
A Conceptual Model for Mind Management to Cultivate Mental Immunity for Life Based on the Abhidhamma Buddhist Psychology

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Abstract

This qualitative research has three main objectives, namely: 1) To examine the concept of mental immunity and its management according to psychology; 2) To study the concept of mind and its process in Abhidhamma; and 3) To develop a conceptual model for mind management to cultivate mental immunity for life based on the Abhidhamma Buddhist psychological perspective. This dissertation employs a qualitative research method, drawing on both primary and secondary sources. The field study involved in-depth interviews with subject-matter experts in both Abhidhamma and modern psychology.

The research findings reveal that the mind plays a central role in emotional experiences and can be managed to cultivate mental immunity, based on the Abhidhamma Buddhist psychological perspective. A Conceptual Model for Mind Management to Cultivate Mental Immunity for Life, based on the Abhidhamma Buddhist Psychology, would address three main purposes. First, the findings highlight how modern psychology views mind management, indicating that poor communication, negative thinking, and environmental stress contribute to emotional disturbances. Psychological methods, such as behavioural change and cognitive restructuring, are effective in managing anger and promoting mental well-being. Second, it studies the concept of the mind and its processes from the Abhidhamma viewpoint, where the mind is regarded as the source of emotions, thoughts, and actions. From this perspective, negative emotions such as anger, sadness, and depression stem from unwholesome mental states, potentially leading to social conflict, violence, and even war. Third, the study develops a conceptual model for mind management to cultivate mental immunity for life, utilising Abhidhamma-based Buddhist psychological approaches. These include behavioural change through purity in actions and speech, cognitive restructuring by identifying and replacing negative thoughts,

and wisdom-based practices such as mindfulness and wise attention to transform anger at its root. Through the integration of these approaches, individuals can develop emotional resilience, reduce anger, and cultivate a peaceful state of mind, offering a practical model for managing the mind in today's world.

Keywords: Abhidhamma; Psychology; Mental Immunity; Mind Management; Emotional Resilience

Introduction

In contemporary society, mental distress has emerged as one of the most significant challenges to human well-being. Conditions such as anxiety, stress, depression, anger, and emotional instability affect individuals across all ages and cultures, disrupting not only personal health but also family cohesion and social harmony (American Psychological Association, 2020; Patel et al., 2018). Modern psychology has advanced considerably in understanding and managing these conditions through empirical research, cognitive-behavioural therapies, and mindfulness-based interventions. Strategies such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) have demonstrated efficacy in enhancing attention regulation, emotional resilience, and adaptive coping (Kabat-Zinn, 1990; Segal, Williams, & Teasdale, 2002). However, these approaches often focus on isolated components of cognition, emotion, or behaviour, and may lack a comprehensive framework that integrates the full spectrum of mental processes and ethical development. This highlights a need for complementary perspectives that can provide a more holistic understanding of the mind and its regulation.

Buddhist Abhidhamma offers such a framework, providing a systematic and ethically grounded analysis of consciousness (citta) and mental factors (cetasikas). Far more than an ancient text, the Abhidhamma represents a sophisticated map of the mind, detailing the arising, interrelation, and ethical quality of mental states (Harvey, 2000; Nyanaponika Thera, 1962). While modern psychology can be likened to a user manual explaining the discrete functions of the mind, the Abhidhamma functions as a comprehensive schematic, elucidating how mental components interact and how they can be trained and transformed for ethical and psychological growth (Gethin, 1992; Wallace, 2007). Its emphasis on impermanence, conditionality, and non-self offers a foundation for cultivating mental resilience, ethical discernment, and sustained well-being.

This study addresses three interrelated objectives. The first objective examines the concept of mental immunity and its management within modern psychology, emphasising evidence-based strategies to enhance cognitive and emotional resilience. The second objective explores the Abhidhamma perspective, analysing the structure and processes of the mind and mental factors, and highlighting their role in ethical cultivation and insight. The third objective integrates these perspectives to develop a conceptual model for mind management, aiming to cultivate mental immunity for life. By combining empirical psychological insights with Abhidhamma-based ethical and meditative principles, the proposed model seeks to provide a holistic framework for managing mental challenges, fostering psychological well-being, and supporting emotional and social harmony (Mahatthanadull & Mahatthanadull, 2021; De Silva, 2014).

Research Objectives

1. To examine the concept of mental immunity and its management according to Psychology.
2. To examine the concept of mind and its process in Abhidhamma.
3. To develop a conceptual model for mind management to cultivate mental immunity for life based on the Abhidhamma Buddhist Psychological Perspective.

