], pp. 205-6.

³⁰ *ibid*, p.714; as at Mahāthera Nārada, **A Manual of Abhidhamma**, 5th ed., (Kuala-Lumpur, Malaysia: Buddhist Missionary Society, 1979), p. 27.

space or aperture), to mean originally ‘having a good axle-hole’ (only applied, e.g., to carts, cars or chariots), of which its roundness and centeredness was crucial to a smooth ride. Hence, *sukha* denotes a functioning hole of the hub of a chariot that runs swiftly or easily and the horses can pull the chariot with high speed and without deterrents.³¹ Later, the word *sukha* in both Pāli and Sanskrit assumed the meaning of “gentle, mild, comfortable and happy” to initially means “what is easily endured or an unhindered flow”

She further explains that *sukha* is placed side by side with another Pāli term, *dukkha* (Sk. *dukkha*: *du*, bad, woe, difficult) that is often translated as suffering, discomfort, pain, sorrow or ill, an unwholesome twin of *sukha*. The concepts of *sukha* and *dukkha* or ease and *dis-ease* or *well-being* and *illness*, reveal in much more facets of their meaning, including “as feeling of pleasure and pain”.³² While, in the beginning, *sukha* was about ‘the easily endured’ or ‘the smoothly’ moving hub of a chariot, *dukkha* then means “what is difficult to be endured” or “having a bad axle hole” which is not a smooth moving hub.

2.3.3 Main idea of Happiness by Soontaraporn Techapalokul

In her dissertation, happiness as well-being in Buddhism holds such many name as ranging from happiness of the lowest to the highest qualities. A clear and detailed classification of the various levels of happiness in her paper is based on the teaching of the Buddha of a set of thirteen (13) pairs of happiness in the *Aṅguttaranikāya*³³ in which the Buddha has also emphasized on happiness that is the greater.³⁴ The 13 pairs of happiness are as follows:

³¹ Monier-Williams (1964), pp. 1220-1, entry for *Sukha* (cf. p. 1221). viewed, <http://www.Sanskrit-lexicon.unikoeln.de/scans/MWScan/MWScanpdf/mw1221sukhakara.pdf> and <http://stephenlloydwebber.com/2011/10/the-etymology-of-pleasure-and-pain-sukha-and-dukkha-as-atypes-of-wheels/> [19 November 2012].

³² T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society’s Pali-English Dictionary**, pp. 324-5.

³³ F.L. Woodward (tr.), **Aṅguttara-nikāya: The Gradual Sayings**, vol. 1, (no. 18), (Oxford: PTS, 1995), Part II: The Book of the Twos, Ch. VII, p. 74.

³⁴ Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 836.

- [1] the home life (*gihi-sukha*) and that of home-leaving (monastic life) (*pabbajjā-sukha*)—Of the two, happiness that of home-leaving has pre-eminence ...
- [2] Happiness of sensual pleasures (*kāma-sukha*) and of renunciation (*nekkhamma-sukha*) ...
- [3] Happiness of various realms (*upadhi-sukha*) and happiness beyond all the realms of existence (*nirupadhi-sukha*) ...
- [4] Tainted happiness (*sāsava-sukha*) or happiness with desires and taintless happiness (*anāsava-sukha*) or happiness without desires ...
- [5] Carnal or material happiness (*sāmisa-sukha*) and non-carnal or non-material happiness (*nirāmisa-sukha*) ...
- [6] Noble – and ignoble happiness (*ariya-* and *anariya-sukha*) ...
- [7] Bodily happiness (*kāyika-sukha*) and mental (or mind) happiness (*cetasika-sukha*) ...
- [8] Happiness with rapture (happiness pertains to the first and the second *jhānas*) (*sappītika-sukha*) and happiness without rapture (happiness pertains to the third and the fourth *jhānas*) (*nippītikañca-sukha*) ...
- [9] Happiness with delight (happiness pertains to the first three *jhānas*) (*sāta-sukha*) and happiness in association with equanimity (happiness pertains to the fourth *jhāna*) (*upekkhā-sukha*) ...
- [10] Happiness of a scattered mind (of the mind not in meditative states) (*asamādhi-sukha*) and happiness of a concentrated mind (of the mind in meditative states) (*samādhi-sukha*) ...
- [11] Happiness with rapture as an object (happiness born to a meditator who is reviewing the first two *jhānas* that are related to rapture) (*sappītikārammaṇa-sukha*) and happiness beyond rapture as an object (happiness born to a meditator who is reviewing the third and the fourth *jhānas* that are not related to rapture) (*nippītikārammaṇa-sukha*) ...
- [12] Happiness with delight as an object (happiness born to a meditator who is reviewing the first three *jhānas* that is in association with delight) (*sātārammaṇa-sukha*) and happiness without delight as an object (happiness born to a meditator who is reviewing at the fourth *jhāna* that is related to equanimity) (*upekkhārammaṇa-sukha*) ...

[13] Happiness born owing to forms as objects (*rūpārammaṇa-sukha*) and happiness born owing to formlessness as an object (*arūpārammaṇa-sukha*) ... [Numbers added]

In her analysis, those 13 pairs of happiness have been systematized into even different divisions of happiness for simplicity, ranging from the 13 pairs to ten Types of happiness, to seven types of happiness, to four types of happiness, to three types and finally to two types of happiness, based on an idea of Payutto in his *Buddhadhamma*.³⁵ These three types are used for her analysis throughout the whole paper.

The Three Types of Happiness are, namely:

- 1) Sensual happiness (*kāma-sukha*)
- 2) Happiness of Absorption (*jhāna-sukha*)
- 3) Supreme Happiness (*nibbāna-sukha*)

In reality, there are broadly “Two Types of Happiness” that have been derived from the basic three types of happiness above as follow:

- 1) Bodily Happiness (*kāyika-sukha*)
- 2) Mental Happiness (*cetasika-sukha*)

Or, 1) Sensual Happiness or Carnal Happiness (*Sāmisā-sukha*)

- 2) Spiritual Happiness (*nirāmisā-sukha*)

From Techapalokul’s further study on ‘determinants of happiness’ which are based mainly on sensual happiness or bodily happiness have *puñṇā* or Boon that is social product or the right-happiness that individuals who pursue material happiness can obtain without adversary effect to total happy of the community (total well-being). In other words, total happiness or well-being is improved. The pursuit of this kind of right sensual happiness that contributes ‘social product is called the “Ten-Bases of

³⁵ Bhikkhu P.A. Payutto (Phra Brahmaguṇābhorn), **Buddhadhamma** (Part III), 35th ed., (in Thai) Revised and Extended Version (3 separated parts), In memorial of the 2,600 years. Buddhajayanti Celebration, Vesak BE 2555, (Bangkok: Keualohk Foundation and Buddhadāsa Indapañño Archives, 2012), pp. 1070-1, 1025, 1057.

Meritorious Action”, in which she reduced in short to be the “Three-Bases of Meritorious Action” in order to get the seven factors or Boon, B, as follows:

Ten-Bases of Meritorious Action

1) Meaning and Definition

Dasa-puññakiriyā-vatthu (Ten-Bases of Meritorious Action), a compound phrase, is composed of four small words: *dasa* (ten) + *puñña* (merit) + *kiriyā* (action, deed) + *vatthu* (bases, ways). Hence, *dasa-puññakiriyā-vatthu*, which is rendered the ‘Ten Bases of Meritorious Action,’ are the Buddhist practical, peaceful action of attaining the right ‘worldly happiness’— a kind of ‘feeling good’ (*sukha-vedanā*). *Puñña* (Sk. *punya*) is a popular term for wholesome (*kusala*) action. or ‘boon,’ is ‘that which purifies or cleanses the mind’ has its contradictory — *pāpa* which is ‘moral demerit,’ a bad moral habit, or ‘evil’.

2) Significance

Puñña, merit or meritorious action, is a Buddhist notion of willing, doing, and accruing good, profitable results of actions—pertaining to physical deeds, verbal acts, and mental intentions, or thoughts, or views. Although meritorious deeds, in the Buddhist context, do not carry out to enlightenment, these moral excellences lead to (temporary) future happiness in this world or another (future lives). Although the worldly happiness, *puñña* is a common aim of the Buddhist and also ‘methods’ or ‘means to the goal. This kind happiness is what the Buddha addressed to an angel named *Lāja*, “If a person were to do good, he should do it again and again; let him delight in it. The accumulation of good is happiness.”³⁶

3) Principles and Analysis

Dāna (generosity) means giving and sharing and aims at mutual help, social stability and the support and creation of goodness. The Pāli *dāna* is derived from the root *dā* as in *dadāti* “to give” and in *dāti*, *dyāti*, meaning “to deal out”. Thus, *dāna* is

³⁶ K.R. Norman (tran.), **Khuddaka-nikāya** (The Minor Anthologies): **Dhammapada** (The Word of the Doctrine), (no.30), [118; Ch. IX: Pāpavagga], (Oxford: PTS, 1997), p. 18.

defined as giving, generosity, dealing out, gift, almsgiving, liberality, and munificence, especially, a charitable give to the community of bhikkhus, the Saṅgha.³⁷

Dāna is a practice for promoting good cooperation within society, and this leads to increase in social order. At the same time, it is a means for training and improving one's outer behavior, that is, one's action through body and speech, and also a means for training one's mind to become increasingly virtuous, joyful and clear.³⁸

Dāna according to the traditional story, such many householders in the time of the Buddha as Anāthapiṇḍika, Visākhā (Migāra's Mother), King Seniya Bimbisāra of Magadha, and so on, although very rich and powerful, they chose to follow the spiritual path and became the noble ones. This indicates that value of money, wealth, or even power, cannot be compared to the supreme goal of enlightenment, or those sensual entities are not obstacle to the following spiritual path. Therefore, 'to acquire material riches or power' does not deserve blame according to Buddhism, but to come 'attached to it' and 'abuse it' or earn it improperly' do deserve, since they can lead a society to social injustice, political corruption and crises, as well as environmental deterioration.

As the stories of those distinguished individuals show, by cultivating their generosity, they can develop 'non-attachment' to their wealth and property. Besides, wealth that properly obtained and property used not only has been seen as 'a sign of virtue,' but can also be a 'boon' or 'happiness' for themselves and everyone. In other worlds, generosity creates opportunities to benefit people and it is used as a solution to help the needy (the greatest number of people in a society) provide for their basic needs, material things, and well-being. In addition, generosity will become a cultural force for the greatest happiness of a nation, if it is not limited to temples or religious rituals.

Buddha advised this "Let the man train himself in merit-making that yields long lasting happiness. Let him cultivate the practice of giving, virtuous conduct and a mind of metta. By cultivating these qualities, the wise man arrives in untroubled and

³⁷ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, (London: PTS, 1979), p. 356.

³⁸ Bhikkhu P.A. Payutto (PhraDhammapitaka), **A Brief Introduction to the Buddha-Dhamma**, trans. by Bhikkhu Nirodho and Martin Seeger, (Thailand: Wat Nyanavesakavan, BE 2535 / 1992 CE), p. 27.

happy states. Do not fear merit making. Merit-making is a term denoting happiness, what is desirable, pleasant, dear and charming".

Those three main dhamma can be united into one known as *Ti-Puññakiriya-Vatthu* (Three Bases of Meritorious Actions).

The Three-Bases of Meritorious Action³⁹ are briefly stated as follows:

Three Bases of Meritorious Action	Ten Bases of Meritorious Action (Merit acquired by...)
1. Generosity (<i>Dāna</i>)	1) <i>Dānamaya</i> : generosity, giving, sharing material things
	2) <i>Pattidānamaya</i> : sharing others in merit or good deeds
	3) <i>Pattānumodanāmaya</i> : rejoicing in others' merit
2. Morality (<i>Sīla</i>)	4) <i>Sīlamaya</i> : observing the precepts or moral conduct
	5) <i>Veyyāvaccamaya</i> : rendering services and assistance
	6) <i>Apacāyanamaya</i> : respecting the elders, the holy ones; and honoring others
3. Mental Development (<i>Bhāvanā</i>)	7) <i>Bhāvanāmaya</i> : mental development (meditation)
	8) <i>Dhammassavanamaya</i> : listening to the Teachings
	9) <i>Dhammadesanāmaya</i> : instructing others the Teaching
	10) <i>Diṭṭhujukamma</i> : straitening one's own views in accord with the Teachings

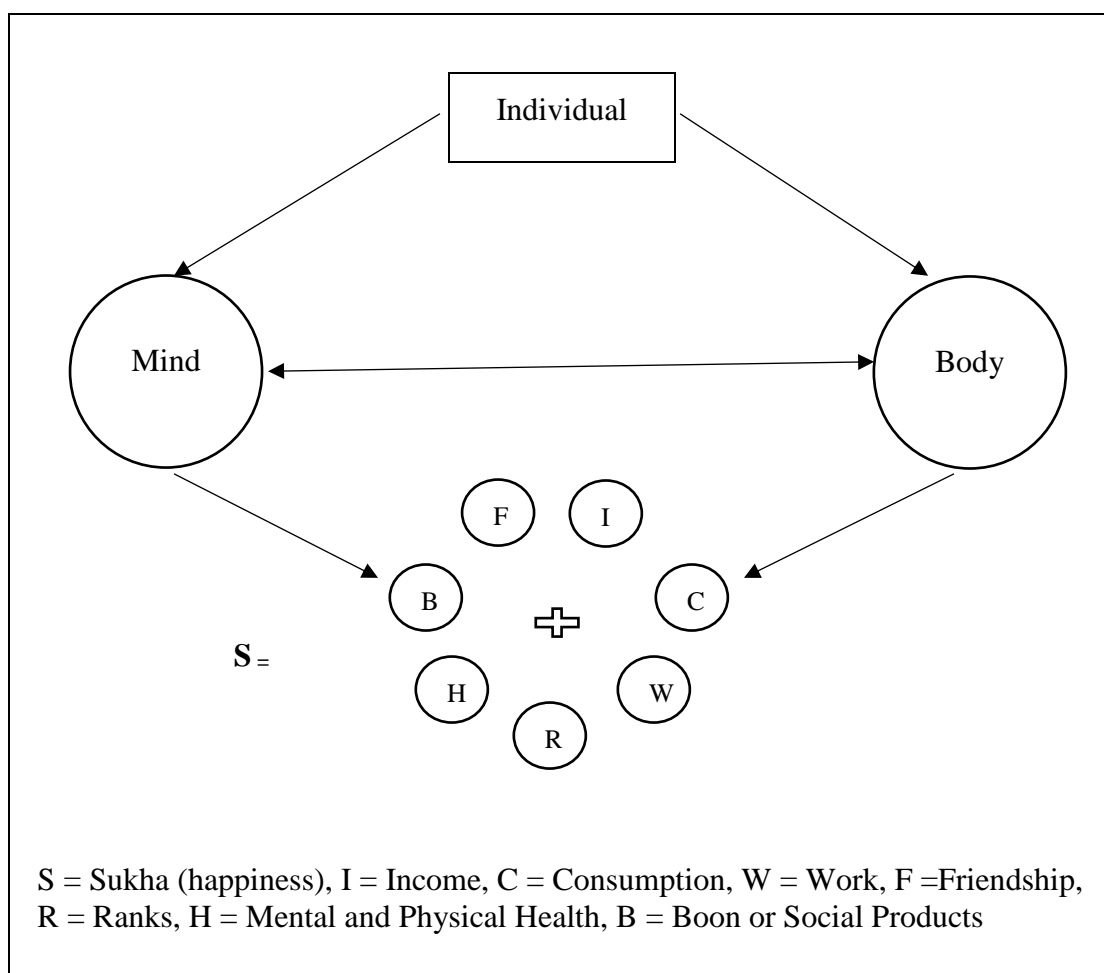
Source: Soontaraporn Techapalokul, **Buddhist Economics of Happiness: An Analysis of the Paradox of Happiness in Western Economics**, (Bangkok: GraduateSchool, 2013), p.157.⁴⁰

³⁹ They are performed with the eight types of wholesome consciousness, (see Mahāthera Nārada, **A Manual of Abhidhamma**, pp. 37-40.) unless one attains *jhāna* (absorption) or *Magga* (Path consciousness) in meditation. Thus, they usually give rise to wholesome action (*kamma*) pertaining to the Sensual Sphere.

⁴⁰ Soontaraporn Techapalokul, **Buddhist Economics of Happiness: An Analysis of the Paradox of Happiness in Western Economic**, A Dissertation in Buddhist Studies, (Bangkok: Graduate School, Mahachulalongkornrajavidyalaya, 2013).

Techapalokul's study on Happiness Determinants in the Buddhist Economics of Happiness that consists of seven factors is as the below Figure 2 shows:

Figure 2.2: Happiness Determinants in the Buddhist Economics of Happiness



In Buddhism, the essential aim of performing wholesome deeds or making merit—whether this be through generosity (*dāna*), moral conduct (*sīla*), or cultivating the mind (*bhāvanā*)—is not to receive a reward in the form of sense pleasure, say of wealth, fame, respect, an entourage of followers, or rebirth in a heavenly realm. The true purpose of wholesome actions is to support spiritual development and to access true, lasting happiness, which leads to a reduction of mental defilement, a disengagement from evil, and an elimination of craving—the source of suffering. The person engaging in good actions thus experiences deeper, more refined forms of

happiness up to the happiness of *nibbāna* which bring peace and well-being to the individual and to society.

Where *Puññā* or boon, in Techapalokul's model of happiness as well-being is "social merit" means the Ten-Bases of Meritorious Action (*Dasa-puññakiriyāvatthu*) for human being in Buddhism since *puññā* is a sign of virtue. Finally, she reduced and regrouped these Ten-Bases of Meritorious Action, namely: Generosity (*Dāna*), Morality (*Sīla*), and Mental Development (*bhāvanā*).

2.4 Well-Being in the Context of Thirty-Eight Blessings (*maṅgala*)

2.4.1 Origin of a Concept of *Maṅgala*

Maṅgalasutta is the reply of Buddha to *devas* (gods) of what produces Maṅgalasutta or auspiciousness to sentient beings from the practical perspective by ignoring superstitions. The sutta reveals that not only did people (at the Buddha time) want to know what constitutes "blessing" that yields a happy life, but *devas* at the heavenly plane also be preoccupied by this argument which had taken for twelve years. agreement. Nobody or not even a sentient being could end this question or argument. Many people thought that "blessing" referred to what is pleasurable to the senses which are pleasurable things to the eyes, ears, nose, taste and touch. But, not all of them agreed, until the Buddha had ended the discussion.⁴¹

In the sutta, *devas* of Tāvātimsa heaven had approached Sakka, King of Devas, for the answer to this argument. He suggested them to consult the Buddha. Consequently, in the middle of the night, a deva with his retinues came to visit the Buddha at Jetavana monastery. He asked the Buddha for the meaning of "blessing". In response, the Buddha delivered a discourse known as Maṅgalasutta in which 38 highest blessings are enumerated.

Maṅgalasutta is held in high esteem by all Buddhists. It is normally chanted for blessings and prosperity. Different from the conventional ideas of blessing, these thirty-eight blessings are ethical and spiritual in nature. When a person applies them to daily life, he will see the rich result immediately.

⁴¹ Sutta pitaka, khuddaka nikaya, khuddakapāṭha-Atthakatha M. pa 101. PTS pa 120.

2.4.2 Meaning

The word “*Maṅgala*”⁴² literally means “blessing”, “auspicious signs” and “good omen”. The Pāli commentators have derived the term “*Maṅgala*” from “mam” (woeful condition) and “ga-la” (driving away and cutting off): therefore, it means “that which is obstructive to woe.” In practice it has the positive significance “conducive to weal.”

2.4.3 Main Idea of the Thirty-eight blessings (*Maṅgala*)

The *Maṅgalasutta* is one of the most widely known of the Buddha’s discourses. The term “*Maṅgala*” means something good or auspiciousness, or lucky, or a good sign or omen. The *Maṅgalasutta* is included in the *Khuddakapāṭha*, the first book of the *Khuddakanikāya*. How this *sutta* (discourse) came to be delivered by the Buddha is mentioned in the *Sutta* itself. For twelve years, devas and men, wishing to have happiness and well-being, pondered over the question of what constituted a “*Maṅgala*” or auspiciousness. In those days, people were steeped in superstition and their actions were mostly guided by certain signs and omens which they considered to be auspiciousness. There were differences of opinion and they could not get a consensus among themselves in deciding what exactly was a “*Maṅgala*”. Subsequently the Buddha, greater than all devas and men, was approached and requested to resolve the problem. He has taught things auspicious which destroy all evils, which are for good of the whole world. The *Maṅgala Sutta* is also one of the first lessons every Buddhist child has to learn either at home or at the monastic school.

The Brief Meanings of the thirty-eight blessings⁴³

No	Pāli text	English translation
1	<i>Asevanā ca bālānaṃ</i>	Not associating with fools
2	<i>Paṇḍitānañ-ca sevanā</i>	Associating with the wise

⁴² Khuddaka Nikāya, Khuddakapāṭha, pali pa.3. Sutta-nipāta, pa.318

⁴³ Khuddakapāṭha (Khuddakanikāya 1) The Short Readings, Edited & Translated by Ānandajoti Bhikkhu, p. 6-7

3	<i>Pūjā ca pūjanīyānaṃ</i>	Reverencing those worthy of respect.
4	<i>Paṭirūpadesavāso</i>	Residence in a suitable locality.
5	<i>Pubbe ca katapuññatā</i>	Having made merit in the past.
6	<i>Attasammāpaṇidhi</i>	One's mind properly directed.
7	<i>Bāhusacca</i>	Profound learning.
8	<i>Sippa</i>	Being skillful in the technology and handicrafts
9	<i>Vinayo ca susikkhito</i>	Well-learned moral discipline
10	<i>Aubhāsītā ca yā vācā</i>	Gracious kindly speech.
11	<i>Mātāpitu-upaṭṭhānaṃ</i>	Giving support to parents.
12	<i>Puttasangaho</i>	Cherishing wife and children.
13	<i>Dārasangaho</i>	Cherishing one's spouse
14	<i>Anākulā ca kammantā</i>	Peaceful occupations
15	<i>Dāna</i>	Acts of giving.
16	<i>Dhammacariyā</i>	Conduct according to Dhamma.
17	<i>Ñātakānaṃ-ca sangaho</i>	Helping one's relatives.
18	<i>Ārati pāpa</i>	Shunning evil
19	<i>Virati pāpa</i>	Abstaining from evil
20	<i>Majjapānā ca saṃyamo</i>	Refraining from intoxicants.
21	<i>Appamādo ca dhammesu</i>	Not recklessness in the Dhamma

22	<i>Gāravo</i>	Reverence.
23	<i>Nivāto</i>	Humility
24	<i>Santuṭṭhī</i>	Contentment
25	<i>Kataññutā</i>	Gratefulness.
26	<i>Kālena Dhammasavaṇaṃ</i>	Timely hearing of the Dhamma
27	<i>Khantī</i>	Patience
28	<i>Sovacassatā</i>	Be easily admonished
29	<i>Samañānañ-ca dassanaṃ</i>	Sight of a True Monk
30	<i>Kālena Dhammasākacchā</i>	Discussing the Dhamma at the proper time.
31	<i>Tapo</i>	To possess self-restraint
32	<i>Brahmacariya</i>	Practicing the Brahma-faring
33	<i>Ariyasaccāna' dassanaṃ</i>	Seeing the Four Noble Truths
34	<i>Nibbānasacchikiriya</i>	Realization of Nibbāna.
35	<i>Phuṭṭhassa lokadhammeḥ, cittaṃ yassa na kampati</i>	A mind unshaken by the ups and downs of life.
36	<i>Asokaṃ</i>	Freedom from sorrow.
37	<i>Virajaṃ</i>	Freedom from defilements of passion.
38	<i>Khemaṃ</i>	Blissful Mind

A classification View of Maṅgalasutta

The thirty-eight blessings: detailed in the Maṅgalasutta are not arranged in arbitrary order. Their arrangement is strictly logical and their sequence is natural and progressive. Having dealt with the various issues individually, it is necessary to have an analytical study for the proper understanding of the subject.

When this is done, one is recommended to study with great attention the four great truths, and keep the mind's eye ever fixed on the happy state of nibbāna, which, though as yet distant, ought never to be lost sight of. Thus prepared, one must be bent upon acquiring the qualifications befitting the true sage who would remain firm, fearless, and unmoved, even in the midst of the ruin of the crumbling universe: the Buddhist sage ever remains calm, composed, and unshaken among all the vicissitudes of life. There is again clearly pointed out the final end to be arrived at, viz, that of perfect mental stability. This state is the foreshadowing of nibbāna.

The first twenty-one *maṅgala* come under *sīla* and are divided into five groups: these ensure the basic training of the individual as well as assisting one with the discharge of his obligations in the social sphere. The next nine *maṅgala* are classed under *samādhi* as aspects of mental culture. The last eight *maṅgala* come under *paññā* and are either the practice towards the fruit of wisdom and insight.

Steady and regular practice of the twenty- one *maṅgala* grouped under *sīla* brings the utmost happiness, prosperity and satisfaction possible in the human state. These admirable achievements are not only adequately stabilized and ensured against possible set-backs, but are also further enhanced by the practice of the five *maṅgala* grouped under *samādhi*. The last eight *maṅgala* grouped under *paññā* assist the progressive realization of the highest wisdom.

