



# Development of Activities to Enhance Mental Management Skills and Develop Wisdom for the Elderly with Buddhist LOVE Model

**Phrajaroenphong Wichai**

*Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand*

**Pattamawadee Sankheangaew**

*Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand*

\*Corresponding author

**Pharnarongsak Sutnato**

*Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand*

**Banpot Thontiravong**

*Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand*

**Sorawit Wongsard**

*Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand*

## Abstract

The research entitled “Development of activities to enhance mental management skills and develop wisdom according to Buddhism for the elderly using the LOVE MODEL” has the three objectives: 1) to synthesize a set of knowledge on mind management and development of wisdom according to Buddhism for the elderly, 2) to develop activities to enhance mental management skills and develop wisdom according to Buddhism for the elderly using the LOVE MODEL, and 3) to experiment with activities to enhance mental management skills and develop wisdom according to Buddhism for the elderly using the LOVE MODEL. This research investigates the development of psycho-cognitive interventions to enhance metacognitive regulation and cultivate contemplative wisdom according to Buddhist epistemology for geriatric populations through the implementation of the LOVE MODEL paradigm. The investigation employed a convergent parallel mixed-methods research design, integrating both quantitative and qualitative methodological approaches. The study population comprised elderly residents (n=50) from Hom Kret Subdistrict in Sam Phran District, with 15 participants engaging in semi-structured interviews and focus group discussions (qualitative strand), while 35 subjects participated in the experimental protocol (quantitative strand). Research instrumentation included an intervention implementation manual, systematic behavioral observation protocols utilizing structured metrics, intervention efficacy assessment instruments, quantitative data subjected to descriptive statistical analysis ( $\bar{x}$ , S.D.), and qualitative data analyzed through thematic content analysis, hermeneutic interpretation, and phenomenological reduction to elucidate emergent patterns. The empirical findings revealed that the Satipatthana framework (Four Foundations of Mindfulness) constitutes an efficacious metacognitive mechanism for cultivating attentional regulation in quotidian contexts, while the ontological principles of Trilaksana (Three Marks of Existence), Pancakkhandha (Five Aggregates), and Maranassati (Mindfulness of Mortality) provide the theoretical foundation for wisdom cultivation. These Buddhist epistemological constructs were operationalized as pedagogical interventions within the quadripartite LOVE MODEL framework: Learning acquisition (L), Ontological receptivity (O), Valuational cognition (V), and Experiential transcendence (E). The intervention protocol was systematically developed into a comprehensive implementation manual comprising three discrete modules: "Phenomenological Perception of Existential Reality through Buddhist Hermeneutics," "Metacognitive Regulation in Quotidian Experience," and "Contemplative Approaches to Mortality Acceptance." Post-intervention phenomenological inquiry revealed significant enhancement in participants' metacognitive awareness, ontological receptivity, dialectical exchange capabilities, and experiential knowledge articulation regarding intrapersonal cognitive regulation. Participants demonstrated enhanced comprehension of existential impermanence and contingency, along with elevated self-recognition of intrinsic and interpersonal axiological significance.

