

A Human Development Model Based on Moral Attributes of Sotāpanna in Buddhism

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ABSTRACT

Nowadays people are living in the modern society under the pressure of competitions almost in every period of life, from education, career, social status to wealthy. People are self-centered (individualism) and self-interest (egoism) in order to response their desires, needs and pleasant feelings. According to Buddhist principle *taṇhā* (selfishness, desire, craving, greed) causes the roots of bad actions (*akusala-mūla*), which consists of greed (*lobha*), hatred (*dosa*) and delusion (*moha*). These three poisons not only lead an individual to think and act just for oneself, but also blind the one not to think and act for others. Taking these into account, the *sotāpanna* (stream-enterers) in Buddhism are people with benevolence, who are altruist and concern the benefits of the others. Regarding the integrated practice of the Threefold Training and the Noble Eightfold Path, it is the right way of becoming the first Noble Being in Buddhism like *sotāpanna*. Therefore, this article aims to explore significant moral attributes of *sotāpanna* and propose a human development model based on moral attributes of *sotāpanna*.

Keywords: Sotāpanna; the Threefold Training; the Noble Eightfold Path; Human development model; Moral attributes

Introduction

Human development encompasses multifaceted dimensions ranging from physical and psychological well-being to social and spiritual growth.¹ In the context of Buddhism, the concept of Sotāpanna holds profound significance, representing the initial stage of enlightenment characterized by the eradication of certain defilements and the cultivation of moral virtues.² This article endeavors to explore the moral attributes inherent in the Sotāpanna and elucidate their implications for human development. By integrating Buddhist principles with contemporary theories of human psychology and ethics,³ this paper aims to delineate a comprehensive model for promoting individual and collective flourishing grounded in moral cultivation. The moral attributes inherent in the concept of Sotāpanna carry significant implications for human development across diverse domains.⁴ Ethical conduct, as a cornerstone of Sotāpanna attainment, serves as the bedrock for fostering harmonious relationships, social cohesion, and collective well-being.⁵ Wisdom, another pivotal attribute of Sotāpanna, equips individuals with the discernment and equanimity necessary to navigate life's complexities and cultivate resilience.⁶ Moreover, the cultivation of mental discipline inherent in the Sotāpanna state facilitates inner peace, emotional regulation, and spiritual fulfillment, thereby enhancing psychological flourishing and existential meaning.⁷

¹ Yuniarta, Gede Adi, and I Gusti Ayu Purnamawati, "Spiritual, Psychological and Social Dimensions of Taxpayers Compliance" 27, no. 3 (May 2020).

² Bhikkhu Nanamoli, *The Life of the Buddha: According to the Pali Canon*, (Buddhist Publication Society, 1972).

³ Jack Kornfield, *The Wise Heart: A Guide to the Universal Teachings of Buddhist Psychology*, Bantam, 2009; peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values, and Issues*, (Cambridge University Press, 2000).

⁴ Bhikkhu Bodhi. *The noble eightfold path: The way to the end of suffering*. (Buddhist Publication Society, 2010).

⁵ Rupert Gethin, *The Foundations of Buddhism*, (Oxford University Press, 1998).

⁶ Theodore Mark Bushong, THE "VIA MYSTICA" AND MYSTICAL EXPERIENCE: A COMPARATIVE STUDY OF "THE CLOUD OF UNKNOWING" AND "THE PATH OF PURIFICATION (VISUDDHIMAGGA)" (BUDDHAGHOSA), (Northwestern University, 1985).

⁷ Damien Keown, *The nature of Buddhist ethics*, (springer, 2016).

The first level of awakening sotāpanna (stream-enterers) are person who have attained this level and entered the flowing-stream of nibbāna.⁸ They are guaranteed to achieve full awakening within seven lifetimes at most and in the interim, will not be reborn in the four states of misery (apāya),⁹ namely hell (niraya), animal realm (tiracchānayani), hungry ghosts (pittivisaya) and host of demons (asurakāya). Even though they still have some unwholesome roots, more or less regarding greed (lobha) hatred (dosa) and delusion (moha).

