

The creating and developing Buddhist happiness indicators according to the Buddha's principle of teaching.

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Abstract

The research on “the creating and developing Buddhist happiness indicators according to the Buddha's principle of teaching” has 3 objectives, which are 1) to analyze the components and the indicators of happiness according to the principle of Buddhism; 2) to create and test the form for the measurement of people's happiness according to the principle of Buddhism; 3) to present the pattern and the methods to enhance happiness according to Buddhist happiness indicators. This study is a mix research which combines the studies of documents, quality and quantity. The results of the study were as follows :

According to the Buddhist point of view, human life would have to experience both happiness and suffering. Buddhism focused on the practice to reduce suffering, to understand the causes of suffering and to search for the real happiness. In Buddhist viewpoint, the happiness which depended on materials or the joy of erotic pleasure was not permanent and easy to change. Happiness was connected to the principle of life development which comprised physical pleasure, moral pleasure, emotional pleasure and intellectual pleasure. Therefore, the components and the indicators of happiness according to the principle of Buddhism were related to the 4 aspects of life development principle as mentioned before. A person must determine his role and duty accurately and righteously, and he must be responsible for his duty and his own action. Also, he must have morality and honesty as the foundation of life. When a person avoids evil things and does good things, he is sure to be blessed with happiness and is able to block the ways that lead to suffering; Therefore, the enhancement of happiness is related to the understanding of the way of emergence and embellishment of natural conditions and 4) Happiness is related to the development of mind and wisdom of individuals and societies which

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is in accordance with the principle of Buddhism based on the right mental attitude.

Keywords: Buddhism, Happiness, Happiness Indicator, Social Development.

Introduction

In the present day, the country development around the world often set the goal that is to push the country to be wealthy, prosperous and modern by adhering to the indicator of economic growth as the development guideline, exerting budget, public mechanism and private mechanism for management. They focus on “Revenue” which is regarded as money and Gross Domestic Product or GDP while the result of the development process is similar to the representation of the success or the failure. Since 1960, development planners and administrators applied the management by objective idea and improving the development indicator. They set performance indicators or performance results to measure efficiency and productivity. With this indicator, having several forms of ratio and proportion, for example, the quantity of products during the specific duration, saving, quality and rapidness, this become the main principle to set performance indicators or performance results until today. Furthermore, each country regards money and revenue as the indicator of success or their tools from the many kinds of developments, from the individual to the family, the community, the organization and the country. It is in accordance with the economics which regards that the economic development will lead to income distribution from the rich to the poor. Goods consumption and services are popular. The result of this affects to the society, the environment and other management. Many countries, as a result, have exerted happiness idea to develop their own countries.

The first country who adapted the happiness indicator is Bhutan, applying Gross National Happiness or GNH to develop the country. Bhutan has created the new thinking to define the holistic growth by measuring and focusing on good living more than consumption and then Bhutan becomes the leader who spreads this idea “Gross National Happiness. It was initiated by King JigmeSingyeWangchuck, the king of Bhutan” since he began his reign in 1972. GNH is not an aimless philosophy or against the idea of Gross National Product of GNP but, under the