Literature Review

This research draws on both classical Abhidhamma sources and contemporary psychological perspectives to develop a comprehensive framework for mind management aimed at cultivating mental immunity. The literature can be organised into three thematic strands: (1) Abhidhamma and Buddhist psychology, (2) Abhidhamma in dialogue with modern psychology and neuroscience, and (3) mind management and conceptual models.

Abhidhamma and Buddhist Psychology

Foundational Abhidhamma texts provide the basis for Buddhist psychological analysis of the mind. Narada Maha Thera's *A Manual of Abhidhamma* offers a systematic exposition of consciousness (*citta*) and mental factors (*cetasikas*), serving as one of the clearest introductions to the Abhidhamma framework (Narada, 1987). Bhikkhu Bodhi's *A Comprehensive*

Manual of Abhidhamma presents an authoritative translation of the Abhidhammattha Sangaha with explanatory notes and diagrams that clarify complex doctrinal concepts such as dependent arising, mental processes, and meditation stages (Barendregt, 2006; Bhikkhu Bodhi, 2000). Similarly, Mehm Tin Mon's *The Essence of Buddha Abhidhamma* expands on these foundations by linking traditional psychological analysis with contemporary concerns about human well-being (Mehm Tin Mon, 2015). Collectively, these works demonstrate the Abhidhamma's enduring relevance as a comprehensive classification of consciousness and mental processes.

Abhidhamma and Modern Psychology/Neuroscience

A second strand of literature explores intersections between Abhidhamma and modern psychology. De Silva's *An Introduction to Buddhist Psychology and Counselling* highlights how Buddhist concepts of mind, ethics, and contemplative practice can inform therapeutic interventions, particularly mindfulness-based approaches (De Silva, 2014). Kusaladhamma's (2017) work on the *Mind-Body Relationship Based on Neuroscience Research and Buddhist Meditation* illustrates convergences between Abhidhamma theory, meditation practice, and neuroscientific findings in areas such as sensory processing, cognition, and emotional regulation. These perspectives illustrate how Buddhist psychological insights can complement modern science, enhancing understanding of the dynamic relationship between mental and physical processes.

Mind Management and Conceptual Models

The final body of literature emphasises mind management and its implications for well-being. Kalupahana's *The Principles of Buddhist Psychology* situates Abhidhamma reflections within philosophical and psychological discourse, highlighting their value for ethical and mental training (Kalupahana, 1987). More recent contributions examine applied contexts: Mahatthanadull and Mahatthanadull (2021) analyse human behaviour and family balance from a Buddhist psychology perspective, while Piyabhani and Mahatthanadull (2022) explore systematic thinking as a foundation for psychological resilience. Together, these studies demonstrate how Buddhist psychology can inform conceptual models that integrate ethical development, emotional regulation, and social harmony.

In summary, the literature demonstrates three key contributions. First, classical Abhidhamma texts establish a detailed taxonomy of mind and mental factors, forming the doctrinal foundation for Buddhist psychology. Second, contemporary interpretations bridge Abhidhamma insights with modern psychology and neuroscience, showing their practical relevance to mental health. Third, emerging conceptual models highlight the application of Buddhist principles for mind management, resilience, and social well-being. However, scholarship has yet to fully articulate a comprehensive model of “mental immunity” grounded in Abhidhamma Buddhist psychology. Addressing this gap, the present study seeks to integrate classical and modern perspectives into a holistic framework for cultivating sustainable mental well-being.

Conceptual Framework

This research is a qualitative research study. This qualitative research study aims to deeply explore and infer participants' experiences and social backgrounds. It follows a conceptual framework composed of three main components: input, process, and output. The conceptual framework of this research displays an important research procedure based on the process, input and output are as follows:

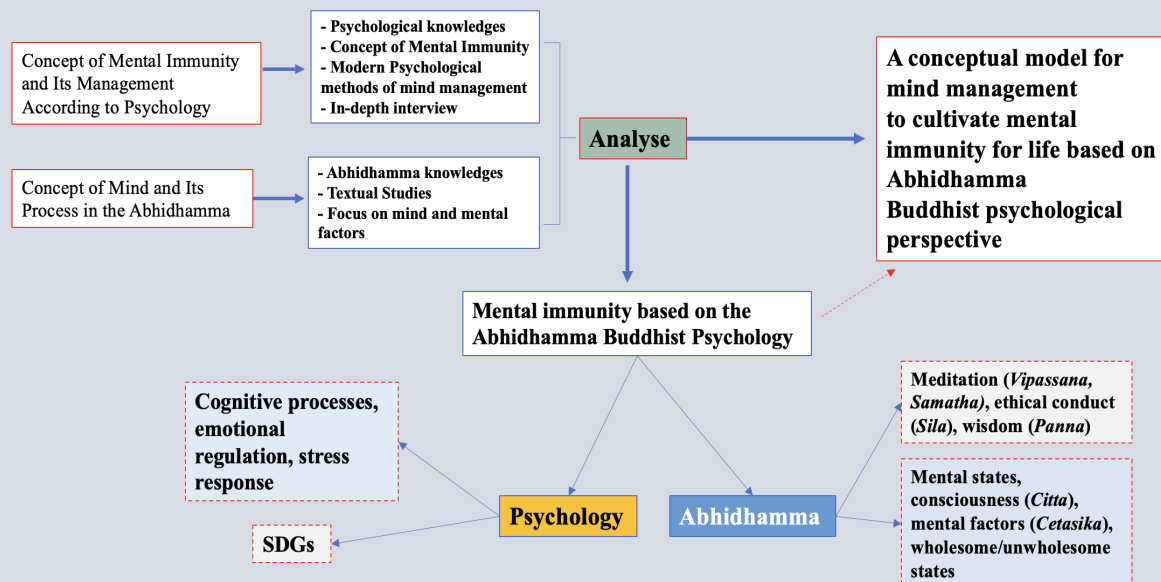


Figure 1: Conceptual Framework

Research Methodology

This dissertation employs a qualitative research design, which is suitable for exploring complex concepts such as mental immunity, the Abhidhamma understanding of the mind, and developing a conceptual model for mind management. The study integrates documentary analysis and expert interviews to provide a rich, triangulated understanding of the research topic.

1. Research Design

This study uses a qualitative exploratory approach, allowing in-depth investigation of abstract and nuanced concepts. Documentary analysis and in-depth interviews provide complementary perspectives: texts offer theoretical foundations, while expert insights help interpret and validate concepts and their practical implications.

2. Data Sources

Primary Sources:

Semi-structured interviews with selected experts:

- Five Buddhist scholars specialising in Abhidhamma.
- Three psychologists focusing on mindfulness-based therapies.
- Experts were selected based on academic publications, reputation, and practical experience.

Classical Buddhist texts, including the Tipiṭaka, commentaries, and sub-commentaries relevant to mind processes and management.

Secondary Sources:

- Academic books, theses, dissertations, and scholarly articles.
- Peer-reviewed journals and online research works relevant to psychology, mindfulness, and Buddhist psychology.

3. Research Instruments

- Interview protocol: Semi-structured with open-ended questions tailored to each expert's field. Duration: 60–90 minutes. Note-taking templates for documenting important concepts, patterns, and interpretations. Voice recorder to capture the interviews for accurate transcription.

Research Results

Objective 1: To examine the concept of mental immunity and its management according to Psychology.

A. Foundations of Mind Management in Modern Psychology

The analysis of contemporary psychological literature, complemented by interviews with mental health professionals, confirmed that modern psychology emphasises structured mind management strategies aimed at enhancing emotional regulation, cognitive performance, and overall well-being. A central finding of this study is that the concept of mental immunity aligns with the psychological immune system framework, which highlights the mind's capacity to cope with stress, adversity, and negative influences. Experts consistently noted that cultivating resilience, cognitive flexibility, and self-regulation is essential for sustaining mental health and preventing maladaptive behavioural patterns.

B. Core Strategies: Cognitive Behavioural Therapy (CBT) and Mindfulness-Based Interventions (MBIs)

The research identified Cognitive Behavioural Therapy (CBT) and mindfulness-based interventions (MBIs) as the primary methods employed in modern mind management. CBT was widely acknowledged by professionals as highly effective in modifying dysfunctional thought patterns, fostering adaptive behaviors, and enhancing emotional control. Similarly, MBIs, including secular meditation, Mindfulness-Based Stress Reduction (MBSR), and Mindfulness-Based Cognitive Therapy (MBCT), were reported to improve attention, reduce rumination, and increase psychological flexibility. The findings indicated that regular engagement in these practices leads to measurable improvements in self-awareness, emotional regulation, and overall mental resilience.

C. Neuroscientific Basis of Mind Management

Interviews with neuroscience specialists and literature analysis revealed robust evidence supporting the neurobiological underpinnings of these interventions. Participants emphasised that consistent practice of CBT and MBIs induces functional and structural changes in brain regions associated with emotional regulation and executive control, particularly the prefrontal cortex and amygdala. These neurological adaptations were identified as critical mechanisms

by which individuals develop sustainable mental immunity, supporting the research’s central proposition that cognitive and mindfulness strategies enhance both mental stability and resilience.

