



The Development of Mindfulness, Wisdom, and Virtue Indicators according to Buddhist-Based Principles

Ven. Phra Medhivajarapundit (Hansa Dhammhaso)^a, Ven. Phramaha Nantakorn Piyabhani^a, Ven. Phramaha Weerasak Abhinandavedi^a, Sanu Mahatthanadull^{a,*},
Konit Srithong^a, Mae Chee Narumon Jiwattanasuk^a, Mae Chee Supaporn
Tongsupachok^b

^a *International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand*

^b *Buddhamahametta Foundation, Thailand*

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Abstract

In a world shaped by rapid scientific and technological advancements, cultivating mindfulness, wisdom, and virtue is essential for navigating societal changes effectively. This study utilized a mixed-method research design, with 3 objectives, namely: 1. to collect, analyze, and synthesize the knowledge on mindfulness, wisdom, and virtue according to Buddhist Principles and Modern Science, 2. to develop mindfulness, wisdom, and virtue indicators according to Buddhist-based principles, and 3. to evaluate the quality of mindfulness, wisdom, and virtue indicators according to Buddhist-based principles. The qualitative design included a documentary study, in-depth interviews with 7 key informants, and a focus group discussion with 8 education specialists. The quantitative component surveyed 375 Buddhist students from Mahachulalongkornrajavidyalaya University (MCU) and Mahamakut Buddhist University (MBU). The 5 Content Validity Index (CVI) and Item Objective Congruence (IOC) experts examined interview forms and questionnaires. Data analysis utilized descriptive and inferential statistics to ensure accuracy and reliability. The findings highlighted that mindfulness (*sati*) helped people stay present and emotionally balanced, wisdom (*paññā*) improved problem-solving and adaptability, and virtue (*sīla* or *guṇa-dhamma*) encouraged ethical behavior and responsibility. A total of 39 key indicators were developed under three main components: mindfulness, wisdom, and virtue rooted in the Threefold Training (*tiśikkha*), with thirteen sub-components, aligning with Buddhist teachings and modern science. The students strongly agreed on the importance of these qualities in daily life. Experts emphasized that measuring these traits should focus on real-life actions rather than self-reported opinions.

Keywords

Buddhist-based principles, Development, Indicators, Mindfulness, Wisdom and Virtue

Introduction

Amid rapid global changes driven by science and technology, increasing consumerism has negatively impacted mental health by increasing stress and dissatisfaction, undermining intellectual growth through distraction and superficiality, and encouraging materialism, competition, and impulsivity, which in turn reduce mindfulness, empathy, and ethical awareness. Developing mindfulness-wisdom-virtue indicators is vital for Thai society to promote ethical living, mental well-being, and social harmony, aligning with Buddhist values and guiding sustainable, compassionate development amid modern challenges. Thus, individuals must develop mindfulness, wisdom, and virtue to navigate societal, economic, and environmental shifts effectively. In Buddhism, mindfulness (*sati*), as emphasized in the Satipaṭṭhāna Sutta and Mahāsatipaṭṭhāna Sutta (M I 55; D II 290), fosters present-moment awareness (Bodhi Bhikkhu, 1995). Wisdom (*paññā*) provides clear discernment of right and wrong, while virtue (*sīla*) ensures ethical and moral integrity. When combined, these qualities serve as the fundamental foundations for upholding morality and equilibrium in an ever-changing world.

Enhancing human potential across all ages- physically, mentally, intellectually, and developmentally-plays a crucial role in driving a nation's stable, prosperous, and sustainable progress. This aligns with the 20-Year National Strategy (2018-2037), which emphasizes human development through equitable education, ethical cultivation, health promotion, and social equality. Furthermore, the government prioritizes religious, artistic, and cultural development by strengthening religious institutions' roles in fostering virtues, ethics, and social harmony. By promoting values such as gratitude, honesty, discipline, and public-mindedness, the nation aims to cultivate responsible citizens and a virtuous, cohesive society (Department of Religion Affairs, 2017). In the rapidly evolving Thai society, adapting to economic, social, political, and environmental changes can lead to stress, making it essential for individuals to cultivate intelligence in various forms, such as the Six Quotients (IQ, EQ, AQ, MQ, SQ, HQ), to achieve happiness and success (Office of the Education Council, 2009). Education plays a crucial role in shaping thought processes, and if oriented towards reducing selfishness and fostering moral values, it can lead to sustainable development.

However, modern education often prioritizes material accumulation over ethical cultivation, differing from ancient times when moral education emphasized sustainable happiness and human transformation (Sub-committee on University Transformation, 2023). Higher education institutions aligned with religious principles aim to develop mindful, intelligent, and virtuous graduates by integrating religious and academic knowledge, fostering wisdom, and adapting religious principles to modern society. They contribute to national peace and harmony while advancing research and

innovation for sustainable economic growth (Sub-committee on University Transformation, 2023). The integration of Buddhism with modern sciences goes beyond comparative studies, seeking convergence between the two through approaches such as Buddhology, using science to explain Buddhism, and Dhammology, incorporating Buddhist ethics into scientific frameworks. Additionally, the new Buddhism Integration (BI) Theory searches for the reality of all nature for the great benefit of mankind under the two Rules of Dual Relational Integration (DRI) and Holistic Relational Integration (HRI). Both rules govern the seven essential Principles that address different forms of integration among the three sects of Buddhism, pure and applied science, and all modern sciences existing in the twenty-first-century world today (Mahatthanadull et al., 2024, pp. 259-260). The applied approach, which adapts Dharma to contemporary contexts through modern sciences, ensures that Buddhism remains relevant and beneficial in all aspects of life, reinforcing its presence in society. Recognizing these needs, researchers emphasize the importance of studying and developing Buddhist doctrinal curricula that promote mindfulness, wisdom, and virtue, with clear indicators that allow for practical application and effective implementation.

Literature Review

The indicators of Buddhist-based principles in cultivating mental strength toward the spiritual world involve building mental strength in daily problem-solving by understanding and addressing those issues, adjusting and adapting to handle them promptly, with mindfulness, vigilance, and wisdom. Wise consideration (*yonisomanasikāra*), “virtue makes it beautiful” (*kantisoracca*), and the principle that virtue has many qualities are included among these indicators. Mindfulness (*sati-sampajañña*) prevents the mind from feeling indifferent or hostile to the goals that affect it and helps develop equanimity, ultimately leading to wisdom (Panattharo, 2022). A study on the impact of incorporating Buddhist ethics-based practices versus Buddhist ethics and wisdom-based practices in an 8-week mindfulness-based intervention (MBI) found that participants in the concentration, ethics, and wisdom-based group (MBI-CEW) exhibited significant increases in prosocial behavior compared to the MBI-CE group and the control group (Furnell et al., 2024).

In Buddhism, the exploration of mindfulness, wisdom, and virtue, viewed through both Buddhist principles and modern scientific perspectives, starts with mindfulness (*sati*). *Sati* is a disciplined awareness that fosters insight and ethical living, helping individuals overcome suffering (Kabat-Zinn, 2003). Scientific research supports these concepts, showing that mindfulness improves mental health and brain function (Hölzel et al., 2011). Wisdom (*paññā*) involves deep understanding, ethical judgment, and the ability to see reality clearly, leading to enlightenment (Baltes & Staudinger, 2000). Wisdom refers to the knowledge of overcoming suffering. According

to the Four Noble Truths, the obstacle of wisdom is ignorance, rather than just a lack of belief (Tejapañño, 2023, p.35). Vision, knowledge, wisdom, understanding, and light represent a group of wisdom.

