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Buddhist Principles for Development of Human Behavior, Morality, Mind and Wisdom

Suvin Ruksat¹, Sukhumpong Channuwong², Chompoonuch Changcharoen³,
Phraratchawinaiwachiramethi (Sairung Daengngam)⁴, Phramaha Khanob Khethong⁵

Abstract

This research article aims to study the Buddhist principles for development of human behavior, morality, mind and wisdom. Qualitative method with documentary study was applied in this research. The results of the study were found that human behavior is influenced by internal factors such as the inherent mental state and temperament. Besides, there are external factors including upbringing, associations with friends, and the surrounding environment. The development of morality in Buddhist means, at least observing and following the five precepts namely: to refrain from killing, to refrain from stealing, to refrain from committing adultery or sexual misconduct, to refrain from false speech and to refrain from taking intoxicants that cause heedlessness. Buddhism teaches the development of precepts to purify the body and speech from sins and unwholesome actions. Mind is very important as humans think, plan, and intend before doing something. Mind is a leader of all behavioral movement and activity. If the mind is purified and peaceful, one will experience happiness and bliss in their lives. Buddhism encourages humans to develop wisdom through tranquil and insightful meditation. With a tranquil mind, people can see the truth of all things, be calm and reasonable. Calmness, happiness, and stability of mind can be achieved through meditation practice. Buddhism teaches people to cultivate their wisdom at all the time. Wisdom can be achieved through learning, critical thinking and meditation. Following the Buddhist principles result in proper and virtuous behavior, actions, and expressions, and eventually leads to happiness and peace of mind.

Keywords: Buddhist Principles, Development of Human Behavior, Morality, Mind, Wisdom.

Introduction

Buddhism is a religion that believes in the potential of humans to develop their minds to achieve complete humanity through their own perseverance. In other words, Buddhism teaches people to shape their own lives through the results of their actions. According to the law of karma, it instructs people to rely on themselves to free themselves from suffering. The ultimate goal of Buddhist principles is to liberate humans from all worldly suffering by developing themselves through preserving morality, practicing meditation and cultivating wisdom. These enable them to live a happy life in the society without harm from unethical behavior, have a peaceful and calm mind, understand suffering, eliminate the causes of suffering, realize the true nature of all thing and transcend negative emotions. Ruksat et al. (2024) and Channuwong and Ruksat (2022) confirmed that the ultimate goal of Buddhism is to achieve liberation from all suffering and the

¹ Vajirayanavarorasa Graduate School, Mahamakut Buddhist University, Thailand.

² Faculty of Management, Shinawatra University, Thailand, Email: kruprofessor@gmail.com. (Corresponding Author)

³ Vajirayanavarorasa Graduate School, Mahamakut Buddhist University, Thailand.

⁴ Vajirayanavarorasa Graduate School, Mahamakut Buddhist University, Thailand.

⁵ Vajirayanavarorasa Graduate School, Mahamakut Buddhist University, Thailand.



cycle of rebirth. Just as the Buddha attained liberation through his own wisdom and perseverance by himself as a human being.

Due to humans being composed of body and mind, the mind influences the expression of the body's behavior. It can be said that the mind is the master, and the body is the servant. When humans have thoughts and intentions, they act to respond to their mental thoughts and desires (Mills and Spittle, 2003; Kaviratna, 1980). Therefore, Buddhist principles teach people to purify the mind, and train the mind to be virtuous so that it becomes intelligent and does not indulge in sinful and unwholesome deeds. When the mind refrains from sinful thoughts, bodily and verbal behaviors will naturally be free from sin or unwholesome actions.

Buddhism fundamentally believes that “you reap what you sow.” This belief is a crucial factor that drives humans to improve their quality of life, as they will inevitably receive the outcomes of their actions (Wallace, 2007; Marcus, 2002). Those who believe in the law of karma, adhere to, and live with morality such as completely observing the Five Precepts, being and kind and compassionate, generous and caring towards others. They will have a happy mind. They will be protected by the power of goodness at all times. They become courageous and dignified individuals who fear no harm from anywhere because they live righteously and engage in blameless work. Such well-behaved individuals will certainly find happiness both in this world and the next (Channuwong et al., 2018). Thus, it can be said that developing quality of life in Buddhism means practicing morality and ethics, engaging in right livelihood, abstaining from bodily, verbal, and mental misconduct.