The above classification is schematically represented bellow:⁴⁴

Table 2.1 The classification of thirty-eight blessings (*maṅgala*) based on the Threefold Training

<p><i>Sīla</i>: morality/ culture (21 <i>maṅgala</i>) A. the Base of system</p>	<p>1. Fundamental rules:</p> <p>(1) Not associating with fools (<i>asevanā ca bālānaṃ</i>)</p> <p>(2) Associating with the wise (<i>paṇḍitānaṃ-ca sevanā</i>)</p> <p>(3) Reverencing those worthy of respect (<i>pūjā ca pūjanīyānaṃ</i>)</p> <p>(4) Residence in a suitable locality (<i>paṭirūpadesavāso</i>)</p> <p>(5) Having made merit in the past (<i>pubbe ca katapuññatā</i>)</p> <p>(6) One's mind properly directed (<i>attasammāpaṇidhi</i>)</p>
<p>B. The preparation</p>	<p>2. Essential training of the senses, body, mind and speech:</p> <p>(7) Profound learning. (<i>Bāhusacca</i>)</p> <p>(8) Being skillful in the technology and handicrafts. (<i>sippa</i>)</p> <p>(9) Well-learned moral discipline (<i>vinayo ca susikkhito</i>)</p> <p>(10) Gracious kindly speech. (<i>subhāsītā ca yā vācā</i>)</p>
<p>C. Compulsory</p>	<p>3. The foundation of the domestic order:</p>

⁴⁴ **Life's Highest Blessings the Mahā Maṅgala Sutta** trans. by Dr. R. L. Soni, (Mandalay, Myanmar B.E. 2499/C.E. 1956), pp. 95-96.

	<p>(11) Giving support to parents. <i>(Mātāpitu-upaṭṭhānam)</i></p> <p>(12) Cherishing wife and children. <i>(putta sangaho)</i></p> <p>(13) Cherishing one's spouse <i>(dāra sangaho)</i></p> <p>4. Social welfare:</p> <p>(14) Peaceful occupations <i>(anākulā ca kammantā)</i></p> <p>(15) Acts of giving (Dāna)</p> <p>(16) Conduct according to Dhamma. <i>(Dhammacariyā)</i></p> <p>(17) Helping one's relatives. <i>(ñātakānañ-ca sangaho)</i></p>
D. vigilance	<p>5. Protection against evil:</p> <p>(18) Shunning evil <i>(anavajjāni kammāni)</i></p> <p>(19) Abstaining from evil <i>(Ārati virati pāpā)</i></p> <p>(20) Refraining from intoxicants. <i>(majjapānā ca saññamo)</i></p> <p>(21) Not recklessness in the Dhamma <i>(appamādo ca dhammesu)</i></p>
<p>Samādhi: concentration/mental culture <i>(9 maṅgala)</i></p>	<p>(22) Reverence. <i>(Gāravo)</i></p> <p>(23) Humility <i>(nivāto)</i></p> <p>(24) Contentment <i>(santuṭṭhī)</i></p> <p>(25) Gratefulness. <i>(kataññutā)</i></p> <p>(26) Timely hearing of the Dhamma</p>

	<p>(<i>kālena Dhammasavaṇam</i>)</p> <p>(27) Patience (<i>Khantī</i>)</p> <p>(28) Be easily admonished (<i>sovacassatā</i>)</p> <p>(29) Sight of a True Monk (<i>samaṇānañ-ca dassanam</i>)</p> <p>(30) Discussing the Dhamma at the proper time. (<i>kālena Dhammasākacchā</i>)</p>
<p><i>Paññā</i>: wisdom culture (8 <i>maṅgala</i>)</p>	<p>(31) To possess self-restraint (<i>Tapo</i>)</p> <p>(32) Practicing the Brahma-faring (<i>brahmacariya</i>)</p> <p>(33) Seeing the Four Noble Truths (<i>ariyasaccāna’ dassanam</i>)</p> <p>(34) Realization of Nibbāna. (<i>Nibbānasacchikiriya</i>)</p> <p>(35) A mind unshaken by the ups and downs of life. (<i>Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati</i>)</p> <p>(36) Freedom from sorrow (<i>asokaṃ</i>)</p> <p>(37) Freedom from defilements of passion (<i>virajaṃ</i>)</p> <p>(38) Blissful Mind (<i>khemam</i>)</p>

The *Maṅgala Sutta* gives the best counsel for each stage of life: It is thus that worldly felicity and spiritual bliss cease to be conflicting ideals. Every ideal that is good is “best” in its own place. That is why each of the thirty-eight Blessings is the “highest” and the “best.”

So great is the importance of the *Maṅgala Sutta* if one had to face a situation where it was necessary to surrender all the teachings of the Buddha except a single discourse, one would do well to hold onto the *Maṅgala Sutta*. Having this as a

possession it would be possible, even quite easy to reconstruct the entire teachings of the Buddha.

Maṅgala sutta is one division of the Buddhist Scriptures, comprising thirty-eight Noble Blessing which bring about peace, happiness and prosperity etc., to those who live in accordance with these moral instructions. In short, the Sutta includes rules if happiness or beatitudes.⁴⁵

Moreover, who practice these thirty-eight kinds of auspiciousness, can will be achieve well-being and conducive to welfare.⁴⁶

2.4.4 Analysis concept related to *maṅgala*

In regard to the thirty-eight blessings (*maṅgala*) and literature review, the concepts that have direct relationships with all the thirty-eight blessings can be named as morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), or the Threefold Training (Ti-Sikkhā).

According to the types of well-being, this research has itemized it based on thirty-eight blessings into two types: physical well-being, and psychological well-being.

Psychological well-being refers to inner well-being meaning “well-being does not depend on the material thing.

Physical well-being refers to outer well-being signifying well-being depending on material things.

The teaching of Buddhism is practical. It emphasizes things that lead to insight. Also, well-being⁴⁷ can be defined as morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). As the supportive to human’s spiritual development, well-being, in other words, covers mainly the meaning of the thirty-eight blessings including *sāmisā-sukha* which is carnal or sensual happiness and *nirāmisā-sukha* which is happiness in dependent of material things or sensual desires. *Nirāmisā-sukha* or inner-

⁴⁵ Venerable U Ñāṇādicca, **The Thirty-Eight Blessing for World Peace**, (city: publisher, 1995), p. 24.

⁴⁶ Myaing Gyi Ngu Sayadaw. **Question and Answer on Mingala Sutta**, (city: publisher, 2002), (English version by U Than Htun (Shwebo)), p.7.

⁴⁷ Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 519.

well-being that is praised by the Buddha is the foundation leading humanity finally to the right Path, that is the supreme happiness or the highest blessing.

2.5 The Principles and Analysis

The Threefold Training is simply dhamma which can be inferred to its universal Noble Eightfold Path (Ariya-aṭṭhaṅgika-magga) or the Buddhist Middle Way. The following is detailed explanation of these synonym dhamma as: *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom).

Threefold Training	Noble Eightfold Path
Wisdom (<i>Paññā</i>)	Right View / Right Understanding (<i>Sammādiṭṭhi</i>)
	Right Thought / Right Intention (<i>Sammāsaṅkappa</i>)
Morality / Virtue (<i>Sīla</i>)	Right Speech (<i>Sammāvācā</i>)
	Right Action (<i>Sammākammanta</i>)
	Right Livelihood (<i>Sammā-ājīva</i>)
Concentration (<i>Samādhi</i>)	Right Effort (<i>Sammāvāyāma</i>)
	Right Mindfulness (<i>Sammāsaṭi</i>)
	Right Concentration (<i>Sammāsamādhi</i>)

The Buddha classified the eight Path factors (the Noble Eightfold Path) into three groups: virtuous conduct (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). Here, right effort, right mindfulness, and right concentration are included in the concentration group.

As a group, these three factors are also referred to as ‘training in higher mind’ (*adhicitta-sikkhā*), which can be defined as: training the mind, cultivating spiritual qualities, generating happiness, developing the state of one’s mind, and gaining proficiency at concentration. The essence of training in higher mind is to develop and enhance the quality and potential of the mind, which supports living a virtuous life and is conducive to applying wisdom in the optimal way.

On the highest level, ‘higher mind’ (*adhicitta*) or concentration refers to methods of developing tranquility (*samatha*) and to various methods of tranquility

meditation. But in a general, comprehensive sense, higher mind or concentration encompasses all the methods and means to induce calm in people's minds in order to make people be steadfast in virtue, tortoise enthusiasm, and to generate perseverance in developing goodness.⁴⁸

2.5.1 Morality

1) Meaning and Definition

The Pāli word for morality or moral discipline is *sīla* has three levels of meaning: (1) inner virtue, i.e., endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, and so on; (2) virtuous actions of body and speech which express those inner virtues outwardly; and (3) rules of conduct governing actions of body and speech designed to bring them in accord with the ethical ideals.⁴⁹

Perfection among human kind and even among deities, if wish for, is not hard to gain for him whose virtue is perfected. Morality or *sīla* means is maintaining physical, mental and verbal action not to act bad behavior by the body, not to imagine the bad things by mind and not to speak out the bad words by the mouth without controlling the three kinds of action.

2) Significance

Moral conduct is the foundation of the whole practice in the noble eightfold path, and therewith the first of the three kinds of Training (*sikkhā*), namely, morality, concentration and wisdom.

By observing the five or eight. moral precepts, one acquires much merit. Leading a virtuous life, one experiences a happy and contented life here and in the hereafter. Virtue helps him to be fearless, as he has done no wrong to himself or to others. He feels no remorse, guilt or self-blame; hence he feels joy, rapture, calm and happiness; he achieves concentration, knowledge of seeing things as they really are,

⁴⁸ Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Thailand: Buddhadhamma Foundation, 2018), p. 1326.

⁴⁹ Bhikkhu Bodhi (ed.), **Going for Refuge Taking the Precepts**, (Kandy, Sri Lanka: BPS, 1981), p. 24.

and so forth.⁵⁰ In addition, he accrues five blessings: fortune as a consequence of diligence, good reputation, self-confidence, dying unconfused and heavenly rebirth.⁵¹

Basically, all moral actions are classified into actions of body, speech and mind. Abstinence from taking life, stealing, and wrong sexual conduct, constitute moral bodily action. Moral verbal action is the next, split into four: abstinence from lying, harsh speech, tale-bearing and loose talk.

Finally, moral mental action is abstinence from covetousness, ill-will and wrong views. Without *sīla* or moral conduct, one's progress in the spiritual sphere will definitely be limited.

Sīla or moral conduct is in each instance the clearly intentional restraint from bad actions. Shame (*hiri*) and fear of doing evil (*ottappa*) are its proximate cause. For when they exist, moral conduct arises and persists; and when they do not exist, it neither arises nor persists.

Specifically speaking, there are two kinds of *sīla*: mundane and supramundane. All *sīla* subject to *āsavas* is mundane. It brings about improvement in future lives and is a prerequisite for the escape from all *saṃsāric* suffering. That *sīla* which is not subject to *āsavas* is supramundane. It brings about directly the escape from all *sansāric* suffering. Here again, the good intention that arises in one who takes the precepts and observes them is the way of making merit in moral conduct or virtue.

The Buddhist texts explain that *sīla* has the characteristics of harmonizing our actions of body and speech. *Sīla* harmonizes our actions by bringing them in accord with our own true interests, with the well-being of others, and with universal laws. Actions contrary to *sīla* lead to a state of self-division marked by guilt, anxiety, and remorse. But the observance of the principles of *sīla* heals this division, bringing our inner faculties together into a balanced and centered state of unity. *Sīla* also brings us into harmony with other men. While actions undertaken in disregard of ethical principles lead to relations scarred by competitiveness, exploitation, and aggression, actions intended to embody such principles promote concord between man and man—peace, cooperation, and mutual respect. The harmony achieved by maintaining *sīla* does not stop at the social level, but leads one's actions into harmony with a higher law—

⁵⁰ Aṅguttara-nikāya, dasaka-nipāta, sutta 1.

⁵¹ Dīgha-nikāya, sutta 16.

the law of *kamma*, of action and its fruit, which reigns invisibly behind the entire world of sentient existence.

The heart of moral conduct lies with intention: to be free from any thoughts of moral transgression. One aspect of moral transgression is to violate rules, regulations, precepts, and codes of discipline that have been specifically laid down. Another aspect of moral transgression is the violation of other people: the intention to harm other. *Sīla* can thus be interpreted in two ways: the intention to transgress an ethical code or the intention to violate and oppress other people. Put simple, the term *sīla* means non-transgression and non-harming.⁵²

The essence of training in higher morality is to live in an upright way in society, supporting, protecting, and promoting a peaceful and virtuous coexistence. Moral conduct is a foundation for developing the quality of one's mind and cultivating wisdom.

3) Principles and Analysis

Sīla or moral conduct is the principle of human behavior that promotes orderly and peaceful existence in a community. *Sīla* means to be orderly and circumspect in the conduct of one's life and participation in society. Put another way, it means to have discipline and to behave according to rules and regulations in living with others so that there is concord in society; a life and a society that are organized, smooth, undisturbed, not in disunity, are conducive to all undertakings and practices and guarantee success and continuous development.

Sīla exists on many levels, or is divided into many categories to suit various life conditions and societies or assemblies, in order to support the practices that will achieve one's goal.⁵³

Sīla: Buddhism teaches that the experience of sensual happiness can simply carry on smoothly when people have morality. As comprises four qualities: purity, calmness, extinguishment, and quiet, as well as has several levels, for example,

⁵² Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 1286.

⁵³ Bhikkhu P.A. Payutto (PhraDhammapitaka), **A Brief Introduction to the Buddha-Dhamma**, trans. by Bhikkhu Nirodho and Martin Seeger, (Nakorn Pathom, Thailand: Wat Nyanavesakavan, BE 2535 / 1992 CE), p. 20.

common to all Buddhist schools, the Five Precepts—to avoid killing, stealing, sexual misconduct, lying, and intoxicating drugs and alcohol—are expected to be undertaken by all Buddhists. Although mentioning nothing about abstaining from acquiring wealth or property, the five precepts highlight that a person's work and business should not harm other living beings and particularly rule out trading in intoxicants, narcotic drugs, poisons, weapons, or humans. Therefore, keeping the precepts promotes not only the peace of mind of the cultivator, but the peace of the community as well.

For the general public, the basic code of conduct that supports well-being is the five precepts: to not violate living creatures, to not violate other's property, to not violate loving relationships, to not violate truth by speaking falsely or aggressively, and to not impair mindfulness and clear comprehension (*sampajañña*) by using addictive substances. Certain communities establish more intricate and refined codes of conduct, for example, the eight precepts, the ten precepts, and the two hundred and twenty-seven precepts, for an ordered discipline and to reach the goal of that specific community.

There are several attributes of Buddhist morality: a) it creates a conducive external environment for spiritual practice leading to the highest goal; b) it promotes peace and harmony within a community, so that each individual can pursue his or her activities in comfort; and c) the restraint of moral conduct leads to self-discipline and a reduction of mental impurity. Moral conduct makes a person receptive to wholesome qualities. In particular it is the basis for concentration.⁵⁴

Sīla: self-discipline, which leads to an appropriate behaviour and relationship to others and to one's environment. This conduct supports the blossoming of virtue in an individual and fosters social harmony.

Moral conduct benefits to all being with whom one comes in to contact. Moral conduct elevates someone from the lower level of instinct to that of higher wisdom. Without moral conduct, man normally descends to animal like the stage where there is no love and compassion, no tolerance, nor reasoning intellect, there is no moral restraint in thought, speech and deeds.

In Buddha's teaching, moral conduct or virtue is of vital importance, for only by laying the firm foundation of moral purity, will one have the capacity for emotional

⁵⁴ Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 612.

maturity and strength to proceed towards the attainment of higher stage of concentration and supreme wisdom or enlightenment; positively one deeds to abstain from all vicious and sinful deeds and words in order to be perfect in the establishment of moral purity. Obviously moral purity can only be gained by the actual practice of restraint by one self and not violating the moral precepts through bodily, verbal and mental action.

Infect, Mental precepts are observed for the sake of one's happiness and security from troubles or dangers. For instance, when we observe the people around us, we will see that those who can abide by moral precepts are living happily with peace, without anxiety, fear or repentance, on the contrary those who break or violate the moral precepts suffer greatly because of their evil deeds and subsequent crime.

By following the moral principles laid down by the Buddha, one becomes a truly virtuous person with perfect purify in moral conduct. As result of it, one will live a quite happy and peaceful life without several anxieties, grief, fear, repentance or remorse and finally can attain the supreme blissful happiness of *nibbāna*.

2.5.3 Concentration

1) Meaning and Definition

The Pāli term *samādhi* refers to 'mental Concentration' or 'one-pointed attention.' A common definition for *samādhi* is *cittassekaggatā*, or simply *ekaggatā*, which literally means 'the state of focused attention on one object.' The mind is firmly established on one object; attention is not distracted and does not waver.

2) Significance

As has been emphasized above, the aim of correct or 'right' (*sammā*) concentration is to prepare the mind for the successful application of wisdom. Put simply, the purpose of concentration is to assist wisdom, as explained in the following sutta passages:

Concentrations for the goal of knowing and seeing the truth.⁵⁵ The objective and reward of concentration is knowledge and vision of things as they really are.⁵⁶

Purification of mind is for the sake of reaching purification of view. (The development of concentration to purify the mind is for the sake of purification of knowledge and discernment.)⁵⁷

Concentration, when imbued with morality, has great rewards and blessings. Wisdom, when imbued with concentration, has great rewards and blessings. The mind imbued with wisdom becomes completely free from the taints, that is from the taint of sense desire, the taint of becoming, and the taint of ignorance.⁵⁸

The importance of concentration for the practice of liberation is determined by the relationship between concentration and wisdom (that is, to make the mind fit for work). Moreover, the concentration required for the optimal functioning of wisdom does not need to be of the most refined level. Although concentration may be developed to the highest level of *jhāna*, if it is not integrated into the development of wisdom there is absolutely no way for concentration alone to lead to the highest goal of Buddhism.

The essence of training in higher mind is to develop and enhance the quality and potential of the mind, which supports living a virtuous life and is conducive for applying wisdom in the most optimal way.

3) Principles and Analysis

Samādhi means fixing the mind, which is in constant flux, on an object of thought, without distraction. It was frequently translated as ‘Concentration’; this word denotes a state in which the mind, free from distraction, is absorbed in intense, purposeless, concentration, thereby entering a state of inner serenity. With the mind thus completely absorbed in itself, the essential nature of the self can be experienced directly’

⁵⁵Vin.V. 164; goal = *attha*; knowledge and vision of the truth = *yathābhūta-ñānadassana*.

⁵⁶ A V 1-2.

⁵⁷ M I 149.

⁵⁸ D II 84.

In concentration, one distinguishes Three Grades of intensity:

(1) *Khaṇika-samādhi*: momentary concentration. This is an elementary stage of concentration in which people can apply and benefit from everyday work and activities. It is also the starting point for the development of insight.

(2) *Upacāra-samādhi*: ‘access’ or ‘neighbourhood’ concentration. This level of concentration suppresses the five hindrances, and occurs before the mind accesses a state of *jhāna*; it is the initial stage of ‘attainment concentration.’

(3) *Appanā-samādhi*: ‘attainment’ concentration; established concentration. This is the highest stage, the fulfilment of concentration, which is present at all levels of *jhāna*.

A Dhamma practitioner may use only a basic level of concentration (momentary concentration—*khaṇika-samādhi*) as a beginning point for applying wisdom in order to investigate reality in line with the teachings on insight, and this concentration develops alongside the development of insight.

Having described general principals of meditation practice, it seems appropriate now to give an example of how to develop a specific technique. Here is the meditation on in-and out-breathing (*ānāpānasati*). It is a way of developing concentration highly praised by the Buddha, who often encouraged the monks to practice mindfulness of breathing. The Buddha himself often applied this practice as a mental abiding, both before and after his awakening:⁵⁹

Monk, this concentration by mindfulness of breathing when developed and cultivated, is peaceful and sublime, a refreshing, pleasant abiding, and it dispels and quells right on the spot evil unwholesome states whenever they arise. Just as in the last month of the hot season, when a mass of dust and dirt has swirled up, a great rain cloud out of season disperses it and quells it on the spot, so too concentration by mindfulness of breathing...dispels and quells on the spot evil unwholesome states whenever they arise.

Samādhi: Concentration is one-pointedness of mind. It encompasses the Four Foundation of Mindfulness as its basis and its requisites. Also, the practice, the

⁵⁹ Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Thailand: Buddhadhamma Foundation, 2018), p. 1437.

development, and the cultivation of these states are the development of concentration therein.⁶⁰ In developing concentration, one who is concentrated knows things ‘as they really are’ and understands in accordance with ‘reality’—that is, the arising and passing away of Five Aggregates.⁶¹

The Pāli Cannon contains this summary of the aims of concentration:⁶² Monks, there are these four developments of concentration:

- 1) The development of concentration, cultivated and deepened, that is conducive to dwelling happily in the present (*diṭṭhadhamma-sukhavihāra*).
- 2) The development of concentration, cultivated and deepened, that is conducive to knowledge and vision.
- 3) The development of concentration, cultivated and deepened, that is conducive to mindfulness and clear comprehension.
- 4) The development of concentration, cultivated and deepened, that is conducive to the end of all mental taints.

Development: the Pāli Cannon explains this as the four *jhānas*. This refers to developing the *jhānas* as one way of experiencing happiness, corresponding to the teaching on the ten levels of happiness. From coarse to refined, these levels are: sensual pleasure, bliss in the four stages of fine-material *jhāna*, bliss in the four stages of immaterial *jhāna*, and bliss in the ‘attainment of cessation’ (*nirodha-samāpatti*). The Buddha and the arahants develop the *jhānas* when there are not engaged in other activities, for ease and relaxation (‘abiding at ease in the present’— *diṭṭhadhamma-sukhavihāra*).

These are the three main characteristics⁶³ of a concentrated mind. they can see here the purposes of practicing samadhi. To examine more closely each beneficial characteristic to determine which one has the benefits that the Buddha want people to pursue.

⁶⁰ *ibid.*, p. 363. (M 44.10-11)

⁶¹ F.L. Woodward (tran.), **Saṃyutta-nikāya: Book of Kindred Sayings**, vol 3 (Saḷāyatana Vagga), no. 15, [Ch. XXII, i, 1, § 5 (5): Concentration], p. 15.

⁶² Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 1378.

⁶³ Bhikkhu P.A. Payutto (PhraDhammapitaka), **Samadhi in Buddhism**, trans. by Janet Cha, (Bangkok, Thailand: Wat Dhammaram, 1998), p. 9.

1. Mental Energy: The following is an analogy by the Buddha:

Like a river springing from the mountain in a long stream, its swift current drifts away any-thing that it can carry along. If we close up the openings on both sides of the river, the current in the middle will not spread out, wobble, or go off its course. It will flow speedily and will carry along with it whatever it can sweep away...⁶⁴

This saying of the Buddha is aimed at showing the benefits of using mental energy to fortify the strength of wisdom. But generally, people like to use mental energy to perform miracles only. When meant for this use, mental energy can be developed to be very strong. Some people in the West find interest in the parapsychology. They perform experiments in psychokinesis to show that a concentrated mind can influence the motion of a remote object. It can also make the person look at one point far away and have clairaudience. Some people are interested in this kind of benefit that derived from *samādhi*.

2. Happiness and Tranquility. The Buddha exhorted the monks (*bhikkhus*):

O Bhikkhus, the development of *samādhi*, when well-cultivated and regularly practiced, will conduce to a happy life here and now. What does this mean? O Bhikkhus, when free from desires, free from all unwholesome states, one enters the First Absorption ..., the Second Absorption ..., the Third Absorption ..., and the Fourth Absorption...⁶⁵

This benefit is also sought after by many people especially in the present-day societies, where emotional problems prevail. In a society which has its structure based on competition, struggles for benefits cause stress to people. People's minds become tense and in time suffering arises. It is true that the more a society is materially developed, the more people in that society suffer. When people suffer, they want to find release and they find the way of *samādhi* from Buddhism, Hinduism, and yoga in the East. They turn to *samādhi* as a means to happiness and tranquility, a solution to the troubled mind.

3. Clear mind and Development of wisdom. Here is another by the Buddha:

O Bhikkhus, like a water reservoir that is clear, not muddy, a person with good eye sight standing on the shore will see snails, mollusks, stones, and

⁶⁴ A III 64

⁶⁵ A II 44.

pebbles, even fish that are swimming or lying still in the reservoir. Why is this so? It is because the water is not muddy. Likewise, for the Bhikkhus, with a mind that is not muddy, they will know what is beneficial for themselves, beneficial for other people, and beneficial for both parties. They will be able to realize a superior intuitive attainment beyond a normal person's capability. This is *ñāṇadassana* (vision through wisdom) which can lead a person to become a noble being...⁶⁶

The foremost benefit of *samādhi* is a clear mind. When the mind is lucid, it sees what it wants to see with clarity. This is related to wisdom — a mental phenomenon. *Samādhi* is a quality of the mind. We practice samadhi to bring serenity to the mind. When the mind is serene, it is clear. When it is clear, it is conducive to wisdom. Wisdom can be put to full use and this will enable us to see things with clarity. Many people can remember well what the Buddha said: “*Samādhito yathābhutam pajānāti.*” This means that he who has a steadfast mind will see things clearly as they are. When *samādhi* is developed, insight — the ability to see the truth — will follow. *Samādhi* is a foundation, an aid, a supporting factor, a tool to develop and increase wisdom.

The happiness will be arisen in meditators and their minds will be developed and it leads to produce good effects for meditators. Therefore, Buddha taught in Dhammapada that the mind is the most important to human life and happiness as the blessed one states thus: “The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well--tamed mind brings happiness”.⁶⁷

2.5.4 Wisdom

1) Meaning and Definition

The Pāli term *paññā* (wisdom) has two component parts, - *pa* + *ñā*, ‘*pa*’ is a prefix denoting the sense of proper, full, thorough etc. *Ñā* is a root with its verbal forms ‘*jhāṇa*’ which means to know, to understand or to comprehend. Thus, the literal

⁶⁶ A I 9.

⁶⁷ Daw Mya Tin (tr.), **Dhammapada**, (Yangon: Myanmar Pitaka Association, 1995), p. 47.

meaning of the term ‘*paññā*’ is to know, to understanding or to comprehend fully and thoroughly.

2) Significance

Wisdom or *paññā* in Buddhism is insight, discernment, or understanding. It encompasses two factors of *Ariya Aṭṭhaṅgika Magga: Sammāsaṅkappa* (Right-Thought) and *Sammādiṭṭhi* (Right-Understanding). *Paññā* can be defined as consisting of the discernment and penetration of the *tilakkhaṇa* in all phenomena. It is one of the five *balas*.⁶⁸ *Paññā* is the wisdom that is able to extinguish affliction (*kilesa*) and bring about enlightenment.