## Keywords

Mental Management, Wisdom Development, Elderly

## 1. Introduction

The National Statistical Office conducted a survey on the elderly population of Thailand in 2021. There were 13,358,751 elderly people (60 years and over) or 19.6 percent of the total population. They were divided into 44.7 percent elderly men and 55.3 percent elderly women. Most of them were early elderly (60-69 years old), accounting for 57.2 percent. The elderly in each region were classified as follows: The North had the highest percentage of elderly people at 25.2 percent, the Northeast at 22.5 percent, while the Central and South had similar percentages of elderly people at 17.2 percent and 16.6 percent, respectively. Bangkok had the lowest percentage of elderly people at 15.1 percent (National Statistical Office, Ministry of Digital Economy and Society, 2023). Due to the trend of Thailand entering an aging society, the government sector has planned to cope with both economic and social development, as well as preparing for welfare services and creating various guarantees to support the elderly population in the future. The Ministry of Social Development and Human Security has set a policy to drive work to support a society with a variety of forms of aging. Whether it is enhancing social efficiency in the form of developing potential and creating networks among the elderly, promoting lifelong potential development under the activities of the Elderly School and the Elderly Quality of Life Development Center, according to the master plan under the national strategy, the issue of learning development, and the issue of enhancing the well-being of Thais (Ministry of Social Development and Human Security, Department of Older Persons, 2023), most elderly people have strong faith in Buddhism. Religious organizations are important pillars of spiritual support. Therefore, it is seen that various agencies that work on developing the quality of life of the elderly should use the principles of Dharma as a tool to help heal and treat the minds of the elderly in the dimensions of developing mental health and intellectual health so that the elderly can have a good quality of life and live happily with people of the same age or different ages in society as Yates, J. Culadasa & Immergut, M., ( 2017). With the rapidly increasing number of elderly people in Thai society, coupled with the nature of the elderly who have to face physical, mental and social relationship deterioration and decline, it inevitably affects the quality of life and well-being of the elderly. The elderly experience mental problems from loneliness, loneliness and lack of self-worth, problems of being taken advantage of as a result of not being aware of the changes that occur, problems of communication gaps and relationship building with other groups (Sirinthorn Pibulphanuwat et al., 2020). It can be seen that these mental problems are all problems caused by the mental management skills and wisdom development of the elderly. Buddhist teachings (Buddhist Perspective) are another alternative that can be used to solve problems and develop the lifestyle of the elderly very well as stated in Hanh, T. N. (2015). By presenting guidelines for applying Buddhist principles to be consistent with the way of life, leading to behavioral changes, enhancing emotional intelligence, composure, understanding life, coping with problems by accepting and understanding life as it is, consistently performing activities that benefit the body and mind, living with good mental health and developing one's mental state to a sense of satisfaction, pride in the life that was born, being able to manage life each day, and living a happy and sustainable life. This research aims to study and create a set of knowledge that has the main content, which is the integration of Buddhist teachings with other disciplines related to enhancing mental management skills and developing wisdom for the elderly, conveyed through joint activities using the LOVE model, which is a concept developed from the concept of mind-wisdom studies, the concept of Buddhist teachings, and the concept of complete humanity. It is a learning model consisting of 4 steps: Learning (or L), Openness (or O), Value (or V), and Excellence (or E) (Aematcha Rattanarimjong Wattanaburanon, 2022). It is an activity to enhance mental management skills and develop wisdom that is consistent with the concept of the principle of learning of adults, that is, adults do not want to come to study by being the receiver of what they want to know only because they have some knowledge, skills, and experience. Therefore, they would like to express their opinions, compare, and exchange experiences with others (Wibun Bunyatharokul, 2002). Buddhist Wisdom College Sri Dvaravati, Mahachulalongkornrajavidyalaya University Organized an academic service project on promoting mental health of the elderly continuously. Received good cooperation from the public sector, the Sam Phran District Elderly Club, and local agencies, including Wat Rai Khing, Royal Monastery, Rai Khing Municipality, Sam Phran District Community Development Office, Nakhon Pathom Provincial Cultural Office, Metta Pracharak Hospital (Wat Rai Khing), Sam Phran Hospital (Wat Rai Khing), and Rai Khing Municipality Office. This research project will result in knowledge on mind management and wisdom development in line with Buddhism for the elderly. It will be used to develop a handbook for organizing activities to enhance mind management skills and wisdom development in line with Buddhism for the elderly using the LOVE MODEL and to conduct a trial by organizing activities to enhance mind management skills and wisdom development in line with Buddhism for the elderly using the LOVE MODEL. The academic impact will be research articles published in national and international journals. Dissemination of the handbook, which is the result of research, in the community and society will increase the skills of mind management and wisdom development in the elderly. In terms of policy, relevant agencies can use the data to support policy formulation and organizing activities to develop and improve the quality of life of the elderly in the community to have better mental and wisdom health.

## 2. Research Objectives

1. To synthesize a set of knowledge on mind management and wisdom development in line with Buddhism for the elderly
2. To develop activities to enhance mind management skills and wisdom development in line with Buddhism for the elderly using the LOVE MODEL
3. To experiment with activities to enhance mind management skills and wisdom development in line with Buddhism for the elderly using the LOVE MODEL

## 3. Research Framework

The research on the development of activities to enhance mind management skills and wisdom development in line with Buddhism for the elderly using the LOVE MODEL, which is a concept developed from the concept of mind-wisdom studies, the concept of Buddhist teachings, and the concept of complete humanity. It is a learning model consisting of 4 steps: Learning (L), Openness (O), Value (V), and Excellence (E).