policy and the governance of King of Bhutan, it demonstrates that GNH is able to improve his people's living without excessively depending on the foreign development and without comparing Gross National Products of other countries. Nonetheless, the happiness indicator of Bhutanese people allows the country having its economy to preserve culture and Buddhism among the globalized mainstream. GNH idea is a national development indicator which has no interest in the growing economic figures but focus on the true "happiness" of people in the society. Presently, GNH becomes popular among academics in several countries, due to the fact that they see the economic development is not the only one matter; however, the happiness factor is the most importance for people in the society. For Thailand, Health Assembly stated to the philological principles and goals of happy living development that it should be considered on 7 related aspects which are 1) Holism, 2) Sufficiency, 3) Equilibrium, 4) Traditional Value System in the Thai society, 5) Religion – Annatta or non-existence, 6) Creatively Positive Thinking and 7) Multi-Culture Acceptance. The happiness from these aspects can be divided into its background and types of "happiness" as follows: (1) Spiritual Happiness (Niramisook) is the soul and wisdom happiness without depending on outer factors, comprising of indicators such as happiness from freedom: free from brain control, outside motives, happiness from being proud of what we have, from self-conquest, focusing on good deeds and abandoning evildoing. The happiness from understanding the religious precepts (Morals) is to understand Dharma, to hold on justice and to practice according to the principles. The happiness from tranquility (Concentration) is the peace of mind without being distracted. The happiness from non-existence (Wisdom) is not to cling on self and objects but to understand the uncertainty of life. (2) Carnal or Sensual Happiness (Samisook) is the happiness relating to living factors, for example, the happiness from sustainably owning all four living factors: foods, safety, stable home and sufficient income, the happiness from having stable life and life safety, the happiness from having loving family/ strong community and the happiness from living in good environment, prosperous natural resources and no pollution.

While the National Economic and Social Development Board (NESDB) has improved the happiness index or good living index of Thai society as the guideline to develop Thai society into sustainably happy society. There are 5 elements as follows: 1) For the economy, Thai people must have jobs with sufficient income to be the pillar of their life, 2)

For the strengthen, starting from people , family and community while the society must be strong, 3) People in the country must be healthy in mind, emotion, physical and intellectual and they must believe in religion, 4) People must have good living environment which means the society protection covers life and assets and 5) For Good Governance, the society must offer freedom and respect the human dignity equally.

As aforementioned, we can see that happiness is the thing that humans have been seeking for since the past to the present day. In terms of Buddhism, there are many levels of happiness and the practices to find happiness. At the same time, in terms of the today world, the country development gives priority to the happiness index of their populations, starting from Bhutan and Thailand, for instance. However, regarding the development index according to Buddhism, especially the setting of happiness indicator criteria which can be adapted in appropriate to the present society, the analytical study on this matter is not well-known. In consequence, the research teams saw that there should be a study analyzing the elements and Buddhist happiness indicator in order to receive information for quality development of happiness measurement of people. This will benefit to the education and the development which conforms to Thai society and it can be as guidelines in relevant to the doctrines for happy life and quality society in the future.

Research Objectives

1. To analyze the elements and happiness indicators according to Buddhist doctrines
2. To create and to test happiness measurement evaluation according to Buddhist doctrines
3. To present models and methods of happiness enhancement according to the Buddhist happiness indicator.

Research Methodology

This research consists of mixed research, documentary research and quantitative research & qualitative research with research methodology as follows: 1) For documentary research, studying and gathering information from related documents about the happiness and the happiness index from Tripitaka (Thai version) of Mahachulalongkornra-

javidyalaya University 1992, 2) For Qualitative Research, studying and selecting temples, monks, organizations/communities and policy company for 4 organizations whose roles and relationship relate to the happiness enhancement and the guideline to create the happiness indicator according to the Buddhism. The selected organizations are composed of (1) Goodness Bank Group: Wat Sri Moon Muang in Phan District of Chaingrai, (2) Vimuttayalaya Institute, University of Buddhist Economics and Chertawan International Meditation Center of PhraMahaWudhijaya Vajiramedhi in Chiangrai, where arrange happiness enhancement process available for all genders, ages and religion by applying Buddhist ideas, (3) Office of the National Economic and Social Development Board (NESDB) in Bangkok, the organization is responsible to plan public policy for Thai society and (4) The organization in Bhutan which is Program Service Division & Administration and Finance Division Gross National Happiness Commission of Bhutan. Besides, we researched from key-informants who are monk group, Buddhist philosophers, academics and experts for 15 monks/persons. And 3) For quantitative research, collecting information from 421 persons of populations and sample groups such as monks and people who relates to Buddhist education.

