SECULAR BUDDHISM FOR PUBLIC AFFAIRS

BY

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Abstract

This study aimed to introduce and integrate Buddha-dhamma into the realm of Public Administration, establishing a theoretical construct "Buddhist Public Administration" to enhance public service delivery, ethical decision-making, and societal well-being. This endeavor responded to the urgent call for novel, multidisciplinary frameworks capable of addressing increasingly complex global societal challenges. The research scope encompassed the empirical and normative theories in Public Administration, and the Buddhist goal of human flourishing, or eudaimonia. Utilizing a mixed-methods approach, the research incorporated qualitative meta-synthesis, meta-triangulation, meta-narrative review, and grounded theory. This combination allowed for the rigorous synthesis of qualitative research studies, triangulation of data across disciplines, and development of a grounded, explanatory theory pertaining to the convergence of Buddhism and Public Administration.

The study concluded that the integration of Buddha-dhamma into Public Administration provided a comprehensive approach to enhancing societal happiness and well-being. This approach offered significant potential for crafting policies aligned with the collective aspirations of populations, thereby fostering a harmonious, compassionate society. This concept transcended national boundaries, advocating for a global perspective emphasizing interconnectedness and collaboration among nations. Importantly, this integration was not intended as an imposition of religious tenets but as a practical tool for propagating universal human values. The creation of experimental environments to apply the principles of Buddha-dhamma in Public Affairs was recommended, alongside continuous empirical research and scientific exploration as strategic directions for future research. This proposal served to validate the effectiveness of the principles within public administration. It was emphasized that the adoption of Buddha-dhamma should not be viewed as a universal solution, but rather as one tool among many that could have been employed to enhance human well-being and promote sustainable and effective governance.

(Total 247 pages)

Keywords: Buddhist Public Administration, Quantum Public Administration, Public Affairs

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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Problem

Public Administration has been a cornerstone of service delivery since its inception, and one of the most remarkable and significant characteristics of Public Administration is its capacity to respond and adapt to changing circumstances. As a result, knowledge has remained current and relevant in order to address emerging challenges. Throughout its maturation, paradigms and theories in Public Administration have undergone radical shifts in order to remain applicable in real-world practice. This has been enabled by its multidisciplinary (Raadschelders, 2013), interdisciplinary and transdisciplinary (Uwizeyimana, 2017) nature, which draws upon and synthesizes knowledge from a range of disciplines. The field of Public Administration is both a science and an art (Waldo, 1948), as evidenced by its empirical and normative theories, which provide explanation, prediction, and interpretation, in addition to ways to define values, social values, and practical principles.

For the last 130 years, contemporary Public Administration has achieved remarkable successes, with the United States and Thailand both reaping the benefits of its theories, knowledge, and various aspects of state administration. This is especially true for Thailand, which has been operating within the framework of democratic political philosophy and free-market economics since 1955, utilizing Public Administration theory to improve its citizens' quality of life and well-being. This is clearly evident in the country's economic and infrastructure developments, as World Bank data indicates a 183.32-fold increase in Gross Domestic Product (GDP) from 2.76 billion USD in 1960 to 505.98 billion USD in 2021 (World Bank, n.d.). This has resulted in a higher standard of living for citizens, with public services becoming more

comprehensive through advancements in public utilities, transportation networks, public health, education, energy, industry, and technology. This is partly attributable to the transformation of the paradigm of knowledge creation towards the modern era, which includes Public Administration, with science as the basis for knowledge development and technological disruption, which have enabled governments to make more informed decisions and improve the quality of life for their citizens.

As the world and Thailand progress further into the 21st century, new and old problems and challenges have become increasingly prominent. Economic growth, technological advancement, and the advancement of infrastructure have undoubtedly been beneficial to societies across the globe, yet they have come at the cost of the natural environment. As the world continues to develop and progress, the environment has been pushed to its limits, leading to a variety of problems including global warming, air pollution, water scarcity, and deforestation. Moreover, with the rapid expansion of technology, the mental health and wellbeing of people have been affected as well. The increased reliance on digital devices and online services have created a sense of disconnection from the physical world, leading to feelings of loneliness and isolation. Furthermore, with the rise of automation, many people are feeling the pressure to keep up with the ever-changing technology and the fear of being left behind. The advancements in the world and Thailand have also resulted in a widening of inequality. The rich have become richer, while the poor have become poorer. The disparity between the haves and have-nots has grown and caused a rift between different social classes. These economic and social divisions have also become more prominent between people of different genders, races, and religions. The Global Risks Report 2023, released by the World Economic Forum (World Economic Forum, 2023), rated the impact of these issues on human stability and social cohesion as a “significant and severe damage possibility”. This means that the advancement of the world and Thailand has not only caused environmental damage, but also caused deep divisions between people along with mental challenges. These divisions have caused instability in societies and could eventually lead to conflict and unrest.

The happiness-income paradox suggests that, while income and economic growth are necessary for human flourishing, they are not sufficient. In other words, an increase in a nation's wealth does not necessarily increase its happiness or well-being. This is because there are many other factors that influence happiness, such as social relationships, health, leisure activities, and environmental quality. For example, an increase in income may lead to a sense of material wealth, but if people are unable to spend time with their family, develop meaningful relationships, have fulfilling leisure activities and enjoy a clean environment, they may not experience a corresponding increase in happiness. Furthermore, the happiness-income paradox has implications for policy makers. It suggests that policies should not focus solely on economic growth, but should also consider other factors that impact happiness, such as public health, education, social welfare, and community involvement. Policy makers should be aware of the potential unintended consequences of economic growth, such as increased inequality, reduced social capital, and environmental degradation. They should also be aware of the importance of providing access to high-quality leisure activities, social support, and a healthy environment. In conclusion, the happiness-income paradox suggests that economic growth is an important, but not sufficient, factor in achieving human flourishing and happiness."

The happiness-income paradox, first proposed by Easterlin, McVey, Switek, Sawangfa, and Smith Zweig (2010), states that, at any given moment in time, happiness varies directly with income, both between and within nations. However, when a country's income increases over time, happiness does not rise accordingly. This phenomenon has been evidenced in the United States, where the average life satisfaction survey score has dropped from 7.2 in 2006 to 6.9 in 2018 (Sachs, 2019). This long-term decline in subjective well-being, despite economic growth and increasing per capita income, has been accompanied by a number of adverse trends in mental health, social trust, and confidence in government (The Organisation for Economic Co-operation and Development [OECD], 2021).

The world, including Thailand, is facing a growing array of problems and challenges. According to the Global Risks Report 2022, the top five global risk effects

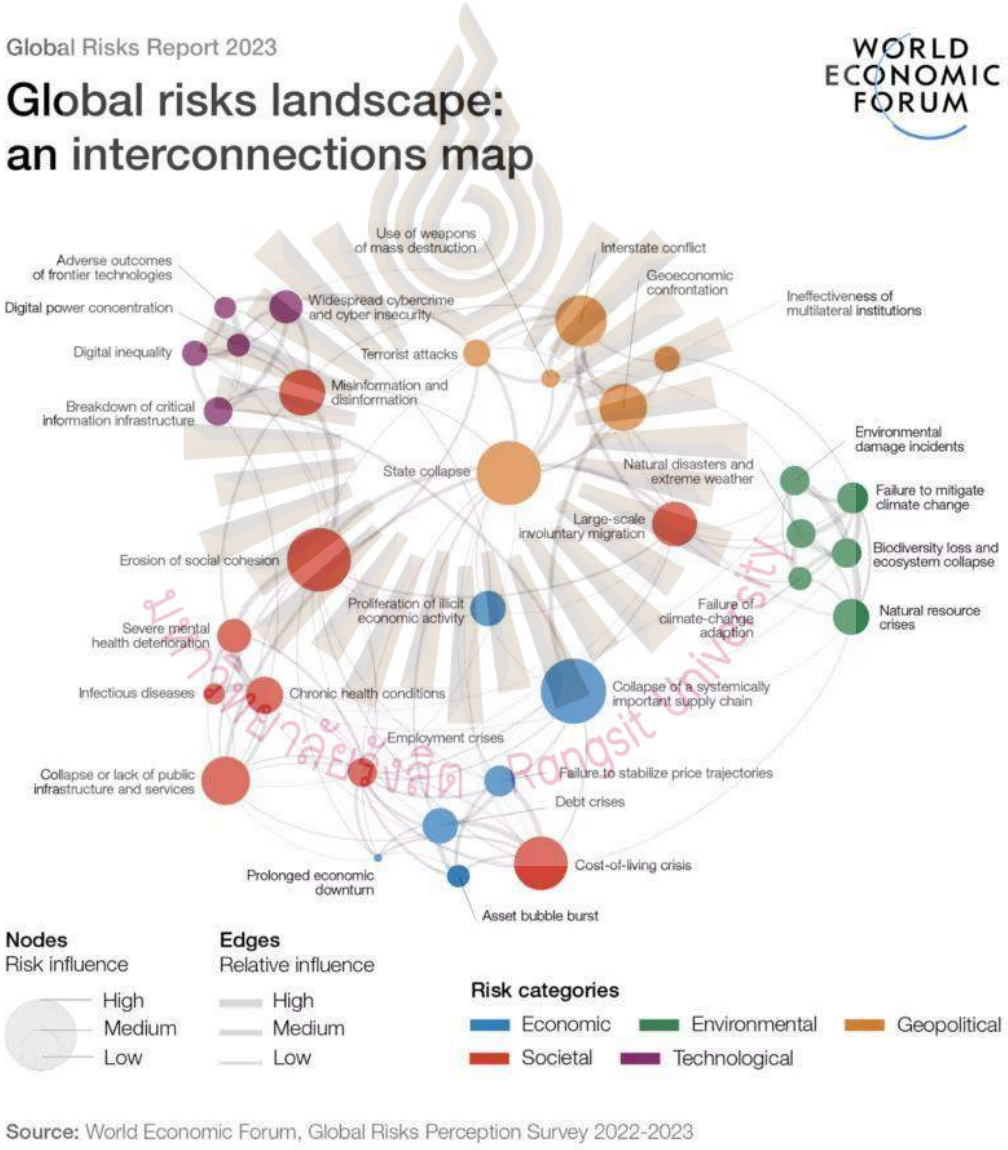
in 2022 include the natural environment, human livelihood and mental health. Furthermore, social inequality and digital gaps are widening in the shadow of modern growth and development. Climate change is associated with natural disasters, with the estimated global economic impact of such disasters estimated to be as high as 20 percent of world GDP (Stern, 2006). BAccording to the Food and Agriculture Organization of the United Nations (FAO), it is projected that the global population will reach 9.1 billion by 2050, representing a substantial increase of 34 percent compared to the present population. In order to adequately cater to the needs of this expanded population, it is imperative to augment food production (excluding food allocated for biofuels) by 70 percent. (Food and Agriculture Organization of the United Nations, 2009). Such population growth, in addition to climate change, urban expansion, desertification and soil degradation, will result in severe water and food shortages, with corresponding effects on the security and stability of all human beings in the world, even those in countries with good economies (Pearce and Denkenberger, 2018). The UN Intergovernmental Panel on Climate Change (IPCC) reported that we are close to a point of no return in terms of climate change. Additionally, the longer life span of the global population means that one quarter of its members suffer from a mental health problem (World Health Organization, 2001). Depression is currently the leading cause of disability worldwide and is among the top three causes of death in young people ages 15-44 (World Health Organization, 2019). Suicide is the second leading cause of death among people aged 15-29 (male and female) and the third leading cause of death among people aged 15-44 (gender male and female). Moreover, the rate of suicide attempts is estimated to be twenty times higher than the number of suicides (World Health Organization, 2019).

The Global Risks Report 2023, compiled by the World Economic Forum, provides an in-depth review of global risks and their potential impacts. The report highlights ten key risks that could have a major impact on our world over the next decade – from climate change to economic inequality to pandemics. This edition also focuses on mental health and well-being as a global risk, noting that 1 in 4 people suffer from poor mental health globally. Climate Change tops the list of risks for both likelihood and impact over the next 10 years, with extreme weather events such as

floods, storms, heatwaves, droughts and wildfires causing destruction worldwide. Other environmental risks include biodiversity loss (#3) and water crises (#9). Economic threats are also high on the list; rising income disparity (#2), unemployment due to automation (#4) and cyberattacks affecting critical infrastructure (#5). Pandemics remain one of the greatest dangers we face today, with highly infectious diseases like Covid-19 having long term effects on our economy and society at large. Social unrest is another pressing risk which has been exacerbated by increasing poverty levels (#7); while data fraud or theft (#6) and mismanagement of technology such as artificial intelligence or biotechnology pose additional challenges ahead. Lastly, mental health issues have become increasingly prominent given recent disruption to daily life caused by lockdowns; leading to feelings of isolation, stress or depression for many across the world. The Global Risks Report 2023 emphasizes how interconnected these various threats are: often mutually reinforcing each other's development or exacerbating their consequences across multiple areas simultaneously. For example, social unrest may be worsened by environmental degradation or deepening economic inequality – highlighting that urgent action is needed now if we are to reduce their severity in future years.

The World Risk Report 2022 and 2023, released by the World Economic Forum, sheds light on a number of closely interconnected threats that Public Administrations are confronting. People are increasingly living in artificial settings and systems that can lead to feelings of alienation and hopelessness. Global societies are facing interrelated problems that are more complex and have drastic consequences on the individual, organizational and societal levels. Nabatchi, Goerdel, and Peffer (2011) argued that Public Administration is in "Dark Times", questioning its capacity, knowledge, and competencies to effectively address the mounting problems. Consequently, there is a need to re-examine the role of Public Administration in mediating political conflicts, addressing social issues, and breaking away from bureaucratic study to better address complex problems. As such, the moment has come for a renewed exploration of the future of Public Administration, in order to remain relevant and capable of responding to the greatest challenges of our time.

This research study aims to investigate the systematic integration of Buddhist teachings to develop happiness and inner well-being in individuals, with the ultimate goal of promoting social happiness. By exploring the applicability of these teachings, this study seeks to complement existing knowledge in the field of public administration. The research emphasizes the significance of incorporating Buddhist principles as a means to enhance overall well-being and address the multifaceted challenges faced in contemporary society.



Future 1.1 Global Risks Report 2023: Today's risks are crises interconnected in nature.

Figure: World Economic Forum, 2023

1.2 Research Objectives

1.2.1 To propose the expansion of the boundaries of Public Administration to include Buddha-dhamma, with the shared goal of human flourishing (Eudaimonia).

1.2.2 To establish Buddha-dhamma as a legitimate source of scientific knowledge pertaining to the development of human flourishing (Eudaimonia)

1.2.3 To ground the basis of "Buddhist Public Administration" by integrating Buddha-dhamma and Public Administration corpus of knowledge

1.3 Research Questions/ Assumptions

1.3.1 Public Administration is in search of additional knowledge to advance its relevancy and competencies.

1.3.2 Public Administration and Buddha-dhamma (Buddhist teaching) share a common goal of promoting human flourishing (Happiness).

1.3.3 Buddha-dhamma may be regarded as a form of scientific knowledge in the field of happiness studies.

1.3.4 By synthesizing knowledge from both Public Administration and Buddha-dhamma, this research will propose a "Buddhist Public Administration" theory to enhance the body of knowledge in Public Administration, allowing it to remain relevant and develop new competencies to address challenges, ultimately leading to increased well-being for citizens.

1.4 Research Framework

This dissertation consists of six chapters, in order to ground the concept of "Buddhist Public Administration" theory towards the development of secular happiness. Chapter 1 presents an overview and background of the problem, while Chapter 2 provides a literature review outlining the current stage of Public Administration, as well as its attempts at obtaining additional knowledge in order to remain relevant in addressing contemporary challenges. Further, the chapter suggests

expanding the boundaries of Public Administration as an interdisciplinary body of knowledge to include Buddha-dhamma, as both share similar goals – human flourishing (Eudaimonia). Chapter 3 outlines the research design and methodology used, while Chapter 4 examines whether Buddha-dhamma can be considered a viable scientific knowledge for human flourishing development. In Chapter 5, an attempt is made to synthesize and construct "Buddhist Public Administration" by merging modern Buddhist knowledge with contemporary science into existing Public Administration paradigms and core theories while exploring the global application of current happiness science and discussing how Buddhist Public Administration could further fulfill this field, possible applications of Buddhist Public Administration in public affairs practice and policy formation. Finally, Chapter 6 serves to summarize the main findings along with its implication and propose recommendations for further research.

Chapter 1; an introduction to the problem at hand is essential to understanding the need for additional knowledge in Public Administration. This chapter sets out to accurately describe the real and complex challenges faced by Public Administration on a global level, all the way down to the services provided to an individual citizen. It is evident that our current systems of governance are inadequate in meeting all of these needs. To this end, it may be beneficial to explore how Buddhist can be used as an additional knowledge and practice to fulfill Public Administration efforts. The goal of Public Administration and Buddhist share similar ideals: Happiness or human flourishing (Eudaimonia); both strive towards helping people live better lives with fewer problems, inconveniences or sufferings. Although there have been some studies conducted on this topic, much more research needs to be done in order for us to properly understand and implement Buddhist-inspired ideas into modern-day governance systems and practices.

Chapter 2 of this study presents a literature review illustrating the current state of Public Administration in the dark time, and how Public Administration is searching for additional knowledge to address the pressing challenges. The chapter then postulates the goal of Public Administration: to strive towards human flourishing.

It also updates on the current state of modern Buddhist, which has been informed by sciences and contemporary research in the science of happiness. Despite their differences in origin, both Buddha-dhamma principles and contemporary theories on Public Administration share similar objectives: achieving human wellbeing at all levels; be it individual growth or global sustainability. By merging the body of knowledge from the two fields, it allows us to effectively respond when faced with challenges - internal and external. Some researches have been conducted on Buddhist Public Administration but not as has been informed by modern science; where Buddha-dhamma could potentially benefit present day notions around public policy making - thus allowing for more effective means to address pressing problems at local and international levels alike, providing us more pathways towards building flourishing societies worldwide

Chapter 3 explores the research design and methodology adopted to investigate the potential for integrating Buddhist principles and teachings into the field of Public Administration. Documentary based qualitative research approach was adopted in order to gain the knowledge and data needed for a detailed understanding of the research questions. Four mixed methodologies were employed: Qualitative Metasynthesis, Qualitative Meta-triangulation, Qualitative meta narrative review and Grounded Theory. Qualitative Metasynthesis offers researchers the capacity to synthesize different qualitative research studies which carry evidence related to the investigated phenomenon; while Qualitative Meta-triangulation involves using multiple methods or approaches from various disciplines in order to triangulate data. The Qualitative Meta-narrative review allows for comparison and contrast between underlying conceptual frameworks, assumptions, and methods of different studies in order to identify and analyze emerging “stories” or “narratives”. This methodology is particularly opportune when synthesizing research from distinct disciplines with their own specific perspectives and assumptions. Finally, Grounded Theory provides researchers with a way to generate an explanatory theory about a particular phenomenon that is based on collected data. Through such mixed qualitative research methodologies it is envisaged that conclusions can be drawn with greater accuracy than what would be attainable through a single approach.

In Chapter 4, In this chapter, an elucidation of what Buddha-dhamma is and its fundamental body of knowledge and main goal are provided, a comprehensive exploration of the merits of Buddha-dhamma as a valuable scientific knowledge for human flourishing development is proposed. Moreover, modern science has been used to corroborate the principles of Buddha-dhamma with evidence from various scientific disciplines such as medical studies, psychology, economics, business and politics. Examples demonstrating how Buddhist teachings have been applied in practice in various fields to achieve greater human flourishing are also provided to demonstrate the relevance that ancient wisdom still holds today through the ever-expanding scientific knowledge base.

Chapter 5 advances the concept of "Buddhist Public Administration" by emphasizing a shared objective of Buddha-dhamma and Public Administration: human flourishing. It compares different Public Administration paradigms, such as Traditional Public Administration, New Public Service, Management and Administration (NPS, NPM, NPA), and Buddhist Public Administration. The chapter then attempts to integrate Buddhist Public Administration perspectives with the core domains of Public Administration, including organizational theory, human resource management, the budgetary process, governmental relations, public policy and analysis, program evaluation, and service ethics or governance. This chapter also offers insight into how these strategies can be implemented with the intent of improving service delivery while simultaneously fostering inhabitants' well-being through human flourishing, leading to lasting positive effects on sustainable physical and mental prosperity in society. The idea behind this theoretical construction is not only to provide an alternative viewpoint on existing methods within the field but also to strive for a more holistic viewpoint that merges all Public Administration notions along with Buddhist Public Administration methodologies so as to create an optimal system in its entirety.

Chapter 6 further elaborates on how Buddhist Public Administration can be implemented in public policy in order to promote global human flourishing. It is highlighted how Buddhist Public Administration can work in harmony with today's

principles for managing resources and creating beneficial outcomes for citizens. This aims to not only enhance efficiency, but also foster greater satisfaction among the people who are served by the practice – benefitting society at large. The chapter also suggests potential areas for further research into this topic, so that we can move closer to achieving global communal wellness through the integration and practical application of Buddhist Public Administration principles in public policy.

1.5 Definition of Terms

Public Administration in this research is referred to in its broadest sense as **"**a socially embedded process of collective relationships dialogue and action in pursuit of human flourishing for all" (Eikenberry, 2009)

Buddhism/Buddhist is referred to as a "development system of human flourishing" (Payutto, 1995), rather than a religion, doctrine, or set of beliefs. This system is composed of a body of knowledge - or code for practice and operation - which can be supported by empirical data. This body of knowledge, known as *dhammavinaya*, the first name of Buddhism, consists of the components "teaching" (*dhamma*) and "discipline" (*vinaya*) (Payutto, 1997). The Paradigm resulting in right view, conversation, and action to achieve the right outcome requires Triple Education and Training (*śikṣā*) for self-development towards flourishing and meritorious intentions. The three overarching categories for Buddhist practice are: (1) training in higher virtue/morality (*adhiśīlaśikṣā*), which encompasses all forms of restraint of body and speech - including lay and monastic precepts - that serve as the foundation for cultivating concentration and wisdom; (2) training in higher meditation/concentration *adhicitta-sikkhā/Skt samādhiśikṣa*; and;(3) training in higher wisdom (*adhipaññā-sikkhā/Skt prajñāśikṣa*)- equivalent to Noble Eightfold Path – with all training aiming at achieving the highest level of happiness: *nibbana*. This body of knowledge is informed by scientific research.

Buddha-dhamma is "the Buddha's teachings, including *dhammavinaya* or discipline for practice, the law of nature (Payutto, 2014) which enable practitioners to

comprehend the true nature of reality unmodified by the mental constructs (Ricard, 2014) culminating in the mindfulness, complete secured personality, and flourishing state of well being, happiness or eudaimonia'" (Poekaeo, 2014)

Eudaimonia (*Sukha*) is used interchangeably with subjective well being, well-being, human flourishing, growth mindset, life satisfaction and eudaimonia in this research to refer to the development of the mental mind via various practices to achieve the ultimate state; described as having a healthy mind, wholeness, complete, liberated, lighten, buoyant, merry, positive growth and flourishing with a capacity to act for one's own and others' well-being and goodness as a common good. It is the state of constant flourishing and contentment without having to respond to desires. In this study, happiness is defined according to Buddha-dhamma's diversiform taxonomies of happiness, with the primary model being one categorized into two categories and three levels;

Type 1. Happiness developed as a result of sensual desires being fulfilled

Type 1 Level 1. *Taṇhā* desires fulfillment (satisfaction, pleasure); happiness arose as consequence of *Taṇhā* or physical pleasure and sensuality desires are satisfied or responded to; general psychological category of craving (S. t; P. tanha, lit. "thirst"), which ceaselessly seeks for pleasure. (Buswell and Lopez, 2013)

Type 1 Level 2. Dhamma Chanda or Kusala Chanda fulfillment; Happiness arose as a result of the accomplishment of meritorious actions motivated by Kusala Chanda, or a virtuous desire, purpose, or motive. "desire to act," "intention," or "interest" (Buswell and Lopez, 2013)

Type 2 Level 3. *Nibbāna* (*nirvāṇa*); the ultimate state of mind with constant flourishing happiness and fulfillment, independent of desire. Final liberation. One is complete, wholeness, with a clear mind that is energizing and refreshing, healthy, completely deserving, and prepared to work and operate for the greater good of all.

Mind or *Citta* refers to mind or mentality; used broadly to refer to general mentality, citta is the factor (dhamma) that is present during any type of conscious activity. Citta is contrasted with the physical body or materiality (*rūpa*) (Buswell and Lopez, 2013)

Buddhist Public Administration refers to a "system aiming to develop the happiness level of human beings or a system for human flourishing development," as informed by Buddha-dhamma as a body of knowledge for happiness development supported by modern science rather than religion, doctrine, or set of beliefs.

1.6 Research Methodology

This study employed a qualitative research approach to gain an in-depth understanding of the phenomenon. The methodologies chosen for this study were Qualitative Metasynthesis, Qualitative Meta-triangulation, Qualitative Meta Narrative and Grounded Theory.

CHAPTER 2

RESEARCH DESIGN AND METHODOLOGY

Buddha's This study aims to investigate the potential for integrating Buddhist principles and teachings into the field of Public Administration. The research design is based on a documentary and qualitative research approaches, which involve analyzing and interpreting existing documents, such as Buddha-dhamma, Tripitika, academic journal publications, scholar articles, textbooks, encyclopedias, and etc. The methodology is guided by three primary objectives: proposing an expansion of the boundaries of Public Administration to include Buddha-dhamma, establishing Buddha-dhamma as a legitimate source of scientific knowledge for the development of human flourishing, and providing an underpinning for "Buddhist Public Administration" through synthesizing Buddha-dhamma and Public Administration corpus of knowledge.

To achieve the research goals, four qualitative research methodologies were employed: Qualitative Metasynthesis, Qualitative Meta-triangulation, Qualitative Meta-narrative review, and Grounded Theory. Qualitative Metasynthesis offers the capacity to synthesize different qualitative research studies related to the investigated phenomenon. Qualitative Meta-triangulation involves using multiple methods or approaches from various disciplines to triangulate data. The Qualitative Meta-narrative review allows for comparison and contrast between underlying conceptual frameworks, assumptions, and methods of different studies to identify and analyze emerging "stories" or "narratives." This methodology is especially useful when synthesizing research from distinct disciplines with their own specific perspectives and assumptions. Finally, Grounded Theory provides a way to generate an explanatory theory based on collected data. Through such mixed qualitative research methodologies, it is envisaged that conclusions can be drawn with greater accuracy than what would be attained through a single approach.

The researcher employed several qualitative research methodologies, including meta-narrative review and meta-synthesis, to analyze the document content and draw conclusions. Meta-narrative review involves synthesizing and integrating multiple disciplinary perspectives, theoretical frameworks, and research paradigms to gain a better understanding of complex social phenomena. In this study, the researcher used meta-narrative review to analyze the narratives and perspectives presented in the documents to develop a more comprehensive understanding and grounding of Buddhist Public Administration.

Similarly, meta-synthesis involves synthesizing and integrating data from multiple studies or sources to develop new insights or theories. In this study, the researcher used meta-synthesis to extract data from the documents, categorize them, and synthesize them to identify key themes and concepts related to Buddhist Public Administration. The use of meta-synthesis and meta-narrative review helped to ground the research in existing literature and provide a more comprehensive understanding of the research topic.

To ensure the credibility of the study, the researcher evaluated the credibility of the documents using a systematic and rigorous approach. This involved evaluating the methodological rigor of the studies, the relevance of the findings to the research question, and the potential biases that could influence the studies. The critical appraisal process was conducted.

Table 2.1 Research methodology description

Approach	Description	Goal	Methodology
Qualitative Metasynthesis	A process of systematically reviewing and synthesizing qualitative studies	To integrate and interpret the findings from multiple studies	A systematic review approach that involves searching, selecting, appraising, and synthesizing studies
Qualitative Meta-triangulation	A method of integrating multiple perspectives to develop a more complete understanding of a phenomenon	To triangulate different qualitative data sources in order to validate or enhance the findings	A process of comparing and contrasting data from different sources
Qualitative Meta-narrative review	A method of synthesizing diverse perspectives or narratives to develop a new perspective or understanding of a phenomenon	To identify and integrate diverse narratives or perspectives on a phenomenon	A narrative-based approach that involves searching, selecting, appraising, and synthesizing studies
Grounded Theory	A method of developing theories based on empirical data	To develop a theory that explains a phenomenon based on empirical data	A process of generating and analyzing data inductively to develop a theory

Meta-synthesis is a process of synthesizing research findings from multiple qualitative studies in order to generate new knowledge or theories. It is a systematic review methodology that goes beyond the simple aggregation of findings to provide a deeper understanding of the phenomena under study. Qualitative meta-synthesis involves the synthesis of qualitative research findings, usually from ethnographic, phenomenological studies, or grounded theory, in order to generate new insights, theories, or concepts.

There are several tools and techniques that can be used to conduct a qualitative meta-synthesis. One commonly used tool is the meta-ethnography, which was developed by (Noblit and Hare, 1988) and involves a process of translation, comparison, and synthesis of findings across multiple qualitative studies. Another tool is the meta-interpretation, which was developed by (France et al., 2010) and involves a process of thematic analysis and synthesis of qualitative research findings. Data collection for a qualitative meta-synthesis involves the identification and selection of relevant qualitative studies, usually through a comprehensive search of databases, journals, and other sources of qualitative research. Studies are selected based on specific inclusion criteria, such as relevance to the research question, quality of the study design, and appropriateness of the data collection and analysis methods. Data analysis for a qualitative meta-synthesis involves a systematic process of coding, categorizing, and synthesizing findings from the selected studies. Coding involves the identification of key themes, concepts, or categories that emerge from the data. Categorizing involves the grouping of codes into larger themes or categories, which are then compared and contrasted across studies. Synthesizing involves the generation of new insights, theories, or concepts that emerge from the comparison and contrast of findings across studies. One important consideration in the data analysis process is the use of a theoretical framework to guide the synthesis of findings. A theoretical framework provides a lens through which the findings can be interpreted and synthesized, and can help to identify patterns and relationships across studies. Some commonly used theoretical frameworks in qualitative meta-synthesis include grounded theory, phenomenology, and critical theory.

In order to ensure the rigor and validity of a qualitative meta-synthesis, several quality criteria can be used to assess the selected studies and the synthesis process. Some commonly used quality criteria include the credibility, transferability, dependability, and confirmability of the findings.

In conclusion, qualitative meta-synthesis is a powerful methodology for synthesizing qualitative research findings and generating new insights, theories, or concepts. It involves a systematic process of data collection, analysis, and synthesis, using tools and techniques such as meta-ethnography and meta-interpretation. To ensure the rigor and validity of a qualitative meta-synthesis, it is important to use a theoretical framework to guide the synthesis process and to apply quality criteria to assess the selected studies and the synthesis process.

Qualitative meta-triangulation is a process of synthesizing multiple qualitative research studies that use different data collection methods, such as interviews, observations, and document analysis, in order to generate new insights or theories. It involves a systematic review of the literature and a rigorous analysis of the findings across studies, using tools and techniques such as meta-ethnography and meta-interpretation. (Lewis and Grimes, 1999) Meta-ethnography: Synthesizing qualitative studies. Sage Publications.. There are several tools and techniques that can be used to conduct a qualitative meta-triangulation. One commonly used tool is the meta-ethnography, which involves a process of translation, comparison, and synthesis of findings across multiple qualitative studies (Noblit and Hare, 1988). Another tool is the meta-interpretation, which involves a process of thematic analysis and synthesis of qualitative research findings (Merriam and Tisdell, 2016). Both of these tools can be adapted for use in meta-triangulation, depending on the nature of the studies being synthesized.

Data collection for a qualitative meta-triangulation involves the identification and selection of relevant qualitative studies, usually through a comprehensive search of databases, journals, and other sources of qualitative research. Studies are selected based on specific inclusion criteria, such as relevance to the research question, quality

of the study design, and appropriateness of the data collection and analysis methods. In addition, studies are selected based on the type of data collection methods used, in order to ensure a diverse range of data sources for the meta-triangulation.

Data analysis for a qualitative meta-triangulation involves a systematic process of coding, categorizing, and synthesizing findings from the selected studies. Coding involves the identification of key themes, concepts, or categories that emerge from the data. Categorizing involves the grouping of codes into larger themes or categories, which are then compared and contrasted across studies. Synthesizing involves the generation of new insights, theories, or concepts that emerge from the comparison and contrast of findings across studies.

One important consideration in the data analysis process is the use of a theoretical framework to guide the synthesis of findings. A theoretical framework provides a lens through which the findings can be interpreted and synthesized, and can help to identify patterns and relationships across studies. Some commonly used theoretical frameworks in qualitative meta-triangulation include grounded theory, phenomenology, and critical theory. In order to ensure the rigor and validity of a qualitative meta-triangulation, several quality criteria can be used to assess the selected studies and the synthesis process. Some commonly used quality criteria include credibility, transferability, dependability, and confirmability of the findings (Merriam and Tisdell, 2015). In addition, the use of multiple data sources and methods in the meta-triangulation can help to enhance the validity and reliability of the findings.

In conclusion, qualitative meta-triangulation is a powerful methodology for synthesizing qualitative research findings and generating new insights, theories, or concepts. It involves a systematic process of data collection, analysis, and synthesis, using tools and techniques such as meta-ethnography and meta-interpretation. To ensure the rigor and validity of a qualitative meta-triangulation, it is important to use a theoretical framework to guide the synthesis process and to apply quality criteria to assess the selected studies and the synthesis process.

Meta-narrative review is a qualitative research methodology that aims to synthesize and integrate multiple disciplinary perspectives, theoretical frameworks, and research paradigms to gain a better understanding of complex social phenomena. It is an innovative technique that can provide a more comprehensive understanding of a research question or problem by drawing on the insights from different academic fields. The process of conducting a meta-narrative review involves three key stages, as described by Greenhalgh, Thorne and Malterud (2018): (1) identifying and mapping different narratives or theoretical perspectives on the topic of interest, (2) synthesizing the findings of each narrative and categorizing them into overarching themes or concepts, and (3) generating a higher-level synthesis that integrates and compares the various narratives to identify commonalities, differences, and contradictions.

To conduct a meta-narrative review, a systematic search of multiple databases and sources is performed to identify relevant studies. The search strategy may involve combining different keywords, using different databases, and consulting experts in the field to identify relevant studies. The inclusion and exclusion criteria for the studies are defined in advance to ensure that the studies are relevant to the research question and meet the necessary quality standards. Once the studies are identified, a critical appraisal of the quality and relevance of the studies is performed. This involves evaluating the methodological rigor of the studies, the relevance of the findings to the research question, and the potential biases that may have influenced the studies. The critical appraisal process is often conducted by multiple researchers to ensure that the evaluation is objective and unbiased.

Meta-narrative review has several key features that distinguish it from other qualitative research methodologies. These include a narrative-based approach, which focuses on the narratives or stories that people use to make sense of their experiences. It recognizes that people have different perspectives on a particular phenomenon, and seeks to synthesize these perspectives to develop a more complete understanding. Additionally, meta-narrative review involves a systematic and rigorous approach to identifying, evaluating, and synthesizing relevant studies, which helps to ensure that the resulting synthesis is based on high-quality and reliable data. Lastly, meta-

narrative review is an integrative and iterative process that involves synthesizing data from multiple sources and constantly comparing and contrasting the synthesis with the individual narratives.

Meta-narrative review has several potential applications in a variety of fields, including healthcare, social sciences, and management studies. It can be used to develop new frameworks or theories, generate new insights, to evaluate the effectiveness of different interventions or policies, or to identify gaps in the existing literature.

Grounded Theory is a qualitative research approach that was developed by sociologists Barney Glaser and Anselm Strauss in the 1960s. The goal of Grounded Theory is to develop theories that explain social phenomena based on empirical data. In contrast to other qualitative research methods that use pre-existing theories to guide the research process, Grounded Theory seeks to develop theories that emerge from the data itself.

Grounded Theory is based on the principle of theoretical sampling, which involves collecting and analyzing data in a systematic and iterative manner. The goal of theoretical sampling is to identify and select data that will help develop the emerging theory. As the data are analyzed, the researcher identifies patterns, categories, and themes that emerge from the data. These patterns, categories, and themes are then refined and synthesized to develop a theory that explains the phenomenon under study. One of the key features of Grounded Theory is its emphasis on constant comparison. Constant comparison involves comparing the emerging categories and themes with each other and with the data as a whole. This helps to identify similarities and differences between categories and themes, refine the emerging theory, and identify areas where further data collection is needed. While the theory is developed, the researcher constantly goes back and forth between the data and the theory to refine and modify both. Another important feature of Grounded Theory is its emphasis on reflexivity. Reflexivity involves being aware of the researcher's own biases and assumptions and how they may influence the research

process. The researcher must be aware of their own preconceptions and constantly question their own assumptions to ensure that they do not influence the data collection or analysis.

Grounded Theory is a flexible and iterative approach to research that can be applied in a variety of fields and research questions. However, there are some common steps that researchers typically follow when using Grounded Theory. These include:

1) Data Collection: Grounded Theory begins with the collection of data, typically through interviews, observations, or document analysis.

2) Initial Coding: Once the data are collected, the researcher begins the process of coding the data, which involves breaking them down into smaller units of meaning, such as words, phrases, or sentences.

3) Open Coding: The next step is open coding, which involves categorizing and labeling the data based on the initial codes. This process helps to identify patterns and themes in the data.

4) Axial Coding: After the initial codes and categories are identified, axial coding is used to link the categories together and identify relationships between them.

5) Selective Coding: Finally, selective coding is used to identify the core category or theme that explains the phenomenon under study. This core category is then used to develop the final theory.

In conclusion, Grounded Theory is a flexible and iterative approach to qualitative research that seeks to develop theories based on empirical data. It emphasizes constant comparison, reflexivity, and theoretical sampling, and can be used in a variety of fields and research questions. Grounded Theory has been widely used in social sciences, healthcare, and management studies and has contributed to the development of new theories and frameworks.

In sum, Qualitative Metasynthesis and Qualitative Meta-narrative review are two systematic review methodologies that aim to synthesize findings from multiple studies. Qualitative Metasynthesis focuses on integrating findings from similar research designs, while Qualitative Meta-narrative review focuses on integrating diverse narratives or perspectives. In contrast, Qualitative Meta-triangulation involves triangulating different qualitative data sources to validate or enhance the findings, which can support and complement the findings from the two aforementioned approaches.

Furthermore, while all three approaches involve a systematic and rigorous approach to data analysis and synthesis, Grounded Theory stands out as a method of developing theories based on empirical data derived from meta synthesis, meta narrative review, and meta triangulation, rather than synthesizing or integrating existing data. Grounded Theory allows for the development of new theories and concepts that emerge from the data, which can be particularly valuable for exploring new or under-studied topics.

By combining different qualitative research synthesis methodologies, it is possible to leverage the strengths of each approach and enhance the rigor and validity of the findings. This can be particularly valuable in complex or multi-faceted research topics, where different perspectives and data sources are needed to develop a comprehensive understanding. For example, by combining Qualitative Meta-triangulation with Qualitative Meta-narrative review and Qualitative Metasynthesis, it may be possible to develop a more complete picture of the development of Buddhist Public Administration.

CHAPTER 3

LITERATURE REVIEW
Public Administration in the dark times and the call for knowledge expansion

"...frees it [Public Administration] from its second-class status in colleges of liberal arts relieves it of a sense of guilt about not having a distinctive paradigm and gives it license to seek whatever is needed wherever it is located"

Waldo, (2015). The administrative state: A study of the political theory of public administration. (Original work published 1948). New Brunswick, NJ: Transaction Publishers. (p. 84)

This chapter reviews the literature to provide an overview of the current state of Public Administration in its pursuit of knowledge and the practical guidelines needed to address multifaceted challenges, from the interconnected global level down to the public services provided to individual citizens. It further proposes the expansion of the Public Administration boundary as an interdisciplinary body of knowledge to embrace Buddha-dhamma, which shares the same goal of happiness, human flourishing, Eudaimonia or Sukha.

The review of literature, theory, and related knowledge is divided into four sections. The first section explores the literature indicating the efforts of Public Administration to pursue knowledge and the proposal to open and expand for the integration of knowledge from various branches to stay relevant and effective enough to handle the pressing global risks and challenges in these dark times. The second section examines the literature demonstrating the formation of Public Administration and well-being policies from the past to the present, highlighting the increasing importance of happiness as a public interest and measure of success. The third part reviews the growth of research and knowledge of happiness, happiness economics,

happiness psychology, health, and well-being. The fourth section demonstrates that, although there has been research on Buddhist Public Administration, there has yet to be a comprehensive and systematic examination of scientific-based Buddha-dhamma as a knowledge base for developing and sustaining happiness to fulfill the common goal of Public Administration.

In summary, amid the overwhelming changes and crises in various domains, Public Administration has endeavored to seek knowledge to gain a better understanding of these issues and to solve problems more effectively. This is evident through ongoing questioning in various aspects, as seen in seminars, academic articles, and research. The journey of Public Administration in pursuit of knowledge has left traces as we shall explore in section 1, indicating that it is time for a paradigm shift, reconceptualization, and openness to new realms of understanding to remain a truly interdisciplinary field that is relevant, effective, and efficient.

3.1 Traces of Public Administration journey to expand its boundary in pursuit of the wholesome knowledge to inform its future directions, theories and practices

3.1.1 Minnowbrook conference 3

Beginning as a part of Political Science, Public Administration has developed into a well-established discipline, going through many stages of growth from classical Public Administration to new public management, new public service, and new governance. In an attempt to address the challenges it faces, Public Administration has continuously sought additional knowledge, engaging in discussions in conferences, academic publications, and research, where one of the most significant events being the Minnowbrook conference founded by Dwight Waldo. This event provides a platform for scholars and practitioners to discuss the emerging challenges, trends, and innovations in the field. The conference is an opportunity for diverse voices to come together and engage in critical dialogue on the future of Public Administration. It has

a significant impact on the field by setting the agenda for future research, promoting collaboration between scholars and practitioners, and identifying new approaches to address complex societal issues. (O'Leary, Van Slyke and Kim, 2015)

Minnowbrook conferences have been held three times; every twenty years, since 1968, and each iteration has been influential in shaping the field of Public Administration. The conferences have helped to define the "New Public Administration" movement, which emphasized the importance of social equity, citizen participation, and accountability. They also played a crucial role in promoting collaboration between scholars and practitioners, and encouraging the use of interdisciplinary approaches in Public Administration.

The Minnowbrook 3, held in 2008, was particularly important as it brought together scholars and practitioners of Public Administration to discuss the future of the field and its ability to address emerging challenges facing Public Administration in the 21 century. The conference emphasized the need for Public Administration to adapt to changing circumstances and embrace innovative approaches to governance, engaging with diverse communities internationally under the theme of 'the future of Public Administration, public management and public service around the world. The conference aimed to explore Public Administration in the global context, focusing on topics and issues that are broad and inclusive, with the goal of reforming Public Administration. It also strives to include both practice and theory in order to enhance its capacity to tackle the problems. There have also been discussions on the value and ethics in public affairs including the evaluation of the implementation of policy as well as the research methodology that are interdisciplinary. The conference also highlighted the importance of promoting inclusiveness and social equity in Public Administration, as well as the use of new technologies to improve governance.

As part of the Minnowbrook 3 conference, Tina Nabachi, Holly T. Goerdel, and Shelly Peffer in their publication, "Public Administration in Dark Times: Some Questions for the Future of the Field" (2011) expound upon the current state of human affairs and the challenges that beset us, such as war, terrorism, climate change,

economic downturn, and a host of other difficulties. The authors query whether Public Administration is equipped with the necessary capabilities to effectively address the accumulating and multiplying problems, and assert that the field has failed in recognizing its role as a mediator of political conflict and a discipline responsible for societal building. The authors further argue that Public Administration is excessively preoccupied with bureaucratic education, which serves to constrain its ability to grapple with complex challenges. In sum, Public Administration, despite achieving considerable success in development, remains unable to effectively tackle problems and foster sustainable support for social behavior and human prosperity. Furthermore, the discipline is at risk of incurring severe damage that may lead to the extinction of humanity.

In Minnowbrook 3 phase 1, the most recent organized conference, under the working group on Public Administration Theory, the group challenged the existing theory of Public Administration and proposed ideas for revising its boundary and core values. They called for a redefinition of Public Administration as "a socially embedded process of collective relationships, dialogue and action to promote human flourishing for all." (Eikenberry, 2009). This effort appears to be a response to Dwight Waldo's views on Public Administration, who regarded it as both a science and an art, a social science that is guided by society's goals and requires a philosophical framework, mindset, and one's own political theory or philosophy of Public Administration (Waldo, 1954). It also requires an awareness of its complex social and political context (Waldo, 1974).

3.1.2 American Society for Public Administration. (2010). Founders' Forum Panel Session. Annual Conference Proceedings (pp. 1-10). American Society for Public Administration.

On the other hand, in a theoretical discussion at the 2010 American Society for Public Administration Conference, the Founders' Forum Panel Session were considering alternative approaches to understanding the ontology of human identity, exploring the foundational assumptions that underpin the philosophy of Public

Administration and the nature of being. The questions posed were related to Waldo's critique in the Administrative State, which states that our knowledge or assumptions about reality based on natural conditions are the foundation of creating philosophy, values, or any kind of commitment. By identifying these foundational assumptions clearly, it can lead to the philosophy of Public Administration and an appropriate or necessary form of government based on our understanding of the nature of being. The aforementioned seminar attracted significant interest from Public Administration scholars, and it was one of the most highly attended seminars, demonstrating the strong interest among Public Administration scholars in discovering the root cause and overview of the big picture that will expand the discipline's capacity to handle current challenges.

3.1.3 Competing Ontologies: A Primer for Public Administration, Stout and Hartman (2012)

According to Stout and Hartman (2012), political philosophy informs action and therefore largely informs Public Administration theory. The need for such a foundation has been noted by key scholars (Box, 2008; Catlaw, 2007a; Gaus, 1947; McSwite, 1997; Waldo, 1984; Wamsley, 1996). As Waldo suggests, “Any political theory rests upon metaphysics, a concept of the ultimate nature of reality” (1984, p.21). Spicer similarly argues that theories of Public Administration are tied to what we think of as being human” (2004, p.354). These are simply other ways of describing ontology. But ontology impacts more than theory because it frames presuppositions about the human relationships to things such as self, world and others” (Howe, 2006, p.423). Ontology shapes how we go about living together, directly impacting public policy (Christ, 2003). The authors define ontology as “the study of being or existence, including the nature of entities, their relations, and their modes of being” (p.388) and argue that different ontological assumptions can lead to vastly different understandings of Public Administration. As a result, ontology has a significant impact on how we live together and how public policy is shaped. This connection between ontology and public policy highlights the importance of understanding the underlying philosophical assumptions that guide Public Administration.