## 4. Research Methodology

### 4.1 Methodological Framework

This investigation employs a mixed-methods research design, integrating both quantitative and qualitative methodological approaches. The primary objective is to develop and evaluate interventional activities designed to enhance psychological self-regulation capacities and cultivate wisdom-based cognition in accordance with Buddhist epistemology among geriatric populations through the implementation of the LOVE MODEL framework.

### 4.2 Research Design

The investigation is structured in four sequential phases:

#### *Phase 1: Theoretical Foundation*

Conduct a comprehensive literature review with systematic analysis and synthesis of extant research pertaining to psychological self-regulation and wisdom development within Buddhist philosophical frameworks specifically applicable to geriatric populations.

#### *Phase 2: Intervention Design*

Conceptualize and develop evidence-based interventional activities to augment psychological self-regulation capacities and foster wisdom-based cognition in accordance with Buddhist philosophical principles for geriatric populations utilizing the LOVE MODEL framework.

#### *Phase 3: Implementation*

Execute the developed interventional protocol to assess efficacy through structured learning activities designed to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric participants utilizing the LOVE MODEL framework.

#### *Phase 4: Evaluation*

Conduct rigorous assessment of the interventional efficacy of the learning activities designed to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric participants utilizing the LOVE MODEL framework.

### 4.3 Instrumentation

The research utilizes the following assessment instruments:

1. **Behavioral Observation Protocol:** Structured observational assessment tool designed to evaluate participant learning behaviors and engagement metrics during interventional activities.
2. **Interventional Efficacy Assessment:** 25-item Likert-type scale (5-point gradient) designed to evaluate the efficacy of interventional activities aimed at enhancing psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework.
3. **Focus Group Documentation Protocol:** Structured documentation framework for focus group discussions aimed at developing a comprehensive manual for organizing learning activities to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework, including specific inquiry protocols regarding intervention development and structural components.
4. **Intervention Implementation Guidelines:** Structured framework for implementing interventional activities to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework, consisting of:

**Section I:** Implementation protocols for learning activities utilizing the LOVE MODEL framework

**Section II:** Three distinct interventional activities:*Activity 1:* Buddhist epistemological perspective on existential comprehension*Activity 2:* Psychological self-regulation in quotidian contexts*Activity 3:* Thanatological preparation through mindfulness practice**Section III:** Reflective assessment of psychological self-regulation and wisdom development in accordance with Buddhist epistemology**Section IV:** GROWTH Model conceptual framework for developing psychological self-regulation capacities and wisdom-based cognition for geriatric populations in accordance with Buddhist philosophical principles**4.4 Data Collection Procedures**

1. Implementation of interventional activities to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework. These interventions incorporate group process methodologies to facilitate learning regarding psychological self-regulation principles and wisdom development in accordance with Buddhist epistemology, integrated with practical applications to enhance psychological self-regulation and wisdom-based cognition.
2. Implementation of extractive learning activities to identify primary pedagogical outcomes from interventional activities designed to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations through aesthetically-oriented dialogical group methodologies.
3. Documentation of learning behaviors and participation metrics derived from didactic presentations, verbal communications, opinion expressions, and dialogical exchanges among participants.
4. Post-intervention assessment of participant satisfaction regarding the implementation of activities designed to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework.
5. Expert panel focus groups with geriatric research participants to develop a comprehensive manual for organizing learning activities to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework.

**4.5 Analysis**

1. **Quantitative Analysis:** Application of descriptive statistical measures including central tendency (M) and dispersion (SD) to evaluate data obtained from satisfaction assessment instruments regarding the implementation of activities designed to enhance psychological self-regulation and wisdom-based cognition in accordance with Buddhist epistemology for geriatric populations utilizing the LOVE MODEL framework.
2. **Qualitative Analysis:** Implementation of content analysis methodologies including analytical synthesis, hermeneutical interpretation, and data processing derived from knowledge assessment instruments, aesthetically-oriented dialogical group activities, and behavioral observation protocols, which constitute reflective learning outcomes associated with participants' cognitive and affective experiences.