For the study tools, they consisted of 1) Buddhist happiness measurement for quantitative information, 2) Interviewing Buddhist monks, executives and leaders of Buddhist philosophers, 3) Arranging meetings for the focus group and 4) Observing behavior and Buddhist happiness enhancement process of related organizations and communities and analyzing the data. For qualitative research, the conclusion came from content analysis while the quantitative research focused on statistical analysis which are percentage, mean and standard deviation by applying t-test independent to analyze discrimination and to find Item-Total Correlation by Pearson Product Moment Correlation, construct validity analysis in the Buddhist happiness by Second-order Confirmatory Factor Analysis or CFA with Linear Structural Relationship Model program or LISREL.

Study Result

1. The happiness in Buddhist way : In view of Buddhist way, human life must encounter happiness and suffering so they focus on practicing to escape the suffering by finding the cause of it and to seek for

the true happiness. The happiness which depends on materials or sensual happiness of this world is not sustainable. It can be changed. To discover the true happiness requires the heart that is blessing and out of desires, lust and other material things. As a result, the happiness according to Buddhist way can be defined into 3 meanings which are 1) the state of happiness or comfort, 2) the state of no suffering or the elimination of suffering and 3) the state of endurance toward the suffering. The happiness and the suffering are paired together because they are sensations. When the happiness becomes a sensation, it becomes a part of 5 aggregates which means it is under the natural rules or Tilakkhana or the three characteristics including impermanence, state of suffering and soullessness. The higher happiness means the state of no desire or no lust which consists of sensuality, desire and annihilation. This state is out of material matters or called “Nirvana” which is regarded as the highest happiness that human will discover this state by practicing.

2. The Noble path to the happiness in Buddhist way: The practice to pursuit the happiness in Buddhist way has the levels of happiness from sensual pleasure, mundane happiness and spiritual happiness to supramundane happiness and nirvana. The methods to pursuit these levels are as follows:

1) The path of sensual pleasure is the first individual happiness, sensing from inner sphere of senses through eyes, ears, nose, tongue, body and mind. It is to percept desirable pleasure until reaching physical and mental satisfaction. To percept sensual pleasure with the least wickless but learning from it is to percept with consciousness and to consider what is good or bad for self. If it is a good thing, sensing with wisdom, if it is bad, trying to tolerate or to avoid that thing, this is a simple method to understand the transformation which will make an individual being happy in their routine life.

2) The path of heaven happiness or the supramundane happiness or the transcendence happiness is above human worldly sensual pleasure. The practice to this happiness is “Divine Virtues” (Virtues of Angels) which consist of 3 principles, i.e. Shame of Sin (Hiri), Fear of Sin (Ottappa) and Kusala-kammapatha or 10 wholesome course of action, including Charity, Morality, Concentration, Wisdom or 7 principles of Noble Wealth.

3) The path of meditation happiness, during this state, we must practice insight meditation (Vipassana) which constitutes of 40 methods, for instance, Kasina 10, Asupa 10, Anusati 10 and the four foundation of mindfulness. When a person practices meditation well enough, an individual can reach the meditation happiness.

4) The path of Nirvana, an individual can practice meditation to discover Nirvana by practicing insight meditation, for example, the Four Foundations of Mindfulness practices or contemplation of the body, feeling, mind and mind-objects and Noble Eightfold Path to form a practice with an aim to abandon 10 Fetters to become enlightenment.