Wisdom enhances decision-making and emotional regulation (Meeks & Jeste, 2009), while both wisdom and virtue play a key role in ethical development. These qualities provide introspective knowledge that leads to prosperity, the ability to see things as they are, and the overcoming of “wrong views.” the Kālāma Sutta, (Kesaputta Suttaṃ - A. I 189; Woodward, 1979, pp. 171-172). To the Kālāmas, the Buddha forbade believing something simply on reports, legends, traditions, or sacred scriptures, etc. This involves ten methods of investigation of information by wisdom, which is the wisdom that goes through a process of analyzing and investigating carefully before accepting each set of information, leading to virtuous practices. Tripathi et al. (2020) developed moral indicators for measuring and supporting moral development in Thai society, identifying five key aspects of personal morality: self-sufficiency, discipline, honesty, public-mindedness, and responsibility. Mahatthanadull & Mahatthanadull (2018) developed diagnostic criteria to evaluate adherence to the Five Precepts and assess violations of each precept, including the corresponding penalties. These criteria span five key domains of peace, namely: peace of life, peace of assets, peace in relationships, peace through data and information, and peace through wisdom, providing a strong foundation for promoting ethical living and harmonious coexistence. Virtue (*guṇa-dhamma*) refers to moral qualities like generosity, honesty, and discipline, which promote both personal and social harmony. Virtues like gratitude and compassion contribute to overall well-being (Emmons & McCullough, 2003; Rilling et al., 2002). Insights from seven key informants in this research further affirm the importance of integrating these principles for a balanced and meaningful life.

Mahachulalongkornrajavidyalaya University (MCU) and Mahamakut Buddhist University (MBU) are classified as Group 4 Universities in Thailand: institutions that develop wisdom and virtue through religious principles. They carry out their missions in accordance with university rules and regulations that require students to study and participate in university activities, particularly those related to personal and social development. Teaching and learning must be based on Buddhist principles and integrated with modern science. Therefore, performance evaluations in the dimensions of mindfulness, wisdom, and virtue are extremely important.

Aims and Objectives

This paper consists of three key objectives: First, to collect, analyze, and synthesize the knowledge on mindfulness, wisdom, and virtue according to Buddhist Principles and Modern Science. Second, to develop mindfulness, wisdom, and virtue indicators according to Buddhist-

based principles. Finally, to evaluate the quality of mindfulness, wisdom, and virtue indicators according to Buddhist-based principles.

Materials and Methods

The study utilized a mixed-method research design, combining qualitative and quantitative research for a rigorous framework for collecting, analyzing, and validating data. The three-phase approach design ensured a comprehensive and interdisciplinary investigation, combining Buddhist scholarship with modern scientific methods for meaningful and applicable indicators. Phase 1 Documentary Research Design: established a strong theoretical foundation. Phase 2 Documentary Research Design, Qualitative, and Quantitative Research Design: developed the indicators through quantitative analysis. Phase 3 Qualitative Research Design: evaluated them through a focus group discussion.

In the first and second phases, the qualitative study employed documentary analysis, including primary Buddhist texts such as the Pāli Canon and other Buddhist literature, as well as scientific theories, including in-depth interviews with 7 key informants who are Buddhist scholars and specialists relating to Buddhist principles and modern science. The key informants and Focus Group Discussion (FGD) experts were selected based on the areas for field studies using purposive and snowball sampling methods. In the second phase, after developing the indicators through documentary and qualitative study, the quantitative study was carried out on MCU and MBU, the only two Universities classified in Group 4 Universities with clear religious missions. The population comprises 3,840 students from MCU and 1,580 students from MBU (statistics and data from MCU and MBU from the 2023 academic semester), utilizing statistical validation techniques. Ethical approval was obtained from MCU (Certificate Number V.356/2567). By utilizing Yamane's formula, the sample size of 375 participants was scientifically calculated and drawn from the total population, divided into 263 MCU students plus 112 MBU students who are Buddhists. The quantitative study to assess the developed indicators involved surveys by structured questionnaires distributed among the sample group. It was rigorously vetted for content validity, reliability, and consistency through processes like IOC and Cronbach's Alpha reliability tests. The questionnaires and interview forms were examined by 5 CVI and IOC experts. The questionnaires, designed using Likert scale measures, explored the levels of mindfulness, wisdom, and virtue based on Buddhist principles and contemporary research. Descriptive and inferential statistical methods were employed to analyze the data and establish relationships between variables, ensuring a systematic and data-driven approach. In the third phase, it also utilized FGD with 8 esteemed specialists in education and related fields to ensure the theoretical and practical grounding of the indicators.

Content analysis was used to organize and categorize extensive information from Buddhist teachings and modern science, while thematic analysis helped identify key ideas and concepts. Discourse analysis examined the knowledge and practices in texts written in Pali and English, and narrative analysis provided insights and wisdom from Buddhist stories in the Suttas, Dhammapada, and other Buddhist-science resources.

This mixed-methods approach, combining the depth of qualitative insights with the generalizability of quantitative findings, ensures that the development of indicators for mindfulness, wisdom, and virtue is both theoretically grounded and practically validated. The methodological rigor of this study not only supports the achievement of its research objectives but also contributes significantly to the broader field of Buddhist studies and its application to personal and societal development. The findings provide valuable tools and frameworks for promoting mindfulness, wisdom, and virtue in educational and other relevant contexts, aligning with Buddhist-based principles and modern scientific understandings.

Results

1. Mindfulness, Wisdom, and Virtue according to Buddhist Principles and Modern Science

In recent years, modern science has increasingly focused on the study of mindfulness, wisdom, and virtues, examining their psychological, neurological, and social implications. These concepts, once core areas of philosophy and spirituality, are now being rigorously explored through the lens of empirical research, revealing their profound impact on human well-being and behavior.

Mindfulness, defined as the practice of maintaining a non-judgmental state of heightened awareness of one's thoughts, emotions, and surroundings, has been extensively studied in the context of mental health. Research has shown that mindfulness-based interventions, such as Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT), can significantly reduce symptoms of anxiety, depression, and stress (Kabat-Zinn, 2003). Neuroscientific studies have further demonstrated that mindfulness practices can lead to structural changes in the brain, particularly in areas associated with attention, emotional regulation, and self-awareness, such as the prefrontal cortex and the amygdala (Hölzel et al., 2011). These findings suggested that mindfulness not only enhances psychological resilience but also fosters a deeper understanding of oneself and others.

Wisdom, often characterized as the ability to make sound judgments and navigate complex life situations, has also been a subject of scientific inquiry. Researchers have identified several components of wisdom, including emotional regulation, empathy, and the ability to consider

multiple perspectives (Baltes & Staudinger, 2000). Studies have shown that wisdom is associated with greater life satisfaction, better decision-making, and improved interpersonal relationships. Piyabhani and Mahatthanadull (2022) confirmed that the unsystematic thinking that has arisen due to the lack of wise attention has inevitably brought problems to global society in the 21st century. Such unwise attention was the starting point of a path that led to unsystematic thinking (Piyabhani & Mahatthanadull, 2022). Neuroimaging research has linked wisdom to the integration of cognitive and emotional processes in the brain, particularly in the anterior cingulate cortex and the ventromedial prefrontal cortex (Meeks & Jeste, 2009). This suggests that wisdom is not merely an abstract concept but a tangible cognitive skill that can be cultivated through experience and reflection.