**5. Result**

**Objective 1:** Psychological Self-Regulation and Wisdom Development in Elderly Populations Using the LOVE MODEL Buddhist Framework. The systematic synthesis of evidence regarding psychological self-regulation and wisdom development within Buddhist epistemological frameworks for geriatric populations was conducted to formulate applicable conceptual models and methodological approaches. These approaches aim to enhance self-regulatory capacities and wisdom development through Buddhist principles that can be operationalized in daily functioning to improve quality of life metrics among elderly populations through cognitive training and wisdom cultivation consistent with Buddhist methodologies. The findings indicate that psychological self-regulation and wisdom development represent critical psychological processes that facilitate adaptive coping mechanisms in response to age-related biopsychosocial transitions. These processes enable geriatric populations to navigate life changes with enhanced metacognitive awareness, attentional control, and cognitive flexibility, contributing to improved subjective well-being and psychological equilibrium. Analysis revealed that psychological self-regulation within Buddhist frameworks is fundamentally grounded in meditation practice and mindfulness training protocols. Elderly subjects who engage in consistent meditative practices demonstrate enhanced emotional regulation capabilities, improved cognitive control, reduced psychophysiological stress markers, and enhanced psychological health indicators. Furthermore, mindfulness training facilitates metacognitive awareness of physiological and psychological changes, enabling elderly individuals to process such transitions with equanimity and preparedness for age-related changes through phenomenological acceptance of life's objective realities. Psychological self-regulation in geriatric populations serves a crucial function in psychological health maintenance. Meditation practice reduces stress biomarkers and attentional fragmentation, resulting in enhanced psychological equilibrium and improved concentration capabilities during activities of daily living. Mindfulness practice facilitates heightened awareness of biopsychosocial changes, enabling adaptive responses to age-related transitions with metacognitive awareness and improved psychological health outcomes. Additionally, consistent mindfulness practice



contributes to psychological equanimity and functions as a prophylactic intervention against depressive and anxiety disorders. Wisdom development within Buddhist epistemological frameworks involves cultivating comprehension of life's ontological nature, particularly the three characteristics (Trilaksana): impermanence (anicca), suffering (dukkha), and non-self (anatta). Comprehension of life's ontological nature according to these principles facilitates acceptance of physiological decline and transitions without corresponding psychological distress. Wisdom development not only attenuates fear and anxiety responses regarding aging and mortality but also facilitates psychological equanimity, enabling geriatric populations to experience their later developmental stages with existential meaning and subjective well-being. In addition to cognitive training, ethical living represents another significant variable affecting psychological health and wisdom development in geriatric populations. Cultivation of compassion, loving-kindness, and non-maleficence constitutes ethical virtues that facilitate positive interpersonal relations and reduced interpersonal conflict. Ethical living reduces psychological agitation and promotes equilibrium and cognitive balance, which represent fundamental prerequisites for wisdom development. Regarding social integration, Buddhist communities that promote meditation and mindfulness practices among geriatric populations create environmental conditions that enhance belongingness and reduce social isolation. Participation in communal religious activities and group meditation practices can facilitate sense of purpose and existential meaning. Engaging in philosophical discourse and knowledge transmission to younger generations can maintain cognitive engagement and spiritual leadership within social structures. These processes effectively enhance quality of life, reduce anxiety, and establish psychological equanimity. They further promote detachment from suffering and attachment patterns in daily functioning. Integration of these approaches can facilitate sustainable quality of life and existential meaning during advanced developmental stages.

**Objective 2:** Learning Management Using the LOVE MODEL to Enhance Psychological Self-Regulation and Wisdom Development in Elderly Populations. The development of an integrated knowledge framework regarding psychological self-regulation and wisdom development according to Buddhist principles, synthesized with the LOVE MODEL learning management approach, created an effective intervention protocol for promoting self-regulatory skills and wisdom development in geriatric populations. This model serves as a methodological framework for organizing educational processes designed to enhance psychological self-regulation and wisdom development. Each phase of this model emphasizes learning acquisition, cognitive flexibility, value recognition, and ethical development, all of which serve critical functions in establishing positive interpersonal dynamics within group process interventions. The intervention begins with dissemination of Buddhist epistemological frameworks related to psychological self-regulation and wisdom development through didactic presentations, dialectical discussions, and experiential knowledge exchange among elderly participants. These methodologies not only facilitate comprehension of philosophical principles but also enable participants to engage in dialectical exchange of perspectives and lived experiences, fostering collaborative learning environments and community integration. The cognitive flexibility phase facilitates development of attentive listening skills and compassionate communication modalities. Small-group experiential sharing enables elderly participants to acquire knowledge from peers and develop adaptive coping strategies for daily challenges with metacognitive awareness and psychological equilibrium. Value recognition represents the central component of this process. Mindfulness and meditation practices facilitate appreciation of quotidian experiences. Recognition of relational value and altruistic behavior promotes existential meaning and self-worth. Community volunteering enhances social integration, and group participation builds relational capital and shared experiential learning. The final phase facilitates recognition of potential for ethical development according to Buddhist principles. Establishing psychological development objectives, engaging in altruistic activities, and building community relationships enable elderly participants to experience existential significance and societal value. The LOVE MODEL conceptual framework consists of four sequential phases: Learning, Openness, Value, and Excellence. The primary educational objectives across all phases can be summarized as follows:

1. Learning Phase: Elderly participants acquire knowledge of Buddhist principles to develop systematic understanding of psychological self-regulation and wisdom development methodologies.
2. Openness Phase: Group process activities emphasizing cognitive flexibility and experiential exchange facilitate interpersonal connection and mutual understanding. Such interventions promote social integration, reduce isolation, and effectively strengthen interpersonal relationships.
3. Value Phase: Elderly participants engage in self and other valuation through mindfulness and meditation practices. Group participation enhances life satisfaction and develops adaptive coping mechanisms characterized by metacognitive awareness and wisdom.
4. Excellence Phase: Elderly participants engage in practices to develop optimal ethical functioning. These interventions help participants recognize the value of eudaimonic well-being for self and others.

Learning management using the LOVE MODEL to enhance psychological self-regulation and wisdom development according to Buddhist principles for elderly populations aims to improve quality of life metrics and promote lifelong learning. It prepares geriatric populations to adaptively respond to life transitions. Moreover, mindfulness practice and wisdom development facilitate detachment from suffering and acceptance of life's realities with psychological equanimity (Van Gordon et al., 2017). These psychological practices promote existential meaning and foster positive interpersonal relationships within elderly communities. Enhancement of psychological self-regulation and wisdom development according to Buddhist principles facilitates improved psychological health outcomes among geriatric populations. It

promotes elderly individuals as exemplars in creating sustainable learning communities. By promoting lifelong learning, elderly individuals can continuously develop knowledge and skills in psychological self-regulation and wisdom development, enabling valuable life experiences and intergenerational modeling, promoting community relationships and supporting the development of learning and supportive social environments. The researchers developed an intervention protocol by applying an integrated knowledge framework on psychological self-regulation and wisdom development consistent with Buddhist principles for elderly populations, consisting of the following

1. Conceptual framework of psychological self-regulation according to Buddhist principles for elderly populations
2. Satipatthana (foundations of mindfulness) for psychological self-regulation according to Buddhist principles for elderly populations
3. Conceptual framework of wisdom development according to Buddhist principles for elderly populations
4. Trilaksana (three characteristics) for wisdom development according to Buddhist principles for elderly populations
5. Mindfulness, concentration, and enhancement of psychological and cognitive health
6. Ethical living principles and enhancement of psychological and cognitive health
7. Buddhist community integration and enhancement of psychological and cognitive health

These knowledge frameworks were applied to design interventional activities by integrating with the four-phase LOVE MODEL learning process: Learning (L), Openness (O), Value (V), and Excellence (E), with three specific interventions:

1. **Activity 1:** Buddhist Epistemological Perspective on Existential Comprehension
2. **Activity 2:** Psychological Self-Regulation in Quotidian Contexts
3. **Activity 3:** Thanatological Preparation Through Mindfulness Practice

These activities formed an intervention protocol for enhancing psychological self-regulation and wisdom development according to Buddhist principles for elderly populations using the LOVE MODEL. The intervention was tested with target elderly populations, beginning with preparatory phases for implementation. The research team conducted a preparatory meeting with six facilitators to review intervention objectives and methodological approaches, including procedural details for enhancing psychological self-regulation and wisdom development. Participant recruitment was conducted in collaboration with the Elderly Club of Wat Hom Kret, Sam Phran District, Nakhon Pathom Province. Participant selection occurred on July 18, 2024, from 12:30 p.m. to 5:00 p.m. at Wat Hom Kret, with 35 elderly participants.

