



ENHANCING EMOTIONAL WELLNESS ACROSS GENERATIONS THROUGH TRI-SIKKHĀ

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Abstract

Background and Objectives: In everyday life, individuals across all age groups face increasing emotional stress from academic pressure, work demands, and rapid social change. These challenges directly affect emotional stability and quality of life, making emotional well-being a critical concern across the lifespan. There is a growing need for culturally grounded approaches. The Buddhist Threefold Training (Tri-sikkhā), comprising Sīla (Ethics), Samādhī (Concentration), and Paññā (Wisdom), offers an integrated framework for regulating behavior, emotion, and cognition. However, its empirical application across different stages of life remains limited. This study aimed to explore the state of emotional well-being across different age groups, to examine the relationship between emotional well-being and the Threefold Training (Tri-sikkhā), and to identify the roles of Sīla, Samādhī, and Paññā in emotional development across the lifespan.

Methodology: This study employed an exploratory sequential mixed-methods design comprising two major phases. In Phase I (Qualitative), purposive in-depth interviews were conducted with 12 key informants selected from a pool of 40 specialists, including Buddhist scholars, contemplative practitioners, and psychology specialists with expertise in Tri-sikkhā, holistic wellness, and lifespan human development. In Phase II (Quantitative), the instrument was administered to a final sample of 400 participants (n = 400) drawn from a multigenerational population in Ko Chan District, Chon Buri Province (N = 26,967). Quantitative data were analyzed using descriptive statistics, Pearson correlation analysis, exploratory factor analysis, chi-square testing, and multiple regression analysis. Findings from both phases were integrated to formulate age-specific practical guidelines for sustainable emotional flourishing across the lifespan.

Main Results: The findings demonstrated significant positive correlations between all components of the Threefold Training and emotional well-being ($p < .001$). However, the most striking discovery was the dynamic synchronization between specific training components and developmental stages. For children, Sīla was the most significant predictor of stability ($\beta = .55$), as ethical training cultivates rule-based behavior, reduces harmful actions, and creates a stable social environment, which



directly supports early emotional security and self-regulation. For adolescents and adults, Samādhi emerged as the critical variable ($\beta = .61$ and $\beta = .58$, respectively), as concentration training strengthens attentional control, reduces emotional reactivity, and enables individuals to manage stress through sustained awareness and mental focus. Conversely, for older adults, Paññā (Wisdom) became the dominant predictor ($\beta = .68$), as insight-based understanding allows individuals to reinterpret life experiences, let go of attachment, and reduce suffering through the realization of non-self (Anattā) and impermanence.

Involvement to Buddhaddhamma: Tri-Sikkhā operationalizes Buddhaddhamma into a psychological framework for emotional regulation. Sīla serves as a behavioral stabilizer by reducing moral conflict; Samādhi functions primarily as attentional self-regulation; and Paññā (Wisdom) functions as the highest form of cognitive restructuring, aiming to dismantle ego-centric biases (Anattā) that underlie mental suffering. This study is situated within Applied Buddhism and aligns with the development of wisdom and morality, as it applies Tri-Sikkhā to enhance ethical conduct, mental stability, and insight across different stages of life.

Conclusions: The study supports Tri-sikkhā as an empirically grounded Buddhopsychological framework for lifelong emotional flourishing. The findings show that emotional well-being can be effectively supported through different components of Tri-sikkhā across the lifespan, with Sīla strengthening stability in childhood, Samādhi supporting emotional regulation in adolescence and adulthood, and Paññā fostering insight and acceptance in later life. This research offers a roadmap for educators, mental health practitioners, and policymakers to foster social harmony and sustainable well-being across generational diversity.

Keywords: Emotional Wellness, Tri-sikkhā, Generational Diversity, Buddhist Psychology, Emotional Resilience

Introduction

Emotional well-being has emerged as a central focus in contemporary psychology, education, and mental health promotion, particularly as societies encounter rapid demographic change and increasing psychosocial challenges. Multidimensional theories of well-being emphasize affective balance, resilience, meaningful engagement, and life satisfaction across the lifespan (Carstensen et al., 1999). Buddhist philosophy, particularly as articulated in the Threefold Training (Sīla, Samādhi, Paññā), provides an integrated developmental framework that supports ethical conduct, emotional regulation, and wisdom-based awareness (Bhikkhu P. A. Payutto (Somdet Phra Buddhaghosacariya), 2021); (Ekman et al., 2005). Contemplative science research highlights the compatibility between Buddhist training principles and modern psychological approaches to mindfulness and cognitive transformation (Anālayo, 2020); (Kabat-Zinn, 2003); (Keng et al., 2011).