Virtues, such as compassion, gratitude, and honesty, have been explored in the context of positive psychology, which focuses on the factors that contribute to human flourishing. Research studies on gratitude have found that individuals who regularly express gratitude experience higher levels of well-being and lower levels of depression (Emmons & McCullough, 2003). Similarly, acts of compassion and altruism have been shown to activate reward centers in the brain, suggesting that virtuous behavior is intrinsically rewarding (Rilling et al., 2002). Modern science has thus provided compelling evidence for the benefits of mindfulness, wisdom, and virtues, highlighting their role in promoting mental and emotional well-being. By integrating these ancient concepts into contemporary psychological practice, researchers and practitioners are offering new pathways for individuals to lead more fulfilling and meaningful lives. As the scientific understanding of these constructs continues to evolve, they will likely play an increasingly important role in shaping our approach to mental health, education, and social policy.

2. The Development of Mindfulness, Wisdom, and Virtue Indicators According to Buddhist-based Principles:

Qualitative Results

This study aimed to create measurable tools that reflect awareness, insight, and ethical conduct, promoting holistic personal and societal development through spiritual and moral cultivation aligned with core Buddhist teachings. The demographic analysis of the sampling group data from 375 MCU-MBU Buddhist students, including gender, status, faculty, age, education level, and meditation frequency, is shown in Figure 1.

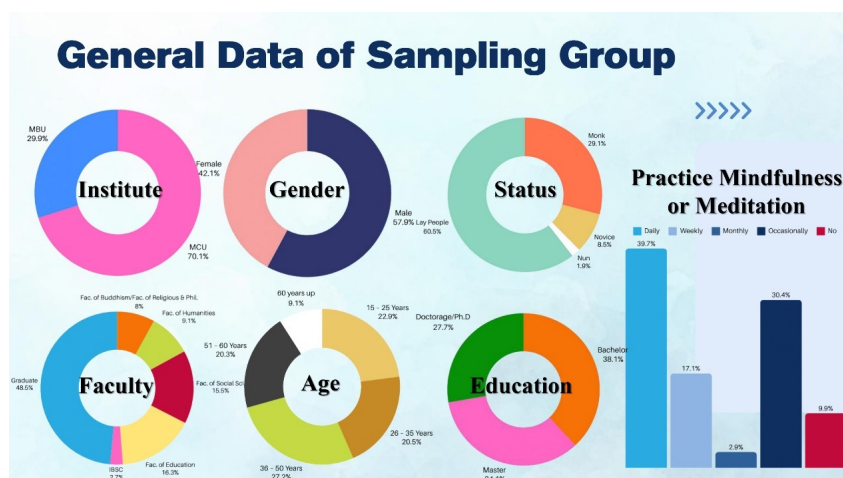


Figure 1 General Data of Sampling Group of 375 students from MCU & MBU

Source: Prepared by the author

The 375-student sample was predominantly from MCU (70.13%), with more males (57.87%) than females. The majority were laypeople (60.53%), and nearly half (48.53%) belong to the Graduate School. The largest age group was 36-50 years (27.20%), and most held a bachelor's degree (38.13%). In terms of meditation practice, 39.73% engaged daily, while 9.87% did not practice at all.

The qualitative results provided an overview of the development of the mindfulness-wisdom-virtue indicators, along with their sub-indicators, according to Buddhist-based principles. They consisted of 3 Main Components, 13 Sub-Components, and 39 Indicators (see Table 1).

The Three Main Components: The development of life was based on three main components- Mindfulness, Wisdom, and Virtue, which aligned with the Buddhist principle of the Threefold Training (*tisikkha*), consisting of morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*) (D.III.220; A.I.229; Walshe, 1987). These components integrated religious and academic principles for holistic development. The Threefold Training was connected with the Noble Eightfold Path and served as the foundation for self-development across Theravāda, Mahāyāna, and Vajrayāna traditions (Sub-committee on University Transformation, 2023). Within this framework, mindfulness was inherently linked to wisdom, while wisdom extended to concentration, incorporating “concentration-associated wisdom.” Virtue, being action-based, spans morality and concentration, as human behavior was driven by intention (*cetanā*). The Buddha emphasized in the Nibbedika Sutta that “determinate thought is action,” linking intention to physical and verbal actions (A.III.415; Hare, 1973). Thus, virtue covered both morality and concentration, reinforcing their interconnection in the process of life development.

Table 1 The 39 Indicators, 13 Sub-Components, and 3 Main Components

	Indicators	Sub Components	Main Components
1	Living in the present	(1) Mindfulness	a. Mindfulness
2	Feeling the moment		
3	Realizing in thought		
4	Determination	(2) Effort	
5	Being in the present		
6	Continuity		
7	Calming the mind	(3) Awareness	
8	Normal state of mind		
9	Non-fabrication in the six sense doors		
10	Understanding problems	(4) Problem Solving	b. Wisdom
11	Resolving personal issues		
12	Resolving the problems of others		
13	Adjustment	(5) Adaptability	
14	Learning and solving		
15	Hearing others’ viewpoints		
16	Communication	(6) Interpersonal Skills	
17	Working with others		
18	Leadership		
19	Emotional awareness	(7) Emotional Intelligence	
20	Patience		
21	Emotional management		
22	Observing the 1 st 2 nd 3 rd 5 th precepts	(8) The Five Precepts	c. Virtue
23	Observing the 4 th precept		
24	Not committing wrongdoing		
25	Expenditure	(9) Sufficiency	
26	Necessity		
27	Life satisfaction		
28	Upholding social rules and regulations	(10) Responsibility	
29	Success		
30	Responsibility for one’s actions		
31	Appreciation for others’ generosity	(11) Gratitude	
32	Respect		
33	Attentiveness to benefactors		
34	Abstaining from wrongdoing	(12) Integrity	
35	Accuracy		
36	Upholding the law		
37	Willingness without expectation	(13) Volunteerism	
38	Generosity		
39	Willingness despite difficulties		

Source: Prepared by the author

The Thirteen Sub-Components: The 13 sub-components were developed through a literature review, in-depth interviews with key informants, and validation via FGD. Notably, sub-components 9-13 were adopted from the Moral Center (Public Organization) established by Suriyadeo Tripathi (Tripathi et al., 2020, pp. 165-171). These sub-components were directly linked to the three main components of life development: Mindfulness, Wisdom, and Virtue. The Mindfulness component included Mindfulness, Effort, and Awareness. Wisdom consisted of Problem-Solving Skills, Adaptability, Interpersonal Skills, and Emotional Intelligence. Virtue consisted of the Five Precepts, Sufficiency, Responsibility, Gratitude, Integrity, and Volunteerism. Together, these 13 sub-components provided a structured approach to fostering self-development and ethical living, aligning with both Buddhist principles and contemporary moral education. These Sub-Components were based on the Suttas at the primary level of resource, as listed in the 13 Sub-Components and their Original Main Suttas table below:

Table 2 The 13 Sub-Components and their Original Main Suttas

	Sub Components	Buddhist Principles	Main Suttas
1	Mindfulness	<i>Sampajāno</i>	Mahāsatiṭṭhāna Sutta
2	Effort	<i>Ātāpī</i>	Mahāsatiṭṭhāna Sutta
3	Awareness	<i>Satimā</i>	Mahāsatiṭṭhāna Sutta
4	Problem-Solving	<i>Yonisomanasikāra</i>	Yonisomanasikāra Sutta
5	Adaptability	<i>Tilakkhaṇa</i>	Anicca Sutta
6	Interpersonal Skills	<i>Sāmaggī</i>	Mahāparinibbāna Sutta
7	Emotional Intelligence	<i>Brahmavihāra</i>	Brahmavihāra Sutta
8	The Five Precepts	<i>Pañca Sīla</i>	Sigālovāda Sutta
9	Sufficiency	<i>Santuṭṭhī</i>	Santuṭṭha Sutta
10	Responsibility	<i>Kammassakatā</i>	Cūlakammavibhaṅga Sutta
11	Gratitude	<i>Kataññū-kataveditā</i>	Kataññū Sutta
12	Integrity	<i>Hiri-ottappa</i>	Cariya Sutta
13	Volunteerism	<i>Saṅgahavatthu</i>	Lakkhaṇa Sutta