In a subsequent discourse regarding the threefold training, the Buddha indicates that higher wisdom entails the application of concentration and insight to end “fermentations” (or “mental intoxicants”; Pāli *āsava*), effectively achieving arahantship. And what is the training in heightened discernment? There is the case where a monk, through the ending of the mental fermentations, enters and remains in the fermentation-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now. this is called the training in heightened discernment.⁶⁹

Ñāṇa in the theory of cognition: it occurs in intensive couple compounds with terms of sight as *cakkhu* (eye) and *dassana* (sight, view). Scope and character of *ñāṇa* as faculty of understanding is included in *Paññā* (wisdom – perfected knowledge), the latter signifies the spiritual wisdom which embrace the fundamental truths of morality and conviction such as *aniccā*, *dukkha*, *anattā*. According to the Pāli, *ñāṇa* is a Sanskrit word that means knowledge. It has various nuances of meaning depending on the context, and is used in a number of different Indian religions. The idea of *jhāṇa* centers around a cognitive event which is recognized when experienced. ‘Knowledge of the truth’ (*sacca-ñāṇa*), may be of two kinds: Knowledge consisting in understanding (*anubodha-ñāṇa*) and Knowledge consisting in penetration (*pativeda-ñāṇa*).

⁶⁸ A V 14.

⁶⁹ A III 89.

(1) Knowledge Consisting in Understanding (*anubodha-ñāṇa*) is mundane (*lokiya*), and it's arising with regard to the extinction of suffering, and to the path, is due to hear say etc. (therefore not due to one's realization of the supramundane path)

(2) Knowledge Consisting in Penetration (*pativeda-ñāṇa*); however, is Supramundane (*lokuttara*), with the extinction of suffering (*nibbāna*) as object, it penetrates with its functions the four truth (in one and the same moment), as it is said: "Whosoever, o monk, understand suffering, and the path leading to the extinction of suffering".⁷⁰

In the *Vipassanā* tradition of Buddhism, there are the following *ñāṇa* according to Mahāsi Sayadaw.⁷¹ As a person meditates these *ñāṇa* or "knowledge" will be experienced in order. The experience of each may be brief or may last for years and the subjective intensity of each is variable. Each *ñāṇa* could also be considered a *jhāṇa* although many are not stable and the mind has no way to remain embedded in the experience. Experiencing all the *ñāṇa* will lead to the first of the four at ages of enlightenment; then, the cycle will start over at a subtler level.

Paññā is knowledge, understanding, wisdom or insight gained from listening, reading, thinking and mental development or meditation. In terms of application, *paññā* is the usage of such gained knowledge to understand the truth and to know how to do something. The most important *paññā* or the real *paññā* is wisdom that enables us to be morally good and attain *nibbāna* or liberation.

Those will bring them to the true nature of worldly and spiritual life that enables them to realize impermanence, unsatisfactoriness, and no-self (*anicca, dukkha, and anattā*)—the stated as the 'beneficial' (*sappāya*) for *nibbāna*—the supreme happiness.⁷²

These following passages by the Buddha highlight the vital significance of wisdom:⁷³

⁷⁰ Vism. XVI, p.84.

⁷¹ **The progress of Insight:** (*Visuddhiñāṇa-katha*), by The Venerable Mahasi Sayadaw, translated from the Pāli with Notes by Nyanaponika Thera (1994;33pp./99KB). p. 162.

⁷² F.L. Woodward (tr.), **Saṃyutta-nikāya: Book of Kindred Sayings**, vol 4 (*SaṃyāyatanaVagga*), no. 16, [Ch. xxxv, iii, 5, § 146 (2): Helpful (i)], p. 86.

⁷³ Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 1075.

Bhikkus, by having developed and cultivated how many faculties does a Bhikkhu who has destroyed the taints declare the fruit of arahantship and understand thus: ‘Destroyed is birth...there is nothing more to be done to reach this state’?

It is because he has developed and cultivated one faculty that a bhikkhu who has destroyed the taints declares the fruit of arahantship thus. What is that one faculty? The faculty of wisdom.

For a noble disciple who possesses wisdom, the faith that follows from it becomes stabilized, the energy...mindfulness... concentration that follows from it becomes stabilized.

So long as the faculty of wisdom is absent, the other faculties of faith, energy, mindfulness, and concentration, on their own or combined, cannot bring about enlightenment:

Bhikkhus, just as the footprints of land animals fit into the footprint of the elephant, and the elephant’s footprint is declared to be their chief by reason of its size, so too, among the steps that lead to awakening, the faculty of wisdom is declared to be their chief, that is, for the realization of awakening.

The essence of training in higher wisdom is to discern and understand things according to the truth, to penetrate the nature of conditioned phenomena, so that one lives and acts with wisdom. One knows how to relate to the world correctly and shares blessings with others, endowed with a bright, independent, and joyous mind, free from suffering.

3) Principles and Analysis

Paññā or wisdom is associated with consciousness. Both states cannot be disassociated. The difference between these conjoined states, is this: “wisdom is to be developed; consciousness is for apprehending”.⁷⁴

The nature of human life is composed of these three interrelated, interdependent factors. They comprise an integrated whole, which cannot be added to

⁷⁴ F.L. Woodward (tran.), **Saṃyutta-nikāya: Book of Kindred Sayings**, vol. 5 (Mahāvagga), (no. 17), [ch.XLV.I, (viii), Analysis of the Path], (Oxford: PTS, 1994), p.7-9.

or subtracted from. As life is comprised of these three factors, any training designed to help people to live their lives well must address the development of these three areas of life.

Spiritual training is thus divided into three sections, known as the threefold training. This training is designed to develop these three areas of life to be complete and in harmony with nature. These three factors are developed simultaneously and in unison, resulting in an integrated system of practice.

From a rough perspective one may see these three factors in a similar way as to how they are sometimes outlined in the scriptures, of representing three major stages in practice, of moral conduct, concentration, and wisdom. This perspective gives the appearance that one practices these factors as distinct steps and in an ordered sequence, that is, after training in moral conduct one develops concentration, which is then followed by wisdom development.⁷⁵

Wisdom as comprehensive knowledge or reasoned analysis can be distinguished between true or false, good or bad, right or wrong, inappropriate or inappropriate, and beneficial or harmful by a noble disciple. It is a practical knowledge; a person understands causality and understands how to relate the causes and conditions to problem solving. This knowledge applies specifically to human suffering. It is used to alleviate suffering and to live a good life.

In fact, there is only one kind of wisdom, that is, the natural phenomenon of understanding reality, of penetrating into the truth of things as they really are. Wisdom, however, is frequently separated into many different kinds, according to the level of wisdom, to its specific function, or to the specific source of understanding.

The three kinds of wisdom here refer to a classification connected to the source of understanding:⁷⁶

(1) *Sutamaya-paññā*: knowledge derived from formal learning. When one is not yet able to rely entirely on one own reflective ability, one must seek out a teacher, who in the scriptures is referred to as a virtuous friend (*kalyāṇa-mitta*), for example the

⁷⁵ Bhikkhu P.A. Payutto, **Buddhadhamma: The Law of Nature and Their Benefits to Life**, (Bangkok, Thailand: Buddhadhamma Foundation, 2018), p. 523.

⁷⁶ Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Thailand: Buddhadhamma Foundation, 2018), p. 86.

Buddha, awakened beings, and otherwise individuals, for instruction and guidance. One is then able to comprehend the truth at one level.

(2) *Cintāmayā paññā*: knowledge derived from reflection, from the ability to contemplate. When one acquires knowledge from formal learning and generates wisdom consisting of such knowledge (*sutamaya-paññā*), one trains in wise reflection (*yoniso-manasikāra*), leading to vast, profound, and thorough understanding, which can be applied in one's investigation of the truth.

(3) *Bhāvanāmayā paññā*: knowledge derived from spiritual cultivation. This refers to practical application, whereby one acts from direct experience. Here, one relies on the first two kinds of wisdom and furthers one's spiritual development by applying wise reflection in regard to all phenomena, until one realizes the wisdom established as the Path (*magga*) and attains fruition (*phala*).

Buddhaghosa says: "Based on thinking' is that knowledge or understanding which one has acquired through one's own thinking, without having learnt it from others. 'Based on learning' is that knowledge which one has heard from others, and thus acquired through learning. 'Based on mental development' is that knowledge which one has acquired through mental development in this or that way (*bhāvanāmayā-paññā*) and which has reached the stage of full concentration" (*appanā-samādhi*).⁷⁷

The Buddha's teaching about Threefold Training is not just for happiness tarnished by defilement, or not just for future birth, but does a sage gives gifts. Indeed, a sage gives gifts for only to end of defilement, and for the absence of future birth:

Not for happiness tarnished by defilement, not for future birth, does a sage develops the *jhānas*. Indeed, a sage develops the *jhānas* for the end of defilement, for the absence of future birth. Aiming for the state of peace (i.e. *nibbāna*), inclining in this direction, devoted to this state, a sage gift. Sages set *Nibbāna* as the goal, just as rivers head for the heart of the ocean.⁷⁸

Merit collected from the practice of Threefold Training is very important to help mankind goes well along their journeys in cycle of birth and death. It's connected

⁷⁷ Binayendra Nath Chaudhury. **Dictionary of Buddhist doctrinal and technical terms.** (Kolkata: The Asiatic Society, 2005), p. 94.

⁷⁸ Nd. I, 424-5.

with what are good and beneficial to oneself and other and can improve the quality of the mind. While gathering the material wealth, one's possession can be lost by thief, flood, fire and confiscation etc. But the benefit of good deeds follows him from life to life and it cannot be lost by any enemy. A person, who possesses merits, will be experience happiness here and now as well as hereafter through the performance of good deeds. Merit is a great facilitator; it opens the doors of opportunity everywhere. For instance, a meritorious person will succeed in whatever venture, he put his effort in to. If he wishes to do business, he will meet with the right contacts and a good friend. If he wishes to be a scholar, he will be awarded with scholarships and supported by academic mentors. If he wishes to progress in meditation, he will meet with a skillful meditation teacher, who guides him by his spiritual development.

Our Buddha preached mankind The Eightfold Path or Threefold Training practice in order to gain real happiness and peaceful living as well as to develop knowledge and comprehension of how to live a good life.

2.6 Case Studies of Well-Being from the Noble Persons in Tipiṭaka

The importance of stream-entry goes beyond an academic interest in *nibbāna* and enlightened beings, but it often gets overlooked. The Buddha repeatedly taught:⁷⁹ “Bhikkhus, those for whom you have compassion and those who are receptive—whether friends or colleagues, relatives or kinsmen—these you should exhort, settle and establish in the four factors of stream-entry.”

The life of a stream-enterer does not appear alien or frightening to coteremporary people; rather, it appears admirable. Many of the stream-enterers at the time of the Buddha were lay disciples and were exemplary people, they were virtuous, led contented family lives, and were engaged in society by helping their community and the Buddhist religion.

For the case study as the example, the researcher will use the persons, who has well-being after the enlightenment and who were *sotāpanna* (Stream) Enterer at the time of the Buddha in Tipiṭaka.

⁷⁹ Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Thailand: Buddhadhamma Foundation, 2018), p. 586.

2.6.1 Anāthapiṇḍika⁸⁰

The millionaire Anāthapiṇḍika was born as Sadatta. As a result of his great generosity, he was given the name Anāthapiṇḍika which meant “feeder of the helpless”. Anāthapiṇḍika wanted to purchase a magnificent park for the Buddha but it belonged to Prince Jeta, who was reluctant to part with it. By covering the grounds of the park with gold coins Anāthapiṇḍika eventually persuaded the Prince to sell. He then built a monastery in which the Buddha was to spend many rainy seasons and which came to be known as the Jetavana Monastery. The Buddha spent the major part of his life in these quiet surroundings and most of his discourses were delivered there. All in all, the Buddha spent twenty-four rainy seasons at the Jetavana Monastery.

Several of the discourses (*sutta*) the Buddha delivered to Anāthapiṇḍika are intended for lay people. Two of them are on “generosity” and the “four kinds of bliss.” In the discourse on “generosity”, the Buddha advises that the first stage of the Buddhist life is to practice generosity, such as giving alms to monks and building monasteries. More important than being generous though, is taking refuge in the Triple Gem (Buddha, Dhamma and Saṃgha) and observing the Five Precepts, the five rules that help discipline words and deeds. More important again than the observation of the Five Precepts is the regular practice of meditation on loving-kindness (*mettā-bhāvanā*). But the most meritorious act, said the Buddha, is to develop insight into the fleeting nature of things.

In the discourse of the “four kinds” that of bliss a layman can enjoy, the Buddha mentions the bliss of ownership, the bliss of wealth, the bliss of being debtless and the bliss of blamelessness.

The bliss of ownership means the satisfaction in gaining wealth by honest means and hard work. The bliss of wealth is the satisfaction of enjoying one’s wealth while fulfilling all one’s duties.

The bliss of being debtless is the satisfaction that a layman enjoys whenever he knows that he does not incur a debt, great or small, to anyone.

⁸⁰ Siridhamma Rev, *The life of the Buddha*, part II, pp. 21-22.

The bliss of blamelessness is the satisfaction derived from a person whose actions of body, speech and thought do not cause harm to others and are free from any blame.

When Anāthapiṇḍika first met the Buddha at the Sītavanā forest near Rajagaha, his confidence was so strong that an aura glowed from his body. On hearing the Dhamma for the first time Anāthapiṇḍika became a *sotāpanna* (first stage of nibbāna or sainthood).

Researcher's Reflection on Anāthapiṇḍika

The reason why he can get well-being is that he is known among Buddhist as a *sotāpanna*, which makes him almost perfect in the spiritual progress of Buddhism, that he has and practice threefold trainings everyday life, that he is also a model gentlemanly leader both his physical and mental well-being. He is one of the persons who are the model Buddhists in leadership of the Buddhists which many people nowadays are interested in leadership.

Therefore, Anāthapiṇḍika is considered to be the chief layman devotee of Buddha and became famous not only for his kindness and generosity, but also for his leadership, indicating that he is one of the most important figures in Buddhism, and worth thorough study. Anāthapiṇḍika includes intelligence, ability to motivate others, loving kindness, setting a good example, creativity, and fairness. His success in life can be divided into two parts: 1) his success in personal development, during which he keeps on developing himself and training himself to be a better person, continuously, until he reached the spiritual status as *sotāpanna*, and 2) his success in contributing to society, in which he helped to build the Jeta's Grove Monastery, developed his home town, and brought in Buddha and Buddhism to Sāvattthī, one of the most important cities in Buddhism. Before his death Anāthapiṇḍika became aware that he wanted other lay people to have an opportunity to listen to the deep Dhamma or the teachings of Buddha. Anāthapiṇḍika's life and works reflect strong leadership skills. Present day Buddhist leaders should reflect upon the details of Anāthapiṇḍika's life, especially how he managed to achieve success on both personal and social life planes—both successes depending deeply on Buddhism's moral grounds.

Anāthapiṇḍika's life has reflected many leadership characteristics worth looking into. The eight most important points that best explain the leadership of Anāthapiṇḍika is found in this discussion are as follows;

1) Intelligence: Many of his actions showed that Anāthapiṇḍika was intelligent. For example, he was successful in business; he could comfortably debate with others about the Buddha's teaching; he understood the Dhamma and reached the *sotāpanna* spiritual level in relatively short period after beginning his studies with the Buddha.

2) Motivation: Anāthapiṇḍika could easily motivate others to follow his advice. For example, he encouraged the villagers living between Rājagaha and Sāvattihī to help build shelters for the Buddha and his monks every one Yojanā (13 kilometers) in his home province. He successfully encouraged his friends to believe in Buddhism. He used money as a strategy to lure his only son, Kala, to visit the Buddha and later believed in Buddhism.

3) Loving kindness: There are many occasions explaining Anāthapiṇḍika's loving-kindness for others. For example, he sponsored the cremation of his slave's mother; he showed his compassion for his new servant who did not eat on the Holy Day; he always gave alms of food, medicine, and other items to monks and novices; he cared for his granddaughter's sorrowfulness after she broke her clay doll.

4) Modeling: Anāthapiṇḍika searched for Buddha and received the Dhamma into his heart. After that he spent his life time protecting the religion. He always observed the Five Precepts and fasted on the Holy Day. His wife, children, servants, and slaves saw his example and followed him.

5) Creativity: When he initiated the merit-making for the dead 'clay doll' of his grandchild, he set an example for other Buddhists to follow by making merits for the dead relatives. Other examples include his idea of planting a Bodhi tree as the symbol of Buddha, which continues to be a practice even today and his initiation of the idea of monk's preaching deep Dhamma principles to laymen, not only just other holy men.

6) Fairness: Anāthapiṇḍika was always invited to be a middleman or a judge in reconciling two rival groups. For example, he was one of the judges to examine a

pregnant Bhikkhuni and he helped encourage others to treat the fighting monks from Kosambhī fairly.

7) Uniting Society: The faith Anāthapiṇḍika had in the Buddha, the Dhamma, and the Order enabled him to encourage others to support Buddhism. He built Jeta's Grove Monastery with his personal wealth and the temple became the heart of society. Buddha spent 19 rainy retreats in this temple, the longest when compared to other places in his life.

8) Principle-centered: Anāthapiṇḍika had high ideology in Buddhism. His faith never wavered even after his wealth decreased a lot from his generous donations. He once expelled an angel from his house after the angel suggested him to stop giving alms. He continued giving donations without fearing anything because of his strong faith in the Buddha and religion.

And then, there are many sets of Dhamma related to happiness and leadership that Buddha taught country and community's during his life time. When looking at the life of Anāthapiṇḍika, it is found that there are several sets of Dhamma. These Dhamma helps him shine and succeed in setting a good example for other Buddhists even up to the present. He practiced every day 1) *Dāna* or charity: Anāthapiṇḍika sacrificed his own pleasure for the well-being of the public by giving away his belongings and food to support others, including giving knowledge and serving the public; 2) *Sīla* or high moral character; he set a good example for controlling his body, speech, and heart in righteousness; 3) *Pariccāga* or self-sacrifice; he was generous, avoided selfishness, and practiced, 4) *Ājjava* or honesty; Anāthapiṇḍika was honest and sincere towards other people, performing his duties with loyalty and sincerity toward others and the religion; 5) *Maddava* or gentleness: he had a gentle temperament, avoiding arrogance, and never defaming others; 6) *Tapa* or self-controlling; Anāthapiṇḍika was calm in many difficult situations, performing his duties without indolence; 7) *Akkodha* or non-anger; he was free from hatred and remained calm in the midst of confusion. This is the reason why Anāthapiṇḍika was always invited to be a judge for his city; 8) *Avihimsā* or non-violence; he exercised non-violence, and he was not vengeful; 9) *Khanti* or for bearance; Anāthapiṇḍika practiced patience and trembling to serve public interests; and 10) *Avirodhana* or uprightness; he respected the opinions of others without prejudice. Notwithstanding the above, Anāthapiṇḍika also tried to promote public peace and order

to take well-being or to attain the highest goal not only for himself but also for others as a model Buddhist model.⁸¹

2.6.2 Visākhā⁸²

Visākhā, a great female supporter, was the devout and generous daughter of a millionaire. When she was only seven years old, the Buddha visited her birthplace. Her grandfather, hearing of the Buddha's visit, advised Visākhā to go out and welcome him. Though she was so young, she was religious and virtuous. As such, immediately after hearing the Dhamma from the Buddha, she attained the first stage of sainthood or *sotāpanna*.

When she was fifteen years old, some Brahmins saw Visākhā and thought that she would be an ideal wife for their master Puñṇavaddhana, the son of a millionaire named Migāra. Visākhā possessed the five kinds of feminine beauty: beautiful hair, a beautiful figure, beautiful bone structure, beautiful skin which was smooth and golden in colour, and youthfulness. Accordingly, they made arrangements for Visākhā to be married to Puñṇavaddhana.

On her wedding day, her wise father gave her some advice under these ten headings:

1. *Antoaggi bahi na nīharitabbo,*
2. *Bahiaggi anto na pavesetabbo,*
3. *Dadantasseva dātabbaṃ,*
4. *Adadantassa na dātabbaṃ,*
5. *Dadantassāpi adadantassāpi dātabbaṃ,*
6. *Sukhaṃ nisīditabbaṃ,*
7. *Sukhaṃ bhuñjitabbaṃ,*
8. *Sukhaṃ nipajjitabbaṃ,*
9. *Aggi paricaritabbo,*
10. *Antodevatā namassitabbā.*⁸³

⁸¹ Thera. Nyanaponika & Hecker. Hellmuth, **Great Disciples of the Buddha**, (ed.). Bodhi Bhikkhu, BPS, Sri Lanka, 2003. pp. 381-411.

⁸² Siridhamma Rev, **The life of the Buddha**, part II, pp. 10-13.

⁸³ H.C. NORMAN, M.A. (ed.), **The Commentary on the Dhammapada**, Vol 1, part II, (London, PTS, 1909), pp. 897-898.

1. A wife should not criticize her husband and parents-in-law in front of other people. Neither should their weaknesses or household quarrels be reported elsewhere.

2. A wife should not listen to the stories or reports of other households.

3. Things should be lent to those who return them.

4. Things should not be lent to those who do not return them.

5. Poor relatives and friends should be helped even if they do not repay.

6. A wife should sit gracefully. On seeing her parents-in-law or her husband, she should respect them by rising from her seat.

7. Before taking her food, a wife should first see that her parents-in-law and husband are served. She should also make sure that his servants are well cared for.

8. Before going to sleep, a wife should see that all doors are closed, furniture is safe, servants have performed their duties, and that parent's in-law have retired. As a rule, a wife should rise early in the morning and unless she is sick, she should not sleep during the day.

9. Her parents-in-law and husband should be treated very carefully, like fire.

10. Her parents-in-law and husband should be given the respect due to devas.

From the day Visākhā arrived in Sāvatti, the city of her husband, she was kind and generous to everyone in the city and everyone loved her.

One day, her father-in-law was eating some sweet rice porridge from a golden bowl when a monk entered the house for alms. Although her father-in-law saw the monk, he continued to eat as if he had not. Visākhā politely told the monk, "Pass on, Venerable Sir, my father-in-law is eating stale food."

For a long time Visākhā's father-in-law had been unhappy at her because she was a devout follower and supporter of the Buddha while he was not. He was looking for a chance to break off the marriage between his son and Visākhā, but her conduct was faultless. Misunderstanding Visākhā's words, he thought she had brought disgrace to his family.

He ordered Visākhā to be expelled from the house, but she reminded him of her father's request to eight clansmen. Her father had told them, "If there be any fault in my daughter, investigate it."

The millionaire agreed to her request and summoned those eight clansmen to come and investigate whether Visākhā was guilty of rudeness. When they arrived, he secretly told them, “Find her guilty of this fault and expel her from the house.”

Visākhā proved her innocence by explaining, “Sirs, when my father-in-law ignored the monk and continued to eat his milk-rice porridge he was not making merit in his present life. He was only enjoying the merits of his past actions. Was this not like eating stale food?”

Her father-in-law had to admit that she was not guilty of being rude.

There were other misunderstandings after this, but Visākhā was able to explain to her father-in-law’s satisfaction. After these incidents, her father-in-law began to realize her error and to see the great wisdom of Visākhā. At her suggestion, he invited the Buddha to their house to give teachings. On hearing the discourse, he became a *sotāpanna* (first stage of sainthood).

With wisdom and patience, she succeeded in converting her husband’s household to a happy Buddhist home. Visākhā was also very generous and helpful to the monks. She built the Pubbārama monastery for the monks at great cost. Immense was her joy when the Buddha spent six rainy seasons there.

In one of the discourses that the Buddha delivered to Visākhā, he spoke of the eight qualities in a woman that bring her welfare and happiness in this world and the next: “Herein, Visākhā, a woman does her work well, she manages the servants, she respects her husband and she guards his wealth. Herein, Visākhā, a woman has confidence (*saddhā*) in the Buddha, Dhamma and Saṅgha; virtue (*sīla*); charity (*cāga*); and wisdom (*paññā*).”

Being a woman who had many talents, Visākhā played an important role in various activities amongst the Buddha and his followers. At times, she was given the authority by the Buddha to settle disputes that arose amongst the nuns (*bhikkhunīs*). Some Vinaya rules of discipline were also laid down for the nuns when she was called in to settle their disputes. Visākhā died at the ripe age of one hundred and twenty.

Researcher’s Reflection on Visākhā

The reason why she can get well-being is that she is the most delightful and great charm one among all the stories of the early Buddhist women and first female

disciples of the Buddha, that she was known as an able manager and an effective communicator, that she was also well respected in the Saṅgha for her wisdom, and generosity. Especially, she has to get wellbeing confidence (*saddhā*) in the Buddha, Dhamma and Saṅgha; virtue (*sīla*); charity (*cāga*); and wisdom (*paññā*) in order to get wellbeing for her the whole life. To Visākhā, a deeply emotional and affectionate grandmother who lost her grand-daughter, the Buddha consoled her as following: “From affection spring grief, from affection spring fear, for one who is wholly free from affection, there is no grief, much less fear.”

Therefore, she tried to practice to reduce bad things and to take well-being. Also, for promoting the cause of women, the Buddha can be considered as the first emancipator of women and promoter of women and promoter of a democratic way of life. It is to the eternal credit of the Buddha-Dhamma that women were not despised and looked down, but were given equal status with men in their spiritual endeavor on the way to gain wisdom and the complete deliverance - *nibbāna*. Similar to other Buddhists or even Buddha himself, Visākhā had first struggled to instill good qualities in her before she looked outside and helped the public. She succeeded in actualizing herself and also succeeded in developing society.