The first stage of realizing nibbāna or the first stage of enlightenment is the most important stage because it is a gateway to enter the flowing-stream of nibbāna. Regarding Saṃyuttanikāya, Sotāpatti-saṃyuttaṃ, these four factors (sotāpattiyaṅga) as practices leading to stream-entry are as follows:¹⁰

- (1) Association with superior persons (sappurisasamseva) is a factor for stream-entry.
- (2) Hearing the true Dhamma (saddhammassavana) is a factor for stream-entry.
- (3) Careful attention (yonisomanasikāra) is a factor for stream-entry.
- (4) Practice in accordance with the Dhamma (dhammānudhamma-paṭipatti) is a factor for stream-entry.

The research delves into the moral attributes linked with Sotāpanna in Buddhism, proposing them as a profound model for human development. Through the cultivation of ethical conduct, wisdom, and mental discipline, individuals can initiate a transformative journey towards moral growth, personal well-being, and spiritual awakening. This integration of virtues offers a promising pathway for fostering individual flourishing and societal harmony in the contemporary complex and interconnected world. By elucidating the fundamental components of moral development, the study equips individuals with strategies to bolster their well-being.

⁸ Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 332.; Nibbāna (nirvāṇa): the extinction of the fires of greed, hatred and ignorance; the Unconditioned; the supreme happiness; the highest good; the final goal of life; the extinction of all defilements; and the end of suffering.

⁹ Ibid., pp. 149-150, 357.

¹⁰ *Saṃyutta-nikāya*, M. Léon Feer (ed.), vol 5, (Oxford: PTS, 2008), p. 347.; *Saṃyutta Nīkāya [The Connected Discourses of the Buddha]*, Bhk. Bodhi (trans.), A New Translation of the Saṃyutta Nīkāya, vol 2, no. 47, (Oxford, PTS, 2000), p. 1792.; Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), pp. 147-148.

Moral Attributes of Sotāpanna

The moral attributes of stream-enterers can be examined in terms of necessary qualities as well as abandoned qualities. One of the abandoned qualities is the first three lower fetters. Apart from the abandoned qualities, it would be much better to take the necessary qualities into account. The more one fulfills with the necessary qualities, the more the abandoned qualities are declining from oneself continuously. With reference to Buddhадhamma of Somdet Phra Buddhaghosacariya (P.A. Payutto), the necessary qualities and the abandoned qualities of stream-enterers are listed and described as follows.¹¹

Necessary Qualities

(1) Saddhā (faith, belief, confidence):¹² Stream-enterers possess a firm trust in truth, goodness, and the law of cause and effect. They have confidence in wisdom that it is possible for human beings to overcome suffering by realizing the conditioned nature of reality. They have faith in the virtuous people who follow this path of wisdom and have a profound respect for the Triple Gem (Buddha, Dhamma and Saṅgha). Their faith is secure and unshakable because it is rooted in true understanding.

(2) Sīla (moral conduct, good conduct, morality):¹³ Their behavior through body and speech is appropriate and their mode of livelihood is honest and upright. Their conduct is free and is not enslaved by craving. They act in accord with truth to promote virtue, simplicity, dispassion, peace and concentration, regarding to pañca-sīla¹⁴ (the Five Precepts) in the

¹¹ Bhk. P.A. Payutto (Somdet Phra Buddhaghosacariya), *Buddhadhamma: The Laws of Nature and Their Benefits to Life*, 2nd ed., Robin Philip Moore (trans.) (Bangkok: Buddhадhamma Foundation, 2018), pp. 588-591.

¹² Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), pp. 140, 182, 352.

¹³ Ibid., p. 182, 354.

¹⁴ Ibid., p. 175; 1) pāṇātipātā veramaṇī: to abstain from killing, 2) adinnādānā veramaṇī: to abstain from stealing, 3) kāmesumicchācārā veramaṇī: to abstain from sexual misconduct, 4) musāvādā veramaṇī: to abstain from false speech, 5) surāmerayamajjapamādaṭṭhānā veramaṇī: to abstain from intoxicants causing heedlessness.

narrower sense and to kusala-kammapatha¹⁵ (wholesome course of action) in the broader sense.

(3) Suta (learning):¹⁶ Stream-enterers learned in spiritual knowledge in a sense of the noble teachings (ariya-dhamma).