In the current global and Thai social context, generational diversity, from Baby Boomers to Generation Alpha, has reshaped patterns of emotional development, social interaction, and digital engagement across the lifespan (Guillén, 2023); (Heckhausen et al., 2010). Contemporary well-being frameworks, such as holistic wellness models and Seligman's PERMA theory, stress the



importance of integrating emotional, social, and spiritual dimensions to foster sustainable happiness (Seligman, 2011). National socio-cultural policies in Thailand also emphasize lifelong development and mental health promotion, reflecting a growing need for culturally grounded models that bridge traditional wisdom with modern psychological theory (Office of the National Economic and Social Development Board, 2018).

Despite increasing scholarly attention to mindfulness and well-being, empirical studies that operationalize the full Tri-sikkhā framework across multiple generational cohorts remain limited, as most existing studies focus primarily on mindfulness interventions or specific population groups rather than lifespan-oriented Buddhist developmental models (Kabat-Zinn, 2003); (Keng et al., 2011); (Anālayo, 2020). In particular, little is known about whether Sīla, Samādhī, and Paññā contribute equally or differentially to emotional well-being at different stages of the lifespan. Existing research often focuses on specific populations or single-age cohorts, leaving a gap in understanding how Buddhist-based developmental principles can address emotional challenges within generational diversity. Furthermore, mixed-methods approaches that combine philosophical insight with empirical investigation remain relatively scarce in Thai cultural contexts, particularly in studies integrating doctrinal Buddhist frameworks with empirical psychological analysis (Creswell, 2014); (Hesse-Biber, 2015). This limitation reduces the capacity of educational institutions, public health systems, and community-based mental health programs to design age-appropriate emotional wellness interventions that are both culturally relevant and developmentally responsive. Therefore, a more integrative model grounded in Tri-sikkhā is needed to support sustainable emotional well-being across the lifespan.

In response to this gap, this study seeks to synthesize Buddhist philosophical foundations with contemporary well-being theories to develop an integrated approach to emotional wellness across generational groups. By examining emotional well-being through the lens of the Threefold Training, the research aims to contribute to Buddhist studies, contemplative science, and lifespan developmental psychology while also providing culturally relevant strategies for sustainable emotional development and societal well-being.

Objectives

This study aimed to explore the state of emotional well-being across different age groups, to examine the relationship between emotional well-being and the Threefold Training (Tri-sikkhā), and to identify the roles of Sīla, Samādhī, and Paññā in emotional development across the lifespan.

Methodology

This study employed an exploratory sequential mixed-methods design (Creswell, 2014), integrating qualitative and quantitative approaches to examine emotional well-being across generational diversity through the Threefold Training (Tri-sikkhā). As shown in Figure 1, the research design illustrates the integration of theoretical foundations, empirical analysis, and the development of age-specific guidelines for emotional well-being. Primary sources for this study consisted of two domains: 1) Documentary sources, specifically the doctrinal foundation of Tri-sikkhā as articulated

in the Dīgha Nikāya, particularly in discourses emphasizing the progressive cultivation of morality, concentration, and wisdom (Rhys Davids & Rhys Davids, 2010), and 2) Empirical field data collected through in-depth interviews and structured questionnaires.