3. The Adaptation of Happiness Indicator in Bhutan, this country is the first country who initiated to arrange Gross National Happiness or GNH as the main guideline to develop the country. King Jigme Singye-Wangchuck, King of Bhutan, has purposed to apply the happiness in Buddhist way, Bhutanese culture and suggestions of persons in national organizations such as His Holiness Dalai Lama and United Nation. The idea of GNH is to improve the country without concerning on Gross Domestic Product or GDP but mainly focuses on the true “happiness” of the society. The happiness relates to the physical development, mental perception, wisdom and cultural root. The development idea based on the happiness of Bhutan is supported by UNDP, who participates to plan the development policy which is based on 4 major principles which are to constantly promote economic and social development on the base of fair and equal distribution of resources, to protect natural resource, to promote cultural development (coming from Buddhism) and to found good governance. The GNH idea receives attention from academics and social activists in several countries; due to regard that to develop the economic with GDP (Gross National Domestic Products) standard demonstrates negative impacts more and more. GNH idea concerns on the holism when it looks at economic aspect combining with other aspects such as environment, culture and good governance. Bhutan has specified the criteria to measure the happiness from the 4 aforementioned principles as the main elements to create happiness index, purposing to measure the 4 impacts which are (1) Health Impact: considering people who are physically and mentally healthy and tend to live long, (2) Enterprise Impact: improving people and supporting the creative economic development, (3) Citizen Impact: the happiness brings up generosity among people in the

society and (4) Relationship between human and environment impact: aiming to develop people who are satisfied in their selves requires just some stimulation and paying attention to the environmental conservation instead of an increase consumption. The creation of happiness indicator of Bhutan, therefore, makes balance between materialism and spiritualism by highlighting to wisely use science and technology. It turns to be the indicator which covers all integrity in economy, natural conservation, cultural promotion and good governance. The idea is rooted from Buddhist thinking which includes middle way and sufficiency.

4. The Adaptation of Happiness Indicator in Thailand, there are public and private sectors trying to create many elements of criteria of the appropriate happiness indicator for Thai society. However, the working unit whose role is to apply the happiness indicator idea in the policy level is Office of National Economic and Social Development Board (NESDB). The development of thinking framework and the indicator of Green and Happiness of Thai society comes from 3 basic ideas which are 1) Conforming to “Thai Vision” which targets to “Green and Happiness of Thai Society”, 2) Adhering to the practice of sufficiency philosophy and 3) adhering to the holistic development which people are the center. The index arrangement is set from common factor which most people in the society accept and saw the importance of acceptance to use happiness as common value. The development of green and happiness index reflects to its ends and we must review the connection to make it represent means which results to the target accomplishment. The index can be divided into 3 levels which, i.e. Thai society, Community and Family/Person. The index elements are composed of good physical health, good mental health allowing to think and to do, honest life, strong economy, fairness and warm family.

As for the study case of the adaptation of happiness indicator according to Buddhist way in the community and the organization, regarding the idea study, the creative process and the adaptation in the policy and organizational levels are researched in Thailand for 3 communities and organizations which are 1) Goodness bank group: Wat Sri Moon Muang in Phan District of Chaingrai, (2) Vimuttayalaya Institute and Cherntawan International Meditation Center of PhraMahaWudhijayaVajiramedhi in Chiangrai. It was found that the adaption of the Buddha’s words to enhance happiness is as follows:

1) Goodness Bank Group, Wat Sri Moon Muang in Phan District of Chianrai, the model of goodness bank to build green and happiness society including morality, purposed to establish the goodness bank in order to bring up morality and happiness in the community under the responsible of “Tambon Training Unit” or TTU. The unit was founded according to the policy of Sangha Supreme Council who has appointed abbots to take care and to improve the livelihood of people in sub-district (Tambon). Under this policy, Sangha group of HuangomSub-district has provided jobs for people in dedicating to their good physical and mental health and their better living, the project called “Goodness Bank” which is included in the idea framework that “Do goodness is worth to be a human and when we became difficult, exchange by things.” The goal of goodness and happiness promotion of Goodness Bank Group is to apply Dhamma in daily life to make awareness of people to preserve morality and live happily. They can understand Dhamma although it is an abstract knowledge, through Goodness Bank’s process while it works as similar to general commercial banks. To withdraw and to deposit goodness as same as money, the difference is to bring Buddhist doctrines into project management with 2 ideas of creating goodness: 1) To prevent weakness and to focus on develop for quality people so they can continue their lives with happiness and peace in the society. As a result, the goodness bank has invented prevention method to decrease evil action or inappropriate action or to eliminate from human behavior among the society, for example, alcohol intoxication, smoking, drugs, gambling and pre-marriage sex. 2) To promote morality and happiness which is the most importance step by objectifying the goodness such as co-develop the village, take care the ages, promote volunteer works, help the poor, avoid harmful ways according to five precepts and 8 precepts and insight meditation. These examples represent goodness deposit, personal and social Dharma promotion, creation of happy state and happiness building.