The authors highlighted, Gary Wamsley 1996 insists that "ontological disclosure is the only appropriate platform from which one can make normative claims about the way things should be in other words one must describe how the nature of reality necessitates the recommendation being made". "If the nature of reality is in conflict with how we perceive it, then our socially constructed reality will be incongruent and thus problematic. Consequently the goal is to think through how ontology, political form, and resulting practices can be aligned in a logical manner that leads to desirable results. Evans and Wamsley posit that "We have not shown the courage to include politics fully in our study and thereby to face the ontological questions of our purposes" Thayer (1981) asserts that we can no longer afford to accept the philosophical assumptions of political Theory as axiomatic instead, we must bring such assumptions into the domain of Public Administration inquiry. Waldo (1948) and Wamsley (1996), argue that Public Administration must fully engage with ontological questions in order to develop normative claims about the way things should be and align political form and practices in a logical manner that leads to desirable results.

3.1.4 Raadschelders, Jos. (2011). The Future of the Study of Public Administration: Embedding Research Object and Methodology in Epistemology and Ontology.

Raadschelders, Jos, the former editor-in-chief of Public Administration Review, begins by questioning the future of Public Administration education, asserting that the current state of Public Administration research and education is insufficient in meeting the evolving needs of the field. He argues that knowledge seeking must be based on the foundation of philosophy because the various knowledge and discoveries from research must be linked to deeper meanings of why. To achieve this, attention must be given to the theory of knowledge, the acquisition of knowledge or epistemology, ontology or nature of existence, being, things, and reality. In the field of Public Administration, scholars have traditionally emphasized the use of methods and techniques over developing a deep understanding of the underlying concepts and theories that guide the field. Quantitative research methods,

such as surveys and experiments, have been frequently relied on without first developing a clear understanding of the underlying truth of existence, truth of being or truth of problems, phenomenon underpinning the concepts under investigation. This approach can limit the ability of scholars to draw meaningful conclusions about complex phenomena and result in a superficial understanding of the subject matter. Raadschelders compared the knowledge of Public Administration to putting the cart before the horse, meaning that the methodology should not come before philosophy and epistemology, which is the opposite of what should be as illustrated in figure below.

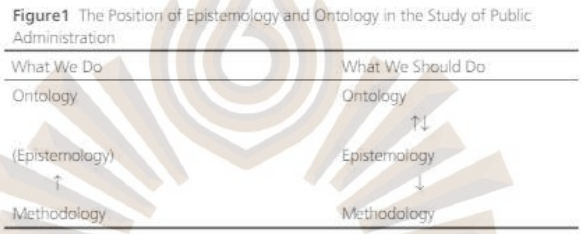


Figure 3.1 The position of Epistemology and Ontology in the Study of Public Administration
Source: Administration Review, 2011 pp.920

Raadschelders continues that Public Administration should be a holistic study with a meta framework; the overarching framework that encompasses different frameworks, seeks to synthesize different perspectives, theories, and methodologies to develop a more comprehensive understanding of a particular phenomenon or subject matter. While the term "science" should be understood from the perspective of being a wide-ranging body of knowledge that can enable learners and Public Administration scholars to have a global perspective on the role of governments and the role they should have in society. Raadschelders argues that the word science in its German term Wissenschaft, refers to any organized body of knowledge that is used to understand different aspects of the world. Martin Heidegger explores the concept of Wissenschaft, which he defines as "a way of knowing that seeks to uncover the essential nature of things." Heidegger (2020) argues that Wissenschaft is not limited to scientific knowledge, but also encompasses philosophical inquiry and reflection on

the nature of reality. According to Raadschelders, Public Administration should include any knowledge that is relevant to understanding Public Administration issues. The concept of Wissenschaft emphasizes the need to include diverse knowledge in Public Administration.Wissenschaft in a philosophical sense refers to the pursuit of understanding the nature of reality and the universe. In this context, Wissenschaft may encompass various philosophical disciplines such as metaphysics, epistemology, and philosophy of science. Additionally, Wissenschaft may also include exploration into topics such as consciousness and spirituality.

The knowledge of Public Administration must have comprehensive links from diverse sources of knowledge (horizontal) and respond to issues at all scales (vertical); the Micro level (individual) to Meso level (organizations) to the Macro level (society) because only this was can address major problems in this contemporary society. Public Administration should not be afraid to study and be brave enough to answer big questions by drawing knowledge from various sources and seeking knowledge from a wide variety of methods. A meta-framework approach involves adopting a broad perspective that integrates different fields of study to enhance the understanding of Public Administration. Raadschelders highlights the importance of including diverse knowledge in Public Administration. He argues that a comprehensive understanding of Public Administration can only be developed by integrating knowledge from diverse fields. This approach can help to develop a comprehensive understanding of Public Administration by considering different perspectives on Public Administration issues. According to Raadschelders, including diverse knowledge in Public Administration can help to enhance the understanding of Public Administration by incorporating different perspectives on Public Administration issues. By integrating different fields of study, Public Administration can be studied from different perspectives, such as economics, political science, sociology, psychology, and philosophy. This approach can help to identify different approaches to Public Administration issues and develop comprehensive solutions to these issues.

Raadschelders emphasize the importance of seeking knowledge through hermeneutic methods, acknowledging that we can access more knowledge than just using the five senses, such as intuition, spiritual knowledge, self-generated feelings, insights, reflection, or empathy. Waldo, Raadschelders, and Simon all agree that answering big questions can only be done by drawing knowledge from diverse sources and seeking knowledge from a wide variety of methods. Waldo states that "administrative thought must establish a working relationship with every major province in the realm of human learning". Raadschelders stresses that these ideas are not new, but the curricula and teaching management of Public Administration still have not been able to keep up with this necessity. "Waldo and Raadschelders acknowledge the scope and definition of science that was widely used before the 18th century and differed from the term 'science' used today; 'Wissenschaft' as any general body of knowledge that enhances understanding of nature and social phenomena, or any organized body of knowledge or specific knowledge or methods."

In conclusion, Raadschelders' paper stresses the critical need to prioritize the development of a meta-framework that encompasses the key theories and concepts guiding the field of Public Administration by including diverse knowledge. Moreover, Raadschelders proposes the adoption of a broad perspective on knowledge through the concept of Wissenschaft, emphasizing the significance of any organized knowledge that falls under the realm of human learning, moving beyond the narrow restricted concept of modern science limited to five senses and positivism. These measures are necessary to advance and shape The Future of the Study of Public Administration.

3.1.5 Overman, E. S. (1996). The new science of management: Chaos and quantum theory and method.

In "The New Science of Management: Chaos and Quantum Theory and Method," E. Sam Overman explores the application of chaos theory and quantum mechanics to management science. Overman acknowledges that scientific principles have historically influenced administrative theory and practice, with figures like Frederick Taylor and Max Weber drawing on these principles in their management

approaches. Weber's bureaucratic model, which emphasizes clear lines of authority and rule-based procedures, aligns with the ideals of logical empiricism in the scientific community. However, scientific thought has evolved to challenge not only established theories but also our assumptions about reality and life. Despite these changes, administrative science has remained relatively unchanged, continuing to rely on Newtonian language and deterministic logic. Overman argues that traditional management theories and techniques are no longer adequate in a world characterized by increasing complexity and uncertainty. Such traditional approaches often rely on linear and predictable models of organization and decision-making, which are insufficient to tackle the interconnected challenges of today's world. Factors such as technological advancements, globalization, and social changes have created new levels of complexity and uncertainty in the supranational governance and interconnected world. As a result, public administrators must adopt new frameworks that can account for these factors and help them navigate the complexity and uncertainty of the modern world. Thus, new frameworks are needed to understand and manage complex organizational systems.

Overman drew the attention to Chaos theory which is a field of study that seeks to understand the behavior of complex systems that are highly sensitive to initial conditions, where small changes can lead to significant differences in outcomes. This theory suggests that many natural and social phenomena are characterized by nonlinear and unpredictable behaviors. Chaos theory provides a framework for understanding complex systems and the nonlinear, unpredictable behavior that can emerge from them. This framework can help managers understand and identify patterns in organizational behavior that might not be apparent through traditional linear approaches. By recognizing the patterns and potential for emergent behavior, managers can better anticipate and respond to unexpected events. Chaos theory can also be applied to change management, a crucial aspect of organizational management. In traditional change management approaches, the focus is on implementing a predefined plan or model. However, complex systems such as organizations do not always respond predictably to such plans. By applying chaos theory, managers can recognize that change is a nonlinear process that can result in

unexpected outcomes. They can identify patterns of behavior that support change and adjust their strategies accordingly.

Overman touches on some concepts and language that are about the new perspectives in Administrative science such as the butterfly effect; a term used to describe the sensitive dependence on initial conditions in chaotic systems. It suggests that even small variations in the initial conditions of a system can result in large differences in the system's behavior over time. The name “butterfly effect” comes from the idea that a butterfly flapping its wings in one part of the world can ultimately lead to a hurricane in another part of the world. Fractals are a mathematical concept that is closely related to chaos theory. Fractals are geometric shapes that repeat themselves at different scales, meaning that they have the same basic structure at both the macro and micro levels. Fractals are found in many natural and social phenomena, such as the branching patterns of trees and blood vessels, the contours of coastlines, and the distribution of population in cities. Bifurcations are points in a nonlinear system where a small change in a parameter can cause the system to transform from one behavior to another. In chaotic systems, bifurcations can lead to sudden changes in behavior, such as the onset of chaotic behavior or the appearance of new attractors. Bifurcations are important for understanding the behavior of complex systems because they can provide insight into how the system's behavior changes as a result of changes in the system's environment or parameters.

It is worth noting the differences between the language used in Newtonian and post-Newtonian physics, which are discussed in this article. The language of classical Newtonian physics emphasizes atomism, exclusivity, objectivity, causality, and materialism, while the language of post-Newtonian physics emphasizes concepts like complementarity, uncertainty, measurement paradox, many worlds, many minds, non-local causation, and participatory collusion. Overman argues that the application of quantum theory to administrative phenomena involves a unique use of metaphorical language, which translates to images and patterns of thinking that eventually shape reality through actions. Together, chaos theory, the butterfly effect, fractals, and bifurcations provide a framework for understanding complex systems and the

nonlinear and unpredictable behaviors that can emerge from them. In Public Administration, chaos theory can be used to understand the behavior of complex bureaucratic systems. By recognizing that Public Administration is a complex and dynamic system that is influenced by a wide range of factors, such as political pressures, social and economic changes, and technological advancements, administrators can better anticipate and respond to unexpected outcomes. They can also identify patterns of behavior that support effective governance and decision-making, and adjust their strategies accordingly. Overman suggests that Chaos Theory can contribute to our understanding of administrative science by enabling us to appreciate, rather than distrust, the chaos and uncertainty that exists in organizations and management. By recognizing that chaos is a natural part of complex systems, we can frame stressful times in a more productive way. We can acknowledge that real change often arises from chaos, as new structures emerge in response to the changing context around a phenomenon. This understanding can help us remain calm and conscious in the face of change, rather than resisting or blocking it. Instead, we can accept, understand, adapt, and wait in calmness for the new pattern or change to emerge. This approach goes beyond mere prevention and enables us to embrace the potential for new order and growth that can arise from chaotic situations.

While acknowledging that complex systems involve many factors and small actions that can lead to much larger changes, Overman notes that Chaos Theory is still more deterministic compared to Quantum Theory, which is truly indeterministic and provides a radical change of perspective from linear positivism to nonlinear constructivism. This suggests that the way we search for answers is a critical factor in determining the answers we find. Overman also points out that Chaos Theory may seem extremely complex, which can make Quantum Theory appear almost mystical and superstitious by comparison.

Quantum Administration is a term that focuses on energy rather than matter, becoming rather than being, coincidence rather than causes, and constructivism rather than determinism. It is a new state of awareness and consciousness that shifts the focus from the structural and functional aspects of organizations to the spiritual

characteristics and qualities of organizational life. Quantum theory is founded on several key concepts, including non-local causation, dual or multiple states, complementarity, and hidden variables. The concept of non-local causation postulates that particles can be entangled in a manner such that the state of one particle is immediately affected by the state of another, even if the particles are separated by vast distances. This phenomenon, known as non-local entanglement, challenges our understanding of cause and effect in the universe. The concept of dual or multiple states, on the other hand, suggests that particles can exist in multiple states simultaneously, a phenomenon known as superposition. This poses a challenge to the classical understanding of particles as having a definite position and momentum. In addition to these concepts, complementarity is another central tenet of quantum theory. It posits that certain properties of particles, such as their position and momentum, are complementary and cannot both be precisely known at the same time. This principle is encapsulated in the Heisenberg uncertainty principle. Finally, macroscopic, the idea of hidden variables is another important concept in quantum theory. It proposes that there may be underlying properties of particles that we are unable to directly observe or measure, which could be responsible for the seemingly random behavior of particles at the quantum level.

Overman proposed that Quantum Administration could offer a new perspective on Public Administration, such as in the case of performance appraisal. Performance appraisals are typically designed to provide an objective assessment of an employee's task performance and behavior, identifying areas for improvement or shortcomings. However, Quantum administrators contend that this objective and causal understanding of personnel performance is misguided. Firstly, performance cannot be reduced to a set of questions and scores, and what is considered good or bad can often be complementary. Furthermore, any attempt to measure performance can only alter that performance. Additionally, the causes of employee performance are widely dispersed across social, personal, and professional contexts, with no single cause and multiple possibilities for non-local causation.

To illustrate this point, Overman drew suggestions for a postmodern reformulation of Public Administration, which emphasizes a shift from institutions and bureaucracy to public energy fields. This is analogous to the complementarity of particles and waves in quantum mechanics, where the same entity can exhibit both particle-like and wave-like behavior depending on the context of observation. Therefore, Quantum Administration could offer a new way of understanding personnel performance, one that acknowledges the inherent complexity and non-linearity of social systems. The author determined that Chaos Theory, quantum theory, and other new sciences undeniably have an effect on administrative science. Chaos Administration will create new order from disarray, enhance faith in self-organization, and diminish the constraints of predetermination and control. Quantum Administration will prioritize energy over matter, the process of becoming over the state of being, intention over causality, and actively constructing our reality rather than waiting for it to be determined. As a result of these paradigms, both the Nature and significance of Administration and science will be drastically altered in the near future. The new metaphors and language will shape our worldview, thinking, decisions, actions and of course reality.

3.1.6 In Search of Truth: Eastern Metaphysics, Quantum Science and Public Administration Philosophy.

While Overman (1996) proposed to expand Public Administration boundary to include the realm of quantum and Chaos Theory, Nancy Murray explored the connection and perspectives of Eastern metaphysics with the touch on Buddhist knowledge, Quantum science and Public Administration philosophy as appeared in "In Search of Truth: Eastern Metaphysics, Quantum Science and Public Administration Philosophy," published in Administrative Theory and Praxis. Murray (1997) postulates that Eastern metaphysics and Quantum size are saying the same thing which is the nature of human consciousness and its impact on reality. Murray explores the potential applicability of Eastern metaphysics to the field of Public Administration in the 21st century. Murray argues that incorporating the knowledge of Eastern metaphysics at the individual level is essential for addressing the complex

challenges of the 21st century. Murray emphasizes that this knowledge, which is currently absent from the field of Public Administration, is fundamental to public service and the philosophy of Public Administration.

Murray discusses the concept of "emptiness," a central tenet in Eastern metaphysics that pertains to the idea that all phenomena lack inherent existence. Murray suggests that this concept can inform Public Administration practices by promoting a non-dualistic way of thinking that recognizes the interconnectedness of all things. By embracing this perspective, public administrators can develop policies that are more attuned to the interdependent nature of complex social and political systems. Murray delves into the concept of non-dualism in Eastern metaphysics, which recognizes the interconnectedness of all phenomena, and how it aligns with the principles of quantum science, such as the uncertainty principle and wave-particle duality. This perspective, Murray contended, can inform Public Administration philosophy and practice by encouraging a more holistic, systems-based approach to problem-solving and decision-making. By recognizing the interconnectedness of all things, public administrators may be better equipped to address the complex and multifaceted challenges of the 21st century, such as climate change, terrorism, and economic inequality, which are inherently intertwined and interconnected.

Murray argues that the Western worldview, which emphasizes separation and dualism, is not sufficient in addressing the challenges faced by contemporary society, and that a shift towards a more Eastern perspective, which emphasizes interconnectedness and non-dualism, can help Public Administration to become more responsive and effective in addressing the complex challenges of the contemporary world. Murray's discussion of non-dualism in Eastern metaphysics in relation to quantum science principles, such as the uncertainty principle and wave-particle duality, highlights the interconnectedness of all phenomena. These principles suggest that the observer and the observed cannot be separated and are, in fact, part of a larger system. Incorporating this perspective into Public Administration philosophy and practice can encourage a more holistic and systems-based approach to problem-

solving and decision-making. By recognizing the interrelatedness of all things, public administrators can better address the complex challenges of the 21st century.

Murray emphasizes the role of personal awareness and consciousness in Public Administration, arguing that Eastern metaphysics can provide valuable insights into the nature of the self and its relationship to the broader world. Murray contends that public administrators can benefit from an understanding of the self and its relationship to the world, as this knowledge can inform policies and practices that are more attuned to the needs and aspirations of the communities they serve.

By recognizing the interconnectedness of all things, public administrators can develop policies that address the root causes of societal problems, rather than merely treating the symptoms. A non-dualistic way of thinking is an approach that does not see the world as consisting of separate, independent entities, but rather as an interconnected, holistic system. This perspective rejects the idea of a fundamental division between the self and the external world, or between subject and object. In non-dualistic thinking, the observer and the observed are seen as interdependent and mutually influencing, and any attempt to separate them is considered artificial and misleading. It is often contrasted with dualism, which posits a fundamental separation between the self and the world, or between mind and body. Quantum physics has challenged the traditional notion of an objective and separate reality that is independent of the observer. According to the principles of quantum physics, the observer and the observed cannot be considered as separate entities, but are rather interconnected parts of a larger system. This view is often referred to as non-dualism, which is a way of thinking that recognizes the interconnectedness of all things and the lack of inherent existence in phenomena. This concept is a fundamental part of Eastern metaphysics, which Murray argues can be applied to Public Administration in the 21st century.

Quantum physics has also informed the idea of non-self or *anatta*, which is a concept in Buddhism that suggests there is no permanent, unchanging self or soul. This idea is based on the principle of impermanence, which is also a fundamental

concept in quantum physics. According to quantum physics, particles are constantly in a state of flux, and their properties cannot be fully determined until they are observed. Similarly, in Buddhism, the self is seen as a dynamic and ever-changing process that is shaped by external factors and cannot be considered as a fixed, unchanging entity. Incorporating these ideas into Public Administration philosophy and practice can encourage a more holistic and systems-based approach to problem-solving and decision-making. By recognizing the interrelatedness of all things, public administrators can develop policies that address the root causes of societal problems, rather than merely treating the symptoms.

In conclusion, Murray's article offers a thought-provoking perspective on the potential of Eastern metaphysics and quantum science to inform Public Administration philosophy and practice. The author highlights the need for a more holistic, systems-based approach to addressing contemporary challenges and emphasizes the importance of incorporating the knowledge of Eastern metaphysics and quantum science at the individual level. By recognizing the interconnectedness of all things, public administrators can better address the complex and multifaceted challenges of the 21st century.

3.2 Towards Public Administration for Human flourishing

The second section of the literature review reveals that the significance of happiness as a public interest and measure of success in Public Administration and well-being policies has continued to increase over time. This recognition is evidenced by various initiatives such as Bhutan's Gross National Happiness, the United Nations resolution, the World Happiness Report, and the establishment of the Ministry of Happiness in the United Arab Emirates. These initiatives reflect a shared goal of promoting human flourishing. This goal aligns with the proposal in Angela Eikenberry's article “The Present and (Normative) Future of Public Administration and Implications for ASPA” (2009) to reconceptualize Public Administration as “a socially embedded process of collective relationships, dialogue, and action in pursuit of human flourishing for all”

In 2014, Prof. Tin Prachyapruit wrote about the careful consideration of Civic Public Administration (เอนก เหล่าธรรมทัศน์, วลัยพร รัตนเศรษฐ, 2563) and questioned whether administrative goals were limited to management boundaries or whether they could be elevated to political goals. He suggested that the political goal of achieving social equity should be pursued by responding to people's needs in the interest of the public or "Commune Barnum". This concept is based on the idea of striving for the greatest good, or happiness, for the greatest number of people, as espoused by Jeremy Bentham in 1823 (Bentham, 2021). which was inspired by Cesare Beccaria (1738-1794).

The pursuit of happiness has been a recurring theme in academic, philosophical, and political discussions about the purpose of the state and the goals of state administration. It has been debated by scholars, politicians, and individuals from all walks of life throughout history and has been enshrined in academic works, theories, educational institutions, and constitutions. The idea of promoting happiness has been discussed at various events, such as the Minnowbrook meeting, the United Nations general assembly, the supreme meeting of world leaders, the Ministry of well-being and Buddhism.

On June 24, 1973, the French Constitution declared that the goal of society was happiness, stating “Le but de la société est le bonheur commun” which translates to “The goal of society is general happiness” (Bok, 2010, p. 4).

On March 31, 1809, Thomas Jefferson stated that “The care of human life and happiness and not their destruction is the only legitimate object of good government” (Jefferson, 1809).

In 1823, Jeremy Bentham, a philosopher scholar, proposed that the role of government is to lead the greatest happiness for the greatest number of people. He defined “utility” as anything that produces enjoyment or happiness and anything that prevents pain or unhappiness. The right action, in his view, is one that creates the

greatest utility. Bentham emphasized that individual happiness leads to community happiness, and that any action that reduces community happiness should be avoided. He identified four factors that contribute to human exploitation: physical, political, social or moral, and religious factors (Driver, 2014).

On May 5, 1950, His Majesty King Bhumibol proclaimed, “We shall reign in righteousness for the benefits and happiness of Siamese people” during the coronation of King Bhumibol IX of Thailand. (The Chaipattana Foundation, 2019)

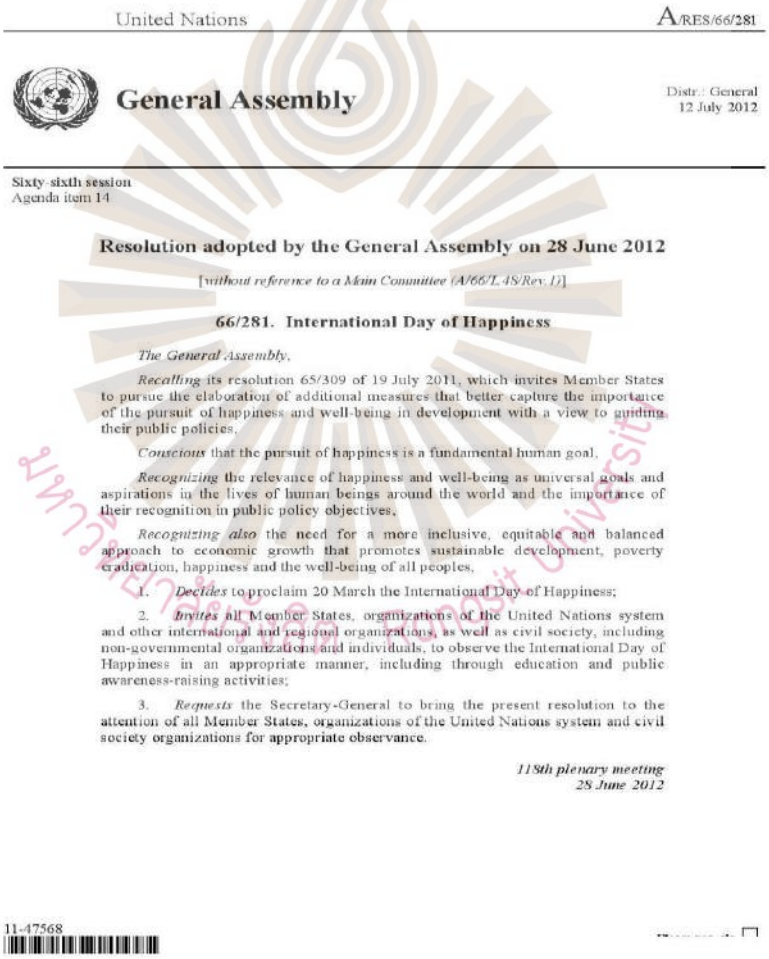
The Thai Health Promotion Foundation (ThaiHealth) was established in Thailand on September 8, 2001, by the Thai Parliament, with the aim of promoting health and well-being among the Thai population.

On March 17, 2005, Richard Layard introduced the concept of the “return of happiness,” which he believed was a long-established but overlooked concept. He argued that in Western societies, increased income no longer equates to happiness, and individualistic competition has resulted in unhappiness. Layard suggested that public policy should consider these factors and take cues from Bentham's utilitarianism, which is backed by modern neuroscience. Richard Layard, is a British economist and member of the House of Lords, who made significant contributions to the field of happiness research. He founded the Centre for Economic Performance at the London School of Economics and Political Science, where he conducted groundbreaking research on the relationship between income and happiness. His work on well-being and public policy has influenced governments around the world, and he played a key role in the development of the World Happiness Report, an annual publication that ranks countries based on happiness levels. Layard continues to advocate for policies that prioritize well-being, arguing that happiness should be a central focus of government and public policy. (Layard, 2005).

On July 18, 2008, the Constitution of Bhutan instituted "Gross National Happiness" (GNH) as the goal of the government, emphasizing a holistic approach to development to promote sustainable happiness and well-being. (Ura, Alkire, Zangmo and Wangdi, 2012)

19 July 2011, the United Nations Resolution 65/309 unanimously adopted a General Assembly resolution calling for a holistic approach to development to promote sustainable happiness and well-being, with support from 68 member states, including Bhutan.(United Nations, 2011)

On June 28, 2012, the United Nations General Assembly adopted a resolution encouraging member states to use happiness as an additional measure of development and to prioritize happiness and well-being in public policy. March 20th is celebrated as International Happiness Day and the first World Happiness Report was released. (United Nations, 2012)



United Nations A/RES/66/281

General Assembly

Distr.: General
12 July 2012

Sixty-sixth session
Agenda item 14

Resolution adopted by the General Assembly on 28 June 2012

[*without reference to a Main Committee (A/66/L.48/Rev.1)*]

66/281. International Day of Happiness

The General Assembly,

Recalling its resolution 65/309 of 19 July 2011, which invites Member States to pursue the elaboration of additional measures that better capture the importance of the pursuit of happiness and well-being in development with a view to guiding their public policies,

Conscious that the pursuit of happiness is a fundamental human goal,

Recognizing the relevance of happiness and well-being as universal goals and aspirations in the lives of human beings around the world and the importance of their recognition in public policy objectives,

Recognizing also the need for a more inclusive, equitable and balanced approach to economic growth that promotes sustainable development, poverty eradication, happiness and the well-being of all peoples,

1. *Decides* to proclaim 20 March the International Day of Happiness;

2. *Invites* all Member States, organizations of the United Nations system and other international and regional organizations, as well as civil society, including non-governmental organizations and individuals, to observe the International Day of Happiness in an appropriate manner, including through education and public awareness-raising activities;

3. *Requests* the Secretary-General to bring the present resolution to the attention of all Member States, organizations of the United Nations system and civil society organizations for appropriate observance.

118th plenary meeting
28 June 2012

11-47568

Figure 3.2 Resolution adopted by the General Assembly on 28 June 2012: 66/281. International Day of Happiness

Source: United Nations, 2012

The establishment of the Ministry of Happiness in the United Arab Emirates was a significant development that garnered international attention. The United Arab Emirates' commitment to promoting happiness and well-being as a central government goal reflected the increasing recognition of happiness as a public interest and measure of success. The official announcement was made on February 10, 2016, as part of the United Arab Emirates Cabinet Reshuffle of 2016, and marked a new era of government policy focused on enhancing happiness and well-being for citizens and residents of the United Arab Emirates.

In conclusion, the idea of happiness has been a longstanding and recurring theme in the field of Public Administration. Over the years, various scholars, policymakers, and leaders have revisited the concept of happiness and recognized it as a crucial end goal and function of government. From the ancient Greek philosophers to modern-day researchers, the pursuit of happiness has remained a central theme in the discourse surrounding good governance and public policy. As governments continue to grapple with various social, economic, and environmental challenges, the idea of promoting happiness and well-being has become even more relevant. Ultimately, the enduring presence of the pursuit of happiness in Public Administration demonstrates the importance of placing human flourishing at the center of governance and policy-making.

3.3 The overview of current research and knowledge on happiness study

Over the past few decades, there has been a growing interest in the study of happiness and well-being. In particular, researchers have sought to understand what factors contribute to happiness, how happiness can be measured, and what implications this knowledge has for our personal and social lives. The field of happiness research encompasses a range of disciplines, from psychology and neuroscience to economics and public policy. In this context, the third part of this chapter will review the overview of current research and knowledge of happiness, including developments in the areas of happiness economics, happiness psychology,

health, and well-being. Modern science has increasingly turned its attention to the study of happiness and well-being. This shift can be traced back to the mid-twentieth century, when researchers began to recognize that traditional measures of economic growth and material prosperity were not sufficient to capture people's subjective experiences of well-being. Instead, scholars began to explore the factors that contribute to happiness and life satisfaction, and to develop new methods for measuring these constructs empirically.

One of the earliest challenges to the traditional economic view of well-being came from the Easterlin paradox, which suggested that, beyond a certain point, increases in income did not lead to corresponding increases in happiness (Easterlin, 1974). This finding sparked a renewed interest in the study of subjective well-being and paved the way for the emergence of happiness economics, a field that seeks to understand the economic determinants of happiness (Frey and Stutzer, 2002).

Another key development in the study of happiness was the emergence of positive psychology, a field that focuses on the promotion of positive emotions, character traits, and relationships. Positive psychology seeks to identify the conditions that promote well-being and flourishing, and to develop interventions that can enhance people's subjective experiences of happiness (Seligman and Csikszentmihalyi, 2000). Richard Layard established the Wellbeing Programme at Centre for Economic Performance (CEP) at the London School of Economics and Political Science (LSE) in 2001, aiming to promote subjective happiness and wellbeing as the criterion for public policy and conduct research contributing to effective policies. The researchers identified four questions capable of capturing subjective wellbeing. Moreover, the program found that mental health is more important than income in determining wellbeing, leading to a cost-benefit analysis of cognitive behavioral therapy for expanding psychological therapy programs. CEP persuaded 22 English schools to introduce trials of the Penn Resilience Programme and is now trialing a 140-hour programme for long-lasting emotional effects. The most significant outcome of the Wellbeing Programme is the establishment of the Improving Access to Psychological Therapies (IAPT) program in 2007. IAPT is already treating 400,000 people a year

and has been extended to children and young people. Layard assisted the Office for National Statistics in developing questions for its national survey of wellbeing, introduced wellbeing measures to the world stage, and promoted wellbeing at the World Economic Forum. Moreover, he was invited to co-edit the World Happiness Report and launched a movement called Action for Happiness, which had over 35,000 members in 142 countries by summer 2014, pledging to increase the world's happiness and decrease its misery.

In recent years, the study of happiness has also been advanced by advances in neuroscience, which have shed new light on the brain mechanisms that underlie positive emotions and well-being (Kringelbach and Berridge, 2017). Researchers have used brain imaging techniques to identify the neural correlates of happiness, and to investigate the impact of interventions such as mindfulness and meditation on brain activity and subjective well-being (Davidson and Kaszniak, 2015). In the public sphere, one of the most influential contributions to the study of happiness has been Derek Bok's book, "The Politics of Happiness," which argued that governments have a responsibility to promote the well-being of their citizens, rather than simply focusing on economic growth and material prosperity (Bok, 2010). This book helped to bring the study of happiness into the mainstream, and to spark a broader public conversation about the importance of well-being as a policy priority.

In the UK, the economist Richard Layard has been a leading advocate for the study of happiness, and has argued that governments should measure and prioritize the well-being of their citizens (Layard, 2022). Layard has been instrumental in promoting the idea of a "happiness index," which would measure subjective well-being alongside traditional economic indicators such as GDP.

In academia, the study of happiness has also gained traction, with courses on the subject now being offered at top universities such as Yale and Harvard. In fact, the "Psychology and the Good Life" course offered by Yale has become the most popular class in the university's history, with over 1,000 students enrolled in its first year.

Below is an overview of some of the disciplines that have been involved in the study of human flourishing and happiness;

Psychology: Psychology has been one of the primary disciplines involved in the study of human flourishing and happiness. Positive psychology, in particular, focuses on the promotion of positive emotions, character traits, and relationships, and seeks to identify the conditions that promote well-being and flourishing (Seligman and Csikszentmihalyi, 2000).

Neuroscience: Advances in neuroscience have shed new light on the brain mechanisms that underlie positive emotions and well-being. Researchers have used brain imaging techniques to identify the neural correlates of happiness, and to investigate the impact of interventions such as mindfulness and meditation on brain activity and subjective well-being (Kringelbach and Berridge, 2017).

Economics: Happiness economics is a field that seeks to understand the economic determinants of happiness. Researchers have examined the relationship between income, wealth, and happiness, as well as the impact of factors such as job satisfaction, social relationships, and health on subjective well-being (Frey and Stutzer, 2002).

Philosophy: Philosophers have long been interested in questions related to human flourishing and happiness. Some philosophers, such as Aristotle, have argued that the ultimate goal of human life is eudaimonia, or flourishing, and have sought to identify the conditions that promote this state (Aristotle, n.d.).

Public policy: In recent years, there has been a growing interest in the role that public policy can play in promoting human flourishing and happiness. Some governments have adopted measures such as a "happiness index" to track the well-being of their citizens, and have sought to implement policies that promote well-being alongside traditional economic goals (Layard, 2010).

Sociology: Sociologists have examined the relationship between social relationships, community involvement, and subjective well-being. Some researchers have argued that strong social connections are a key predictor of happiness and well-being (Diener and Seligman, 2002).

Education: Educators have also become interested in promoting human flourishing and happiness, particularly through the development of social and emotional learning programs in schools. These programs seek to promote skills such as self-awareness, empathy, and positive relationship-building, which are believed to

contribute to overall well-being (Durlak, Weissberg, Dymnicki, Taylor and Schellinger, 2011).

Design: Design has been increasingly recognized as a field that can contribute to human flourishing and happiness. Design for happiness involves creating products, environments, and services that promote well-being and positive emotions (Desmet and Pohlmeyer, 2013).

Social innovation: Social innovation aims to address social problems and promote well-being through innovative approaches. Social innovation for human flourishing involves developing new solutions to social problems that enhance the well-being of individuals and communities (Moulaert, MacCallum, Mehmood and Hamdouch, 2013).

Medicine: Medical research has explored the relationship between physical health and happiness. For example, studies have shown that exercise and a healthy diet can contribute to well-being, while chronic illness and pain can have negative effects on happiness (Diener and Biswas-Diener, 2008).

Career and Organizational culture: The study of career development has also been linked to the pursuit of happiness. Researchers have examined factors such as job satisfaction, meaningful work, and work-life balance in relation to subjective well-being (Wrzesniewski and Dutton, 2001). Organizational culture can have a significant impact on employee well-being and happiness. Researchers have explored the relationship between factors such as job autonomy, social support, and organizational justice with employee well-being and satisfaction (Diener and Biswas-Diener, 2008). A growing body of research has focused on exploring the relationship between leadership and happiness. Studies have shown that leaders who display authentic, compassionate, and empowering behaviors tend to have happier employees and create more positive work environments (Jiang, Lepak, Han, Hong and Kim, 2012; Kim and Stoner, 2008). Additionally, research has found that leaders who prioritize the well-being of their employees and focus on creating a positive workplace culture are more likely to have engaged and motivated teams (Cameron and Winn, 2012; Spreitzer, Sutcliffe, Dutton, Sonenshein and Grant, 2005). Moreover, some studies suggest that happiness itself can be a leadership skill, as happier leaders tend to be more effective and have better decision-making abilities (George, 2014; Lyubomirsky, King and

Diener, 2005). Overall, the research suggests that leadership behaviors and practices can have a significant impact on the happiness and well-being of employees, and that prioritizing happiness and well-being can ultimately lead to more productive and successful organizations.

As we have observed and described, there has been a growing interest in the study of happiness and well-being in recent years, there has been a notable upsurge of interest in the study of happiness and well-being among modern scholars. The multidisciplinary nature of happiness research is evident from the diverse range of disciplines involved, including psychology, economics, neuroscience, philosophy, leadership, public policy, and others. Scholars seek to identify the factors that contribute to happiness, develop methods to measure it, and explore the implications of this knowledge for personal and social life. As the field of happiness research continues to grow, it is apparent that prioritizing well-being can lead to more productive and successful organizations. Public Administration should consider integrating happiness knowledge into its theories and practices, as it can have far-reaching benefits for individuals and society. By incorporating happiness into public policy, policymakers can prioritize citizens' well-being as a crucial aspect of Public Administration.

3.4 The fourth section examined several studies conducted on Buddhist Public Administration, there has yet to be a proposal for Buddha-dhamma as both the guiding philosophy and a scientifically-informed body of knowledge for the development of human happiness, which is the same ultimate goal as Public Administration. Therefore, the paper explores previous research on the intersection between Buddhism and Public Administration.

Sittivetee (2021) discusses the relationship between Public Administration as a modern science and Buddhist principles in the article “Public Administration in Buddhist Views” It highlights that during the Buddhist era, the Buddha utilized

principles of Public Administration to manage four Buddhist companies, even though he did not directly identify it as such. However, as global circumstances have changed, modern management services have evolved to focus on human resource management under the changing world situation. Public Administration views Buddhism as emphasizing the development of human resources in terms of behavioral, mental, and intellectual strengths. Additionally, the management of development under the paradigm of Public Administration in a Buddhist perspective focuses on developing people to strengthen their body, mind, and intelligence. The leadership of the organization is seen as requiring foresight, wisdom, expertise in a particular area, and the ability to manage business and maintain good human relations. Finally, strategic management involves creating a clear vision for the destination and effectively communicating it to members within the organization to accept and move towards that goal. It emphasizes that one of the major shortcomings in management, as identified above, is the absence of ethics. Nevertheless, the principles of administration found in Buddhist teachings have established a clear framework for the advancement of organizations that possess both knowledge and competence alongside moral integrity, enabling them to effectively address this issue.

Koeuth Samuth discussed in his thesis (2011) "Public Administration in Ancient Cambodia during the Reign of Jayavarman VII: Towards Principles of Buddhist Public Administration' that through careful analysis of the Buddhist scriptures, it can be observed that Buddhist Public Administration places a strong emphasis on compassion and dedication, and that rulers and public officials should be morally pure in order to serve the best interests of the people. the model highlights the seven conditions of welfare, ten virtues for the ruler, the practice of four sublime states for harmonious society, and the avoidance of four wrong courses of actions as ethical and regulatory foundations for public officials to carry out their duties righteously. This model aims to reduce corruption in the public sector, and is based on the principle of no greed (*Alobha*) and the Law of *Karma*, which stipulates that individual actions affect the individual's future. Rulers and public officials are expected to be motivated by virtue to serve public interests.

This model was fully implemented in the administration reform of King Jayavarman VII's government, which saw a shift from *Saivite-Devaraja* to *Buddharaja*. This conscientious reform made the king more compassionate and committed to serving the interests of his citizens. The policy concept of "the suffering of the citizen is more important than his own", which he proclaimed is connected to the principle of great compassion in the framework of Citizen-Oriented Buddhist Public Administration. This principle contributed to the prosperity of his kingdom and the fame of his reign. The thesis proposes that the framework of Buddhist Public Administration has a solid theoretical foundation as well as practical implementation as presented in the following table;

Perspectives of Buddhist Public Administration	
Theoretical Foundation	Kingship theory of Buddharaja, Dhammiko Dhammaraja, and Chakravartin
Role of government	"Citizen-oriented", the tasks and duties that are carried out in the public institutions are solely aimed at tirelessly serving the citizens (selfless public service).
Mechanisms for achieving policy objectives	The state public institutions and Monasteries
Balance of force	The split of State (ānā) and religion (Buddhism) within the public organization is to limit the potential despotism of the state, and the dominance of Dhamma over the rule of law makes the state the instrument of morality
Approaches to governance	Four Dhamma approaches are recommended: 1. *Seven Conditions of Welfare;* 2. *Ten Virtues for the Ruler;* 3. *The Practice of Four Sublime States for Harmonious Society;* and 4. *The Avoidance of Four Wrong Courses of Actions*
Assumed organizational structure	Cosmos-oriented structure
Assumed motivational basis of public servants	Two motivational principles are recommended: 1. Principle of No Greed (Alobha), which considers the acquisition as the root of sufferings; 2. *Law of Karma* or *Law of Cause and Effect*, which stresses the cause of good action, consequently resulting in better conditions.

Figure 3.3 Perspective of Buddhist Public Administration

Source: Samuth, 2011

In another script, Phratheppariyattimethee (2016) posits in "Buddhist Management in Public Administration "that management is a complex process that

requires an administrator to possess various qualities such as conceptual, technical, and human relation characteristics. It involves the exercise of power to ensure that the structure, duties, and operations of an organization are in line with its goals and objectives. This process involves the utilization of different resources such as human resource, money, material, and equipment, whether they already exist or are expected to exist in the future. For effective management of institutions or organizations, administrators must take into account the needs of other individuals and depend on them to achieve their goals. This may involve activities such as making plans, managing organizations, personnel works, providing convenience, and supervision, which are collectively known as POSDCORB (Planning, Organizing, Staffing, Directing, Coordinating, Reporting and Budgeting). In the context of government management, the principle of good governance is often emphasized. However, the management principles in Buddhism take a different approach, focusing on the concept of *Aparihaniyadhamma*, which refers to things that lead to never decline but only prosperity, or conditions of welfare. This concept emphasizes the importance of ensuring that an organization is managed in a way that promotes the well-being and prosperity of all its members. By adopting the principles of *Aparihaniyadhamma*, organizations can create a work culture that encourages positivity, productivity, and ethical behavior, which ultimately leads to the achievement of their objectives.

Another work by Prat Ngamsompark, on "The Influence of Buddhist Principles on Organizational Administration of the State Enterprise which received Excellence Management Award and Having the Number One Income in the Country (2013) conducted a mixed-method study to explore the effects of Buddhist Administrative Principles on Job Satisfaction, Organizational Commitment, Organizational Citizenship Behaviour, Individual Work Performance, and Burnout in a state enterprise that received Excellence Management Award and had the highest income in the country. Additionally, the study aimed to investigate the alignment between Buddhist Principles and the administrative practices of the Senior Executive Vice Presidents. The data was collected through a questionnaire distributed to 389 employees and in-depth interviews with 9 Senior Executive Vice Presidents. The study utilized confirmatory factor analysis to test the assumptions. The findings indicated that Buddhist Administrative Principles had a positive direct effect on Job

Satisfaction, Organizational Commitment, and Organizational Citizenship Behaviour but had a negative direct effect on Individual Work Performance and Burnout. Furthermore, Job Satisfaction, Organizational Commitment, and Organizational Citizenship Behaviour had a positive direct effect on Individual Work Performance, while Burnout had a negative direct effect on Individual Work Performance. The study also revealed that Buddhist Administrative Principles had a positive indirect effect on Individual Work Performance through Job Satisfaction, Organizational Commitment, Organizational Citizenship Behaviour, and Burnout as partial mediators. The qualitative data showed that the Senior Executive Vice Presidents practiced Buddhist Principles in their personal and organizational life. The study concluded that the Buddhist Administrative Principles for Individual Work Performance Model could be used as a guideline to create Buddhist Leadership and Individual Work Performance, which affects the organizational performance. The results of this research have practical implications for the state enterprise that received the Excellence Management Award and the highest income in the country.

In summary, the literature review provides a comprehensive overview of the efforts of Public Administration to pursue knowledge and integrate knowledge from various branches to stay relevant and effective in handling the pressing global risks and challenges. The chapter examined the journey of Public Administration and its recognition of happiness as a public interest and measure of success. The growth of research and knowledge of happiness has been reviewed, and the research related to Buddhist Public Administration has been explored. Despite the existing research, a comprehensive and systematic examination of Buddha-dhamma as a scientific-based knowledge for happiness development and integration with Buddhist Public Administration is yet to be conducted.

To fill this gap, this study thus will attempt to attest Buddha-dhamma as a scientific-informed body of knowledge for happiness development and grounding Buddhist Public Administration for future public policy and administration practices. This study aspires to contribute to the advancement of public policy and administration and provide a more holistic approach to promoting happiness and well-being in society.

CHAPTER 4

RESULT

4.1 Buddha-dhamma as happiness development science

As global challenges continue to intensify alongside humanity's material development, there has been a renewed interest in recent decades in studying happiness across various disciplines, including public policy, economics, psychology, neuroscience, sociology, politics, and design. This growing momentum reflects the desire to propose alternative paradigms of global development and explore uncharted realms, such as the mind and quantum phenomena, in order to address unresolved issues and anticipate new challenges posed by emerging technologies and unforeseen problems. This renewed focus stems from the recognition that happiness plays a critical role in the overall well-being and development of individuals and societies.

The United Nations General Assembly Resolution 65/309, titled “Happiness: towards a holistic approach to development,” epitomizes this shift in thinking. The resolution acknowledges the pursuit of happiness as a fundamental human goal, emphasizing the importance of promoting the economic advancement and social progress of all people. By treating happiness as a universal goal and aspiration, the resolution embodies the spirit of the Millennium Development Goals, which seek to address global challenges such as poverty, inequality, and environmental degradation. Consequently, researchers and policymakers alike are increasingly investigating the various dimensions of happiness and their implications for creating a better, more sustainable future for everyone.