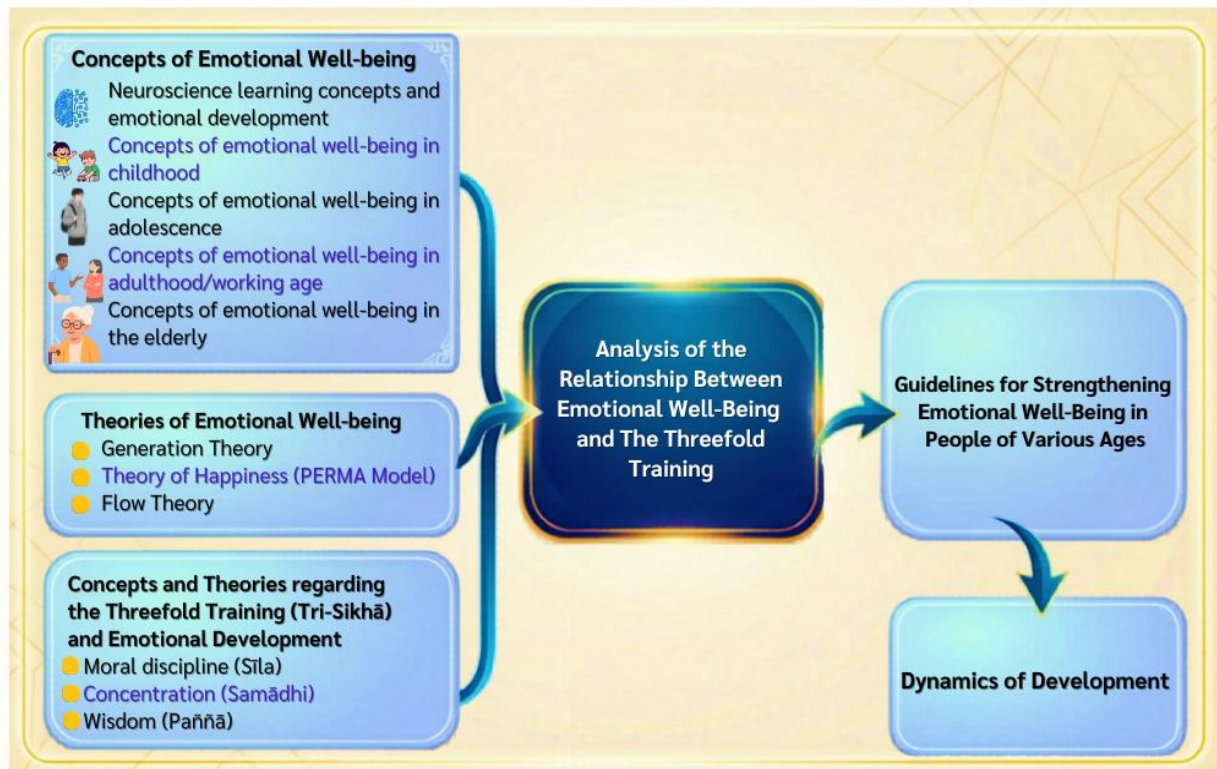


Figure 1 Design of Research

The qualitative phase involved purposive sampling of 12 key informants selected from a pool of 40 specialists, including Buddhist scholars, contemplative practitioners, psychologists, and therapists, to establish the conceptual framework. The quantitative phase focused on community participants in Ko Chan District, Chon Buri, representing four developmental age groups: Children (5-12 Years), adolescents (13-25 Years), adults (26-59 Years), and older adults (60 Years and Above). The target population comprised 26,967 residents across all age groups, based on official civil registration records for Ko Chan District, Chonburi, fiscal year 2023, maintained by the Department of Provincial Administration, Ministry of Interior, Thailand. According to Yamane's formula, the minimum required sample size was 394 participants. However, the final quantitative phase included 400 participants. This slight oversampling was intentionally applied to reduce the risk of missing data and to preserve the robustness of the statistical analyses, consistent with established recommendations in missing data methodology (Enders, 2010). Participation was voluntary, and ethical approval procedures were strictly observed to ensure adequate representation across life stages.

Research instruments were developed based on themes emerging from semi-structured in-depth interviews and grounded in Buddhist constructs and contemporary emotional well-being theories. A semi-structured interview guide was used for the qualitative phase, while structured



questionnaires were developed for the quantitative phase to assess emotional stability, ethical behavior, attentional regulation, mindfulness, and reflective wisdom. Instrument quality was evaluated through expert review, with the instrument reviewed by five experts in Buddhist studies, psychology, educational measurement, and social development to ensure content relevance and conceptual alignment. Revisions were made based on expert feedback before pilot testing, with a content validity index (CVI > 0.80) and internal consistency reliability (Cronbach's alpha > 0.70).

Data collection began with semi-structured in-depth interviews, which were transcribed and analyzed using inductive content analysis following the approach of Elo & Kyngäs (2008), supported by systematic coding, data reduction, and thematic categorization procedures described by Miles et al. (2014). Quantitative data were gathered through community-based surveys. Participants were selected using proportionate stratified sampling across four developmental groups, namely children, adolescents, adults, and older adults, to ensure balanced representation across the lifespan. Participants were recruited through schools, temples, and community centers in Ko Chan District, with voluntary participation and researcher assistance provided where necessary, particularly for children and older adults. Qualitative analysis identified thematic patterns contributing to the conceptual model of Buddhist Emotional Wellness, while quantitative analysis employed descriptive statistics, correlations, factor analysis, and chi-square testing (Hair et al., 2019). Methodological rigor was ensured through mixed-method triangulation, expert validation, and systematic integration of qualitative and statistical findings to enhance credibility, dependability, and reproducibility (Denzin, 2012); (Hesse-Biber, 2015).

Results and Discussion

The results and discussion are organized to present the key findings systematically and to demonstrate the relationship between Tri-sikkhā and emotional well-being across developmental stages. Specifically, the findings address the research objectives by 1) Describing emotional well-being across age groups, 2) Examining its relationship with the Threefold Training, and 3) Identifying age-specific roles of Sīla, Samādhī, and Paññā for practical application. This structure helps ensure clear alignment between the empirical findings, theoretical interpretation, and practical implications of the study.