2. Vimuttayalaya Institute and Cherntawan International Meditation Center of Phra Maha Wudhijaya Vajiramedhi in Chiangrai, or well-known as V.Vajiramedhi. He is a new generation of Sangha monk who is popular as academic monk, writer and Dhamma lecturer. V. Vajiramedhi founded of PhraMahaWudhijayaVajiramedhi in Chiangrai with 7 purposed which are to promote Buddhist education, study, research and knowledge development to be wisdom treasure of humanity, to encourage insight meditation for permanent world peace, to adapt Buddha’s words as

the solution of Thai society, the environment, the humanity and the today world, to spread Buddhism with approach strategy, to exchange knowledge and step over the conflict between Buddhism and other religions, to free humans from greed (desire), anger (violence) and delusion (uneducated) and to create the community to be the Enlightened, Awakened and Brightened One who dedicate to work for the peace of the humanity.

PhraMaha Wudhijaya Vajiramedhi is trying to communicate to the society that every human has his own equal dignity as a human, has the need of basic factors and is one of living things in the world community also. Under the aforementioned happiness path, PhraMahaWudhijaya Vajiramedhi said to the society in order to present the international ideas which are able to create the peace to the world. There are 7 principles which include the international wisdom, the international truth of Dharma, the international education, the international kindness, the international interaction, the international nation and the international laws. He also regards that the happiness and the suffering that every human must encounters come from their own mind, when they think aimlessly, repeatedly think and addict to think. The escape of suffering is to stay with the present and the mind will be out of the idea mainstream. When they can control their mind, their live will become lively, focusing on the presently only without the past and the future. This is the end of sufferings and the beginning of happiness.

5. The analysis of indicator elements and the creation of happiness indicator in Buddhist way

According to the study of Buddhism, it regards that human life must be developed in 4 parts which are body, morality, mind and wisdom. If a person can develop his or her 4 parts, that person must be happy or be improved; therefore, the analysis of indicator elements is conformed to 4 Concentrations as follows:

1) Physical Happiness defines to the personal state of the relationship with the material environment or physical environment in response to the happiness or the state of perception in desire, beauty, passion and other satisfactions, for instance, beautiful picture and lovely sound. The perception is through 5 sensations (eye, ear, nose, tongue and mind), including the consumption of 4 basic factors, i.e. food, clothes, residence and technology, the use of technology with consciousness for wisdom.

These are the world happiness which can be divided into 4 sub-elements that are physical happiness, the relationship with material environment, living in good environment and fair asset distribution.

2) Moral Happiness defines to feeling, convenience, safety in human life and in the family and the society where people help each other and co-develop their own society which is the basic of green and happiness society. The social relationship that allows improving people's capacity to be better and live together in peace, can be divided into 4 sub-elements which are happy family, social harmony, happiness from kindness and safety in life and properties.

3) Emotional Happiness defines to have morality in the mind, for example, mercy, kindness, diligence, endurance, concentration, being happy and lively without any sadness to affect the life routine. It includes the state of cheerful mind without contamination of greed, anger and delusion which are the reason of mind-suffering. There are 4 sub-elements to divide the level of happiness in terms of quantitative measurement from the mind which comprise of strong mental health, good mental capacity, good mental quality, proudness and self-confidence.