In this chapter, the comprehensive and systematic body of knowledge focused on the development of happiness and human flourishing, known as Buddha-

dhamma, will be examined. The potential of Buddha-dhamma as a viable and empirically substantiated source of knowledge in the pursuit of happiness and human flourishing will be proposed by comparing it to modern scientific approaches in the study of happiness. Specific core principles and practices within Buddha-dhamma will be discussed, showcasing their alignment with findings from contemporary research in disciplines such as positive psychology, neuroscience, and sociology. Additionally, the synergies between the Buddhist perspective on happiness and the methodologies employed in modern scientific research will be explored, emphasizing the significance of experiential validation and critical inquiry in both approaches. In an effort to bridge the gap between ancient wisdom and modern science, this chapter aims to highlight the relevance and practicality of Buddha-dhamma in promoting happiness and well-being in today's world. Through interdisciplinary research and collaboration, we seek to foster a deeper understanding of the factors that contribute to human flourishing and encourage the integration of these insights into policies and practices for the benefit of all.

The nature of Buddhist teachings has long been a subject of debate, with various opinions regarding it as a religion, philosophy, way of life, or science. Bhikkhu Payutto (2015) contends that "Buddhism remains what it is; it is unaffected by these judgments and interpretations. However, any teaching or doctrine on truth, intellectual exercise of logic or reason that lacks practical application in everyday life is not considered Buddhism, especially the original teaching given by the Buddha himself, referred to as Buddha-dhamma." In light of this perspective, this chapter seeks to explore Buddhist teachings, specifically the Buddha-dhamma, as a practical body of knowledge concerning the taxonomy of happiness and science-informed practices for attaining various types and levels of happiness. We aim to position Buddhist teachings as both a theoretical and practical body of knowledge, akin to a science within the context of Wissenschaft. The exploration begins by examining the intersection between the categorization of happiness in both Buddhist taxonomy and modern happiness science, particularly positive psychology, which has roots in ancient Greek philosophy and has significantly influenced public policy in recent times. We then delve into scientific findings on happiness, examining how they

inform the taxonomy of happiness and its practices in Theravada Buddhism in Thailand. In modern happiness science, two categories of happiness derived from Greek philosophy have been extensively studied: hedonia and eudaimonia, as well as the factors contributing to happiness.

In Waterman's study (2013) “Two Conceptions of Happiness”, the author explores the contrast between two types of happiness: Eudaimonic well-being, which is focused on personal expressiveness and self-discovery, and Hedonic well-being, which is focused on pleasure and enjoyment. Waterman argues that while both types of happiness are important, they are fundamentally different and have distinct implications for human well-being. Eudaimonic happiness is associated with personal growth, self-awareness, ethics, and authenticity, and is achieved through the pursuit of excellence and the practice of moral wisdom. Hedonic happiness, on the other hand, is associated with immediate pleasure and gratification, and is achieved through the consumption of goods and the gaining of wealth and status. Waterman suggests that a balance of both types of happiness is necessary for overall well-being and that individuals should strive to pursue a life that is not only pleasurable but also meaningful and fulfilling. On the other hand, "On Happiness and Human Potentials", a study by Ryan and Deci (2001), reviewed research on Hedonic and Eudaimonic well-being. The authors proposed that while both types of well-being are important, they have different antecedents and consequences. Hedonic well-being is associated with positive affect and pleasure, while Eudaimonic well-being is associated with personal growth and self-realization. The authors suggest that Eudaimonic well-being is more closely linked to psychological health and optimal functioning, while Hedonic well-being is more likely to be associated with superficial or fleeting forms of happiness. Ryan and Deci propose that a balance of both types of well-being is necessary for overall well-being and that individuals should strive to pursue a life that is not only pleasurable but also meaningful and fulfilling. The authors conclude by calling for more research to better understand the relationship between these two forms of well-being and their implications for human potentials.

Positive psychology is a relatively new field of psychology that emerged in the late 1990s as a response to the dominant focus on pathology and dysfunction in traditional psychology (Seligman and Csikszentmihalyi, 2000). The field is concerned with the scientific study of positive emotions, traits, and institutions, and seeks to understand the factors that contribute to human flourishing and optimal functioning. Positive psychology has its roots in humanistic and existential psychology, as well as in the emerging science of happiness and well-being. Over the past two decades, positive psychology has developed a robust body of knowledge that includes topics such as resilience, mindfulness, positive relationships, meaning and purpose, character strengths, and well-being interventions (Gable and Haidt, 2005). Positive psychology research has informed the development of interventions and programs aimed at promoting well-being and preventing mental illness, and has had a significant impact on fields such as education, business, and public policy. The field continues to evolve, with new research and theories expanding our understanding of what it means to live a fulfilling and meaningful life.

Human flourishing is a central concept in modern science positive psychology that refers to the experience of living a life that is fulfilling, meaningful, and aligned with one's values and potential. Positive psychology research has identified several key components of human flourishing, including positive emotions, engagement, relationships, meaning and purpose, and accomplishment (Seligman, 2011). These components are closely linked to psychological well-being and optimal functioning, and can be cultivated through a variety of practices and interventions (Keyes and Haidt, 2003). According to Ryff and Singer (2008), human flourishing is also characterized by the presence of positive psychological traits, such as resilience, self-acceptance, and personal growth. By promoting the development of these traits and components, positive psychology aims to help individuals and communities thrive and achieve their full potential. At its core, human flourishing is about living a life that is meaningful, fulfilling, and aligned with one's values and potential. It encompasses a range of factors, including personal growth, positive relationships, autonomy, engagement, and achievement. Its roots in ancient Greek philosophy posits that human flourishing could be achieved through excellence, virtue and practical wisdom. (Waterman, 2013)

Buddha-dhamma devotes a chapter on happiness and posits that Buddhism is a Path of Developing Happiness where it is often overlooked that Buddhism is a practice to attain Happiness since people often encounter statements such as “life is suffering” and the emphasis on the Four Noble Truths beginning with *dukkha* or suffering. It is important to note that the Buddha also teaches four duties or *kicca*, which require addressing suffering and deriving solutions and attaining happiness. Formal Buddhist teachings explain that the most basic form of happiness is derived from contact with external objects and is dependent on material things, referred to as sense pleasure or *kama sukha*. Access to a higher form of happiness can exist in tandem with sense pleasure, or one can choose to abandon material things altogether and abide in a more refined kind of happiness. This supreme form of happiness is accompanied by wisdom or *Panna*, which promotes independence by preventing the dangers of dependence on material things. With wisdom, even if refined forms of happiness are sustained over time, they do not overwhelm the mind, and one does not forget oneself. Happiness goes hand in hand with freedom, and conversely, freedom is endowed with happiness., with the ultimate goal being the attainment of supreme happiness (*parama-sukha*) through the Path of Developing Happiness. The Buddhist scriptures describe many types of happiness, which are classified into various categories and stages, ranging from the most basic sense pleasure (*kāma-sukha*) to the highest forms of spiritual development (*bhāvanā-sukha*, *samādhi-sukha*, *jhāna-sukha*, *vipassanā-sukha*, *ariya-sukha*). Happiness is further divided into different subcategories such as happiness of material wealth (*bhoga-sukha*), physical pleasure (*kāya-sukha*), and mental happiness (*citta-sukha*), among others. Additionally, the Buddhist teachings describe happiness resulting from merit *(puñña-sukha*) as a vital aspect of the Path of Developing Happiness, emphasizing the importance of performing wholesome deeds in order to cultivate happiness and progress towards the ultimate goal of supreme happiness.

The Aṅguttara Nikāya of the Tripitaka presents thirteen pairs of happiness in Buddhist teaching, each pair with one type of happiness being compared to another. The first pair compares the happiness of householders, or laypeople, with that of renunciants, who have left behind material possessions. The second pair compares

sense pleasure with happiness of renunciation, which is achieved through freedom from sensuality and greed. The third pair contrasts happiness adulterated by suffering, which is considered mundane, with happiness unadulterated by suffering, which is transcendent. The fourth pair compares happiness leading to mental taints with happiness not leading to mental taints. Other pairs include material happiness versus non-material happiness, happiness of the noble ones versus happiness of ordinary, unawakened people, and physical pleasure versus mental pleasure. Additionally, there are pairs comparing happiness combined with bliss to happiness not combined with bliss, happiness resulting from concentration versus happiness without concentration, and happiness with materiality as its foundation versus happiness with immateriality as its foundation. Each of these pairs emphasizes that the latter kind of happiness is considered superior or more excellent than the former. The list of the 13 pairs of Buddhist taxonomy of happiness appear in Appendix 1, 2, 3.

When comparing different types of happiness, it is typical to find that sense pleasure is of lesser value when compared to more refined forms of happiness. The happiness derived from sense pleasure is often described as inferior, contaminated, and constituting the wrong way of practice. On the other hand, the happiness of *jhāna* or internal happiness is described as free from sensuality and conducive to awakening, liberation, and *Nibbāna*. Although the Buddha frequently criticized sense pleasure, it was not his intention to condemn or despise it. Rather, he was trying to reveal the truth behind sense pleasure and elevate more refined forms of happiness. Sense pleasure can be an unyielding snare that is difficult to escape, and the Buddha's criticism aimed to urge people to make haste in their spiritual practice to experience supreme happiness. It is not necessary to abandon sense pleasure immediately after experiencing more refined forms of happiness, and people have the option to enjoy both levels of happiness by maintaining the wisdom, one can stay liberated and intoxicated by the attachment to *kama sukha* or sensual happiness. In summary, the Buddha emphasized the importance of realizing and developing more refined forms of happiness within oneself, regardless of whether one abandons sensual pleasure or not.

The Buddhist attitude towards happiness in relation to sense pleasure can be summarized in three stages: Stage of excellence: Enjoying sense pleasures within wholesome and virtuous limits, while also being familiar with more refined kinds of happiness. One discerns the dangers of sense pleasure, practices moderation, and avoids heedlessness.

Wholesome stage: Enjoying sense pleasure in a morally upright way, but still cut off from more refined forms of happiness. One acknowledges the dangers and suffering that accompany sense pleasure and tries to minimize harm. However, without a way out, one remains at risk of indulging in sense pleasure.

Inferior stage: Being obsessed with the pursuit of sense pleasure and personal gratification, causing people to forget the original purpose of actions and indulge in sense pleasure for its own sake. This obsession leads to social and personal problems, including an inability to experience refined happiness, poor mental health, and a decline in morality and ethics. When society becomes predominantly indulgent in sense pleasures, it risks collapsing.

The abandonment of sense pleasure in Buddhism can be summarized in three stages: Stage of excellence: Experiencing genuine internal, independent, and refined happiness, free from sense pleasure. Such a person naturally refrains from pursuing sense pleasure and is free from related problems.

Wholesome stage: Abandoning sense pleasure to reach more refined forms of happiness through spiritual practice. This stage is suitable for those who see the danger in sensuality and wish to experience more independent kinds of happiness. Willingness and self-awareness in practice help prevent negative effects from repression or overly forceful effort. Acknowledging defeat and stopping when faith in training is depleted is also important.

Inferior stage: Abandoning sense pleasure out of reactivity and resistance, leading to extreme ascetic practices and self-torment. This exaggerated reaction lacks

understanding and self-awareness, creating additional mental problems. Buddhism advises switching to the training described in the wholesome stage.

Buddhism emphasizes non-harming of oneself and others and encourages discernment, acknowledgement of reality, and progressive training in the Dhamma. Practitioners at different stages of development live, together harmoniously, support one another, and promote genuine wellbeing and spiritual growth.

Perfect happiness, as described in Buddhism, is referred to as *Nibbāna*, the supreme happiness. To understand and recognize it, one should be familiar with its three main attributes:

Constant: Supreme happiness is an inherent quality of the heart and need not be sought after.

Free: It is independent and not reliant on sense objects or external factors. Pure: Complete happiness with no remaining suffering or causes for suffering.

Supreme happiness is an indwelling quality that makes one constantly happy, regardless of external circumstances. Unlike sense pleasure, which depends on material things and often leads to conflict, supreme happiness grants inner freedom and independence. It is pure and complete, free from disturbances or latent suffering that may trouble the mind.

Arahants, who have achieved this perfect happiness, can fully experience other forms of happiness according to their wishes. They may enjoy the bliss of jhāna (deep meditative states) without any lingering irritations or annoyances, unlike unawakened beings who may access jhāna but still have seeds of suffering in their minds. Arahants do not seek gratification through sense pleasure, as they have access to higher forms of happiness. In essence, arahants possess an ever-present inner happiness and can enjoy other forms of happiness fully, transcending desires associated with lower forms of happiness.

The commentary to the Aṅguttara Nikāya of the Tripitaka presents a detailed classification of happiness, dividing it into seven levels: human happiness, divine happiness, jhānic happiness, insight happiness, Path happiness, fruition happiness, and Nibbāna happiness. These seven types can be condensed into four main categories:

Sense pleasure (*kāma-sukha*): encompasses both human happiness and divine happiness, the latter referring to the pleasure experienced by celestial beings or the happiness of heaven.

Happiness of *jhāna* (*jhāna-sukha*): refers to the happiness derived from mundane concentrative attainments. This is sometimes called divine happiness (*divya-sukha*) as it represents a divine abiding (*dibba-vihāra*).

Happiness of insight meditation (*vipassanā-sukha*): a clear aspect of the ten imperfections of insight (*vipassanūpakilesa*).

Transcendent happiness *(lokuttara-sukha)*: includes Path happiness, fruition happiness, and the happiness of *Nibbāna*. Fruition happiness (*phala-sukha*) covers *phalasamāpatti-sukha*, which also incorporates *vimutti-sukha*.

Attestation 1

It is intriguing to observe the similarities between modern positive psychology and Buddha-dhamma in their approaches to understanding happiness. Modern positive psychology distinguishes two main types of happiness: hedonia, associated with pleasure, and eudaimonia, focused on human flourishing and reaching one's fullest potential. Buddhist happiness encompasses a rich and diverse range of concepts, with various models including the 13 pairs of happiness, threefold happiness, fourfold of happiness, sevenfold of happiness, and tenfold of happiness (Analayo, n.d.). Similarly, Buddha-dhamma proposes a taxonomy of happiness, including 13 pairs of happiness with varying levels of refinement. In comparing the two perspectives, hedonia in positive psychology is equivalent to Level 1 in Buddha-dhamma, known as *lokiva-sukha*, *lokiya*, or *sāmisa-sukha*, which refers to happiness dependent on material things and sense pleasures (*kāma-sukha*), driven by desire (*tanha*). On the other hand, eudaimonia in positive psychology can be broadly related to Levels 2 through 10 in Buddha-dhamma. Level 2, known as *kusala chanda* desire or *nirāmisa-sukha*, is part of the domain of *jhāna-sukha*, which encompasses non-

material happiness. This level refers to the happiness experienced in the first three *jhānas*, or states of meditative absorption (*lokiyajhāna-sukha*). Level 3, called *vipassanā-sukha* or *parama-sukha* (transcendent happiness), that goes beyond *jhāna-sukha* and is described as *nirāmisatara-sukha*. This level of happiness is experienced by those who have liberated their minds from mental taints (*khīṇāsava*) and reflects the supreme happiness of *nibbāna*, which transcends and exceeds non-material happiness. Both positive psychology and Buddha-dhamma share a common goal: human flourishing, or the development of individuals to reach their fullest potential in order to attain happiness. When examining these perspectives, we can observe the fascinating alignment between positive psychology and Buddha-dhamma in their conceptualization and categorization of happiness, as demonstrated in the comparison table.

Table 4.1 Dimensions of Happiness: A Comparative Study of Positive Psychology, Types of Happiness, and Buddha-Dhamma - Taxonomy of happiness

Positive psychology; Types of happiness	Buddha-dhamma: Taxonomy of happiness
Hedonia (Pleasure)	Type 1 Level 1. *lokiya-sukha, lokiya*, (Happiness arisen by responding to Sensual desires), (Worldly happiness) *Sāmisa-sukha*, *kāma-sukha*, Happiness dependent on material things, responding to needs, crave, avoiding undesired matters *sāmisa-sukha*; this is equivalent to sense pleasure *kāma-sukha*, *tanha* or desire

Table 4.1 Dimensions of Happiness: A Comparative Study of Positive Psychology, Types of Happiness, and Buddha-Dhamma - Taxonomy of happiness (cont.)

Positive psychology; Types of happiness	Buddha-dhamma: Taxonomy of happiness
Eudaimonia (Human flourishing, Towards fullest potential, Human excellence)	Type 2 Level 2 - 9. Kusala Chanda desire (Happiness arisen by responding to meritoroius desires), *jhāna-sukha level 2-9*, Non-material happiness derives from ***jhānas but still dependent***
	Type 3 Level 10. *vipassanā-sukha*, *parama-sukha, lokuttara-sukha* (Transcendent happiness), *Nirāmisatara-sukha* goes beyond or transcends *jhāna-sukha, nibbānaṃ paramaṃ sukhaṃ*: *Nibbāna* is the supreme happiness., Happiness exceeding and transcending non-material happiness (*nirāmisatara-sukha*); this refers to the happiness and joy experienced by one whose mind is free from mental taints (*khīṇāsava*), who reflects on the mind liberated from greed, hatred and delusion.

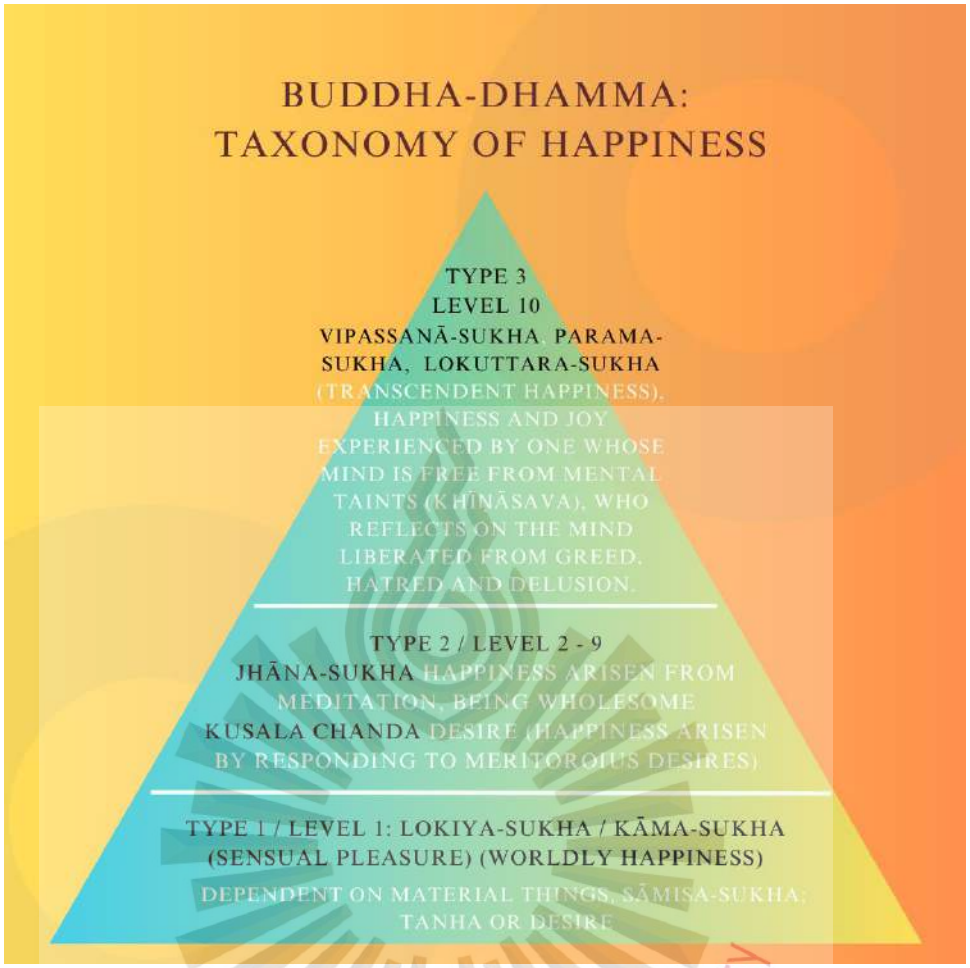


Figure 4.1 Buddha-dhamma: types and level of Happiness developed based on Payutto, P. A.
Source: Payutto, 2012

According to Buddha-dhamma (Payutto, 2012) Buddhist teachings propose that external material possessions contribute to the lowest level of happiness in happiness development. This is in line with the concept of the "Economy of Happiness" introduced by Easterlin (1974), which suggests that there is a limit to the correlation between material wealth and happiness. Beyond a certain point, increased income does not necessarily lead to increased happiness, which is known as the Easterlin Paradox.

Richard Layard, a renowned economist, founded the Wellbeing Programme at the Centre for Economic Performance at the London School of Economics in 2001.

Through this program, he conducted research that revealed that mental health is more critical than income in determining overall well-being (Layard, 2005). Layard's findings support the Easterlin Paradox, indicating that beyond a certain point, increased income does not result in increased happiness. In addition, Layard emphasizes that other factors, such as social connections, meaningful work, and a sense of purpose, are essential in determining overall happiness (Clark, Layard, Senik, 2012). The causes of happiness Layard's research also supports the idea that reducing income inequality leads to greater overall happiness. Layard argues that a more equal distribution of income can lead to greater happiness, as it reduces feelings of relative deprivation and social comparison (Layard, 2005). Further research has supported the notion that external material possessions do not equate to happiness beyond a certain point. For instance, a study published in the Journal of Personality and Social Psychology found that experiences, such as travel and socializing, contribute more to happiness than material possessions (Howell and Hill, 2009). Another study published in the Journal of Consumer Psychology found that spending money on others, rather than oneself, leads to greater happiness (Dunn, Aknin and Norton, 2008).

In conclusion, the Easterlin Paradox and Richard Layard's research support the notion that external material possessions and wealth do not equate to happiness beyond a certain point. These findings are consistent with Buddhist teachings that emphasize the importance of developing higher levels of happiness beyond *kāma-sukha*, which refers to happiness dependent on sensual pleasure and material things. Buddhist teachings propose the importance of developing non-material factors in contributing to overall happiness, which can help individuals become less dependent on material possessions.

In another realm of modern science; Dr. Robert Lusting is a renowned expert in the field of neuroendocrinology. He is Professor emeritus of Pediatrics in the Division of Endocrinology at the University of California, San Francisco (UCSF), where he has specialized in neuroendocrinology and childhood obesity. His work primarily focuses on the distinctions between pleasure and happiness, and the neurotransmitters dopamine and serotonin in the brain. By delving into the complex

relationship between these seemingly similar emotions, Lustig aims to better understand the underlying mechanisms that drive human behavior and influence overall well-being. His research emphasizes the importance of differentiating between the short-term, hedonic satisfaction derived from pleasure and the long-term, sustained contentment associated with happiness. This distinction becomes even more critical as it pertains to the roles of dopamine and serotonin, two neurotransmitters that play essential parts in the pursuit of pleasure and happiness, respectively. Lustig's work sheds light on the balance between these two neurochemicals and their implications for mental health, addiction, and personal fulfillment. According to the youtube script by University of California Television (2017) The Hacking of the American Mind with Dr. Robert Lustig

Q: Hi, my name is Ashley Mason and I'm an assistant professor of psychiatry at UCSF and I'm here with Rob Lustig who is a neuro-endocrinologist here at UCSF as well. And today we're talking about his new book, called The Hacking of the American Mind. So, Rob, why do not you start by telling us what the book is about in a way that folks without a medical degree would understand. - A: Ashley, I wrote this book because we've suffered a crisis in our culture, and I believe it comes down to a mistake that we've made between the interpretation of two of our most important and positive emotions, pleasure and happiness. Lot of people equate the two. But I'm here to tell you that they are completely different.

Q: Rob, will you tell us what are the major differences between pleasure and happiness?

A: Pleasure is achievable with substances and behaviors. Happiness is experienced through interpersonal connection, through your own individual contribution, through your ability to cope with the world that surrounds us, and with eating real food. We have gotten away from all four of those over the last 50 years because Society has driven us to do the opposite. We have to rethink not just what we drink, but what we eat, how we live, how we play, what interests us, and ultimately how we interact with our friends, our family, and our society.

Figure 4.2 Pleasure VS Happiness
Source: University of California Television, 2017

Dr. Lusting according to his interview with business insider;

> If you've been told your entire life that pleasure is happiness, then, you know, you're screwed," Robert Lustig says.
>
> Anything that causes dopamine to rise has, as its end point, addiction. (Business Insider, 2018)
>
> ...there is a dependence we've developed to our phones that is different from a feeling of contentment or calm and peace…

It turns out that dopamine touches very different areas of our brain then serotonin, which we know is involved in decreasing anxiety and counteracting depression. Serotonin is so closely related to happiness that it's one of the key ingredients in many antidepressant drugs.

In Buddha-dhamma, the taxonomy of happiness is categorized into two types: material happiness (*sāmisa-sukha*) and non-material happiness (*nirāmisa-sukha*). Material happiness, also known as sensual pleasure, arises from craving desires (*tanha*) and is associated with the dopamine neurotransmitter. This type of happiness is derived from consumption and sensual experiences, which can lead to addiction and craving. On the other hand, non-material happiness is related to the serotonin neurotransmitter and is derived from self-creation, relationships, and abilities.

Dopamine, the brain chemical linked to pleasure and reward, interacts differently with our brain than serotonin, which is associated with decreased anxiety and countering depression. Serotonin, closely related to happiness, is a key ingredient in many antidepressant drugs and spreads happiness signals to various parts of the brain, interacting with at least 14 different receptors. This diversity in interactions may explain why happiness can be experienced in different ways, such as joy, love, and contentment. Conversely, dopamine has only five brain receptors, and its interaction with them fuels feelings of desire and motivation. Dopamine plays a role in regulating rewards, motivation, pleasure, and even potentially healthy hallucinations. However, because it drives a cycle of motivation and reward, it cannot bring about true happiness or contentment, where we feel satisfied and complete. This study directly informs and supports Buddha-dhamma's taxonomy of happiness by examining the neurochemicals and receptors active in the two types of happiness.

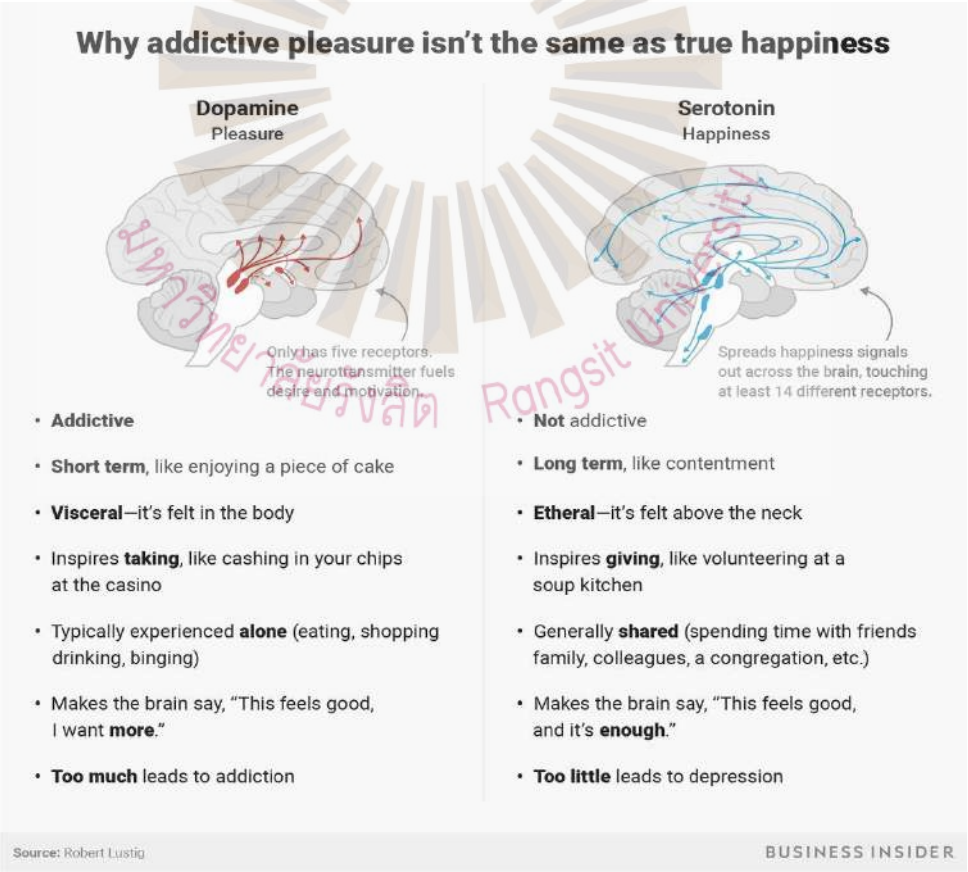


Figure 4.3 Why addictive picture is not the same as true happiness

Source: University of California Television, 2017

Exploring Buddhist body of knowledge on happiness development;

Buddhism offers a profound body of knowledge designed to help individuals attain happiness and inner peace. Central to this pursuit are the principles of *Trisikkhā* or three forms of education or three training, which are further translated into the Noble Eightfold Path and the Ten Foundations of Meritorious Action (*puññakiriyā-vatthu*). The Eightfold Path consists of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. These interconnected factors provide a comprehensive framework for ethical conduct, mental development, and wisdom. On the other hand, the Ten Foundations of Meritorious Action for lay people, serve as practical guidelines for cultivating wholesome actions and positive relationships with oneself and others. They include giving, moral discipline, meditation, reverence, service, transference of merit, rejoicing in others' merits, listening to the dhamma, teaching the dhamma, and forming correct views. By integrating these principles and practices into daily life, individuals can foster personal growth and contribute to the wellbeing of their communities, ultimately leading to lasting happiness and inner tranquility. The "threefold training" (*Trisikkhā*) consists of three individual components: the training in higher virtue (*adhisīla-sikkhā*), the training in higher mind (*adhicitta-sikkhā*), and the training in higher wisdom (*adhipaññā-sikkhā*). Both of these groups can be simply referred to as *sīla-samādhi-paññā*. In general terms, *adhisīla* corresponds to *sīla*, adhicitta aligns with *samādhi*, and *adhipaññā* is equivalent to *paññā*. These trainings can be represented as follows:

Brief definitions for the three trainings are as follows:

The term *sikkhā* can be translated as 'training,' 'study,' 'discipline,' 'paying careful attention to,' 'practice,' or 'cultivation'. It refers to the essential aspects of training and cultivating one's physical conduct, speech, mental state, and wisdom, ultimately leading to the realization of the highest goal and liberation: *Nibbāna*. A related Pali word to *sikkhā* is *bhāvanā*, which translates to 'generating,' 'developing,' 'cultivation,' 'growth,' or 'practice.'

Training in higher virtue (*adhisīla-sikkhā*): training and study at the level of conduct and according to a moral code to ensure uprightness in body, speech, and livelihood.

Training in higher mind (*adhicitta-sikkhā*): training the mind, cultivating spiritual qualities, generating happiness, developing mental states, and achieving concentration proficiency.

Training in higher wisdom (*adhipaññā-sikkhā*): training in higher levels of wisdom, fostering deep understanding, leading to complete mind purification and liberation from suffering.

To provide a comprehensive definition of these three trainings, one must combine an explanation of their purpose. The threefold training refers to the training of conduct, mind, and wisdom, leading to the cessation of suffering and attaining true happiness and deliverance. The essence of each training in the context of this path to liberation is as follows:

The essence of training in higher morality is to live ethically in society, supporting, protecting, and fostering a peaceful and virtuous coexistence. Moral conduct lays the groundwork for developing mental quality and cultivating wisdom. The essence of training in higher mind is to develop and enhance mental quality and potential, which facilitates living a virtuous life and enables the optimal application of wisdom. The essence of training in higher wisdom is to discern and understand things according to the truth, penetrating the nature of conditioned phenomena, allowing one to live and act wisely. One knows how to engage with the world correctly and shares blessings with others, possessing a bright, independent, and joyful mind, free from suffering.

“The word 'merit' is a name for happiness.” (คำว่าบุญ เป็นชื่อของความสุข ... สุขสฺเสตํ อธิวจนํ ปุญฺญานิ พึงศึกษาบุญนั่นทีเดียว) (Payutto, 2012). The Buddha himself said that another term for happiness is acts of merit. (Dhammatalks.org, n.d.) When instructing

the Dhamma to laypeople or householders in an appropriate manner, the Buddha restructured the practice from the traditional threefold training – sīla, samādhi, and *paññā* – to create a more straightforward form of training. He introduced a new set of fundamental principles known as 'meritorious action' (*puñña-kiriyā*) or the 'bases of meritorious action' (*puññakiriyā-vatthu*). This teaching also contains three elements, but with alternative names: generosity (*dāna*), virtuous conduct (*sīla*), and mental development (*bhāvanā*). It is helpful to recognize that the teachings on meritorious action, like the threefold training, are also a form of study and practice. In fact, the core of meritorious action is in fact spiritual training. Monks, there are these three grounds for meritorious action: … the ground for meritorious action based on generosity, the ground for meritorious action based on virtue, and the ground for meritorious action based on cultivation.

[One who desires the good] should train in acts of merit, which have far-reaching consequences and culminate in bliss.

Let him practice generosity, righteous behavior (*samacariyā*), and a heart of lovingkindness.

A wise individual who develops these three qualities leading to happiness,Reaches a world of joy, free from suffering.

It. 51-52.

In this excerpt, after discussing the three bases of meritorious action, the Buddha concludes by outlining what one should do concerning them, that is, 'one should study, train, cultivate in acts of merit.' Here, the Pali states: *puññameva so sikkheyya*. Combining these two terms results in the compound *puñña sikkhā*: 'training in merit.' Training here refers to the creation, enhancement, and mastery of spiritual qualities, i.e., progressing on the Path in a manner compatible with the teaching on the threefold training. By using the threefold training as a benchmark, one can compare these teachings as illustrated in figure below. Applying the Threefold Training. *puñña-kiriya-vatthu*: 'bases of meritorious action'. In the Suttas , the three are mentioned consisting of giving (liberality; *dāna-maya-p.*), of morality (*sīla-maya-p.*) and of mental development (meditation; *bhāvanā-maya-p.*). A list of ten (dasa)

consists os: (1)-(3) as above, (4) reverence (*apaciti*), (5) service (*veyyāvacca*), (6) transference of merit (*pattānuppadāna*), (7) rejoicing in others' merit (*abbhānumodana*), (8) expounding the Doctrine (*desanā*), (9) listening to the Doctrine (*savana*), (10) straightening one's right views (rectification of views; *diṭṭhujukamma*).

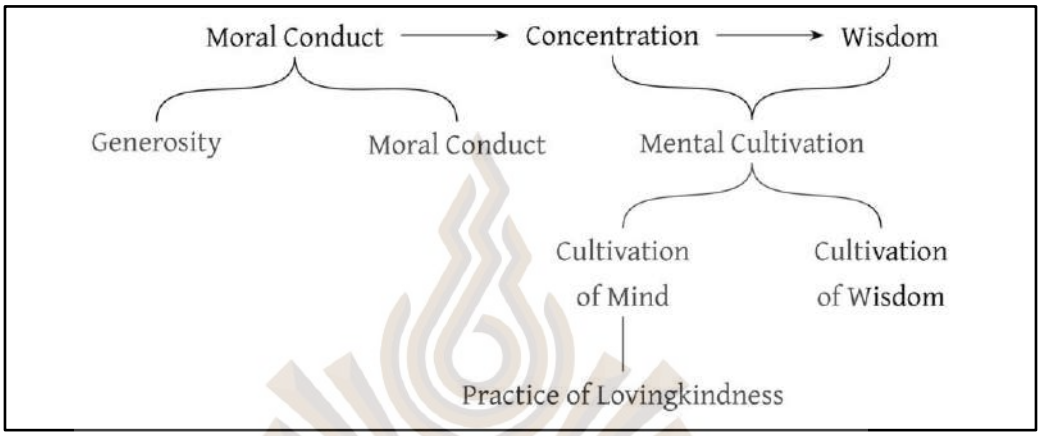


Figure 4.4: The Threefold Training

Source: Payutto, 1995.

As previously mentioned, the teachings on meritorious actions for lay people emphasize one's external environment and fundamental forms of spiritual practice, in contrast to the teachings aimed at monastic *sangha* that focus on one's inner life and advanced levels of practice. In the threefold training, initial stages of practice are incorporated under the term *sīla*. However, the teachings on meritorious actions emphasize how a person manages material possessions and interacts with society. As a result, the initial stages are divided into two factors, with the handling of material belongings—through generosity—reinforcing the second factor of virtuous conduct. Therefore, in the threefold training, generosity is either attached to or hidden within the factor of virtuous conduct. (For the allocation of material things in the monastic sangha, refer to the *Vinaya*.) Regarding deep, internal factors, the threefold training includes the two stages of concentration and wisdom. Monastic life is dedicated to spiritual development and the cultivation of higher mind (*adhicitta*) and higher wisdom (*adhipaññā*). The threefold training distinctly separates spiritual training into these two factors.

The lives of laypeople are directly connected to material possessions, and their acquisition and management occur in relation to society. If people do not manage their possessions well, they lose them, causing trouble for both individuals and society. Therefore, it is essential to emphasize the two factors of generosity and virtuous conduct as two distinct meritorious actions. Although internal spiritual practice is crucial, it needs to be managed in a way suitable for people's abilities and available time and energy. Here, the two factors of mind training and wisdom development are combined into the single factor of 'cultivation' (*bhāvanā*). And since the distinctive feature of laypeople's lives is interaction with broader society, cultivation primarily focuses on the practice of loving-kindness.

To align with the teaching above, it would be more precise to say that Buddhists are encouraged to 'train in merit' rather than 'make merit'. *Puñña* refers to a person's superior qualities and abilities—physical, verbal, mental, and spiritual. We are encouraged to enhance and refine our merits through training in body, speech, mind, and wisdom. This is a form of self-development that gradually leads to a more refined and prosperous life.

The three foundations of meritorious action include:

Dāna: giving; generosity; liberality.

Sīla: upright behavior; healthy, supportive interaction with others, free from exploitation.

Bhāvanā: cultivation of the mind and wisdom.

In ancient times, venerable elders taught and passed on these teachings on meritorious action to younger generations. By the time the commentaries were written, seven more factors were added. These additional factors indeed expand on the original three:

Dāna: two more factors are added: *pattidāna*: offering others the opportunity to share one's merit through joint good deeds; and *pattānumodanā*: rejoicing in others' merit by delighting in and supporting their positive actions.

Sīla: two factors are added: *apacāyana*: being obliging, polite, humble, and respectful; honoring elders and virtuous people; having good manners according to one's culture and tradition; and *veyyāvacca*: helping, serving, and supporting others; engaging in beneficial activities.

Bhāvanā: two factors are added: *dhamma-savana*: listening to dhamma teachings, which also includes reading useful texts; and *dhamma-desanā*: teaching the Dhamma to others.

Special factor: *diṭṭhuju-kamma*: making one's views upright. This factor must accompany all other factors to ensure actions are performed with the correct understanding and right intention. This is equivalent to examining each activity and guarantees true progress and positive results.

The inclusion of these extra factors constitutes the ten bases of meritorious action:

1) *Dāna-maya*: merit through giving.
2) *Sīla-maya*: merit through upholding moral principles and acting virtuously.
3) *Bhāvanā-maya*: merit through cultivation.
4) *Apacāyana-maya*: merit through respectful behavior.
5) *Veyyāvacca-maya*: merit through serving others.
6) *Pattidāna-maya*: merit through sharing one's goodness with others.
7) *Pattānumodanā-maya*: merit through rejoicing in the goodness of others.
8) *Dhamma-savana-maya*: merit through listening to the Dhamma.
9) *Dhamma-desanā-maya*: merit through teaching the Dhamma.
10) *Diṭṭhuju-kamma*: merit through making one's views upright.

Dāna: giving, relinquishment, generosity. The reasons for giving are various: to help others who are poor, destitute, or in need; to show goodwill in order to create trust, establish friendship, and develop communal harmony; and to honour virtue, by praising, encouraging and supporting good people. The things given are also various: personal possessions, material objects, and requisites for sustaining life; technical knowledge, advice, guidance on how to live one’s life, or the gift of dhamma; the opportunity to participate in wholesome activities; and the gift of forgiveness (*abhaya-dāna*).

Sīla: virtuous conduct and earning one's living honestly; moral discipline and good manners. {540} The main emphasis here is on not harming others and living together peacefully, by maintaining the five precepts: not killing or injuring other beings; not violating other people's property or possessions; not violating those who are cherished by others – not offending others by dishonoring them or destroying their families; not harming or undermining others by wrong or offensive speech; and not causing trouble for oneself by taking addictive drugs which impair mindfulness and clear comprehension – spiritual qualities that act as restraints, preventing harm and preserving virtue.

In addition to the five precepts one may undertake a training in abstaining from certain luxuries and pleasing sense objects, in living simply and being less dependent on material things, by keeping the eight or ten precepts at suitable times. Alternatively, one may undertake various forms of public service and assistance (*veyyāvacca-kamma*). (Ch. 12. Introduction to the Middle Way - Buddhadhamma, 2022)

In the initial stages of the process, wisdom is latent or serves as a complement to faith. Gradually, wisdom evolves on its own until it becomes pure and exceptional right knowledge. At this point, faith is replaced entirely by wisdom, making awakening or liberation possible. The faith involved in this process should be conducive to wisdom or lead to wisdom, meaning it must be accompanied by wisdom or based on reasoned discernment (*ākāravatī-saddhā or saddhā-ñāṇa-sampayutta*). This does not refer to blind faith that does not require reasoned contemplation (*amūlikā-saddhā* or *saddhā-ñāṇa-vipayutta*). It is not sufficient to consider wisdom development or right view development as solely initiated by faith. There are exceptional individuals who can cultivate wisdom without relying on faith in others. They entirely depend on wise reflection (*yoniso-manasikāra*) – the ability to perceive things as they truly are and in accordance with causes and conditions – until they achieve penetrative insight into the truth. The wisdom development of ordinary people who start with faith also relies on their ability to apply wise reflection. Transcendent wisdom, which understands the truth and eradicates mental impurities, cannot arise

without wise reflection. Correct and desirable faith is connected to or stimulates wise reflection. “There are many English translations for *yoniso-manasikāra*, some of them literal translations, e.g.: proper mind-work, proper attention, systematic attention, reasoned attention, attentive consideration, reasoned consideration, considered attention, careful consideration, careful attention, ordered thinking, orderly reasoning, genetical reflection, critical reflection, analytical reflection, etc.” (Payutto, 2022)

“Beginning and End of the Path,” *sammā-diṭṭhi* is defined as right or correct view. It involves seeing things according to truth (Dhamma) on a mundane level and according to reality or the law of conditionality on a transcendent level. The practice of dhamma begins with such views and beliefs, leading to the first stage of training in virtuous conduct. However, those who possess only this level of right view may not advance to concentration and wisdom stages. Mundane right view is presented in teachings on righteous conduct *(dhamma-cariyā*) and ten wholesome courses of action (*kusala-kammapatha*). The Four Noble Truths provide a broader definition of *sammā-diṭṭhi*, corresponding with the entire Eightfold Path. A basic understanding of the Four Noble Truths is essential for commencing Dhamma practice.

The right view is an essential aspect of the path. It marks the starting point of practice and the initial stage of Buddhist spiritual training. Right view must be progressively refined, purified, and unbiased until it transforms into direct realization. Establishing the right view is therefore critically important.

In the *Tripitaka*, the development of right view is outlined as follows:

There are two factors that contribute to the emergence of right view: the teachings of others (*paratoghosa*) and wise reflection (*yoniso-manasikāra*).1
A. I. 87.

Two factors that foster the emergence of right view:

Paratoghosa: the 'declarations' of others; external influences or inducements, such as other people's teachings, advice, explanations, and transmissions; advertisements, information, news, written materials, and education. Here, it

specifically refers to wholesome teachings, particularly the transmission of dhamma teachings and the knowledge and guidance received from virtuous friends (*kalyāṇamitta*). This is an external, social factor and can be described as the way of faith (*saddhā*).*Yoniso-manasikāra*: wise reflection; analytical thinking; reasoned or systematic attention. This involves objectively reflecting on things, applying rational thought, investigating the origins of things, tracing the entire trajectory of phenomena, and analyzing an object or problem to see it according to truth and its interconnected causes and conditions, without letting personal desire or attachment interfere. This is an internal, spiritual factor and can be described as the way of wisdom (*paññā*). The most comprehensive definition of right view is knowledge of the truth, which includes seeing things as they truly are and understanding the nature of human problems, their causes, and the Path. Right view is the starting point and leading factor for practice along the Middle Way, playing a role at all stages of spiritual practice. It is both supported by and supports other Path factors, becoming the key agent leading to the Path's goal. Right view unfolds and deepens during the course of the Path, with its quality varying during different stages of practice. It may not correspond to the full definition of *sammā-diṭṭhi* at the beginning, and has unique attributes at the end. Wisdom, or *paññā*, is a general term for right view at various stages of practice. The thought process related to sensuality can lead to two distinct paths: the right view and the incorrect view, which generates craving and results in suffering or dukkha, as illustrated in the figure.

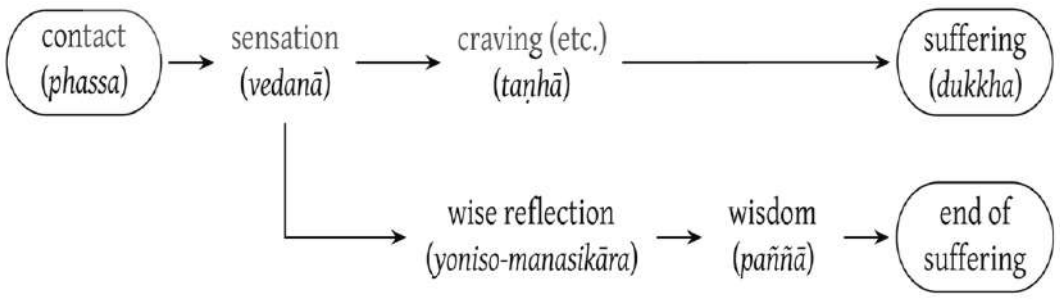


Figure 4.5 The Threefold Training

Source: Payutto,1995.

Wisdom development according to the Middle Way can be outlined as follows:

Spiritual training begins with faith (*saddhā*) in teachings or logical analysis.

Students receive teachings, leading to increased understanding and reasoned discernment, referred to as *sammā-diṭṭhi*.

When understanding grows and becomes a realization, wisdom reaches the stage of right knowledge (*sammā-ñāṇa*).

The final stage, reaching the goal of liberation, is called right deliverance (*sammā-vimutti*).