Phase 1: Conceptual Model Development through Qualitative Analysis

The initial qualitative phase involved in-depth interviews with 12 key informants selected from a pool of 40 specialists, including Buddhist scholars, contemplative practitioners, and psychology specialists with expertise in Tri-sikkhā, holistic wellness, and lifespan human development. This phase established a robust conceptual link between the Buddhist Threefold Training and emotional well-being across the lifespan. A primary convergent insight from this analysis is the framing of Tri-sikkhā as a holistic human development framework, with mindfulness (Sati) serving as the central axis for emotional transformation. This model posits that the components function as developmentally synchronized mechanisms:

- **Ethical Regulation (Sīla):** Conceptualized as the essential external and social foundation for stability, providing the context for reduced interpersonal conflict and moral congruence. This was identified as a prerequisite for early-stage emotional development.

- **Attentional Self-Regulation (Samādhī):** Described as the core psychological tool for internal control, enabling reduced emotional reactivity, enhanced clarity, and adaptive stress response. This skill was highlighted as critical during periods of identity formation and high psychosocial load (Adolescence and Working Age).

- **Insight and Cognitive Reframing (Paññā):** Identified as the highest-order cognitive process facilitating existential acceptance. It supports emotional resilience by allowing individuals to gain insight into the impermanence of emotional states and life circumstances.

Phase 2: Quantitative Validation of the Developmental Model

A community sample of 400 participants (n = 400) drawn from a multigenerational population in Ko Chan District, Chon Buri Province (N = 26,967) was surveyed to test the hypothesized relationships and the age-specific predictive roles of Tri-Sikkhā components on emotional well-being.

Overview of Participant Demographics and Backgrounds

To provide a clearer understanding of the sample characteristics, the demographic profile of the 400 respondents was analyzed in terms of gender, developmental age groups, educational background, and prior Dhamma practice experience. The results are presented in Table 1.

Table 1 Demographic Characteristics of Participants (n = 400)

Variable	Category	Frequency (n)	Percentage (%)
Gender	Male	136	34.00
	Female	264	66.00
Developmental Age Group	Children	88	22.00
	Adolescents	100	25.00
	Adults	138	34.50
	Older Adults	74	18.50
Educational Background	Below Primary Education	190	47.40
	Secondary Education	99	24.80
	Higher Education	67	16.80
	Other	44	11.00
Prior Dhamma Practice	Yes	331	82.80
	No	69	17.20

As presented in Table 1, the demographic analysis of 400 respondents revealed a predominant representation of female participants (66.00%), with adults constituting the largest developmental group (34.50%), followed by adolescents (25.00%), children (22.00%), and older adults (18.50%).



Most participants had foundational educational backgrounds, with 47.40% reporting below primary education, and 82.80% had prior Dhamma practice or meditation experience. These findings indicate that while the sample possesses a strong spiritual baseline, Tri-sikkhā-based interventions should emphasize linguistic accessibility and flexible delivery models to accommodate diverse life stages and developmental needs.

Analysis of Emotional Wellbeing (EW)

The assessment of emotional well-being yielded an overall score at the highest level ($\bar{x}$ approx 4.35), with all five dimensions: Social (4.41), Intellectual (4.36), Emotional (4.36), Physical (4.34), and Mental (4.32), exhibiting robust performance. Key strengths were identified in functional health, self-acceptance, and a positive life outlook, while "Training and Practice" (4.39) emerged as a primary promotional factor for long-term resilience. These holistic results demonstrate a balanced development of the self that aligns with the Buddhist Threefold Training (Tri-sikkhā), suggesting that the systematic cultivation of conduct (Sīla), mental discipline (Samādhi), and wisdom (Paññā) effectively fosters sustainable emotional flourishing across all domains.

Generational Comparison of Emotional Well-being

Emotional well-being across all generations was rated at the highest level ($\bar{x}$ = 4.58, S.D. = 0.69), with Baby Boomers reporting the highest mean ($\bar{x}$ = 4.61), followed by Gen Z (4.58), Alpha Gen (4.57), and Gen X/Y (4.56). These results are consistent with key developmental and well-being theories, including Ryff's (1989) emphasis on purpose in later life, Erikson's (1963) focus on childhood trust formation, and Seligman's (2011) PERMA model, particularly in relation to flourishing during working-age adulthood. Collectively, the data suggest that while specific needs vary, ranging from creative play to emotional safe spaces and work-life balance, the fundamental drivers for emotional flourishing across the lifespan remain self-understanding and supportive social ecosystems.