4) Intellectual Happiness defines to have wisdom, belief, knowledge, attitude, true comprehension in life and the world, to live with reality and to be reasonable and able to consider other factors which cause the happiness and the suffering in life. To solve problem with reason and to get rid of grief, in addition, the result of wisdoms from living to understanding human and everything in truth or understanding that everything is not certain and cannot be processed. It can be divided into 6 sub-elements which are physical happiness, social happiness, mental happiness and wisdom happiness.

The happiness in these aspects can be categorized to 2 types which are 1) Spiritual Happiness is the soul and wisdom happiness without depending on outer factors, comprising of indicators such as happiness from freedom: free from brain control, outside motives, happiness from being proud of what we have, from self-conquest, focusing on good deeds and abandoning evildoing. The happiness from understanding the religious precepts (Morals) is to understand Dhamma, to hold on justice and to practice according to the principles. The happiness from tranquility (Concentration) is the peace of mind without being distract-

ed. The happiness from non-existence (Wisdom) is not to cling on self and objects but to understand the uncertainty of life. 2) Carnal or Sensual Happiness is the happiness relating to living factors, for example, the happiness from sustainability owning all four living factors: foods, safety, stable home and sufficient income, the happiness from having stable life and life safety, the happiness from having loving family/ strong community and the happiness from living in good environment, prosperous natural resources and no pollution.

Discussion

According to the study on type and means of happiness enhancement regarding elements and happiness indicators in Buddhist way, the keys lead to the happiness of people, the organization, the community and the society are as follows:

1) For the happiness enhancement as in the integrity of Buddhist way, there are 2 types of the happiness in terms of Buddhism which are *lokiya-sukha* (worldly happiness) and *lokuttara-sukha* (transcendence happiness) and their levels of happiness are different, for example, sensual pleasure, heaven happiness, supramundane happiness to nirvana. However, when concentrating on happiness in human society, it is founded that the human happiness comprising of 4 levels which are physical happiness, social happiness, mental happiness and wisdom happiness. It can be concluded as 4 elements, 18 major indicators and 65 sub-indicators, while the means of happiness enhancement according to Buddhism is characterized as the combination of Buddhist principles and the personal and social development as follows:

(1) To enhance happiness in related to the suffering is a method to compare the happiness and the suffering that when we suffer we, we will see the happiness underneath. The proper consideration or *Yonisomanasikāra* is to consider and see the happiness and the suffering in reality according to the Four Noble Truths and the Noble Eightfold Path. When that person has his or her own attempt, action and responsibility in his or her action in accordance with the Noble Eightfold Path together with proper consideration, that person will be blessed because of ability of knowing, seeing and thinking in the right way and he or she can review what is happiness and what is suffering in the life. The happiness and the suffering are related in the aspect of living so it requires continuing proper consideration unceas-

ingly. People and the society will enhance the happiness for themselves, people and the society must be able to see the suffering or the problem in human or in the organization which becomes part of life experience. And then doing research to find the right method to solve that problem, there are many means but must cling to Yonisomanasikāra, which means rationally and carefully think, trying to connect and to see other things in their real forms while applying the Noble Eightfold Path, consisting of Right understanding, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration with stable mind and consciousness to continue develop the soul. When that person has his or her own principles as mentioned, he or she will find the happiness and can solve or escape the suffering which happens to them or the society.

(2) To enhance happiness in related to the practice of people and the society is a method to find the reason of the suffering. According to the study, it is founded that the happiness or the suffering of a person is related to the physical, verbal and mental behaviors. Therefore, that person must specify his or her righteous duty with fairness and responsibility without evildoing and violation others. In other words, this is to hold on the 5 precepts or the rule of morality for general people who stick to honesty as his or her basic way of life. When that person abandons wick actions and turn to the moral way, he or she will find the happiness and be able to eliminate the suffering.