**Objective 3:** Evaluation of Learning Interventions to Enhance Psychological Self-Regulation and Wisdom Development According to Buddhist Principles Using the LOVE MODEL. Evaluation of the intervention to enhance psychological self-regulation and wisdom development according to Buddhist principles for elderly populations using the LOVE MODEL learning framework was conducted with 35 elderly participants from the Elderly Club of Hom Kret Subdistrict, Nakhon Pathom Province. The evaluation utilized mixed-methods approaches, including quantitative assessment through satisfaction questionnaires, behavioral observation of learning engagement, participation in inquiry-based learning, discussion of knowledge exchange outcomes, and qualitative assessment through post-intervention focus groups. Quantitative evaluation results indicated high satisfaction levels with the learning interventions. Overall satisfaction metrics were at the highest level, with a mean of 4.68 and standard deviation of 0.81, indicating that the intervention effectively met participant needs and objectives. Participants reported high satisfaction with dialectical exchange processes and experiential sharing within groups, which facilitated cognitive flexibility and enhanced interpersonal understanding. Group interventions enabled elderly participants to share valuable perspectives and develop positive interpersonal relationships. Evaluation results indicated that participants developed enhanced coping mechanisms for psychological stress, life transitions, and improved skills in existential acceptance regarding life and mortality. Qualitative evaluation through focus group methodology revealed that most participants expressed satisfaction with the LOVE MODEL, particularly noting the systematic and balanced sequencing between theoretical acquisition and practical application. The interventions enabled elderly participants to effectively apply Buddhist principles to daily functioning. Participants reported benefits from meditation and mindfulness training, which enhanced emotional regulation, cognitive control, and metacognitive awareness when confronting life challenges. Participants also valued the dialectical exchange of ideas and experiences with peers, leading to enhanced understanding and compassion, which strengthened community relationships.

The implementation of interventions to enhance psychological self-regulation and wisdom development according to Buddhist principles for elderly populations using the LOVE MODEL represents an effective methodology for improving quality of life metrics among geriatric populations. Participants not only acquired knowledge and skills in psychological self-regulation and wisdom development but also enhanced their adaptive capacity for life transitions with metacognitive awareness and wisdom. Participants suggested extending the duration of practical training components, indicating perceived intervention efficacy.