Tri-sikkhā Comprehensive Results

The participants practiced the Threefold Training at the "Highest" level across all dimensions. Training in Morality (Sīla-sikkhā) achieved the highest aggregate mean ($\bar{x}$ = 4.54, S.D. = 0.80), with a primary focus on honesty and respect for others' rights (Ranked 1st, $\bar{x}$ = 4.60). Training in Wisdom (Paññā-sikkhā) followed ($\bar{x}$ = 4.42, S.D. = 0.89), characterized by the use of reflective experience for self-development (Ranked 1st, $\bar{x}$ = 4.46). Lastly, Training in Concentration (Samādhi-sikkhā) was also rated at the highest level ($\bar{x}$ = 4.32, S.D. = 0.95), where mental control and emotional stability were most prominent (Ranked 1st, $\bar{x}$ = 4.35). Overall, these findings indicate that the participants have successfully integrated ethical conduct, mental discipline, and cognitive discernment into their daily lives, providing a robust foundation for psychological well-being and social harmony.

Overall Correlation and Descriptive Statistics between the Threefold Training and Emotional Well-being Across Generations

Overall, EWB was found to be consistently high across the entire sample ($\bar{x}$ = 4.25, S.D. = 0.58 on a 5-Point Scale). Pearson correlation analysis revealed statistically significant positive relationships between all three components of Tri-sikkhā and emotional well-being ($p < .001$), as shown in Table 2.

Paññā ($r = .81$) demonstrated the strongest association with emotional well-being, followed by Samādhi ($r = .75$) and Sīla ($r = .62$), indicating that insight-based cognitive reframing and attentional self-regulation were more strongly associated with emotional well-being than ethical regulation.

Table 2 Pearson Correlations between Tri-Sikkhā Components and Emotional Well-Being ($n = 400$)

Variable	r with EWB	p-value
Ethical Regulation (Sīla)	.62	< .001
Attentional Self-Regulation (Samādhi)	.75	< .001
Insight and Cognitive Reframing (Paññā)	.81	< .001

Age-specific Predictive Power (Multivariate Analysis)

Four separate multiple regression models were executed to assess the unique predictive contribution of each Tri-sikkhā component to EWB within its specific age cohort. This analysis provides the empirical evidence for the study's core hypothesis regarding developmental synchronization, as shown in Table 3.

Table 3 Standardized Regression Coefficients (β) for Tri-sikkhā Predicting Emotional Well-being (EWB) by Age Group

Age Group	Sample (n)	β Sīla (Ethical Regulation)	β Samādhi (Attentional Self-regulation)	β Paññā (Insight Reframing)	Total R ²
Children (5 - 12)	88	0.55*	0.21*	0.12*	0.48
Adolescents (13 - 25)	100	0.15*	0.61*	0.28*	0.55
Adults (26 - 59)	138	0.11*	0.58*	0.24*	0.51
Older Adults (60+)	74	0.08*	0.20*	0.68*	0.63

Note. Subgroup sample sizes were proportionally adjusted to reflect the final quantitative sample ($n = 400$) while preserving the original age-group distribution. All standardized beta coefficients were statistically significant at $p < .05$.

The results provided strong empirical support for the proposed developmental model.

- For children, Ethical Regulation (Sīla) emerged as the dominant predictor ($\beta = .55$), explaining a substantial proportion of the variance in emotional well-being ($R^2 = .48$).
- For adolescents and working-age adults, Attentional Self-Regulation (Samādhi) was the strongest predictor ($\beta = .61$ and $\beta = .58$, Respectively), highlighting its central role in navigating increasingly complex emotional environments.



- For older adults, Insight and Cognitive Reframing (Paññā) emerged as the strongest predictor ($\beta = .68$), accounting for the highest explained variance in the model ($R^2 = .63$).

These findings collectively support the qualitative insights and reinforce the interconnected roles of ethical conduct, attentional regulation, and wisdom in emotional development.

In summary, the results suggested that emotional well-being evolves dynamically across the lifespan in alignment with the Buddhist framework of the Threefold Training. Children appear to benefit most from ethical grounding, adolescents and working-age adults from emotional and attentional regulation, and older adults from reflective wisdom. The interdependent interaction of Sīla, Samādhī, and Paññā reflects a cyclical process of personal development consistent with classical Buddhist doctrine and contemporary psychological models, as illustrated in Figure 3.

The findings provided empirical support for the proposed hypotheses. H1 was supported, as Tri-sikkhā showed strong conceptual and statistical alignment with emotional well-being. H2 was supported through significant positive correlations between Sīla, Samādhī, Paññā, and emotional well-being across the sample ($p < .001$). H3 received partial support, as the community-based context confirmed practical applicability but may limit broader generalization. H4 was supported by the synthesis results, which generated age-specific guidelines demonstrating the developmental roles of ethical regulation, attentional self-regulation, and insight. Overall, the regression models confirmed developmental synchronization: Sīla predicted emotional well-being in children, Samādhī in adolescents and adults, and Paññā in older adults. These results validate Tri-Sikkhā as a lifespan-oriented framework for emotional development.