D. Broader Applications and Societal Impact

The study also highlighted the broader applications of mind management strategies in educational, organisational, and clinical settings. Findings indicate that structured interventions not only enhance individual well-being but also promote interpersonal harmony, ethical behaviour, and social cohesion. Experts linked these outcomes directly to the United Nations Sustainable Development Goals (SDGs), particularly SDG 3 “Good Health and Well-Being” and SDG 16 “Peace, Justice, and Strong Institutions,” noting that effective mind management contributes to reduced mental illness prevalence, improved emotional regulation, and constructive social interaction.

Table 1: The concept of mental immunity and its management according to Psychology

Aspect	Findings / Insights	Implications
Foundations	Psychology emphasises mind management to enhance well-being, resilience, and self-regulation.	Supports mental stability and prevents maladaptive behaviours.
Core Strategies	CBT modifies thoughts and behaviour; MBIs (MBSR, MBCT, meditation) improve attention, reduce rumination, and increase flexibility.	Enhances self-awareness, emotional control, and mental resilience.
Neuroscientific Basis	CBT and MBIs change brain regions (prefrontal cortex, amygdala) linked to emotional regulation.	Biological support for sustainable mental immunity.
Societal Impact	Strategies applied in education, workplaces, and clinics promote harmony and ethical behaviour.	Supports SDG 3 (health) and SDG 16 (peace, justice).
Conclusion	CBT and MBIs effectively build mental immunity.	Promotes individual and societal well-being.

In summary, the research findings underscore the significant role of modern psychological strategies in fostering mental stability, resilience, and well-being. The study confirms that CBT and mindfulness-based interventions are particularly effective in promoting mental immunity, supported by both psychological and neuroscientific evidence. Integrating these strategies into

broader societal contexts has the potential to address global mental health challenges and advance the achievement of sustainable development goals, highlighting the relevance of structured mind management for both individual and collective flourishing.

Objective 2: To examine the concept of the mind and its process in Abhidhamma.

A. The Holistic View of Mind and Body

The study's analysis of classical Abhidhamma texts (e.g., *Abhidhammattha Sangaha*, *Dhammasangani*) alongside interviews with contemporary *Theravāda* scholars revealed a consistent perspective on the interdependence of mind and body. Human existence is conceptualised as the composite of *rūpa* (physical form) and *nāma* (mental phenomena), which together constitute the five aggregates (*khandhas*). Scholars emphasised that this dual constitution is not a strict mind-body dualism but a functional interrelation, where physical and mental processes co-arise and influence each other.

Complementary scientific perspectives, drawn from contemporary physiology and cellular biology, corroborated this interconnectedness. The human body, composed of chemical elements, molecular structures, tissues, and cellular systems, provides the necessary conditions for the arising of consciousness. Elements such as lipids and trace minerals maintain homeostasis, which is essential for the functional integrity of both physiological and cognitive processes. Thus, findings indicate a convergent view: mental phenomena cannot be fully understood without reference to bodily conditions, and vice versa.

B. The Nature and Function of Citta

The research demonstrated that *citta*, or mind, functions as the primary cognitive agent within the stream of consciousness. Textual analysis indicated that *citta* is momentary, arising and ceasing in rapid succession, and serves as the “forerunner” in the cognitive process. Interviews highlighted that while *citta* represents bare awareness of an object, it is the interplay with mental factors (*cetasikas*) that confers qualitative and ethical characteristics to experience.

Experts consistently described *citta* as morally and experientially neutral on its own but dynamically shaped by accompanying *cetasikas* into wholesome,

unwholesome, or neutral states. This aligns with the *Abhidhammic* classification of consciousness into sensuous, form, formless, and supramundane spheres, and its engagement through the six sense bases (*saḷāyatana*). The study found that *citta*'s primacy lies not only in cognition but also in initiating ethical and meditative processes, linking momentary mental events to long-term psychological and spiritual development.

C. The Nature and Classification of Cetasikas

Cetasikas, the mental concomitants of *citta*, were consistently described by both textual sources and interviewed scholars as the differentiating factors that shape consciousness. Analysis of canonical texts identified 52 *cetasikas*, categorized as universal, occasional, or unwholesome. The study revealed that *cetasikas* determine the ethical valence of *citta* and facilitate the arising of specific mental qualities such as mindfulness, concentration, and wisdom.

Interview findings emphasized that *cetasikas* are crucial for practical applications of meditation and ethical conduct. For instance, cultivating wholesome *cetasikas* like loving-kindness (*mettā*) or equanimity (*upekkhā*) systematically transforms the quality of consciousness, promoting what the study terms “mental immunity”, resilience against unwholesome impulses and emotional disturbances.