Source: Prepared by the author

The above 13 sub-components were deeply rooted in Buddhist principles and supported by the key Suttas. First, the three sub-components of Mindfulness-Mindfulness (*satimā*), Effort (*ātāpī*), and Awareness (*sampajāno*) were derived from the Mahāsatipatṭhāna Sutta, emphasizing the four foundations of mindfulness as a path to enlightenment (D.II.290-315; Ñānamoli & Bodhi, 2001). Second, the four sub-components of Wisdom-Problem-Solving, Adaptability, Interpersonal Skills, and Emotional Intelligence aligned with Buddhist teachings on wise consideration (*yonisomanasikāra*), impermanence (*tilakkhaṇa*), group harmony (*sāmaggī*), and the four sublime states of mind (*brahmavihāra*), highlighting the role of wisdom in practical decision-making (S.V.94; S.IV.1; Bodhi, 2000). Third, the six sub-components of Virtue-The Five Precepts, Sufficiency, Responsibility, Gratitude, Integrity, and Volunteerism-were grounded in key teachings such as the Sigālovāda Sutta on ethical conduct, the Santuṭṭha Sutta on contentment, and the Cūlakammavibhaṅga Sutta on moral responsibility (S.II.194-195; M.III.202; Ñānamoli & Bodhi, 2001). Integrity was reinforced by *hiri-ottappa* (moral shame and fear of blame) from the Cariya Sutta, while Volunteerism was linked to the Lakkaṇa Sutta, which emphasized generosity, kind speech, and beneficial conduct (A.I.51; D.III.152; Walshe, 1987). These sub-components collectively served as a framework for personal and societal development, bridging Buddhist wisdom with modern ethical values.

The Thirty-Nine Indicators: Each of the 13 sub-components consisted of exactly three indicators, totaling 39 indicators, which have been validated through in-depth interviews with seven scholars and specialists. The Mindfulness sub-components included (1) Living in the present, (2) Feeling the moment, and (3) Realizing in thought. The Effort sub-components consisted of (4) Determination, (5) Being in the present, and (6) Continuity. The Awareness sub-components covered (7) Calming the mind, (8) Maintaining a normal state of mind, and (9) Non-fabrication in the six sense doors. The Problem-Solving sub-components included (10) Understanding problems, (11) Resolving personal issues, and (12) Resolving others' problems. The Adaptability sub-components were (13) Adjustment, (14) Learning and problem-solving, and (15) Considering others' viewpoints. The Interpersonal Skills sub-components included (16) Communication, (17) Working with others, and (18) Leadership. The Emotional Intelligence sub-components covered (19) Emotional awareness, (20) Patience, and (21) Emotional management. The Five Precepts sub-components consisted of (22) Observing the 1st, 2nd, 3rd, and 5th precepts, (23) Observing the 4th precept, and (24) Avoiding wrongdoing. The Sufficiency sub-components included (25) Managing expenditure, (26) Focusing on necessity, and (27) Life satisfaction. The Responsibility sub-components covered (28) Upholding social rules and regulations, (29) Striving for success, and (30) Taking responsibility for one's actions. The Gratitude sub-components

included (31) Appreciating others' generosity, (32) Showing respect, and (33) Being attentive to benefactors. The Integrity sub-components consisted of (34) Abstaining from wrongdoing, (35) Accuracy, and (36) Upholding the law. Finally, the Volunteerism sub-components included (37) Willingness without expectation, (38) Generosity, and (39) Commitment despite difficulties. These indicators formed a comprehensive framework for personal and societal development, aligned with Buddhist principles and contemporary ethical values.

Quantitative Results

The quantitative results, based on a sample of 375 participants, were scientifically calculated and drawn from Buddhist students at MCU and MBU. The questionnaires were designed using Likert scale measures and yielded results consistent with the second objective of developing mindfulness, wisdom, and virtue based on Buddhist principles. These indicators can be categorized as (1) the main component of Mindfulness, (2) the main component of wisdom, and (3) the main component of virtue, as follows:

a. Main Component: Mindfulness

(1) Mindfulness (Sub Component)

Table 3 Opinion Survey Results on Mindfulness

Indicators	Average	S.D.	Interpretation
MCU			
1. Living in the present	5.32	1.41	strongly agree
2. Feeling the moment	5.14	1.42	agree
3. Realizing in thought	4.95	1.34	agree
MBU			
1. Living in the present	4.81	1.40	agree
2. Feeling the moment	5.21	1.34	strongly agree
3. Realizing in thought	4.80	1.37	agree
Total MCU & MBU			
1. Living in the present	5.17	1.42	strongly agree
2. Feeling the moment	5.16	1.40	strongly agree
3. Realizing in thought	4.90	1.35	agree

Source: Prepared by the author

The opinion survey on mindfulness among MCU and MBU students revealed varying levels of agreement on different aspects of mindfulness. At MCU, “living in the present” received the highest average score of 5.32 (SD = 1.41), followed by “feeling the moment” at 5.14 (SD = 1.42), while “realizing in thought” scored the lowest at 4.95 (SD = 1.34). Conversely, at MBU, “feeling the moment” ranked highest with an average score of 5.21 (SD = 1.34), while “living in the present” and “realizing in thought” scored 4.81 (SD = 1.40) and 4.80 (SD = 1.37), respectively. When considering the total sampling group, “living in the present” remained the most valued aspect with an average score of 5.17 (SD = 1.42), closely followed by “feeling the moment” at 5.16 (SD = 1.40), and “realizing in thought” at 4.90 (SD = 1.35). Among the Mindfulness indicators, respondents generally valued all aspects, with greater emphasis on “Living in the present” and “Feeling the moment,” but less emphasis on “Realizing in thought.”

(2) Effort (Sub Component)

Table 4 Opinion Survey Results on Effort

Indicators	Average	S.D.	Interpretation
MCU			
1. Determination	5.30	1.31	strongly agree
2. Being in the present	5.23	1.40	strongly agree
3. Continuity	4.87	1.39	agree
MBU			
1. Determination	5.04	1.26	strongly agree
2. Being in the present	4.97	1.41	agree
3. Continuity	4.49	1.23	agree
Total MCU & MBU			
1. Determination	5.22	1.30	strongly agree
2. Being in the present	5.15	1.40	strongly agree
3. Continuity	4.76	1.35	agree

Source: Prepared by the author

The opinion survey on effort among MCU and MBU students highlighted a strong preference for determination and being in the present as key aspects of effort. At MCU, “determination” received the highest average score of 5.30 (SD = 1.31), followed by “being in the present” at 5.23 (SD = 1.40), while “continuity” scored lower at 4.87 (SD = 1.39). Similarly, at MBU, “determination” ranked highest with an average score of 5.04 (SD = 1.26), followed by “being in

the present” at 4.97 (SD = 1.41), and “continuity” at 4.49 (SD = 1.23). When considering the total sampling group, “determination” remained the most valued aspect, scoring 5.22 (SD = 1.30), with “being in the present” close behind at 5.15 (SD = 1.40), while “continuity” scored lower at 4.76 (SD = 1.35). Among the Effort indicators, respondents viewed “Determination” and “Being in the present” as the most valued aspects, with slightly less emphasis on “Continuity.”