(3) To enhance happiness in related to the understanding of the aggregates. To understand and find the happiness and the suffering, people must understand the path of the aggregates which happen to them or to understand the cause, the existence and the end of materials in objects and in abstract. The Lord Buddha suggested that the happiness and the suffering come from the mind because of the impermanence of Corporeality, Sensation, Perception, Volition and Consciousness. When people adhere to these 5 aggregates, it causes the suffering more than the happiness and due to the impermanence, the uncertainty and the instability of Corporeality, Sensation, Perception, Volition and Consciousness; therefore, in general, it causes disappointment, grief, suffering and sadness from inability to possess or separation or loss. The life and happiness discover without depending on these 5 aggregates, consequently, are the way to pursuit happiness. In consequence, the

happiness enhancement relates to the understanding of the cause, the constitution of the aggregates and the life without material objects.

(4) To enhance happiness in related to meditation and wisdom is an important principle in Buddhism. Buddhism regards that the happiness and the suffering of people originates from the imagination of the mind and the wisdom to understand them. Without the imagination but consciousness, free from mind control, being happy, being joyful and aware of the nature of everything, of cause, of result and of self, knowing to consider and the relationship between the suffering and the happiness, the happiness will happen both in worldly pleasure and transcendence happiness.

(5) To enhance happiness in terms of the holistic integrity of Buddhism is a method that uses happiness indicator of this study and leads to practices according to the Buddhist teachings which allow the practices and general people discover the happiness in their daily life. The two are connecting in the form of reason-factor and conforming to “Dependent Origination” that because of there is this (the religious practices); therefore there is that (worldly pleasure and supramundane happiness). As a result, the conditions of being happy are the determination to practice in accordance with the Buddhist way. Buddhism sees that the happiness and the sufferings are paired together and come from the comparison while there are level of practices to discover mundane happiness and supramundane happiness. In addition, people must do insight meditation to wash their mind from worldly constitution without mixing with all happiness and suffering. At this time, they will find the real freedom and the way to end their suffering which refers to Nirvana.

Suggestions

1. From the study, to outline the policy and to create happiness indicator for personal and social development can be created under the development policy of the government, related organizations and parties. Consequently, the government, related organizations and parties set the policy to promote the happiness principles in Buddhist way in order to apply in the country, social, organizational and individual development.

2. According to the study result or the experience from Bhutan and Thailand, it was found that Bhutan elevates its happiness indica-

tor for the overall development in policy, organizational and population levels; therefore, the country is capable to measure the happiness and the development result in material form. On the other hand, Thai society has no sufficient driving process to build happy society; therefore, the Thai government should bring the happiness indicator topic to be its guidelines for the organization and the community in order to increase the happiness expansion in Buddhist way.

3. The elements and happiness indicators in Buddhist way that the researchers has developed for 4 elements and 65 sub-indicators should be applied in the personal and social development to build the moral and happy society by adapting these elements as guidelines for practices of the organization, the community and people. This is to illustrate the development respectively and to use the indicators as the appropriate evaluation.

4. The organization and the community can produce the process and plan their own goals for the happiness enhancement. Consequently, the organization and the community should set their goals of the development based on the happiness and should improve their process to include morality and happiness from the start to the destination or the goal.

5. The organization and the community should develop on the base of 4 element aspects of happiness or the 4 developments which comprised of physical, moral, emotional and intellectual developments in individual and social development.

6. The happiness in Buddhism consists of 2 major principles which are worldly pleasure and transcendence happiness. As for the individual person who remains in the society should practice to find the mundane happiness in accordance with Buddhist teachings, for example, the Three Characteristics and the Four Noble Truths, they must encourage selves to change their attitude toward the world and the society for their own happiness.

7. Always practice for discovering supramundane happiness by insight meditation and following the Noble Eightfold Path and stimulate energy of happiness by mercifulness and insight wisdom.

8. An individual person as a part of the society should enhance the social happiness by sharing, love, harmony, individual and social peace-

fulness and self-development based on Buddha's words. Considering and consumes things with reasonable thinking following to the Proper Consideration, Benevolence to comprehend the truth of life as in Tilakkhana.

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