Buddhism has principles and practices aimed at self-development to achieve happiness at all levels. For example, the principle on house-life happiness; deserved bliss of a layman (Gihisukha) include four aspects: 1. *Atthisukha*: The happiness of having wealth, which comes from the pride, satisfaction, and security of possessing wealth earned through one's own hard work and diligence in a rightful manner. 2. *Bhogasukha*: The happiness derived from spending wealth, which is the pride and satisfaction of using the wealth righteously earned to support oneself, one's family, and to perform beneficial deeds. 3. *Ananasukha*: The happiness from being debt-free, which is the pride of being free and not owing anyone. One who is free from debts does not have to struggle or worry about finding money to repay debts. 4. *Anavajjasukha*: The happiness that arises from blameless conduct, which is the pride and satisfaction of living righteously without fault, beyond reproach in bodily, verbal, and mental actions. Among these four types of happiness, *Anavajja-sukha* is considered the most valuable (Aṅguttara Nikāya 4 62/91 cited in Phra Brahmaganabhorn, 2012). Buddhist principles should be widely taught and promoted in Thai society as they encourage and create an environment that fosters the reduction of evil deeds and the increase of good deeds. This includes promoting spiritual development to reduce the factors causing suffering. Additionally, they encourage community members to see the importance and benefits of creating happiness (Samitasiri & Khongpanya, 2010).

Therefore, Buddhism teaches individuals to develop their lives to transform themselves at every stage of goodness and wholesome actions, starting from appropriate behavior, following good ethics, preserving morality, and improving wisdom to advance themselves and society towards the ultimate goal of real happiness and peace.

Research Objectives

1. To study Buddhist principles for development of human behavior
2. To study Buddhist principles for development of morality

- 3.To study Buddhist principles for development of the mind
- 4.To study Buddhist principles for development of wisdom

Research Methodology

This research is a documentary study, focusing on teachings and concepts related to human development according to Buddhist principles. The data for the study is divided into two parts: 1. Primary data consisted of Buddhist teachings related to behavioral, moral, mental and wisdom development derived from the Tipitaka scriptures. 2. Secondary data included Buddhist teachings, concepts and ideas derived from researches, books, and treatises compiled by Buddhist scholars.

Literature Review

The term “development” corresponds to the Pali word “*bhavana*,” which means to grow or improve. Self-development according to Buddhist principles involves three main aspects consisting of physical development (*kaya-bhavana*), spiritual development (*citta-bhavana*), and wisdom development (*panna-bhavana*) (Phra Brahmagunabhorn, 2012).

The purpose of self-development is to achieve three benefits namely: to make an individual a good member of society, disciplined and law-abiding. This aspect focuses on behavior, expressed through body and speech, and is called *kaya-bhavana*. For the mind stabilization and emotions lead to good mental health, compassion, and altruism. This makes a person considerate of the common good, free from greed and malice, and is known as *citta-bhavana*. To enable individuals to know and understand things as they truly are, possessing the right view (*samma-ditthi*). This practice aids in developing a clear understanding of life, leading to true knowledge (*samma-ñāna*) and ultimate liberation (*samma-vimutti*) from all defilements (Channuwong & Ruksat, 2022).

Buddhism is a religion of wisdom and realization, allowing practitioners to attain enlightenment and see the truth for themselves, a concept known as *Sandithiko* (visible here and now, or can be proven and seen by themselves). Therefore, Buddhism encourages personal experimentation and practice to verify the teachings of the Buddha. However, humans who have not yet reached realization, it is necessary to cultivate strong faith as a driving force for continuous self-improvement.

The principle of faith in Buddhism comprises belief in four worthy aspects:

1. Belief in karma (*Kamma-saddhā*). This includes the conviction that karma or intentional action, truly exists and that actions whether good or bad, lead to corresponding outcomes. This belief emphasizes that results are achieved through actions, not through prayer or waiting for luck.
2. Belief in the results of karma (*Vipāka-saddhā*). This encompasses the understanding that the results of actions are real with good deeds leading to good outcomes and bad deeds leading to bad outcomes. It adheres to the principle that one reaps what one sows.
3. Belief that each being owns their actions. This is the belief that individuals are responsible for their own actions and their consequences (*Kammassakatā-saddhā*). This principle asserts that purity and impurity are personal and cannot be transferred or absolved by another. As the Buddha stated, whoever performs an action must personally experience its results.

4. Belief in the enlightenment of the Buddha (*Tathāgata-bodhi-saddhā*). This includes confidence in the Buddha's enlightenment, recognizing him as the fully enlightened one with nine virtues, who preached the Dharma and established the discipline well. He is seen as the guide who demonstrated that all humans, through proper training can achieve the highest state of purity and liberation as exemplified by his own practice (Channuwong et al., 2018; Anguttara Nikaya, 23/4/3 cited in Mahamakut Buddhist University, 1982).