Through the analysis of Visākhā’s success in developing herself, it was found that: 1) she kept looking for a spiritual master all in life and eventually found the Buddha in the city of Bhaddiya accompanied by a great retinue of monks; 2) she sought out the Dhamma or the teaching of Buddha and realized the truth about life’s purpose and was able to reach the spiritual stage of *sotāpanna* at her age of seven years; 3) Since she was born in a family, she was known to have high skills in keeping the virtue of generosity and to have built up her keeping patience and to do the duties of a wife; 4) her inner strength of, for example, patience, perseverance, compassion, and forgiveness helped her to be a good gentlewoman; 5) she held high moral principles in life, especially always observing the Five Precepts, which the Buddha said to be the foundation to make one a real human being; 6) she set a clear goal and is not detoured by any changes. This was seen from her determination to build her family life, which remains an important spiritual place for Buddhism, 2,500 years later; 7) she keeps developing himself until the last minute of life, by listening to the Buddha’s teaching on a daily basis; and 8) Visākhā gave to the needy and priests all the time and she stood

foremost among the women lay supporters who served as supporters of the Order so she lived a model female lay devotee, endowed with unwavering confidence in the Triple Gem, securely settled in the fruit of stream entry, bound for a happy rebirth and in the end, for final deliverance from suffering.⁸⁴

2.6.3 Suppabuddha⁸⁵

While residing at the Jetavana monastery, the Buddha uttered of this book, with reference to Suppabuddha, who was a leper.

Suppabuddha, while sitting at the back of the crowd and listening attentively to the discourse given by the Buddha, attained *sotāpatti* Fruition. When the crowd had dispersed, he followed the Buddha to the monastery as he wished to tell the Buddha about his attainment of *sotāpatti* fruition. Sakka, king of the devas, wishing to test the leper's faith in the Buddha, the Dhamma and the Saṅgha, appeared to him and said, "You are only a poor man, living on what you get by begging, with no one to fall back on. I can give you immense wealth if you deny the Buddha, the Dhamma and the Saṅgha and say that you have no use for them." To this, Suppabuddha replied: "I am certainly not a poor man, with no one to rely on. I am a rich man; I possess the seven attributes which the ariyas possess; I have faith (*saddhā*), morality (*sīla*), and sense of shame to do evil (*hiri*), sense of fear to do evil (*ottappa*), learning (*suta*), generosity (*cāga*) and knowledge (*paññā*).

Then, Sakka went to the Buddha ahead of Suppabuddha and related the conversation between himself and Suppabuddha. To him, the Buddha replied that it would not be easy even for a hundred or a thousand Sakkas to coax Suppabuddha away from the Buddha, the Dhamma and the Saṅgha. Soon after this, Suppabuddha arrived at the monastery and reported to the Buddha about his attainment of *sotāpatti* fruition. On his way back from the Jetavana monastery, Suppabuddha was gored to death by an infuriated cow, who, in fact, was an ogress assuming the form of a cow. This ogress

⁸⁴ Thera. Nyanaponika & Hecker. Hellmuth, **Great Disciples of the Buddha**, (ed.). Bodhi Bhikkhu, BPS, Sri Lanka, 2003. pp. 281-251.

⁸⁵ Ven. Weragoda rarada Maha Thero, **Treasury of Truth Illustrated Dhammapada**, pp. 250-252.

was none other than the prostitute who was killed by Suppabuddha in one of his previous existences and who had vowed to have her revenge on him.

When the news of Suppabuddha's death reached the Jetavana monastery, the bhikkhus asked the Buddha where Suppabuddha was reborn and the Buddha replied to them that Suppabuddha was reborn in Tāvātimsa deva realm. The Buddha also explained to them that Suppabuddha was born a leper because, in one of his previous existences, he had spat upon a *paccekabuddha*.

Researcher's Reflection on Suppabuddha

The reason why he can get well-being is that although he was a leper and very poor man, he believed with confidence (*saddhā*) in the Buddha, Dhamma and Saṅgha. Also, he possesses the seven attributes which the noble persons possess order to get well-being for the whole life. But he lived a little time after *sotāpanna*. So, how can he get well-being? and Why? What are the Dhamma to practice for his life to take happiness? When sakka speaks and test Suppabuddha, Suppabuddha replied to sakka: "I am certainly not a poor man, with no one to rely on. I am a rich man; I have attained happiness and great wealth; the seven attributes of honorable wealth to get wellbeing which the ariyas possess. These stores of wealth are not called poor. Therefore, he practiced and followed the methods of the Buddha which are faith, morality, and sense of shame to do evil, sense of fear to do evil, learning, generosity and knowledge to get well-being and the highest goal for life.

To sum up, the stream-enterers are endowed with virtue and happiness. There is adequate virtue to ensure that they will not cause danger, distress or harm to anyone; on the contrary, their behavior will benefit both themselves and others. This virtue is secure because it stems from thorough knowledge, which leads to a new way of seeing the world. As for happiness, the stream-enterers have encountered a profound inner happiness that is of tremendous value. Although they still experience sensual or mundane pleasure, they are not carried away by this coarser form of happiness; they will not sacrifice the refined happiness to increase mundane happiness. Mundane happiness is balanced by transcendent happiness. This transcendent happiness is both a

consequence of and a supporting factor for virtue; it is confirmation that a person will not regress and it supports further spiritual growth⁸⁶

The Buddhist perspective of well-being based on the theoretical idea, are generosity, morality, mental development. These are the fundamental form leading to the Threefold Training. This theoretical idea although it is the suitable Dhamma for lay people, it can be a base or path of threefold training, the practical idea, leading an individual to enlightenment or liberation (*nibbāna*), the supreme happiness or well-being.

⁸⁶ Bhikkhu P.A. Payutto, **Buddhadhamma, The Law of Nature and Their Benefits to Life**, (Thailand: Buddhadhamma Foundation, 2018), p. 885.

CHAPTER III

Research Methodology

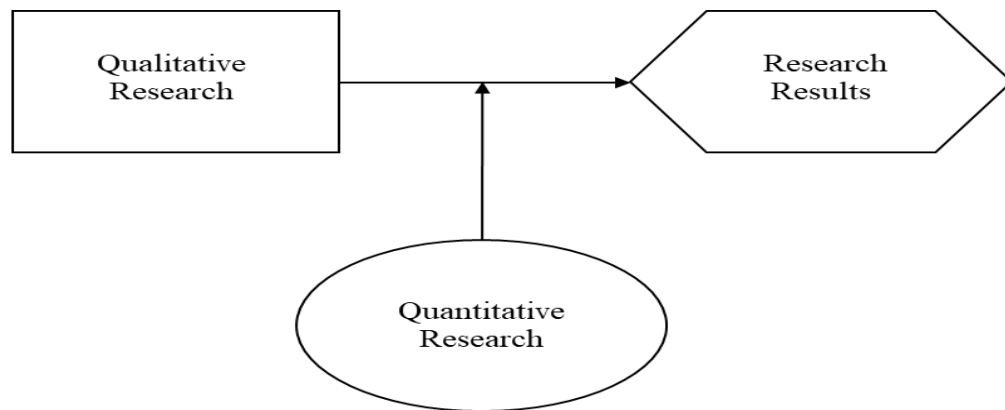
This research methodology can be described as mixed methods. The first part of the study begins with qualitative research approach. It leads this study to a deeper understanding of the concept of well-being in Buddhism. Quantitative research approach will be applied to the last part of this dissertation. Data obtained from the qualitative study particularly, from in-depth-interviews with scholars are used to construct the online questionnaire in order for the examining statistical significances of factors in relevance to Buddhist well-being. Finally, a model of Buddhist well-being of working age people in Bangkok Metropolitan area are constructed.

In this Chapter, the research design for determining Buddhist factors under mixed-method research for building the Buddhist well-being model of working age people in Bangkok Metropolitan Area is performed under two main headlines: 1) the research design, and 2) the stages of research design.

3.1 Research Design

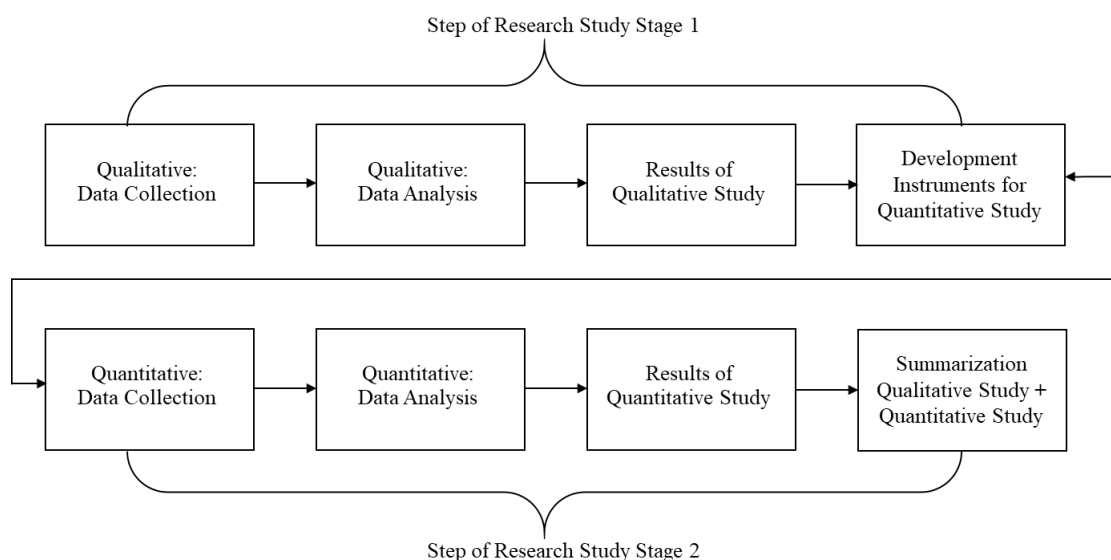
This dissertation is Mixed Method Research. The research design for mixed method research comprises two stages: the qualitative research and quantitative research designs. The first stage represents the qualitative research design which aims to collect the Buddhist factors related to well-being in the conceptual framework. Then the instruments are designed to the variables determine in the quantitative research design as the second stage. The research design is shown figure 3.1.

Figure 3.1: Quantitative Method to Extend Quantitative Result¹



3.2 Stages of Research Design

Figure 3.2: Flow of Research Design²



¹ Nonglak Wiratchai (2009) cited in Lampong Klomkul, “**Effects of Reflection Process on the Effectiveness of Classroom Action Research: Mixed Methods Research**”, Doctor of Philosophy Program in Educational Research Methodology, Department of Educational Research and Psychology, Faculty of Education, Chulalongkorn University, 2011), p.75

² Rattana Buasonte, **Mixed Methods in Research and Evaluation**, (Bangkok: Chulalongkorn University Printing, 2012), p.115.

Figure 3.2, describes the two steps of research design for both qualitative and quantitative research, including sampling design, measurement design and data analysis.

3.2.1 Research Design Stage 1: Qualitative Research

The qualitative research design is analyzed in terms of three headlines: 1) Key-informants, 2) Measurement design, and 3) Data analysis.

At the beginning, this study is divided into two parts: 1) the collection of data from the primary sources of English translations of Tipiṭaka in order to carry out an exploration of Buddhist factors in relevance to well-being. The secondary sources of commentaries, textbooks, research works, and Buddhist journals are also investigated. The data collection focuses on the concepts of well-being in Buddhism. This is to survey the viewpoint from the related literatures in detailed explanation for clearer understanding. 2) conducting the in-depth interviews. The open-ended questions in regard to well-being of the working age people are used to ask to obtain data from two groups of key-informants, including, six Buddhist monks who are meditation masters, and six Buddhist scholars who are professors of Religious Studies, a director of Buddhist Studies, and a Pāli and Buddhist Studies lecturer. The goal of this stage is to carry out an exploration of perspectives and points of view of the key-informants who are highly knowledgeable about this research topic.

3.2.1.1 Key-informants

In the first stage of the research, key-informants will be selected by using purposive sampling.³ The key-informants are experts who have in-depth about Buddhism. In-dept interviews are conducted for two groups of key-informants: Buddhist monks and Buddhist scholars to gain the contemporary points of views regarding well-being ideology in Buddhism. Name list of the key-informants are shown in Table 3.1.

³ W. Lawrence Neuman, **Social Research Methods: Qualitative and Quantitative Approaches**, 6th Edition, (USA: Pearson Education, 2006), p.222.

Table 3.1: Name list of the key-informants

No.	Name	Position	Temple/ Institution/ University
1.	Phrarajsiddhimuni Vi.	Meditation Master, Director	Vipassanadhura Institute, Mahachulalongkorn Rajavidyalaya University, Thailand
2.	Asst. Prof. PhraSomparn Sammabharo	Meditation Master, Section 5	Wat Mahathat Yuwaratrangsarit Rajaworamahavihara, Thailand
3.	Phrakhrubhawana Visuttikhun	Meditation Master, Abbot	Wat Pradhammaiak, Thailand
4.	Phrakhrubhawana Waralangara	Meditation Master, Abbot	Wat Bhaddanta Asabharam, Thailand
5.	Phrabhavanaviriyakhun	Assistant Abbot	Wat Mahathat Yuwaratrangsarit Rajaworamahavihara, Thailand
6.	Phraphawanapisanmethi Promjan	Assistant Abbot	Wat Phichaiyatikaram, Thailand
7.	Em. Prof. Dr. Premasiri Pahalawattage	Pali and Buddhist Studies, Lecturer	University of Peredeniya, Sri Lanka
8.	Em. Prof. Dr. Peter Harvey	Professor Emeritus of Buddhist Studies	University of Sunderland, U.K.

9.	Asst. Prof. Lt. Dr. Banjob Bannarужи	Assistant Professor	Mahachulalongkorn Rajavidyalaya University, Thailand
10.	Prof. Dr. Supriya Rai	Director	K J Somaiya Centre for Buddhist Studies, India
11.	Dr. G.T. Maurits Kwee	Clinical Psychologist	Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D. – Program
12.	Master Dhamthera Dhammapisut	Meditation Master	Boonsong Paramatthadhammasathan, Thailand

3.2.1.2 Measurement Design

Instruments

The questions are developed by using semi-structured interview⁴ to obtain perspectives and points of view from the key-informants in the qualitative part of the research. Interview questions are primarily concerned with the meaning and definition of ‘Well-being’, factors in Buddhism on well-being in the Buddhist scriptures, the related and the meanings of those factors, the relationship between each factor and the ways to apply the given factors to the context of real life in working age people.

⁴ Ongart Naipat, **Quantitative and Qualitative Research Methodologies in Behavioral and Social Sciences**, (Bangkok: Samladda Priniting, 2005), p.173.

Data Collection

1. The data collection focuses on the concepts of well-being in Buddhism. Review of related literatures were studied and explored from both primary sources: English translations of Tipiṭaka and the secondary sources: commentaries, textbooks, research works, and Buddhist journals. The aim of collecting data in this early stage is to carry out to explore the concept of well-being in Buddhism.

2. Construct interview questions concerning the meaning and definition of ‘Well-being’, factors in Buddhism on well-being in the Buddhist scriptures, the related and the meanings of those factors, the relationship between each factors and ways to apply the given factors to the context of real life in working age people.

3. The draft of the semi-structured interview form was presented to the advisors to check accuracy and appropriateness of the interview questions. After that the interview questions were revised and adjusted according to the advisors’ suggestions.

4. The letters from the International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University along with the form of interview questions were sent to twelve key-informants including six Buddhist monks and six salient Buddhist scholars to kindly ask them for collection data for research.

3.2.1.3 Data Analysis

The content analysis⁵ was used to analyzed raw data obtained from the in-depth interviews by using the predetermined lists, classifying, categorizing the data and ordering the data according to the guideline of questions, and interpreting the interview data.⁶ The data provide a clear picture of Buddhist factors on the well-being of working age people and define well-being in terms of Buddhist aspects. The data and factors obtained from the key-informants in the qualitative research in the first stage of the study will be used as variables in quantitative research to construct a questionnaire to collect quantitative data in the later part of the research.

⁵ Louis Cohen, Lawrence Manion & Keith Morrison, **Research Method in Education**, 6th Edition, (USA: Taylor & Francis e-Library, 2007), p.475.

⁶ Ibid, p.368.

3.2.2 Research Design Stage 2: Quantitative Research

The quantitative research design in this Chapter is performed according to the following headlines: 1) Sampling design; 2) the Development of instrument; 3) the Measurement of instrument, 4) Data analysis; and 6) Statistical usage.

In the second stage, the data collection from the in-depth interviews were used to develop the questionnaire as the tool used in data collection in the quantitative research.

3.2.2.1 Sampling Design

Population

The target population is the working age people aged between 20-59 years old who live in Bangkok Metropolitan area.

Sampling size

The sampling size in this research were calculated by using Yamane and finite population formula⁷ to determine the minimum acceptable representative number.

$$\text{Formula} \quad n = \frac{N}{1 + N(e)^2}$$

$$\begin{aligned} \text{Where} \quad n &= \text{Sample size} \\ N &= \text{Population size} \\ e &= \text{Sampling error (.05)} \end{aligned}$$

$$\begin{aligned} \text{Therefore} \quad n &= \frac{752,582}{1 + 752,582(.05)^2} \\ &= \frac{752,582}{1,882.455} \\ &= 399.787 \text{ or } 400 \text{ persons} \end{aligned}$$

⁷ Assoc.Prof.Dr.Thanin Silpcharu, **Statistic research and data analysis with SPSS and AMOS**, 15th ed., (Bangkok: Business R&D Partnership, 2014), pp 45.

Therefore, in this research the sample size of this research were 460 working age people aged between 20-59 years old who live in Bangkok Metropolitan area as shown in Table 3.2.

Random sampling method

This research will use purposive random sampling method to select working age people in Bangkok Metropolitan area who are aged between 20-59 years old.

Table 3.2: Number of the sample group of working age people in Bangkok Metropolitan area.

Number	Place of work	Number of Sample size (Persons)
1	Minburi Provincial Court	17
2	Phayainsee Ladkrabang Co.,Ltd	36
3	Nopparat Rajathanee Hospital	30
4	Thanakul Work Group Co.,Ltd.	63
5	Thai U online Institution	62
other	-	252
Total		460

3.2.2.2 The Development of Instrument

The researcher found that relate factors in Buddhism were important with the well-being. Therefore, the researcher developed the model of Buddhist well-being of working age people in Bangkok Metropolitan area. This model was consisted of four latent variables which can be described as follows;

1. *Sīla* (morality) refers to having good behavior in relationships with people by being discipline in relationship with others. Do not take orally in a way that is persecution or suffered for others. Having an environmentally-friendly relationship with society promote peace and bring it to improve their own lives.

2. *Samādhi* (concentration) refers to the training of peace and tranquility. There is a flourish in the mind. There is a virtuous, mentally focused mind that

contributes to self-realization and a sense of work. The duty to be fully responsible for sensible conscious and careful, refusing to fall into the way and have a sense of cheerfulness and peace

3. *Paññā* (wisdom) refers to a training, cognitive enhancement, awareness, knowledge, understanding, perception, diagnosis and know, solve, and know how to perform actions with wisdom that looks to understand the factors that see things as they are, without prejudice, incentives live with lightness, lightness cheerful and truly bright.

4. Well-being (living a good life) as follow:

1) Physical happiness refers to the happiness that is caused by the body's exposure to external emotions and then the peace of mind. Strong physical health at work There are good relationships with those around them helping others and societies, as well as being in a safe place and can adapt to the environment as well.

2) Psychological refers to happiness from charitable minds, making good things and creating a generous, generous, shared, and learned way to forgive others as a delight of self-development and with growth in the mind and peace in the mind

Research Instrument

In this research, the instruments were an online questionnaire in the form of 5-rating Likert scale. The questionnaire consists of 3 parts as follows;

Part 1: a part eliciting data concerning demographical characteristics of working age people. The information was set up for checking the qualification and background of the respondents. The demographic information consists of 6 items as follow;

Item 1: Gender

Item 2: Age

Item 3: Level of Education

Item 4: Career

Item 5: Income

Item 6: Address

Part 2: a part used to assemble data concerning Buddhist factors. There are 4 sections as follows;

Section 1: *Sīla* (morality) (6 items)

Section 2: *Samādhi* (concentration) (9 items)

Section 3: *Paññā* (wisdom) (8 items)

Part 3: a part utilized for ascertaining well-being of working age people. There are 1 section as follows;

Section 1: Well-being (20 items)

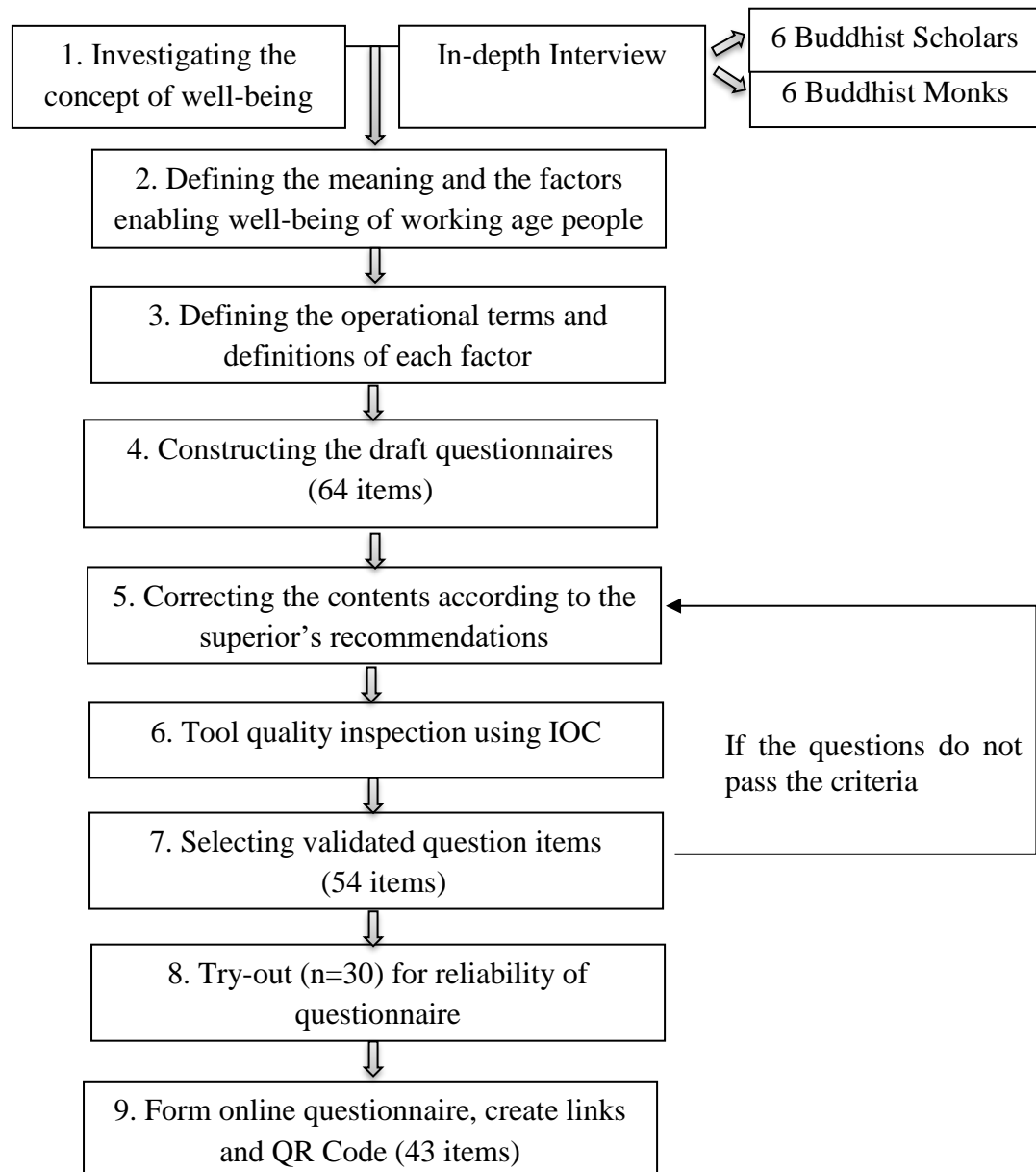
The procedures of constructing the online questionnaire

The procedures of developing and validating the research instrument in this study are illustrated in Figure 3.3.

The procedures of constructing the online questionnaire

The procedures of developing and validating the research instrument in this study are illustrated in Figure 3.3.

Figure 3.3: Flow Chart of the Development and measurement of the instruments



In this research, section 1, 2, and 3 in part 2 and section 1 in part 3 of the questionnaire, namely *Sīla*, *Samādhi*, *Paññā* and Well-being respectively were constructed by the researcher as described in the following steps;

1. Investigating the concepts, definitions and factors of well-being

In this research, the researcher used two sources of data to label the operational definition of variables. The first source was from reviewing the documents such as Buddhist textbook, encyclopedia, dissertations, academic journals that initiate the preliminarily conceptual framework. The second source was from the field study, in-depth interview which were conducted with two groups of key-informants: 6 Buddhist monks and 6 Salient Buddhist scholars to gain the contemporary of viewpoints of well-being in Buddhism.

2. Defining the meaning and the factors

The obtained results from the two sources of data were used to define the meaning and the factors that enable to well-being of working age people.

3. Defining the operational terms and the definitions

The researcher defined the operational terms of each factors and constructed each question item in accordance with its operational terms. Section 1, *Sīla* (morality) of 12 items. 2, *Samādhi* (concentration) of 14 items. Section 3, *Paññā* (wisdom) of 12 items. Section 2, Well-Being of 26 items.

4. Constructing the draft questionnaires

The researcher constructed the questionnaire with the question items in all related dimensions corresponding to the well-being of working age people by using the factors derived from the qualitative methods. The first draft of the questionnaire consists of 64 question items.

5. Correcting the contents

The questionnaire was verified and proved by research supervisors whether the question items covered all the contents. Then the researcher corrected the contents according to the superior's recommendations.

6. Validating the content validity

The item content validity, the contents of the questionnaires must be checked by three to seven experts⁸. This research, the questionnaire was submitted to and verified by five academic experts. The analysis of IOC (Index of Item-Object Congruence) was proved whether the developed questionnaire was well accepted.

7. Selecting validated question items

The question items were corrected and revised before distribution to the try out group. The analysis of content validity was proceeded as follows;

Item Content Validity was measured by IOC (Index of Item-Objective Congruence). The weighted score of each item areas than 0.5 scores level is accepted.