(3) Awareness (Sub Component)

Table 5 Opinion Survey Results on Awareness

Indicators	Average	S.D.	Interpretation
MCU			
1. Calming the mind	5.07	1.37	strongly agree
2. Normal state of mind	5.02	1.33	strongly agree
3. Non-fabrication in the six sense doors	4.88	1.28	agree
MBU			
1. Calming the mind	4.74	1.59	agree
2. Normal state of mind	4.74	1.37	agree
3. Non-fabrication in the six sense doors	4.60	1.32	agree
Total MCU & MBU			
1. Calming the mind	4.97	1.45	agree
2. Normal state of mind	4.94	1.35	agree
3. Non-fabrication in the six sense doors	4.80	1.29	agree

Source: Prepared by the author

The opinion survey on awareness among MCU and MBU students highlighted a strong emphasis on maintaining a calm and balanced mind. At MCU, “calming the mind” received the highest average score of 5.07 (SD = 1.37), followed closely by “normal state of mind” at 5.02 (SD = 1.33), while “non-fabrication in the six sense doors” scored slightly lower at 4.88 (SD = 1.28). In MBU, both “calming the mind” and “normal state of mind” scored 4.74, with standard deviations of 1.59 and 1.37, respectively, whereas “non-fabrication in the six sense doors” received a slightly lower score of 4.60 (SD = 1.32). When considering the total sampling group, “calming the mind” ranked highest at 4.97 (SD = 1.45), followed by “normal state of mind” at 4.94 (SD = 1.35), and “non-fabrication in the six sense doors” at 4.80 (SD = 1.29). Overall, the results of mindfulness, effort, and awareness surveys indicated that respondents highly value being present and mindful, with “living in the present” (average 5.17) and “feeling the moment” (average 5.16) as the most appreciated aspects of mindfulness. For effort, “determination” (average 5.22) and “being in the present” (average 5.15) were the key aspects, while for awareness, “calming the mind” (average

4.97) and “normal state of mind” (average 4.94) were most valued. Among the Awareness indicators, respondents valued “Calming the mind” and “Normal state of mind” as key elements, with slightly less emphasis on “Non-fabrication in the six sense doors.” The indicators of mindfulness are summarized and illustrated in Figure 2.

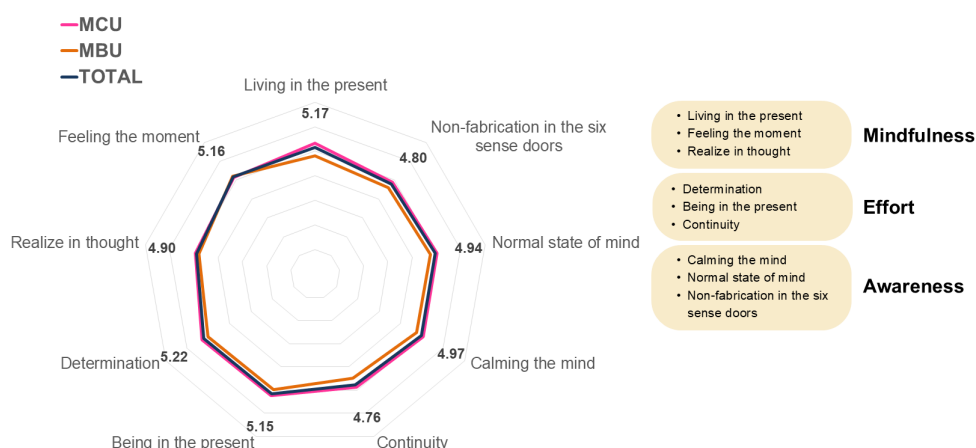


Figure 2 The Indicators of Mindfulness

Source: Prepared by the author

b. Main Component: Wisdom

(4) Problem-Solving Skills (Sub Component)

Table 6 Opinion Survey Results on Problem-Solving Skills

Indicators	Average	S.D.	Interpretation
MCU			
1. Understanding the problems	5.25	1.27	strongly agree
2. Resolving personal issues	5.37	1.28	strongly agree
3. Resolving the problems of others	4.72	1.25	strongly agree
MBU			
1. Understanding the problems	4.69	1.34	agree
2. Resolving personal issues	4.88	1.27	agree
3. Resolving the problems of others	4.44	1.35	agree
Total MCU & MBU			
1. Understanding the problems	5.09	1.31	agree
2. Resolving personal issues	5.22	1.30	strongly agree
3. Resolving the problems of others	4.64	1.28	agree

Source: Prepared by the author

The opinion survey on problem-solving skills among MCU and MBU students highlighted a strong emphasis on resolving personal issues and understanding problems. At MCU, “resolving personal issues” received the highest average score of 5.37 (SD = 1.28), followed closely by “understanding problems” at 5.25 (SD = 1.27), while “resolving the problems of others” scored lower at 4.72 (SD = 1.25). Similarly, at MBU, “resolving personal issues” ranked highest with an average score of 4.88 (SD = 1.27), followed by “understanding problems” at 4.69 (SD = 1.34), and “resolving the problems of others” at 4.44 (SD = 1.35). When considering the total sampling group, “resolving personal issues” remained the most valued problem-solving skill with an average score of 5.22 (SD = 1.30), followed by “understanding problems” at 5.09 (SD = 1.31), and “resolving the problems of others” at 4.64 (SD = 1.28). Among the Problem-Solving Skill indicators, respondents prioritized addressing “Resolving personal issues,” “Understanding the problems,” and “Resolving the problems of others,” respectively.

(5) Adaptability (Sub Component)

Table 7 Opinion Survey Results on Adaptability

Indicators	Average	S.D.	Interpretation
MCU			
1. Adjustment	5.37	1.31	strongly agree
2. Learning and solving	5.57	1.22	strongly agree
3. Hearing others' viewpoints	5.73	1.26	strongly agree
MBU			
1. Adjustment	4.96	1.38	agree
2. Learning and solving	5.12	1.21	strongly agree
3. Hearing others' viewpoints	5.30	1.23	strongly agree
Total MCU & MBU			
1. Adjustment	5.24	1.35	strongly agree
2. Learning and solving	5.43	1.23	strongly agree
3. Hearing others' viewpoints	5.60	1.26	strongly agree

Source: Prepared by the author

The opinion survey on adaptability among MCU and MBU students highlighted a strong emphasis on openness to others' perspectives, learning, and problem-solving. At MCU, “hearing others' viewpoints” received the highest average score of 5.73 (SD = 1.26), followed by “learning and solving” at 5.57 (SD = 1.22), while “adjustment” scored slightly lower at 5.37 (SD = 1.31).

Similarly, at MBU, “hearing others’ viewpoints” ranked highest with an average score of 5.30 (SD = 1.23), followed by “learning and solving” at 5.12 (SD = 1.21), and “adjustment” at 4.96 (SD = 1.38). When considering the total sampling group, “hearing others’ viewpoints” remained the most valued aspect of adaptability with an average score of 5.60 (SD = 1.26), followed by “learning and solving” at 5.43 (SD = 1.23), and “adjustment” at 5.24 (SD = 1.35). Among the Adaptability indicators, respondents placed the greatest value on “Hearing others’ viewpoints”, while also emphasizing “Learning and solving” and “Adjustment,” respectively.