Buddhism teaches the cultivation of wholesome actions, known as “the path of good karma” (*kusalakamma patha*), which lead to a satisfactory result, favorable rebirth and spiritual progress. These ten paths of wholesome actions are divided into three categories: (1) Bodily Actions (*Kaya-kamma*): Actions performed through the body, which include three precepts: 1. Abstaining from killing (*Pānātipātā Veramani*): Refraining from taking life. 2. Abstaining from stealing (*Adinnādānā Veramani*): Refraining from taking what is not given. 3. Abstaining from sexual misconduct (*Kāmesu Micchācārā Veramani*): Refraining from improper sexual behavior. (2) Verbal Actions (*Vaci-kamma*): Actions performed through speech, which include four precepts 1. Abstaining from lying (*Musāvādā Veramani*): Refraining from speaking falsehoods. 2. Abstaining from divisive speech (*Pisuna Vaca Veramani*): Refraining from speaking to create division or discord. 3. Abstaining from harsh speech (*Pharusa Vācā Veramani*): Refraining from speaking harsh or abusive words. 4. Abstaining from idle chatter (*Sampappalapa Veramani*): Refraining from engaging in frivolous or meaningless talk. (3) Mental Actions (*Mano-kamma*): Actions performed through the mind, which include three precepts: 1. Non-covetousness (*Anabhijjha*): Refraining from coveting others' possessions. 2. Non-ill-will (*Apyāpādā*): Refraining from thoughts of harming others. 3. Right view (*Sammā-ditthi*): Holding a correct understanding aligned with the Dhamma (the teachings of the Buddha).

People should adhere to the ten paths of wholesome actions (*kusala kamma pātha*) and avoid the ten unwholesome actions (*akusala kamma pātha*), which are the opposites of the wholesome actions previously mentioned. Wholesome actions lead to desirable outcomes, while unwholesome actions result in undesirable consequences. The operation of karma is profoundly intricate. The recording of actions by humans and animals, and the resultant effects of those actions, is complex and often beyond human comprehension. However, all these principles are fundamentally true. As the Buddha stated, “*Kammuna vattati loko*,” which means, “All beings are sustained by their karma” (Majjhima Nikaya 13/701/529). As for “*Yādisam vapate pisam tādīsam labhate falam kalyānakāri kalyānam pāpakari cha pāpakam*,” which can be translated that “As you sow, so shall you reap; the ones make good deed, they reap good, and the ones make wick deed, they reap evil” (Samyutta Nikaya 15/903/316-317 cited in Mahachulalongkornrajavidyalaya University, 1996).).

Research Findings

The researchers presented the research findings according to the four objectives: 1 Buddhist principles for development of human behavior; 2. Buddhist principles for development of morality; 3. Buddhist principles for development of the mind; 4. Buddhist principles for development of wisdom.

1. Buddhist Principles for Development of Human Behavior

In Buddhism, human behavior is believed to develop from two primary factors: 1. Internal Factors are state of mind and innate dispositions: These are inherent characteristics and tendencies carried within the consciousness. Just as a seed contains all the genetic information

necessary for a plant's growth, these internal factors shape behavior from within. These innate dispositions influence how people think, feel, and ultimately behave. 2. Unarguably, in Buddhism, human behavior can be significantly shaped by external factors after birth. These factors, like watering, tilling, and fertilizing a planted seed, contribute to the development of desirable or undesirable behaviors (Channuwong & Ruksat, 2022).

Buddhism identifies the following external factors that influence behavioral development.

1. Parents are considered children's first teachers, as they are responsible for teaching them what should and should not be done. This includes instructing children on how to eat, stand, walk, sit, and sleep, as well as teaching proper manners and social behaviors. The Buddha emphasized that parents are the first educators of their children and have a duty to raise and instruct them properly. This is reflected in the teachings on the Six Directions, which outline the responsibilities of parents towards their children: 1. Preventing wrongdoing 2. Encouraging virtuous behavior 3. Providing education 4. Arranging proper marriages 5. Bestowing inheritance (Ti.pi 11/198-204/202-206 cited in Mahachulalongkornrajavidyalaya University, 1996).)

2. Teachers are considered the second set of educators for children. Once children grow beyond early childhood, they spend a significant amount of time learning from their teachers. If teachers are knowledgeable and exhibit good behavior, they serve as excellent role models, shaping the future success and development of their students. The Buddha outlined the duties of teachers as follows 1. Providing good advice and guidance 2. Teaching with dedication 3. Completely imparting knowledge 4. Recognizing and praising students 5. Ensuring students' safety and happiness (Mahamakut Buddhist University, 1993).