The score range can be identified +1 to -1 as below:

+1 represents Congruent

0 represents Questionable

-1 represents Incongruent

The criteria to accept the items, if $IOC > 0.50$, the questionnaire is measured in accordance with the content and objective, if $IOC < 0.05$, the questionnaire is not measured in accordance with the content and objectively. The IOC is calculated as below formula.

$$IOC = \frac{\sum R}{N}$$

Where IOC = Index of Item-Objective Congruence

R = the opinion of experts

N = number of experts

In this research, the scores lower than 0.5 were revised or deleted from the model in order to comply with the operational terms 20. On the other hand, the items

⁸ Wannee Kamkes, **Research Methodology in Behavioral Sciences**, 3rd ed., (Bangkok: Chulalongkorn University Printing, 2012), p.219.

that had scores higher than or equal to 0.5 were selected. The principles to adjust the questions in the questionnaires, the researcher did below steps:

Step 1: The researcher discussed with the experts who gave the recommendations what was the issue of that questions with deeply and precisely defined.

Step 2: If the questions did not relate to the research variables and operations terms, the questions were adjusted according to the expert's recommendations. The researcher considered all the experts' recommendations under the same item wide there were reasonable and valuable to adjust those questions.

Section 1, 2, and 3 in Part 2 of the questionnaire was reduced to 23 questions. Each question item was qualified according to the criteria. The results of IOC (Weal of Item-Objective Congruence) of this research are illustrated below Table 3.4.

Table 3.3: The Result of IOC (Index of Item-Objective Congruence) Analysis

Section	Questions	Results of IOC Range	Number of Questions
1	<i>Sīla</i>		
	- To contribute, support, caring and build friendship and unity	0.80 – 1.00	5
	- Persuasive conversation that leads to creative development	0.80 - 1.00	6
2	<i>Samādhi</i>	0.80 - 1.00	5
3	<i>Paññā</i>	0.80 - 1.00	7
Total of question items			23

The Development of the questionnaire

After Item Content Validity was measured by IOC, the researcher selected validated question items in which the weighted score of each item were higher than 0.5. After the measurement process, the questionnaire remained 54 question items.

8. Try-out (n=30) for reliability of questionnaire

The researcher put the question items in an online questionnaire via google forms. The try-out test, the proved online questionnaire was distributed to 30 working age people aged between 20 and 59 years old who live in Bangkok Metropolitan area who were not the sampling group. The scoring scale criteria is shown in Table 3.3.

9. Validating reliability

The reliability of the questionnaire was determined to ensure that the responses collected by the designed instrument were reliable and consistent. After the online questionnaire was distributed to the try out group (n=30), the analysis of reliability of the research instrument was calculated for Internal Consistency Reliability by Cronbach's alpha coefficient.

3.2.2.3 The measurement of the instrument

The analysis of reliability

Reliability is to ensure the internal consistency of the items in the questionnaire. This research measured the Internal Consistency Reliability by using Cronbach's Alpha Coefficient. Louis Cohen, Lawrence Manion & Keith Morrison (2007) illustrated the value of Coefficient Cronbach's Alpha (α) as following:

Cronbach's Alpha Coefficient	Internal Consistency Level
≥ 0.90	Very highly reliable
0.80-0.90	Highly reliable
0.70-0.79	Reliable

0.60-0.69

Marginally/minimally reliable

< 0.60

Unacceptably low reliability

The results of reliability, if the reliability score is nearly 1, it means that the consistent of questionnaire is high. This research questionnaire, all scales have good reliabilities which more than 0.7 as shown in Table 3.4 below.

Table 3.4: The Results of Reliability Analysis – Cronbach’s Alpha Coefficient

Questionnaire Part	Questions	Number of Questions	Results of Cronbach’s Alpha Coefficient
2	<i>Sīla</i> : Morality	4	0.804
3	<i>Samādhi</i> : Concentration	5	0.886
4	<i>Paññā</i> : Wisdom	6	0.900
6	Well-being	3	0.935
Total of question items		43	

Online questionnaire was used as the tool for collecting data. The questionnaires were distributed to five places of work and others in Bangkok Metropolitan Area (see Table 3.9). The links and QR code for the online questionnaires were given and shared to the places of work who were in charge of distributing online questionnaire links and QR code to the working age people who were the sampling group.

Likert’s Rating Scale and Its Interpretation

The rating scale which is used Likert measurement contain five scales, 1 to 5, that is based on the statistical analysis as the following details show:

1 Criteria of Scoring Scale of Very low

- 2 Criteria of Scoring Scale of Low
- 3 Criteria of Scoring Scale of Moderate
- 4 Criteria of Scoring Scale of Hight
- 5 Criteria of Scoring Scale of Very high

Data interpretation and the average criteria of questionnaire are divided into 5 groups as follows;

Average 1.00-1.49 represents very low level of the respondents.

Average 1.50-2.59 represents low level of the respondents.

Average 2.50-3.49 represents moderate level of the respondents.

Average 3.50-4.49 represents high level of the respondents.

Average 4.50-5.00 represents very high level of the respondents.

Examples of the questionnaire

The example of the questionnaire used to collect data and the criteria of scoring scale of the questionnaire in the research are described as follows;

Part 1: The demographic information

No.	Question Items
1.	Gender <input type="checkbox"/> Male <input type="checkbox"/> Female
2.	Age <input type="checkbox"/> 20-29 years old <input type="checkbox"/> 30-39 years old <input type="checkbox"/> 40-49 years old <input type="checkbox"/> 50-59 years old
3.	Level of Education <input type="checkbox"/> Lower than Bachelor's degree <input type="checkbox"/> Bachelor's degree

	<input type="checkbox"/> Higher than Bachelor's degree
4.	Career <input type="checkbox"/> Government <input type="checkbox"/> Company Employee <input type="checkbox"/> Private Business
5.	Income <input type="checkbox"/> Lower than 10,000 baht <input type="checkbox"/> Between 10,001-20,000 baht <input type="checkbox"/> Between 20,001-30,000 baht <input type="checkbox"/> Higher than 30,000 baht
6.	Address <input type="checkbox"/> Bangkok Metropolitan area (Nonthaburi, Samut Sakhon, Samut Prakan, Pathum Thani, Nakhon Pathom) <input type="checkbox"/> Others

Part 2: a part used to assemble data concerning Buddhist factors. There are 6 sections as follows;

Section 1: *Sila* (morality) (6 items)

Question Items	Scale ranging				
	Very low	Low	Moderate	Hight	Very high
1. To contribute, support, caring and build friendship and unity					
2. You would like to conversation that leads to creative development					
3. You not exploit others and commit any corruption					

Criteria of Scoring Scale

In this research, three methods of reflecting were chosen to measure wise reflection of working age people as follows; 1) the method of reflecting in accord to development in daily life, 2) the method of reflecting on the advantages and

disadvantages of things, and on the escape, and 3) the method of reflection by dwelling in the present moment.

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from ‘Very low’ to ‘Very high’, as illustrated below Table 3.3

Table 3.5: Criteria of Scoring Scale of *Sīla* (morality) Questionnaires

Question Items	Score Level				
	Very low	Low	Moderate	High	Very high
Question	1	2	3	4	5

Data interpretation and the average criteria of *Sīla* (morality) questionnaire are divided into 5 groups as follows;

Average 1.00-1.49 represents very low level of *Sīla* (morality) of the respondents.

Average 1.50-2.59 represents low level of *Sīla* (morality) of the respondents.

Average 2.50-3.49 represents moderate level of *Sīla* (morality) of the respondents.

Average 3.50-4.49 represents high level of *Sīla* (morality) of the respondents.

Average 4.50-5.00 represents very high level of *Sīla* (morality) the respondents.

Section 2: *Samādhi* (concentration) of others (9 items)

Question Items	Scale ranging				
	Very low	Low	Moderate	High	Very high
1. You have to earnestness; diligence, virtue					
2. You have concentration when you working					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from ‘Very low’ to ‘Very high’, as illustrated below Table x.x

Table 3.6: Criteria of Scoring Scale of *Samādhi* (concentration) of others Questionnaires

Question Items	Score Level				
	Very low	Low	Moderate	High	Very high
Question	1	2	3	4	5

Data interpretation and the average criteria of *Samādhi* (concentration) of others are divided into 5 groups as follows;

Average 1.00-1.49 represents very low level of *Samādhi* (concentration) of others of the respondents.

Average 1.50-2.59 represents low level of *Samādhi* (concentration) of others of the respondents.

Average 2.50-3.49 represents moderate level of *Samādhi* (concentration) of others of the respondents.

Average 3.50-4.49 represents high level of *Samādhi* (concentration) of others of the respondents.

Average 4.50-5.00 represents very high level of *Samādhi* (concentration) of others of the respondents.

Section 3: *Paññā* (wisdom) (8 items)

Question Items	Scale ranging				
	Very low	Low	Moderate	High	Very high
1. Your cultivation of wisdom often.					
2. You think of the cause and solve the problem					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from ‘Very low’ to ‘Very high’, as illustrated below Table x.x

Table 3.7: Criteria of Scoring Scale of *Paññā* (wisdom) Questionnaires

Question Items	Score Level				
	Very low	Low	Moderate	High	Very high
Question	1	2	3	4	5

Data interpretation and the average criteria of *paññā* (wisdom) questionnaire are divided into 5 groups as follows;

Average 1.00-1.49 represents very low level of *paññā* (wisdom) of the respondents.

Average 1.50-2.59 represents low level of *paññā* (wisdom) of the respondents.

Average 2.50-3.49 represents moderate level of *paññā* (wisdom) of the respondents.

Average 3.50-4.49 represents high level of *paññā* (wisdom) of the respondents.

Average 4.50-5.00 represents very high level of *paññā* (wisdom) of the respondents.

Part 3: a part used to assemble data concerning well-being.

Section 1: Well-being (20 items)

Question Items	Scale ranging				
	Very low	Low	Moderate	High	Very high
1. You have positive attitude to good health and good life					
2. You have concentratedly (use eyes and ears, etc.) to					

be understanding and valuable					
3. You have peace in your mind					

Criteria of Scoring Scale

The question items in this part was constructed with positive questions in the form of 5-rating Likert scale ranging from ‘Strongly agree’ to ‘Strongly disagree’, as illustrated below Table x.x

Table 3.8: Criteria of Scoring Scale of Well-being (External Supports and Resources) Questionnaires

Question Items	Score Level				
	Very low	Low	Moderate	High	Very high
Question	1	2	3	4	5

Data interpretation and the average criteria of Well-being questionnaire are divided into 5 groups as follows;

Average 1.00-1.49 represents very low level of Well-being of the respondents.

Average 1.50-2.59 represents low level of Well-being of the respondents.

Average 2.50-3.49 represents moderate level of Well-being of the respondents.

Average 3.50-4.49 represents high level of Well-being of the respondents.

Average 4.50-5.00 represents very high level of Well-being of the respondents.

3.2.2.4 Data Collection

1. The 5 permission letters from the International Buddhist Studies College (IBSC) along with the links and QR code for the online questionnaires were sent to

five places of work in Bangkok Metropolitan area (see Table 3.2) in order to inform the research objectives and request for data collection.

2. Regularly contacted with the responsible supervisor who were in charge of distributing the online questionnaire links (see Table 3.5) and QR codes (see Appendix) to the subordinate.

3. The links and QR code for the online questionnaires were given and shared to the places of work who were in charge of distributing online questionnaire links and QR code to 460 working age people between 20 and 59 years old from 26 December 2018 – 8 January 2019.

4. The answers from 460 respondents were automatically saved and collected in the google responses sheets with the timestamp.

Table 3.9: Online Questionnaire Links

Name of place	Online Questionnaire Links
Minburi Provincial Court	https://goo.gl/NErJNW
Phayainsee Ladkrabang Co.,Ltd	https://goo.gl/koThrM
Nopparat Rajathanee Hospital	https://goo.gl/bUQiRz
Thanakul Work Group Co.,Ltd	https://goo.gl/P1pjYd
Thai U online Institution	https://goo.gl/qREbP2
Others	https://goo.gl/mZFQhc

3.2.2.5 Data Analysis

1. Descriptive statistics, frequencies and percentages, were used to assess the demographic data of the working age people, including gender, age, level of education, career, income.

2. Descriptive statistics, frequencies and percentages, were used to assess Buddhist factors on the well-being of working age people in Bangkok Metropolitan area. T-test, F-test (One-Way Anova) and Pearson's Product Moment Correlation

Coefficients were used to examine the statistical significance of the Buddhist factors related to the well-being of working age people in Bangkok Metropolitan area.

3. Multiple regression analysis was used to predict and propose a model of Buddhist factors relevant to well-being of working age people in Bangkok Metropolitan area.

4. The significant level was set at .05 for all statistical analyses.

3.2.2.6 Statistical Usage

1. Statistics for population and sampling⁹

Formula

$$n = \frac{N}{1 + N(e)^2}$$

Where n = Sample size

N = Population size

e = Sampling error (.05)

2. Statistics for tool quality inspection¹⁰

1. IOC

Formula

$$IOC = \frac{\Sigma R}{N}$$

Where IOC = The congruence between the scale's objectives and the statements in the scale which measures the analytical thinking management practices of PSA

⁹ Assoc.Prof.Dr.Thanin Silpcharu, **Statistic research and data analysis with SPSS and AMOS**, 15th ed., (Bangkok: Business R&D Partnership, 2014), pp 46.

¹⁰ Thongsanga Pongpaew, **Educational Research**, (Mahasarakham: Mahasarakham University, 2009), p. 114.

ΣR = The total scores of the agreement of judges in each statement

N = The total number of judges

2. Alpha Coefficient of Cronbach¹¹

$$\alpha = \frac{n}{n-1} \left(1 - \frac{\sum_i V_i}{V_t} \right)$$

Where n = The number of items

i = Items

V_i = The variance of item scores after weighting

V_t = The variance of test score

3. Statistics for data description and hypothesis testing¹²

1. \bar{X} , S.D.

Formula

$$\bar{X} = \frac{\sum X}{n}$$

Where \bar{X} = the sample mean

ΣX = the sum of all the sample observations

n = the number of sample observations

2. Standard Deviation (S.D.)¹³

¹¹ Cronbach, L. J., "Coefficient alpha and the internal structure of tests," **Psychometrika**, vol 16, no. 3 (1951): 297–334.

¹² Darren Langdridge, **Research Methods and Data Analysis in Psychology** (England: 2004), p. 106.

¹³ *Ibid.*, p. 115.

Formula

$$S = \sqrt{\frac{\sum (X - \bar{X})^2}{n-1}}$$

Where S = The sample standard deviation

\bar{X} = The sample means

X = The its element from the sample

n = The number of elements in the sample

Σ = The instruction ‘take the sum of’ (or add up)

$(X - \bar{X})^2$ = The squared deviation

$\Sigma(X - \bar{X})^2$ = Take the sum of the squared deviations

$n-1$ = Degrees of freedom

3. T-test¹⁴

Formula

$$t = \frac{M_1 - M_2}{\sqrt{\frac{(N_1 - 1)(S_1^2) + (N_2 - 1)(S_2^2)}{N_1 + N_2 - 2} \left(\frac{1}{N_1} + \frac{1}{N_2} \right)}}$$

Where t = The t distribution

M_1 = Mean of first set of values

M_2 = Mean of second set of values

S_1^2 = Standard deviation of first set of values

S_2^2 = Standard deviation of second set of values

¹⁴ Arthur Aron, Elaine N. Aron, Elliot Coups. **Statistics for Psychology**, (India: Anand Sons, 2006), p. 293.

N_1 = Total number of values in first set

N_2 = Total number of values in second set

4. F-test (One-Way Anova)¹⁵

Formula

$$F = \frac{MS_b}{MS_w}$$

Where F = Value

MS_b = Between-conditions variance m

MS_w = Error variance

5. Pearson's Product Moment Correlation Coefficient¹⁶

Formula

$$r_{XY} = \frac{N \sum XY - \sum X \sum Y}{\sqrt{[N \sum X^2 - (\sum X)^2][N \sum Y^2 - (\sum Y)^2]}}$$

Where r_{xy} = Correlation between X and Y
(two sets of scores)

Y = Random variable assumed to be normally distributed

X = Values being pre-determined by the research

Both X and Y are random variables and are assumed to have bivariate normal distribution r and r is a correlation measuring how close each independent variable can explain the dependent variable, y , in the regression

¹⁵ *Ibid.*, p. 336.

¹⁶ Darren Langdridge, **Research Methods and Data Analysis in Psychology** (England: 2004), p. 205.

model. R^2 is the statistical measure of how good or close the three independent variables can together explain the dependent variable, y .

$$XY = X \text{ multiple } Y$$

6. Statistical for estimation¹⁷

Multiple Regression

Formula

$$\hat{Y} = a + b_1X_1 + b_2X_2 + b_3X_3 + \dots + b_kX_k$$

Where \hat{Y} = The predicted or expected value of the dependent variable

a = The constant value of the estimated regression

$b_1b_2b_3$ = The estimated regression coefficients of independent variables

$X_1X_2X_3$ = The predicted or expected value of the independent variables

k = Number of independent variables

¹⁷ Arthur Aron, Elaine N. Aron, Elliot Coups, **Statistics for Psychology**, (India: Anand Sons, 2006), p. 517.

CHAPTER IV

A Model of Buddhist Well-Being

The construction of a model of Buddhist well-being covers the process of data collection areas follows;

1. Study the books, academic journals, concerned research works and construct the conceptual research framework
2. In-depth interview of 12 key informants who are experts in academic field, Dhamma principles, and practitioners
3. Develop and construct the questionnaire and test reliability from 5 academic experts and analysis IOC
4. Try-out for 30 persons and analysis the reliability
5. Distribute to the participants of 460 samples for the completed questionnaires to analyses the statistical significance of the Buddhist factors relevant to well-being of working age people in Bangkok Metropolitan area

The below section is the results of qualitative method and quantitative method, the researcher proposes the results of analysis separating as below.

4.1 Analysis results of qualitative research method to answer the first research question

4.2 Analysis results of quantitative research method to answer the second and the third research objective

4.2.1 The results of statistical analysis of the demographic information of the respondents.

4.2.2 The results of descriptive statistical analysis and the hypothesis testing

4.3 The results of statistics analysis for a model of Buddhist well-being of working age people in Bangkok Metropolitan area.

In this Chapter, the model of Buddhist well-being is analyzed into four headlines: 1) Analysis of the Results of Qualitative Research, 2) Analysis of the Results

of Quantitative Research Method, 3) A Model of Buddhist well-being of working age people in Bangkok Metropolitan area., 4) Its Contribution to the Society.

4.1 Analysis of the Findings from Qualitative Research

The qualitative research that answers the first research question, to explore the concept of well-being in Buddhism, the summarized details as below:

4.1.1 The finding from literature review

The review of literature such as dissertation, academic journals and books which are accomplished in the Chapter II. The analyses of results from documents, concepts, theories and related researches in regard to the key variables are also analyzed and synthesized.

As the first review, this study found possible variables used to predict the Buddhist factors of well-being for the working age people in Bangkok Metropolitan area. Then, the relate factors with well-being in Buddhism are analyzed and, the model of Buddhist well-being of working age people in Bangkok Metropolitan area is developed. The model consists of three latent variables which can be described as follows: (1) *Sīla* (morality), (2) *Samādhi* (concentration), (3) *Paññā* (wisdom).

4.1.2 The Analysis of Results from In-Depth Interviews

In-depth interviews are conducted within two groups of key-informants: the Buddhist monk scholars and the Buddhist lay scholars. The Open-ended Questions in regard to well-being of working age people are asked to gain the contemporary of viewpoints on well-being in Buddhism from six Buddhist monks: the meditation masters, and six Buddhist scholars: a professor of Religious Studies, a director of Buddhist Studies, and a scholar in Pāli and Buddhist Studies. The objective of this in-depth interview is to carry out an exploration of perspectives of those key-informants who are highly knowledgeable about this research topic.

There are ten parts in this section in relevance to the interview questions. The data obtained from the in-depth interview can be explained as follows:

1. What do you think is the meaning and definition of “Well-being” in Buddhism?

1.	Phrarajsiddhimuni Vi.	Goodness (<i>Maṅgala</i>)
2.	Asst. Prof. PhraSomparn Sammabharo	The way to <i>nibbāna</i>
3.	Phrakhrubhawana Visuttikhun	The since of the ending of suffering
4.	Phrakhrubhawana Waralangkara	Happiness without material
5.	Phrabhavanaviriyakhun	Peace (physical and mental)
6.	Phraphawanapisanmethi Promjan	Noble Eight Path
7.	Em. Prof. Dr. Premasiri Pahalawattage	Leading to attain the inner peace and tranquility
8.	Em. Prof. Dr. Peter Harvey	Well, ‘well-being’ is an English term, so you have to work out what is the rough equivalent in Buddhist terms. Perhaps: inner and outer welfare, arising from wholesome, skillful (<i>kusala</i>) states of mind.

9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Living and being happy as well as living a happy life
10.	Prof. Dr. Supriya Rai	It is a sense of peace and happiness, a loving connection. At a more profound level, our sense of well-being is deeply connected with the well-being of others and manifests as dedicated, continual efforts towards the alleviation of suffering for all sentient beings.
11.	Dr. G.T. Maurits Kwee	Well-being implies in Buddhism that one is glad and happy to be a stream enterer
12.	Master Dhamthera Dhammapisut	Peace of mind

2. Why do you think it is the definition of “Well-being”?

1.	Phrarajsiddhimuni Vi.	Happiness comes from peace. When people have everything, but without auspicious condition life is not happy. Therefore, should follow all the thirty-eight blessings (maṅgala)
2.	Asst. Prof. PhraSomparn Sammabharo	In Buddhism, it can achieve to <i>nibbāna</i>
3.	Phrakhrubhawana Visuttikhun	Because it is a way to escape from suffering That is the mood that we like

4.	Phrakhrubhawana Waralangkara	Because the world has two things, inside and outside. Happiness in Buddhism is enticement and non-enticement of happiness
5.	Phrabhavanaviriyakhun	Happiness will occur, it needs peace to control, and the mind requires initial knowledge
6.	Phraphawanapisanmethi Promjan	Body, compassion, mind and dhamma, lead to <i>nibbāna</i>
7.	Em. Prof. Dr. Premasiri Pahalawattage	The common problem is that people conceive well-being in a narrowly material sense and then get trapped in unending craving and desire ultimately resulting in all kinds of ills that manifest at the social and individual levels.
8.	Em. Prof. Dr. Peter Harvey	This question sounds the same as 1, unless it is asking about what ‘well-being’ means in non-Buddhist contexts.
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Physical and mental health The West is not to be a spiritual integration.
10.	Prof. Dr. Supriya Rai	The Buddha’s teaching is essentially one of mind-training; one that results in wisdom by cultivating states of concentration and investigation that reveals all phenomena to be ephemeral and without essence.
11.	Dr. G.T. Maurits Kwee	This definition is typically Buddhist by excluding external factors like prosperity and job satisfaction

		which might contribute to Buddhist wellness but are insufficient conditions for well-being.
12.	Master Dhamthera Dhammapisut	The emphasis is on the creation of sacred causes the thirty-eight blessings (<i>maṅgala</i>)

3. What do you think is the Pāli word/term that is similar or has close meaning to “Well-being”?

1.	Phrarajsiddhimuni Vi.	<i>Sadhu bhāva</i>
2.	Asst. Prof. PhraSomporn Sammabharo	<i>Nibbānaṃ paramaṃ sukhaṃ</i>
3.	Phrakhruhawana Visuttikhun	<i>Kusala</i>
4.	Phrakhruhawana Waralangara	<i>Nibbānaṃ paramaṃ sukhaṃ</i>
5.	Phrabhavanaviriyakhun	<i>Santi</i>
6.	Phraphawanapisanmethi Promjan	<i>Sammā</i>
7.	Em. Prof. Dr. Premasiri Pahalawattage	I’m sure there is any one word. It is not just <i>sukha</i> .

8.	Em. Prof. Dr. Peter Harvey	<i>Sukha</i>
9.	Asst. Prof. Lt. Dr. Banjob Bannaraji	<i>Atthāya hitāya sukhāya</i>
10.	Prof. Dr. Supriya Rai	<i>Sotthi</i>
11.	Dr. G.T. Maurits Kwee	<i>Kusala.</i>
12.	Master Dhamthera Dhammapisut	<i>Pāramī</i>

4. What do you think are the factors from Buddhist teachings that generate or have an effect on “Well-being”?

1.	Phrarajsiddhimuni Vi.	<i>Sīla, Samādhi, Paññā, Sammādiṭṭhi</i>
2.	Asst. Prof. PhraSomporn Sammabharo	<i>Saddhā, Sati, Samādhi, Paññā</i>
3.	Phrakhrubhawana Visuttikhun	<i>sīla, samādhi, paññā</i>
4.	Phrakhrubhawana Waralangkarā	<i>sīla, samādhi, paññā, vija</i>

5.	Phrabhavanaviriyakhun	<i>sīla, samādhī, paññā</i>
6.	Phraphawanapisanmethi Promjan	<i>sīla, samādhī, paññā</i> <i>Paratoghosa</i> <i>Yonisomanasikāra</i>
7.	Em. Prof. Dr. Premasiri Pahalawattage	The Noble Eightfold Path
8.	Em. Prof. Dr. Peter Harvey	<ul style="list-style-type: none"> - Physical health - Freedom from hunger, over-work... - Contentment - Generosity and sīla - Harmonious relationships with others, human and animal - The ability to stay calm in the face of the ups and downs of life - The ability to mindfully step back from what is in the mind, so as to think and act in a more wholesome way - Non-attachment - Equanimity
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	<i>Sati</i> <i>Brahmavihāra</i> <i>Sīla, Samādhī, Paññā</i> The thirty-eight blessings (<i>maṅgala</i>)
10.	Prof. Dr. Supriya Rai	Faith and Inspiration and <i>Kalyanamitta</i>
11.	Dr. G.T. Maurits Kwee	All starts with experiencing a balanced view of self and not-self, intention, speech and action in daily life, through balancing effort, awareness and

		attention, the so-called 8-Fold Balancing Practice to render wellness karma which is founded on an ongoing basis of heartfulness meditation which is a private love affair of me and self by multiplying loving kindness, empathic compassion, shared joy in an inner - outer equanimity until me and self-have been eradicated and one remains empty of self but full of experience.
12.	Master Dhamthera Dhammapisut	<i>Dāna, samādhī, paññā</i>

5. What are the meanings of those factors from the Buddhist teachings that you think can influence or have an effect on “Well-being”?