(6) Interpersonal Skills (Sub Component)

Table 8 Opinion Survey Results on Interpersonal Skills

Indicators	Average	S.D.	Interpretation
MCU			
1. Communication	5.27	1.31	strongly agree
2. Working with others	5.49	1.25	strongly agree
3. Leadership	5.36	1.30	strongly agree
MBU			
1. Communication	4.83	1.29	agree
2. Working with others	5.04	1.30	strongly agree
3. Leadership	4.78	1.45	agree
Total MCU & MBU			
1. Communication	5.14	1.32	strongly agree
2. Working with others	5.36	1.28	strongly agree
3. Leadership	5.18	1.37	strongly agree

Source: Prepared by the author

The opinion survey on interpersonal skills among MCU and MBU students highlighted a strong emphasis on teamwork, leadership, and communication. At MCU, “working with others” received the highest average score of 5.49 (SD = 1.25), followed by “leadership” at 5.36 (SD = 1.30), while “communication” scored slightly lower at 5.27 (SD = 1.31). Similarly, at MBU, “working with others” ranked highest with an average score of 5.04 (SD = 1.30), followed by “communication” at 4.83 (SD = 1.29), and “leadership” at 4.78 (SD = 1.45). When considering the total sampling group, “working with others” remained the most valued aspect of interpersonal skills, scoring 5.36 (SD = 1.28), followed by “leadership” at 5.18 (SD = 1.37), and “communication”

at 5.14 (SD = 1.32). Among the Interpersonal Skills indicators, respondents prioritized “Working with others” as a key element, while also valuing “Leadership” and “Communication,” respectively.

(7) Emotional Intelligence (Sub Component)

Table 9 Opinion Survey Results on Emotional Intelligence

Indicators	Average	S.D.	Interpretation
MCU			
1. Emotional awareness	5.33	1.28	strongly agree
2. Patience	5.45	1.36	strongly agree
3. Emotional management	5.21	1.36	strongly agree
MBU			
1. Emotional awareness	4.92	1.33	agree
2. Patience	4.96	1.44	agree
3. Emotional management	5.04	1.22	strongly agree
Total MCU & MBU			
1. Emotional awareness	5.21	1.31	strongly agree
2. Patience	5.30	1.40	strongly agree
3. Emotional management	5.16	1.32	strongly agree

Source: Prepared by the author

The opinion survey on emotional intelligence among MCU and MBU students highlighted the importance of patience, emotional awareness, and emotional management. At MCU, “patience” received the highest average score of 5.45 (SD = 1.36), followed by “emotional awareness” at 5.33 (SD = 1.28), while “emotional management” scored slightly lower at 5.21 (SD = 1.36). In MBU, “emotional management” ranked highest with an average score of 5.04 (SD = 1.22), followed closely by “patience” at 4.96 (SD = 1.44), and “emotional awareness” at 4.92 (SD = 1.33). When considering the total sampling group, “patience” remained the most valued aspect of emotional intelligence with an average score of 5.30 (SD = 1.40), followed by “emotional awareness” at 5.21 (SD = 1.31), and “emotional management” at 5.16 (SD = 1.32). Among the Emotional Intelligence indicators, respondents valued “Patience” as the most key aspect, while also emphasizing the importance of “Emotional awareness” and “Emotional management,” respectively. The indicators of wisdom are summarized and illustrated in Figure 3.

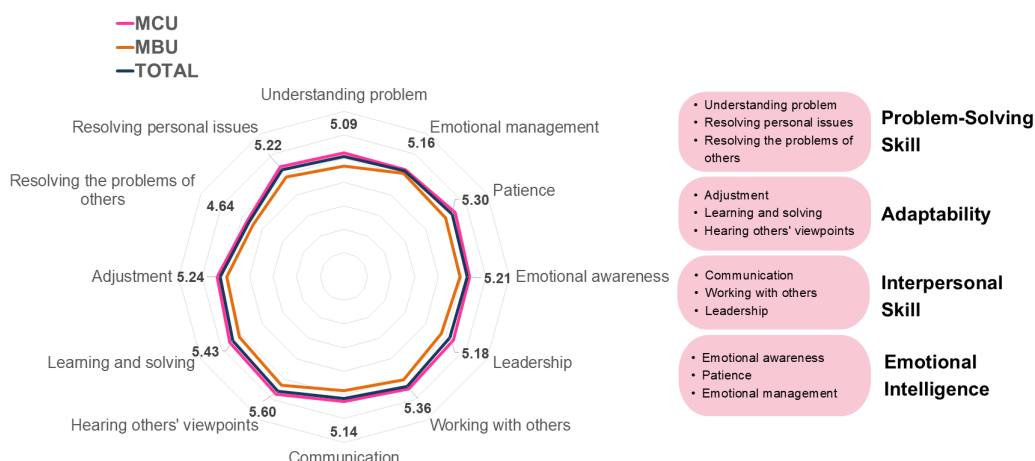


Figure 3 The Indicators of Wisdom

Source: Prepared by the author

c. Main Component: Virtue

(8) The Five Precepts (Sub Component)

Table 10 Opinion Survey Results on The Five Precepts

Indicators	Average	S.D.	Interpretation
MCU			
1. Observing precepts no.1-3, 5	5.89	1.57	strongly agree
2. Observing precept no.4	5.63	1.41	strongly agree
3. Not committing wrongdoing	5.96	1.43	strongly agree
MBU			
1. Observing precepts no.1-3, 5	5.39	1.69	strongly agree
2. Observing precept no.4	5.13	1.29	strongly agree
3. Not committing wrongdoing	5.55	1.41	strongly agree
Total MCU & MBU			
1. Observing precepts no.1-3, 5	5.74	1.62	strongly agree
2. Observing precept no.4	5.49	1.39	strongly agree
3. Not committing wrongdoing	5.84	1.43	strongly agree

Source: Prepared by the author

The opinion survey on the Five Precepts among MCU and MBU students highlighted a strong emphasis on ethical behavior, particularly avoiding wrongdoing. At MCU, “not committing wrongdoing” received the highest average score of 5.96 (SD = 1.43), followed closely by “observing precepts 1, 2, 3, and 5” at 5.89 (SD = 1.57), while “observing precept 4” scored slightly lower at 5.63 (SD = 1.41). Similarly, at MBU, “not committing wrongdoing” ranked highest with an average score of 5.55 (SD = 1.41), followed by “observing precepts 1, 2, 3, and 5” at 5.39 (SD = 1.69), and “observing precept 4” at 5.13 (SD = 1.29). When considering the total sampling group, “not committing wrongdoing” remained the most valued ethical principle with an average score of 5.84 (SD = 1.43), followed by “observing precepts 1, 2, 3, and 5” at 5.74 (SD = 1.62), and “observing precept 4” at 5.49 (SD = 1.39). Among the Five Precepts indicators, respondents placed the greatest emphasis on “Not committing wrongdoing”, while also valuing “Observing precepts no. 1-3, 5” and “Observing precept no.4” respectively as essential components of ethical behavior.