The growth of wisdom can be depicted in the following manner:

Faith (*saddhā*) → right view (*sammā-diṭṭhi*) → right knowledge (*sammā-ñāṇa*) →right deliverance (*sammā-vimutti*).

Figure 4.6 Wisdom development

Source: Payutto, 1995.

When one attends wisely, unarisen sensual desire … ill-will … sloth and torpor … restlessness and worry … doubt does not arise and arisen sensual desire … doubt is abandoned. At the same time the unarisen enlightenment factor of mindfulness … the unarisen enlightenment factor of equanimity arises and the arisen enlightenment factor of mindfulness … equanimity comes to fulfillment.

S. V. 85.

There are nine things that are greatly supportive and which are rooted in wise reflection: when one possesses wise reflection, joy arises; when one is joyful, delight arises; when one experiences delight, the body is relaxed and tranquil; when the body is relaxed, one experiences happiness; for one who is happy, the mind is concentrated; when the mind is concentrated, one knows and sees according to the truth; when one knows and sees according to the truth, one becomes disenchanted; with disenchantment one becomes dispassionate; by dispassion one is liberated.

D. III. 288.

Ways to Reflect Wisely

The ways to reflect wisely here pertain to the practical implementation of *yoniso-manasikāra*. Although numerous approaches exist for applying wise reflection, they can be technically divided into two primary categories:

Wise reflection aimed directly at eradicating or eliminating ignorance.

Wise reflection aimed at reducing or diminishing craving.

Broadly speaking, the first method is essential for the final stages of the dhamma practice because it leads to an understanding in accordance with the truth, which is necessary for awakening. The second method is typically employed during the initial stages of practice, aiming to establish a foundation for virtue or to cultivate virtue in preparation for more advanced stages. This method focuses on subduing mental defilements. However, many wise reflection techniques can be used for both purposes simultaneously: to eradicate ignorance and to reduce craving. The ten wise reflections are as followed; The chief methods for applying wise reflection contained in the Pali Canon can be classified as follows:

1) The method of investigating causes and conditions.
2) The method of analyzing component factors.
3) The method of reflecting in accord with the three universal characteristics (*sāmañña-lakkhaṇa*).
4) The method of reflecting in accord with the Four Noble Truths (reflection used to solve problems).

5) The method of reflecting on the relationship between the goals (*attha*) and the principles (dhamma) of things.

6) The method of reflecting on the advantages and disadvantages of things, and on the escape from them.

7) The method of reflecting on the true and counterfeit value of things.

8) The method of reflection in order to rouse wholesome qualities.

9) The method of reflection by dwelling in the present moment.

10) The method of reflection corresponding to analytic discussion (*vibhajja-vāda*).

In the *Kālāma Sutta*, the Buddha provides a principle for establishing a faith-based viewpoint grounded in reasoned analysis. Faced with the *Kālāmas*' confusion over conflicting teachings from various ascetics and brahmins, the Buddha advises against blindly believing in teachings based solely on tradition, lineage, hearsay, scriptures, reasoning, inference, reflection, personal opinions, inspiring appearance, or authority. Instead, the Buddha encourages individuals to examine and judge teachings based on their own experiences and understanding. This approach emphasizes yoniso-manasikāra, a critical process that underlies the path to human flourishing from beginning to end. To fully appreciate and apply yoniso-manasikāra, it is essential to explore the ten wise reflection methods that guide individuals in making informed decisions rooted in their personal experiences and insights.

1) The method of investigating causes and conditions.

The method of examining causes and conditions involves contemplating phenomena to discern the truth or to resolve dilemmas by analyzing various interconnected causal factors. This can be described as thinking in accordance with 'specific conditionality' (*idappaccayatā*) or the teaching of Dependent Origination (*paṭiccasamuppāda*). This fundamental form of wise reflection is sometimes linked to the Buddha's awakening.

This reflection is not limited to beginning with results and then investigating causes and conditions. It is also possible to start with a cause and trace its effects, or select any point in the process and track either forwards to the outcome or backwards to the origin.

In the Pali Canon, this form of wise reflection is described in the following ways:

Reflections on mutual conditionality: Here, a noble disciple contemplates how all conditioned things are interdependent, enabling them to exist. This process demonstrates how, in dependence on contact acting as a basis for various feelings, these feelings arise and cease.

Inquisitive reflection or posing questions: This involves contemplations like those made by the Buddha, where he questioned the existence and conditions of clinging and craving. Through careful attention and wisdom, he determined the conditions under which these phenomena arise and cease.

2) The analysis of component factors is a type of wise reflection that aims to understand the true nature of things. It is often used to recognize the insubstantiality or selflessness of all things, which helps in letting go of clinging to conventions and designations. This reflection method focuses on examining beings or people as a collection of interdependent aggregates (*khandha*) that rely on various conditional factors. To discern the selfless nature of things, one needs to engage in investigative reflection and/or reflection in accordance with the three characteristics. Analyzing the interdependence of the five aggregates and their conditional factors helps reveal that they are not truly independent but are subject to natural laws, such as impermanence and instability. This reflection method involves analyzing, distinguishing, classifying, and categorizing various factors. In traditional insight meditation, the basic analysis of mentality and corporeality is referred to as 'analysis of mind and body' or 'contemplation of mind and body.' By seeing people as combinations of physical and mental phenomena, one can avoid being misguided or overly attached to conventional reality. In the Pali Canon, examples of this reflection method show that when analyzing material form or mental phenomena, they appear void, empty, and insubstantial, reinforcing the selfless nature of things.

3) Reflection in line with universal characteristics involves understanding things as they naturally exist, focusing on the truth of impermanence, the stress of conditioned things, and the concept of nonself. This reflection has two stages:

discernment and acknowledgement of the truth, and managing and resolving things based on causal factors. The first stage involves recognizing the natural course of things and not being bound by them. This allows for a reduction in suffering as one's mental state is not influenced by stress. The second stage involves understanding the causes and conditions of things and dealing with them accordingly, rather than through willpower or desire. In traditional insight development, three types of reflection are combined: analyzing component factors, investigating conditionality, and understanding the nature of things. These steps help individuals see things as impermanent, subject to stress, and ultimately insubstantial, leading to mental freedom and freedom from suffering.

4) The method of ending suffering, also known as reflection in line with the Four Noble Truths, is a key form of wise reflection that helps solve life's problems. It involves understanding cause and effect, focusing on relevant and straightforward solutions, and connecting with universal characteristics. The Four Noble Truths consist of suffering, the origin of suffering, cessation, and the path. Each stage has specific responsibilities:

Suffering: Recognize and understand the nature and extent of suffering, similar to a doctor diagnosing an illness. Origin of Suffering: Discover the causes of suffering, such as craving or the chain of conditioning factors, and perform the responsibility of elimination or abandonment. Cessation: Reflect on the desired goal, its achievability, and the principles related to reaching that goal. Path: Determine the necessary measures, procedures, and tactics for dealing with the source of problems and reaching the desired goal.

By engaging in this reflective process, one can work towards solving life's predicaments and ultimately ending suffering.

5) The method of reflecting on goals (*attha*) and principles (*dhamma)* is crucial when engaging in spiritual practice or following specific teachings. This reflection helps prevent actions from being disorganized, purposeless, or easily misled. Dhamma, meaning 'principle' or 'basis,' encompasses principles of truth, virtue, and practice, as well as teachings that should be applied and followed correctly.

Attha represents meaning, objective, goal, desired benefit, or desired essence. In dhamma practice or any principle-based activity, it's essential to understand the purpose behind the principle. Questions to ask include: “Why was this principle established?” and “What are the final and intermediate goals connected to other principles?” A proper understanding of principles and objectives leads to the right practice, known as *dhammānudhamma-paṭipatti*. This term means practicing dhamma correctly, with subsidiary factors in harmony with key principles, ultimately guiding toward the desired goal. Practicing dhamma correctly is crucial for success. Otherwise, the practice may be flawed, ineffective, or even harmful. Every principle has an objective and goal; one must always consider the purpose of each action. This reflective approach is emphasized in dhamma practice, evident in individual qualities, such as the seven qualities of a virtuous person and the four kinds of analytic insight, as well as in gradual sequences of practice, like the four virtues conducive to growth in wisdom. Numerous *sutta* passages illustrate the relationship between dhamma (principle) and attha (objective, essence, benefit, purpose). The benefit of the discipline (*vinaya*) is restraint (*saṁvara*); the benefit of restraint is non-remorse; the benefit of non-remorse is joy; the benefit of joy is delight; the benefit of delight is serenity; the benefit of serenity is happiness; the benefit of happiness is concentration; the benefit of concentration is knowledge and vision according to reality; the benefit of knowledge and vision according to reality is disenchantment; the benefit of disenchantment is dispassion; the benefit of dispassion is deliverance; the benefit of deliverance is knowledge and vision of deliverance; the benefit of knowledge and vision of deliverance is final, absolute *nibbāna* (*anupādā-parinibbāna*).

Vin. V. 164.

Wholesome, virtuous conduct has non-remorse as its benefit and reward (*ānisaṁsa*).

Non-remorse has joy as its benefit and reward.

Joy has delight as its benefit and reward.

Delight has serenity as its benefit and reward.

Serenity has happiness as its benefit and reward.

Happiness has concentration as its benefit and reward.
Concentration has knowledge and vision according to reality as its benefit and reward.
Knowledge and vision according to reality has disenchantment as its benefit and reward.
Disenchantment has dispassion as its benefit and reward.
Dispassion has deliverance as its benefit and reward.
Deliverance has knowledge and vision of deliverance as its benefit and reward.
Thus, monks, things flow into other things, things bring other things to fulfilment, for the sake of going from what is not the goal to what is the goal.

A. V. 312-3.

The purpose of seeing rightly is disenchantment.
The purpose of disenchantment is dispassion.
The purpose of dispassion is deliverance.
The purpose of deliverance is *nibbāna*.

S. III. 189-90.

Purity of virtue is for the sake of (*attha*) purity of mind.
Purity of mind is for the sake of purity of view.
Purity of view is for the sake of purity of overcoming doubt.

Purity of overcoming doubt is for the sake of purity of the knowledge and vision regarding Path and not-Path.
Purity of the knowledge and vision regarding Path and not-Path is for the sake of purity of the knowledge and vision of the way of practice.
Purity of the knowledge and vision of the way of practice is for the sake of purity of knowledge and vision.
Purity of knowledge and vision is for the sake of final, absolute *nibbāna*.

M. I. 149-50.

6) Reflection on advantages, disadvantages, and escape is a method for understanding things as they truly are, emphasizing the recognition of both positive and negative aspects of an object. This reflection is connected to the practical application of dhamma teachings and involves understanding a problem and its solution before taking action. The two key attributes of this reflection are: To see things truthfully means recognizing both the good and bad aspects of an object, not just focusing on one side. For instance, understanding the nature of sense desire involves knowing both its merits and harmful aspects. To solve a problem or escape an undesirable situation, one must not only know its advantages and disadvantages but also see the way out and understand the goal. This awareness includes recognizing how the goal is better than the current situation and if reaching the goal will lead to true freedom from problems. It is essential not to be hasty in trying to solve problems or be too rash in one's practice. In everyday life and practice, people face choices between harmful and meritorious options. Even the ways out of a situation are relative, and one must choose the best option for the circumstance. It is essential to use reflection on the advantages, disadvantages, and to be with on any problem in these situations. Acknowledge the positive aspects of what have been leaving behind and recognize the dangers or faults in what have been undertaking.

Reflecting in this manner helps a person to practice optimally and vigilantly. That person may retain the positive aspects of what have been abandoned and avoid or redeem the negative aspects of what you've undertaken. An example of this reflection in formal dhamma teachings is the Buddha's "graduated sermon," which he often gave before discussing the Four Noble Truths. This sermon outlines a virtuous life based on generosity and moral conduct, the resulting happiness, the drawbacks of that happiness, and the escape from with benefits. By understanding these aspects, the listener can better appreciate the teachings of the Four Noble Truths.

7) Reflection on the true and counterfeit value of things, or reflection on using and consuming, aims to prevent or dispel craving. It can be applied in everyday life, as it relates to the use of material objects and necessities. True value refers to the direct value, benefit, or meaning of an object in meeting human needs. This value relies on wisdom for assessment and evaluation. For example, the true value of food is

nourishment and sustenance, while the true value of a car is convenience, safety, and transportation.

Counterfeit value refers to the value, benefit, or meaning people assign to an object for a sense of pleasure or to reinforce their sense of selves. This value relies on craving for assessment and evaluation. For instance, food may be valued for its taste or luxury, and a car may be chosen for its beauty or status symbol. This reflection must be applied when acquiring, consuming, using, and owning things. It emphasizes understanding the true value of items, recognizing what genuinely benefits oneself and others. Recognizing the true value of things supports the development of wholesome qualities like mindfulness and wisdom, freeing people from enslavement by material possessions. In contrast, attaching counterfeit value to things through craving increases unwholesome qualities, such as greed and jealousy, and may even endanger lives. Applying this reflection wisely involves using necessities like clothing, food, shelter, and medicine for their intended purposes, such as protection and sustenance, rather than for amusement, intoxication, or self-aggrandizement.

8) Reflection rousing wholesome qualities, also known as reflection mobilizing virtue or reflection on cultivating virtue, is used to prevent, reduce, or dispel craving. It promotes the growth of wholesome qualities and generates mundane right view. This form of reflection is based on the premise that people may experience or perceive the same phenomenon differently, depending on their mindset, habits, or considerations at the moment. One person may view an object and think in wholesome ways, while another may think in negative or unwholesome ways. This form of reflection helps generate wholesome thoughts and actions, rectify negative habits, and create new wholesome habits. Without skillful reflection, one's thoughts and actions will be influenced by accumulated habits alone, reinforcing them. An example from the scriptures is the reflection on death. Unwise attention may lead to unwholesome states, such as depression, sadness, or fear. However, wise reflection can lead to wholesome states, like vigilance, inspiration, and insight into the true nature of conditioned phenomena. An example of this method; The *Visuddhimagga*

offers several methods of contemplation to dispel anger and resentful thoughts, which can be applied based on a person's disposition:

Recall the Buddha's teachings on overcoming anger and practicing lovingkindness, reminding oneself to follow these teachings.

Think about the other person's good qualities or feel compassion for their inevitable suffering due to their negative actions. Understand that anger creates trouble and misery for oneself, while the person with whom one is angry remains unaffected. Reflect on the law of *kamma* (action as cause that yields effect or result), acknowledging that everyone reaps the results of their own actions. Consider the Buddha's goodness and self-sacrifice, drawing inspiration from his example. Reflect on the long journey of rebirth, recognizing that the person with whom one is angry may have been a close relative or friend in a past life.

Reflect on the blessings of lovingkindness and the benefits of kindness. Analyze various elements to understand that one's anger is directed towards conventional phenomena, not true entities. Offer a gift to the person, expressing goodwill and softening their heart.

These methods of contemplation, known as “reflection rousing wholesome qualities,” can be used in different situations and adapted for specific virtues. Mindfulness plays a crucial role in maintaining wise reflection and choosing between understanding the truth and cultivating wholesome qualities. or addressing negative thoughts using reflection rousing wholesome qualities. In the *Vitakkasaṇṭhāna Sutta*, the Buddha outlines five general principles for dealing with unwholesome thoughts:

Redirect attention to something wholesome and virtuous, such as lovingkindness, to counteract negative thoughts. If this does not work:

Reflect on the harm caused by negative thoughts, recognizing their unskillful and destructive nature. If they persist:

Refrain from paying attention to negative thoughts, similar to looking away from something undesirable. If they continue:

Investigate the conditioned nature of such thoughts, examining their roots and considering them as objects of study rather than personal issues. If they still do not disappear:

Clench teeth and press the tongue against the roof of the mouth, making a determined effort to restrain and eliminate negative thoughts.

For specific unwholesome thoughts like malice and resentment, the Buddha suggests developing lovingkindness, compassion, and equanimity towards the person causing resentment, disregarding the person, or reflecting on the principles of *kamma* to understand that each person experiences the consequences of their actions.

9) Reflection by abiding in the present moment is a form of reflection that intertwines with the previous eight types. It has unique importance and requires special understanding. This kind of reflection is outlined in the teaching on the Four Foundations of Mindfulness and is essential to the Eightfold Path's seventh factor, right mindfulness. The focus here is on the application and content of thought. A common misunderstanding is that Buddhism discourages thinking about the past or future and only focuses on the present moment. This misinterpretation can lead practitioners and non-practitioners to misconstrue Buddhist principles. In Buddhism, thinking not grounded in the present moment is subject to craving and emotions. This type of thinking might involve longing for the past or fantasizing about the future. However, thinking that remains in the present moment follows the direction of knowledge or wisdom. Thoughts about past, present, or future events can still be considered as abiding in the present when guided by wisdom. The true meanings of 'past,' 'present,' and 'future' in Buddhism differ from general understanding. In Buddhist spiritual practice, the 'present' refers to a single, immediate moment of time. Dwelling in the present means being mindful and attentive to each experience or

action. When delight or aversion arises, one may get stuck in the past or drift into the future, but the goal is to remain fully attentive to the present moment.

10) Analytic discussion (*vibhajja-vāda*) is a method of describing principles in specific teachings rather than a reflection method. Since thinking and speaking are closely connected, discussing analytic speech can be done at the thought level. The term *vibhajja-vāda* is an epithet for Buddhism, representing a Buddhist way of thinking that encompasses various types of reflection. *Vibhajja-vāda* translates to "discerning speech" or "analytic system of teaching" and is characterized by discerning and expressing the truth through analyzing all aspects of specific phenomena. It avoids drawing imprecise conclusions or hasty judgments based on limited perspectives. In contrast, *ekaṁsa-vāda* or "one-sided speech" looks at only one aspect of a phenomenon and draws conclusions based on stereotypes. In summary, *vibhajja-vāda* denotes the entire spectrum of Buddhist thought and emphasizes analyzing all aspects of phenomena to discern and express the truth.

It is intriguing to note the common value shared between Buddhist teachings and modern science, where both discourage blind faith and encourage logical thinking. In Buddhism, thought experiments may be used to align one's view with the natural truth, as proven through personal experience (*Kālāma Sutta*). In contrast, modern science relies on experiments and empirical data to validate hypotheses, adhering to the scientific method. This approach aligns with the hypothetico-deductive model of science, which focuses on validating a priori hypotheses and conducting experiments by defining variables and measures; the outcomes of hypothesis testing contribute to the progression and development of scientific knowledge. (Britannica, 2020) (Chalmers, 1999). This shared emphasis on critical thinking and experiential evidence demonstrates a remarkable convergence between these seemingly distinct disciplines.

The scientific research method is a systematic approach to investigating phenomena, acquiring new knowledge, and expanding on existing understanding (Sousa, 2014). It begins with formulating a hypothesis, which is a testable prediction

about the relationship between variables. After then, researchers design and conduct experiments to collect empirical data, which may consist of quantitative data (e.g., statistics) and/or qualitative data (e.g., observations, interviews) (Creswell, J.W. and Creswell, J.D., 2017). Once data have been collected, they are analyzed and interpreted to identify patterns, relationships, and trends that provide insights into the phenomenon under study (Easterby-Smith et al., 2018). Based on these interpretations, researchers draw conclusions about the validity of their hypotheses and the implications of their findings for both theoretical understanding and practical applications. This iterative process of hypothesis generation, experimentation, data collection and analysis, and conclusion drawing contributes to the ongoing advancement of scientific knowledge (Pedaste et al., 2015).

Attestation 2

The Buddha-dhamma can be viewed as a body of knowledge aimed at developing happiness and human flourishing. By comparing it to modern scientific methods, it becomes evident that Buddha-dhamma explicitly employs the scientific method in its practice throughout the process. The teachings encourage followers not to blindly trust any doctrine, as highlighted in the *Kālāma Sutta*. In this context, the Buddha-dhamma can be considered analogous to a hypothesis, where the Buddha invites followers to take action as part of the experimental phase in modern science. Followers are then encouraged to gather their own experiences and insights as a form of data collection, enabling them to personally validate the efficacy of Buddha-dhamma teachings in fostering happiness and well-being. As P.A. Payutto posits, "Buddhism remains what it is; it is unaffected by these judgments and interpretations. However, any teaching or doctrine on truth, intellectual exercise of logic or reason that lacks practical application in everyday life is not considered Buddhism."

Table 4.2 Comparison of the Modern Scientific Method and the Buddha-Dhamma Approach in Analogous Terms.

Stages	Modern Science Method	Buddha-dhamma approach
1. Hypothesis	Formulate a research question or theory	Facing suffering; Contemplate / Consider Buddha-dhamma teachings as solution choice
2. Experiment	Design and conduct experiments	Apply Buddha-dhamma teachings in life
3. Data Collection	Gather empirical data (quantitative & qualitative)	Collect personal experiences & insights
4. Data Analysis	Analyze and interpret data	Reflect on experiences & insights
5. Conclusions	Draw conclusions based on findings	Validate Buddha-dhamma's efficacy in promoting happiness & well-being
6. Communication	Share findings with the scientific community	Share experiences and understanding with others (Dhamma-dhana)

With the proposal of applying Buddha-dhamma in a manner comparable to the modern scientific method having been attested, the next step is to examine and investigate the body of knowledge in Buddha-dhamma in parallel with modern scientific knowledge. This examination aims to demonstrate that Buddha-dhamma is a knowledge base informed by modern science for happiness development. In summary, the development of happiness in Buddha-dhamma can be encapsulated in the threefold training, education, and cultivation of *Tri-sikkha*, which includes *adhisīla-sikkhā*, *adhicitta-sikkh*ā, and *adhipaññā-sikkhā*. These principles translate into the practice for lay people as the ten bases of meritorious action as well as the vast body of Buddhist knowledge 84000 dharma issues. The crucial element in the development of happiness

is the right view (*sammā-diṭṭhi*), which serves as both the starting and endpoint in the process. Training should commence with the right view, which may originate from faith but must come from a proper source, such as a virtuous friend or *kalyanamitra* who provides the correct teachings or *paratoghosa*. This right view should be accompanied by wise reflection throughout the training to achieve more refined types of happiness. This happiness is more independent, relying less on external factors and consumption, and more on the creation of goodwill, right intentions, true value, and a state of contentment without the need to satisfy or respond to desires. The right view must be present throughout the training process, or else the training could become mere blind faith without genuine wisdom or *punna*. The table below illustrates the equivalent translation of the threefold training into the practice principles of the eightfold path, three bases of meritorious action, ten bases of meritorious actions, and factors of right view, which serve as the starting point and supporting components for the threefold education or training.

Table 4.3 Correlation of Threefold Training with Practice Principles: Eightfold Path, Bases of Meritorious Action, Ten Bases of Meritorious Actions, and Factors of Right View

Threefold training (*Trisikkhā*)	The Eightfold Path	3 Bases of meritorious action (*puññakiriyā 3*)	10 Bases of meritorious action (*puññakiriyā-vatthu 10*)	A starting point and a supporting component for education / training
adhisīla-sikkhā	Right Speech, Right Action, Right Livelihood	Giving, Generosity (*dāna-maya*)	1.) giving (liberality; *dāna-maya*), (6) transference of merit	factors of right view

Table 4.3 Correlation of Threefold Training with Practice Principles: Eightfold Path, Bases of Meritorious Action, Ten Bases of Meritorious Actions, and Factors of Right View (cont.)

Threefold training (*Trisikkhā*)	The Eightfold Path	3 Bases of meritorious action (*puññakiriyā 3*)	10 Bases of meritorious action (*puññakiriyā-vatthu 10*)	A starting point and a supporting component for education / training
			(*pattānuppadāna*), (7) rejoicing in others' merit (*abbhānumodana*), (10) straightening one's right views (rectification of views; *diṭṭhujukamma*)	
		Morality / Moral conduct (*sīla-maya.*)	2.) moral conduct (*sīla-maya*) 4) reverence (*apaciti*), 5) service (*veyyāvacca*),	

Table 4.3 Correlation of Threefold Training with Practice Principles: Eightfold Path, Bases of Meritorious Action, Ten Bases of Meritorious Actions, and Factors of Right View (cont.)

Threefold training (*Trisikkhā*)	The Eightfold Path	3 Bases of meritorious action (*puññakiriyā 3*)	10 Bases of meritorious action (*puññakiriyā-vatthu 10*)	A starting point and a supporting component for education / training
adhicitta-sikkhā	Right Effort, Right Mindfulness, Right Concentration	mental development (meditation; *bhāvanā-maya)*	(3) (*bhavana-maya*) (8) expounding the Doctrine (*desanā*), (9) listening to the Doctrine (*savana*), (10) straightening one's right views (rectification of views; *diṭṭhujukamma*)	
adhipaññā-sikkhā	Right view, Right thought		(10) straightening one's right views (rectification of views; *diṭṭhujukamma*)	

In Buddha-dhamma, P.A. Payutto distills the development of happiness into the following training system:

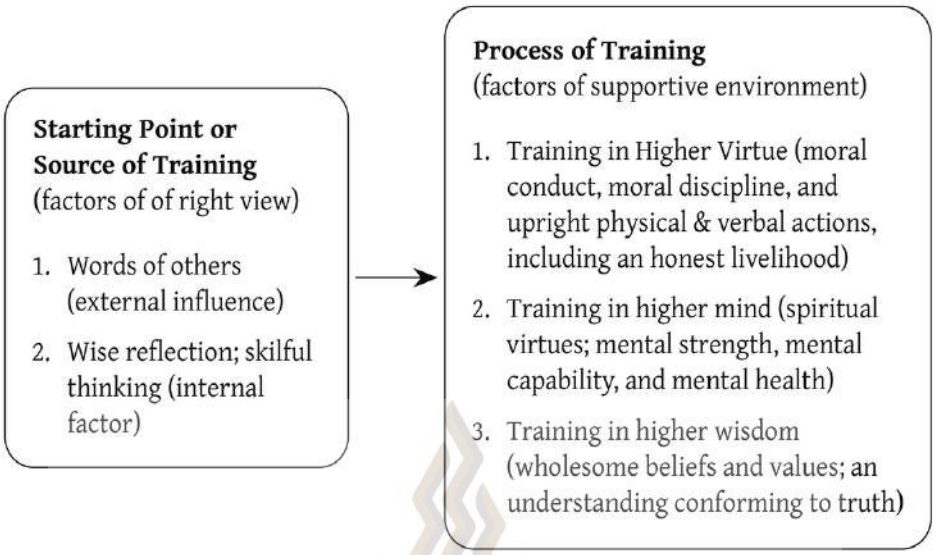


Figure 4.7 Wisdom development training process

Source: Payutto, 1995

Attestation 3

At this stage, the study aims to demonstrate that the Threefold Training (*Trisikkhā*) can be attested as a body of knowledge for happiness or human flourishing development informed by modern science

adhisīla-sikkhā refers to the cultivation of Right Speech, Right Action, Right Livelihood translated into *puññakiriyā* 3 as giving, generosity (*dāna-maya*), Acts of service, Kindly speech, loving kindness, compassion, sympathetic joy. The practice is directly linked to one of a small part of the vast body of Buddhist teachings, namely the four "divine abidings" (*brahmavihara*) with specific interests in the first two teachings - loving-kindness (*metta*) and compassion (*karuna*), (Buswell and Lopez, 2013)

Buddha-dhamma state "the Buddha attacks great importance to social happiness… happiness that has many aspects, one of which is happiness. On a social level, we need to also look at those principles pertaining to a more active engagement in society. We can begin by asking the question when someone feels kindness and

wishes to make others happy or feels compassion and wishes for others to be freed from suffering, what is the most fundamental expression of this wholesome mind states? This question is connected to a related question: what quality did the Buddha most often speak about in relation to householders?..." , the Four Divine Abidings are expressed as principles of practical application in the teaching of the four bases of social solidarity (sangaha-vatthu) while the six virtues conducive to communal life (sārāṇīya-dhamma), which are applied directly for sustaining the stability of harmonious community as appear in the table.

Table 4.4 Brahmavihāra, Sārāṇīya-dhamma, Saṅgaha-vatthu Budhha-dhamma

Brahmavihāra	Sārāṇīya-dhamma	Saṅgaha-vatthu
Mettā / *Maitrī*: loving-kindness)	*Mettā-kāyakamma*: Physical acts of lovingkindness, acting out of mutual consideration and cooperation	*Dāna*: Generosity giving with lovingkindness, consideration and well-wishing, giving with appreciative joy, offer assistance, giving with compassion, offer support and encouragement.
Karuṇā: compassion	*Mettā-vacīkamma*: Verbal acts of lovingkindness, speaking out of kindness and well-wishing	*Piya-vācā*: Kindly speech A. One speaks kind, polite, and courteous words, speech with lovingkindness

Table 4.4 Brahmavihāra, Sārāṇīya-dhamma, Saṅgaha-vatthu Budhha-dhamma (cont.)

Brahmavihāra	Sārāṇīya-dhamma	Saṅgaha-vatthu
Muditā: sympathetic joy	*Mettā-manokamma*: Thinking of others with lovingkindness, maintaining thoughts of well-wishing and concern for others; remaining in good spirits	*Atthacariyā*: Acts of service: A. One helps others and provides support, by wishing them well. These are acts of service with lovingkindness.
Upekkhā: equanimity	*Sādhāraṇabhogī* The sharing of gains, sharing one's material gains, say of requisites or food, with others so that everyone can partake of them, eating or consuming things as public, common goods, for the benefit of all	*Samānattatā*: Even and equal treatment: fair and just treatment of others, non favoritism, non-discrimination, refraining from disparaging or exploiting others, just behavior, integrating oneself and living in harmony with others
	Sīla-sāmaññatā / Vinaya Keeping equal moral standards, keeping equal standards in light of the formal rules of conduct (*Vinaya*); refraining from making oneself objectionable or disagreeable to one's community	
	Diṭṭhi-sāmaññatā: Being endowed with right views along with one's companions	

With these descriptions of the Buddha teaching on *adhisīla-sikkhā*, modern science research could inform Buddha-dhamma practice towards human flourishing as follow;

Park et al., (2017) conducted a study to explore the neural relationship between generosity and happiness. In this study, published in Nature Communications, the researchers discovered that engaging in generous behavior activates specific brain areas responsible for happiness and well-being. The study involved 50 participants who were divided into two groups: an experimental group that was asked to make a commitment to spend money on others (generous condition) and a control group that was asked to spend money on themselves (selfish condition). Both groups were given a sum of money, and they made decisions about how much to spend in multiple scenarios while their brain activity was recorded using functional magnetic resonance imaging (fMRI).

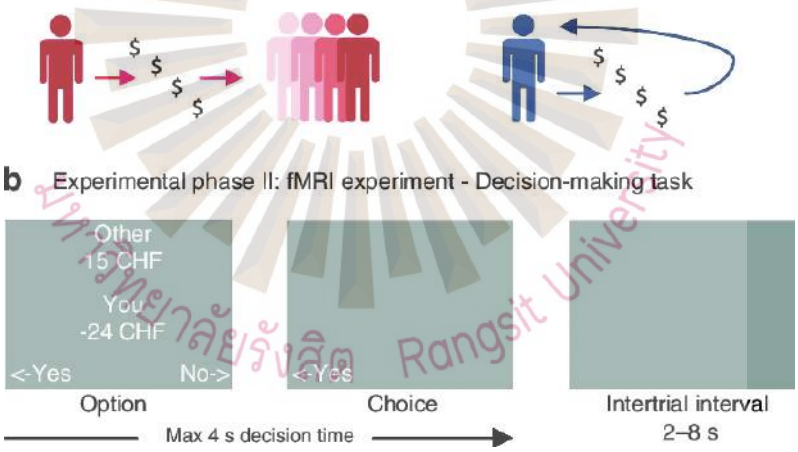


Figure 4.8 Experimental design

Source: Park, Kahnt and Dogan, 2017

The results showed that the participants who committed to spending money on others exhibited increased activity in the ventral striatum and the orbitofrontal cortex. These brain regions are associated with reward processing, happiness, and subjective well-being.

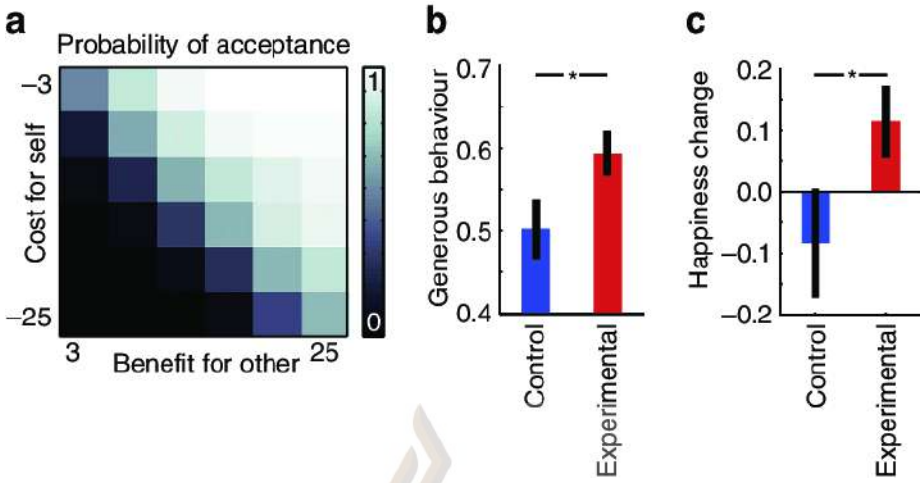


Figure 4.9 Behavioural data.

Source: Park et.al., 2017

Additionally, the researchers found that even the mere intent to be generous was enough to activate these brain areas, demonstrating that the intention to engage in altruistic behavior contributes to an individual's overall sense of well-being and life satisfaction.

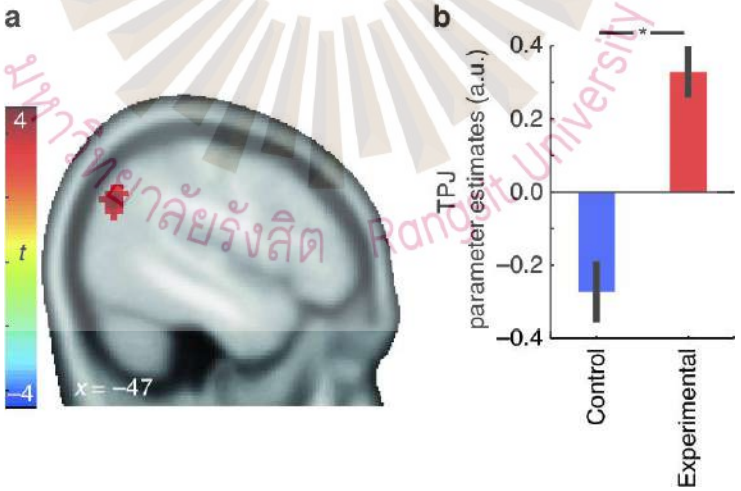


Figure 4.10 Commitment to be generous enhanced TPJ activity during decisions to be generous.

Source: Park, et al., 2017

Pledging to be generous enhanced TPJ activity during generous decisions. (a) Relative to control group participants, the experimental group exhibited notably higher TPJ activation ((-51, -70, 34), t(46) = 4.70) when accepting as opposed to rejecting personal costs to benefit someone else. (b) Parameter estimates for the accept versus reject contrast, taken from the TPJ region that displayed significant differences between the groups.

This study provides valuable insights into the neural mechanisms underlying the relationship between generosity and happiness. The findings suggest that cultivating a generous attitude and engaging in altruistic behaviors can have a positive impact on an individual's mental health and happiness, emphasizing the importance of promoting generosity as a component of personal and societal well-being.

On the other hand, Human fronto–mesolimbic networks guide decisions about charitable donation, Moll, Krueger, Zahn, and Grafman (2006) investigated the neural basis of altruistic behavior by examining the human fronto-mesolimbic networks involved in decisions about charitable donations. The researchers used functional magnetic resonance imaging (fMRI) to observe the brain activity of participants while they made decisions about donating to various charitable organizations. The study found that decisions to donate were associated with activity in brain regions linked to moral cognition and social attachment, such as the medial orbitofrontal cortex (OFC) and the subgenual anterior cingulate cortex (ACC). In contrast, decisions not to donate were related to activity in the lateral orbitofrontal cortex, a region implicated in evaluating aversive outcomes. The findings revealed that the mesolimbic reward system was activated by donations in the same manner as when receiving monetary rewards. This research suggested that altruistic behavior and decisions about charitable giving were driven by specific neural networks in the brain, which involved regions responsible for moral cognition, empathy, and social attachment. The findings provided insights into the neurobiological basis of human altruism and offered a better understanding of the processes underlying prosocial behavior.

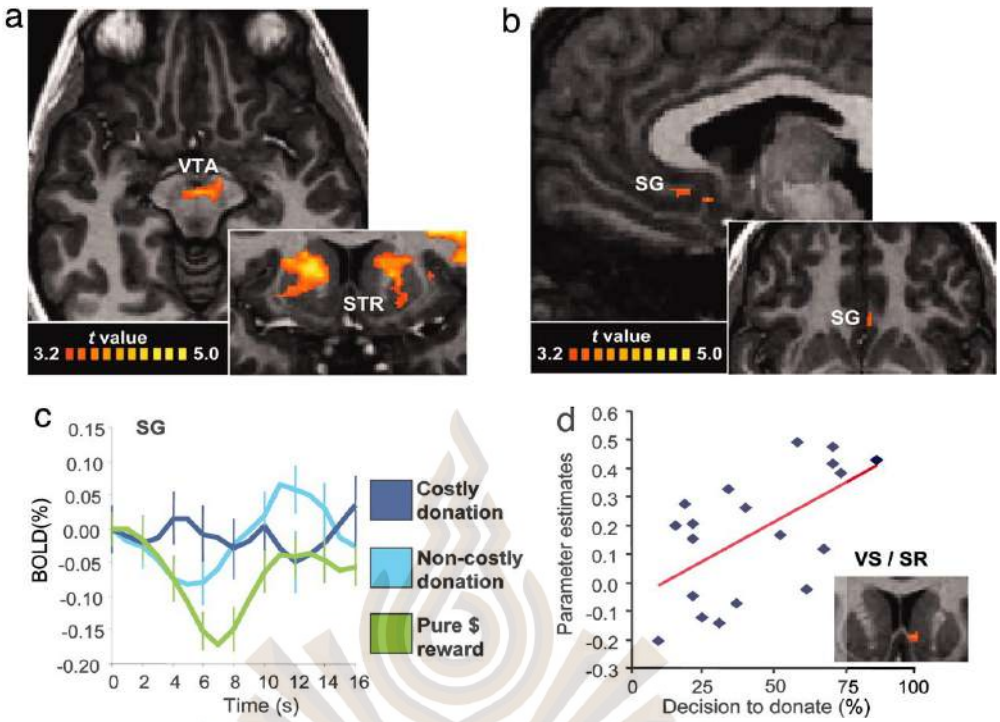


Figure 4.11 Brain responses for monetary reward and donation

Source: Moll et al., 2006

One more work attest Buddha-dhamma on *Dana* is a Research by Aknin, Dunn, Proulx, Lok, and Norton in 2009 (Journal of Personality and Social Psychology: Attitudes and Social Cognition) suggests that spending money on others, known as prosocial spending, leads to greater happiness than spending money on oneself. This idea has gained attention because it provides insight into why people engage in costly prosocial behavior and what constitutes happier spending. However, many studies on prosocial spending have used small sample sizes, so this study conducts high-powered registered replications of central paradigms in prosocial spending research.

In the Experiment 1,712 students were randomly assigned to make a purchase for themselves or a stranger in need and then reported their happiness. As predicted, participants engaging in prosocial spending reported greater momentary happiness. In Experiment 2, 1950 adults recalled a time they spent money on themselves or someone else and reported their current happiness. Contrary to predictions, participants in the prosocial spending condition did not report greater happiness. Due

to possible low task engagement, Experiment 3 (N = 5,199) was conducted with minor changes to increase engagement. In this experiment, participants who recalled a prosocial spending memory reported greater happiness, but the differences were small. In summary, these studies by Aknin et al. support the hypothesis that spending money on others promotes happiness. However, the magnitude of the effect depends on various methodological features.

Oman, Thoresen, Volunteerism and Mortality among the Community-dwelling Elderly. Journal of Health Psychology. A study, involving 1,972 older Californian residents, investigated the association between volunteering and all-cause mortality, taking into account potential confounding factors such as demographics, health status, physical functioning, health habits, social support, religious involvement, and emotional states. Results showed that 31% (n=630) of the respondents volunteered, with half of them volunteering for more than one organization. Highly engaged volunteers (volunteering for ≥2 organizations) had a 63% lower mortality rate compared to non-volunteers, after adjusting for age and sex. Multivariate adjustments reduced this difference to 44%, mainly due to physical functioning, health habits, and social support. Surprisingly, volunteering was slightly more protective for individuals with high religious involvement and perceived social support. After multivariate adjustments, any level of volunteering reduced mortality by 60% among weekly attendees at religious services. The lower mortality rates for community service volunteers were only partially explained by health habits, physical functioning, religious attendance, and social support.The study presents a fascinating finding, demonstrating that acts of generosity, such as volunteer service, could have a positive impact on both psychological and physical well-being. This finding indicated that engaging in altruistic activities not only contributes to personal happiness and human flourishing but also promotes better physical health.

Finally in the area of economy in relation to generosity, the existing evidence suggests a correlation between volunteering and well-being, but past research has struggled to account for factors that may lead happier people to volunteer. To better understand the impact of volunteering on well-being, Lawton, Gramatki, Watt, and Fujiwara (2013) analyzed nationally representative UK household datasets with a

longitudinal component, allowing them to control for prior levels of subjective well-being (SWB) among volunteers. Using first-difference estimation within the British Household Panel Survey and Understanding Society longitudinal panel datasets (10 waves over approximately 20 years), the researchers controlled for higher prior levels of well-being among volunteers and produced more robust quasi-causal estimates, demonstrating that volunteering was not only associated with higher well-being a priori but also with a positive change in well-being. Their findings offered a more realistic and conservative estimate of the relationship between volunteering and subjective well-being, with an equivalent well-being value of £911 per volunteer per year on average. The researchers hope that these values could be incorporated into policy and practitioner decision-making to better understand and internalize the societal benefits of volunteering.

In terms of *sila* or discipline, *vinaya* Buddha-dhamma, in a series of three studies, Hofmann et al. (2013) investigated the relationship between trait self-control (TSC), affective well-being, and life satisfaction. They also explored possible explanatory factors such as goal conflict, goal balancing, and emotional distress. The research found that TSC was positively associated with affective well-being and life satisfaction, with managing goal conflict being a key reason for this relationship. Moreover, the effect of TSC on life satisfaction was at least partially mediated by effect. Study 1 established the effect through a correlational study, while Study 2 used an experience sampling approach to demonstrate that individuals with high TSC experienced higher levels of momentary affect even when experiencing desire. This effect was partially mediated by experiencing lower conflict and emotional distress. Study 3 provided evidence for the proposed mechanism—that TSC could enhance well-being by helping people avoid frequent conflict and balance vice-virtue conflicts by favoring virtues.Overall, the research supported the idea that self-control had a positive influence on happiness by helping individuals avoid and manage motivational conflicts.

Trait self-control (TSC) has been shown to positively impact various aspects of life, such as academic performance, healthy lifestyles, and interpersonal

relationships. Although previous research has focused on the role of effortful inhibition in TSC, recent studies, such as De Ridder and Gillebaart (2016), suggest that TSC is not just about suppressing unwanted impulses but also initiating goal pursuit. This initiation of goal-directed behavior and adaptive routines contribute to TSC's association with happiness and overall well-being.

Furthermore, the relationship between self-control and well-being may be bidirectional, with subjective well-being potentially serving as a resource that promotes people's capacity for self-control. This finding supports the idea that successful self-control is about taking action to achieve desired goals, rather than just inhibiting undesirable behaviors.

This new understanding of self-control mechanisms, as presented by De Ridder and Gillebaart (2016), has implications for other life areas, as well as the academic debate on ego depletion. While exercising self-control can be effortful, it does not always have to be. Initiatory self-control and adaptive routines may even be energizing, and relying on these effortless strategies does not necessarily draw on resources. In conclusion, the Threefold Training is associated with increased happiness, life satisfaction, and overall well-being due to its emphasis on goal-directed behavior and adaptive routines, as proposed by De Ridder and Gillebaart (2016). This perspective on self-control suggests that people do not need to rely solely on their limited self-control resources to discipline themselves towards happiness. These findings align with the teachings of Buddha-dhamma, which also emphasize self-discipline and control as essential components in cultivating happiness and leading to a more content state of being.

However, to control one's actions, speech, and even thoughts, one must be able to be truly aware of the emotions or *kilesa* (defilement) that take control of the mind and lead to swift decisions or immediate responses. This is the result of the autopilot brain or the default mode network, as suggested by neuroscience. In the Threefold Training, this is where *adhicitta-sikkhā* or *bhāvanā* comes in, which refers to mental or mindfulness development. This stage is crucial in developing the capacity to be mindful and aware of one's thoughts and emotions, enabling individuals to gain more control over their actions and reactions.

By combining the TSC and *adhicitta-sikkhā*, individuals can cultivate the ability to direct their actions and thoughts towards happiness, even in the face of challenging circumstances. This combination of practices can help individuals develop greater self-awareness and emotional regulation skills, which are important for maintaining a sense of well-being and contentment. Ultimately, the integration of these practices into daily life can lead to a more fulfilling and satisfying existence.

To provide a comprehensive understanding of the role of mental or mindfulness development in happiness, the next topic will delve into *adhicitta-sikkhā* or *bhāvanā*, which is part of the threefold training in Buddha-dhamma. Specifically, the focus will be on how *adhicitta-sikkhā* relates to and can lead to happiness, as well as its comparison to modern scientific approaches to the training of the mind, such as mindfulness and meditation. By examining *adhicitta-sikkhā* in relation to modern science, a deeper understanding can be gained on how the Buddhist perspective on mental development aligns with contemporary research in the field. Ultimately, this can lead to the development of more effective and holistic approaches to promoting happiness and well-being in society.

adhicitta-sikkhā is defined as training in higher mind, training the mind, cultivating spiritual qualities, generating happiness, developing the state of one's mind, and gaining proficiency at concentration. translated into practice and path as Right Effort, Right Mindfulness, Right Concentration, mental development (meditation; *bhāvanā-maya*) (Payutto, 1995) Mind cultivation practice in Theravada Buddhism, a tradition that emphasizes the cultivation of wisdom and to attain liberation from suffering. Two key forms of meditation in Theravada Buddhism are *samatha* and *vipassana*. *Samatha* meditation is a concentration practice that helps to stabilize the mind and remove negative emotions and stress, while *vipassana* meditation is an insight practice that involves seeing things with knowledge in different ways. *Samatha* meditation is a concentration practice that involves focusing the mind on a particular object or concept to develop mental concentration and obtain access concentration (*upacāra samādhi*) and *jhāna* concentration (*appanā samādhi*) (Payutto, 1995). According to The Princeton Dictionary of Buddhism, *samatha*

meditation refers to a “technique of mental discipline aimed at calming and focusing the mind” (Buswell and Lopez, 2013, p. 773). The primary goal of *samatha* meditation is to make the mind stable and free from mental instability and restlessness that arise from craving, hatred, and delusion. By practicing *samatha* meditation, one can cultivate concentration quickly and gain mental tranquility, happiness, and excellent insight knowledge (Payutto, 1995).