1.	Phrarajsiddhimuni Vi.	<i>sīla, samādhī, paññā</i> related ourselves with exterior <i>samādhī</i> -make yourself and the society happiness <i>paññā</i> -explicit
2.	Asst. Prof. PhraSomparn Sammabharo	<i>Saddhā</i> – the way of distress. If we have faith, we can make a successful in life <i>Sati</i> is a defense passion, do not letting evil enter into the mind <i>samādhī</i> , if there is a good concentration, the wisdom will be clear. <i>paññā</i> if there is wisdom, you will know what is genuine

3.	Phrakhrubhawana Visuttikhun	<i>sīla, samādhī, paññā</i> causing to the Noble eightfold path
4.	Phrakhrubhawana Waralangara	When we have <i>vijjā</i> other things are followed. Can lead to the goal is nibbāna or lead to peace
5.	Phrabhavanaviriyakhun	<i>Kalyanamitta</i> –good friend makes a happy-mind
6.	Phraphawanapisanmethi Promjan	<i>sīla, samādhī, paññā, paratoghosa, yonisomanasikāra</i> related if it lacks anything, magga will not occur
7.	Em. Prof. Dr. Premasiri Pahalawattage	The psychological factors as enumerated in the Noble Eightfold Path are the conditions that have a direct effect on well-being. They consist of a wholesome world view, wholesome ways of thinking and intending, wholesome speech, wholesome action, wholesome livelihood, wholesome effort, wholesome mindfulness, and wholesome composure of the mind.
8.	Em. Prof. Dr. Peter Harvey	This seems to be asking the same as 4.
9.	Asst. Prof. Lt. Dr. Banjob Bannaraji	To keep the soul from passion
10.	Prof. Dr. Supriya Rai	The Buddhist teachings being a gradual path, the immediate effects of samatha practice are felt on the improvement in mindful behavior that automatically has positive impact on one's relationships. This in

		<p>turn acts as a feedback loop that encourages the person to walk ahead on the path.</p> <p>As mentioned earlier, early in the practice the impermanence of phenomena starts to become apparent. Although we are not free of greed or clinging, we still begin to experience a slow turning away from the compulsive behavior driven by the pleasures of the senses.</p>
11.	Dr. G.T. Maurits Kwee	The meaning of these factors has all in common that they are to be practiced. They are a roadmap to walk the talk, not a theory. Only practice will and can accrue effects.
12.	Master Dhamthera Dhammapisut	<p><i>Dāna</i>, - giving, position, environment</p> <p><i>Sīla</i> - health</p> <p>Bhāvanā - peace, love, understanding</p>

6. Do you think why and how those factors from the Buddhist teachings you mentioned can influent or have an effect on “Well-being”?

1.	Phrarajsiddhimuni Vi.	Make yourself and the society happy, Self-visibility and deep-breaking the passion
2.	Asst. Prof. PhraSomparn Sammabharo	Have a profound relationship and cannot be separated.
3.	Phrakhrubhawana Visuttikhun	have a relationship support each other

4.	Phrakhrubhawana Waralangara	The teachings of Buddhism as a trick cause peace, cause to wisdom, so, has a great influence on well-being
5.	Phrabhavanaviriyakhun	Enabling us to find a peaceful experience
6.	Phraphawanapisanmethi Promjan	Related if lacking anything, magga is not occur
7.	Em. Prof. Dr. Premasiri Pahalawattage	These factors provide the proper ethical orientation needed for a person to achieve happiness.
8.	Em. Prof. Dr. Peter Harvey	They reduce stress and unhappiness and increase joy (pīti), happiness, calm and mental resilience.
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Make your life to be happiness
10.	Prof. Dr. Supriya Rai	A very important contributor to well-being is our kalyanamitta. The Buddha is the supreme kalyanamitta but in our difficult times we have to look everywhere. This figure is important on the path to guide and support, to scold and encourage and to be a companion when things get rough.
11.	Dr. G.T. Maurits Kwee	The practitioner changes every step s/he makes. So, it is a practice to be immediately implemented with immediate effects.

12.	Master Dhamthera Dhammapisut	<i>Dāna, Sīla, Bhāvanā</i>
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7. Are those factors from the Buddhist teachings you mentioned relate to each other?
If so, how?

1.	Phrarajsiddhimuni Vi.	Encourage people to be Sammadhiti
2.	Asst. Prof. PhraSomparn Sammabharo	Can access the Dharma Can find the truth
3.	Phrakhrubhawana Visuttikhun	Peace is happiness caused by peace. Which is related to life
4.	Phrakhrubhawana Waralangara	Listening to Dharma, understanding Dharma Makes our minds free from greed, anger, and delusion, causing true happiness
5.	Phrabhavanaviriyakhun	Make people to happiness
6.	Phraphawanapisanmethi Promjan	Related, if it lacks anything, magga will not occur.
7.	Em. Prof. Dr. Premasiri Pahalawattage	They relate to each other and mutually influence each other. Another way of conceiving the same factors is suggested in the threefold scheme of

		training consisting of the cultivation of a sound basis in ethical practice (sīla), the cultivation of a balanced and composed mind (samādhi) and cultivation of insight (paññā). They are mutually supportive as well as progressively and sequentially applicable for achieving effective and observable results.
8.	Em. Prof. Dr. Peter Harvey	Of course, they are related- in all kinds of ways. Much of Buddhist teachings are on such connections.
9.	Asst. Prof. Lt. Dr. Banjob Bannaraji	Physical body, moral, mind and dhamma, the auspicious principle of training is important. Meditation with wisdom is meditation.
10.	Prof. Dr. Supriya Rai	All factors are ultimately related because all factors arise and cease in one consciousness.
11.	Dr. G.T. Maurits Kwee	These factors relate to each other as they are also known as the 8-Fold Balancing Practice or panna, sila and samadhi and the 4 Brahmaviharas to be summarized as love.
12.	Master Dhamthera Dhammapisut	<i>Dāna, Sīla, Bhāvanā</i> : Control the whole world with Covering all about goodness

8. Do you think when will those factors from the Buddhist teachings you mentioned generate or have an effect on “Well-being”?

1.	Phrarajsiddhimuni Vi.	Whenever the individual starts the Threefold Training.
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2.	Asst. Prof. PhraSomparn Sammabharo	Whenever the individual starts the Threefold Training will be train together at the same time.
3.	Phrakhrubhawana Visuttikhun	Whenever the individual will be train together at the same time
4.	Phrakhrubhawana Waralangara	Whenever the individual will be train together at the same time
5.	Phrabhavanaviriyakhun	Whenever the individual will be train together at the same time
6.	Phraphawanapisanmethi Promjan	Whenever the individual will be train together at the same time
7.	Em. Prof. Dr. Premasiri Pahalawattage	The Buddha himself assured that the benefits of the teaching could be immediately visible and anyone who practices it can progressively experience the benefits. This is expressed by the statement that the Dhamma is productive of immediate results (akāliko) and the results are immediately visible (sandiññhiko) and verifiable (ehipassiko).
8.	Em. Prof. Dr. Peter Harvey	when they are present!

9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	1) <i>kāma- sukha</i> 2) <i>jhāna- sukha</i> 3) <i>Nibbāna- sukha</i>
10.	Prof. Dr. Supriya Rai	This depends on individual tendencies and their dominance in consciousness.
11.	Dr. G.T. Maurits Kwee	The generation and effect on well-being is right away when one starts with the heartfulness (love affair) in awareness and attention regarding whatever one experiences in body/self-speech/mind. The direct experience works immediately because there is no goal to pursue only the feelings and thoughts here now as one breathes. No future projections of hope and no past regrets memories that have to be reprocessed if they hamper progress.
12.	Master Dhamthera Dhammapisut	Whenever the individual will be train together at the same time

9. In your opinion, which factors has first influence “Well-being”? (Please rank)

1.	Phrarajsiddhimuni Vi.	1. <i>Sīla</i> , 2. <i>Samādhi</i> , 3. <i>Paññā</i>
2.	Asst. Prof. PhraSomparn Sammabharo	1. <i>Saddhā</i> 2. <i>Sati</i> 3. <i>Samādhi</i> , 3. <i>Paññā</i>

3.	Phrakhruhawana Visuttikhun	1. <i>sīla</i> , 2. <i>samādhī</i> , 3. <i>paññā</i> , 4. วิชชา
4.	Phrakhruhawana Waralangkara	1. kalyanamitta 2. Dhamma
5.	Phrabhavanaviriyakhun	1. <i>Sīla</i> , 2. <i>Samādhī</i> , 3. <i>Paññā</i>
6.	Phraphawanapisanmethi Promjan	1. <i>Paññā</i> , 2. <i>Sīla</i> , 3. <i>Samādhī</i>
7.	Em. Prof. Dr. Premasiri Pahalawattage	I would rank, ethical restraints, mindfulness, mental composure and insight as the progressive order of reaching the highest well-being that a person can attain.
8.	Em. Prof. Dr. Peter Harvey	It depends on a person's situation, but as an approximation, in order of importance: <ul style="list-style-type: none"> - The ability to stay calm in the face of the ups and downs of life - The ability to mindfully step back from what is in the mind, so as to think and act in a more wholesome way - Harmonious relationships with others, human and animal - Contentment - Non-attachment - Equanimity - Generosity and <i>Sīla</i> - Physical health - Freedom from eg hunger, over-work... [<but if you have no food and are over-worked, these might be the most important!]

9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	1. <i>Sati</i> 2. <i>Samādhi</i> , 3. <i>Paññā</i> 3. <i>Sīla</i>
10.	Prof. Dr. Supriya Rai	The first factor that impacts when one begins practice is the reduction of stress and the improvement of relationships because of mindful behavior.
11.	Dr. G.T. Maurits Kwee	1. effort, 2. daily life, 3. attention, 4. awareness, 5. not self, 6. intention, 7. speech, 8. action, 9. all in loving kindness, 10. compassion, 11. joy and 12. in equanimity.
12.	Master Dhamthera Dhammapisut	1) <i>Bhāvanā</i> , 2) <i>Sīla</i> , 3) <i>Dāna</i>

10. Do you think how can those factors be applied to the context of real life for everyone regardless of religion?

1.	Phrarajsiddhimuni Vi.	Can be used for all religions
2.	Asst. Prof. PhraSomparn Sammabharo	Can be used for all religions
3.	Phrakhrubhawana Visuttikhun	Can be used for all religions

4.	Phrakhrubhawana Waralangkara	Can be used for all religions
5.	Phrabhavanaviriyakhun	Can be used for all religions
6.	Phraphawanapisanmethi Promjan	Can be used for all religions
7.	Em. Prof. Dr. Premasiri Pahalawattage	They really deal with understanding of patterns of thought and behavior that conduce to individual and social well-being. The basis is experiential observation.
8.	Em. Prof. Dr. Peter Harvey	None of the factors I have listed depend on being a member of a specific religion, though Buddhism is rich in practices that aid them. The important thing with good and helpful things is that one needs to regularly practice them, not just think or talk about them.
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Can be used for all religions
10.	Prof. Dr. Supriya Rai	Yes, in they can be. However, for deeper practice the Buddhist framework is of utmost importance. Lack of understanding of that framework can lead to wrong understanding and particularly in meditation practice it can result in negative results.

11.	Dr. G.T. Maurits Kwee	Application of these factors in real life regardless of religion. Regardless of religion it is possible to apply, but impossible without acknowledging the Buddha as the teacher of this balancing practice. It is a real-life practice, there is no other context to apply this roadmap.
12.	Master Dhamthera Dhammapisut	Can be used for all religions

11. Do you think the Buddhist should come to practice meditation in Vipassanā Bhāvanā Center to know that those factors have an effect on Buddhist well-being?

1.	Phrarajsiddhimuni Vi.	Study and practice the thirty-eight blessings (<i>maṅgala</i>)
2.	Asst. Prof. PhraSomporn Sammabharo	Practice meditation and then you can get well-being
3.	Phrakhrubhawana Visuttikhun	No need meditation but can listen Dhamma to understand
4.	Phrakhrubhawana Waralangkarā	Listen Dhamma talk and study Buddhism
5.	Phrabhavanaviriyakhun	Listen Dhamma talk and study Buddhism and practice meditation

6.	Phraphawanapisanmethi Promjan	Study Buddhism, Listen Dhamma talk No need to practice in meditation center
7.	Em. Prof. Dr. Premasiri Pahalawattage	Vipassana is meant for gaining liberating insight. It is most fruitful when <i>sāla</i> and <i>samādhi</i> have been cultivated sufficiently as a strong foundation for engaging in Vipassana.
8.	Em. Prof. Dr. Peter Harvey	Practice mainly <i>samatha</i> mindfulness of breathing, though with some <i>vipassanā</i> too. Certainly, meditation practice, of either kind, helps one learn to reduce unwholesome mind states, increase wholesome ones, and to be more mindful of unhelpful reactions of body, speech and mind to the events of life, and to learn to let go of accumulated mental and physical stress.
9.	Asst. Prof. Lt. Dr. Banjob Bannaruji	Practice mindfulness is important and after that you can have <i>paññā</i>
10.	Prof. Dr. Supriya Rai	All Buddhists should meditate to experience the beauty of the Buddha's Path.
11.	Dr. G.T. Maurits Kwee	A <i>Bhāvanā</i> center is not an absolute condition. It is extra motivating and an extra intensive or help to have companions on the way. A school is helpful if one is a social type of person which we all are is my guess. At the end of the day the experiences and particularly of awakenings and arahant ship are however highly personal and individual.

12.	Master Dhamthera Dhammapisut	Practice meditation in meditation center first and can practice in your daily life.
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4.1.3 Conclusion of interview

In sum up, the meanings of well-being according to each key-informant are different, but similar from Buddhist perspectives. This is because well-being needs training in morality and concentration to cultivate wisdom. In other words, the Threefold Training which are 1. *Sīla*, 2. *Samādhi*, 3. *Paññā* is integrated in one called as “*maṅgala*” which comprised the thirty-eight blessings

4.2 Analysis of the Results of Quantitative Research Method

The results of quantitative data analysis is analyze as well as symbols and abbreviations are used to represent the variables as shown below.

X_1	=	<i>Sīla</i> (morality)
X_2	=	<i>Samādhi</i> (concentration)
X_3	=	<i>Paññā</i> (wisdom)
X_4	=	Dhamma in daily life
\hat{Y}	=	Well-being of working age people in Bangkok Metropolitan area
\bar{X}	=	Mean
<i>S.D.</i>	=	Standard Deviation
Df	=	Degree of freedom
SS	=	Sum of square
MS	=	Mean square
t	=	t – distribution
F	=	F - distribution
B	=	The unstandardized beta
Beta	=	The standardized beta
R	=	Multiple Correlation Coefficient
R^2	=	Coefficient of Determination (Square Multiple Correlation

Coefficient Dhamma in daily life)

p = Probability level

SE_b = The standard error for the unstandardized beta

Result of data analyzes

1. Basic statistic of questionnaire score

1.1 Personal information

In this part research will present result of data analysis of personal information in term of frequency and percentage as show in table 4.1 below **Table.4.1 Analysis of the Demographic Variables Contained in the**

Table 4.1 Summary of the Demographic Variables Contained in the Sample
(n=460)

The Demographic Information		Frequency	Percentage
Gender	Male	186	40.40
	Female	274	59.60
Age	20-29 years old	145	31.50
	30-39 years old	184	40.00
	40-49 years old	81	17.60
	50-59 years old	50	10.90
Level of Education	Lower than Bachelor's degree	157	34,10
	Bachelor's degree	228	49.60
	Higher than Bachelor's degree	75	16.03
Career	Government	144	31.30
	Company Employee	199	43.30
	Private Business	177	25.40
Income	Lower than 10,000 baht	41	8.90
	Between 10,001-20,000 baht	196	42.60
	Between 20,001-30,000 baht	95	20.70
	Higher than 30,000 baht	128	27.80

4.2.1 The Statistic Results of Demographic Information

Table 4.1 provides a summary of the demographic information of 460 working age people in Bangkok Metropolitan area. It shows that 40.40% of the respondents are male and 59.60% are female.

The ages of the respondents are ranged from 20 to 59 years old. The range of working age people are categorized into four groups: Mostly the age group of 30-39 years old shares 40.00%, followed by age group of 20-29 years old shares 31.50%, the 40-49 years old that 17.60%, and 50-59 years old that 10.90%.

The data on the level of education shows that 49.60% of the respondents were studying in Bachelor's degree, secondary educational level lower than Bachelor's degree 34.10% and studying higher than Bachelor's degree were 16.30%.

The Career show that Company Employee were 43.30%, secondly Government were 31.30%, and Private Business were 25.40%.

Income show that Between 10,001-20,000 baht were 42.60%, secondary Higher than 30,000 baht were 27.80%, Between 20,001-30,000 baht were 20.70%, and Lower than 10,000 baht 8.90%.

Table. 4.2 Descriptive Statistics of Buddhist Factors and well-being of working age people in Bangkok Metropolitan area.

Variables	<i>n=460</i>		
	\bar{X}	Level	<i>S.D.</i>
Independent variable			
<i>Sīla</i> (morality)	4.28	High	0.51
<i>Samādhi</i> (concentration)	4.19	High	0.50
<i>Paññā</i> (wisdom)	4.30	High	0.56
Dependent variable			
Well-being	4.20	High	0.45

4.2.2 The Results of Descriptive Statistics of Buddhist Factors of well-being of working age people in Bangkok Metropolitan area

This research aims to study a model of well-being of working age people in Bangkok Metropolitan area. There are three Buddhist factors, namely: *sīla* (morality),

samādhi (concentration), *paññā* (wisdom). The descriptive statistics of the Buddhist factors and well-being of working age people in Bangkok Metropolitan area are shown in the table 4.2. The interpretation and the results of each variables can be described as below:

The statistics used in to interpret the results are mean (\bar{X}) and standard deviation (*S.D.*). From the Table, it is found that:

1. Working age people in Bangkok Metropolitan area have high level of *Sīla* (morality) ($\bar{X} = 4.28$, *S.D.* = 0.51)
2. Working age people in Bangkok Metropolitan area have high level of *Samādhi* (concentration) ($\bar{X} = 4.19$, *S.D.* = 0.50),
3. Working age people in Bangkok Metropolitan area have high level of *Paññā* (wisdom) ($\bar{X} = 4.30$, *S.D.* = 0.56)

4.2.2. Hypothesis testings'

Hypothesis 1: Working age people with different gender have different score of well-being.

Table 4.3 Hypothesis Results of Gender and the well-being of working age people in Bangkok Metropolitan area.

Gender	Number	\bar{X}	<i>S.D.</i>	<i>t</i>	<i>p</i>
Male	186	4.19	0.51	-.564	.092
Female	274	4.21	0.45		
Total	460				

4.2.3 The Results of Hypothesis Testing

4.2.3.1 Hypothesis results of gender and well-being level of working age people in Bangkok Metropolitan area. The results revealing that female working age people in Bangkok Metropolitan area (n=186) have high level of well-being ($\bar{X} = 4.19$, *S.D.* = 0.51). Similarly, male working age people in Bangkok Metropolitan area (n=274) also have high level of well-being ($\bar{X} = 4.21$, *S.D.* = 0.43). The results indicate that both female and male working age people in Bangkok Metropolitan area have no

different level of well-being. It can be concluded that there no difference in the level of well-being between the two genders of working age people in Bangkok Metropolitan area at the statistically level of significant .05 ($p < .05$).

Hypothesis 2: Working age people with different age group have different score of well-being.

Table 4.4 The results from ANOVA of well-being in working age people in Bangkok Metropolitan area with different age groups.

Source of variance	df	SS	MS	F	<i>p</i>
Between Groups	3	2.264	.755	3.524	.015*
Within Groups	456	97.633	.214		
Total	459	99.897			

* Level of Significant at the .05 level ($p < .05$)

The results revealing that working age people the age group of 20-29 years old in Bangkok Metropolitan area ($n=145$) have high level of well-being ($\bar{X} = 4.12$, $S.D. = 0.49$), working age people the age group of 30-39 years old ($n=184$) have high level of well-being ($\bar{X} = 4.19$, $S.D. = 0.44$), working age people the age group of 40-49 years old ($n=81$) have high level of well-being ($\bar{X} = 4.25$, $S.D. = 0.49$), working age people the age group of 50-59 years old ($n=50$) have high level of well-being ($\bar{X} = 4.34$, $S.D. = 0.40$).

The results indicated that working age people in Bangkok Metropolitan area with different age groups have different mean score of well-being. It can be concluded that there was significance difference of well-being's mean score between age group of working age people in Bangkok Metropolitan area at the statistically significant level of .05 ($p < .05$).

Table 4.5 Comparison table of well-being's mean score of working age people in Bangkok Metropolitan area. According to age group

Age	\bar{X}	The age group of 20-29 years old	The age group of 30-39 years old	The age group of 40-49 years old	The age group of 50-59 years old
The age group of 20-29 years old	4.12	-	.077	.136	.226*
The age group of 30-39 years old	4.19		-	.058	.148
The age group of 40-49 years old	4.25			-	.089
The age group of 50-59 years old	4.34				-

* Level of Significant at the .05 level ($p < .05$)

The results revealing that working age people of age group of 50-59 years old ($\bar{X} = 4.34$, $S.D. = 0.40$) have higher mean score of well-being than age group of 20-29 years old ($\bar{X} = 4.12$, $S.D. = 0.49$) at statistically significant level of .05 ($p < .05$).

Hypothesis 3: Working age people with different level of education have different score of well-being.

Table 4.6 The results from ANOVA of well-being in working age people in Bangkok Metropolitan area with different level of education.

Source of variance	df	SS	MS	F	p
Between Groups	2	1.894	.947	4.416	.013*
Within Groups	457	98.003	.214		
Total	459	99.897			

* Level of Significant at the .05 level ($p < .05$)

The results revealing that working age people of Lower than Bachelor's degree in Bangkok Metropolitan area (n=157) have high level of well-being ($\bar{X} = 4.20$, $S.D. = 0.48$), Bachelor's degree (n=228) have high level of well-being ($\bar{X} = 4.15$, $S.D. = 0.44$), Higher than Bachelor's degree (n=75) have high level of well-being ($\bar{X} = 4.33$, $S.D. = 0.47$).

The results indicated that working age people in Bangkok Metropolitan area with different level of education have different mean score of well-being. It can be concluded that there was significance difference of well-being's mean score between level of education of working age people in Bangkok Metropolitan area at the statistically significant level of .05 ($p < .05$).

Table 4.7 Comparison table of well-being's mean score of working age people in Bangkok Metropolitan area. According to level of education.

Level of Education	\bar{X}	Lower than Bachelor's degree	Bachelor's degree	Higher than Bachelor's degree
Lower than Bachelor's degree	4.20	-	0.44	-.138
Bachelor's degree	4.15		-	-.183
Higher than Bachelor's degree	4.33			-

The results revealing that working age people between of level of education, Higher than Bachelor's degree have high level of well-being ($\bar{X} = 4.33$, $S.D. = 0.47$) than that Bachelor's degree have high level of well-being ($\bar{X} = 4.15$, $S.D. = 0.44$) at the statistically significant level of .05 ($p < .05$).

The results revealing that working age people of higher than Bachelor's degree ($\bar{X} = 4.33$, $S.D. = 0.47$) have higher mean score of well-being than Bachelor's degree ($\bar{X} = 4.15$, $S.D. = 0.44$) at statistically significant level of .05 ($p < .05$).

Hypothesis 4: Working age people with different career have different score of well-being.

Table 4.8 The results from ANOVA of well-being in working age people in Bangkok Metropolitan area with different of Career.

Source of variance	df	SS	MS	F	<i>p</i>
Between Groups	2	.312	.156	.716	.489
Within Groups	457	99.585	.218		
Total	459	99.897			

The results revealing that working age people of career, The Government in Bangkok Metropolitan area ($n=144$) have high level of well-being ($\bar{X} = 4.21$, $S.D. = 0.49$), Company Employee ($n=199$) have high level of well-being ($\bar{X} = 4.17$, $S.D. = 0.46$), Private Business ($n=117$) have high level of well-being ($\bar{X} = 4.22$, $S.D. = 0.44$).

The results indicated that working age people in Bangkok Metropolitan area with different career the same level of well-being. It can be concluded that there was no significance difference between career and well-being level of working age people in Bangkok Metropolitan area at the statistically significant level of .05 ($p < .05$).

Hypothesis 5: Working age people with different income have different score of well-being.

Table 4.9 The results from ANOVA of well-being in working age people in Bangkok Metropolitan area with different of income.

Source of variance	df	SS	MS	F	<i>p</i>
Between Groups	3	3.786	1.262	5.987	.001**
Within Groups	456	96.111	.211		
Total	459	99.897			

** Significant at the .001 level ($p < .001$)

The results revealing that working age people of Income, The Lower than 10,000 baht in Bangkok Metropolitan area (n=41) have high level of well-being ($\bar{X} = 4.15$, $S.D. = 0.44$), Between 10,001-20,000 baht (n=196) have high level of well-being ($\bar{X} = 4.10$, $S.D. = 0.50$), Between 20,001-30,000 baht (n=95) have high level of well-being ($\bar{X} = 4.27$, $S.D. = 0.42$), Higher than 30,000 baht (n=128) have high level of well-being ($\bar{X} = 4.30$, $S.D. = 0.41$).

The results indicated that working age people in Bangkok Metropolitan area with different income of groups have different mean score of well-being. It can be concluded that there was significance difference of well-being's mean score between income of groups of working age people in Bangkok Metropolitan area at the statistically significant level of .05 ($p < .05$).

Table 4.10 Comparison table of well-being's mean score of working age people in Bangkok Metropolitan area. According to Income of group.