3. Associating with friends: Friends have a significant influence on changes in children's behavior. Some children are well-educated and well-taught by their parents, but when friends lead them astray, they may follow, resulting in their behavior changing to the point where they can't distinguish between their original habits and those copied from their friends. They might imitate their friends' behavior entirely, making it indistinguishable, like salt dissolved in water, where it's hard to separate which part is salt and which part is water because they have become one. In Buddhism, there is a teaching to be cautious about the companion one associates with, as found in the Mangala Sutta: "Not associating with the foolish, associating with the wise, is the highest blessing." Or as the Buddhist proverb says, "One becomes like the people one associates with." Since human habits and behaviors can change according to their environment, the teaching advises associating with good, wise, and moral people. Considering the deep meaning of the Buddha's teachings, the Buddha said that a person who associates with bad or unworthy people, even if they themselves do not commit bad deeds, will always be criticized for accompanying bad companion. Their honor and reputation will be tarnished and foul-smelling. The Buddha compared this like a good leaf without any bad smell, but if it is used to wrap rotten fish, the stench from the fish will permeate the leaf. Even if the rotten fish is removed, the smell lingers. Similarly, associating with bad people as friends will taint the goodness accumulated over time.

Buddhist Principles for Development of Morality

Buddhism is a religion that promotes lifelong learning and behavioral development. Buddhist education does not merely focus on acquiring knowledge but emphasizes practicing to control one's body, speech, and mind to achieve purity. It is a form of learning aimed at transforming

behavior to be clean and free from all unwholesome actions. Therefore, Buddhism prescribes moral precepts (*sila*) to purify body and speech, concentration (*samadhi*) to calm the mind, and wisdom (*panna*) to cleanse the defilements and impurities of the mind. The ultimate goal is to purify the mind, achieve equanimity, uphold justice, and be free from attachment or clinging (*upadana*) (Phra Dhamma Pitaka, 1997). These teachings are referred to as the Threefold Training (*trisikha*), which comprises morality (*sila*), concentration (*samadhi*), and wisdom (*pannā*). These can be considered the foundation of all virtues. Thus, moral precepts are the starting point of all noble qualities and the root of goodness that humans must uphold.

The term "*sila*" can be translated to "normality." By nature, humans, while being infants in the mother's womb, possess complete morality or normality, as they do not harm themselves or others in any way. This inherent normality begins from the moment the infant's body develops into five branches, known as the "*panca-sākhā*," which includes the head, two arms, and two legs. These five branches, which form from the time the baby is in the womb, symbolize that humans inherently possess the five precepts from birth. Therefore, it is essential for humans to uphold the five precepts to maintain their complete humanity. Those who habitually violate the five precepts gradually lose their human qualities. When they eventually die and their bodies break down, the chance of being reborn as a human is significantly diminished. They will be reborn in realms of suffering or lower states of existence.

The First Precept: Abstaining from Killing

All living beings with life and breath. That's why they cherish their lives and fear death. Life is immensely precious to all creatures. The term "living beings with life and breath" refers to beings with a soul, encompassing all humans and animals, regardless of size or type. This does not include plants, vegetables, or fruits, as these do not have souls. The severity of sin associated with killing depends on the importance or value of the being. For instance, humans are considered highly valuable beings, so killing a human being results in significant sin. Among humans, the severity of sin also varies based on the virtue and purity of the victim. Killing a virtuous person incurs greater sin than killing a non-virtuous one. The greatest sins are associated with killing innocent beings like Arahants (enlightened beings) or benefactors such as one's parents. If humans uphold the first precept, all lives are protected, allowing everyone to live together in happiness, free from fear and danger to life. This creates a peaceful and serene society. Observing the first precept well leads to a long life, good health, and a complete and attractive form, making one loved by both gods and humans. The components of violating the first precept are as follows: 1. A living being; 2. Recognizing that the being is alive; 3. Having the intention to kill; 4. Making an effort to kill; and 5. The being dies as a result of that effort

(Mahamakut Buddhist University, 1982).