D. The Doctrine of Anatta and Non-Self

Finally, both textual analysis and expert interviews confirmed the centrality of the non-self (*anatta*) doctrine in understanding *citta* and its processes. A person (*puggala*) is conventionally designated as the aggregation of the five *khandhas*, but ultimate analysis reveals no permanent or independent self. *Citta*, while continuously arising, is impermanent and devoid of inherent identity. This understanding was repeatedly highlighted by scholars as foundational for ethical practice, insight meditation, and the development of detachment from craving and aversion.

The integration of textual and empirical findings suggests that mental processes, though experientially real, are conditional and interdependent. Recognising this dynamic fosters mental clarity, emotional balance, and liberation (*Nibbāna*), bridging classical Abhidhamma analysis with practical and scientific approaches to mind-body well-being.

Table 2: The concept of mind and its process in Abhidhamma

Aspect	Key Findings	Implications
Mind-Body	Body (<i>rūpa</i>) and mind (<i>nāma/citta</i>) are interdependent.	Supports a holistic understanding of human experience.
Citta	Moment-to-moment consciousness; neutral awareness.	Central to meditation and ethical cultivation.
Cetasikas	52 mental factors; determine quality of consciousness (wholesome/unwholesome).	Guides mental training and resilience.
Consciousness Spheres	Sensuous, form, formless, supramundane; linked to six sense bases.	Explains the mind's interaction with experience.
Anatta (non-self)	Aggregates are impermanent; no permanent self.	Promotes insight, detachment, and liberation.
Scientific Perspective	Body composed of elements, cells, tissues; physiological balance affects mind.	Reinforces mind-body interdependence and holistic health.

Objective 3: To develop a conceptual model for mind management to cultivate mental immunity for life based on the Abhidhamma Buddhist psychological perspective.

Based on the synthesis of Abhidhamma principles and mind management strategies from modern psychology, this study proposes a Conceptual Model for Mind Management to Cultivate Mental Immunity. This model integrates a foundational understanding of the mind, practical mindfulness-based interventions, and the cultivation of wholesome mental factors, aiming to develop a resilient, ethically grounded, and mentally clear state. Mental immunity is conceptualised not merely as the absence of mental illness but as the active cultivation of qualities that enhance resilience, ethical awareness, cognitive clarity, and the ability to respond skillfully to life's challenges. The model is represented as a dynamic, cyclical process in which understanding, practice, and cultivation reinforce one another.

The first component of the model, foundational understanding, draws directly from Abhidhamma analysis. According to Abhidhamma, the mind (*citta*)

is a dynamic process shaped by mental factors (*cetasikas*), and mental events are momentary, arising and ceasing rapidly. Recognising unwholesome tendencies such as greed, hatred, and delusion enables practitioners to cultivate mindfulness (*sati*) and insight (*vipassanā*), which, in turn, foster wisdom (*paññā*) and equanimity. Understanding the impermanent, unsatisfactory, and non-self, nature of phenomena (*anicca, dukkha, anatta*) provides the theoretical groundwork for mental immunity. Wholesome mental factors, including mindfulness, compassion, loving-kindness, equanimity, and wisdom (*sobhaṇa cetasikas*), are emphasized as the building blocks of psychological resilience, forming the foundation for applying the model in practice.

The second component, practical application, operationalizes Abhidhamma principles through modern mindfulness-based practices. Mindfulness meditation, particularly as framed in the Four Foundations of Mindfulness (*Satipaṭṭhāna*), serves as a bridge between classical Buddhist psychology and contemporary psychological methods such as MBSR and MBCT. By fostering present-moment, nonjudgmental awareness of the body, feelings, mind, and mental objects, practitioners enhance attention regulation, emotional control, and self-awareness. The systematic practice of concentration (*samatha*) develops steadiness and one-pointedness of mind, creating the conditions for insight (*vipassanā*) meditation, which cultivates wisdom and detachment from unwholesome mental states. Through these practices, unwholesome tendencies such as greed, anger, and delusion can be transformed into wholesome qualities, reinforcing resilience and balanced mental functioning.

The third component, the resulting state of mental immunity, represents the outcome of integrating understanding and practice. Mental immunity is manifested as the capacity to observe thoughts and emotions without attachment or aversion, maintain emotional balance, respond skillfully to challenges, and engage ethically with the world. The model emphasises that mindfulness, understanding, and cultivation of wholesome qualities operate synergistically: foundational knowledge informs mindfulness, mindfulness strengthens wholesome factors, and these factors deepen insight and ethical behaviour. Consistent and sustained practice ensures that insight becomes practical and transformative rather than purely intellectual, supporting enduring mental immunity and inner peace.