Income	\bar{X}	Lower than 10,000 baht	Between 10,001- 20,000 baht	Between 20,001- 30,000 baht	Higher than 30,000 baht
Lower than 10,000 baht	4.15	-	.049	-.119	-.149
Between 10,001-20,000 baht	4.10		-	-.169	-.199
Between 20,001-30,000 baht	4.27			-	-.303
Higher than 30,000 baht	4.30				-

The results revealing that working age people between of level of income, Higher than 30,000 baht have high level of well-being ($\bar{X} = 4.30$, $S.D. = 0.41$) than that

Between 10,001-20,000 baht have high level of well-being ($\bar{X} = 4.10$, $S.D. = 0.50$) at the statistically significant level of .05 ($p < .05$).

Table 4.11 Correlation between Buddhist factors and well-being of working age people in Bangkok Metropolitan area (n=460)

Variables	\bar{X}	$S.D.$	x_1	x_2	x_3	x_4	Y
$x_1 = Sīla$	4.28	.51	-	.609**	.542**	.570**	.578**
$x_2 = Samādhi$	4.19	.50		-	.691**	.749**	.678**
$x_3 = Paññā$	4.30	.59			-	.667**	.658**
$Y =$ Well-being of working age people in Bangkok Metropolitan area	4.20	.46					-

** Level of Significant at the 0.01 level ($p < .01$)

4.2.4 Correlation between factors and well-being of working age people in Bangkok Metropolitan area.

To explore the relationship between the Buddhist factors, namely *sīla* (morality), *samādhi* (concentration), *paññā* (wisdom), and well-being of working age people in Bangkok Metropolitan area, the Pearson's Product Moment Correlation was performed.

Table 4.12 Multiple Regression coefficient between Buddhist factors and well-being of working age people in Bangkok Metropolitan area

Variables	Regression					<i>t</i>	Sig.
	R	R^2	B	SE _b	Beta		
<i>Sīla</i>	.587	.344	.196	.037	.216	5.373	.000** *
<i>Samādhi</i>	.678	.460	.304	.043	.331	7.074	.000** *
<i>Paññā</i>	.658	.433	.259	.037	.313	7.095	.000** *
Constant			.967	.138	-	7.006	.000** *
R = .746 $R^2 = .557$ Adjusted $R^2 = .554$ F = 191.255 Sig = .000***							

Note: *** Level of significant at the 0.001 level ($p < .001$)

4.2.5 Multiple Regression coefficient between Buddhist factors and well-being of working age people in Bangkok Metropolitan area.

To examine the statistical significance of the Buddhist factors in relation to the well-being of the working age people in Bangkok Metropolitan area, multiple regression was used as the statistics to examine the incorporated relete of *Sīla*, *Samādhi*, *Paññā* as shown in Table 4.6.

It was discovered that *Samādhi* was entered in the first step and accounted for 67.80% of variance ($p < .001$).

Paññā was entered in the third step and accounted for 65.80% of variance ($p < .001$).

Sīla was entered in the fourth step and accounted for 58.70% of variance ($p < .001$).

The results showed that the Buddhist factors in the aspect of *Samādhi* of others was found to be the most relate factor in correlated prediction of the level of well-being of working age people in Bangkok Metropolitan area followed by *Paññā* and *Sīla*.

The inclusion of the Buddhist factors, namely, *sīla* (morality), *samādhi* (concentration), *paññā* (wisdom) that affect the level of well-being have displayed by

the working age people in Bangkok Metropolitan area under study at 56 % with the statistically significant level of .01.

From the table 4.6 the multiple regression equation to predict the level of well-being of working age people in Bangkok Metropolitan area can be established as below.

Formula

$$\hat{Y} = .967 + .196 X_1 + .304 X_2 + .259 X_3$$

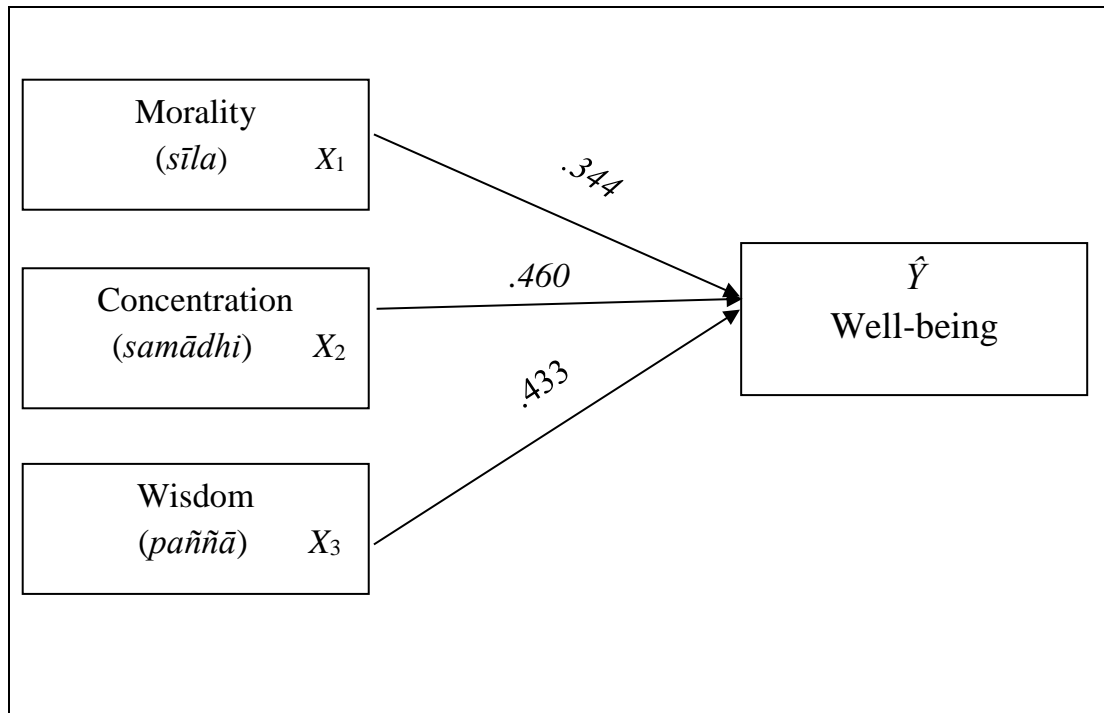
Where \hat{Y} = well-being of working age people in Bangkok
Metropolitan area

X_1 = *Sīla* (morality)

X_2 = *Samādhi* (concentration)

X_3 = *Paññā* (wisdom)

4.3 A Model of Buddhist well-being of working age people in Bangkok Metropolitan area.



4.3.1 A Model of Buddhist well-being of working age people in Bangkok Metropolitan area.

From the research, a model of Buddhist factors on well-being of working age people in Bangkok Metropolitan area can be proposed as shown in figure 4.1. The model can be described as follows;

Sīla (morality): X_1 is a predictive factor of the well-being level of working age people in Bangkok Metropolitan area Y at 58.70% of variance at the statistically significant level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Samādhi (concentration): X_2 is a predictive factor of the well-being level of working age people in Bangkok Metropolitan area Y at 67.80% of variance at the statistically significant level of .001 ($p < .001$). The rest is the influence of other factors besides this.

Paññā (wisdom): X_3 is a predictive factor of the well-being level of working age people in Bangkok Metropolitan area Y at 65.80% of variance at the statistically significant level of .001 ($p < .001$). The rest is the influence of other factors besides this.

The results showed that the factors of Concentration (*samādhi*) has high relationship with well-being at the level the correlation factor of found to be the most relate factor in correlated prediction of the level of well-being of working age people Bangkok Metropolitan area at 46.00% followed Wisdom (*paññā*) at 43.30%, and Morality (*sīla*) at 34.40% of variance ($p < .001$).

In conclusion, it was discovered that among the Buddhist factors, namely *sīla* (morality), *samādhi* (concentration), *paññā* (wisdom) are most predictive of well-being of working age people in Bangkok Metropolitan area at 56 % at the statistically significant level of .001 ($p < .001$).

4.4 New Body of Knowledge from Synthesis of Mix-Method approaches

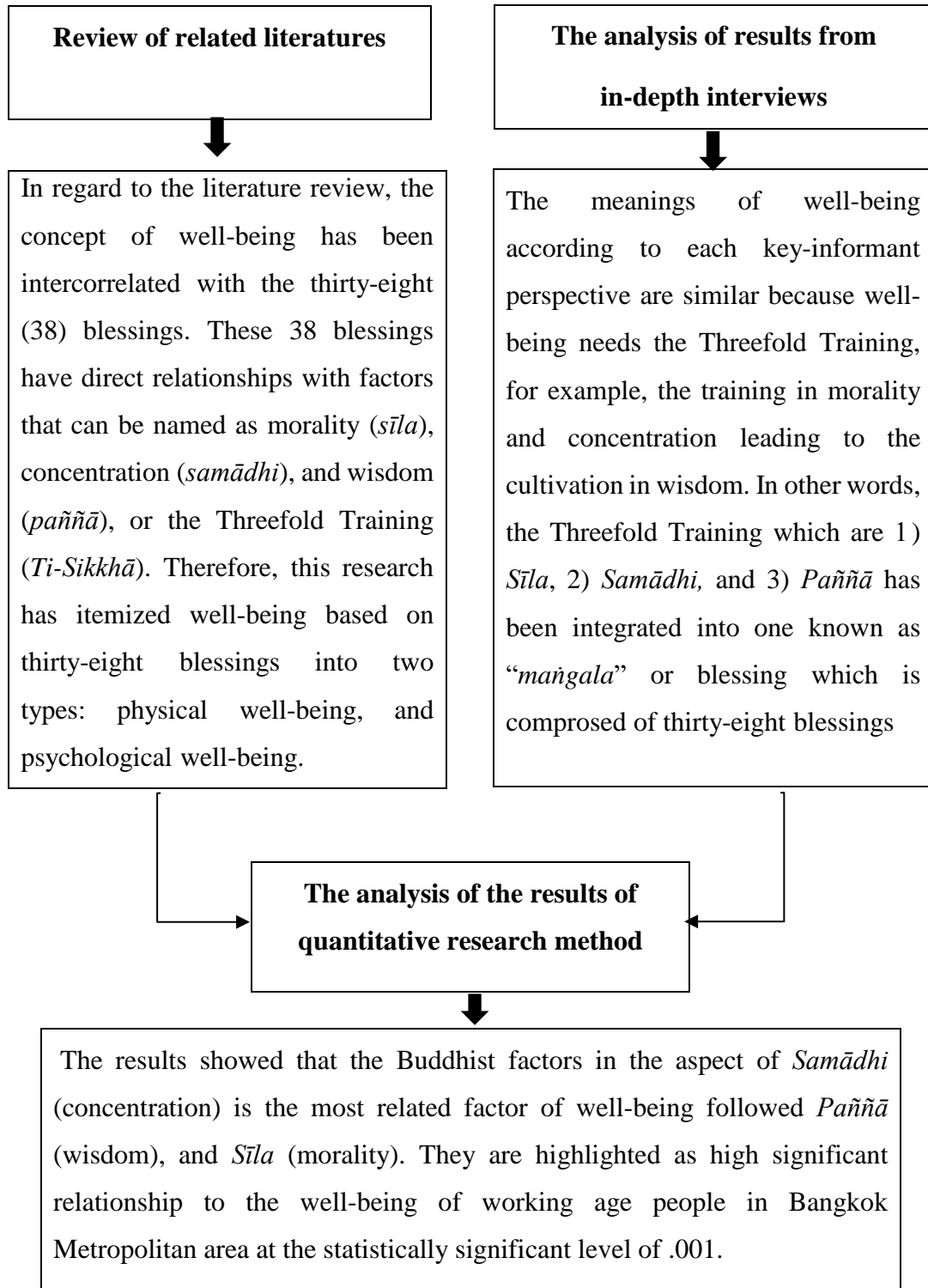


Figure 4.1 A Model of Buddhist Well-Being

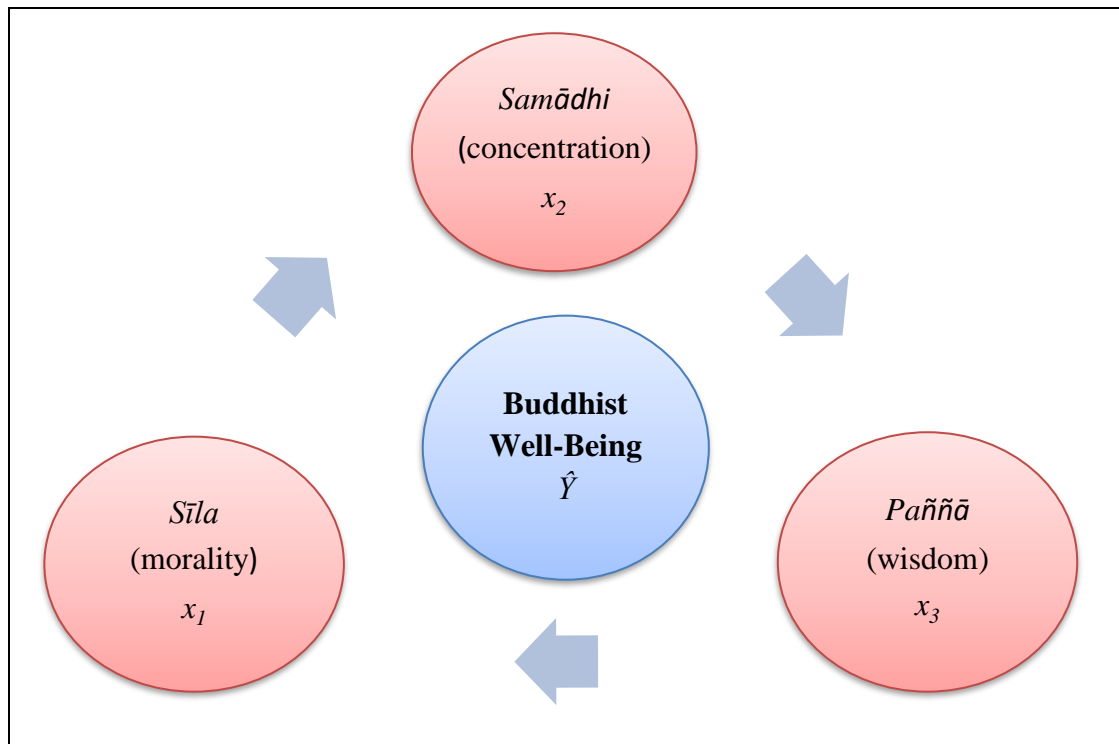


Figure 4.1 shows that the model of Buddhist well-being which is based on mixed method approach demonstrates that well-being is influenced by three independent Buddhist factors—1) morality (*sīla*), X_1 , 2) concentration (*samādhi*), X_2 and 3) wisdom (*paññā*), X_3 . The influence is represented by the degree of correlation or relationships of each independent variable on well-being, \hat{Y} . Therefore, to promote well-being of working age people in Bangkok Metropolitan area, they should make it directly through these three independent variables. For examples, to promote well-being through “morality,” people should aware of some fundamental rules such as ‘not associating with the fool and associating with the wise, of some essential trainings of the senses, body, mind, and speech, of the foundation of the domestic order such as attending on one’s own parents, generosity, cherishing one’s spouse, etc., and of protection against evil (Table 2.1). To promote well-being through “concentration,” people should do it through listening to regularly Dhamma teaching, be easily admonished, seeing a true monk, having discussion of the Dhamma, and so on (Table

2.1). And to promote well-being through “wisdom,” people should do it by possessing self-restraint, practicing the Brahma-faring, seeing the Four Noble Truths, and so forth (Table 2.1).

4.5 Its Contribution to the Society

The Buddhist perspective of well-being based on *sīla* (morality), *samādhi* (concentration), *paññā* (wisdom) as the explanatory variables of well-being in terms of the *maṅgala-bhāva* (blessing state) will develop humanity to reach sustainable well-being and become good human resource development. The contribution of this research is not only as an encouragement for people to follow the Threefold Training provided by this dissertation, but also the social development implication to policymakers that sustainable well-being can be obtained only by wholistic development among the internal and external factors of the life of mankind just as the model of the Buddhist Well-Being of Working Age People in Bangkok Metropolitan area states.

CHAPTER V

Conclusion and Discussion

This research has three research objectives as follows: 1) To explore the concept of well-being in Buddhism, 2) To examine the significant Buddhist factors in relevance to well-being of working age people in Bangkok Metropolitan area and 3) To propose a model of Buddhist well-being of working age people in Bangkok Metropolitan.

5.1 Conclusion

5.1.1 The first objective is to explore the concept of well-being in Buddhism. The study shows that well-being which is an ethical issue has been aware since the time the Buddha has urged his sixty *arhant* disciples to teach his Dhamma to people. Since then, well-being or happiness has become the final goal of life of ordinary people. From the literature review, the Buddhist concept of well-being is championed by three perspectives, namely, *sukha bhāvana*, happiness, and *maṅgala bhāva* (blessing state). In this research, well-being according to the doctrinal idea and indepth-interview for the Buddhist perspective refers to the state of living well or living a good life known as *maṅgala bhava* or auspicious states.

5.2.2 The second objective of the study is to examine the statistical significance of the Buddhist factors in relevant to well-being of the working age people in Bangkok Metropolitan area.

5.2.2.1 The study is mixed methods research that quantitative method is applied to extend qualitative results. The research methodology are two stages: the first stage is the qualitative approach used to explore the concept of well-being in Buddhism, and the second stage is quantitative approach used to examine the significant Buddhist factors in relevance to well-being. Finally, a model of Buddhist well-being of working age people in Bangkok Metropolitan is proposed.

At the first stage, the application of qualitative research method is concerned with the documentary literature review and the in-depth interview of twelve

key informants. The key informants are six Buddhist monks who are meditation masters, and six Buddhist scholars who are professors of Religious Studies, a director of Buddhist Studies, and a Pāli and Buddhist Studies lecturer. At the second stage, quantitative research method by survey using the constructed questionnaires with 5 Likert Scale and validated IOC by 5 experts. The sample were 460 working age people who live in Bangkok Metropolitan area with their ages between 20-59 years old by using Yamane and finite population formula¹ to determine the minimum acceptable representative number. Descriptive statistics is used to present the data collected in terms of percentages, means and standard deviation. The techniques of t-test and one-way analysis of variance (ANOVA) in addition to the Pearson's product moment correlation coefficient method and multiple regression analysis are also employed to this research.

5.2.2.2 A summary of the personal information of 460 working age people in Bangkok Metropolitan area.

The results of descriptive statistics of Buddhist factors and well-being of working age people in Bangkok Metropolitan area showed that 40.40% of the respondents were males and 59.60% were females.

The respondents' which their ages are ranging from 20 to 59 years old called as "working age people" is categorized into four groups: Mostly the age group of 30-39 years old shares 40.00% of the total respondents, secondly the age group of 20-29 years old shares 31.50%, the age group of 40-49 years old shares 17.60%, and 10.90% is shared by the age group of 50-59 years old.

The data on the level of education shows that 49.60% of the respondents were studying in Bachelor's degree, secondary educational level lower than Bachelor's degree 34.10% and studying higher than Bachelor's degree were 16.30%.

The career shows that the Company Employees joining this survey were 43.30%, followed by the Government around 31.30%, and Private Business around 25.40%. The income shows that the majority of respondents of 42.60% belong to the income interval of 10,001-20,000 baht followed by 27.80%, and 8.90% of respondents

¹ Assoc.Prof.Dr.Thanin Silpcharu, **Statistic research and data analysis with SPSS and AMOS**, 15th ed., (Bangkok: Business R&D Partnership, 2014), p 45.

having their income fallen in the intervals of 30,000 baht; 20,001-30,000 baht; and lower than 10,000 baht, respectively.

Moreover, the findings reveal that well-being of working age people in Bangkok Metropolitan area has high level of *Sīla* (morality) ($\bar{X} = 4.28$, $S.D. = 0.51$), high level of *Samādhi* (concentration) ($\bar{X} = 4.19$, $S.D. = 0.50$), and high level of *Paññā* (wisdom) ($\bar{X} = 4.30$, $S.D. = 0.56$). Also, well-being of working age people in Bangkok Metropolitan area is high the level of ($\bar{X} = 4.20$, $S.D. = 0.45$).

The Result of Hypothesis Testing

Working age people with different personal factors have different scores of well-being which is explained by the results of hypothesis testing as follow:

Hypothesis 1: Working age people with different genders have different scores of well-being.

The results of hypothesis testing can be concluded that there is no difference in levels of well-being between the two genders of working age people in Bangkok Metropolitan area, with the level of statistical significance of .05.

Hypothesis 2: Working age people with different age group have different scores of well-being.

The results of hypothesis testing can be concluded that there is significant difference in well-being's mean scores between age groups of working age people in Bangkok Metropolitan area, with the level of statistical significance of .05.

The results revealing that working age people of age groups of 50-59 years old ($\bar{X} = 4.34$, $S.D. = 0.40$) have higher mean score of well-being than the age group of 20-29 years old ($\bar{X} = 4.12$, $S.D. = 0.49$) at statistical significance level of .05 ($p < .05$).

Hypothesis 3: Working age people with different levels of education have different scores of well-being.

The results of hypothesis testing can be concluded that there is significant difference of well-being's mean scores between age groups of working age people in Bangkok Metropolitan area, with the level of statistical significance of .05.

The results revealing that working age people with the level of education, higher than the Bachelor's degree have high level of well-being ($\bar{X} = 4.33$, $S.D. = 0.47$) than that Bachelor's degree have high level of well-being ($\bar{X} = 4.15$, $S.D. = 0.44$) at the statistically significant level of .05 ($p < .05$).

Hypothesis 4: Working age people with different career have different score of well-being.

The results of hypothesis testing can be concluded that there was no significance difference between career and well-being level of working age people in Bangkok Metropolitan area, with the level of statistically significance of .05.

Hypothesis 5: Working age people with different income have different score of well-being.

The results of hypothesis testing can be concluded that there was significance difference of well-being's mean score between income of groups of working age people in Bangkok Metropolitan area, with the level of statistically significance of .05.

The results revealing that working age people between of level of income, Higher than 30,000 baht have high level of well-being ($\bar{X} = 4.30$, $S.D. = 0.41$) than that Between 10,001-20,000 baht have high level of well-being ($\bar{X} = 4.10$, $S.D. = 0.50$) at the statistically significant level of .05 ($p < .05$).

5.2.2.3 The results of correlation between factors and well-being of working age people in Bangkok Metropolitan area. This research attempted to underlines related factors in Buddhism as the factors that can promote well-being of working age people. The results of hypothesis testing that related factors are: 1) *Sīla* (morality), 2) *Samādhi* (concentration), 3) *Paññā* (wisdom). They are highlighted as high significant relationship to well-being of working age people in Bangkok Metropolitan area at the statistically significant level of .01. The results showed that the factors of *Samādhi* (concentration) followed *Paññā* (wisdom), and *Sīla* (morality).

5.2.3 A model of Buddhist well-being of working age people in Bangkok Metropolitan area, shows that the Buddhist factors in the aspect of Concentration (*samādhi*) is the most related factor by the correlated prediction level of well-being of

working age people Bangkok Metropolitan area at 46.00% followed Wisdom (*paññā*) at 43.30%, and Morality (*sīla*) at 34.40% of variance ($p < .001$).

It was discovered that among the Buddhist factors, namely *Sīla* (morality), *Samādhi* (concentration), *Paññā* (wisdom) the high predictive factor of well-being of working age people in Bangkok Metropolitan area by the study, at 56 % of the level of statistical significance of .001 ($p < .001$).

To sum up, the Buddhist perspective of well-being according to this research is based on *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). These are the fundamental form of beneficial factors leading to the “Threefold Training”. Although, there are Buddhist factors for lay people, they can be a base or the path of threefold training, leading an individual to well-being.

According to the case studies of well-being from the Noble Persons, including Anāthapiṇḍika, Visākhā and Suppabuddha, there is adequate virtue to ensure that they will not cause danger, distress or harm to anyone; on the contrary, their behaviour will benefit both themselves and others. This virtue is secure because it stemmed from thorough knowledge which can lead people to a new way of seeing the world.

5.2 Discussion

The Result of Data Analysis

1. The results of personal factors that working age people in Bangkok Metropolitan area with different genders and careers have the same level of well-being. It can be concluded that there was no significant difference between career and well-being level of working age people in Bangkok Metropolitan area with at the level of statistical significance of .05 but there was significance difference of well-being's mean score between age group, level of education, income of groups of working age people in Bangkok Metropolitan area with at the level of statistical significance of .05. Similar to the research of “Factors Affecting the Well-Being of Elderly” of Chanchai Sirimatuross. The results of the study reveal that “positive relations with others” and “environmental mastery” were the biggest influencing factors affecting on the elderly's well-being. The research on demography found that most of the elderly was female and

married. Most of them had the highest level of education below bachelor's degree, living as a large family type and the salary of their latest work was mostly below 15,000 baht per month. Moreover, these factors which were age, marital status, having child, living area, house possession, living type, education level, previous work, ex-income, present working status, financial sufficiency, debt, health, disease, hobby, being a member in any social communities, attending religion activity and concerning themselves to be a burden were all made the difference to the factors affecting the well-being of elderly ($p < 0.05$).²

2. Correlation between *sīla* (morality) and well-being of working age people in Bangkok Metropolitan area.

The results showed that the factors of *sīla* (morality) has high relationship with well-being at the level of the correlation factor which is related factor in correlated prediction the level of well-being of working age people Bangkok Metropolitan area at 34.40% of variance ($p < .001$). Similar to the research of “The Art of Leading A Happy Life According to Buddhism” of Mr. Tanad Trailertvichien” it is found that the art of living a happy life according to the Lord Buddha's Teachings is composed of possession of the virtues in the beginning with pure precepts (pure physics and verbal statements); possession of virtues in the middle with calm and peaceful mind; possession of virtues at the end with perfection of wisdom.³

3. Correlation between *samādhi* (concentration) and well-being of working age people in Bangkok Metropolitan area.

The results showed that the factors of *samādhi* (concentration) has high relationship with well-being at the 46.00% correlation factor which is the most related factor in predicting of the level of well-being of working age people Bangkok Metropolitan area with variance ($p < .001$). It is similar to the research of “A Comparison on First Year Undergraduate Students' Happy Learning of Faculty of liberal Arts and Science, Nakhon Phanom University Taught by Anapanasati

² Chanchai Sirimaturus. “Factors Affecting the Well-Being of Elderly”, Master of Business Administration, Business Administration, (Bangkok: Graduate School, University of Kasetsart 2014).