Discussion

Main Findings and Theoretical Integration

The present study demonstrates that the Threefold Training (Tri-sikkhā), comprising Sīla, Samādhī, and Paññā, functions as a dynamic developmental framework for emotional well-being across generational diversity. The findings indicate that these components are not uniformly weighted across the lifespan but operate as adaptively prioritized psychological regulators. Ethical regulation (Sīla) emerges as foundational during early developmental stages, while attentional regulation (Samādhī) and insight-based wisdom (Paññā) become increasingly salient in later stages of life. This finding directly addresses the research objectives by demonstrating how emotional well-being varies across age groups and how each component of Tri-sikkhā contributes differently to emotional development in each stage of life.

The differential emphasis of Tri-sikkhā aligns with established Western developmental theories. The prominence of Paññā in older adulthood reflects the principles of Socioemotional Selectivity Theory, which suggests that aging individuals prioritize emotional meaning and cognitive reframing. Similarly, the centrality of Sīla in childhood parallels early psychosocial development models emphasizing moral formation and social competence. In practical terms, this indicates that emotional development is not uniform across the lifespan, but requires different forms of training, with ethical regulation supporting early stability, attentional control managing emotional challenges in adolescence and adulthood, and insight facilitating acceptance in later life. The proposed Buddhist

Emotional Wellness model introduces a "Develop-realize-liberate" cycle, wherein ethical stability supports attentional refinement, which subsequently enables insight-driven transformation.

These findings are consistent with previous studies on mindfulness and emotional regulation (Keng et al., 2011); (Kabat-Zinn, 2003), which emphasize the role of attentional control in managing stress. However, this study extends prior research by demonstrating that the influence of Tri-sikkhā is developmentally differentiated, rather than uniformly applied across all age groups.

Mechanisms of Emotional Well-being Across the Lifespan

The statistical strength of the predictive models (R^2 Values Up to 0.63) indicates that the Tri-sikkhā framework explains a substantial proportion of variance in emotional well-being outcomes. The observed shift from Sīla dominance in childhood to Samādhi dominance in adolescence reflects a developmental transition from externally guided behavioral regulation toward internalized attentional control. Moreover, Paññā emerged as the strongest predictor for older adults (= 0.68), suggesting that meta-cognitive capacities, such as insight, acceptance, and reflective awareness, serve as crucial regulators of emotional well-being when external resources decline. Based on the integrated qualitative and quantitative findings, age-specific practical guidelines were developed to translate the Tri-sikkhā framework into developmentally appropriate emotional wellness strategies, as illustrated in Figure 2.