Table 3: A conceptual model for mind management to cultivate mental immunity for life based on the Abhidhamma Buddhist psychological perspective

Component	Description	Key Practices / Tools	Outcome
Foundational Understanding	Knowledge of the mind (<i>citta</i>) and mental factors (<i>cetasikas</i>), recognition of unwholesome tendencies, understanding impermanence, unsatisfactoriness, and non-self (<i>anicca, dukkha, anatta</i>)	Study of Abhidhamma principles, reflection on <i>sobhaṇa cetasikas</i>	Insight into mental processes, awareness of wholesome vs. unwholesome states
Practical Application (Mind Management)	Applying understanding through mindfulness and meditation to regulate attention, emotion, and behavior	Mindfulness meditation (<i>Satipaṭṭhāna</i>), concentration (<i>samatha</i>), insight (<i>vipassanā</i>), modern interventions (MBSR, MBCT)	Emotional regulation, attention control, and transformation of unwholesome states into wholesome qualities
Cultivation of Wholesome Mental Factors	Developing positive mental qualities to reinforce resilience and ethical behavior	Loving-kindness (<i>mettā</i>), compassion (<i>karuṇā</i>), equanimity (<i>upekkhā</i>), wisdom (<i>paññā</i>)	Strengthened resilience, ethical awareness, balanced and stable mind
Mental Immunity (Resulting State)	Integrated outcome of understanding, practice, and cultivation	Consistent, sustained practice of mindfulness and wholesome mental factors	Ability to respond skilfully to life's challenges, inner peace, cognitive clarity, and ethical behavior

In conclusion, the proposed Conceptual Model for Mind Management to Cultivate Mental Immunity provides a structured, integrative approach to developing a resilient, clear, and ethically grounded mind. By combining Abhidhamma insights, modern mindfulness-based practices, and the cultivation of wholesome mental factors, the model equips individuals to navigate life's challenges with skilful awareness, emotional regulation, and ethical integrity, resulting in sustainable mental immunity and overall well-being.

Discussion

The findings from the first objective indicate that in modern psychology, mental immunity is understood as the capacity of the mind to resist and recover from disruptive thoughts, emotions, and cognitive distortions. Empirical evidence demonstrates that mindfulness-based interventions such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) enhance attention regulation, emotional resilience, and adaptive coping (Kabat-Zinn, 1990; Segal, Williams, & Teasdale, 2002). These approaches are consistent with the biopsychosocial model of health (Engel, 1977) and align with global mental health initiatives (Patel et al., 2018; World Health Organisation, 2022), showing that structured practices can cultivate sustainable psychological well-being through resilience, emotional balance, and effective coping mechanisms.

The second objective highlights the Abhidhamma as a comprehensive and ethically grounded framework for understanding consciousness and mental processes. Consciousness (*citta*) is described as momentary awareness, always accompanied by mental factors (*cetasikas*) that shape ethical and psychological qualities of experience (Nyanaponika Thera, 1962; Analayo Bhikkhu, 2003). These factors are classified as universal, occasional, wholesome, unwholesome, and beautiful (Māha Thera, 1987), providing a nuanced map of mental life. This framework underscores the central role of ethical discernment in psychological functioning, emphasising the cultivation of mindfulness, wisdom, and insight as pathways toward mental stability and immunity (Gethin, 1992; Harvey, 2000).

The third objective synthesises insights from modern psychology and Abhidhamma teachings into a conceptual model of mind management aimed at cultivating mental immunity. The model integrates three key components: systematic understanding of the mind, continuous mindfulness practice, and cultivation of wholesome qualities such as compassion, loving-kindness, equanimity, and wisdom (De Silva, 2014; Sugunasiri, 2014). Mindfulness acts as the bridge between theory and practice, allowing individuals to observe phenomena without attachment, discern impermanence, and reduce the influence of unwholesome states (Wallace, 2007; Analayo Bhikkhu, 2003). Concentration and insight meditation further strengthen this process by transforming greed, anger, and delusion into wholesome mental states, thereby fostering resilience, emotional regulation, and ethical conduct (Kalupahana, 1987; Kusaladhamma, 2017).