The method of *samatha* meditation involves choosing a concept or object that the meditator finds calming and soothing, such as the breath or a specific image, and focusing the mind on that object (Payutto, 1995). The meditator then strives to maintain their focus on that object for as long as possible, bringing their attention back to the object whenever the mind starts wandering. As concentration deepens, the meditator can move through the stages of access concentration and into the *jhānas*, which are states of profound mental absorption and tranquility.

According to Buddha-dhamma by Payutto, 1995 *samatha* meditation requires preliminary purification of morality (*sīla*) to avoid various objects that can invade the mind based on immorality. By focusing on a *samatha* object with a happy mind, one can cultivate concentration quickly and gain mental tranquility, happiness, (Payutto, 1995). *Vipassana* meditation, also known as insight meditation, involves seeing things with knowledge in different ways (Buswell and Lopez, 2013). According to The Princeton Dictionary of Buddhism, *vipassana* meditation refers to “meditative techniques aimed at developing insight (*prajna*) into the nature of reality” (Buswell and Lopez, 2013, p. 1080). The purpose of *vipassana* meditation is to gain a deep understanding of the impermanence, suffering, and uncontrollable nature of life and to attain *Nibbāna*, the ultimate goal of Buddhism.

Vipassana meditation requires concentration and insight knowledge to attain *Nibbāna* (Payutto, 1995). It involves practicing mindfulness and observing the body, feelings, mind, and mental objects with clear comprehension to see their true nature and let go of mental defilements. By practicing *vipassana*, one can develop wisdom, understanding, and insight knowledge that lead to liberation from *saṃsāra* and attainment of path (*magga*), fruition (*phala*), and *Nibbāna* (Payutto, 1995).

Both *samatha* and *vipassana* meditation practices could lead to happiness in different ways. *Samatha* meditation can bring happiness by making the mind stable and free from mental instability and restlessness, while *vipassana* meditation can bring happiness by developing wisdom, understanding, and insight knowledge that lead to liberation from *saṃsāra* and attainment of ultimate happiness, peace, and liberation (Payutto, 1995).

Numerous modern scientific studies have demonstrated the potential impact of mindfulness and meditation on the brain, biology, and overall well-being.

Postulated in an article; "Mindfulness meditation: A research-proven way to reduce stress, mindfulness meditation can improve both mental and physical health (American Psychological Association, 2019), mindfulness has become a popular way for people to manage stress and improve overall well-being. Researches have shown that mindfulness meditation can positively change brain function and biology, leading to improvements in mental and physical health, according to psychologists. Mindfulness meditation can be defined in various ways, but it can generally be understood as a practice aimed at training one's attention to achieve a state of calm concentration and positive emotions. One of the most widely used meditation techniques is mindfulness, which consists of two primary components: attention and acceptance. The attention aspect of mindfulness involves focusing on the present moment and one's current experiences. This may include concentrating on breath, physical sensations, thoughts, and emotions. The acceptance aspect of mindfulness involves observing these experiences without judgment or reactivity, allowing them to pass without attempting to change or control them.

Mindfulness-based interventions typically include exercises like breathing techniques, yoga, and guided meditations to help individuals develop and apply these skills. Two common types of mindfulness interventions are mindfulness-based stress reduction (MBSR) and mindfulness-based cognitive therapy (MBCT). MBSR involves weekly group classes and daily mindfulness exercises over an eight-week period to teach individuals how to increase mindfulness through meditation and yoga. MBCT combines elements of MBSR and cognitive behavioral therapy to treat

individuals with depression. Researches have shown that mindfulness-based therapies are effective for reducing stress, anxiety, and depression in healthy individuals, as well as for treating specific problems like depression, pain, smoking, and addiction. Studies have found that MBCT can significantly reduce relapse in people with a history of major depression. Mindfulness-based interventions can also improve physical health outcomes, such as reducing pain, fatigue, and stress in people with chronic pain, and boosting the immune system to help people recover more quickly from illnesses like the common cold or flu. It is postulated that the benefits of mindfulness are related to its ability to attenuate the body's response to stress, which can otherwise compromise the immune system and exacerbate health conditions. Research has identified that mindfulness affects two different stress pathways in the brain, leading to structural and functional changes in regions associated with attention and emotion regulation. There is a growing understanding of the specific mechanisms responsible for the beneficial effects of mindfulness. In a review of meditation studies, it has been found that individuals who receive mindfulness-based cognitive therapy (MBCT) are less likely to experience negative thoughts or unconstructive emotional reactions during times of stress. Furthermore, evidence indicate that participants in MBCT or mindfulness-based stress reduction (MBSR) are more able to focus on the present moment and less likely to engage in repetitive negative thinking or worrying.

Marchand in the study “Neural mechanisms of mindfulness and meditation: Evidence from neuroimaging studies” (2014) conducted systematic review on the neural mechanisms of mindfulness and meditation. Numerous searches were carried out on PubMed using various combinations of keywords, such as mindfulness and neuroimaging, mindfulness and fMRI, mindfulness and MRI, mindfulness and mechanisms, meditation and neuroimaging, meditation and fMRI, and meditation and MRI. In total, 248 abstracts were reviewed, and only the most pertinent studies related to the neural mechanisms of mindfulness were included in this review. Mindfulness is a state characterized by a dispassionate, non-evaluative, and continuous awareness of one's sensations, perceptions, emotions, and thoughts. A similar definition states that mindfulness is “the awareness that arises from paying attention on purpose, in the present moment, and non-judgmentally to the unfolding experience moment by moment.” Mindfulness training involves the practice of meditation, which is the

framework used to cultivate the state of mindfulness. The word “meditation” comes from the Latin meditari, meaning to participate in contemplation or deliberation. Meditation encompasses various practices that aim to focus attention and awareness. There are two general forms of meditation: focused attention and open monitoring. Initially, practitioners often use focused attention practice to enhance their attentional skills, after which they may engage in open monitoring, which involves moment-by-moment awareness of whatever occurs in their awareness

While mindfulness has roots in Buddhist spiritual practices, secular approaches to mindfulness have been developed for clinical use. Two examples are Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). These approaches use manuals and standardized methods to facilitate mindfulness practice in a group therapy setting. There has been a growing interest in mindfulness and meditation in recent years, with an increasing use of secular mindfulness-based interventions for stress management, coping with physical illness, and as adjunctive treatments for psychiatric disorders. This manuscript which reviewed neuroimaging studies on the neural mechanisms underlying mindfulness have begun to offer insight on these mechanisms. It has been found that mindfulness has an impact on the function of the medial cortex and default mode network, as well as the insula and amygdala. Furthermore, there is evidence that mindfulness practice can affect the lateral frontal regions and basal ganglia, albeit in some cases. The findings are consistent with structural imaging studies, which show changes in the hippocampus as a result of mindfulness practice.

Neuroimaging studies reviewed in this manuscript indicate that multiple brain regions are involved in the mechanisms of mindfulness, convincing evidence supporting the involvement of various brain regions, including frontal regions (VLPFC, DLPFC, ACC), posterior medial regions (PCC and precuneus), insula, amygdala, basal ganglia, and thalamus. Among these, the strongest evidence points to the role of anterior and posterior cortical midline structures (CMS) in mindfulness mechanisms, which are key components of the default mode network (DMN). Several investigations have specifically focused on the role of DMN in mindfulness mechanisms. Additionally, the insula and amygdala have been found to play an important role in mindfulness.

These brain regions associated with the mechanisms underlying mindfulness have been identified through functional neuroimaging studies and include the frontal cortex, both lateral and medial (including the anterior cingulate cortex and orbitofrontal cortex), as well as the posterior medial cortex (including the posterior cingulate cortex/precuneus and ventral posteromedial cortex). Other regions implicated in mindfulness include the insula, temporal cortex, temporoparietal junction, sensorimotor cortex, inferior parietal lobule, parahippocampal gyrus, amygdala, basal ganglia, and thalamus. While the precise mechanisms by which these regions contribute to mindfulness are still being investigated, these findings suggest that multiple brain regions and networks are involved in the practice of mindfulness. (APPENDIX 4)

Farb et al. (2007) reported in their study titled "Attending to the present: mindfulness meditation reveals distinct neural modes of self-reference" that there has long been a theory proposing two separate forms of self-reference based on time: one being extended self-reference, which links experiences across time, and the other being momentary self-reference, which is focused on the present. To differentiate these aspects of awareness, functional magnetic resonance imaging (fMRI) was employed to analyze the monitoring of enduring traits ('narrative' focus, NF) and momentary experiences ('experiential' focus, EF) in both novice participants and individuals who had completed an 8-week mindfulness meditation course, aimed at teaching them to concentrate on the present moment.

In novice participants, experiential focus resulted in specific reductions in self-referential cortical midline areas, such as the medial prefrontal cortex (mPFC), which are related to narrative focus. In trained participants, experiential focus led to more pronounced and widespread reductions in the medial prefrontal cortex while also increasing the activation of a right-lateralized network, including the lateral prefrontal cortex and viscerosomatic regions like the insula, secondary somatosensory cortex, and inferior parietal lobule. Furthermore, functional connectivity analyses revealed a strong connection between the right insula and the medial prefrontal cortex in novices, which was not present in the mindfulness group. These findings suggest a fundamental neural distinction between two different forms of self-awareness that are typically integrated but can be separated through attentional training: the self across

time and the self in the present moment.

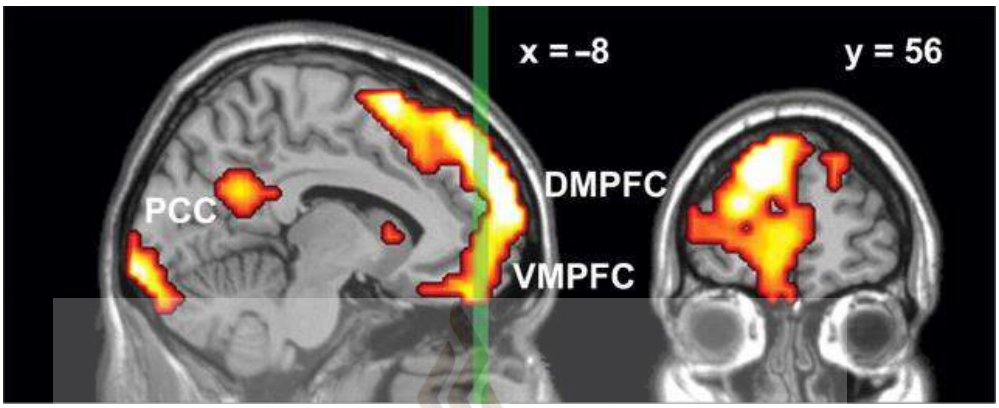


Figure 4.12 Cortical midline areas associated with the narrative self focus condition.
Source: Farb et al., 2007

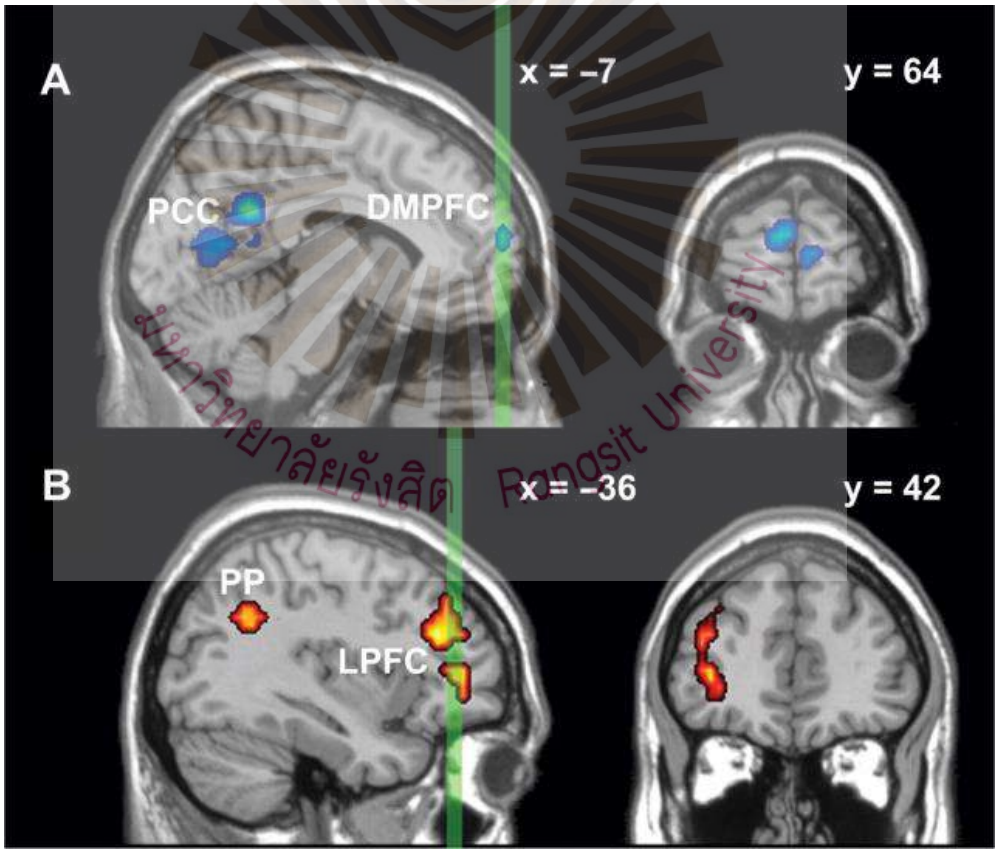


Figure 4.13 Experiential and Narrative self-focus conditions
in the novice In the novice group.
Source: Farb et al., 2007

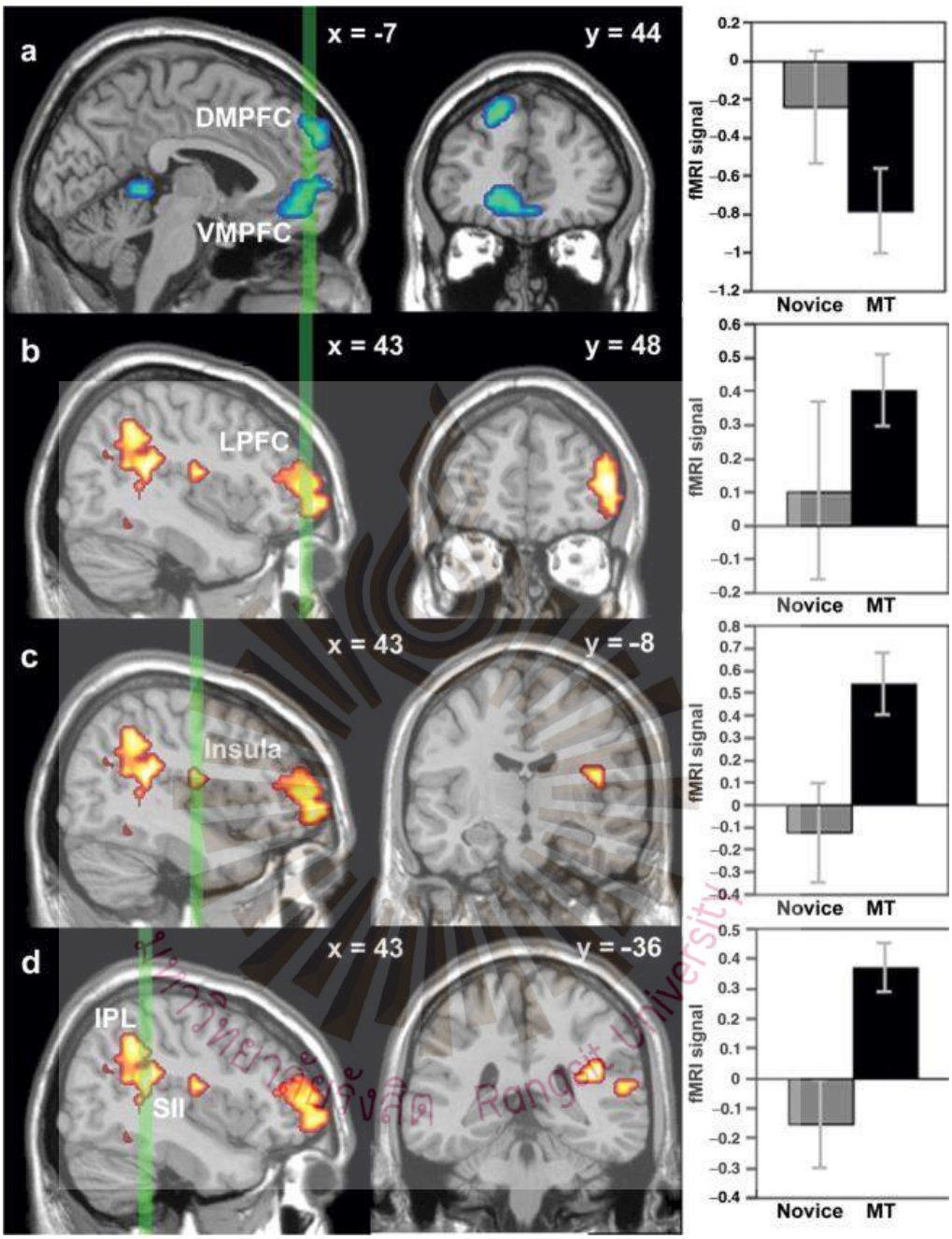


Figure 4.14 Experiential vs Narrative focus conditions following 8 weeks of MT.

Source: Source: Farb et al.,2007

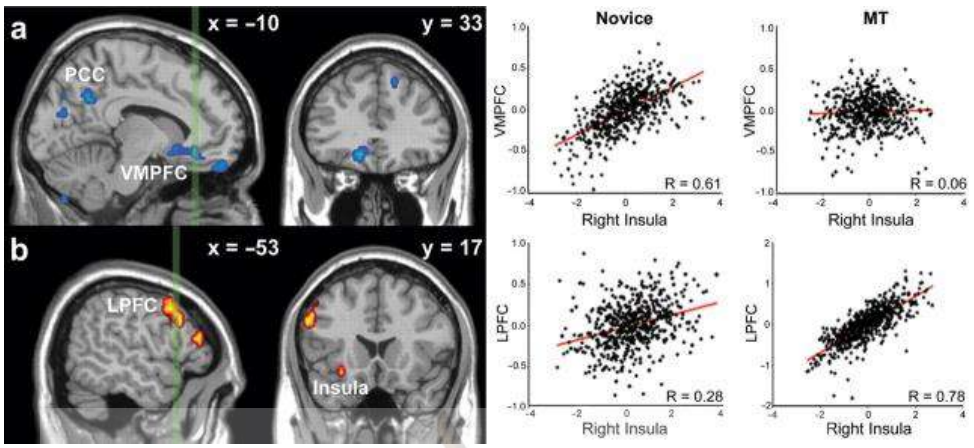


Figure 4.15 Functional connectivity in the novice and MT groups.

Source: Farb et al., 2007

The functional connectivity findings imply that a default mode of self-awareness may rely on the habitual connection between medial prefrontal cortex (mPFC) regions responsible for cognitive-affective self-representations and lateral viscerosomatic neural images of bodily states. This dual self-reference mode becomes more apparent after mindfulness training (MT), as these modes are uncoupled through attentional practice. This proposed cortical reorganization post-MT aligns with the idea that MT enables a unique experiential mode where thoughts, emotions, and bodily sensations are perceived less as good or bad or essential to the 'self' and more as temporary mental events that can be simply observed (Williams, Teasdale, Segal and Kabat-Zinn, 2007). Consequently, the ability to disengage from an extended narrative and engage in more immediate neural modes of self-focus has significant implications for mood and anxiety disorders, as the narrative focus has been demonstrated to increase vulnerability to illness (Segal et al., 2006). On the other hand, an increasing body of evidence suggests that approaching self-experience through a more fundamental present-centered focus may be a crucial aspect of human well-being (Davidson, 2004).

Davidson and Lutz, in their article “Buddha's Brain: Neuroplasticity and Meditation” published in IEEE Signal Process Mag (2008), discussed the Dalai Lama's visit to the United States where he gave a speech at the Society for Neuroscience's annual conference in Washington, D.C. Over the past few years, the

Dalai Lama has been instrumental in recruiting Tibetan Buddhist monks and promoting research on brain and meditation at the Waisman Laboratory for Brain Imaging and Behavior at the University of Wisconsin-Madison. Studies on this unique sample, along with related research initiatives, have shown that long-term practitioners who have meditated for tens of thousands of hours have indeed altered the structure and function of their brains. The article delves into the concept of neuroplasticity, which includes these changes, as well as the findings from these studies. Furthermore, it addresses the associated signal processing (SP) challenges, the current state of progress, and the potential contributions of SP in advancing these investigations.

Brain Changes in Meditation Findings

The following section summarizes the changes in the brain that occur during different meditation styles. These changes include alterations in brain function patterns assessed with functional magnetic resonance imaging (fMRI), changes in cortical evoked response to visual stimuli reflecting the impact of meditation on attention, and alterations in amplitude and synchrony of high-frequency oscillations that likely play a crucial role in connectivity among widespread brain circuitry.

Experimental Setup

The experiments outlined below, which measure hemodynamic changes with fMRI, require a high field strength MRI scanner equipped with suitable pulse sequences for rapid data acquisition and necessary fiber optic stimulus delivery devices to present visual stimuli to the subject while they lay in the bore of the magnet. For studies measuring brain electrical activity, a high-density recording system with 64 to 256 electrodes on the scalp surface is utilized.

Focused Attention (FA) Meditation

A study employed fMRI to examine the neural correlates of FA meditation in experts and novices. The study compared FA meditation on an external visual point to a rest condition during which participants did not meditate and were simply instructed to adopt a neutral baseline state. The meditation condition was associated with

activation in multiple brain regions involved in monitoring (dorsolateral prefrontal cortex), engaging attention (visual cortex), and attentional orienting (e.g., the superior frontal sulcus, the supplementary motor area, and the intraparietal sulcus).

Though the meditation-related activation pattern was generally stronger for long-term practitioners compared to novices, activity in many brain areas involved in FA meditation exhibited an inverted u-shaped curve for both subject groups. Expert meditators with an average of 19,000 hours of practice showed stronger activation in these areas than novices, while expert meditators with an average of 44,000 practice hours showed less activation. This inverted u-shaped function resembles the learning curve associated with skill acquisition in other expertise domains, such as language acquisition. The findings support the notion that, following extensive FA meditation training, minimal effort is needed to maintain attentional focus. Expert meditators also exhibited less activation than novices in the amygdala during FA meditation in response to emotional sounds. Activation in this affective region correlated negatively with lifetime practice hours, as shown in figure below. This finding may support the idea that advanced levels of concentration are associated with a significant decrease in emotionally reactive behaviors that are incompatible with stability of concentration.

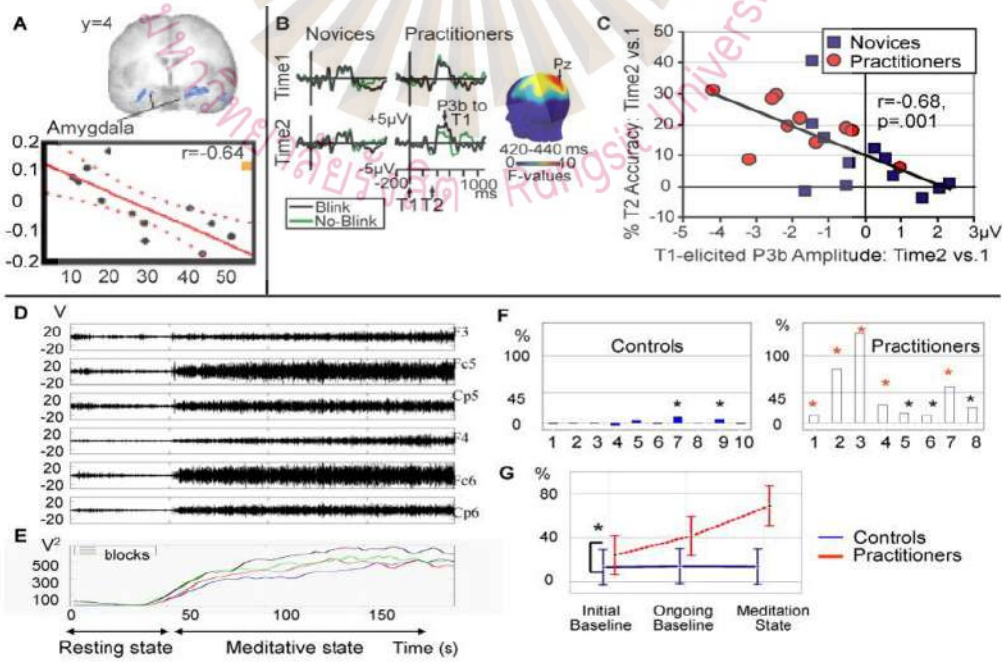


Figure 4.16 Neuroimaging and neurodynamical associations with Focused Attention.

Source: Davidson and Lutz, 2008

Effect on Brain-Computer Interfaces

A fascinating implication of the research on meditation and brain function is that meditation may aid in decreasing “neural noise,” thereby improving signal-to-noise ratios in specific tasks. In situations where brain-computer interfaces are being developed based on electrical recordings of brain function, meditation training could facilitate quicker learning. This concept merits systematic assessment in the future. Overall, these findings support the notion that attention is a trainable skill that can be enhanced through the mental practice of Focused Attention meditation.

Lutz, McFarlin, Perlman, Salomons and Davidson, conducted “Altered anterior insula activation during anticipation and experience of painful stimuli in expert meditators" (2013) published in Neuroimage journal posits that mindfulness training emphasizes the importance of being aware of the present moment including pain rather than avoiding it to reduce anxiety and the mind's avoidance tendencies. However, the neural mechanisms underlying this process are not yet fully understood. In a study using functional magnetic resonance imaging, expert meditators with over 10,000 hours of practice were examined during a mindfulness meditation practice to identify neural activation patterns associated with pain, its anticipation, and habituation. It was found that expert meditators reported equal pain intensity, but less unpleasantness compared to novices. This was linked to enhanced activity in the dorsal anterior insula (aI) and the anterior mid-cingulate (aMCC), known as the “salience network,” for experts during pain. This enhanced activity during pain was associated with reduced baseline activity before pain in these regions and the amygdala for experts only. The reduced baseline activation in the left anterior insula correlated with lifetime meditation experience. The study suggests that cultivating experiential openness reduces the anticipatory representation of aversive events and increases the recruitment of attentional resources during pain, leading to faster neural habituation.

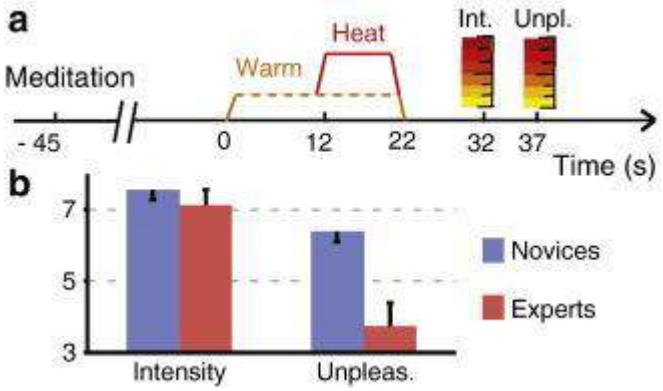


Figure 4.17 The experimental design and results illustration.

Source: Lutz et al., 2013

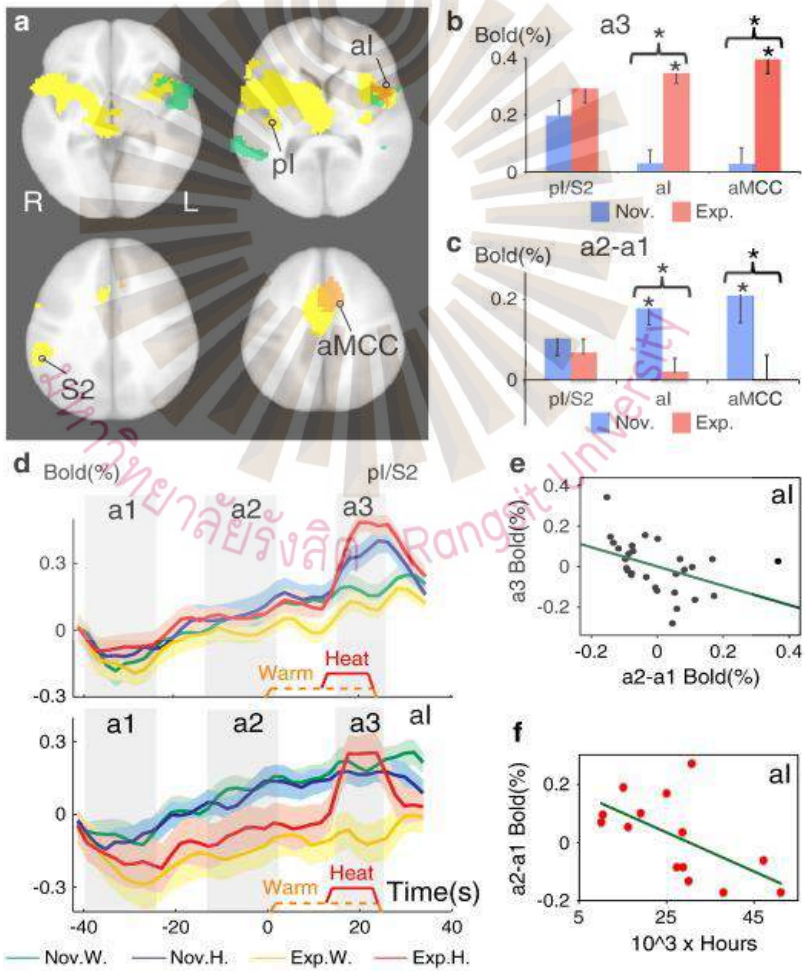


Figure 4.18 The results of the study on the effect of expertise in open presence (OP) meditation on the processing of painful stimuli.

Source: Lutz et al., 2013

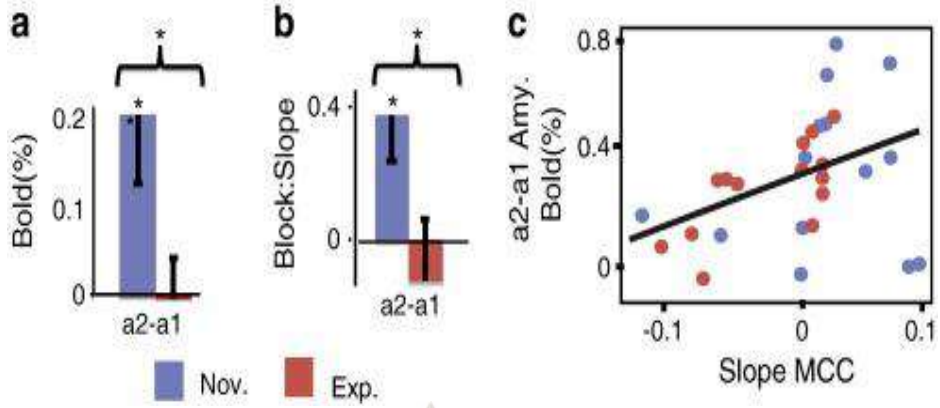


Figure 4.19 The impact of expertise in open presence (OP) on amygdala activity.

Source: Lutz et al., 2013

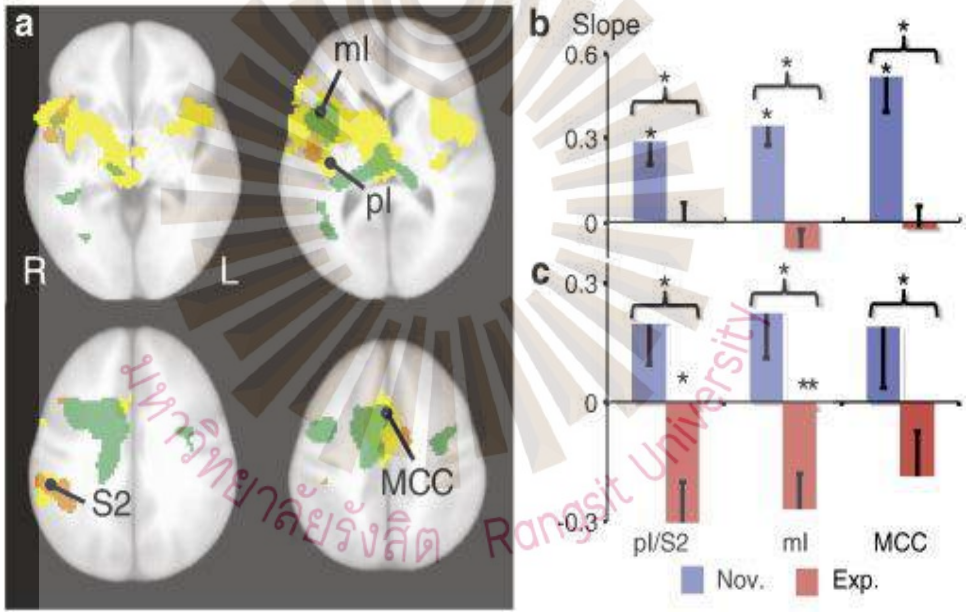


Figure 4.20 The impact of expertise in Open Presence (OP) meditation and anticipatory activity on neural habituation.

Source: Lutz et al., 2013

The findings presented in this study provide empirical evidence for the effectiveness of mind training in promoting well-being, which is consistent with the teachings of Buddha-dhamma. The practice of Open Presence (OP) meditation, which cultivates present-centeredness, experiential openness, and meta-awareness, have been

found to modulate neural brain processes supporting acute pain, its anticipation, and the degree of habituation during the course of a pain experiment. Expert practitioners have shown enhanced activity in salience network regions during pain, reducing baseline neural activity prior to pain, and faster neural habituation to pain and its anticipation. These results support the theoretical claims that mind training can lead to more adaptive reactions to aversive events and enhance the capacity for flexible modulation of conditioned automatic reactions, ultimately contributing to the development of happiness. By providing neuroimaging evidence for these claims, this study adds to our understanding of the neural mechanisms underlying the benefits of mind training and further validates the teachings in the Buddha-dhamma.

Mindfulness practice leads to increases in regional brain gray matter density published in Psychiatry Res. 2011 Jan 30; 191(1): 36–43 (Hölzel et al., 2011) posits that according to a controlled longitudinal study, participating in Mindfulness-Based Stress Reduction (MBSR) is associated with changes in gray matter concentration in specific brain regions. Anatomical MRI images were obtained from 16 healthy participants who were new to meditation before and after undergoing the eight-week MBSR program. Voxel-based morphometry was used to analyze changes in gray matter concentration and compared to a wait-list control group of 17 individuals. The study found increases in gray matter concentration within the left hippocampus, as well as in the posterior cingulate cortex, the temporo-parietal junction, and the cerebellum in the MBSR group compared to the controls. The brain regions affected by MBSR are involved in learning and memory processes, emotion regulation, self-referential processing, and perspective taking. These findings provide empirical evidence for the effectiveness of mindfulness practice in shaping neural structure and function, supporting the idea of mind training as a path to happiness emphasized in the Buddha-dhamma.

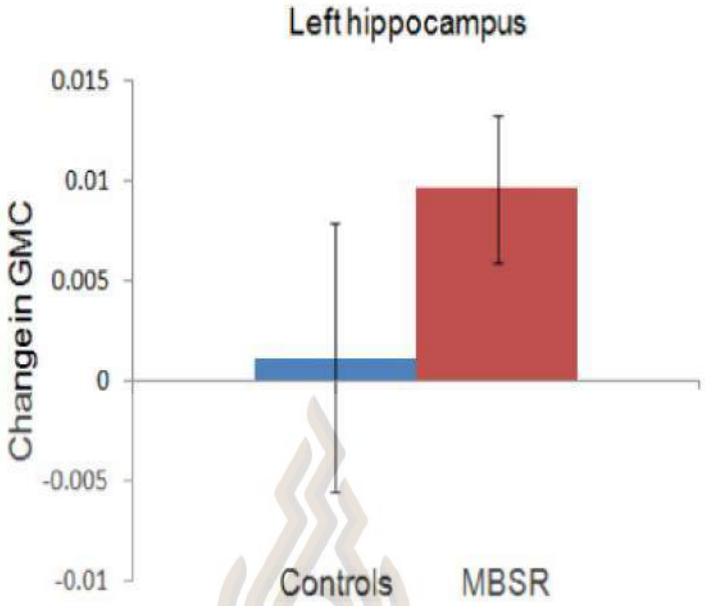


Figure 4.21 Gray matter concentration increases within the left hippocampus in the MBSR group.
Source: Hölzel et al., 2011

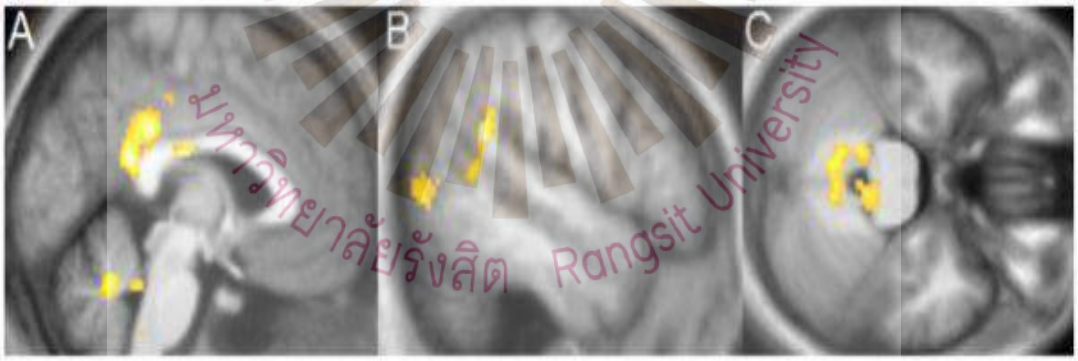


Figure 4.22 The exploratory whole-brain analysis from Pre- to Post-intervention in the MBSR group.
Source: Hölzel et al., 2011

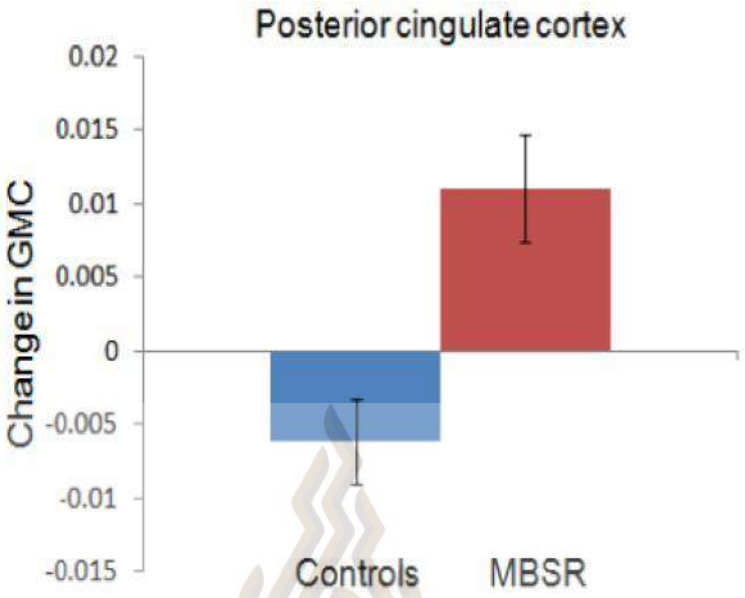


Figure 4.23 The alteration in gray matter concentration (GMC) in the posterior cingulate cortex in both the MBSR and control groups.

Source: Hölzel et al., 2011

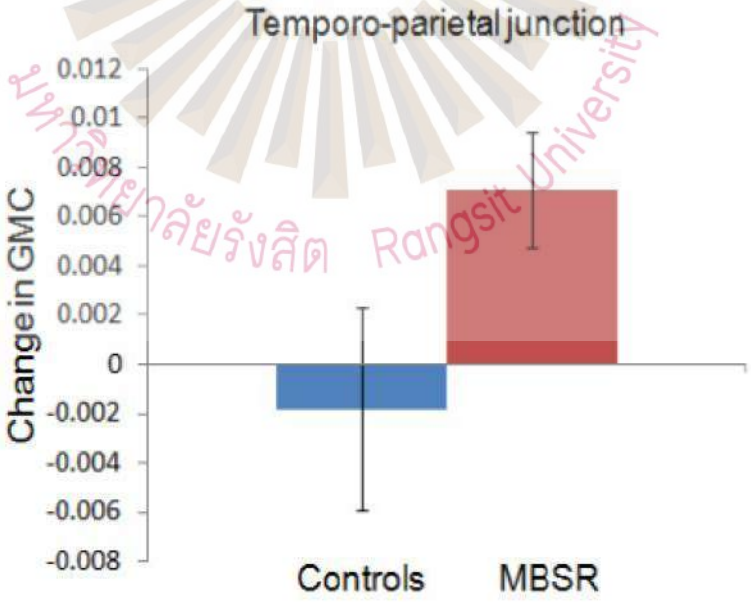


Figure 4.24 The alteration in gray matter concentration (GMC) in the temporo-parietal junction in both the MBSR and control groups.

Source: Hölzel et al., 2011

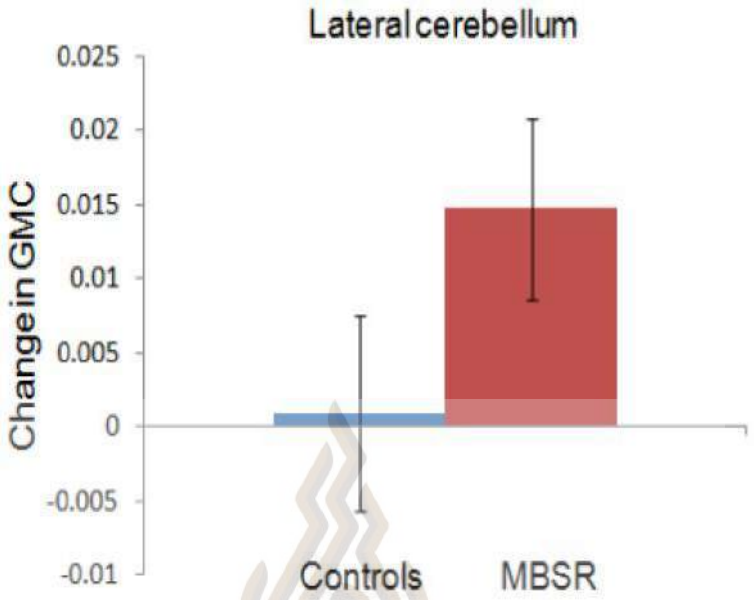


Figure 4.25 The alteration in gray matter concentration (GMC) in the lateral cerebellum in both the MBSR and control groups.

Source: Hölzel et al., 2011

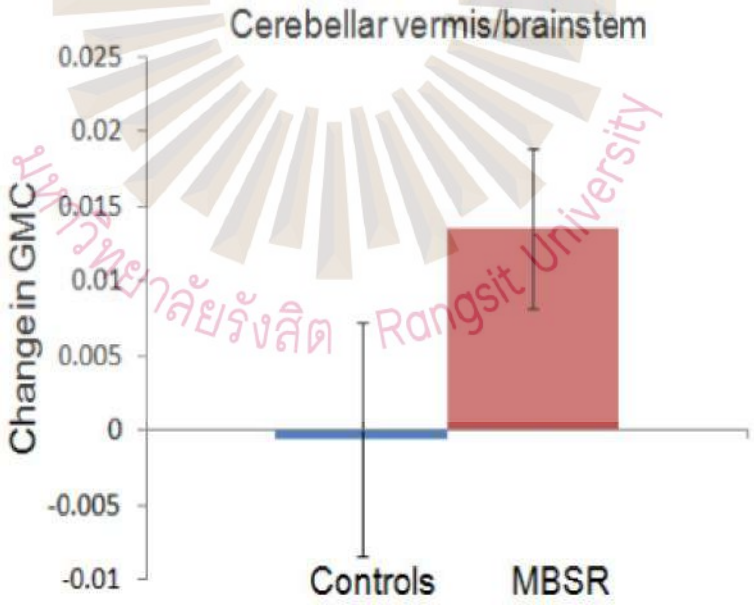


Figure 4.26 The alteration in gray matter concentration (GMC)in the cerebellar vermis/brainstem in both the MBSR and control groups. The error bars represent the 95% confidence interval.

Source: Hölzel et al., 2011

Table 4.5 Overview of morphometric studies on meditation

Study	Meditation tradition	N meditators/ controls	Morphological measures	Regions identified greater in meditations than controls
Lazar et al. (2005)	Insight	20/15	Cortical thickness	Right anterior insula and right middle and superior frontal sulci
Pagnoni and Cekic (2007)	Zen	13/13	Gray matter volume (VBM in SPM5)	Meditations showed n age-related decline in the left putamen as compared to controls
Holzel et al. (2008)	Insight	20/20	Gray matter density (VBM in SPM2)	Left inferior temporal lobe, right hippocampus
Vestergaard-Poulsen et al. (2009)	Tibetan Buddhist	10/10	Gray matter density and volume (VBM in SPM5)	Medulla oblongata, left superior and inferior frontal gyri, anterior lobe of the cerebellum and left fusiform gyrus
Luder et al. (2009)	Zazen, *Vipassana*, *Samatha* and others	22/22	Gray matter volume (VBM in SPM5)	Right orbito-frontal cortex, right thalamus, left inferior temporal lobe, right hippocampus
Grant et al. (2010)	Zen	19/20	Cortical thickness	Right dorsal anterior cingulate cortex, secondary somatosensory cortex

VBM: voxel-based morphometry (Gaser), SPM: Statistical Parametric Mapping, (Wellcome Department of Cognitive Neurology, London).