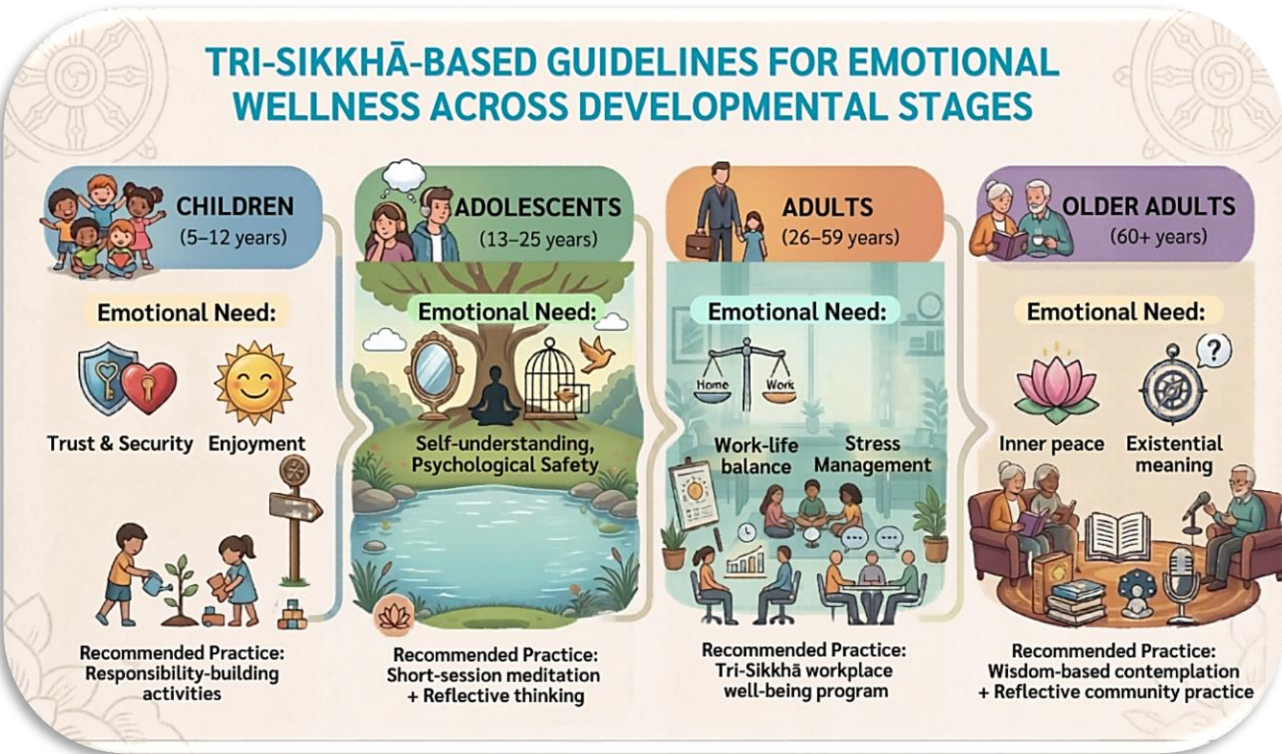


Figure 2 Age-specific guidelines for promoting emotional wellness through the Threefold Training (Tri-sikkhā).



Limitations and Future Research Directions

Despite its contributions, several limitations should be acknowledged. The cross-sectional design limits causal interpretation, and future research should employ longitudinal or experimental methodologies to clarify developmental pathways between Tri-sikkhā practices and emotional outcomes. Additionally, the cultural specificity of the Thai context may influence generalizability, highlighting the need for cross-cultural replication studies.

Implications for Behavioral Science and Policy

The empirical validation of Tri-sikkhā as a measurable psychosocial construct offers a proactive framework for emotional development in the digital era. Integrating ethical cultivation and attentional training into educational and public health initiatives may foster sustainable emotional resilience across generational groups. Future studies should investigate the scalability of such interventions across institutional contexts to enhance long-term psychological well-being and social harmony.

Originality and Body of Knowledge

Originality

This research offers a novel paradigm by reframing the Threefold Training (Tri-sikkhā) from a traditional spiritual doctrine into an empirically validated psychological framework. Its primary innovation lies in the identification of a dynamic developmental pattern, demonstrating that the influence of Sīla (Ethics), Samādhī (Concentration), and Paññā (Wisdom) shifts across the lifespan in alignment with different psychological needs at each stage. The study further contributes by proposing the Buddhist Emotional Wellness (BEW) model, which translates this pattern into a clear framework, showing how ethical regulation supports early stability, attentional control manages emotional challenges in adulthood, and insight fosters acceptance in later life. By integrating these findings, the study redefines Tri-sikkhā as a dynamic and evidence-based model of emotional development, offering a more precise understanding of how Buddhist principles function in contemporary psychological contexts.

Body of Knowledge

The body of knowledge generated from this study is crystallized in the Buddhist Emotional Wellness (BEW) Model, which integrates the Threefold Training (Tri-sikkhā) into a dynamic framework for emotional resilience across the lifespan. The model reconceptualizes Tri Sikkhā as a developmentally adaptive system in which Sīla, Samādhī, and Paññā function as stage-specific regulators of emotional well-being. Ethical conduct supports stability in early life, attentional regulation manages emotional challenges in adolescence and adulthood, and cognitive insight enables acceptance and resilience in later life.

This study establishes a new body of knowledge by demonstrating that emotional development follows a synchronized pattern aligned with the Threefold Training, providing a clear and practical framework for age-specific emotional development.