(4) Cāga (generosity, liberality):¹⁷ They delight in giving and sharing. They relinquish what they have for others. They are not stingy.

(5) Paññā (wisdom):¹⁸ They possess the knowledge of a learner (sekha). They know obviously about the Four Noble Truths¹⁹, the Dependent Origination²⁰ and the Three Characteristics. They abandon all wrong view (micchā-diṭṭhi).

These five necessary qualities are sublime prosperity and principles of civilization, so called ariyā vaḍḍhi,²¹ for Noble Beings.

Abandoned Qualities

¹⁵ Ibid., pp. 233-234; kāyakamma (bodily action): 1) pāṇātipātā veramaṇī: to abstain from killing, 2) adinnādānā veramaṇī: to abstain from stealing, 3) kāmesumicchācārā veramaṇī: to abstain from sexual misconduct, vacīkamma (verbal action): 4) musāvādā veramaṇī: to abstain from false speech, 5) piṣuṇāya vācāya veramaṇī: abstention from tale-bearing, 6) pharusāya vācāya veramaṇī: abstention from harsh speech, 7) samphappalāpā veramaṇī: abstention from vain talk or gossip, manokamma (mental action): 8) anabhijjhā: non-covetousness, 9) abyāpāda: non-illwill, 10) sammādiṭṭhi: right view.

¹⁶ Ibid., pp. 182, 354.

¹⁷ Ibid., pp. 182-183, 321.

¹⁸ Ibid., pp. 183, 337.

¹⁹ Ibid., p. 155.; the Four Noble Truths (ariyasacca) consists of 1) dukkha (suffering; unsatisfactoriness), 2) dukkha-samudaya (the cause of suffering; origin of suffering), 3) dukkha-nirodha (the cessation of suffering; extinction of suffering), 4) dukkha-nirodhaḡāminī paṭipadā (the path leading to the cessation of suffering).

²⁰ Ibid., pp. 252-253.; the Dependent Origination (paṭicca-samuppāda) is the conditioned arising of twelve factors beginning from ignorance (avijjā), kamma-formations (saṅkhāra), consciousness (viññāṇa), mind and matter (nāma-rūpa), six-sense-bases (saḷāyatana), contact (phassa), feeling (vedanā), craving (taṇhā), clinging (upādāna), becoming (bhava), birth (jāti) consecutively, and ending with decay and death (jarā-maraṇa).

²¹ Ibid., pp. 182-183.; Ariyā vaḍḍhi means noble growth; development of a civilized or righteous man.

(1) The first three lower fetters are described in brief as follows:

1. Sakkāyadi²²tti: The delusion of self, the mistaken belief in a self, which leads to selfishness, conflict and suffering.
2. Vicikicchā: Doubts and uncertainties concerning, the Buddha, the Dhamma, the Saṅgha, and the training. These doubts prevent the mind from rousing energy and advancing on the path.
3. Sīlabbataparāmāsa: The misapplication of moral precepts, rules, observances, and traditions, these rules are not used as they are intended, as tools for developing such qualities as tranquility and concentration. Instead, they are tainted by craving and fixed views, by seeking personal reward, enhancing self-stature, or blindly following others.

(2) Macchariya²² (five kinds of selfishness): meanness, avarice, selfishness, stinginess, possessiveness

1. Āvāsa-macchariya: stinginess as to dwelling, possessiveness in regard to one's dwelling
2. Kula-macchariya: stinginess as to family, possessiveness in regard to one's family, group, institution and so on
3. Lābha-macchariya: stinginess as to gain, preventing others from sharing these gains
4. Vaṇṇa-macchariya: stinginess as to recognition, caste or class discrimination, jealousy about one's reputation and social standing, displeasure when someone else competes for one's gain or beauty, intolerance when hearing praise for others
5. Dhamma-macchariya: stinginess as to knowledge or mental achievements, possessiveness in regard to the truth, possessiveness of knowledge and attainments, a fear that others will gain knowledge or attain realizations that match or excel one's own

(3) Agati²³ (four biases): wrong course of behavior, prejudice

1. Chandāgati: prejudice or bias caused by love or desire

²² Ibid., pp. 172-173.

²³ Ibid., p. 149.