Source: Hölzel et al., 2011

Mindfulness meditation has been shown to reduce anxiety, depression, and stress while improving emotion regulation through modulation of neural substrates linked to emotion regulation and social preferences. However, it is unknown whether mindfulness meditation can affect pro-social behavior. In one study, Iwamoto, Alexander, Torres. explored whether Mindfulness Meditation Activates Altruism (2020), investigated whether mindfulness meditation can activate human altruism, a key aspect of social cooperation using a real-world donation game. The study randomly assigned 326 participants to either an online mindfulness meditation session or control group and measured their willingness to donate a portion of their payment as a charitable donation. The results showed that participants who underwent the meditation treatment donated at a 2.61 times higher rate than the control group, after controlling for socio-demographics. The treatment effect of meditation was more significant among individuals who did not go to college and those under 25 years old. The study suggests that mindfulness meditation can increase social cooperation, especially among individuals with low baseline willingness to contribute.

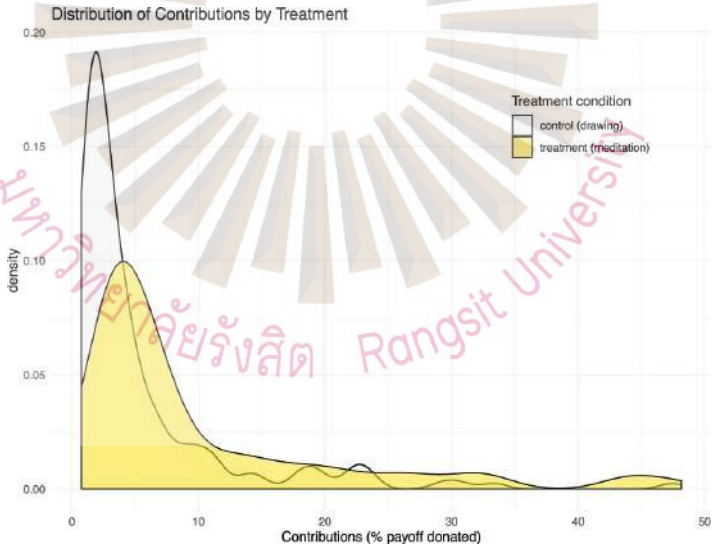


Figure 4.27 Distributions of contributions in the mindfulness meditation treatment group versus the control.

Source: Iwamoto, Alexander and Torres, 2020

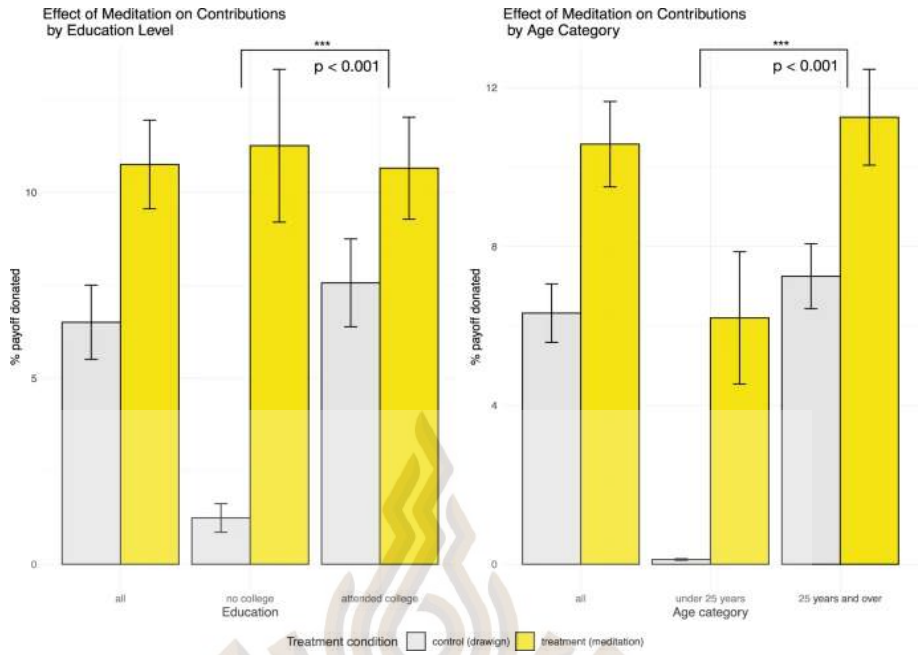


Figure 4.28 Interaction effects of education and age with the effect of mindfulness meditation treatment on contributions.

Source: Iwamoto et al., 2020

The study found that the level of charitable donations was significantly higher in the mindfulness meditation treatment group than the control group. The adjusted average donation from those exposed to mindfulness meditation was 10.96% of their endowment compared to 6.09% from those in the control condition. The results showed that subjects who watched the mindfulness meditation video gave at a 2.61 times greater rate than those in the control group, adjusted for covariates ($p = 0.005$). Among the control variables, age, ethnicity, country, and geographic location were significant predictors of donation rates. Regression results are presented in the above figure, displaying the predicted distribution of contributions in the treatment and control groups based on the regression results. In addition to the overall effect of mindfulness meditation on donation rates, this study found that the effect was more significant in younger participants ($p<0.001$) and those with lower educational attainment ($p<0.001$). The study used a regression model with an interaction term to examine the moderation effect of education and age group on the treatment effect. Among those who never went to college, mindfulness meditation exposure resulted in an increase in donation from 1.25% in the control group to 11.25% in the treatment

group. In contrast, among those who went to college, the increase was from 7.57% to 10.65%. Similarly, in the under-25 age group, the increase was from 0.12% to 6.20%, while in the 25-and-over age group, the increase was from 7.57% to 10.65%. The study controlled for gender, age, education, race and ethnicity, and geography in its analysis.

The concepts of *mettā* (loving-kindness) and *karuṇā* (compassion) in Buddha-dhamma, have been widely embraced in the field of psychology, particularly in the study of happiness. Empirical research continues to validate the teachings in the Buddha-dhamma, demonstrating their relevance and applicability in various aspects of human well-being. It is worthwhile to observe the sublime of generosity where the study has shown the empathy or loving kindness brain neuroimaging. The exploration of *mettā* as loving-kindness and *karuṇā* as compassion in the light of modern science commences here.

Harvey (2012) suggests that "*mettā* is a mode of empathic resonance, where one's feelings of kindness and care are extended outward towards others." Compassion (*karuṇā*) is an emotion evoked by the suffering of others, leading to a desire to take action for their sake. Lutz, Brefczynski-Lewis, Johnstone and Davidson (2008) conducted scientific research exploring the relationship between loving-kindness-compassion meditation and the empathy-related brain areas. The study used fMRI to assess brain activity in novice and expert meditators during a loving-kindness-compassion meditation state, while presenting emotional and neutral sounds during meditation and comparison periods to assess affective reactivity. Participants practice loving-kindness-compassion meditation, generating feelings of loving-kindness towards themselves and others.

The study revealed that during meditation, experienced meditators displayed increased activity in brain regions associated with empathy and emotional regulation, including the insula and anterior cingulate cortex. Expert meditators exhibit greater insula activation during negative sound presentation than during positive or neutral sounds, compared to novice meditators. Activation strength in the insula correlates

with self-reported meditation intensity for both groups, supporting the role of limbic circuitry in emotion sharing. Comparing meditation and rest states between experts and novices also demonstrate increased activation in the amygdala, right temporo-parietal junction (TPJ), and right posterior superior temporal sulcus (pSTS) in response to stimuli. These brain regions are involved in emotional processing and regulation, as well as understanding and sharing others' feelings. The study suggests that practices such as loving-kindness-compassion meditation can cultivate empathy-related brain areas and influence emotional intelligence.

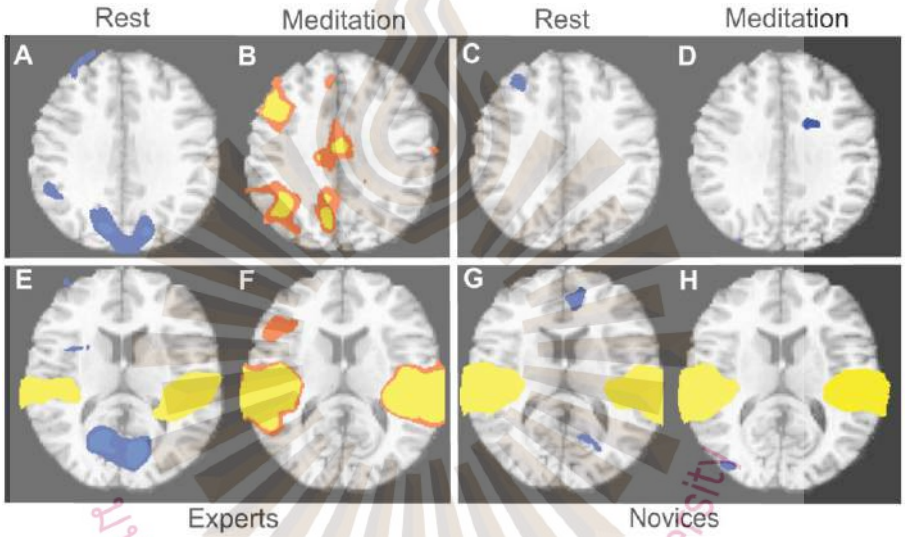


Figure 4.29 Brain Activation Directionality

Source: Lutz, Brefczynski-Lewis, Johnstone and Davidson, 2008

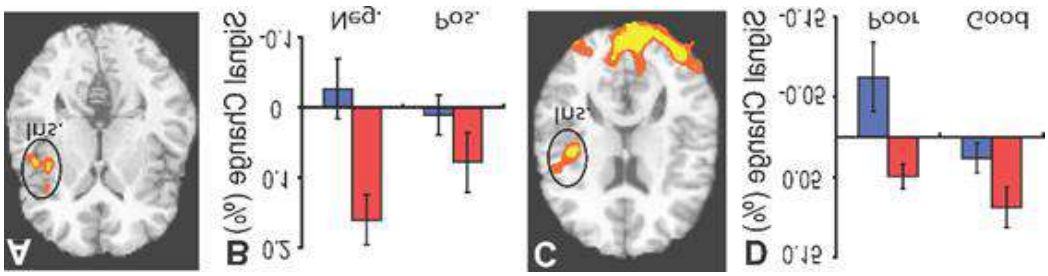


Figure 4.30 Meditation Modulates Right Insula Response to Emotional Sounds

Source: Lutz et al., 2008

Fulton (2012) investigated the links between mindful awareness, mindful compassion, empathy, and anxiety in 131 Master's level counseling students. The results showed that mindful compassion substantially impacted affective empathy, cognitive empathy, and anxiety, more than mindful awareness alone. Mindful compassion had the most significant influence on affective empathy. Siegel and Germer (2012) noted that while previous meditation research mainly focused on breath-focused attention or open awareness mindfulness, there was a growing interest in compassion meditation practices such as *mettā* and *karuṇā*, both from clinicians and scientists, evidenced by increasing research attention.

Bibeau, Dionne and Leblanc (2015) discussed whether compassion meditation could contribute to the development of psychotherapists' empathy. The article examined the impact of loving-kindness and compassion meditation on psychotherapists' empathy development, reviewing scientific literature on these practices and their potential effects on empathy-related variables such as positive regard, prosocial behavior, and affective empathy. Studies have demonstrated that loving-kindness and compassion meditation could change brain areas associated with positive emotions and empathy, reducing negative effects linked to empathy for pain and reducing risks. The article suggests that loving-kindness and compassion meditation could be valuable tools for psychotherapists to enhance their empathy capacit

Generally, gamma waves are thought to help the brain process information more quickly and effectively. Research has also shown that gamma waves can be increased through meditation and other mindfulness practices according to Braboszcz, Cahn, Levy, Fernandez and Delorme (2017) in “Increased Gamma Brainwave Amplitude Compared to Control in Three Different Meditation Traditions.” The study conducted by Braboszcz et al. (2017) explored the effect of three different meditation traditions on gamma brainwave activity. The study recruited a total of 60 participants from three different meditation traditions, including Theravada Buddhist, Kundalini Yoga, and *vipassana* meditation. The researchers aimed to compare the gamma brainwave activity of the meditators with that of a control group, to examine whether different meditation practices had distinct effects on gamma activity.

Gamma waves are a type of neural oscillation that occur in the brain with a frequency of 30-100 Hz. They are associated with cognitive processing, attention, and sensory perception, and have been found to be increased during meditation practices. Gamma waves are believed to be an indication of heightened awareness and consciousness, and are linked to increased cognitive performance, improved memory, and enhanced perception of sensory stimuli (Lutz et al., 2005).

The study by Braboszcz et al. (2017) used electroencephalography (EEG) to measure the gamma brainwave activity of the participants. The researchers found that the gamma activity of the meditators was significantly higher than that of the control group. The results also showed that the gamma activity of the meditators varied depending on the type of meditation practice they engaged in.

Specifically, the study found that the gamma activity of the Theravada Buddhist meditators was highest in the frontal and parietal regions of the brain, while the Kundalini Yoga meditators showed increased gamma activity in the occipital region. The *vipassana* meditators, on the other hand, demonstrated increased gamma activity in both the frontal and occipital regions. These findings suggest that different meditation practices have distinct effects on gamma brainwave activity, and that the location of increased activity may depend on the specific techniques used in each practice.

The study by Braboszcz et al. (2017) has important implications for understanding the effects of meditation on the brain. The results suggest that meditation practices can lead to changes in the brain's neural oscillations, which may have positive effects on cognitive and perceptual processes. The study also highlights the importance of examining the effects of different meditation practices, as each practice may have unique effects on the brain and behavior.

Meditation has been studied extensively as a potential relaxation technique to lower blood pressure. The physiological mechanisms through which meditation can impact blood pressure have been investigated, and the research has found promising results. Meditation has been shown to affect the autonomic nervous system, which plays a crucial role in blood pressure regulation. This impact has been associated with changes in heart rate, blood pressure, and the baroreflex sensitivity, which is an important physiological response in blood pressure regulation.

There are various types of meditation techniques that have been studied for their potential to lower blood pressure. These include Transcendental Meditation, Mindfulness Meditation, and Zen Meditation. Studies have found that these techniques can have positive effects on blood pressure and can help reduce hypertension in individuals with high blood pressure.

In a study conducted by Goldstein, Josephson, Xie and Hughes (2012), the authors reviewed the current literature on the use of meditation to reduce blood pressure. They found that Transcendental Meditation had the most significant impact on blood pressure reduction, with an average decrease of 4.7 mmHg in systolic blood pressure and 3.2 mmHg in diastolic blood pressure. Mindfulness Meditation and Zen Meditation were also found to have modest effects on blood pressure reduction. The mechanisms through which meditation impacts blood pressure have been attributed to changes in the sympathetic and parasympathetic nervous systems. The sympathetic nervous system is responsible for the body's fight-or-flight response, which can increase blood pressure, while the parasympathetic nervous system promotes relaxation and can decrease blood pressure. Studies have found that meditation can activate the parasympathetic nervous system, leading to relaxation and decreased blood pressure.

Furthermore, meditation has been found to have an indirect impact on blood pressure by reducing stress and anxiety levels. Stress is a known risk factor for hypertension, and meditation has been shown to reduce stress levels in individuals who practice it regularly. In a study conducted by Harvard Medical School, researchers found that participants who practiced relaxation techniques, including meditation, had a 5 mmHg decrease in systolic blood pressure. Overall, the current literature suggests that meditation can be an effective relaxation technique for reducing blood pressure. It is a non-invasive and low-risk technique that can be easily incorporated into one's daily routine. However, more research is needed to determine the optimal type and duration of meditation required for blood pressure reduction, as well as its long-term effects. Nonetheless, the current evidence is promising and suggests that meditation can be a useful adjunct to standard blood pressure treatment.

The study titled “Mindfulness Improves Emotion Regulation and Executive Control on Bereaved Individuals: An fMRI Study” (Huang et al., 2018) was conducted to investigate the effects of mindfulness meditation on emotion regulation and executive control in bereaved individuals using functional magnetic resonance imaging (fMRI). The study aimed to explore how mindfulness practice could lead to improvements in cognitive and affective processing. The participants of this study were 36 bereaved individuals who had lost a first-degree relative in the past 2 years. The participants were randomly assigned to either the mindfulness meditation group or the control group. The mindfulness meditation group received 8 weeks of mindfulness meditation training, while the control group received no intervention. Before and after the intervention, all participants underwent fMRI scans while performing an emotion regulation task. The results of this study revealed that the mindfulness meditation group showed significantly increased activation in the prefrontal cortex and anterior cingulate cortex, which are areas associated with emotion regulation and executive control, compared to the control group. Specifically, the mindfulness meditation group showed increased activation in the prefrontal cortex during the reappraisal condition, indicating better regulation of negative emotions. In addition, the mindfulness meditation group showed increased activation in the anterior cingulate cortex during the inhibition condition, indicating better executive control. Moreover, the mindfulness meditation group showed significant improvement in self-reported emotion regulation and executive control compared to the control group. These results suggest that mindfulness meditation training could enhance cognitive and affective processing, leading to better emotion regulation and executive control in bereaved individuals.

The findings of this study have important implications for the use of mindfulness meditation in the context of bereavement. Mindfulness meditation may be a useful intervention to help bereaved individuals regulate their emotions and cope with the challenges of grief. The results of this study also provide insights into the neural mechanisms underlying the effects of mindfulness meditation on emotion regulation and executive control. Further research is needed to replicate these findings and to explore the long-term effects of mindfulness meditation on bereaved individuals.

Black and Slavich (2016): Mindfulness meditation and the immune system: a systematic review of randomized controlled trials.

The practice of mindfulness meditation has been associated with several physical and psychological benefits. A growing body of research has suggested that mindfulness meditation can modulate the immune system, which may have implications for health outcomes. The purpose of this systematic review is to evaluate the existing evidence on the effects of mindfulness meditation on the immune system, as assessed by randomized controlled trials.

The search identified 20 randomized controlled trials that met the inclusion criteria. The results showed that mindfulness meditation was associated with a moderate increase in natural killer cell activity and a decrease in C-reactive protein levels, which were markers of inflammation. These findings suggest that mindfulness meditation may have anti-inflammatory effects that can potentially improve health outcomes. The review also found that mindfulness meditation may modulate other immune markers such as interleukin-6, interleukin-10, and CD4+ T cells, but the evidence for these effects was mixed. Additionally, the quality of the studies was generally low, which limits the strength of the conclusions that can be drawn.

Overall, this systematic review provides evidence that mindfulness meditation can modulate the immune system, particularly by reducing inflammation. However, more research is needed to clarify the mechanisms underlying these effects, and to determine the optimal dose and duration of mindfulness meditation required to achieve these benefits. The findings of this review have important implications for health care providers, particularly those working with patients with inflammatory and autoimmune conditions. Mindfulness meditation may be a useful adjunctive therapy to standard medical treatments for these conditions. Further, the findings suggest that mindfulness meditation may have broader health benefits beyond the treatment of specific medical conditions.

Schutte and Malouff (2014). A meta-analytic review of the effects of mindfulness meditation on telomerase activity. Psychoneuroendocrinology

This study conducted a meta-analytic review to investigate the effects of mindfulness meditation on telomerase activity, which is an indicator of cellular aging

and dysfunction. The study also explored the impact of mindfulness meditation on various health outcomes in cancer survivors. The meta-analysis included 18 studies, which consisted of a total of 846 participants. The findings of the meta-analysis showed that mindfulness meditation was associated with increased telomerase activity, which is a crucial enzyme that maintains telomere length and cellular function. The results suggested that mindfulness meditation could have potential anti-aging effects by promoting the maintenance of telomere length and cellular function. The meta-analysis also indicated that mindfulness meditation was linked to significant improvements in various health outcomes in cancer survivors, including reductions in stress, anxiety, and depression.

The study is the first to provide evidence that mindfulness meditation can alter the cells of cancer survivors by increasing telomerase activity. The results are significant, as telomerase activity is an essential component of cellular aging and dysfunction, which is linked to a range of chronic health conditions. By promoting telomerase activity, mindfulness meditation may have the potential to enhance cellular function and prevent the onset of chronic disease.

The findings of the meta-analysis also support the use of mindfulness meditation as an effective complementary therapy for cancer survivors. The study showed that mindfulness meditation could significantly improve the psychological well-being of cancer survivors by reducing stress, anxiety, and depression. These results suggest that mindfulness meditation may be a useful tool for managing the psychological burden of cancer survivorship.

Overall, the study provides evidence that mindfulness meditation can promote cellular health and psychological well-being in cancer survivors. The results suggest that mindfulness meditation could have potential anti-aging effects by enhancing cellular function and preventing the onset of chronic disease. The study also highlights the importance of using complementary therapies, such as mindfulness meditation, to improve the quality of life and health outcomes of cancer survivors. Further research is needed to explore the long-term effects of mindfulness meditation on cellular health and to investigate its potential as a preventative strategy for chronic disease.

Mindfulness-based cancer recovery and supportive-expressive therapy maintain telomere length relative to controls in distressed breast cancer survivors Linda E. Carlson PhD, Tara L. Beattie PhD, Janine Giese-Davis PhD, Peter Faris PhD, Rie Tamagawa PhD, Laura J. Fick PhD, Erin S. Degelman MSc, Michael Speca PsyD

Mindfulness-based interventions have shown promising results in improving quality of life in cancer survivors. This study aimed to investigate the effects of two different interventions, Mindfulness-based Cancer Recovery (MBCR) and Supportive-Expressive Therapy (SET), on telomere length in distressed breast cancer survivors. Telomeres are protective caps on the ends of chromosomes that shorten with age and stress, and shorter telomeres have been associated with increased risk of chronic diseases, including cancer. The study enrolled 88 participants who were randomized into MBCR, SET, or a waitlist control group. Telomere length, perceived stress, mood disturbance, and quality of life were assessed at baseline, post-intervention, and 6- and 12-month follow-ups.

MBCR consisted of mindfulness meditation, gentle Hatha yoga, and group discussion, while SET was a supportive therapy that involved emotional expression and processing. The control group received standard care. Blood samples were collected at baseline and after the 8-week intervention to measure telomere length. Results showed that both MBCR and SET groups maintained their telomere length relative to controls at post-intervention and 6-month follow-up. At the 12-month follow-up, only the MBCR group maintained their telomere length relative to controls. Perceived stress and mood disturbance improved significantly in both MBCR and SET groups compared to controls, with no significant differences between the two intervention groups. Quality of life improved significantly in both MBCR and SET groups compared to controls, but only the MBCR group maintained the improvement at 12-month follow-up. These findings suggest that mindfulness-based interventions, specifically MBCR, may have positive effects on cellular aging in cancer survivors. However, more research is needed to determine the long-term effects of these interventions on telomere length and overall health outcomes in cancer survivors.

Future studies could also explore the underlying mechanisms by which mindfulness interventions affect telomere length and cellular aging.

Overall, this study highlights the potential of mindfulness-based interventions in promoting healthy aging in cancer survivors. By reducing psychological distress and improving quality of life, these interventions may have important implications for cancer survivorship and long-term health outcomes.

Newberg and Iversen (2003). The neural basis of the complex mental task of meditation: neurotransmitter and neurochemical considerations.

The study discussed the potential role of neurotransmitters and neurochemicals in the neural basis of meditation. Meditation has been shown to affect the levels of various neurotransmitters and neurochemicals, including dopamine, serotonin, GABA, glutamate, norepinephrine, and cortisol. The exact mechanisms by which meditation affects these chemicals, however, remain unclear. Studies have shown that meditation may increase dopamine levels in the brain, which has been associated with increased motivation and reward processing. Meditation may also increase serotonin levels, which is associated with mood regulation and may contribute to the positive effects of meditation on mental health.

In addition to affecting neurotransmitter levels, meditation has been shown to affect levels of GABA, an inhibitory neurotransmitter that plays a key role in regulating neural activity. Studies have found that long-term meditators have increased levels of GABA in the brain, which may contribute to their ability to regulate attention and emotion. Meditation has also been shown to reduce levels of cortisol, a stress hormone that is associated with negative health outcomes when chronically elevated. The complex mental task of meditation involves multiple brain regions and networks, including the prefrontal cortex, anterior cingulate cortex, insula, and default mode network. These regions are involved in attention, emotion regulation, self-awareness, and the sense of self. Neuroimaging studies have shown that meditation can lead to changes in the structure and function of these regions, suggesting that the neural basis of meditation involves neuroplasticity. The neural mechanisms underlying the effects of meditation on neurotransmitters and

neurochemicals are still not fully understood, but several theories have been proposed. One theory is that meditation may activate the parasympathetic nervous system, which is associated with relaxation and stress reduction. This may in turn affect the levels of neurotransmitters and neurochemicals involved in mood regulation and stress response. Another theory is that meditation may activate the brain's reward system, leading to increased levels of dopamine and other neurotransmitters associated with motivation and reward processing. This may contribute to the positive effects of meditation on motivation and well-being. Overall, the current literature suggests that meditation may impact neurotransmitter and neurochemical levels in the brain, which may in turn contribute to the beneficial effects of meditation on mental and physical health.

Attachment theory is a psychological framework that seeks to explain the nature of emotional relationships between individuals, primarily between infants and caregivers. The theory emphasizes the importance of secure attachment in the development of healthy emotional functioning, social skills, and overall happiness. Mindfulness, on the other hand, is a state of awareness characterized by attention to the present moment, acceptance, and non-judgment. Secure attachment is defined as the emotional bond between an infant and caregiver that is characterized by trust, comfort, and security (Bowlby, 1969). This bond is formed through repeated interactions between the infant and caregiver in which the caregiver responds sensitively to the infant's emotional needs. Securely attached infants have a sense of predictability, emotional stability, and trust in their caregivers, which fosters the development of healthy emotional functioning, social skills, and overall happiness.

Importance of Secure Attachment in Individual and Social Happiness:

Research has consistently demonstrated the importance of secure attachment in promoting healthy emotional functioning, social skills, and overall happiness. Securely attached individuals are more likely to develop positive relationships with others, exhibit empathy and prosocial behavior, and regulate their emotions more effectively (Bowlby, 1969; Ainsworth, Blehar, Waters and Wall, 1978; Cassidy and Shaver, 2016). Conversely, insecure attachment is associated with a higher risk of emotional and behavioral problems, including anxiety, depression, and interpersonal

difficulties (Mikulincer and Shaver, 2007). Therefore, secure attachment is essential for individual well-being, as well as for the promotion of healthy social relationships and communities.

The alignment between modern scientific findings and *adhipaññā-sikkhā* is captivating, particularly in regards to the practical effects of *vipassana* meditation on the brain. This practice has been shown to induce neuroplasticity, allowing for the growth of neural connections and potentially leading to brain new neuron connections and pathways or circuits.

Adhipanna - A new frame of mind, a new neuron circuit, new neuroplasticity through mindfulness practice

A New Frame of Mind: "Insights" through Neuroplasticity and Mindfulness Practice

The human brain's incredible capacity for adaptation and change is made possible through neuroplasticity. This feature allows the brain to create new neural connections, strengthen existing ones, and modify the brain's structure and function in response to learning and experiences (Zatorre, Fields and Johansen-Berg, 2012). Mindfulness practice has emerged as a promising technique for promoting neuroplasticity and fostering a new frame of mind. By developing calmness, clarity, and insight, mindfulness enables individuals to break free from default mode patterns and create new neural connections that lead to healthier decisions and responses (Davidson and McEwen, 2012). Mindfulness practice facilitates neuroplasticity, ultimately leading to a new frame of mind, characterized by insight and improved decision-making abilities.

Mindfulness is a mental state achieved by focusing one's awareness on the present moment while acknowledging and accepting one's thoughts, feelings, and bodily sensations (Kabat-Zinn, 1994). Researches have consistently demonstrated that mindfulness practice can enhance well-being and improve cognitive functioning by fostering neuroplasticity (Tang, Hölzel and Posner, 2015). Mindfulness practice, such as meditation, has been shown to promote structural and functional changes in the brain. For example, studies have reported increased gray matter density in regions associated with attention, learning, and memory, as well as a decrease in the

amygdala's size, responsible for processing emotions like fear and stress (Hölzel, Carmody, Vangel, Congleton, Yerramsetti, Gard and Lazar, 2011). These findings suggest that mindfulness practice can facilitate the development of new neural connections, allowing for a new frame of mind and enhanced mental capacities. Mindfulness allows individuals to break free from brain default mode or automatic thought patterns. The default mode network (DMN) is a set of interconnected brain regions that are active when an individual does not focus on the outside world and is engaged in internal mentation, such as mind-wandering, daydreaming, and self-referential thinking (Raichle et al., 2001). Although the DMN serves essential functions, such as supporting autobiographical memory and social cognition, excessive engagement in default mode can lead to rumination, anxiety, and depression (Brewer et al., 2013). Mindfulness practice helps individuals break free from default mode patterns by teaching them to focus on the present moment and develop non-judgmental awareness of their thoughts and emotions (Brewer, Garrison and Whitfield-Gabrieli, 2013). By redirecting attention from the DMN to the present moment, individuals can gain insight into their mental processes and cultivate a new frame of mind characterized by clarity, calmness, and self-awareness. One of the core benefits of mindfulness practice is the development of insight, or the ability to recognize and understand the nature of one's thoughts, emotions, and experiences (Shapiro, Carlson, Astin and Freedman, 2006). By cultivating non-judgmental awareness, individuals can observe their mental processes more objectively and identify patterns that may contribute to unhealthy emotions or behaviors.

For example, mindfulness practice can help individuals recognize the triggers for negative emotions, such as anger, and develop strategies for managing them more effectively (Krasner, Epstein, Beckman, Suchman, Chapman, Mooney and Quill, 2009). This newfound insight can lead to the formation of new neural connections and patterns of thinking that support healthier emotional regulation and decision-making abilities (Davidson and McEwen, 2012).

The process of neurogenesis, or the creation of new neurons, is another critical aspect of neuroplasticity that can be influenced by mindfulness practice

(Eriksson et al., 1998). Adult neurogenesis, particularly in the hippocampus, plays a crucial role in learning, memory, and emotional regulation (Cameron and Glover, 2015). Research has shown that mindfulness practices, such as meditation, can promote neurogenesis by reducing stress and increasing the expression of brain-derived neurotrophic factor (BDNF), a protein that supports the growth, survival, and differentiation of new neurons (Duman and Monteggia, 2006; Tang, Ma, Wang, Fan, Feng, Lu, Yu, Sui, Rothbart, Fan and Posner, 2007).

By stimulating the production of new neurons, the development of new perspectives and cognitive patterns that support healthier decision-making and emotional regulation can be emerged (Davidson and McEwen, 2012). For instance, by creating new connections between the hippocampus and prefrontal cortex, meditation can enhance an individual's ability to control impulsive behaviors, promote flexible thinking, and foster resilience in the face of adversity (Davidson and McEwen, 2012; Hölzel et al., 2011).

A New Brain with Appropriate Decision and Response: A practice of meditation not only helps individuals gain insight and develop new perspectives but also promotes the formation of a “new brain” that is better equipped to make appropriate decisions and respond effectively to challenges (Davidson and McEwen, 2012). By strengthening neural connections in areas associated with attention, emotional regulation, and executive functioning, mindfulness can support the development of a more adaptive and resilient mindset (Tang, Hölzel and Posner, 2015). For example, meditation has been shown to enhance cognitive flexibility, enabling individuals to adapt more effectively to new situations and make better decisions in the face of uncertainty (Moore and Malinowski, 2009). Additionally, meditation practice can increase an individual's capacity for empathy and compassion, leading to improved social decision-making and more positive interpersonal interactions (Lutz et al., 2008).

In summary, mindfulness meditation offers a powerful tool for promoting neuroplasticity, fostering a new frame of mind, and developing a “new brain” that is better equipped to navigate life's challenges. By cultivating calmness, clarity, and insight, individuals can break free from default mode patterns, create new neural connections, and develop improved decision-making abilities and emotional

regulation. Through regular mindfulness practice, individuals can tap into their brain's inherent capacity for change and growth, ultimately leading to a healthier, more adaptive, and resilient state of mind.

The connections between the threefold training in Buddha-dhamma - encompassing *sīla* (moral conduct), *samādhi* (concentration), and *paññā* (wisdom) - and enhanced brain function, specifically in the prefrontal cortex, were explored. Scientific research has demonstrated the profound impact of Buddha-dhamma on brain function and well-being. Key principles within this training include self-discipline based on the five Precepts (*adhiśīlaśikṣā*), generosity (*dāna*), mindfulness (*adhicitta-sikkhā*), and wisdom or insight (*adhipaññā-sikkhā*). The practice of mindfulness fosters brain health by strengthening the prefrontal cortex, which regulates emotions, decision-making, and social behavior. This results in improved self-regulation, calmness, and reduced impulsivity in response to situations. Furthermore, cultivating mindfulness enhances altruism and compassion, qualities essential for harmonious living. The cultivation of paññā involves developing clear thinking and powerful contemplation. Through consistent mindfulness practice, individuals can achieve heightened mental clarity, enabling deeper insights and new perspectives on life (Lazar, Kerr, Wasserman, Gray, Greve, Treadway and Fischl, 2005). This transformative process is closely associated with neuroplasticity - the brain's ability to adapt and create new neural connections in response to experiences (Doidge, 2007).

By following *sīla*, individuals can create a safe society where no one harms anyone. Practicing *dāna* enhances pro-social behavior, leading to trust, which is one of the indices used to gauge the level of happiness at the state level, according to the World Happiness Report. The practice of the the middle way (*majjhimāpaṭipad*ā) or noble eightfold path within Buddha-dhamma contributes to sustainable human flourishing. By following a balanced approach to life, individuals can foster a healthy mind-body connection, paving the way for improved cognitive functioning and emotional well-being (Kabat-Zinn, 2009).

In conclusion, the Buddha-dhamma's threefold training translated into *puññakiriyāvatthu* and the Noble Eightfold Path, informed by modern scientific research, provide a comprehensive framework for personal growth, improved brain

function, a healthy body, and harmony in society, ultimately promoting subjective well-being and addressing the aspirations of Public Administration. Adherence to the principles of *sīla*, *dāna*, and *sati* allows individuals to foster altruism, enhance prefrontal cortex function, and pave the way for neuroplasticity. This, in turn, leads to a more fulfilling and enlightened existence, contributing to authentic happiness, a flourishing global society, and a harmonious coexistence between humans and the environment.

CHAPTER 5

BUDDHIST PUBLIC ADMINISTRATION

The literature review reveals that Public Administration, due to the pressing challenges facing governance, has been actively seeking to expand its boundaries, with the aim of obtaining knowledge that is relevant, effective, and efficient for this era. This journey has given Public Administration the freedom to pursue any relevant information, regardless of its origin (Fry and Raadschelders, 2013). The pursuit of knowledge to achieve human flourishing or happiness has been a recurring and longstanding theme in the field of Public Administration, as evidenced by the extensive literature review. Scholars, policymakers, and leaders have recognized the functioning government to generate happiness as a crucial goal. This goal has been the advocated function of government, from the ancient Greek philosophers to modern-day researchers. The pursuit of happiness has remained a central theme in the discourse surrounding good governance and public policy.

In today's world, as governments grapple with a multitude of social, economic, and environmental challenges, the promotion of happiness and well-being has become even more relevant. This enduring presence of the pursuit of happiness in Public Administration underscores the importance of placing human flourishing at the center of governance and policy-making. To this end, scholars have proposed that the goal of human flourishing be adopted as the ultimate aim of Public Administration. In order to achieve this goal, it is necessary to prioritize the promotion of human happiness and well-being, rather than merely managing public resources. By doing so, Public Administration can work towards the achievement of a more meaningful and purposeful existence for all individuals, and foster a society that is more equitable, just and sustainable.

It is evident that both Public Administration and Buddhism share a common objective: the promotion of human flourishing. Eikenberry's (2009) proposition to redefine Public Administration as a "socially embedded process of collective relationships, dialogue, and action in pursuit of human flourishing for all" aligns seamlessly with the core of Buddhism, which is to alleviate suffering and foster happiness. This shared pursuit of happiness and human flourishing has persisted as a vital concept throughout the history of Public Administration. By centering on human flourishing, Public Administration can focus its efforts on prioritizing the promotion of happiness and well-being for all, working towards a sustainable society and the greater good.

Traditional Public Administration, New Public Service, and Management and Administration have all significantly contributed to the development of public administration. Nonetheless, with the increasing demand for more inclusive, equitable, and sustainable governance systems, it becomes essential to investigate alternative approaches that can effectively complement existing paradigms. This chapter ventures into the relatively unexplored domain of Buddhist Public Administration, drawing upon the scientifically informed *Trisikkhā* or the Threefold Training as a promising approach to address the needs of contemporary societies.

The chapter is structured into four sections:

Firstly, Dhammacracy as the underlying guiding philosophy of Buddhist Public Administration is discussed, drawing upon the scientifically-informed *Trisikkhā* or Threefold Training.

Secondly, Paradigm comparison; in this section, a juxtaposition of Traditional Public Administration, New Public Service, Management and Administration, and Buddhist Public Administration is presented to emphasize their underlying principles and distinct characteristics. The intention is to elucidate how Buddhist Public Administration, anchored in the Threefold Training (*adhisīla-sikkhā, adhicitta-sikkhā*, and *adhipaññā-sikkhā*), provides a unique perspective on governance that accentuates morality, concentration, and wisdom. By contrasting these three paradigms, a comprehensive understanding of the emerging Buddhist Public Administration framework is sought to be conveyed.

Thirdly, Buddhist Public Administration in Complementarity with Existing Public Administration Theory: This section investigates how BPA, grounded in *Trisikkhā* principles, can coexist and interact with existing public administration theories, fostering more holistic and effective governance systems. The examination of synergies between BPA and other paradigms demonstrates BPA's potential as a valuable addition to the public administration toolkit. This analysis emphasizes the importance of embracing diverse perspectives and approaches to address the multifaceted challenges faced by contemporary societies more effectively.

Finally, Buddhist Public Administration Practices, Roles, and Policy: In this section, practical applications of BPA are explored through the analysis of real-world examples of its implementation. The various roles that the Threefold Training can play in shaping public policy and governance are discussed, as well as the benefits and challenges associated with incorporating BPA into existing administrative structures. Through these case studies, concrete evidence is provided to showcase the transformative potential of BPA as a catalyst for more compassionate, sustainable, and responsive governance systems.

Public Administration can capitalize on its capacity to seek and utilize knowledge from any source, including Buddhism, to fulfill its promise of promoting happiness for all citizens. This approach can lead to the development of more effective and efficient policies and practices that prioritize the well-being of individuals and communities, ultimately resulting in a happier and more fulfilling existence for everyone.

5.1 Dhammacracy as the underlying guiding philosophy of Buddhist Public Administration

The *Ādhipateyyasutta* of the *Aṅguttara Nikāya* emphasizes the dominant influence; supremacy rule, particularly the power of the mind or ideas (Thongbun, n.d.) that lead individuals to greatness, to avoid evil, to engage in good deeds, and to

purify their minds. This sutta highlights three key domains that can guide practices with the ultimate goal of achieving *Nibbāna*, the highest form of happiness (AN3.40). (Appendix 5) These domains are supremacy of self; self-dependence, the world; supremacy of the world or public opinion, and the Dhammathipateyya or Dhammacracy, which represents supremacy rule by natural teachings or supremacy of the Dhamma or righteousness. (Payutto, 2004) In the context of Public Administration, the concept of Dhammacracy is the underlying guiding philosophy that must be applied by all global community members in all roles at all levels at all time. The origins of Dhammathipataya is derived from the Pali term 'Dhamma,' which refers to the teachings of the Buddha, and the Greek term 'kratia,' meaning rule or governance (Loy, 2003) while *Ādhipateyyasutta* means "In Charge'" or rule. The concept of Dhammacracy appeared in *Aṅguttara Nikāya* (AN3.40) and was initially proposed by Buddhadasa Bhikkhu, a Thai Buddhist monk, who argued that Buddhist principles could be applied to the practice of governance to create a more just and compassionate society (Swearer, 1998). Since then, Dhammacracy has gained increasing attention from scholars and practitioners as a potential alternative to conventional models of public administration. The Principles of Dhammacracy is rooted in three core principles derived from the *Ādhipateyyasutta* of the *Aṅguttara Nikāya*: self-centeredness (autocracy), globalism (world supremacy), and *Dhammathipataya* (the supremacy of the Dhamma) (Payutto, 1998a). These principles serve as the foundation for any decision-making whether to do or not to do, communicating and acting in Public Administration and aim to promote the development of human flourishing or ultimate happiness of all citizens.

The first type: ruled by oneself, self-centeredness (autocracy) principles. The concept of autocracy encompasses a spectrum of outcomes, contingent upon whether it adheres to the right or wrong principles. When individuals assume responsibility for themselves, it is imperative that they embrace self-reliance and sound reasoning as the foundation for governance. By adopting the natural truth of Buddha-dhamma, individuals can better align their actions with ethical principles.

The Buddha instructed his disciples to assume control of themselves, underscoring that the ultimate objective is to purify oneself and relinquish greed, defilements, and *karmasukha*. To attain elevated levels of happiness and well-being, the study and cultivation of the *tri-sikkha* are crucial. This process involves invigorating one's energy, fostering mindfulness, sustaining a tranquil body, and submerging the mind in *samādhi*. By assuming responsibility for oneself, individuals can nurture skillful qualities, preserve purity, and progress towards blamelessness. One must use mindfulness to control oneself, as no one knows oneself better than that particular individual. The use of consciousness involves being aware of one's thoughts and actions in response to situations or challenges. For example, when faced with the temptation to engage in wrongdoing, adhering to the principle of autocracy as taught by the Buddha encourages individuals to consider the consequences of their actions by reflecting on these potential consequences, individuals can resist the temptation to indulge in negative behaviors and instead remain determined to righteousness path. This self-reliance, guided by the principles of the Buddha's autocracy, fosters a strong foundation for personal growth and ethical conduct (Nyanaponika, 2000).

In summary, the principle of autocracy in the context of sovereignty underscores the importance of self-reliance and mindfulness in guiding one's actions. By adhering to these principles, individuals can cultivate a sense of responsibility, avoid negative behaviors, and pursue a path of human flourishing.

When individuals, be they mendicants or laypeople, assume the role of a ruler or public administrator, they must employ consciousness, wisdom, discernment, and adherence to the principles of Dhamma. This approach guarantees that their actions and decisions are guided by the objective of human flourishing for all, maximizing the greater good for the most significant number of people, and fostering the happiness and well-being of citizens. This mindset precludes prioritizing personal material prosperity or the interests of friends and family above the greater good.

The congruence between a monk's spiritual journey and a public administrator's pursuit of excellence is apparent when examining their respective core values. Both should concentrate on the underlying purpose and goals of their chosen path, endeavoring to attain the highest level of excellence in their respective domains. Within the context of Buddhism, this core value is *Chanta*, signifying the importance

of commitment and adherence to the Dhamma teachings. Similarly, public administrators should remain devoted to the core values of public service and continuously work to advance human flourishing, happiness, and well-being for all. This principle emphasizes the importance of self-reflection and personal responsibility in governance. Public administrators should be mindful of their actions and decisions, ensuring that they align with the core values of compassion, wisdom, and truth. By cultivating self-awareness, administrators can better serve the needs of their constituents and promote the greater good (Thanissaro Bhikkhu, 2010).

When ruled by oneself, the importance of mindfulness cannot be overstated, as it should be applied to the highest degree possible. This heightened mindfulness enables individuals to carefully assess their thoughts, actions, and reactions, ensuring they align with ethical principles and contribute positively to their personal growth and overall well-being. By consistently practicing mindfulness and introspection, individuals can cultivate a strong foundation of self-awareness and self-reliance that can guide their decisions and actions in accordance with the teachings of the Buddha. (Payutto, 2004)

The second type: ruled by the world (world supremacy): People of the world serve as a vital reason for individuals to avoid evil, engage in good deeds, and maintain a pure heart. (AN3.40) Utilizing wisdom to consider public comments, one can rely on *Paratoghosa* (hearing or learning from others) and *Yonisomanasikara* (analytical reflection) (Payutto, 1995) to assess their actions, determining whether they are right or wrong, good or bad. The absence of true confidentiality means that there is always someone aware of one's actions, be they good or bad. In the practice of Buddhist Public Administration, the principles of mindfulness, compassion, and wisdom play a crucial role in guiding decision-making and policy implementation.World-supremacy involves taking the world or external factors into account as the highest rule. However, by putting the world in charge or using it as a reference, one does not blindly follow the majority. Instead, individuals are encouraged to engage in critical reflection, contemplating that in this vast world, when they commit wrongdoings, others may become aware of their actions. Consequently,

individuals should strive to behave righteously and perform good deeds as prescribed by the Buddha's teachings (Buddha-dhamma). World supremacy in Buddhist Public Administration can foster ethical governance, promote the well-being of citizens, and contribute to the common good.

The principle of world supremacy in Buddhist Public Administration stems from the understanding and awareness that one's actions and decisions, in this context, public administrators can be observed, evaluated, and potentially criticized by others with consequences. Thus, one must be mindful of the consequences of the decisions and actions on the well-being of the citizens one serves. In the pursuit of ethical governance, public administrators can rely on the principles of *Paratoghosa* and *Yonisomanasikara*. *Paratoghosa*, or hearing and learning from others, allows administrators to gain valuable insights from different perspectives, thereby promoting inclusivity and diversity in decision-making. By engaging in open dialogues with stakeholders and actively seeking feedback, public administrators can continuously improve the policies and practices to better serve the needs of citizens. The ultimate aim of adopting a world-supremacy perspective is to maintain purity of conduct and intention, leading to the attainment of the highest form of happiness. In this context, ethical governance is grounded in a balance between external influences and adherence to the moral principles set forth in the Buddha-dhamma, ensuring that one's actions align with the pursuit of righteousness and the greater good.

The third type: ruled by Dhamma or Dhammathipateyya, asserts that the teachings of the Buddha should serve as the supremacy for governance, the highest, the most respected. By adhering to the principles of the Dhamma, public administrators can ensure that their decisions are grounded in wisdom, compassion, and truth. Dhammacracy, also known as the supremacy of the Dhamma or righteousness, is a unique governance concept that stems from the teachings of the Buddha. This principle is characterized by the recognition of the grandness of the Dhamma, acknowledging it as the ultimate guiding force for both individuals and societies. Within the context of the *Ādhipateyyasutta*, the notion of Dhamma-

supremacy plays a critical role in fostering ethical governance and promoting the well-being of all living beings.