The Second Precept: Abstaining from Stealing

Beyond loving their own lives, humans also cherish and protect their possessions. They do not want their property and belongings to be stolen by others. Humans desire the right to possess what they have rightfully acquired for as long as possible, until such possessions naturally disappear or deplete over time. However, if their possessions are stolen, it is difficult for humans to let go of the regret and attachment to those things. To respect the rights of others to own property, the Buddha established the second precept. Those who violate this precept encounter various forms of decline. They may be reborn in lower realms, and if they are reborn as humans, they carry karmic debt from birth. They may be deceived, have their property stolen or taken

advantage of, face business losses, and their assets may be destroyed by creditors. They will not be able to retain the wealth they acquire. Thus, those who aspire to wealth should meticulously observe this precept as it serves as a supporting factor for becoming wealthy in future lives. The elements of violating the second precept are: 1. The property has an owner who values it. 2. Knowing that the property has an owner who values it. 3. Intending to steal. 4. Making an effort to steal. 5. Successfully obtaining the property through that effort (Mahamakut Buddhist University, 1982).

The Third Precept: Refraining from Sexual Misconduct

According to human nature, people desire to possess the person they love and do not want their loved one to share their affection with someone else or find happiness with others. Being involved with someone who is already in a committed relationship is a path to ruin. While the happiness derived from such an affair might exist, it is very short-lived compared to the suffering it brings both in this life and the next. The suffering in this life includes paranoia, fear, and the danger from the rightful partner. Some people might even lose their jobs due to infidelity, as it is considered a serious moral failing.

Buddhism prescribes the third precept to enable humans to live peacefully, without danger and loss of reputation due to sexual misconduct. Violating the third precept results in more suffering than happiness. As the Buddha said, "Sensual pleasures have little happiness but much suffering" (Mahachulalongkornrajavidyalaya University, 1996). Sexual misconduct leads to far greater suffering than proper conduct in sexual matters. There are many well-known individuals, including celebrities, who have faced disgrace due to lack of restraint in sexual matters. The elements of violating the third precept are as follows: 1. Involvement with someone who should not be involved (a woman with a husband, a woman who has not reached legal age, and someone who is under protection). 2. The intention to engage with someone who should not be involved. 3. The effort to engage. 4. The completion of the act (Mahachulalongkornrajavidyalaya University, 1996).

The Fourth Precept: Refraining from False Speech

Buddhism teaches humans to speak the truth, use kind words, and avoid lying, slandering, harsh speech, and idle chatter to foster sincerity and maintain good relationships. Lying and deceiving violate this precept. Societies where falsehood prevails become unstable, untrustworthy, and lack mutual trust. In the age of information technology, communication tools can spread propaganda globally, making accurate information crucial. If consumers receive false or misleading information, it can lead to misunderstandings and harmful reactions, causing significant damage. Even truthful but rude or unhelpful statements are discouraged as they lack the decorum of a noble person. Slandering involves inciting conflict by relaying one party's secrets to another to gain favor, violating this precept. Truthful, sincere words can unite people, inspire love, faith, respect, and trust, and help listeners understand situations and empathize with others. Conversely, immoral speech can be a powerful weapon that disrupts human peace. The elements of violating the fourth precept are as follows: 1. A false matter. 2. The intention to speak falsely. 3. The effort to speak falsely. 4. Conveying the falsehood to others, who then believe it (Mahachulalongkornrajavidyalaya University, 1996).

The Fifth Precept: Refraining from Intoxicants

Buddhism teaches humans to live mindfully and avoid being enslaved by intoxicants, which impair judgment and awareness. Alcohol and drugs harm intellectual and physical health.

Alcoholics lose self-control, and many violate other precepts under its influence. Statistics show that drunk drivers are ten times more likely to have accidents than sober ones. Alcoholics cannot perform their duties well, lack responsibility, act inappropriately, lose respect, and waste resources on harmful substances. The elements of violating the fifth precept are as follows: 1. An intoxicant, such as alcohol or drugs. 2. The intention to consume the intoxicant. 3. The effort to consume. 4. Consuming it (Mahachulalongkornrajavidyalaya University, 1996).

Buddhist Principles for Development of the Mind

The mind, according to Buddhism, is a natural phenomenon that conceptualizes and comprehends emotions. The Pali phrase “*Ārammaṇaṃ cintetīti cittaṃ*” which can be translated to “The state that thinks about the object is called the mind.” The mind is a marvelous entity, lacking physical form, weight, length, color, or size. It exists universally, from the smallest creatures like ants and worms to the largest animals such as elephants. Even the existence of humans, deities, Indra, and Brahma are all manifestations of the mind’s power.

The mind's state can be compared to the number zero, which can enhance the value of any number it follows. The mind of humans possesses greater intelligence and creative capacity than that of animals. If a human mind is trained and developed through the principles of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), it gains immense value. Such a mind can intelligently manage emotions that cause suffering and maintain emotions that lead to happiness. The ability to wisely manage emotions is crucial for strong mental health. Humans who cannot control their emotions become slaves to desires and suffer in every action and moment.