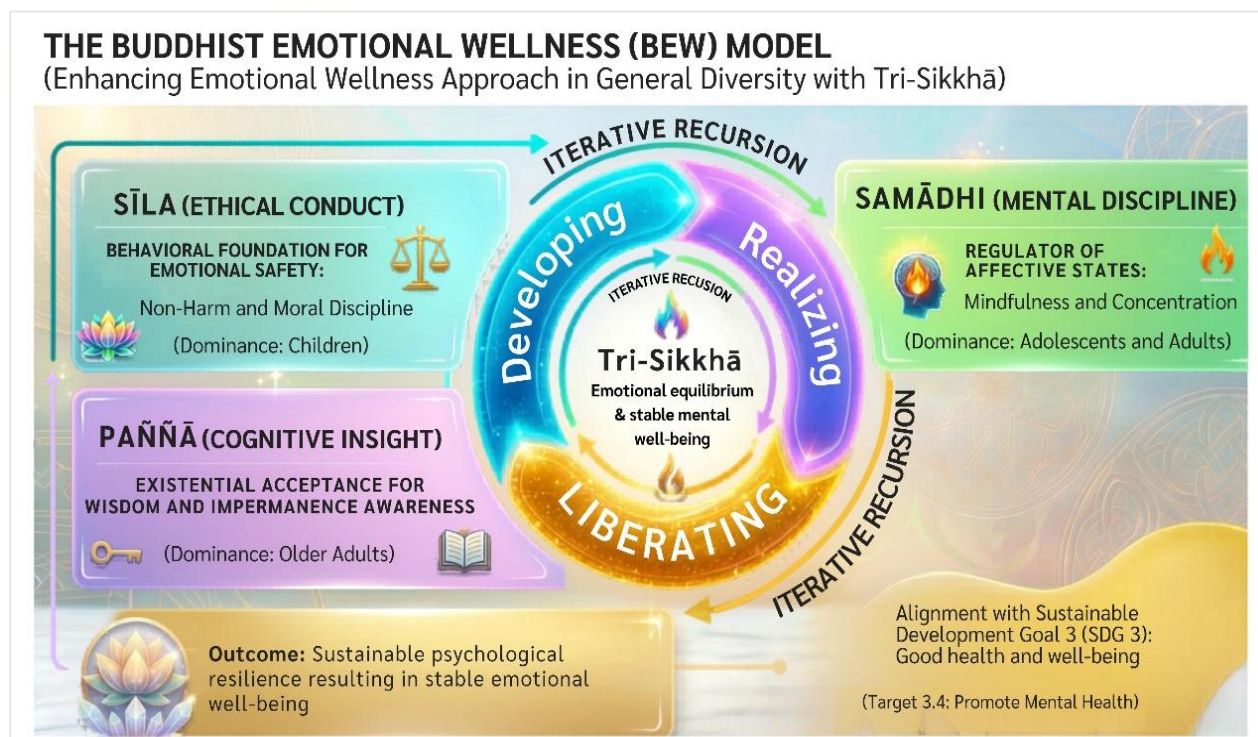


Figure 3 Buddhist Emotional Wellness (BEW) Model

The Buddhist Emotional Wellness (BEW) Model conceptualizes the Tri-sikkhā as an iterative "Develop-realize-liberate" cycle, as illustrated in Figure 3. Within this framework, ethical conduct (Sīla) constitutes the behavioral foundation for emotional safety, mental discipline (Samādhi) functions as the regulator of affective states, and cognitive insight (Paññā) enables the existential acceptance required for sustainable psychological resilience and alignment with Sustainable Development Goal 3 (SDG 3). This model further generates a substantive body of knowledge by synthesizing Buddhist doctrinal principles and empirical findings into a lifespan-oriented framework for emotional development.

Building on this conceptualization, the study advances the body of knowledge by establishing a developmentally structured model of emotional well-being based on the Threefold Training. The findings demonstrate that Sīla functions as the primary regulator in childhood, Samādhi becomes dominant during adolescence and adulthood, and Paññā emerges as the key determinant in older adulthood. This age-stratified pattern reveals that emotional development follows a synchronized progression aligned with Tri-sikkhā, providing a clear and evidence-based framework for understanding how ethical regulation, attentional control, and cognitive insight operate across the lifespan.

This developmental synchronization demonstrates that Tri-sikkhā operates not as a static framework, but as a lifespan-responsive system of emotional regulation and psychological flourishing. This integrative model offers a theoretically grounded and empirically supported framework for age-specific interventions aimed at fostering sustainable well-being and social harmony.



Conclusions and Recommendations

This research demonstrates that emotional well-being remains consistently high across age groups, although it is expressed differently according to developmental stages. The Buddhist Threefold Training significantly contributes to emotional stability, resilience, and psychological growth, while the proposed Buddhist Emotional Wellness Model illustrates a dynamic cycle of ethical grounding, mindful regulation, and insight-based transformation. The findings have broad implications for emotional education, community mental health programs, and the integration of contemplative practices. Based on the integrated findings, empirically informed age-specific guidelines were developed to translate the Tri-sikkhā framework into applied emotional wellness strategies. In practical terms, age-specific emotional well-being programs grounded in Sīla, Samādhī, and Paññā should be developed, with mindfulness and ethical training incorporated into schools and community centers, alongside reflective practices for adults and older adults to strengthen wisdom. From a policy perspective, Buddhist-informed emotional well-being frameworks should be integrated into public health and education policies, while local administrative bodies should be encouraged to support mindfulness-based community programs. It should be noted that this study was conducted within a single community context in Ko Chan District, Chon Buri Province; Therefore, the findings may reflect specific socio-cultural conditions and should be generalized with caution. Future research should expand to multiple regions and diverse socio-cultural settings across Thailand to strengthen external validity and better capture broader community perspectives. Academically, future studies should employ longitudinal and cross-cultural designs to further validate the model, and neuroscientific methods such as EEG and HRV should be applied to investigate the underlying mechanisms of Buddhist emotional development.

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