Dhamma-supremacy necessitates adherence to the principles of correctness, truth, and appropriateness, as prescribed by the teachings of the Dhamma. By embracing these values, individuals emphasize the supremacy of righteousness and moral principles in their personal lives and decision-making processes. This approach promotes the cultivation of skillful qualities, the preservation of purity, and the pursuit of blamelessness, which are essential components of spiritual development and the path towards ultimate happiness or *Nibbāna*.

In the realm of Public Administration and governance, Dhammacracy serves as a guiding philosophy that aims to create a more just, compassionate, and ethical society. By incorporating the principles of the Dhamma into decision-making processes, public administrators and policymakers can ensure that their actions are grounded in wisdom, compassion, and truth, transcending personal interests and biases. This approach fosters a greater sense of accountability and responsibility among leaders and promotes the well-being of all citizens.

Overman (1996) in the work "The New Science of Management: Chaos and Quantum Theory and Method," and Murray's proposal (1997) in "In Search of Truth: Eastern Metaphysics, Quantum Science and Public Administration Philosophy," laid the foundation for Buddhist Public Administration, where the concept aligns with the Dhammathipataya principle. Overman posits that public administration can benefit from embracing insights from quantum physics, chaos theory, and cognitive psychology, emphasizing the role of By adopting a quantum administration approach, public administrators can develop a deeper understanding of the complexities and uncertainties inherent in their work, leading to more effective and responsive governance strategies.

Murray posits that integrating Eastern metaphysics and quantum science into public administration philosophy can help foster more effective, responsive, and ethically grounded governance strategies. By recognizing the importance of personal awareness, consciousness, and interconnectedness, public administrators can better serve the needs of their communities and promote the common good.

The importance of right thinking and adherence to Dhamma principles before taking any action or making decisions cannot be overstated. The *Trisikkhā*, comprising of morality (*adhiśīlaśikṣā*), concentration (*adhicitta-sikkhā*), and wisdom (*adhipaññā-sikkhā*), provides a comprehensive framework for public administrators to guide their thought processes and decision-making in accordance with the teachings of the Dhamma.

The concept of interdependence, which is also present in the Dhamma, highlights the intricate connections between all beings and the world around them, echoing the essence of the butterfly effect. This interconnectedness underscores the critical role that public administrators and citizens alike play in shaping the larger system. Recognizing the profound impact of their thoughts, communications, and actions on the collective well-being, it becomes essential for public administrators to be mindful of their responsibilities and strive to act rightly in all aspects of their work.

In this context, Overman and Murray's quantum administration, along with the *Dhammathipataya* principle, encourages public administrators to cultivate an awareness of the Dhamma and its inherent wisdom, enabling them to make well-informed and compassionate decisions that benefit the greater good. By grounding their actions in the *Trisikkhā* and acknowledging the interconnected nature of all phenomena, public administrators can foster ethical governance, promote social harmony, and contribute to sustainable human flourishing in a manner that transcends traditional paradigms and embraces the transformative potential of Buddhist principles.

Dhamma-supremacy represents a fundamental shift in the way governance and public administration are approached, placing the teachings of the Buddha at the core of decision-making processes. By adopting this principle, individuals and societies can cultivate a strong foundation of ethical conduct, righteousness, and moral principles, ultimately contributing to the attainment of ultimate happiness and human flourishing. The supremacy of the Dhamma serves as a guiding light for both personal development and societal progress, fostering an environment where compassion, wisdom, and truth prevail. This approach fosters a greater sense of accountability and responsibility among leaders, as they are guided by an ethical framework that transcends personal interests and biases (Payutto, 1998a).

Dhammacracy in Public Administration has several potential benefits, including:

Ethical decision-making: By adhering to the principles of the Dhamma, public administrators can ensure that their decisions are guided by a strong moral compass and mindfulness considerations and decision making. This can lead to more ethical and just outcomes, promoting the well-being of all citizens (Hanh, 2003).

Greater accountability and transparency: As public administrators embrace the teachings of the Buddha, they become more mindful of their actions and the consequences they have on others. This fosters a greater sense of accountability and transparency, as administrators are guided by principles that prioritize the well-being of all (Thanissaro Bhikkhu, 2010).

Reduced corruption: Dhammacracy's emphasis on personal responsibility and self-reflection encourages public administrators to act with integrity and resist the temptation of corruption. By prioritizing the well-being of all citizens and adhering to the principles of the Dhamma, administrators are less likely to engage in unethical behavior for personal gain (Payutto, 1998a).

Sustainable development: Dhammacracy encourages public administrators to consider the long-term consequences of their decisions, promoting a more sustainable approach to development. By incorporating the values of interconnectedness and compassion into governance, administrators can foster policies that prioritize the needs of both current and future generations (Loy, 2003).

Promotion of social harmony: The principles of Dhammacracy emphasize the importance of compassion, understanding, and interconnectedness. By adopting these values in public administration, leaders can foster a more inclusive and harmonious society. This approach to governance can help reduce social tensions and promote unity among diverse communities (Nhat Hanh, 2003).

The responsibility of Public Administration lies in embracing Dhammacracy as a guiding philosophy (Payutto, 1999), which centers around the practice of threefold training as its core value, in order to achieve human flourishing. By integrating these Buddhist principles into governance, public administrators can cultivate wisdom, ethical conduct, and mental discipline, fostering a more

compassionate and inclusive approach to decision-making. This commitment to Dhammacracy ensures that the well-being and happiness of all citizens remain the primary focus, ultimately leading to a more equitable, just, and sustainable society.

Happiness development: The ultimate goal of Buddhist Public Administration is to promote human flourishing, which includes individual happiness, social happiness, and human happiness while minimizing environmental disturbance. Happiness development is a crucial aspect of Buddhist Public Administration, as it emphasizes the importance of fostering well-being and happiness for all citizens. This can be achieved by prioritizing policies and practices that promote physical, mental, and emotional health and by cultivating an environment that encourages positive relationships and social connections. By focusing on happiness development, Buddhist Public Administration can work towards creating a society that is equitable, just, and sustainable.

Research has shown that happiness and well-being are crucial components of a flourishing life (Diener, Lucas and Oishi, 2002; Seligman, 2011). By prioritizing the promotion of happiness and well-being, Buddhist Public Administration can help to create a society that is healthier, more productive, and more fulfilling. This approach to governance is supported by evidence from various fields, including psychology, economics, and public health, which have demonstrated the positive impacts of happiness on a range of outcomes, including physical health, job performance, and social relationships (Helliwell, Layard and Sachs, 2018).

Moreover, by considering material or sensual happiness as the lowest level, Buddha-dhamma emphasizes the minimal necessity for economic growth, sufficient for natural survival according to genuine values. The aim is to progress towards higher levels of happiness through mindfulness cultivation and insight wisdom attainment. This approach yields a distinct form of happiness, as evidenced by changes in brain chemistry, neural pathways, and the long-lasting life satisfaction derived from giving and volunteering, which even positively impacts physical health.

This perspective results in reduced environmental disturbance and lower consumption levels, enabling Buddhist Public Administration to foster a sustainable society that prioritizes the well-being of both current and future generations. This can be achieved by adopting policies and practices promoting the threefold training and cultivation. Buddhist Public Administration can help ensure that future generations have access to the same resources and opportunities for happiness and well-being as the present generation.

In essence, the aim of Buddhist Public Administration is to promote the development of happiness. This is achieved through the implementation of Dhammacracy, which is the guiding philosophy that underpins this approach. By encouraging the practice of *Trisikkhā* among all global citizens, Buddhist Public Administration can contribute to the creation of a thriving and prosperous society. Therefore, by prioritizing Dhammacracy and promoting the practice of *Trisikkhā*, Buddhist Public Administration can work towards its ultimate goal of fostering happiness and well-being.

Following the presentation of the underlying philosophy of Buddhist Public Administration, the second part of this study conducted a comprehensive comparison between Traditional Public Administration, the New Public Service and Management Paradigm, and Buddhist Public Administration. By examining these distinct approaches side by side, the unique features, advantages, and the synergies and potential areas for collaboration between these paradigms, which could contribute to the development of more holistic and effective governance strategies.were explored. This comparative analysis facilitated a deeper understanding of the benefits of integrating Buddha-dhamma principles into Public Administration, particularly in fostering ethical governance, promoting social harmony, and achieving sustainable human flourishing.

5.2 Navigating Public Administration Paradigms: A Cross-Examination of Traditional Public Administration, New Public Service and Management Paradigm, and Buddhist Public Administration

Table 5.1 New Public Service and Management Paradigm, and Buddhist Public Administration

Aspect	Traditional Public Administration	New Public Administration, Service and Management	Buddhist Public Administration
1. Goal	Stability and uniformity, system, efficiency	Focus on achieving outcomes, customer satisfaction, and quality improvement. Responsiveness, flexibility	Promote human flourishing, social happiness, social welfare and ethical governance
2. Philosophy - Core Value	Hierarchy, specialization, Bureaucracy: division of labor, and rule of law	Customer-centric approach, democratic accountability, and social equity, Decentralization, market-oriented	Dhammacracy; Threefold training for happiness development, Middle Path - Righteousness, Meritorious actions - Goodness, Interdependence
3. Who decides the public interests	Government and bureaucracy	Government, citizens, market forces, service providers	Dhammacracy; All citizens are contributors with Buddha-dhamma as reference

Table 5.1 New Public Service and Management Paradigm, and Buddhist Public Administration (cont.)

Aspect	Traditional Public Administration	New Public Administration, Service and Management	Buddhist Public Administration
4. Who controls	Central government, Centralized authority, bureaucratic control	Decentralized control, partnership, and collaboration	Shared governance, stakeholders, Collective decision-making, participatory governance
5. Who initiates	Government officials, political leaders	Citizens, private sector, NGOs	All stakeholders
6. Main mechanism	Top-down, Standardized procedures, rules, and regulations	Bottom-up, collaborative, Performance measurement, continuous improvement, and innovation	Human resource development - Knowledge and practice cultivation of Threefold trainings, Participatory, Harmonious consensus-based Ethics, morality, and mindfulness
7. How citizens are viewed	Passive recipients of services	Active participants, Active partners and co-producers of services	Integral to decision-making, Integral part of Public Administration at all levels, self responsible, self initiation, self leadership, engaged and empowered

Table 5.1 New Public Service and Management Paradigm, and Buddhist Public Administration (cont.)

Aspect	Traditional Public Administration	New Public Administration, Service and Management	Buddhist Public Administration
8. Structure	Hierarchy, Hierarchical, bureaucratic, and top-down	Flatter, networked, collaborative, and bottom-up	All applicable top-down, bottom-up Flat, collaborative, participatory, networked beyond state boundaries within Dhammacracy boundary
9. Relationships between PA and citizen	Authority-subordinate, Formal, distant, and impersonal	Customer-provider, service oriented	Interdependent, collaborative, Harmonious, cooperative, and reciprocal with humility, reverence and righteousness relationships
10. Realistic, autism, naive?	Formal and bureaucratic	Innovative and adaptive	Balanced, holistic, Realistic and pragmatic
11. Election criteria	Political appointment, Technical competence and professional expertise	Meritocratic, competitive, Leadership, communication, and interpersonal skills	Moral character, competence, Ethical leadership - conduct and community service

Table 5.1 New Public Service and Management Paradigm, and Buddhist Public Administration (cont.)

Aspect	Traditional Public Administration	New Public Administration, Service and Management	Buddhist Public Administration
12. Who are public administrators	Career bureaucrats, Civil servants	Professionals, managers and service providers	All citizens at all levels
13. Motivations	Compliance, job security, Career advancement	Performance, incentives, Customer satisfaction and social impact	Altruism, well-being / human flourishing development, harmonious living, Services to the interconnected global community and ethical values, Nibbhana, higher form of happiness, Wholesome Desire and Lovingkindness (Chanda)
16. Politics	Centralized	Pluralistic, decentralized	Consensus-based, inclusive, Middle path. dhammacracy. Interconnected, crossborder, beyond social constructed truth
17. Economics	Public sector dominance, Centralized	Market-driven, public-private partnerships	Sustainable, equitable, dhana - sharing, giving, sufficiency economy, contentment; satisfaction with whatever is one's own

Table 5.1 New Public Service and Management Paradigm, and Buddhist Public Administration (cont.)

Aspect	Traditional Public Administration	New Public Administration, Service and Management	Buddhist Public Administration
18. Society	Social order and stability	Individualism, choices, competition	Interconnected, compassionate, Interdependence, harmony
19. Environment	Limited focus	eco-awareness, Resource management	Interdependence, eco-sensitivity, Environmental stewardship
20. Happiness	Secondary concern	Individual success, wealth, Indirect focus	Central focus, Collective well-being, balance

Soourse: Boyte, 2008

Public administration is pivotal in shaping governance and the delivery of public services. Over time, different paradigms have emerged, each with its distinctive objectives and priorities. In order to gain a better understanding of their unique features and potential contributions to the field, different aspects of Traditional Public Administration, New Public Administration, Service and Management, and Buddhist Public Administration are examined.

Aspect 1 and 2: Goal, philosophy,

Traditional Public Administration (TPA) emerged as the dominant paradigm in public administration during the late 19th and early 20th centuries. This approach is founded on the principles of classical bureaucracy, as formulated by Max Weber. It emphasizes stability, uniformity, system efficiency, and strict adherence to rules and procedures, with a hierarchical and centralized organizational structure (Weber, 1947).

TPA is grounded in the belief that rational organization and scientific management can achieve the best results in public service delivery. This approach aims to ensure predictability and control, thereby ensuring the smooth functioning of public institutions and the delivery of public services in a consistent manner (Wilson, 1887).

In the latter half of the 20th century, public administration scholars and practitioners began to question the efficacy and relevance of the TPA paradigm. This led to the development of New Public Service (NPS), New Public Administration (NPA), and New Public Management (NPM) as alternative approaches that prioritize achieving outcomes, customer satisfaction, and quality improvement. These approaches advocate for responsiveness and flexibility in the face of ever-changing societal needs and expectations (Osborne and Gaebler, 1992; Hood, 1991; Denhardt, R. and Denhardt, J., 2000). By incorporating concepts such as decentralization, market orientation, and democratic accountability, NPS, NPA, and NPM seek to create more efficient and effective public institutions that are better attuned to the needs and aspirations of their constituents (Kettl, 2001).

Buddhist Public Administration (BPA), which draws from Buddhist teachings and principles. BPA sets its goals on promoting human flourishing, social happiness, social welfare, and ethical governance in line with Buddhist teachings (Puntasen, 2007; Payutto, 1994). This approach offers a holistic perspective on public administration, grounded in compassion, interdependence, and the Middle Path, which is characterized by moderation and balance . BPA emphasizes the cultivation of wisdom, morality, and mental concentration (the *Trisikkhā*) in order to guide public administrators in their decision-making processes (Payutto, 1998a). By fostering ethical governance, social harmony, and sustainable human flourishing, BPA transcends traditional paradigms and embraces the transformative potential of Buddhist principles in public administration. As the world faces complex and interconnected challenges such as climate change, social inequality, and political polarization, BPA offers a compelling alternative to conventional public administration approaches, drawing on the profound wisdom and ethical guidance of

Buddhist teachings to navigate these challenges with compassion, wisdom, and mindfulness.

The cultivation of the threefold training – morality, concentration, and wisdom – forms the foundation of this approach, which translates into the practice of the Noble Eightfold Path or Middle Way, and the ten meritorious actions. These practices foster a sense of interconnectedness, compassion, and ethical behavior among all stakeholders, contributing to a more harmonious and sustainable society.

Buddhist Public Administration, with Dhammacracy as a practical guideline, does not necessitate a complete overhaul of existing systems. Rather, it advocates for the integration of Dhammacracy principles into existing practices, be it within Traditional Public Administration or the New Public Administration, Service, and Management paradigm. By incorporating Buddhist principles and teachings into various governance structures, public administrators can foster ethical behavior, social harmony, and human flourishing without disrupting the established system. Thus, Buddhist Public Administration serves as a complementary approach, enhancing the effectiveness and compassion of public administration practices across diverse governance contexts. In essence, the core values of these paradigms can be seen as complementary rather than mutually exclusive. Traditional Public Administration provides a framework for stable and orderly governance, while the New Public Administration paradigm brings a focus on efficiency and citizen satisfaction. Buddhist Public Administration integrates these approaches within the context of its own ethical and philosophical principles, promoting a balanced and compassionate approach to governance and public service.

In terms of decision-making, control, and initiation, there are distinct differences among the three paradigms. Traditional Public Administration views the central government with centralized authority and bureaucratic control as the entity making decisions in the public interest. Centralized decision-making and authority are usually in the hands of government officials and political leaders who are considered elite due to their knowledge, skills, and experience. They are the ones who initiate projects and development, resulting in an authoritative and subordinate relationship

between public administrators and citizens. The New Public Administration paradigm includes market forces and views the government as a service provider that is responsive to citizens' needs. Decision-making is more decentralized, and partnerships and collaborations with citizens, private sectors, and NGOs are included in the initiation of operations. Citizens are considered active partners and co-producers of services. The relationship between public administrators and citizens is more market-oriented, with citizens viewed as customers and government and public administrators as service providers. This approach fosters a more collaborative and interactive relationship between public administrators and citizens, emphasizing responsiveness and accountability. Comparatively, Buddhist Public Administration emphasizes decisions made based on the interest of all stakeholders, focusing on decisions that are harmonious and promote the greater good. Citizens are seen as responsible for shared governance, leading to a more harmonious and collective decision-making process. This participatory approach ensures that all stakeholders are initiators, including public administrators and citizens themselves. Citizens are viewed as an integrated part of the decision-making process, capable of initiating, contributing, and taking responsibility for self-leadership and ethical engagement. This empowers citizens and leads to an interdependent, collaborative, harmonious, cooperative, and reciprocal relationship with humility, reverence, and righteousness between public administrators and citizens. Public administrators and citizens are considered equals in the shared pursuit of higher levels of happiness, sharing the same course of living, while holding different responsibilities and roles. Thus, the Four Sublime States—contemplations on love, compassion, sympathetic joy, and equanimity—should be practiced and intertwined in all Public Administration operations.

The objective of Buddhist Public Administration is clarified to be the fostering of human flourishing for all, (Eikenberry's, 2009) The common Barnum or public interest is to go where the role of government is to strive for the greater good in the bracket happiness for the greatest number it implies that all citizens are both entitled and responsible for developing their own happiness. Responsibility must be taken for acquiring the knowledge, understanding, and practice necessary to develop happiness at all levels, including the highest one. Concurrently, the government is held accountable for facilitating this process by providing a balanced, holistic,

realistic, and pragmatic operation that creates the appropriate environment for practice and development in threefold training.

In terms of elections, it is observed that traditional public administration entails citizens electing bureaucrats or politicians based on technical competence and professional expertise. In contrast, new public administration, which focuses on service and management, prioritizes performance, interpersonal skills, and the capacity to address people's needs. Buddhist Public Administration does not advocate for a complete overhaul or replacement of existing systems; rather, an integration of Dhamaracy frameworks that emphasize ethical leadership is sought. In addition to competency and interpersonal skills, candidates are expected to exhibit moral character, a record of ethical conduct, self-regulation, generosity with track record-prosocial behavior, and insight or wisdom aligned with natural truth or nature as the vision and capacity to address the administration challenges.

In terms of operational approaches, it is noted that traditional public administration relies on legal technical expertise, administrative theory and practice, and formal training as sources of knowledge and authority. Conversely, new public administration is driven by data, business management theories, and paradigms oriented towards addressing the needs of customers, or in this context, citizens. Buddhist Public Administration, however, draws upon scientifically-informed practices, demonstrated social behavioral records, and insights into Buddha-dhamma wisdom as a vision and paradigm for addressing challenges and problems.

Buddhist Public Administration challenges this traditional focus on material growth, advocating for an alternative approach that emphasizes mental quality development and overall well-being (Payutto, 1998a). Drawing on the Buddhist taxonomy of happiness, and research from the London School of Economics (Layard, 2005), the development of the economy in Buddhist Public Administration is not solely geared towards achieving the highest productivity or material growth. Instead, it aims to establish a context and implement systems that foster happiness and well-being for all.

This perspective underscores the importance of cultivating a more holistic and balanced approach to economic development, recognizing that material prosperity alone does not guarantee happiness. By prioritizing mental development and well-

being, Buddhist Public Administration offers valuable insights and strategies for creating a more sustainable and equitable society, where the pursuit of happiness is not solely dependent on material wealth but rather encompasses the multifaceted dimensions of human flourishing.

Aspect 3: Who decides the public interests

In Traditional Public Administration (TPA), the government and bureaucracy are primarily responsible for determining the public interests (Weber, 1947). This approach is characterized by a top-down decision-making process, with public officials and political leaders making choices on behalf of the citizenry.

In contrast, New Public Service (NPS), New Public Administration (NPA), and New Public Management (NPM) emphasize a more participatory approach, involving government, citizens, market forces, and service providers in the decision-making process (Denhardt, R. and Denhardt, J., 2000; Hood, 1991). This approach fosters greater collaboration, responsiveness, and democratic accountability, allowing for a broader range of perspectives to inform public policy and service delivery.

Buddhist Public Administration (BPA) adopts the concept of Dhammacracy, wherein all citizens are contributors to the public interest and the public interests are for all since all are interconnected, guided by Buddha-dhamma as a reference (Payutto, 1998a). This inclusive approach encourages active participation, cooperation, and mutual respect, ensuring that public interests are pursued in a manner that aligns with Buddhist principles and values.

Aspect 4: Who controls

Control in TPA lies with the central government, centralized authority, and bureaucratic control (Weber, 1947). This hierarchical approach is designed to ensure compliance with established rules, procedures, and regulations, and to maintain order and stability in public administration.

In contrast, NPS, NPA, and NPM advocate for decentralized control, partnership, and collaboration, emphasizing shared governance and stakeholder involvement (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). This approach allows for greater adaptability, responsiveness, and innovation in public institutions.

BPA emphasizes collective decision-making and participatory governance, fostering a harmonious and interdependent relationship among stakeholders (Payutto, 1998a). This approach goes beyond traditional state boundaries, incorporating a network of actors working together within the framework of Dhammacracy.

Aspect 5: Who initiates

In TPA, government officials and political leaders are the primary initiators of public policies and programs (Weber, 1947). This approach assumes that public administrators possess the necessary expertise and authority to make decisions on behalf of the citizenry.

NPS, NPA, and NPM emphasize the importance of involving citizens, the private sector, and non-governmental organizations (NGOs) in the initiation and implementation of public policies and services (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). This bottom-up approach fosters greater engagement, ownership, and accountability, ensuring that public initiatives are more closely aligned with the needs and preferences of the communities they serve.

BPA encourages the involvement of all stakeholders in the initiation and implementation of public policies and programs (Payutto, 1998a). This approach emphasizes human resource development through the cultivation of knowledge and practice of the Threefold Training, promoting participatory, harmonious, consensus-based decision-making grounded in ethics, morality, and mindfulness.

Aspect 6: Main mechanism

In Traditional Public Administration (TPA), the main mechanism is a top-down approach that relies on standardized procedures, rules, and regulations (Weber,

1947). This system is designed to ensure consistency and compliance with established norms and practices, with a primary focus on maintaining order and stability within the public sector. This approach is grounded in the principles of hierarchy and authority, emphasizing control and adherence to bureaucratic processes.

On the other hand, New Public Service (NPS), New Public Administration (NPA), and New Public Management (NPM) adopt a bottom-up, collaborative approach that stresses performance measurement, continuous improvement, and innovation (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). This approach seeks to foster adaptability, responsiveness, and efficiency in public institutions by empowering employees and decentralizing decision-making processes. It encourages creativity and flexibility, allowing organizations to adjust more effectively to dynamic and complex environments.

Buddhist Public Administration (BPA) emphasizes human resource development through the cultivation of knowledge and practice of the Threefold Trainings (Payutto, 1998a). This approach promotes a participatory, harmonious, and consensus-based model grounded in ethics, morality, and mindfulness. By nurturing the development of wisdom, ethical conduct, and mental discipline among public administrators, BPA aims to create a more compassionate, fair, and just public administration system.

Aspect 7: How citizens are viewed

In TPA, citizens are seen as passive recipients of services, with limited engagement in the public administration process (Weber, 1947). Their role is mainly to comply with the rules and regulations imposed by the government and accept the services provided to them without much input or influence.

In contrast, NPS, NPA, and NPM view citizens as active participants, partners, and co-producers of services (Denhardt and Denhardt, 2000; Frederickson, 1980; Hood, 1991). This approach emphasizes the importance of citizen engagement, empowerment, and collaboration in the delivery of public services. It recognizes the

value of their input, feedback, and participation in shaping and improving services to meet their needs and expectations.

BPA considers citizens as integral to decision-making and public administration at all levels (Payutto, 1998a). It fosters a sense of self-responsibility, self-initiation, self-leadership, and empowerment among citizens, recognizing them as engaged and essential contributors to public administration. BPA encourages active participation and involvement in the development and implementation of policies and programs that affect their lives and communities.

Aspect 8: Structure

TPA is characterized by hierarchy, bureaucracy, and top-down decision-making (Weber, 1947). This structure prioritizes a clear chain of command and division of responsibilities, ensuring that tasks are carried out efficiently and according to established protocols.

In comparison, NPS, NPA, and NPM adopt a flatter, networked, collaborative, and bottom-up structure (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). This approach allows for greater adaptability and responsiveness to changing needs and priorities by decentralizing decision-making processes and encouraging cooperation among different stakeholders. It fosters a more flexible, dynamic, and innovative environment that can better respond to complex and changing circumstances.

BPA embraces a flat, collaborative, participatory, and networked structure that extends beyond state boundaries within the framework of Dhammacracy (Payutto, 1998a). This approach encourages inclusive and cooperative decision-making across a diverse range of stakeholders, fostering dialogue, mutual understanding, and consensus-building. It aims to create a more equitable, just, and harmonious public administration system that embraces diversity, interconnectedness, and shared values. BPA's structure emphasizes the importance of collective wisdom, compassion, and

mindfulness in making decisions and implementing policies, reflecting the core principles of Buddhist teachings.

Aspect 9: Relationships between PA and citizen

In TPA, the relationship between public administration and citizens is characterized by authority-subordinate dynamics, formality, distance, and impersonality (Weber, 1947). This model reflects a clear distinction between the government and the governed, with communication channels mainly focused on enforcing compliance with rules and regulations.

NPS, NPA, and NPM emphasize a customer-provider relationship, focusing on service orientation and responsiveness (Denhardt and Denhardt, 2000; Frederickson, 1980; Hood, 1991). This approach aims to meet citizens' needs and expectations by delivering quality services efficiently and effectively. It fosters a more personalized, user-centric, and customer-oriented public administration, with an emphasis on feedback, evaluation, and continuous improvement.

BPA fosters interdependent, collaborative, harmonious, cooperative, and reciprocal relationships between public administration and citizens, characterized by humility, reverence, and righteousness (Payutto, 1998b). This approach acknowledges the interconnectedness and mutual dependence of public administrators and citizens, promoting a sense of shared responsibility and collective action. BPA emphasizes the cultivation of compassion, empathy, and understanding, fostering an environment where public administrators and citizens can work together in pursuit of common goals and the well-being of all.

Aspect 10: Realistic, autism, naive?

TPA is often considered formal and bureaucratic, potentially limiting its ability to adapt to changing needs and contexts (Weber, 1947). Its focus on hierarchy, rules, and regulations can sometimes hinder innovation and responsiveness, making it less adaptable to contemporary challenges and evolving societal expectations.

NPS, NPA, and NPM are characterized as innovative and adaptive, promoting continuous improvement and responsiveness (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These models encourage flexibility, creativity, and experimentation, enabling public institutions to better address complex and dynamic environments. However, they may also be criticized for their focus on performance and efficiency, potentially overlooking the importance of ethical considerations and broader social impacts.

BPA is viewed as balanced, holistic, realistic, and pragmatic, offering a comprehensive and grounded approach to public administration that aligns with Buddhist principles and values (Payutto, 1998b). This model acknowledges the importance of both individual and collective well-being, ethical conduct, and social harmony, providing a more balanced and inclusive perspective on public administration. By integrating the wisdom of ancient teachings with contemporary knowledge and practices, BPA presents a unique and valuable alternative for public administration in the modern world.

Aspect 11: Election criteria

In Traditional Public Administration (TPA), election criteria focus on political appointments, technical competence, and professional expertise (Weber, 1947). Candidates for public administration positions are often chosen based on their knowledge of policies, procedures, and administrative systems, as well as their ability to navigate complex bureaucratic structures. This approach values experience and knowledge within the bureaucratic system and aims to ensure continuity and stability in public institutions.

New Public Service (NPS), New Public Administration (NPA), and New Public Management (NPM) emphasize meritocratic, competitive selection processes that prioritize leadership, communication, and interpersonal skills (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These paradigms recognize the importance of well-rounded professionals who can adapt and thrive in complex, dynamic environments. As a result, selection criteria are broadened to include not only

technical knowledge but also the ability to collaborate, innovate, and respond effectively to changing circumstances.

Buddhist Public Administration (BPA) highlights moral character, competence, and ethical leadership, emphasizing conduct and community service (Payutto, 1998b). In this approach, candidates are selected based on their integrity, compassion, and selflessness. BPA values individuals who can demonstrate a strong commitment to ethical principles and social welfare, as well as the capacity to make decisions that benefit the broader community, rather than solely focusing on individual or organizational goals.

Aspect 12: Who are public administrators

In TPA, public administrators are typically career bureaucrats and civil servants, responsible for implementing and enforcing policies and regulations (Weber, 1947). These individuals work within established hierarchies and bureaucratic structures to ensure the smooth functioning of government institutions and the provision of public services.

In NPS, NPA, and NPM, public administrators include professionals, managers, and service providers, reflecting the growing emphasis on diverse skills and expertise in public institutions (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). As public administration paradigms have evolved to prioritize adaptability, responsiveness, and efficiency, there has been a shift toward including a wider range of professionals in public administration roles, including those with backgrounds in business, social sciences, and other fields.

In BPA, all citizens at all levels are considered public administrators, highlighting the interconnectedness of individuals and communities in decision-making and governance (Payutto, 1998b). This approach recognizes that public administration is a collective effort that involves not only government officials but also citizens who actively participate in shaping policies and implementing initiatives. In BPA, every individual has a role to play in contributing to the well-being of the community and the pursuit of ethical governance.

Aspect 13: Motivations

In TPA, motivations for public administrators include compliance, job security, and career advancement (Weber, 1947). These individuals often seek to ensure their positions and progress within bureaucratic hierarchies by following established procedures, adhering to rules and regulations, and demonstrating their competence within their specific areas of expertise.

In NPS, NPA, and NPM, motivations for public administrators center on performance, incentives, customer satisfaction, and social impact (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). In these paradigms, public administrators are motivated by the desire to improve the quality and efficiency of public services, respond effectively to the needs of citizens, and make a positive difference in the lives of the people they serve. This approach often involves the use of performance metrics, rewards, and recognition to encourage innovation, collaboration, and a focus on results.

In BPA, motivations for public administrators encompass altruism, well-being, human flourishing development, harmonious living, and service to the interconnected global community, guided by ethical values (Payutto, 1998a). Public administrators in BPA are driven by the pursuit of Nibbhana, a higher form of happiness, wholesome desire, and loving-kindness (Chanda). This approach emphasizes the importance of selfless action, compassion, and a genuine commitment to the well-being of others. BPA encourages public administrators to strive for personal and collective growth, while fostering a sense of interconnectedness and shared responsibility for the welfare of the community.

Aspect 14: Source of knowledge

In TPA, the source of knowledge for public administrators is primarily legal, technical expertise, administrative theory and practice, and formal education and training (Weber, 1947). Public administrators rely on a deep understanding of the rules, regulations, and procedures that govern their work, as well as the knowledge and skills acquired through formal education and training programs.

In NPS, NPA, and NPM, the source of knowledge is multidisciplinary, encompassing best practices, data-driven analysis, and business management theories and paradigms (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). Public administrators in these paradigms are encouraged to draw on a wide range of sources, including academic research, practical experience, and insights from other sectors, to inform their decision-making and improve the effectiveness of public services.

In BPA, the source of knowledge is rooted in the Threefold Training wisdom, experiential learning, and scientifically informed Buddha-dhamma (Payutto, 1998b). Public administrators in BPA are expected to cultivate a deep understanding of Buddhist principles and teachings, as well as the practical application of these principles in the context of public administration. This approach emphasizes the importance of personal growth, reflection, and the cultivation of wisdom through both formal study and direct experience.

Aspect 15: Main skills and functions of PA

In TPA, the main skills and functions of public administrators include technical expertise, decision-making, and accountability within the framework of established procedures and policies (Weber, 1947). Public administrators in TPA are responsible for ensuring that government institutions function smoothly and effectively, in accordance with the rules and regulations that govern their work.

In NPS, NPA, and NPM, the main skills and functions of public administrators involve communication, collaboration, innovation, and customer service (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). Public administrators in these paradigms are expected to be adaptable, responsive, and skilled in working with diverse stakeholders to develop and implement innovative solutions to complex challenges.

In BPA, the main skills and functions of public administrators include *Yonisomanasikara* (wise attention), Dhammacracy (governance based on Dhamma

principles), mindfulness, ethical individual and collaborative moral reasoning, and community engagement (Payutto, 1998b). Public administrators in BPA are expected to be guided by Buddhist principles and values in their work, and to actively engage with the community to foster harmonious, ethical, and compassionate governance.

Aspect 16: Politics

In Traditional Public Administration (TPA), politics are centralized and focused on maintaining a stable and orderly government system (Weber, 1947). Decision-making and policy implementation are primarily driven by top-down processes and bureaucratic structures. This centralization ensures that authority remains concentrated, which can contribute to maintaining order, but may limit the inclusion of diverse perspectives.

New Public Service (NPS), New Public Administration (NPA), and New Public Management (NPM) embrace pluralistic and decentralized politics, empowering various stakeholders and promoting diverse perspectives (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These models emphasize the importance of decentralization, local governance, and shared decision-making, which allows for more adaptable and context-sensitive policy responses, but may lead to potential fragmentation and inconsistencies.

Buddhist Public Administration (BPA) supports a consensus-based and inclusive approach to politics, valuing harmony, cooperation, and collective wisdom (Payutto, 1998b). BPA fosters a political climate that encourages dialogue, mutual respect, and the pursuit of shared goals for the betterment of all. This approach aims to balance individual interests with the common good, but may require considerable time and effort to reach consensus.

Aspect 17: Economics

In TPA, the economy is characterized by public sector dominance and centralization (Weber, 1947). The state plays a crucial role in planning, organizing,

and directing economic activities, focusing on stability and control. This approach can ensure that resources are allocated efficiently, but may limit innovation and flexibility.

NPS, NPA, and NPM advocate for market-driven economies and public-private partnerships, emphasizing competition, efficiency, and innovation (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These models promote economic growth and development through the integration of market forces and government interventions. This approach seeks to balance public and private interests, but may lead to inequalities and overemphasis on profit.

BPA promotes a sustainable, equitable, and balanced economic system, emphasizing *dhana* (sharing and giving), sufficiency economy, and contentment (Payutto, 1998b). This approach values satisfaction with one's possessions and encourages mindful consumption, fostering a sense of responsibility towards others and the environment. BPA seeks to ensure that economic growth is sustainable and benefits all members of society, but may face challenges in integrating with global market systems.

Buddhist Taxonomy of Happiness and Economy

Buddhism offers a unique taxonomy of happiness, where *kama sukha*, or sensual pleasure, is considered the lowest level of happiness. According to Buddhist teachings, sensual pleasure is temporary and ultimately unsatisfactory, as it can never lead to lasting happiness (Payutto, 1994). This concept aligns with recent research by Morris, Kettlewell, Glozier on “The increasing cost of happiness” that has shed light on the relationship between income and happiness, revealing that while there is a positive correlation between the two, the link is not a linear one. Rather, the relationship exhibits diminishing marginal returns, meaning that as income increases, the level of happiness derived from each additional dollar earned decreases. Beyond a certain point, the relationship between income and happiness becomes negligible, with other factors such as health, social relationships, and leisure time playing a more significant role in overall well-being. A study, published in October 2021, has provided further insight into this phenomenon, revealing that the income level

required for happiness in Australia has been steadily increasing over time, making it increasingly difficult for many Australians to attain a level of income that can guarantee their happiness. This trend suggests that the pursuit of financial gain is becoming an increasingly central aspect of the lives of many Australians, with the prospect of achieving a sustainable level of happiness becoming more and more dependent on income. Using data from the Household, Income and Labour Dynamics in Australia (HILDA) survey, which records Australians' feelings of happiness, joy, sadness, tiredness, and depression in the last month, the present study aimed to investigate the relationship between household income and happiness. Combining each participant's responses into a single happiness score, the study found that the average happiness score in Australia had peaked in 2009 and declined every year since 2012, despite an increase in household income. This suggests that the income level required for happiness in Australia has been increasing and becoming increasingly unattainable for many Australians.

The study found that the change point at which the happiness of most Australians no longer strongly depends on income, has almost doubled from A$43,000 to A$74,000, indicating that Australians now require a higher income to attain a level of happiness comparable to that of previous years. Furthermore, the median income has remained at less than A$50,000 per year since 2009. The number of Australians on an income below the change point, increased from around 60% to 74%.

The implications of this trend are significant, particularly in the context of a rapidly changing economic landscape and a growing awareness of the impact of income inequality on overall well-being. As income inequality continues to rise, and the income level required for happiness moves further out of reach for many Australians, the need for policies and interventions that promote equitable economic growth and social support becomes ever more pressing.

The London School of Economics Research

Recent research conducted by Richard Layard at the London School of Economics (Layard, 2005) supports the notion that the cost per unit to increase happiness is lower when shifting towards mental development. In other words,

focusing on mental well-being and happiness rather than purely material growth offers a more cost-effective approach to improving the overall quality of life for individuals and society as a whole (Layard, 2005; Dolan et al., 2008). Buddhist Public Administration focuses on the holistic well-being of individuals and society by emphasizing the importance of mental development, spiritual growth, and ethical conduct in governance. Drawing from the teachings of the Buddha and the principles of Dhamma, this approach prioritizes the cultivation of morality, concentration, and wisdom (*Trisikkhā*) in public administrators to enable them to make compassionate, informed, and responsible decisions for the greater good.

In line with Layard's research findings, Buddhist Public Administration suggests that investing in mental well-being and happiness, rather than merely material growth, offers a more cost-effective and sustainable path to improving the overall quality of life. By fostering an environment in which public administrators act mindfully and ethically, guided by the principles of the Dhamma, Buddhist Public Administration promotes social harmony, environmental sustainability, and a deeper sense of purpose and fulfillment for individuals and communities. This approach to governance recognizes that the pursuit of material wealth alone is insufficient to ensure human flourishing, and that mental and spiritual well-being play a vital role in achieving a balanced and meaningful existence. By integrating these insights into public administration practices, Buddhist Public Administration offers a unique and transformative framework for addressing contemporary social, economic, and environmental challenges, while promoting the long-term happiness and well-being of all sentient beings.

Buddhist Public Administration and Economic Development

In light of these findings, in the article “From Wealth to Well-being and Finally *Nibbana*: A Bridge from Traditional to Buddhist Economics,” Apichai Puntasen discussed the limitations of using GDP as the primary measure of development, which has led to rapid depletion of natural resources and environmental degradation. Puntasen emphasizes the importance of the Gross National Happiness (GNH) concept, introduced by the former King of Bhutan in the 1970s and

popularized in 1987, as an outcome of sustainable development. The four pillars of GNH, including “good governance,” serve as the process leading to sustainable development and happiness. This concept bridges Western notions of sustainability with Eastern ideas of happiness or “good life,” akin to Aristotle's concept of “moral life.” Moreover, Puntasen highlights the Sufficiency Economy concept advanced by King Bhumibol Adulyadej of Thailand in 1974, which complements GNH and completes the systems analysis approach to sustainable development. The Sufficiency Economy concept, rooted in the Buddhist tradition of *sukha* (happiness or well-being), encompasses inputs, processes, outputs, outcomes, and impacts. However, the ultimate sukha in Buddhism refers to the state of mind liberated from all defilements, which is the ultimate goal of Buddhist economics. Puntasen argues that sustainable development, GNH, and the Sufficiency Economy serve as a bridge between Western and Eastern economic perspectives, facilitating a deeper understanding of Buddhist economics. By integrating these concepts, societies can work towards achieving eternal peace and well-being.

Buddhist Public Administration strives to facilitate the sufficiency economy that enables individuals to promote a balanced and sustainable approach to economic development, focusing on the well-being of individuals and communities. By integrating the principles of *Trisikkhā* into economic decision-making, the sufficiency economy encourages moderation, prudence, and social responsibility, fostering a harmonious relationship between material growth and spiritual development. As a result, it nurtures self-reliance, resilience, and contentment, reducing the negative impacts of unchecked materialism and fostering a more equitable and environmentally sustainable society. By adopting the Sufficiency Economy approach based on Buddhist Public Administration, individuals and communities can work together to create a more compassionate, inclusive, and sustainable economic system that respects the interconnected nature of all beings and their environment.

Aspect 18: Society

TPA prioritizes social order and stability, maintaining a structured and hierarchical society (Weber, 1947). This structure facilitates organization and control but may suppress individual expression and creativity.

NPS, NPA, and NPM emphasize individualism, personal choices, and competition, fostering a society where individuals strive for success and self-fulfillment (Denhardt and Denhardt, 2000; Frederickson, 1980; Hood, 1991). This approach can encourage innovation and personal growth but may result in social divisions and inequalities.

BPA envisions an interconnected, compassionate, and harmonious society, emphasizing interdependence and the importance of fostering positive relationships within communities (Payutto, 1998b). This approach promotes empathy, understanding, and mutual support, creating a social environment that nurtures collective well-being. BPA seeks to build a strong social fabric that encourages cooperation and harmony, but may face challenges in addressing individualistic tendencies and competitive pressures.

Aspect 19: Environment

In TPA, there is limited focus on environmental concerns, with priority given to economic development and social stability (Weber, 1947). This lack of focus on environmental issues can lead to unsustainable practices and environmental degradation.NPS, NPA, and NPM models demonstrate increased eco-awareness and emphasize resource management, integrating environmental considerations into policy-making and administration (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These models recognize the importance of addressing environmental challenges and strive to balance economic development with environmental sustainability. This approach fosters collaboration between public, private, and non-governmental organizations in addressing environmental concerns, but may still face challenges in fully reconciling economic imperatives with long-term ecological health.

BPA stresses the interdependence of humans and the environment, promoting eco-sensitivity and environmental stewardship (Payutto, 1998b). This approach emphasizes the importance of protecting and preserving natural resources for the benefit of present and future generations. BPA encourages individuals and organizations to develop a deep understanding of their connection to the natural

world, fostering a sense of responsibility for its well-being. This holistic perspective on the environment seeks to integrate environmental considerations into all aspects of public administration, but may face challenges in influencing broader economic and political systems that prioritize short-term gains over long-term sustainability.

Aspect 20: Happiness

In TPA, happiness is a secondary concern, as the focus is on maintaining order and stability (Weber, 1947). This approach values social cohesion and economic prosperity, but may not prioritize subjective well-being or the broader aspects of human flourishing.

NPS, NPA, and NPM models associate happiness with individual success, wealth, and achievements, reflecting an indirect focus on well-being (Denhardt, R. and Denhardt, J., 2000; Frederickson, 1980; Hood, 1991). These models tend to measure happiness through material indicators and promote the idea that personal achievements and economic prosperity lead to happiness. This approach acknowledges the importance of individual satisfaction, but may overlook the significance of social connections and spiritual well-being in determining overall happiness.

In BPA, happiness is a central focus, emphasizing collective well-being and balance (Payutto, 1998b). This approach prioritizes mental, emotional, and spiritual health, recognizing that happiness is a multi-dimensional concept influenced by factors beyond material wealth and success. BPA advocates for policies and practices that promote individual and collective well-being, emphasizing the importance of compassion, empathy, and harmonious relationships. This holistic understanding of happiness seeks to create a society in which well-being is an integral part of public administration and decision-making, but may face challenges in navigating diverse cultural, social, and economic contexts that influence individual and collective happiness.

In conclusion, the comparison of Traditional Public Administration (TPA), New Public Service (NPS), New Public Administration (NPA), New Public Management (NPM), and Buddhist Public Administration (BPA) highlights the distinct yet complementary characteristics and approaches of each paradigm. While TPA emphasizes order, stability, and compliance, NPS, NPA, and NPM focus on performance, adaptability, and responsiveness. BPA offers a unique perspective grounded in *Trisikkhā* principles, emphasizing ethics, mindfulness, and interconnectedness.

Thirdly, Buddhist Public Administration in Complementarity with Existing Public Administration Theory: This section investigates how BPA, grounded in *Trisikkhā* principles, can coexist and interact with existing public administration theories, fostering more holistic and effective governance systems. The examination of synergies between BPA and other paradigms demonstrates BPA's potential as a valuable addition to the public administration toolkit. This analysis emphasizes the importance of embracing diverse perspectives and approaches to address the multifaceted challenges faced by contemporary societies more effectively.

The incorporation of Buddhist principles into Public Administration presents a distinctive and valuable perspective that enhances current paradigms, ultimately fostering more efficacious and comprehensive governance systems. This section explores the potential of Buddhist Public Administration (BPA), rooted in *Trisikkhā* principles, to coexist and synergize with various established public administration theories, including organization theory, human resource management, leadership theory, development theory, budget and finance theory, public policy theory, and governance ethics. BPA accentuates the importance of nurturing ethical conduct, mindfulness, and punna, resulting in a middle path approach to thinking, communication, and interaction, ultimately culminating in the sustainable flourishing of humanity as a whole. Integrating *Trisikkhā* principles into BPA, we can establish a solid foundation for ethical conduct in public administration, underscoring the significance of morally and compassionately informed decision-making. Furthermore, BPA's emphasis on mindfulness and *punna* illuminates the necessity of fostering a

profound comprehension of the interconnectedness of all beings and the world at large, advocating for a more comprehensive approach to governance. In conclusion, by amalgamating *Trisikkhā* principles and dhammacracy into public administration, we can create a more inclusive and ethical approach that fosters social responsibility, mindfulness, and sustainable human flourishing for all members of society.