³ Tanad Trailertvichien, “The Art of Leading A Happy Life According to Buddhism”, Dhonburi Rajabhat University Master of Arts (Thai Studies), 2002.

Meditation and Normal Approach” of Warawut Intanon. The results of the research revealed that: 1) The 1st year undergraduate students taught by Anapanasati meditation and Normal approach focused on the happy learning had significant difference at the level of significance of 0.5 level., 2) The 1st year undergraduate students taught by Anapanasati meditation focusing had higher happy learning than those who were taught by the normal approach.⁴

4. Correlation between *paññā* (wisdom) and well-being of working age people in Bangkok Metropolitan area.

The results showed that the factors of *paññā* (wisdom) has high relationship with well-being at the level the correlation factor which is the correlated prediction level of well-being of working age people Bangkok Metropolitan area at 43.30% of variance ($p < .001$). This is similar to the research of “Factors Related to Spiritual Well-being of adolescents in studying Secondary at Pakmaiwittayanukul School, Sisaket Province” of Mr. Banpachit Pobon. The results showed that: 1) The adolescents opinion towards overall spiritual well-being was high level, and considering the element of Spiritual well-being, the first elements was happiness, peace, unselfishness that come from goodness and Promviharn 4, the second elements was acting with a sense of joy and life, and third element was consciousness, meditation and wisdom, all element of Spiritual well-being was the high level, and 2) The different factors of adolescents which are grade point average, number of close friends and participation in religious activities had positive relationship to Spiritual well-being at 0.05 level of statistical significance, with multiple correlation = 0.448, multiple correlation square = 0.200. The factors had the predictability power of 20% and had predictive standard error of estimation of 0.368.⁵

⁴ Warawut Intanon, “A Comparison on First Year Undergraduate Students’ Happy learning of Faculty of liberal Arts and Science Nakhon Phanom University Taught by Anapanasati Meditation and Normal Approach” Nakhon Phanom University Journal; Vol 1, No.1 (January - June 2011).

⁵ Banpachit Pobon. “Factors Related to Spiritual Well-being of adolescents in studying Secondary at Pakmaiwittayanukul School, Sisaket Province”, Thesis in Psychology and Counseling Master of Education, (Khon Kean: Graduate School, Khon Kean University, 2014).

5.3 Suggestion for Further Research

For further research here in, it can be suggested as follows:

- 1) 'Dependent Origination': A Buddhist Law of Well-Being
- 2) A comparative study of Well-Being in Buddhist and Western Perspectives
- 3) Should Well-Being be measured? – A Buddhist perspective
- 4) The Right Pursuit of Well-being in a Buddhist Perspective

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Appendix

Appendix A

Name lists of experts for IOC

Phra Khru Sangha-Rak Ekapatra Abhichando, Asst. Prof. Dr.

M.A. (Teaching Social Studies),
M.A. (Clinical Psychology)
Ph.D. (psychology)
Dhamma scholar advanced level

Asst. Prof. Dr. Prayoon Suyajai

B.A. (psychology), M.A. (clinical-
Psychology), M.A. (Educational-
Psychology), Ph.D. (Psychology)

Asst. Prof. Dr. Sawaeng Nilnama

Pali VII, B.A. (Philosophy)
M.A. (Philosophy),
Ph.D. (Buddhism)

Asst. Prof. Lt. Dr. Banjob Bannaruji

Pāli IX, B.A. (Bachelor of Arts)
M.A. (Faculty of Arts)
Ph.D. (Buddhist Philosophy)

Asst.Prof.Dr.Rerngchai Muenchana

Pāli VII, B.A.(Education),
M.Ed. (Higher and Teacher Ed.),
Ph.D. (Psychology).

Appendix B

Data Collection Pictures



In-dept interview with Phrarajsiddhimuni Vi., Meditation Master, Director,
Vipassanadhura Institute, Mahachulalongkorn Rajavidyalaya University, Thailand.



In-dept interview with Phrakhrubhawana Waralangkara, Meditation Master, Abbot,
Wat Bhaddanta Asabharam, Thailand.



In-dept interview with Phrabhavanaviriyakhun, Assistant Abbot, Wat Mahathat Yuwaratransarit Rajaworamahavihara, Thailand.



In-dept interview with PhraSomparn Sammabharo, Asst. Prof., Meditation Master, Section 5, Wat Mahathat Yuwaratransarit Rajaworamahavihara, Thailand.



In-dept interview with Phrakhrubhawana Visuttikhun, Meditation Master, Abbot, Wat Pradhammaiak, Thailand.



In-dept interview with Phraphawanapisanmethi Promjan, Assistant Abbot, Wat Phichaiyatikaram, Thailand.



In-dept interview with Em. Prof. Dr. Premasiri Pahalawattage, Pali and Buddhist Studies, Lecturer, University of Peradeniya, Sri Lanka



In-dept interview with Em. Prof. Dr. Peter Harvey, Professor Emeritus of Buddhist Studies, University of Sunderland, U.K.



In-dept interview with Asst. Prof. Lt. Dr. Banjob Bannaruji, Assistant Professor,
Mahachulalongkorn Rajavidyalaya University, Thailand



In-dept interview with Prof. Dr. Supriya Rai, Director, K J Somaiya Centre for
Buddhist Studies, India



In-dept interview with Dr. G.T. Maurits Kwee, Clinical Psychologist, Founder of the Institute for Relational Buddhism & Karma Transformation and a Faculty Member of the Taos Institute (USA) – Tilburg University (NL) Ph.D. – Program.



In-dept interview with Master Dhamthera Dhammapisut, Meditation Master, Boonsong Paramatthadhammasathan, Thailand.

Appendix C

Questionnaire in Thai

แบบสอบถามเกี่ยวกับปัจจัยเชิงพุทธ (Buddhist Factors)

ที่มีความสัมพันธ์กับการมีชีวิตที่ดีในทางพระพุทธศาสนาของคนวัยทำงานในกรุงเทพมหานคร

และปริมาณ

คำชี้แจง ทำเครื่องหมาย ✓ ลงในช่องที่ตรงกับความเห็นของท่านมากที่สุดเพียงช่องเดียวเพื่อ
แสดงความคิดเห็นของท่านที่มีต่อข้อคำถาม
กำหนดระดับคะแนนดังนี้

- | | | |
|---|---------|-----------------|
| ๑ | หมายถึง | ระดับน้อยที่สุด |
| ๒ | หมายถึง | ระดับน้อย |
| ๓ | หมายถึง | ระดับปานกลาง |
| ๔ | หมายถึง | ระดับมาก |
| ๕ | หมายถึง | ระดับมากที่สุด |

ตอนที่ ๒

ข้อที่ ๑ คือ (๖ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	น้อย ที่สุด	น้อย	ปาน กลาง	มาก	มาก ที่สุด
๑. การสงเคราะห์ เกื้อหนุน เอาใจใส่ผู้อื่น ทำให้เกิด ความสามัคคี					
๒. คุณชอบที่จะสื่อสาร เพื่อชักนำผู้อื่นในการพัฒนา ตน					
๓. คุณไม่เบียดเบียนผู้อื่น ไม่ก่อความเสื่อมเสียแก่ สังคม					
๔. คุณใช้ความจริงใจในการพูดคุยกับเพื่อนร่วมงาน					
๕. เมื่อถูกชักจูงให้ทำผิดกฎเกณฑ์ คุณจะปฏิเสธทันที					
๖. คุณปฏิบัติตามกฎเกณฑ์ทางสังคมทำให้อยู่ร่วมกัน กับผู้อื่นได้ดี					

ข้อที่ ๒ สมมติ (๙ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	น้อยที่สุด	น้อย	ปานกลาง	มาก	มากที่สุด
๑. คุณมีความมุ่งมั่น ไม่ย่อท้อในการทำงาน					
๒. เวลารู้สึกหมดหวัง คุณจะพยายามคิดหาวิธีทำให้ตนเองมีสติ					
๓. เมื่อถูกชักจูงให้ทำสิ่งที่จะเกิดผลเสียในภายหลัง คุณจะสามารถที่จะตระหนักถึงผลเสียนั้นได้					
๔. คุณสามารถควบคุมอารมณ์ได้ในเวลาที่ถูกคนอื่นยั่วยุให้โกรธ					
๕. คุณสามารถควบคุมตนเอง ไม่ให้ถล่นไปในทางเสื่อม					
๖. คุณปรับปรุงพัฒนาตนเองอยู่เสมอโดยตั้งอยู่ในความไม่ประมาท					
๗. คุณมีความตั้งใจมุ่งมั่นที่จะปฏิบัติหน้าที่ให้ประสบผลสำเร็จ					
๘. การฝึกให้มีสติช่วยให้คุณไม่คิดฟุ้งซ่านในการทำงาน					
๙. การฝึกฝนจิตทำให้คุณตัดสินใจได้ดีขึ้น					

ข้อที่ ๓ ปัญญา (๘ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	น้อยที่สุด	น้อย	ปานกลาง	มาก	มากที่สุด
๑. ขณะทำงานคุณจะมีข้อดีของการทำงานสำเร็จเพื่อเพิ่มกำลังใจในการทำงาน					
๒. คุณเชื่อว่าปัญหาทุกอย่างมีทางแก้ไขได้ด้วยการใช้ปัญญา					
๓. เมื่อเกิดความขัดแย้งกับเพื่อนร่วมงาน คุณจะพยายามนึกถึงสาเหตุ เพื่อหาทางแก้ปัญหา					
๔. คุณรีบแก้ปัญหาให้เร็วที่สุดเพื่อให้จบไปในตอนนั้น					
๕. คุณชอบแสวงหาความรู้เพิ่มเติม					
๖. คุณชอบแก้ปัญหาที่ละอย่าง มากกว่าแก้ปัญหาที่ละหลายอย่าง					

๗. การเข้าใจชีวิต ทำให้อยู่ร่วมกับผู้อื่นได้เป็นอย่างดี					
๘. คนเราอาจทำอะไรที่ไม่เหมาะสมได้เป็นครั้งคราว การให้อภัย จึงเป็นสิ่งสำคัญ					

ตอนที่ ๓ การมีชีวิตที่ดี (๒๐ ข้อ)

ข้อคำถาม	ระดับความคิดเห็น				
	น้อย ที่สุด	น้อย	ปาน กลาง	มาก	มาก ที่สุด
ความสุขทางกาย					
๑. คุณมีสุขภาพร่างกายที่แข็งแรง					
๒. เมื่ออากาศเปลี่ยนแปลงคุณพยายามดูแลสุขภาพ ไม่ให้เจ็บป่วย					
๓. การมีสุขภาพร่างกายที่แข็งแรงคือคุณลักษณะของ ชีวิตที่ดีงาม					
๔. คุณมีความสุขเมื่อได้อยู่กับเพื่อนร่วมงานและ ครอบครัว					
๕. คุณชอบทำงานหลายด้านเพื่อการพัฒนาตนเอง					
๖. คุณใจ (ตา หู เป็นต้น) อย่างมีสติต่อการทำงาน					
๗. คุณรู้สึกสนุกสนานกับการพบปะพูดคุยกับคนอื่นที่อยู่ รอบตัว					
๘. คุณสามารถปรับตัวให้เข้ากับสิ่งแวดล้อมได้เป็นอย่างดี					
๙. สภาพแวดล้อมในที่ทำงานของคุณปลอดภัย					
๑๐. คุณชอบให้ความช่วยเหลือผู้อื่นและสังคม					

ข้อคำถาม	ระดับความคิดเห็น				
	น้อยที่สุด	น้อย	ปานกลาง	มาก	มากที่สุด
ความสุขทางใจ					
๑. คุณรู้สึกว่าคุณมีความสงบสุข					
๒. ทุกวันนี้ฉันรู้สึกร่าเริง มีชีวิตชีวาและมีพลัง					
๓. คุณคิดว่าชีวิตในปัจจุบันมีความสมบูรณ์แบบเหมือนอุดมคติในใจมาก					
๔. คุณให้การดูแล ใส่ใจความเป็นอยู่ของคนรอบข้าง					
๕. คุณสามารถให้อภัยแก่ผู้ที่ไม่ดีต่อตัวคุณ					
๖. คุณเคารพแนวคิดของผู้อื่น เสมือนหนึ่งเป็นอีกแนวคิดที่ต่างไปจากเราเท่านั้นเอง					
๗. คุณมีทัศนคติที่ดีต่อการทำงาน					
๘. คุณเรียนรู้ที่จะพัฒนาตนเองจากประสบการณ์ที่ผ่านมา					
๙. คุณยอมรับความจริงว่าทุกคนไม่มีใครสมบูรณ์แบบต้องมีข้อบกพร่อง					
๑๐. คุณบริจาคทานหรือการให้สิ่งของที่เป็นแก่คนยากจน					

ผู้วิจัย

ขอขอบคุณผู้ให้ความร่วมมือมา ณ โอกาสนี้

Questionnaire for research

A Model of Buddhist Well-Being of Working Age People in Bangkok Metropolitan area

Explanation

1. Questionnaire for this research aims to study “A Model of Buddhist Well-Being of Working Age People in Bangkok Metropolitan area”

2. This questionnaire has 3 parts as follows:

Part 1: The demographic information

Part 2: A part used to assemble data concerning Buddhist factors

Part 3: A part used to assemble data concerning Well-being

3. You are the one who has been chosen to represent the working age people who will be able to share information about Buddhist well-being the information obtained from you in the most reality. It allows the results of the findings to be accurate and can be used to study on Buddhist well-being, so the researchers seek cooperation from you in response to the questionnaire

4. The information you answer to this questionnaire will be kept confidential. No disclosure the presentation of information will be presented as a whole for academic purposes only. Without affecting you either directly or indirectly

Researcher sincerely hope to receive cooperation for your answers and thank you for this opportunity.

Chompoonuch Changcharoen
Degree of Doctor of Philosophy
(Buddhist Studies)

International Buddhist Studies College (IBSC)
Mahachulalongkornrajavidyalaya University

Appendix D

Statistics Results from SPSS

		Statistics				
		Gender	Age	edu	career	income
N	Valid	460	460	460	460	460
	Missing	0	0	0	0	0

Frequencies

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	186	40.4	40.4	40.4
	Female	274	59.6	59.6	100.0
	Total	460	100.0	100.0	

		Age			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-29 years	145	31.5	31.5	31.5
	30-39 years	184	40.0	40.0	71.5
	40-49 years	81	17.6	17.6	89.1
	50-59 years	50	10.9	10.9	100.0
	Total	460	100.0	100.0	

edu

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Lower than B.A.	157	34.1	34.1	34.1
	B.A.	228	49.6	49.6	83.7
	Higher than B.A.	75	16.3	16.3	100.0
	Total	460	100.0	100.0	

career

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Government officer	144	31.3	31.3	31.3
	Company employee	199	43.3	43.3	74.6
	Private Business	117	25.4	25.4	100.0
	Total	460	100.0	100.0	

income

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Lower than 10,000 baht	41	8.9	8.9	8.9
	Between 10,001-20,000 baht	196	42.6	42.6	51.5
	Between 20,001 -30,000 baht	95	20.7	20.7	72.2
	Higher than 30,000 baht	128	27.8	27.8	100.0
	Total	460	100.0	100.0	

T-Test

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
mean_wellbeing	Male	186	4.19	.510	.03739
	Female	274	4.21	.435	.02630

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
mean_wellbeing	Equal variances assumed	2.858	.092	-.564	458	.573	-.02502	.04435	.11219	.06214
	Equal variances not assumed			-.547	354.508	.584	-.02502	.04571	.11492	.06487

Regression

Descriptive Statistics

	Mean	Std. Deviation	N
mean_wellbeing	4.2012	.46652	460
mean_Sila	4.2866	.51360	460
mean_Samadhi	4.1964	.50682	460
mean_Panna	4.3019	.56289	460

Correlations

		mean_wellbeing	mean_Sila	mean_Samadhi	mean_Panna
Pearson Correlation	mean_wellbeing	1.000	.587	.678	.658
	mean_Sila	.587	1.000	.609	.542
	mean_Samadhi	.678	.609	1.000	.691
	mean_Panna	.658	.542	.691	1.000
Sig. (1-tailed)	mean_wellbeing	.	.000	.000	.000
	mean_Sila	.000	.	.000	.000
	mean_Samadhi	.000	.000	.	.000
	mean_Panna	.000	.000	.000	.
N	mean_wellbeing	460	460	460	460
	mean_Sila	460	460	460	460
	mean_Samadhi	460	460	460	460
	mean_Panna	460	460	460	460

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	mean_Panna, mean_Sila, mean_Samadhi b		Enter

a. Dependent Variable: mean_wellbeing

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.746 ^a	.557	.554	.31146

a. Predictors: (Constant), mean_Panna, mean_Sila, mean_Samadhi

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	55.661	3	18.554	191.255	.000 ^b
	Residual	44.236	456	.097		
	Total	99.897	459			

a. Dependent Variable: mean_wellbeing

b. Predictors: (Constant), mean_Panna, mean_Sila, mean_Samadhi

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.967	.138		7.006	.000		
	mean_Sila	.196	.037	.216	5.373	.000	.601	1.665
	mean_Samadhi	.304	.043	.331	7.074	.000	.445	2.249
	mean_Panna	.259	.037	.313	7.095	.000	.499	2.003

a. Dependent Variable: mean_wellbeing

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions			
				(Constant)	mean_Sila	mean_Samadhi	mean_Panna
1	1	3.980	1.000	.00	.00	.00	.00
	2	.009	21.070	.72	.01	.06	.30
	3	.007	24.456	.28	.84	.00	.21
	4	.004	29.740	.00	.14	.94	.49

a. Dependent Variable: mean_wellbeing

Oneway

Descriptives

mean_wellbeing

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
20-29 years	145	4.1214	.49017	.04071	4.0409	4.2018	2.95	5.00
30-39 years	184	4.1992	.44148	.03255	4.1350	4.2634	2.45	5.00
40-49 years	81	4.2580	.49260	.05473	4.1491	4.3669	2.45	5.00
50-59 years	50	4.3480	.40292	.05698	4.2335	4.4625	3.45	5.00
Total	460	4.2012	.46652	.02175	4.1585	4.2439	2.45	5.00

Test of Homogeneity of Variances

mean_wellbeing

Levene Statistic	df1	df2	Sig.
.658	3	456	.578

ANOVA

mean_wellbeing

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.264	3	.755	3.524	.015
Within Groups	97.633	456	.214		
Total	99.897	459			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: mean_wellbeing

Scheffe

(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
20-29 years	30-39 years	-.07781	.05138	.515	-.2220	.0664
	40-49 years	-.13665	.06419	.211	-.3167	.0435
	50-59 years	-.22662	.07589	.031	-.4396	-.0137
30-39 years	20-29 years	.07781	.05138	.515	-.0664	.2220
	40-49 years	-.05884	.06170	.823	-.2320	.1143
	50-59 years	-.14882	.07380	.256	-.3559	.0583
40-49 years	20-29 years	.13665	.06419	.211	-.0435	.3167
	30-39 years	.05884	.06170	.823	-.1143	.2320
	50-59 years	-.08998	.08322	.761	-.3235	.1435
50-59 years	20-29 years	.22662	.07589	.031	.0137	.4396
	30-39 years	.14882	.07380	.256	-.0583	.3559
	40-49 years	.08998	.08322	.761	-.1435	.3235

*. The mean difference is significant at the 0.05 level.

Homogeneous Subsets

mean_wellbeing

Scheffe^{a,b}

Age	N	Subset for alpha = 0.05	
		1	2
20-29 years	145	4.1214	
30-39 years	184	4.1992	4.1992
40-49 years	81	4.2580	4.2580
50-59 years	50		4.3480
Sig.		.273	.203

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 89.531.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Oneway

Descriptives

mean_wellbeing

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Lower than B.A.	157	4.2006	.48688	.03886	4.1239	4.2774	2.45	5.00
B.A.	228	4.1561	.44187	.02926	4.0985	4.2138	2.45	5.00
Higher than B.A.	75	4.3393	.47507	.05486	4.2300	4.4486	3.20	5.00
Total	460	4.2012	.46652	.02175	4.1585	4.2439	2.45	5.00

Test of Homogeneity of Variances

mean_wellbeing

Levene Statistic	df1	df2	Sig.
1.700	2	457	.184

ANOVA

mean_wellbeing

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.894	2	.947	4.416	.013
Within Groups	98.003	457	.214		
Total	99.897	459			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: mean_wellbeing

Scheffe

(I) edu	(J) edu	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Lower than B.A.	B.A.	.04450	.04803	.651	-.0734	.1624
	Higher than B.A.	-.13870	.06500	.104	-.2983	.0209
B.A.	Lower than B.A.	-.04450	.04803	.651	-.1624	.0734
	Higher than B.A.	-.18319*	.06164	.013	-.3346	-.0318
Higher than B.A.	Lower than B.A.	.13870	.06500	.104	-.0209	.2983
	B.A.	.18319*	.06164	.013	.0318	.3346

*. The mean difference is significant at the 0.05 level.

Homogeneous Subsets

mean_wellbeing

Scheffe^{a,b}

edu	N	Subset for alpha = 0.05	
		1	2
B.A.	228	4.1561	
Lower than B.A.	157	4.2006	4.2006
Higher than B.A.	75		4.3393
Sig.		.750	.062

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 124.540.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Oneway

Descriptives

mean_wellbeing

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Lower than 10,000 baht	41	4.1561	.44289	.06917	4.0163	4.2959	3.00	5.00
Between 10,001-20,000 baht	196	4.1061	.50407	.03601	4.0351	4.1771	2.45	5.00
Between 20,001 -30,000 baht	95	4.2758	.42488	.04359	4.1892	4.3623	3.20	5.00
Higher than 30,000 baht	128	4.3059	.41382	.03658	4.2335	4.3782	3.25	5.00
Total	460	4.2012	.46652	.02175	4.1585	4.2439	2.45	5.00

Test of Homogeneity of Variances

mean_wellbeing

Levene Statistic	df1	df2	Sig.
1.091	3	456	.353

ANOVA

mean_wellbeing

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.786	3	1.262	5.987	.001
Within Groups	96.111	456	.211		
Total	99.897	459			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: mean_wellbeing

Scheffe

(I) income	(J) income	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Lower than 10,000 baht	Between 10,001-20,000 baht	.04998	.07884	.940	-.1713	.2712
	Between 20,001 -30,000 baht	-.11969	.08579	.584	-.3604	.1210
	Higher than 30,000 baht	-.14976	.08239	.348	-.3809	.0814
Between 10,001-20,000 baht	Lower than 10,000 baht	-.04998	.07884	.940	-.2712	.1713
	Between 20,001 -30,000 baht	-.16967*	.05739	.034	-.3307	-.0086
	Higher than 30,000 baht	-.19974*	.05217	.002	-.3461	-.0533
Between 20,001 -30,000 baht	Lower than 10,000 baht	.11969	.08579	.584	-.1210	.3604
	Between 10,001-20,000 baht	.16967*	.05739	.034	.0086	.3307
	Higher than 30,000 baht	-.03007	.06217	.972	-.2045	.1444
Higher than 30,000 baht	Lower than 10,000 baht	.14976	.08239	.348	-.0814	.3809
	Between 10,001-20,000 baht	.19974*	.05217	.002	.0533	.3461
	Between 20,001 -30,000 baht	.03007	.06217	.972	-.1444	.2045

*. The mean difference is significant at the 0.05 level.

Homogeneous Subsets

mean_wellbeing

Scheffe^{a,b}

income	N	Subset for alpha = 0.05	
		1	2
Between 10,001-20,000 baht	196	4.1061	
Lower than 10,000 baht	41	4.1561	4.1561
Between 20,001 -30,000 baht	95	4.2758	4.2758
Higher than 30,000 baht	128		4.3059
Sig.		.128	.218

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 83.628.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Oneway

Descriptives

mean_wellbeing

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Government officer	144	4.2198	.49233	.04103	4.1387	4.3009	2.45	5.00
Company employee	199	4.1716	.46178	.03273	4.1071	4.2362	2.95	5.00
Private Business	117	4.2286	.44238	.04090	4.1476	4.3096	2.45	5.00
Total	460	4.2012	.46652	.02175	4.1585	4.2439	2.45	5.00

Test of Homogeneity of Variances

mean_wellbeing

Levene Statistic	df1	df2	Sig.
.480	2	457	.619

ANOVA

mean_wellbeing

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.312	2	.156	.716	.489
Within Groups	99.585	457	.218		
Total	99.897	459			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: mean_wellbeing

Scheffe

(I) career	(J) career	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Government officer	Company employee	.04818	.05107	.641	-.0772	.1736
	Private Business	-.00884	.05810	.988	-.1515	.1338
Company employee	Government officer	-.04818	.05107	.641	-.1736	.0772
	Private Business	-.05702	.05438	.577	-.1906	.0765
Private Business	Government officer	.00884	.05810	.988	-.1338	.1515
	Company employee	.05702	.05438	.577	-.0765	.1906

Homogeneous Subsets

mean_wellbeing

Scheffe^{a,b}

		Subset for alpha = 0.05
career	N	1
Company employee	199	4.1716
Goverment officer	144	4.2198
Private Business	117	4.2286
Sig.		.580

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 146.223.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
mean_Sila	460	2.50	5.00	4.2866	.51360
mean_Samadhi	460	2.33	5.00	4.1964	.50682
mean_Panna	460	2.63	9.38	4.3019	.56289
mean_Practic	460	2.44	5.00	4.2816	.55477
mean_Kayika	460	2.50	5.00	4.2726	.48389
mean_Catasil	460	1.10	5.00	4.1298	.51564
Valid N (listwise)	460				

Biography of the Researcher

Name	: Chompoonuch Changcharoen
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