(9) Sufficiency (Sub Component)

Table 11 Opinion Survey Results on Sufficiency

Indicators	Average	S.D.	Interpretation
MCU			
1. Expenditure	5.82	1.53	strongly agree
2. Necessity	5.60	1.37	strongly agree
3. Life satisfaction	5.76	1.39	strongly agree
MBU			
1. Expenditure	5.23	1.36	strongly agree
2. Necessity	5.04	1.39	strongly agree
3. Life satisfaction	5.19	1.46	strongly agree
Total MCU & MBU			
1. Expenditure	5.64	1.50	strongly agree
2. Necessity	5.43	1.40	strongly agree
3. Life satisfaction	5.59	1.44	strongly agree

Source: Prepared by the author

The opinion survey on sufficiency among MCU and MBU students highlighted a strong emphasis on mindful expenditure, life satisfaction, and addressing necessities. At MCU, “expenditure” received the highest average score of 5.82 (SD = 1.53), followed closely by “life

satisfaction” at 5.76 (SD = 1.39), while “necessity” scored slightly lower at 5.60 (SD = 1.37). Similarly, at MBU, “expenditure” ranked highest with an average score of 5.23 (SD = 1.36), followed by “life satisfaction” at 5.19 (SD = 1.46), and “necessity” at 5.04 (SD = 1.39). When considering the total sampling group, “expenditure” remained the most valued aspect of sufficiency with an average score of 5.64 (SD = 1.50), followed closely by “life satisfaction” at 5.59 (SD = 1.44), and “necessity” at 5.43 (SD = 1.40). Among the Sufficiency indicators, respondents respectively valued “Expenditure” as the most key element, while also emphasizing “Life satisfaction” and focusing on “Necessity” as essential components.

(10) Responsibility (Sub Component)

Table 12 Opinion Survey Results on Responsibility

Indicators	Average	S.D.	Interpretation
MCU			
1. Upholding social rules and regulations	3.24	1.92	lightly agree
2. Success	5.50	1.38	strongly agree
3. Responsibility for one’s actions	5.73	1.37	strongly agree
MBU			
1. Upholding social rules and regulations	3.45	1.63	lightly agree
2. Success	4.85	1.34	agree
3. Responsibility for one’s actions	5.36	1.40	strongly agree
Total MCU & MBU			
1. Upholding social rules and regulations	3.30	1.84	lightly agree
2. Success	5.31	1.40	strongly agree
3. Responsibility for one’s actions	5.62	1.39	strongly agree

Source: Prepared by the author

The opinion survey on responsibility among MCU and MBU students highlighted a strong emphasis on personal responsibility and success, with less priority given to upholding social rules and regulations. At MCU, “responsibility for one’s actions” received the highest average score of 5.73 (SD = 1.37), followed by “success” at 5.50 (SD = 1.38), while “upholding social rules and regulations” scored significantly lower at 3.24 (SD = 1.92). Similarly, at MBU, “responsibility for one’s actions” ranked highest with an average score of 5.36 (SD = 1.40), followed by “success” at 4.85 (SD = 1.34), and “upholding social rules and regulations” at 3.45 (SD = 1.63). When

considering the total sampling group, “responsibility for one’s actions” remained the most valued aspect, with an average score of 5.62 (SD = 1.39), followed by “success” at 5.31 (SD = 1.40), and “upholding social rules and regulations” at 3.30 (SD = 1.84). Among the Responsibility indicators, respondents placed the greatest emphasis on “Responsibility for one’s actions”, with “Success” also seen as important; they slightly agreed and gave less priority to “Upholding social rules and regulations.”

(11) Gratitude (Sub Component)

Table 13 Opinion Survey Results on Gratitude

Indicators	Average	S.D.	Interpretation
MCU			
1. Appreciation for others’ generosity	6.16	1.27	strongly agree
2. Respect	6.12	1.26	strongly agree
3. Attentiveness to benefactors	6.08	1.24	strongly agree
MBU			
1. Appreciation for others’ generosity	5.52	1.38	strongly agree
2. Respect	5.63	1.27	strongly agree
3. Attentiveness to benefactors	5.49	1.36	strongly agree
Total MCU & MBU			
1. Appreciation for others’ generosity	5.97	1.34	strongly agree
2. Respect	5.97	1.28	strongly agree
3. Attentiveness to benefactors	5.90	1.30	strongly agree

Source: Prepared by the author

The opinion survey on gratitude among MCU and MBU students highlighted a strong appreciation for generosity, respect, and attentiveness to benefactors. At MCU, “appreciation for others’ generosity” received the highest average score of 6.16 (SD = 1.27), followed closely by “respect” at 6.12 (SD = 1.26) and “attentiveness to benefactors” at 6.08 (SD = 1.24), all reflecting very strong agreement. At MBU, “respect” ranked highest with an average score of 5.63 (SD = 1.27), followed by “appreciation for others’ generosity” at 5.52 (SD = 1.38) and “attentiveness to benefactors” at 5.49 (SD = 1.36), indicating strong but slightly lower levels of agreement compared to MCU. When considering the total sampling group, both “appreciation for others’ generosity” and “respect” received the highest average score of 5.97, with standard deviations of 1.34 and

1.28, respectively, while “attentiveness to benefactors” followed at 5.90 (SD = 1.30). Among the Gratitude indicators, respondents equally valued “Appreciation for others’ generosity” and “Respect”, while “Attentiveness to benefactors” was slightly less emphasized but still strongly agreed.

(12) Integrity (Sub Component)

Table 14 Opinion Survey Results on Integrity

Indicators	Average	S.D.	Interpretation
MCU			
1. Abstaining from wrongdoing	5.63	1.46	strongly agree
2. Accuracy	6.14	1.33	strongly agree
3. Upholding the law	5.95	1.38	strongly agree
MBU			
1. Abstaining from wrongdoing	5.22	1.59	strongly agree
2. Accuracy	5.63	1.35	strongly agree
3. Upholding the law	5.53	1.54	strongly agree
Total MCU & MBU			
1. Abstaining from wrongdoing	5.51	1.51	strongly agree
2. Accuracy	5.98	1.35	strongly agree
3. Upholding the law	5.82	1.44	strongly agree

Source: Prepared by the author

The opinion survey on integrity among MCU and MBU students highlighted a strong emphasis on accuracy, adherence to the law, and moral conduct. At MCU, “accuracy” received the highest average score of 6.14 (SD = 1.33), followed by “upholding the law” at 5.95 (SD = 1.38), while “abstaining from wrongdoing” scored slightly lower at 5.63 (SD = 1.46). Similarly, at MBU, “accuracy” ranked highest with an average score of 5.63 (SD = 1.35), followed by “upholding the law” at 5.53 (SD = 1.54), and “abstaining from wrongdoing” at 5.22 (SD = 1.59). When considering the total sampling group, “accuracy” remained the most valued aspect of integrity, scoring 5.98 (SD = 1.35), followed by “upholding the law” at 5.82 (SD = 1.44), and “abstaining from wrongdoing” at 5.51 (SD = 1.51). Among the Integrity indicators, respondents placed the greatest emphasis on “Accuracy” as a key element, while also valuing “Upholding the law” and “Abstaining from wrongdoing,” respectively.