Living beings consist of body and mind, or form (*rūpa*) and name (*nāma*). In Buddhism, the mind is of paramount importance because it directs all physical activities. Every action, good or bad, is commanded by the mind. Actions and behaviors governed by the mind are considered intentional, and thus, they lead to karmic results. The Buddha stated, “Monks, we say that intention is karma. Having intended, one acts through body, speech, or mind.” This means that every intentional action, whether physical, verbal, or mental, produces consequences (Channuwong & Ruksat, 2022).

According to Buddhist principles, despite the diverse nature of human minds, Buddhism categorizes them into three main types:

1. Wholesome mind (*Kusala Citta*): Wholesome mind is a mind associated with wisdom, purity, and goodness. A wholesome mind is guided by wisdom, which helps prevent it from falling into negative emotions or states. People with a wholesome mind are filled with loving-kindness, happiness, peace, and joy. Such individuals exhibit positive qualities, are compassionate, and maintain a serene and joyful disposition.

2. Unwholesome mind (*Akusala Citta*): Unwholesome mind is a mind tainted by ignorance, agitation, and defilement. An unwholesome mind is dominated by greed, anger, delusion, lack of compassion, restlessness, malice, vengefulness, and jealousy. According to the natural cycle of sentient beings, they are subjected to three elements: defilements (*kilesa*), actions (*kamma*), and results (*vipāka*). Defilements such as greed, anger, and delusion lead to the creation of negative karma, which in turn brings about suffering. Once the results of karma are experienced, new defilements arise, perpetuating an endless cycle. Individuals filled with anger are destined for unfortunate rebirths. Even if they are reborn as humans, they tend to have unattractive appearances and poor complexion.

3. Neutral mind (*Abyākata citta*): Neutral mind is a neutral mind, neither wholesome nor unwholesome, or one that transcends both. This can also refer to the mind state of an arahant (enlightened being) who neither delights in desirable objects nor repels undesirable ones, whether encountered physically or mentally. This mind state is stable, unwavering, and unaffected by praise, blame, pleasure, pain, or any worldly conditions. It is characterized by firmness and stability, capable of letting go, remaining indifferent, and unmoved by emotional impacts (Mahachulalongkornrajavidyalaya University, 1996).

Buddhist Principles for Development of Wisdom

Buddhism is the religion of the enlightened, the awakened, and the joyous. True enlightenment and the attainment of the Dhamma arise from the genuine wisdom of the practitioner, not merely from belief or faith in any individual. The name "Buddha" itself means "the one who knows." Consequently, Buddhism continuously offers opportunities for individuals to study, verify the truth of its teachings, and engage in open-minded critique, discussion, and analysis of the findings of practitioners. This openness is based on the principle that truth can be proven and discovered through the practice of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*).

Buddhism teaches that there are multiple ways for humans to develop wisdom, encapsulated in the concept of the three types of wisdom:

Wisdom acquired through listening, studying, and learning from others (*Suta-maya-paññā*). This type of wisdom relies on sensory perception, such as seeing and hearing. For instance, one might learn by observing the behavior and actions of others or by listening to knowledgeable individuals. In contemporary contexts, *Suta-maya-paññā* encompasses both formal and informal education processes, including classroom learning and self-directed study. Buddhism encourages attentive and mindful listening, stressing that listening well can lead to wisdom. The Pali phrase "*Sususaṃ labhate paññaṃ*" means "those who listen well gain wisdom." Many people neglect being good listeners, preferring to speak more, which often leads to misunderstandings and unresolved conflicts. Effective problem-solving requires understanding the other party's reasons, achievable through good listening skills (Channuwong & Ruksat, 2022).

Wisdom obtained through critical thinking (*Cintā-maya-paññā*). This wisdom is developed through personal reflection, analysis, and reasoning. After listening to others, one must think critically to gain understanding and knowledge. Sometimes, this wisdom arises independently through personal contemplation and logical reasoning. *Cintā-maya-paññā* involves dissecting, analyzing, and synthesizing information, making it the second level of human wisdom. The depth of knowledge gained depends on the strength of mindfulness; the more mindful the thinking and analysis, the greater the resulting wisdom. Scientists often use this type of wisdom, grounded in secular concentration (*lokiya samādhi*), to discover knowledge through logical and mindful analysis. However, their focus on external phenomena prevents them from attaining supramundane wisdom (*lokuttara dhamma*) since they do not introspectively study their own minds (Phra Brahmaganabhorn, 2010).