1) Organization theory

Organization theory is a field that examines the structures, processes, and dynamics of organizations. Existing organization theories, such as classical management theory, human relations theory, and contingency theory, provide valuable insights into the management of organizations. However, each theory has its limitations, and there is a gap in understanding the role of ethics and mindfulness in organizational governance.

Classical management theory emphasizes efficiency, rationality, and predictability in the management of organizations. However, this approach neglects the role of human emotions and social interactions in organizational behavior (Rosenzweig and Talmud, 2008).

Human relations theory, on the other hand, recognizes the importance of interpersonal relationships and employee satisfaction in organizational performance. However, it fails to address the larger social and environmental impacts of organizational activities.

Contingency theory highlights the need for flexibility and adaptation to external factors in organizational management. However, it does not address the ethical implications of organizational decisions and actions (Eisenbeiss, Knippenberg and Boerner, 2008).

Incorporating Buddhist principles into organizational theory can provide a more holistic and ethical approach to organizational governance. In the dimension of organizational management, one can apply the Buddhist perspective of studying

human beings as living organisms, which have relationships with both the internal and external environment. This idea is relevant because everything is interconnected, just like in the dimension of quantum physics. In Buddhism, there is a principle of interdependence, where everything is interconnected through various forms of cycles. If one refers to the *Tripiṭaka*, one should not violate others as per the *adhi-sila* practices.

Dhana is another crucial aspect that is not included in any organization theory, by providing charity, rendering services, being reverence, sharing or giving out credits and merits and by rejoicing in others merits and success, together - team can create happy organizations that have a direct impact on relationships, including motivation, as studied in the long-term research by Harvard University on the subject of happiness. The ten bases of meritorious actions lead to well-functioning and happy organizations that extend to considerate behavior, which makes it easier to coexist with much less conflicts and more in harmony. Additionally, there is the principle of giving and receiving help, which creates an atmosphere of mutual assistance that leads to social trust in the same direction as the research on the benefits of volunteering, as demonstrated in the elements of generosity.

Furthermore, the organization should create an environment where employees have the opportunity to learn and share knowledge, not just worldly knowledge but also Buddha-dhamma knowledge. This will lead to accurate opinions, which will lead to more efficient and effective work, generating the most benefits and happiness. All employees and organizations should also strive for development in terms of morality, meditation, and wisdom. The Four Bases of Sympathy, which include "*Dhana*" (giving; generosity; charity) means providing support, sacrifice, sharing, and helping with material possessions, knowledge, advice, and guidance for the benefit of others "*Piyavaja*" or "*Peyyawatcha*" (kindly speech; convincing speech) is using words that show love and affection, are sweet and gentle, and convey benefits and reasons to persuade others to follow. "*Atthajariya*" (useful conduct; rendering services; life of service; doing good) is a way of living that involves volunteering, supporting good causes, and improving and promoting moral values. "*Samanattata*"

(even and equal treatment; equality consisting in impartiality, participation, and behaving oneself properly in all circumstances) is a concept that involves treating everyone fairly, impartially, and with respect regardless of their status, role, or position. This principle is not only applicable within an organization but also in relationships with external stakeholders at all levels. These virtues, making for group integration and leadership, are also fundamental principles that can be applied to organizational management.

It is also common for conflicts and disagreements to arise when people live and interact together. Thus, cultivating a loving-kindness meditation and understanding with well wishes or *Metta* is a tool for training and developing oneself in coexistence and mutual understanding, leading to forgiveness, reduced conflicts, and dissatisfaction towards each other.

Combining all three theories with Buddhist principles will lead to a complete organizational management theory. This will reduce conflicts, improve efficiency and productivity, create happiness within the organization, and promote beautiful growth for both the organization and external stakeholders.

In conclusion, while existing organization theories provide valuable insights into organizational management, there is a gap in understanding the role of ethics and mindfulness in organizational governance. By incorporating *Trisikkhā* and dhammacracy principles into organization theory, we can develop a more holistic and ethical approach to organizational management, promoting the well-being of individuals and communities affected by organizational activities.

2) Human resource management and Leadership theory

Human resource management and leadership theories have made significant contributions to understanding organizational dynamics and employee performance. However, some gaps in these theories limit their effectiveness in addressing certain aspects of employee well-being and leadership practices.

Prominent human resource management theories include Maslow's Hierarchy of Needs and Herzberg's Two-Factor Theory. Maslow's Hierarchy of Needs (Maslow, 1943) posits that individuals have a hierarchy of needs, ranging from basic physiological needs to higher-level psychological and self-actualization needs. While this theory provides an understanding of what motivates employees, it does not account for individual differences in motivation, nor does it address the dynamic nature of employee needs and preferences.

Herzberg's Two-Factor Theory (Herzberg, 1959) differentiates between hygiene factors (e.g., salary, job security) and motivation factors (e.g., achievement, recognition). Although the theory acknowledges the importance of employee satisfaction and motivation, it is limited in its consideration of the role of organizational culture in shaping employee motivation and satisfaction. Furthermore, it does not provide a comprehensive understanding of how to balance hygiene factors and motivation factors to optimize employee performance.

In the realm of leadership theories, transformational leadership theory (Bass, 1985) emphasizes the role of charismatic and inspirational leaders in enhancing employee performance and organizational success. However, the theory lacks a focus on the potential dark side of charismatic leadership, which may lead to unethical behavior or negative organizational consequences. Additionally, it does not address how leaders can effectively manage diverse teams and foster an inclusive organizational culture.

Servant leadership theory (Greenleaf, 1970) proposes that leaders should prioritize the needs of their employees and focus on their growth and well-being. While this theory highlights the importance of employee-centric leadership, it may not adequately address how to balance employee needs with organizational goals and objectives. These gaps in human resource management and leadership theories suggest the need for further research and development of more comprehensive approaches. Such approaches should consider individual differences in motivation, the dynamic nature of employee needs, the role of organizational culture in shaping

employee satisfaction, the potential negative consequences of charismatic leadership, and the importance of balancing employee well-being with organizational goals.

Buddhist knowledge can significantly contribute to the theories of human resource management and leadership, promoting a more mindful, compassionate, and sustainable approach to organizational development. According to Buddhist principles, good deeds or actions should be performed based on their intrinsic value and the inherent satisfaction derived from them, rather than for superficial reasons such as monetary gain, reputation, or status (Thanissaro Bhikkhu, 2010). For instance, someone cultivating flowers should focus on the act itself and the beauty it brings, rather than solely on the financial rewards. When individuals pursue their activities with passion, meaningful goals, and the right intentions, the outcomes will be more aligned with true value (Goleman, 2003). This approach not only fosters personal growth but also leads to organizational success.

Buddhist teachings also emphasize the importance of benefiting others, practicing generosity, and creating good things while pursuing one's livelihood (Payutto, 1998b). This altruistic perspective can serve as a powerful motivating factor for employees, leading to a more harmonious and cohesive work environment. In contrast, selfish desires and motivations can result in conflicts and unsustainable outcomes within an organization. When employees work together towards a shared goal, a culture of collaboration and excellence can emerge, leading to reduced conflict and competition (King, 2008). This collective sense of purpose creates an environment where sustainable and beautiful outcomes can flourish, in line with nature's principles (Kabat-Zinn, 2005). Furthermore, Buddhist principles advocate for mindfulness in leadership, which involves a deep understanding of oneself and the ability to discern right from wrong (Goleman, Boyatzis and McKee, 2002). Mindfulness leadership has been shown to result in happier, more efficient, and sustainable organizations (Reb, Narayanan and Chaturvedi, 2014).

In conclusion, incorporating Buddhist knowledge in human resource management and leadership can lead to more mindful, compassionate, and sustainable

organizational practices. By focusing on intrinsic values, fostering a culture of collaboration, and promoting mindfulness in leadership, organizations can achieve both personal and collective growth and success.

3) Development theory

Development theory is a multidisciplinary field that aims to understand and improve the economic, social, and political well-being of individuals and societies. Existing development theories, such as modernization theory (Rostow, 1960), dependency theory (Dos Santos, 1970), and neoliberalism (Friedman, 1962), provide valuable insights into the complex process of development. However, each theory has its limitations, and there is a gap in understanding the role of human and environmental well-being in development processes.

Modernization theory emphasizes the importance of industrialization and economic growth in the process of development (Rostow, 1960). However, this approach neglects the social and environmental impacts of development, such as increased inequality and environmental degradation (Escobar, 1995). Dependency theory highlights the unequal distribution of power and resources between developed and developing countries (Dos Santos, 1970), but it fails to provide practical strategies for promoting development in marginalized communities. Neoliberalism focuses on the role of the market in promoting development but tends to prioritize economic growth over social and environmental considerations (Harvey, 2005).

The current state of development theory also faces challenges related to globalization and climate change (Intergovernmental Panel on Climate Change [IPCC], 2014). Globalization has led to increased interconnectedness and interdependence among countries, but it has also resulted in the uneven distribution of power and resources, leading to further marginalization of vulnerable communities (Lechner and Boli, 2015). Climate change poses a significant threat to sustainable development, as it leads to environmental degradation, resource depletion, and social dislocation (IPCC, 2014). To address these gaps and challenges, development theory needs to embrace a more holistic and human-centered approach that promotes sustainable and inclusive development (Sen, 1999). This includes recognizing the

importance of social, environmental, and cultural factors in development processes and prioritizing the well-being of marginalized communities (Chambers, 1997). Development theory also needs to acknowledge the role of power and inequality in development and promote strategies that empower marginalized communities and promote social justice.

Incorporating Buddhist Principles into Development Theory:

Buddha-dhamma can fill in the gaps in development theory by providing a more holistic and ethical approach to development that prioritizes the well-being of individuals and communities over economic growth alone (Payutto, 1994). *Trisikkhā*, the core principles of Buddhist teaching, can serve as a guiding framework for ethical conduct in development (Rahula, 1974). *Sila,* or moral discipline, emphasizes the importance of ethical behavior and decision-making, promoting social responsibility and accountability. In the context of development, this means prioritizing the well-being of individuals and communities, especially marginalized and vulnerable groups, over economic growth or profit.

Citta, or mind cultivation, highlights the importance of mindfulness and awareness in decision-making (Kabat-Zinn, 2003). This means considering the long-term impact of development activities on the environment and future generations, and promoting sustainable and environmentally friendly practices (Schumacher, 1973). It also involves acknowledging the interconnected nature of all beings and the world around us (Nhat Hanh, 1999), and recognizing the impact of development activities on social and environmental systems.

Punna, or insight, emphasizes the importance of understanding the truth of the nature of existence (Goldstein, 2002). This means recognizing the limitations of conventional economic and development models and exploring alternative approaches that prioritize the well-being of individuals and communities over economic growth (Daly and Cobb, 1994). It also involves cultivating a deeper understanding of the interconnectedness of all beings and the world around us (Nhat Hanh, 1999), and recognizing the impact of development activities on social and environmental systems.

By incorporating *Trisikkhā* principles into development theory and practice, we can promote a more holistic and ethical approach to development that prioritizes the well-being of individuals and communities over economic growth alone (Payutto, 1994). This involves promoting social responsibility and accountability, considering the long-term impact of development activities on the environment and future generations, and recognizing the interconnected nature of all beings and the world around us. Ultimately, this can lead to more sustainable and socially responsible development practices that benefit all individuals and communities involved. The Middle Path, a central concept in Buddhist philosophy, emphasizes the importance of balance and moderation in all aspects of life (Rahula, 1974). This principle can be applied to development theory, where the focus is often on rapid economic growth and material progress at the expense of social and environmental sustainability. The Middle Path offers a more balanced approach, one that emphasizes the importance of economic development alongside social and environmental well-being (Sivaraksa, 1992).

In addition, the concept of sufficiency economy, as developed by the late King Bhumibol Adulyadej of Thailand, offers a practical approach to development that is grounded in Buddhist principles (Wibulswasdi, Piboolsravut and Pootrakool, 2012). Sufficiency economy emphasizes the importance of self-reliance, moderation, and balance in economic and social development. This approach encourages individuals and communities to live within their means and to prioritize sustainable and equitable development over short-term economic gains (Prayukvong, 2008). The principles of *Trisikkhā*, along with the Middle Path and sufficiency economy, offer a comprehensive framework for addressing the gaps in development theory. By promoting ethical conduct, mindfulness, and insight, *Trisikkhā* can guide policymakers and development practitioners in making more compassionate and sustainable decisions. The Middle Path can help to balance the focus on economic growth with social and environmental well-being, while a sufficiency economy offers a practical approach to achieving sustainable and equitable development. Together, these principles offer a pathway towards more holistic and ethical approaches to development that prioritize the well-being of individuals, communities, and the environment.

4) Budget and finance theory

Budgeting and finance play a crucial role in the effective management of public resources and the delivery of public services. In public administration, various theories and models have been developed to guide the allocation, management, and evaluation of public funds. However, there are gaps in the existing theories and models that need to be addressed to ensure more efficient, equitable, and sustainable public finance management in the current state.

Budget and Finance Theories in Public Administration

Incrementalism: Incrementalism is a budgeting theory that emphasizes gradual and incremental changes in budget allocations based on the previous year's budget (Wildavsky, 1964). This approach assumes that policymakers have limited time and resources to make comprehensive changes to the budget and that small adjustments are more feasible and less disruptive. However, incrementalism may lead to inefficiencies and perpetuate existing inequalities in resource allocation, as it does not encourage a thorough reassessment of priorities and needs. Performance-based budgeting: Performance-based budgeting (PBB) links budget allocations to the achievement of specific performance targets and outcomes. This approach aims to improve the efficiency and effectiveness of public spending by focusing on results rather than inputs. However, the implementation of PBB can be challenging, as it requires robust performance measurement systems, clear performance targets, and a culture of accountability and learning. Zero-based budgeting: Zero-based budgeting (ZBB) is a budgeting approach that requires each government agency or program to justify its entire budget request from scratch, rather than basing it on the previous year's allocations (Pyhrr, 1973). This approach aims to eliminate inefficiencies and ensure that public funds are allocated based on current needs and priorities. However, ZBB can be time-consuming and resource-intensive, and its effectiveness may be limited by the availability of accurate and relevant data.

Gap in Public Administration

Despite the various budgeting and finance theories in public administration, there are gaps that need to be addressed in the current state: Emphasis on short-term

planning: Many budgeting models focus on annual budget cycles, which may limit the ability of public administrators to engage in long-term planning and strategic investments. This short-term focus can hinder the development of sustainable solutions to complex social, economic, and environmental challenges. Inadequate attention to equity: Existing budgeting theories do not sufficiently address issues of equity and social justice in the allocation of public resources. This gap can lead to the perpetuation of existing inequalities and the marginalization of vulnerable communities. Insufficient integration of sustainability considerations: Many budgeting models fail to fully incorporate environmental and social sustainability considerations into the budgeting process. This gap may result in public investments that contribute to environmental degradation, resource depletion, and social dislocation. Limited citizen participation: Most budgeting theories do not explicitly incorporate mechanisms for meaningful citizen participation in the budgeting process (Sintomer, Herzberg and Röcke, 2008). This gap can limit the responsiveness of public finance management to the needs and preferences of citizens, and undermine trust and accountability in public institutions. Buddha-Dhamma can guide policymakers and public administrators towards more equitable, sustainable, and participatory budgeting and financial management practices.

Buddha-Dhamma Principles in Budgeting and Finance

Mindfulness: Mindfulness, or the cultivation of awareness and attentiveness, can be applied in the budgeting process to encourage a more thoughtful and deliberate assessment of public needs and priorities (Kabat-Zinn, 1994). By being mindful of the impacts of budgetary decisions on individuals, communities, and the environment, public administrators can allocate resources more effectively and responsibly.

Compassion: Compassion, or the cultivation of empathy and concern for the well-being of others, can guide public administrators towards more equitable budgeting and finance practices (Gilbert, 2009). By considering the needs of vulnerable and marginalized populations, public administrators can allocate resources in a manner that promotes social justice and reduces inequalities.

Interdependence: The principle of interdependence acknowledges the interconnectedness of all beings and the importance of considering the long-term

consequences of our actions (Nhat Hanh, 1999). This principle can encourage public administrators to prioritize sustainable and environmentally responsible budgeting practices that take into account the long-term impacts on future generations and the environment.

Addressing the Gaps in Public Administration

By incorporating Buddha-Dhamma principles into budgeting and finance theory, public administrators can address the gaps in the current state of public administration:

Long-term planning: The principle of mindfulness can encourage public administrators to engage in long-term planning and strategic investments, promoting more sustainable solutions to complex social, economic, and environmental challenges.

Equity and social justice: Compassion can guide public administrators in allocating resources more equitably, ensuring that the needs of vulnerable and marginalized populations are prioritized and addressed.

Sustainability considerations: The principle of interdependence can encourage the integration of environmental and social sustainability considerations into the budgeting process, promoting more responsible and sustainable public investments.

Citizen participation: The principles of mindfulness and compassion can facilitate the incorporation of meaningful citizen participation in the budgeting process, enhancing responsiveness and accountability in public finance management.

Buddha-Dhamma offers a holistic and ethical framework that can fill the gap in budgeting and finance theory in public administration. By integrating mindfulness, compassion, and interdependence into budgeting and finance practices, public administrators can promote more equitable, sustainable, and participatory public finance management that prioritizes the well-being of individuals, communities, and the environment. Ultimately, this can contribute to a more just and harmonious society, in line with the core teachings of the Buddha.

5) Public policy theory & Governance ethics

Public policy theory offers the development, implementation, and evaluation of policies that affect society. While public policy theory has made significant progress in understanding the mechanisms and impacts of policy, there are still gaps in the field that need to be addressed. One such gap is the limited consideration of the social, environmental, and ethical implications of public policy decisions. Many public policies focus solely on economic growth and material progress, neglecting the broader social and environmental impacts of such policies. For example, policies aimed at promoting industrial development may result in environmental degradation, increased income inequality, and other negative social consequences. This narrow focus on economic growth has led to an imbalance in policy priorities, with social and environmental considerations often taking a back seat to economic considerations. Additionally, public policy decisions are often made without adequate consideration of the ethical implications of such decisions. Ethics are essential in public policy because they provide a framework for making decisions that balance competing values and interests, promoting social justice, and protecting individual and collective rights. Without adequate ethical consideration, public policies may fail to promote the common good and may even perpetuate injustices and inequalities. Various interest groups play a crucial role in the development and implementation of public policies. These groups can range from private sector organizations, non-profit organizations, community groups, labor unions, and other stakeholders. Interest groups provide diverse perspectives and ideas that can inform the policy-making process, ensuring that policies are responsive to the needs and preferences of all stakeholders. However, there are also gaps in the current state of public administration regarding interest group involvement in the policy-making process. These gaps include limited access to decision-making processes, lack of transparency and accountability, and uneven distribution of power among interest groups. These gaps can result in policies that do not adequately reflect the diverse perspectives and needs of all stakeholders, leading to ineffective and potentially harmful policies.

Buddhist Public Administration Practices, Roles, and Policy: This section delves into the practical applications of Buddhist Public Administration (BPA) by examining real-world examples of its implementation. The discussion highlights the

various roles that the Threefold Training—morality, concentration, and wisdom—can play in shaping public policy and governance. Additionally, it addresses the benefits and challenges of integrating BPA into existing administrative structures. Through these case studies, compelling evidence is presented that illustrates the transformative potential of BPA as a catalyst for more compassionate, sustainable, and responsive governance systems.

In the sphere of public policy and administration, the integration of Buddhist principles strives to foster happiness for all. This goal is pursued through mindful approaches at every stage, including the application of ethical conduct, to ensure that public policies promote a society grounded in the principles of the Three Trainings. This approach aspires to cultivate a content, self-sufficient society that values people, living beings, and the environment, consequently reducing competition, selfishness, divisiveness, and isolation. It encourages an atmosphere of mutual support, generosity, and cooperation, as exemplified by monastic communities that emphasize minimal accumulation and day-to-day living.

Government actions should endeavor to establish systems that nurture the practice and development of the Three Trainings in diverse ways. For example, tax incentives could encourage charitable giving, altruistic behavior, and social support. Public praise, honor, and recognition could be awarded to those who perform good deeds and exhibit wisdom. The Five Precepts of religious practice also underscore the importance of honesty. In practice, consultation, collaboration, and regular meetings facilitate participation, transparency, and the capacity to self-assess and seek guidance and correction from more experienced individuals.

Research from the London School of Economics indicates that fostering mental well-being is crucial and can enhance happiness with minimal expense. These factors should be integrated into practical public policies to nurture a truly prosperous and flourishing society. Moreover, several countries have experimented with implementing positive psychology training for students, yielding significant and positive outcomes. With Buddhist knowledge corroborated by various scientific

studies, it is incumbent upon governments to acknowledge these findings and incorporate them into public policy, paving the way for positive transformation and ultimately resulting in effective administration.

In the research "Mobilization for Sufficiency Economy in Local Administrative Organizations: A Case Study of Ko Kret Sub-district Administrative Organization, Nonthaburi Province" by Sakorn Somsert and Apichai Puntasen, the application of Buddha-dhamma is demonstrated through the success of the sufficiency economy approach. The study employs qualitative research methods and gathers data from various sources, including document analysis, interviews, focus group discussions, and observations.

The research reveals that Ko Kret Sub-district Administrative Organization has reached a level of understanding in sufficiency economy, which reflects a happy organization. The organization scored 251 out of 300 based on the evaluation of 12 main indicators. The researchers suggest that to upgrade the level of sufficiency economy, the organization should focus on specific indicators that scored below the predetermined criteria, such as education, higher-level waste management, increased participation in activities to improve natural resources and the environment, reducing social problems, and maximizing social welfare.

The application of Buddha-dhamma principles in this case highlights the importance of community engagement in development work. By raising awareness of the benefits individuals receive and the direct impact on their lives, community members can become more involved in the development process. The success of this approach relies on the ability of local leaders to coordinate cooperation between all parties and informal leader networks within the community.

This case study exemplifies how Buddha-dhamma principles can be effectively applied in local administrative organizations, leading to the successful implementation of a sufficiency economy. By adopting a systematic approach that emphasizes community engagement and cooperation, the organization can improve various aspects of the community and create a more sustainable, happy, and prosperous society.

CHAPTER 6

CONCLUSION

6.1 Research conclusion

In conclusion, this research on Buddhist Public Administration has provided valuable insights into the potential application of Buddhist teachings in contemporary governance. These teachings offer a holistic framework for cultivating happiness and well-being through the development and enhancement of ethical conduct, concentration, and wisdom. As a result, public administrators can leverage these principles to craft policies that promote the collective happiness of their populations, fostering a more harmonious and compassionate society. The effectiveness of Buddhist teachings in promoting human well-being has been supported by scientific research in recent years, providing empirical evidence that bolsters their relevance in modern times. This convergence of ancient wisdom and modern science creates a compelling case for integrating these teachings into the policy-making process, both on a national and international level. By incorporating Buddhist principles, governments can address the myriad challenges faced by contemporary society, including environmental degradation, social inequality, and mental health issues.

Furthermore, it is crucial for governments not just to focus on the well-being of their individual countries, but to take a global perspective in the pursuit of a sustainable and harmonious international community. This involves fostering a spirit of collaboration and interconnectedness among nations, recognizing that our collective happiness and well-being are inextricably linked. By integrating Buddhist teachings into policy development, governments can promote a global ethic that values living in harmony with the natural environment, ensuring that we do not compromise the well-being of future generations.

In addition to promoting individual happiness, the adoption of Buddhist principles in public administration can also enhance the effectiveness of governance. By encouraging transparency, accountability, and compassion in decision-making processes, governments can build trust and strengthen the social contract between citizens and their institutions. This, in turn, can lead to greater civic engagement and participation, creating a more inclusive and democratic society.

Finally, it is important to recognize that the incorporation of Buddhist teachings into public administration should not be viewed as an imposition of religious beliefs, but rather as a practical means of promoting universal human values. By emphasizing the shared goals of happiness and well-being, governments can transcend cultural and religious divides and foster a sense of unity among diverse populations.

In summary, the study of Buddhist teachings in the context of public administration has revealed their potential to contribute significantly to the development of compassionate, sustainable, and effective governance. By incorporating these principles into policy-making, governments can promote the collective happiness of their populations and work towards the creation of a more harmonious and fulfilling global community. By doing so, we can safeguard our planet and its inhabitants for generations to come, ensuring a brighter future for all.

6.2 Discussion

The incorporation of Buddhist teachings into public administration is a complex issue that requires careful consideration and planning. One of the major challenges lies in changing the attitudes and perceptions of both the general public and leaders, who may be resistant to new or unfamiliar ideas. This transformation is necessary to bring about significant changes in human well-being and ensure the effective implementation of Buddhist principles in governance.

To overcome these challenges, it may be helpful to start small and create experimental spaces to apply the knowledge of Buddhist teachings, government policies, and medical sciences. These experimental spaces can be used to monitor and evaluate the results of incorporating Buddhist principles into public administration, allowing for careful testing and expansion of these approaches over time. By starting with small-scale experiments, we can build a body of evidence to support the effectiveness of these approaches and overcome resistance to change.

Another key challenge is the need for collaboration and coordination among different sectors and stakeholders. Integrating Buddhist principles into public administration requires the participation and cooperation of government officials, policymakers, civil society organizations, and the general public. This requires a concerted effort to build partnerships and foster dialogue, as well as a willingness to learn from diverse perspectives and experiences.

In addition to these challenges, there are also opportunities for leveraging Buddhist principles to enhance public administration. For example, Buddhist teachings on mindfulness and self-reflection can be used to promote transparency and accountability in decision-making processes. By encouraging leaders to be more aware of their own biases and motivations, we can create a more ethical and compassionate approach to governance. Similarly, the Buddhist emphasis on interdependence and interconnectedness can be used to promote collaboration and cooperation among different sectors and stakeholders. By recognizing that our collective well-being is intertwined, we can foster a spirit of mutual support and understanding that can help us overcome the challenges we face.

Finally, it is important to recognize that the incorporation of Buddhist principles into public administration should not be viewed as a panacea for all our problems. Rather, it is one tool among many that can be used to enhance human well-being and promote sustainable and effective governance. By approaching this issue with humility, openness, and a willingness to learn, we can create a more compassionate and harmonious society for all.

6.3 Recommendation

In conclusion, this research on Buddhist Public Administration has highlighted the potential of Buddhist teachings to promote human well-being and enhance governance. However, there is still much work to be done in terms of practical application, empirical research, and scientific development.

One important avenue for future research is the practical application of Buddhist teachings and government policies. By creating experimental spaces and monitoring the results, we can build a body of evidence to support the effectiveness of incorporating Buddhist principles into public administration. This can help to increase awareness and expand the impact of these approaches, leading to more widespread adoption in the future. In addition to practical application, there is also a need for ongoing empirical research to validate the benefits of Buddhist teachings. While there is already a growing body of scientific research in this area, there is still much to be done to fully understand the mechanisms by which these teachings promote well-being and how they can be effectively integrated into public administration. By conducting rigorous empirical studies, we can generate evidence-based recommendations for policy-makers and contribute to the broader scientific community's understanding of the relationship between Buddhist principles and human well-being.

Finally, the vast and profound body of knowledge in Buddhist teachings requires ongoing scientific development to maximize its benefits for humanity and the coexistence of all living beings. This involves ongoing research into topics such as mindfulness, compassion, and interdependence, as well as the development of new tools and techniques for applying these principles in practical contexts. By continuing to push the boundaries of scientific knowledge in this area, we can unlock new insights and approaches that can help us address some of the most pressing challenges of our time.

In summary, the research on Buddhist Public Administration has highlighted the potential of incorporating Buddhist principles into governance. However, there is still much work to be done in terms of practical application, empirical research, and scientific development. By continuing to explore these topics, we can deepen our understanding of the relationship between Buddhist teachings and human well-being and work towards a more compassionate, harmonious, and sustainable society for all.

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เอนก เหล่าธรรมทัศน์, & วลัยพร รัตนเศรษฐ. (2020). *รัฐประศาสนศาสตร์พลเมือง.* ห้องสมุดสถาบันพระปกเกล้า. Retrieved June 14, 2022, from https://kpilib.com/library/books/kpibook-19894/

Appendic

Appendix 1

Paired Sets of Happiness

Paired Sets of Happiness

Source: Payutto, P. A. (2012). พุทธธรรม ฉบับปรับขยาย [Buddhadhamma: Expanded version]. Retrieved from https://www.watnyanaves.net/en/book_detail/583

These paired sets of happiness are presented in the *Aṅguttara Nikāya*:90

Happiness of householders (*gihi-sukha*; happiness of laypeople) and happiness of renunciants (*pabbajita-sukha = pabbajjā-sukha*, happiness of the renunciant life).

Sense pleasure (*kāma-sukha*) and happiness of renunciation (*nekkhamma-sukha*; happiness resulting from a freedom from sensuality and an absence of greed).

Happiness adulterated by suffering (*upadhi-sukha*; happiness in the three planes of existence – *tebhūmaka* = mundane happiness – *lokiya-sukha*) and happiness unadulterated by suffering (*nirupadhi-sukha* = transcendent happiness – *lokuttara-sukha*).

Happiness leading to mental taints (*sāsava-sukha*) and happiness not leading to mental taints (*anāsava-sukha*; happiness free from mental taints).

Material happiness (*sāmisa-sukha*; happiness dependent on enticements and on consumable objects; carnal pleasure) and non-material happiness (*nirāmisa-sukha*; happiness independent of things to consume).

Happiness of the noble ones (*ariya-sukha*) and happiness of ordinary, unawakened people (anariya-sukha).

Physical pleasure (*kāyika-sukha*) and mental pleasure (*cetasika-sukha*).

Happiness combined with bliss (*sappītika-sukha*; happiness in the first and second *jhāna*) and happiness not combined with bliss (*nippītika-sukha*; happiness in the third and fourth *jhāna*).

Delightful happiness (*sāta-sukha*; the commentaries state that this refers to the happiness in the first three *jhānas*) and happiness resulting from equanimity (*upekkhā-sukha*; happiness when the mind is in a complete state of balance, is neutral and objective, ready to discern the truth, and discriminates correctly, just as a wise person would observe events from a distance; the commentaries state that this refers to the happiness in the fourth *jhāna*).

Happiness resulting from concentration (*samādhi-sukha*; either access or attainment concentration) and happiness without concentration (*asamādhi-sukha*).

Happiness arising for one who contemplates the first two *jhānas* comprised of bliss (*sappītikārammaṇa-sukha*) and happiness arising for one who contemplates the third and fourth jhānas divested of bliss (*nippītikārammaṇa-sukha*).

Happiness arising for one who contemplates the first three *jhānas* comprised of pleasure (*sātārammaṇa-sukha*) and happiness arising for one who contemplates the fourth *jhāna* comprised of equanimity (*upekkhārammaṇa-sukha*).

Happiness with materiality as its foundation (*rūpārammaṇa-sukha*; happiness with the fine-material *jhānas* as its foundation) and happiness with immateriality as its foundation (*arūpārammaṇa-sukha*; happiness with the formless *jhānas* as its foundation).

After each of these pairs there is the statement that the latter kind of happiness is superior or more excellent than the former.

Appendix 2

Threefold Happiness (alternative model)

Threefold Happiness (alternative model)

Source: Payutto, P. A. (2012). พุทธธรรม ฉบับปรับขยาย [Buddhadhamma: Expanded version]. Retrieved from https://www.watnyanaves.net/en/book_detail/583

The *Saṁyutta Nikāya* contains another classification of happiness that is very similar to the one discussed at the beginning of this chapter (*kāma-sukha*, *jhāna-sukha*, and *nirodhasamāpatti-sukha*). This is likewise a threefold division:92

Happiness depends on material things (*sāmisa-sukha*); this is equivalent to sense pleasure (*kāma-sukha*).

Non-material happiness (*nirāmisa-sukha*); this refers to the happiness of the first three *jhānas*.

Happiness exceeding and transcending non-material happiness (*nirāmisatara-sukha*); this refers to the happiness and joy experienced by one whose mind is free from mental taints (*khīṇāsava*), who reflects on the mind liberated from greed, hatred and delusion.

The commentaries claim that, although the third kind of happiness is technically mundane (*lokiya*) – it can be described as the happiness resulting from an arahant's knowledge of reviewing (*paccavekkhaṇa-ñāṇa*) – it is superior to the second kind of happiness, which may be either mundane or transcendent (*lokuttara*; it is transcendent when it refers to the *jhāna* of an awakened person).93 {1068}

These two classifications of happiness are almost the same because they have a similarity in scope:

Sāmisa-sukha is equivalent to *kāma-sukha*.
Nirāmisa-sukha is part of the domain of *jhāna-sukha*.
Nirāmisatara-sukha goes beyond or transcends *jhāna-sukha*.

The important difference between these two classifications is that the first group (*kāma-sukha, jhāna-sukha*, and *nirodhasamāpatti-sukha*) encompasses all forms of happiness, both that which is a sensation (*vedanā*) and that which is not. The factors of the second group (*sāmisa-sukha, nirāmisa-sukha*, and *nirāmisatara-sukha*), however, are all included in happiness that is a sensation.

Therefore, the highest form of non-material happiness (*nirāmisa-sukha*), which is part of the third *jhāna*, does not cover all forms of *jhāna-sukha*. In reference to the fourth *jhāna* the distinctive term *nirāmisa-upekkhā* is used; at S. IV. 237 this term is also used in reference to the formless *jhānas* (*arūpa-jhāna*), because technically they are part of the fourth *jhāna*.

A clear distinction can be made between *nirodhasamāpatti-sukha* and *nirāmisatara-sukha*. Although *nirodhasamāpatti-sukha* goes beyond *jhāna*, it still pertains to a meditative attainment (*samāpatti*), and it is only accessible by those *arahants* and non-returners proficient in the eight *jhānas*. *Nirāmisatara-sukha* here refers to the happiness resulting from the knowledge of reviewing; it refers only to arahants, who can either be those liberated both ways (*ubhatobhāga-vimutta*) or those liberated by wisdom (*paññā-vimutta*; i.e. they have not reached the eight concentrative attainments). In any case, by focusing on the literal meaning of the term, *nirodhasamāpatti-sukha* should in some respects also be classified as a happiness exceeding non-material happiness.

Appendix 3

Threefold Happiness: Sense Pleasure, Divine Happiness, and the Happiness of the Destruction of Craving

Threefold Happiness: Sense Pleasure, Divine Happiness, and the Happiness of the Destruction of Craving

Source: Payutto, P. A. (2012). พุทธธรรม ฉบับปรับขยาย [Buddhadhamma: Expanded version]. Retrieved from https://www.watnyanaves.net/en/book_detail/583

Sense pleasure has already been described at length. Divine happiness is defined in the commentaries as the happiness of *jhāna* (specifically the happiness of mundane concentrative absorption – *lokiyajhāna-sukha*).94 The commentaries equate divine happiness with *jhānic* happiness, because they determine *jhāna* to be a 'divine abiding' (*dibba-vihāra*), in accord with a teaching in the *Dīgha Nikāya*.95 The commentary to the *Dīgha Nikāya* states that divine happiness refers to the eight concentrative attainments.96 The ordinary celestial pleasures of divine beings is already included in the factor of sense pleasure. Happiness of the destruction of craving (*taṇhakkhaya-sukha*) refers to the happiness of *Nibbāna* (*nibbāna-sukha*) – as the term *taṇhakkhaya* is a synonym for *Nibbāna*.

The commentary of the *Udāna*, however, interprets *taṇhakkhaya-sukha* to be the happiness of fruition attainment (*phalasamāpatti-sukha*), which is accessible to all awakened beings from stream-enterers upwards, through establishing *Nibbāna* as one's object of attention. Here, I use the term *taṇhakkhaya-sukha* in a broad sense, encompassing the happiness of fruition attainment, the happiness of the attainment of cessation (*nirodha-samāpatti*, a state resembling *Nibbāna*), and the happiness of liberation (*vimutti-sukha*) which is frequently referred to in the scriptures (*vimutti-sukha* refers to the highest fruition attainment – *phala-samāpatti* – which is the domain of *arahants*).97

This classification is similar to the tenfold classification of happiness above.

The most detailed classification of happiness in the commentaries is found in the commentary to the *Aṅguttara Nikāya*, which divides happiness into seven levels: human happiness (*manussa-sukha*), divine happiness (*divya-sukha*), *jhānic* happiness, the happiness of insight (*vipassanā-sukha*), the happiness of the Path (*magga-sukha*), fruition happiness (*phala-sukha*), and the happiness of *Nibbāna*.98 These seven kinds of happiness can be condensed into four:

Sense pleasure (*kāma-sukha*), including human happiness and divine happiness (the latter referring specifically to the pleasure experienced by celestial beings or the happiness of heaven).

Happiness of *jhāna* (*jhāna-sukha*): the happiness of mundane concentrative attainments (*lokiyajhāna-sukha*; *lokiyasamāpatti-sukha*). In some places this is referred to as divine happiness (*divya-sukha*), in the sense of being a divine abiding (*dibba-vihāra*).

Happiness of insight meditation (*vipassanā-sukha*). This appears clearly as one of the ten imperfections of insight (*vipassanūpakilesa*).

Transcendent happiness (*lokuttara-sukha*): Path happiness (*magga-sukha*), fruition happiness (*phala-sukha*), and the happiness of *Nibbāna*. The term *phala-sukha* includes *phalasamāpatti-sukha*, which itself incorporates *vimutti-sukha* as well.

Appendix 4

Functional imaging studies of mindfulness and meditation

Functional imaging studies of mindfulness and meditation

Source: Marchand W. R. (2014). Neural mechanisms of mindfulness and meditation: Evidence from neuroimaging studies. World journal of radiology, 6(7), 471–479. https://doi.org/10.4329/wjr.v6.i7.471

Ref.	Mindfulness intervention or condition	Result
Allen et al[11]	Mindfulness	Diminished Stroop conflict and greater DLPFC responses during executive processing.
Baerentsen et al[22]	Meditators	At onset of meditation, activations occurred bilaterally in putamen and supplementary motor cortex with deactivations in the precuneus, the posterior cingulate cortex and the parieto-temporal area. With sustained meditation, activations were found in the caudate and deactivations were in right hemisphere white matter.

Brefczynski-Lewis et al[40]	Experienced meditators	Activation during sustained attention showed an inverted curve. Expert meditators (average 19000 h) of practice had more activation than novices but experts (average 44000 h) had less activation. In response to distracter sounds, expert meditators had less brain activation in areas associated with discursive thoughts and emotions but more activation in regions related to response inhibition and attention compared to novices.
Creswell et al[39]	Dispositional mindfulness	Dispositional mindfulness was associated with widespread prefrontal cortical activation, and decreased bilateral amygdala activity during affect labeling. Negative associations were found between prefrontal cortex and right amygdala responses in participants high in mindfulness.
Desbordes et al[12]	Mindfulness training	Decreased right amygdala activation in response to positive images.
Dickenson et al[34]	Brief mindfulness induction	Focused breathing activated a parietal and prefrontal attention network and trait-level mindfulness correlated with parietal activation.

Farb et al[6]	MBSR	Interoceptive attention predicted greater activity in anterior insula but decreased recruitment of the DMPFC as well as altered functional connectivity between the DMPFC and the insula.
Farb et al[7]	Mindfulness training	Experiential focus resulted in reductions in cortical midline regions associated with narrative focus in novices. In trained participants, experiential focus was associated with reductions in the mPFC and increased engagement the lateral PFC, insula and somatosensory area. Analyses of functional connectivity revealed coupling between the insula and the mPFC in novices that was uncoupled in the mindfulness group.
Farb et al[14]	Mindfulness training	Participants had right-lateralized recruitment, including visceral and somatosensory areas associated with body sensation.
Gard et al[25]	Healthy meditators	Mindfulness practitioners experienced reduced unpleasantness of pain, which was associated with decreased activation in the lateral PFC and increased activation in the right insula. Anticipation of pain was

		associated with increased anterior cingulate cortex activation.
Garrison et al[30]	Healthy meditators	“Undistracted awareness" was associated with PCC deactivation. In contrast, "distracted awareness" corresponded with PCC activation.
Garrison et al[31]	Healthy meditators	Volitional decrease of the feedback graph was associated with deactivation of the PCC.
Goldin et al[8]	MBSR for social anxiety disorder	MBSR yielded greater reductions in negative emotion and increased activation in attention-related parietal cortex compared to aerobic exercise.
Goldin et al[13]	MBSR for social anxiety disorder	MBSR led to increased activation in the PCC during negative self-view condition. DMPFC activation increases during negative self-view were associated with decreased disability and enhanced mindfulness.
Goldin et al[15]	MBSR for social anxiety disorder	MBSR associated with decreased anxiety and depression symptoms and improved self-esteem. Breath-focused attention task associated with decreased negative emotion and reduced amygdala activation.

Hasenkamp et al[26]	Healthy meditators	Brain activation in DMN during mind wandering, and in salience network regions during awareness of mind wandering.
Hasenkamp et al[27]	Healthy meditators	Meditation experience was associated with increased connectivity within attention networks and between regions involved with attention and medial frontal cortex.
Hölzel et al[16]	MBSR for GAD	Amygdala activation in response to neutral faces decreased, VLPFC activation increased and functional connectivity between amygdala and PFC increased. Changes in VLPFC activation and amygdala-PFC connectivity correlated with changes in Beck Anxiety Inventory scores.
Hölzel et al[20]	Vipassana meditators	Meditation associated with increased activation in ACC and dorsal medial prefrontal cortex.
Ives-Deliperi et al[17]	MBCT for bipolar disorder	Activation increased in the medial PFC and posterior parietal lobe, in response to a mindfulness task. There was a correlation between activation changes in medial PFC and increased mindfulness.

Ives-Deliperi et al[36]	State mindfulness	Decreased activation in anterior insula, ACC, medial prefrontal cortex and bilateral precuneus during mindfulness meditation.
Kilpatrick et al[9]	MBSR	Increased functional connectivity of auditory and visual networks as well as between auditory cortex and areas associated with attention and self-referential processes. Enhanced anticorrelation between auditory and visual cortex as well as between visual cortex and attention and self-referential processing areas.
Kirk et al[23]	Experienced meditators	During the Ultimatum Game, controls recruit the anterior insula during unfair offers. In contrast, meditators display attenuated activity in high-level emotional representations of the anterior insula and increased activity in the low-level interoceptive representations of the posterior insula.
Kozasa et al[28]	Healthy meditators	Meditators had decreased activity relative to non-meditators in medial frontal, temporal, precentral, postcentral and basal ganglia regions during the incongruent conditions of the Stroop task.

Lutz et al[32]	Healthy subjects	Mindfulness increased activations in prefrontal regions during expectation of negative pictures. During perception of negative stimuli, reduced activation was found in amygdala and parahippocampal regions. Prefrontal and insular activations when expecting negative pictures correlated negatively with trait mindfulness.
Lutz et al[35]	Experienced meditators	Enhanced activity in the anterior insula and the mid-cingulate was associated with decreased pain-related unpleasantness.
Pagnoni et al[21]	Experienced meditators	vPMC activity was lower in meditators and was correlated with performance on a test for sustained attention. Functional connectivity analysis with a vPMC seed revealed attention performance was associated with the degree of temporal correlation between vPMC and the temporoparietal junction.
Pagnoni et al[29]	Zen meditators	Practitioners displayed reduced duration of the neural response linked to conceptual processing in regions of the DMN.

Paul et al[38]	Healthy subjects	Non-reactivity was inversely correlated with insula activation during inhibition to negative stimuli.
Shaurya Prakash et al[37]	Mindfulness disposition	Mindfulness disposition was associated with greater connectivity of the DMN, particularly in the PCC and the precuneus.
Taylor et al[24]	Experienced and beginning meditators	Experienced meditators had weaker functional connectivity between DMN regions.
Taylor et al[33]	Experienced and beginning meditators	Mindfulness attenuated emotional intensity. For experienced meditators, mindfulness induced a deactivation of DMN areas. For beginners, mindfulness induced a down-regulation of the left amygdala.
Wells et al[19]	MBSR	Increased functional connectivity between the PCC and medial prefrontal cortex and left hippocampus.
Baerentsen et al[22]	Mindfulness training	Reduced smoking craving associated with reduced activation of ACC. Mindful attention reduced functional connectivity between ACC and other craving-related regions.
Zeidan et al[10]	Mindfulness training	Anxiety relief associated with activation of the PFC and insula.

Zeidan et al[18]	Mindfulness training	Meditation decreased pain-associated activation of the contralateral somatosensory cortex. Reductions in pain were associated with increased activity in the ACC and insula. Decreased pain unpleasantness was associated with orbitofrontal activation and thalamic deactivation.

ACC: Anterior cingulate cortex; DMN: Default mode network; PCC: Posterior cingulate cortex; DMPFC: Dorsomedial prefrontal cortex; mPFC: Medial prefrontal cortex; vLPFC: Ventrolateral prefrontal cortex; vPMC: Ventral posterior medial cortex.

Appendix 5

Buddhadhamma: Expanded version

พุทธธรรม ฉบับปรับขยาย [Buddhadhamma: Expanded version]. Retrieved from https://www.watnyanaves.net/en/book_detail/583

AN.3.40. *Ādhipateyyasutta* ("In Charge")

Aṅguttara Nikāya ("Collections of Numbered Discourses")

"There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

And what, mendicants, is putting oneself in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in *samādhi*.' Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge.

And what, mendicants, is putting the world in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." And now, since I've now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large, and there are ascetics and brahmins who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.” And there are deities, too, who have psychic power—they’re clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.”’ Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in *samādhi*.’ Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

And what, mendicants, is putting the teaching in charge? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘I didn’t go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, “Hopefully I can find an end to this entire mass of suffering.” The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I’ve gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.’ Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in *samādhi*.’ Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

These are the three things to put in charge.

There’s no privacy in the world,
for someone who does bad deeds.
You’ll know for yourself,

whether you've lied or told the truth.
When you witness your good self,
you despise it;
while you disguise
your bad self inside yourself.
The gods and the Realized One see
the fool who lives unjustly in the world.
So with yourself in charge, live mindfully;
with the world in charge, be alert and practice absorption;
with the teaching in charge, live in line with that teaching:
a sage who tries for the truth doesn't deteriorate.
Māra's destroyed; the terminator's overcome:
one who strives reaches the end of rebirth.
Poised, clever, knowing the world—
that sage identifies with nothing at all."

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