(13) Volunteerism (Sub Component)

Table 15 Opinion Survey Results on Volunteerism

Indicators	Average	S.D.	Interpretation
MCU			
1. Willingness without expectation	6.16	1.26	strongly agree
2. Generosity	5.54	1.36	strongly agree
3. Willingness despite difficulties	5.27	1.29	strongly agree
MBU			
1. Willingness without expectation	5.67	1.28	strongly agree
2. Generosity	4.81	1.55	agree
3. Willingness despite difficulties	5.03	1.42	strongly agree
Total MCU & MBU			
1. Willingness without expectation	6.02	1.29	strongly agree
2. Generosity	5.32	1.46	strongly agree
3. Willingness despite difficulties	5.19	1.34	strongly agree

Source: Prepared by the author

The opinion survey on volunteerism among MCU and MBU students highlighted a strong emphasis on selflessness, with generosity and perseverance also being valued, but to a slightly lesser degree. At MCU, “willingness without expectation” received the highest average score of 6.16 (SD = 1.26), followed by “generosity” at 5.54 (SD = 1.36), while “willingness despite difficulties” scored lower at 5.27 (SD = 1.29). Similarly, at MBU, “willingness without expectation” ranked highest with an average score of 5.67 (SD = 1.28), followed by “willingness despite difficulties” at 5.03 (SD = 1.42), and “generosity” at 4.81 (SD = 1.55). When considering the total sampling group, “willingness without expectation” remained the most valued aspect of volunteerism, scoring 6.02 (SD = 1.29), followed by “generosity” at 5.32 (SD = 1.46), and “willingness despite difficulties” at 5.19 (SD = 1.34). Among the Volunteerism indicators, respondents placed the greatest value on “Willingness without expectation,” while “Generosity” and “Willingness despite difficulties” were also considered important. The indicators of virtue are summarized and illustrated in Figure 4.

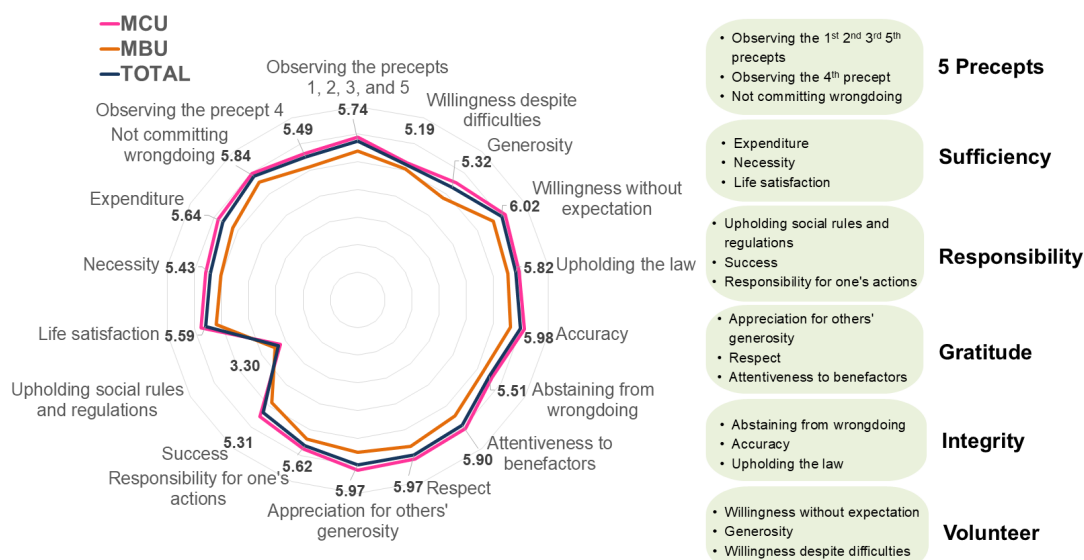


Figure 4 The Indicators of Virtue

Source: Prepared by the author

3. Evaluation of Mindfulness, Wisdom, and Virtue Indicators According to Buddhist-Based Principles

The FGD with related-field experts evaluated the quality of all indicators and highlighted key insights regarding mindfulness, wisdom, and virtue, based on Buddhist principles. Their discussion emphasized the foundational concepts of mindfulness, its role in Buddhism, and practical applications in daily life. Challenges in measuring these qualities were noted, particularly the limitations of self-assessment and the need for behavioral observation. The group suggested developing credible, context-sensitive evaluation tools, integrating technology for real-time assessment, and considering cross-religious perspectives to enhance research methods. Additionally, collaboration between universities, such as MCU, MBU, and Mahidol University, played a crucial role in refining evaluation frameworks and ensuring long-term development through continuous updates and feedback.

Discussion

The components of mindfulness, wisdom, and virtue depicted in the framework present valuable insights that are particularly intriguing due to the limited research on Buddhist-based indicators in these areas. Mindfulness and wisdom, in particular, provide key pathways for inner

development and sustainable societal harmony. While there has been growing interest in virtue through studies, for instance, research focusing on establishing moral indicators by Tripathi et al., “The Development of Moral Indicator for Promoting Moral Society” (Tripathi et al., 2020, pp. 165-171). In addition, the research framework on virtue, guided by key elements like responsibility, gratitude, sufficiency, and the Five Precepts, benefit from established studies such as “The Five Precepts: Criteria and the Promotion of Individual and Social Peace” (Mahatthanadull & Mahatthanadull, 2018, pp. 180-193), which aimed to explore and develop criteria for the Five Precepts to promote individual and social peace. The findings highlight the significance of practical adherence to the Five Precepts, as measured by a set of 40 indicators critical to the project's success. Two key diagnostic criteria were developed: one to assess adherence to the Five Precepts and another to diagnose violations and their penalties. The criteria encompass five domains of peace: peace of life, assets, relationships, data and information, and wisdom. These criteria provide a robust framework for promoting ethical living and peaceful coexistence. These studies emphasize moral integrity and social responsibility, offering structured methods to evaluate ethical behavior. However, the integration of wisdom and mindfulness in this context is equally significant, as both dimensions enhance the practical application of virtue in daily life. Comprehensive research works on mindfulness and wisdom indicators, or even holistic studies among them (mindfulness, wisdom, and virtue), grounded in Buddhist principles, remain underexplored.

Mindfulness, characterized by living in the present moment, maintaining awareness, and practicing continuity of thought, fosters mental clarity, emotional balance, and ethical behavior. These qualities resonate deeply with Buddhist practices aimed at cultivating inner peace and present-centered awareness. Similarly, wisdom, comprising skills such as problem-solving, adaptability, interpersonal communication, and emotional intelligence, is essential for navigating internal and external challenges. These qualities support thoughtful decision-making and virtuous actions that align with Buddhist teachings on insight and discernment. The research findings thus contribute greatly to a holistic understanding of personal and communal development by linking core Buddhist teachings with modern psychological and ethical frameworks. These indicators will contribute to solving problems arising from an unstable mind or changing social conditions. Further empirical studies on these indicators could enhance the practical tools available for fostering well-being, harmony, and peace at both individual and societal levels.

Conclusion

Mindfulness, wisdom, and virtue are essential for navigating the complexities of societal changes. The developed indicators of mindfulness, wisdom, and virtue are based on the Buddhist

concept of the Threefold Training (*sikkhā*), which includes morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). This mindfulness-wisdom-virtue framework comprises three main components, each with sub-components and indicators validated through expert focus groups and interviews. The mindfulness component includes sub-components such as mindfulness, effort, and awareness, with indicators like “living in the present” and “calming the mind.” Survey responses indicated strong agreement on the importance of being present and maintaining emotional balance. The wisdom component encompasses problem-solving, adaptability, interpersonal skills, and emotional intelligence, with indicators such as “resolving personal issues” and “hearing others’ viewpoints.” Respondents prioritized openness to others’ perspectives and emotional regulation. The virtue component includes the Five Precepts, sufficiency, responsibility, gratitude, integrity, and volunteerism, with indicators like “not committing wrongdoing,” “mindful expenditure,” and “appreciation for others’ generosity.” Participants emphasized ethical behavior, gratitude, and self-discipline as key virtues. These indicators provide a holistic approach to measuring human development in both mental and ethical dimensions, integrating traditional Buddhist concepts with modern evaluation tools.

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