By integrating evidence-based psychological strategies with Abhidhamma's ethical and meditative principles, the proposed model offers a holistic pathway to cultivating mental immunity. Modern psychology provides empirically validated methods for managing cognition and emotion, while the Abhidhamma enriches these approaches with an ethical orientation and a detailed taxonomy of consciousness. This integration addresses both daily psychological challenges and the cultivation of deeper spiritual qualities, promoting sustainable well-being and resilience (Mahatthanadull & Mahatthanadull, 2021; Piyabhani & Mahatthanadull, 2022).

The broader implications of this research suggest that mind management rooted in Abhidhamma Buddhist psychology, supported by modern psychological practices, contributes not only to mental health but also to ethical development and spiritual transformation. In line with global mental health priorities (World Health Organization, 2022), the model underscores that genuine mental immunity extends beyond coping with stress to include the cultivation of virtuous qualities that support long-term resilience, personal flourishing, and ultimately, liberation.

Knowledge from Research

This model illustrates an integrated framework for cultivating mental immunity through the cooperation of Abhidhamma teachings, mind management techniques, and psychological constructs. It highlights the development of mental resilience by understanding and regulating mental states, cultivating wholesome mental factors, and practising mindfulness, concentration, and insight. These components work together to support practical applications in daily life, promoting sustained mental health, emotional balance, and inner strength through consistent meditative practice and ethical conduct. To foster such immunity, the conceptual model proposes three core components of mind management. First is cognitive awareness (*sati*), which involves mindfulness, the ability to monitor one's mental states non-reactively. Second is right understanding (*sammā-diṭṭhi*), or the insight into the true nature of reality, which enables the practitioner to loosen attachment and aversion. Third is mental discipline (*samādhi*), developed through meditative concentration, which strengthens mental focus and reduces distraction. Together, these three pillars form the foundation of a resilient and well-managed mind. A key element of this model is the recognition of mental states as either wholesome (*kusala*) or unwholesome (*akusala*). Mental immunity

grows as one consistently cultivates wholesome states such as compassion, equanimity, and wisdom, while reducing the presence of unwholesome states. This is closely tied to the role of *cetasika*, or mental factors. In Abhidhamma psychology, 52 mental factors shape one's experience. These include universal factors (like contact and feeling), beautiful factors (like mindfulness and non-greed), and unwholesome ones. Mind training aims to cultivate the beautiful factors while weakening the unwholesome ones.