Wisdom obtained through meditation (*Bhāvanā-maya-paññā*). This kind of wisdom arises from mental development or meditation. When the mind is calm and tranquil, wisdom will arise which help practitioners to see the reality of things. The Buddha emphasized, "Let a monk develop concentration and practice meditation; he whose mind is calm can know the reality of things as

they are.” Meditation involves the calming mind, free from the five hindrances and disturbing emotions, leading to profound and remarkable wisdom. Enlightened beings and noble ones gain insight into the truth and the nature of existence through a foundation of meditation.

Discussion and Conclusion

According to Buddhist teachings and concepts, human behavior is influenced by internal factors, which include the mind and inherent disposition, called “*carita*”. This is consistent with the research conducted by Channuwong et al. (2023) which mentioned that “*carita*” denotes the “temperament or intrinsic nature of human beings.” There are six temperament: 1. *rāga-carita* (greedy temperament); 2. *doṣa-carita* (hateful temperament); 3. *moha-carita* (dull temperament); 4. *śraddhā-carita* (devout temperament); 5. *Buddhi-carita* (Intellectual temperament); and 6. *vitarka-carita* (discursive temperament). People with this lustful disposition appreciate beauty, enjoy dressing up and wearing jewelry, and work slowly but meticulously. People with a choleric temperament are easily irritated, quick to anger, impatient, and work fast but don't pay attention to details. People with a delusional temperament are easily infatuated, lack reason, live extravagantly, and indulge in addictions. People with a faithful temperament are inclined towards religion and are fond of mysterious and miraculous things. People with a reasoning temperament like to study, think, and research to find reasons and truths. People with an anxious temperament tend to overthink, show fears, worry, and lack self-confidence. External influences include upbringing and education, the company they keep, and the environment. All these factors influence human behavior. Morality purifies the body and speech, bringing peace to society. A society without morality is inevitably a savage and unrestful one.

Buddhism teaches three ways to cultivate wisdom: wisdom that arises from listening and studying, wisdom that arises from investigation and contemplation, and wisdom that arises from a concentrated mind, which is a mind free from disturbing emotions. Channuwong & Ruksat (2022) found that Buddhism emphasizes improving the quality of life, starting with teaching basic ethics such as earning a livelihood in a righteous manner to obtain the four necessities: food, clothing, shelter, and medicine. This extends to practicing morality, concentration, and wisdom. The teachings of Buddhism aim to make people good rather than pursuing wealth through dishonest means, as lasting happiness is based on integrity in body, speech, and mind.

This aligns with the concept of Somdet Phra Maha Veeravong (2005), who found that human happiness lies in the mind's intelligence in solving emotional problems. Those who are mindful and aware of their emotions can maintain their mental balance and not fall under the power of unwholesome actions. When an emotion affects the mind, a wise person uses mindfulness to discern whether the emotion is wholesome or unwholesome. If it is wholesome, resulting in happiness and leading to peace from sin, they strive to maintain that emotion. If it is unwholesome, resulting in sin and suffering, they identify and discard it from the start, neither nurturing, promoting, nor increasing unwholesome actions in the mind.

The method to discard unwholesome emotion is simply to recognize and let go, without further elaboration or embellishment. By doing so, unwholesome emotions will naturally dissipate because all emotions are transient phenomena that arise and pass away quickly. If one cannot let go, suffering will persist. This is consistent with the study of Channuwong et al. (2018), who found that humans accumulate residual emotions because they cling to and regret those emotions, refusing to release them from their minds. As a result, suffering, suspicion, anxiety, and sadness arise in the mind, following like a shadow. Ruksat et al. (2024) found when humans

develop sufficient intellectual maturity to abandon greed, anger, and delusion, they will live in peace or tranquility. This includes physical tranquility, abstaining from killing, harming, stealing, and sexual misconduct. Additionally, there are verbal tranquility, avoiding lying, deceitful speech, harsh speech, frivolous talk, and divisive speech that causes discord; and mental tranquility, having a mind free from thoughts that cause suffering, free from worry and agitation. External peace can only be achieved through the inner peace each person possesses, and when combined, it creates great peace for the world.

The human mind naturally fluctuates, struggles, wanders, and concocts thoughts based on various emotions all the time. Therefore, it is challenging to keep the mind calmly focused on one emotion. An untrained mind tends to generate thoughts that cause continuous suffering and cannot escape the cycle of suffering because it still finds satisfaction even in emotions that lead to suffering. Responding to these emotions results in mental actions that further torment oneself. The mind's nature is light, changes rapidly, and alternates between good and bad thoughts constantly, thinking endlessly without barriers. Training your mind requires the subtlest and wise use of mindfulness and intelligence. "Training your mind, which is difficult to subdue, is light and often follows its desires, this is beneficial for a well-trained mind brings happiness" (Mahachulalongkornrajavidyalaya University, 1996; Channuwong et al., 2022).