2. Dosāgati: prejudice or bias caused by aversion or hatred or enmity
3. Mohāgati: prejudice or bias caused by delusion or stupidity
4. Bhayāgati: prejudice or bias caused by fear

(4) Akusala-mūla²⁴ (unwholesome roots, roots of bad actions): lobha; rāga (greed), dosa (hatred) and moha (delusion) in terms of defilement Stream-enterers have abandoned coarse or acute greed, hatred and delusion, which lead to an unhappy existence. They do not commit any serious misdeeds which would lead to perdition. They are secure from rebirth in states of woe or the four states of misery (apāya),²⁵ which consist of hell, animal realm, hungry ghosts, and host of demons.

(5) Dukkha (suffering):

They have quelled mental suffering and misfortune arising from transgressions of the Five Precepts. The suffering remaining for stream-enterers is minor.

In consideration of a correlation between necessary qualities and abandoned qualities, it indicates that necessary qualities demolish abandoned qualities directly. With the arising of faith and wisdom, the delusion of self and doubts are destructed. With the development of moral conduct and learning, the misapplication of moral precepts and rules are destroyed. With increasing degree of generosity and wisdom, greed, hatred and delusion are weakened. The whole necessary qualities degrade four biases and suffering either.

Development Factors of Sotāpanna

In this research, the knowledge and perspectives regarding qualities and characteristics of sotāpanna have been examined by in-depth interview with Buddhist scholars both monks and laypeople, especially the method to develop laypeople to practice in accordance with the path of stream-entry (sotāpattimaggā). As a result, development factors of sotāpanna can be integrated as shown in the figure 1.

²⁴ Ibid., p. 84.

²⁵ Ibid., pp. 149-150, 357.

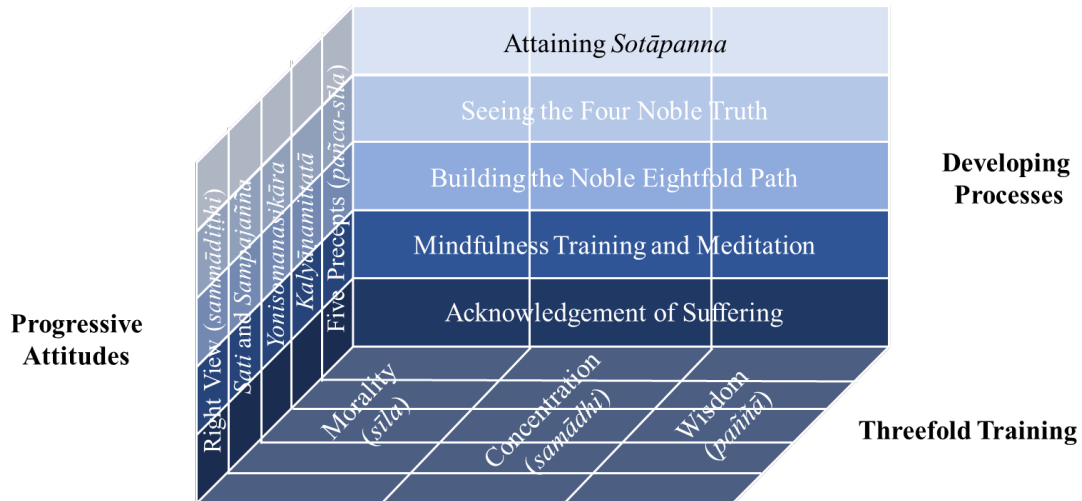


Figure 1: Development Factors of Sotāpanna

The development factors can be contemplated as a cube with three dimensions, namely Threefold Training (sikkhāttaya),²⁶ progressive attitudes and developing processes. The Threefold Training is a foundation of progressive attitudes and developing processes, in which both progressive attitudes and developing processes are being improved simultaneously.