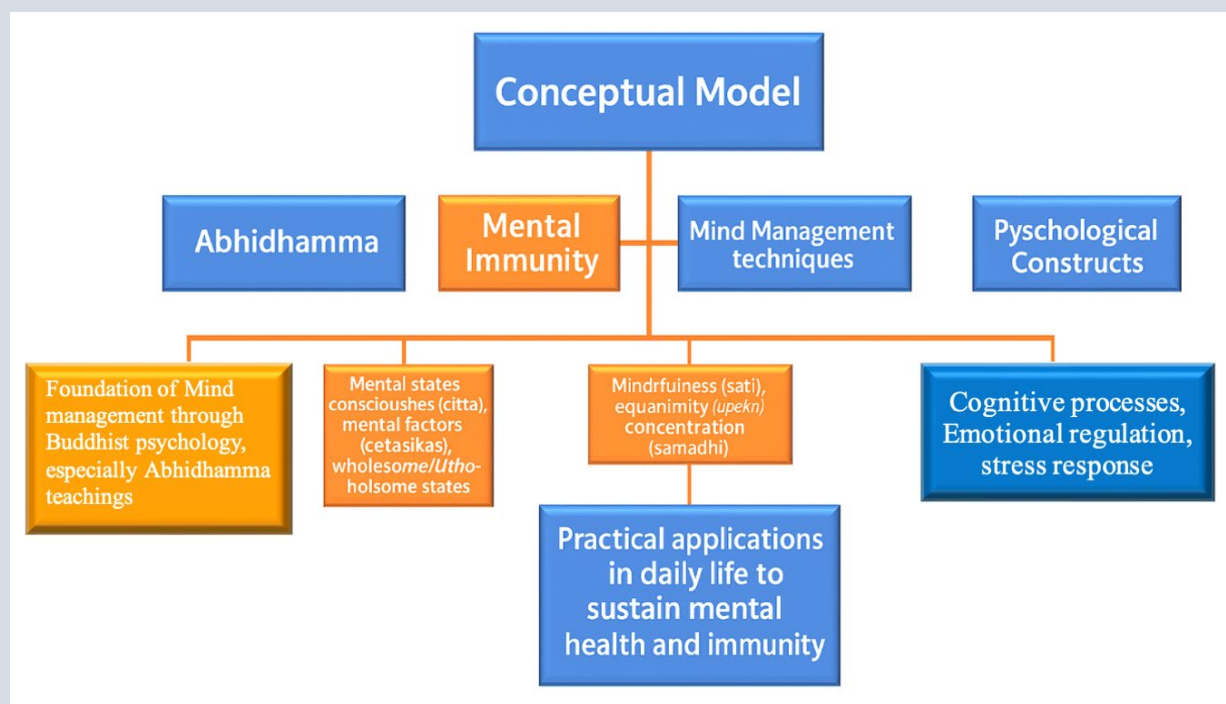


Figure. 2: Framework for Mind Management Based on Abhidhamma and Psychology

The primary tools for implementing this training are mindfulness-based meditation practices. Vipassanā (insight meditation) and Samatha (tranquillity meditation) enable the practitioner to observe and understand the functioning of the mind, identify defilements, and gradually uproot them. Importantly, the process of developing mental immunity is gradual and requires habitual reconditioning. Just as the physical immune system is strengthened over time through healthy habits, the mind builds resilience through consistent practice, mindfulness, and ethical conduct.

Conclusion

This study develops a conceptual understanding of the mind and its management for cultivating mental immunity, grounded in the psychological insights of Abhidhamma Buddhism. While well-known among advanced scholars, the transformative potential of Abhidhamma for managing and purifying the mind is often overlooked. This research highlights how its principles can guide individuals toward stability, peace, and resilience.

Abhidhamma provides a systematic analysis of consciousness (*citta*) and mental factors (*cetasika*), offering tools to identify and overcome defilements such as anger, jealousy, and delusion, which perpetuate suffering. Applied in daily life, these teachings enable transformation through mindfulness, ethical conduct, and introspection, fostering emotional regulation and clarity.

Mental immunity, as presented here, is both a practical and ethical necessity for well-being. By integrating classical Abhidhamma psychology with relevant modern perspectives, this study outlines a holistic model for cultivating wholesome states and resilience. Central practices, mindfulness, morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*), strengthen self-purification, compassion, and inner balance.

Ultimately, mental immunity emerges as essential for happiness and harmony, both individually and collectively. Through the diligent practice of tranquillity and insight meditation, individuals can uproot greed, hatred, and delusion, moving toward Nibbāna, the end of suffering. By embracing Abhidhamma teachings alongside modern insights, one can nurture a resilient, compassionate mind capable of sustaining peace and well-being in everyday life.

Suggestions

This research results highlight the construction of a practical and theoretical model of the mind stranded in Abhidhamma Buddhist psychology, and it is essential to begin by recognising the foundational principle that the mind (*citta*) is not an extraordinary, static entity, but rather a torrent of momentary mental events. Each of these events is accompanied by mental factors (*cetasika*) that determine its ethical quality, clarity, and strength. A conceptual model aiming to enhance mental immunity should integrate this dynamic structure, emphasizing the role of wholesome mental factors (*kusala cetasika*) in fostering resilience and inner stability. One effective strategy for mind management, rooted

in Abhidhamma, is the cultivation of *sati* (mindfulness), *panna* (wisdom), and *metta* (loving-kindness). These mental factors can serve as psychological antibodies, actively countering the arising of unwholesome states such as greed, hatred, and delusion. Through mindfulness, individuals gain the capacity to observe mental states non-reactively, allowing for early recognition and regulation of toxic thoughts before they crystallise into action. Wisdom helps in reframing experiences, reducing cognitive distortions and enhancing emotional clarity. Loving-kindness, on the other hand, builds emotional resilience and dissolves antagonistic mental patterns.

To operationalise this, a layered model can be anticipated, beginning with awareness and identification of mental states, followed by conscious cultivation of wholesome mental habits, and finally, stabilisation through meditative practice. Educational tools, reflective journaling, and meditation components based on Abhidhamma insights can support long-term internalisation and application. In inference, participating in the analytical depth of Abhidhamma with practical psychological tools offers a vigorous framework for cultivating lifelong mental immunity, where immunity is not the absence of suffering, but the presence of a trained, resilient, and awakened mind.

While addressing the core objectives, the research also brought to light new and significant understandings. These discoveries open up promising directions for continued study in the following fields:

1. Wholesome and Unwholesome *Cetasikas* as Predictors of Emotional Intelligence: A Cross-Disciplinary Inquiry between Abhidhamma and Contemporary Psychology.
2. Momentary Consciousness and Neural Correlates: Bridging the Abhidhamma's Theory of *Citta* with Contemporary Cognitive Neuroscience.
3. Toward a Buddhist Psychology Intervention Model: Applying Abhidhamma-Based Mind Management to Emotional Dysregulation and Stress.

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