Buddhism holds that the mind is the most important aspect of human life. Therefore, developing your mind and controlling emotions are essential for living happily in the world. As stated in the Buddha's principles: "All things have the mind as their forerunner, the mind is their chief; they are all mind-wrought. If a person speaks or acts with an impure mind, suffering follows him as the wheel follows the foot of the ox that draws the cart. If a person speaks or acts with a pure mind, happiness follows him like his shadow that never leaves him" (kh. D.25/15/11 cited in Mahamakut Buddhist University, 1993).

Those who practice Buddhist principles will be full of kindness, compassion, and generosity. Moreover, following Buddhist principles can lead to a tranquil mind, free from selfishness, greed, anger, delusion, and vengeance. Thereby, this will create peace and tranquility for both practitioners and society as a whole.

The Model of Buddhist Principles for Development of Human Behavior, Morality, Mind and Wisdom

Based on the research findings, the researchers have obtained the new body of knowledge and proposed the model of Buddhist principles for development of human behavior, morality, mind and wisdom, called "RNACM Model". This model can be explained as follows: R signifies Respectfulness, politeness, good behavior, manner, courtesy and etiquette for living with other people in the society. N signifies Normality, non-violence, refraining from doing any evil, and maintaining good precepts, ethics and morality. This will lead to create normal situation and circumstance of living together with peace and happiness, that is the root of stable and blissed society. A signifies Awakening, awareness and enlightenment, which means being awakened, aware, mindful, conscious of the present moment, knowing all aspects of behavior and morality, controlling the mind and developing wisdom in accordance with Buddhist teachings. C signifies Comprehension, conscience, profound understanding, which means understanding the reality of things, realizing things as they are, accepting the causes and reasons of all things. M signifies mindfulness, concentration and tranquility, which means that mindfulness should be improved and increased in all activities to avoid from doing any mistakes, and control the mind to concentrate on doing things at the present moment. Mindfulness in Buddhism consisted of

mindfulness of the body and breathing, mindfulness of feelings, mindfulness of the mind and mindfulness of the truth of life. Being mindful with the four components can lead to the calmness and peace of mind, purify the mind and increase insightful wisdom to eliminate the causes of suffering and attain the state of real peace and happiness.

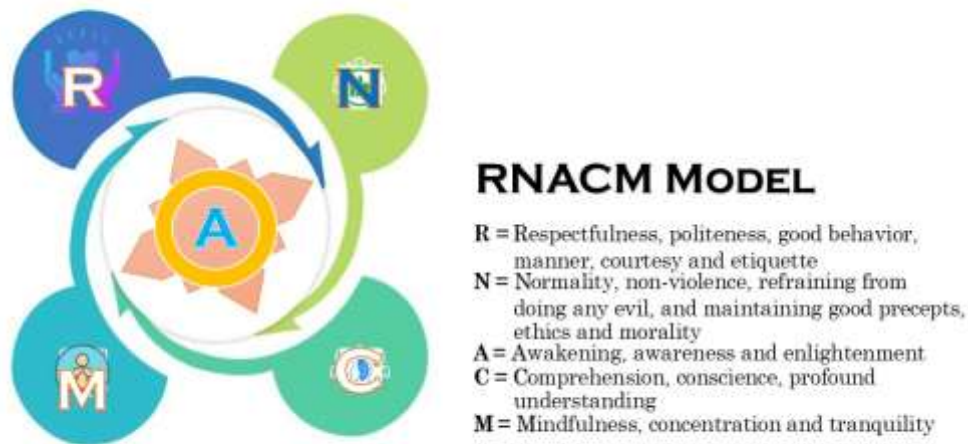


Figure 1 The “RNACM MODEL” of Buddhist Principles

Recommendations

Current society: Today's world is materially advanced, but people lack mental support, leading to a growing distance from morality. Therefore, the state should support the teaching of moral education in academic institutions to establish good practices and standards for the society.

Scope of research: This research focuses specifically on the development of behavior, morality, mind and wisdom. Further studies should explore Buddhist principles for other areas of development such as Buddhist teachings for economic and social development.

3.Type of research: This research is solely a documentary study. The researchers would like to suggest other researchers to conduct a survey study, including interviews with sample groups, to further knowledge about applying Buddhist principles in the daily lives of Buddhists.

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