The progressive attitudes are gradually being developed with the observance of the Five Precepts (pañca-sīla) faithfully as a fundamental morality of human beings. Thereafter, associating with the virtuous such as monks, meditation masters, people who undoubtedly believe in the Triple Gem etc., that is to say having kalyāṇamittatā, which stands for having good friends, good company, favorable social environment for wholesome qualities (external factor regarded as environmental factor).²⁷ By means of kalyāṇamittatā, it creates the arising of yonisomanasikāra, which represents reasoned and systematic attention, analytical thinking as well as thinking by way of causal relations (internal factor regarded as personal factor).²⁸ Both kalyāṇamittatā and yonisomanasikāra are a factor to encourage sati (mindfulness) and sampajañña (clear consciousness, awareness)²⁹ for practitioners firmly. Sati and sampajañña help to initiate sammādiṭṭhi (right view) absolutely, which is a gateway to the Noble Eightfold

²⁶ Ibid., pp. 107, 326; the Threefold Training consists of 1) morality (sīla), 2) concentration (samādhi), 3) wisdom (pañña).

²⁷ Ibid., p. 57.

²⁸ Ibid., pp. 57-58.

²⁹ Ibid., p. 353.

Path (aṭṭhaṅgika-magga).³⁰ Apart from unblemished observance of the Five Precepts, some experienced practitioners (laypeople) concentrate themselves regarding the wholesome course of action or even by observing the Eight Precepts.

The developing processes begin with the acknowledgement of suffering that occurs in daily life and within living. The mindfulness training and meditation is a tool to embrace with suffering for practitioners. With improvement of mindfulness training and meditation, it will lead practitioners to complete the Noble Eightfold Path progressively. As mentioned, the right view is the first entrance of the Noble Eightfold Path, which stands for the right understanding of the Four Noble Truth or the Three Characteristics or unwholesome action and unwholesome roots with wholesome action and wholesome roots or the Dependent Origination. When practitioners are able to generate the arising of the Noble Eightfold Path, they will be able to see the Four Noble Truth comprehensively. Then, they are able to attain the stage of stream-entry.

The Threefold Training and the Noble Eightfold Path

Regarding the Buddhist principle, the Threefold Training is a kind of integrated practice, which the morality, the concentration and the wisdom have to perform simultaneously. In consideration of the practice of the Threefold Training, the perfection of morality, concentration and wisdom depends on the intensity of practice and personal development of practitioners. Because the Noble Eightfold Path is based on the Threefold Training. Then, the interrelation of the Threefold Training and the Noble Eightfold Path is represented in the figure 2.

³⁰ Ibid., p. 215.; the Noble Eightfold Path comprises 1) Right View; Right Understanding (sammādiṭṭhi), 2) Right Thought (sammāsaṅkappa), 3) Right Speech (sammāvācā), 4) Right Action (sammākammaṇṭa), 5) Right Livelihood (sammāājīva), 6) Right Effort (sammāvāyāma), 7) Right Mindfulness (sammāsati), 8) Right Concentration (sammāsamādhi).

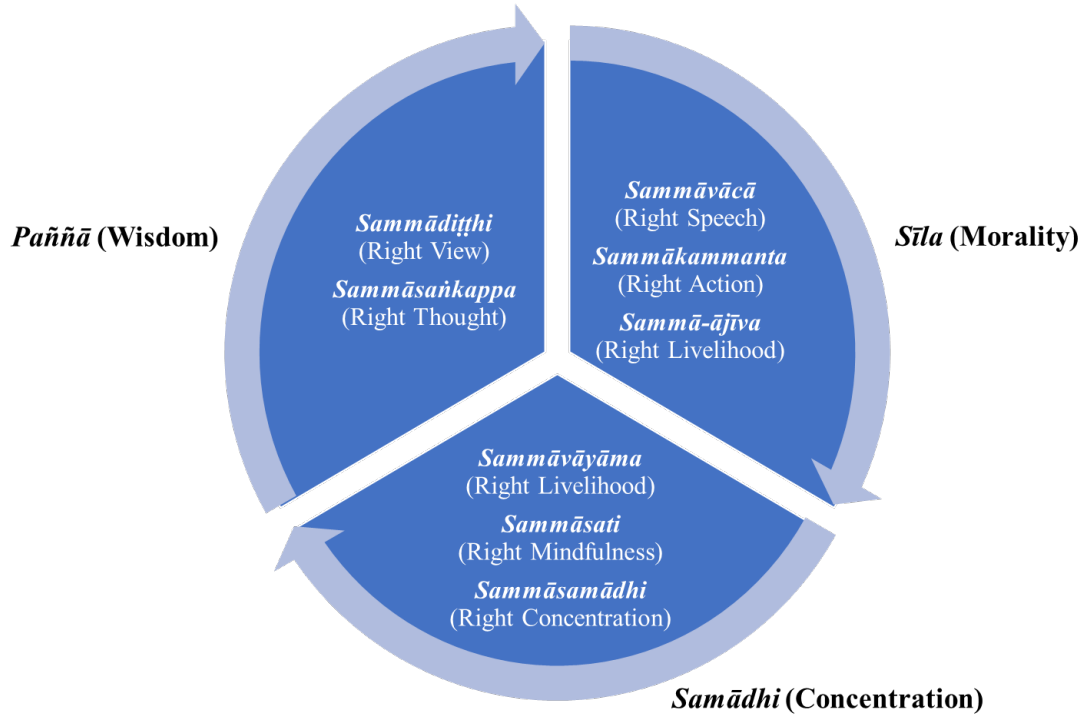


Figure 2: The Threefold Training and The Noble Eightfold Path

The integrated practice of the Threefold Training and the Noble Eightfold Path can be classified according to *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom). *Sīla* consists of *sammāvācā* (right speech), *sammākammanta* (right action) and *sammā-ājīva* (right livelihood). *Samādhi* comprehends *sammāvāyāma* (right effort), *sammāsatī* (right mindfulness) and *sammāsamādhi* (right concentration). *Paññā* comprises *sammādiṭṭhi* (right view) and *sammāsaṅkappa* (right thought). The integrated practice of the Threefold Training and the Noble Eightfold Path is a path of becoming Noble Beings, from the first Noble Being like *sotāpanna* (stream-enterer) to *arahanta* (the worthy one).

A Human Development Model of *Sotāpanna*

With the fundament of the Threefold Training, the Noble Eightfold Path and the development factors of *sotāpanna*, a human development model of stream-enterers (*sotāpanna*), so called KEY-FiRM model is established as presented in figure 3. The model is proposed to identify the six developing elements that support the integrated practice of the Threefold Training and the Noble Eightfold Path progressively. In other words, the six developing elements can help improving the path of becoming Noble Beings based on the Threefold Training and the Noble Eightfold Path.



Figure 3: KEY-FiRM Model

The term “KEY-FiRM” is derived from the letters (alphabets) of the six developing elements. The KEY-FiRM model is practically generated to indicate the six developing elements that support the path of becoming stream-enterers, which can be described with cause and effect sequentially. The Five Precepts offer *kalyāṇamittatā* that effects *yonisomanasikāra* directly. *Yonisomanasikāra* provides mindfulness training and meditation, so that the right view arises. The right view ensures the Noble Eightfold Path, which leads to attain *sotāpanna*.

The basic principle of the KEY-FiRM Model is to believe in the Triple Gem and the Threefold Training confidently, which leads to observe the Five Precepts comprehensively. Because the Five Precepts are the fundamental rules of morality for human beings. *Kalyāṇamittatā* occurs from surrounding circumstances by associating with the wise and the righteousness. *Yonisomanasikāra* is derived from self-analytical thinking with causes and effects to contribute the wholesome roots and demolish the unwholesome roots concurrently. On account of *yonisomanasikāra* is a factor of insight, it conducts practice of mindfulness training and meditation. Right view appears with perceiving the conditions of mentality and materiality through mindfulness training and meditation, which performs to achieve the Noble Eightfold Path.

Conclusion

To develop stream-enterers (sotāpanna) in reference to the KEY-FiRM model and Buddhist scholars' perspectives, it is essential for practitioners to believe in the Triple Gem undoubtedly and to observe the Five Precepts intentionally. Associating with virtuous (kalyāṇamittatā)³¹ is a key to mature proper attention (yonisomanasikāra),³² which leads to the arising of right view (sammādiṭṭhi) within the context of mindfulness training and meditation practice.³³ The right view ensures people to believe in the Triple Gem, law of kamma and the Five Precepts.³⁴ Moreover, the right view induces people to understand the Three Characteristics³⁵ and the Four Noble Truth that leads to the end of suffering. The only tool to access the Four Noble Truth is to accomplish the Noble Eightfold Path.³⁶ The arising of the Noble Eightfold Path is succeeded along with the Threefold Training by observing the

³¹ Ibid., p. 318.

³² Ibid., p. 345.

³³ Most Venerable Phra Thepsitthimuni (Vi), Meditation Master and Director of Vipassana Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 28, 2020.; Most Venerable Phra Mongkoltheeragun, Deputy Abbot of Nyanavasakavan Temple and Director of Dhammaduta College, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 27, 2020.

³⁴ Most Venerable Phra Thepsitthimuni (Vi), Meditation Master and Director of Vipassana Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 28, 2020.; Venerable Phrakhrū Siripariyatyanusart, Dr., Assistant to the Rector for Academic Affairs, Chiang Mai Buddhist College, Mahachulalongkornrajavidyalaya University, Interview by researcher, March 5, 2020.; Venerable Phrapalad Somphan Samabhāro, Asst. Prof., Meditation Master of Vipassanadhura Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.; Prof. Lt. Dr. Banjob Bannarui, Lecturer of Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.

³⁵ Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 89.; The Three Characteristics comprise 1) aniccata (impermanence; transiency), 2) dukkhatā (state of suffering or being oppressed), 3) anattatā (soullessness; state of being not self).

³⁶ Most Venerable Phra Theppacharayanmuni, Abbot of Baan Rai Tho Si Monastery, Interview by researcher, September 20, 2020; Venerable Phrapalad Chatchawan Jinasabho, Abbot of Phradhammachak Temple, Nakhon Nayok, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

Five Precepts perfectly and by mindfulness training and meditation practice for example with the principle of the four foundations of mindfulness³⁷ (satipaṭṭhāna).³⁸

Besides the right view, it is very important to build-up a community for the observance of the Five Precepts and for the practice along with the principle of the Threefold Training.³⁹ Furthermore, it is extremely necessary to build-up the circumstances that people wish to be stream-enterers.⁴⁰ Thereafter, they will practice with a right effort (sammāvāyāma) in daily life concerning right exertions (sammappadhāna)⁴¹ to complete the Noble Eightfold Path progressively.⁴² The more people would attain sotāpanna, the more societies would fulfil with real happiness.

³⁷ Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 141.; the four foundations of mindfulness (satipaṭṭhāna) comprehend 1) kāyānupassanā-satipaṭṭhāna (contemplation of the body; mindfulness as regards the body), 2) vedanānupassanā-satipaṭṭhāna (contemplation of feelings; mindfulness as regard feelings), 3) cittānupassanā-satipaṭṭhāna (contemplation of mind; mindfulness as regard mental conditions), 4) dhammānupassanā-satipaṭṭhāna (contemplation of mind-objects; mindfulness as regard ideas).

³⁸ Venerable Phrapalad Somphan Samabhāro, Asst. Prof., Meditation Master of Vipassanadhura Institute, Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.; Venerable Phrapalad Chatchawan Jinasabho, Abbot of Phradhammachak Temple, Nakhon Nayok, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

³⁹ Venerable Phrakhrū Siripariyatyanusart, Dr., Assistant to the Rector for Academic Affairs, Chiang Mai Buddhist College, Mahachulalongkornrajavidyalaya University, Interview by researcher, March 5, 2020.; Emeritus Prof. Dr. Chamlong Disayavanish, Lecturer of Department of Psychiatry, Faculty of Medicine, Chiang Mai University, Interview by researcher, March 6, 2020.

⁴⁰ Prof. Lt. Dr. Banjob Bannaruji, Lecturer of Mahachulalongkornrajavidyalaya University, Interview by researcher, February 29, 2020.

⁴¹ Bhk. P.A. Payutto (Phra Brahmagunabhorn), *Dictionary of Buddhism*, 27th ed., (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2014), p. 121.; sammappadhāna (right exertions; great or perfect efforts) or padhāna (effort; exertion) consists of saṁvara-padhāna (the effort to prevent; effort to avoid), pahāna-padhāna (the effort to abandon; effort to overcome), bhāvanā-padhāna (the effort to develop) and anurakkhaṇā-padhāna (the effort to maintain).

⁴² Most Venerable Phra Theppacharayanmuni, Abbot of Baan Rai Tho Si Monastery, Interview by researcher, September 20, 2020.

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