## 6. Discussion

The research on the development of activities to enhance mental management skills and develop wisdom in accordance with Buddhism for the elderly using the LOVE MODEL has research results that should be discussed with concepts and theories related to mental management and development of wisdom in accordance with Buddhism for the elderly. The use of important points that are the findings from this research to discuss the results with the results of research studies that have been studied on this topic in order to expand the knowledge from the use of this research results. The important points to be discussed in order are following; The results of the synthesis of knowledge sets on mental management and development of wisdom in accordance with Buddhism found that the Buddhist mind management approach has been widely used and proven to be effective in enhancing mental and physical well-being. Mind management in Buddhist teachings is a process of training the mind to create peace, mindfulness, and wisdom in dealing with the reality of life. It emphasizes training to develop mindfulness, concentration, and wisdom, which are important elements leading to letting go of suffering and attaining nirvana. Therefore, mind management is a process that helps individuals adapt and live mindfully, especially in the elderly who have to face physical and mental changes. Understanding the concepts and principles of mind management in accordance with Buddhist teachings and applying them to the daily life of the elderly is also beneficial in helping the elderly control stress and reduce depression, as well as creating an environment that promotes good mental health. Consistent with the research results of Banyat Anoncharn who studied the promotion of health for the elderly according to Buddhist principles in Nakhon Ratchasima Province, the research results found that “promoting health for the elderly according to Buddhist principles is the development of both physical and mental quality of life. We must find a way for the temple and the elderly to have activities together at the temple because the temple is a center for promoting and developing health. In addition, the principles of Dhamma are used to promote learning and health development according to Buddhist principles, which will be beneficial to sustainable development.” (Banyat Anoncharn, 2021) From this research, it was found that the Buddhist principles for mindfulness and wisdom management are the principles of mindfulness, which are important principles of mindfulness in Buddhism. They emphasize training the mind to be mindful and aware in every moment of life. The practice of mindfulness aims to allow practitioners to be aware of the body, feelings, mind, and dharma without being dominated by attachment to feelings, thoughts, or external things. The practice of mindfulness is very important for the elderly because it is a time in life when they have to face physical and mental changes. Managing the mind with mindfulness can help promote peace and better acceptance of the impermanence of life. It can be said that the principles of mindfulness are practices that enhance holistic well-being for both the body and mind. This issue is consistent with the concept of Samart Jaitiea, who expressed his views in an academic article on enhancing the health of the elderly society in the Thailand 4.0 era, stating that “the suffering of the elderly is both physical and mental suffering. Caring for the elderly must therefore take care of both the body and the mind to achieve balance. Furthermore, the cause of the suffering of the elderly is due to an important cause, which is unfulfilled desires in various aspects. Buddhist teachings are not only related to human emotional suffering, but also to mental health. This is because Buddhism teaches humans to have virtue, along with developing wisdom, which is the starting point of wisdom and is a tool to extinguish emotional suffering to create a balance in mental processes.” (Samart Jaitiea, 2019) Therefore, the application of the Satipatthana principle to mindfulness management and wisdom development for the elderly can be said to be the principle of body contemplation as a practice to take care of the body by developing mindfulness. As for feeling contemplation, citta contemplation, and dhammanupassana, they are principles of practice to take care of the mind. From the results of the knowledge synthesis, it was found that living a moral life is important for enhancing mental and intellectual health. Moral behavior consists of important principles of life presented here, namely, the principles of loving-kindness and compassion, as tools to promote mental health and intellectual well-being. In addition to reducing mental agitation, living a moral life in Buddhism also emphasizes the development of positive virtues, namely, compassion and kindness. These virtues not only help enhance emotional well-being, but also benefit intellectual health by creating a harmonious and balanced state of mind. This issue is consistent with the concept of loving-kindness, showing the benefits of living a life based on the principles of loving-kindness and compassion, as some of which are mentioned, namely, “sleeping soundly, waking up soundly, without nightmares, beloved by all people... having a bright face, not forgetting to die with mindfulness” (Mahachulalongkornrajavidyalaya University, Tripitaka in Thai, Volume 31, Section 22, pages 460-461). These conditions can be said to be characteristics of good mental health. As for not forgetting to die with mindfulness, it is intellectual well-being according to the Buddhist principles. Mind management and wisdom development according to the Buddhist principles are guidelines that help enhance holistic well-being and can prevent or delay intellectual decline in the elderly. Continuous mindfulness practice is a factor for wisdom to grow. Wisdom in the aim of Buddhism is to understand that we all have to face old age, illness and death. Developing wisdom helps the elderly to accept physical and mental changes with peace. Wisdom allows the elderly to let go of worries and fears related to old age and death. Learning using the Love Model to enhance mental management skills and develop wisdom according to Buddhism for the elderly is learning Buddhist teachings that can be applied in real life to enhance quality of life and lifelong learning. It helps the elderly to be ready to face changes in life. Having mindfulness and developing wisdom help the elderly to let go of suffering and accept the reality of life with peace, which is consistent with the research results of Wachirat Sunthonwanawet, who studied the study of experiential Buddhist analysis for developing intellectual well-being. The research results found that experiential Buddhism has a process of developing intellectual well-being by practicing the principles of Dhamma, exploring one's own mind,



understanding and accepting, leading to letting go of conceit. This leads to an open mind to listen and understand the practices of other people, other groups, and other religions, using appropriate activity formats to create a space for shared learning (Wacharasmi Sunthonwanawet, 2023). In this research, the concept of 4 forces is mentioned as a factor promoting learning to develop mental health and intelligence of the elderly, namely, “Experiential Buddhism is a process of exchanging and learning Buddhist concepts that are linked to daily life experiences, resulting in the learning format of Buddhism as a group learning or aesthetic dialogue (Dialogue) and learning that emphasizes participation in Active Learning, where everyone is equal in learning. Such learning leads to the development of intellectual health, namely, creative power, adaptive power, collaborative power, and seeking power. This may be because these 4 forces are the power of intelligence that promotes virtuous things, such as compassion, being able to share space for diverse ideas, not being attached to what is believed to the point of prejudice” (Wacharasmi Sunthonwanawet, 2023). Promote the elderly to be able to live meaningful lives and help create a society with good relationships in the elderly community. Strengthening the skills of mind management and developing wisdom according to Buddhist principles can also help the elderly have good mental health. Promote the elderly to be role models in creating a sustainable learning society and promote lifelong learning. This is consistent with the study results of Rungrat Pholsawat who studied lifelong learning to promote health literacy among the elderly in Thai society. The study results found that “the process of organizing lifelong learning for the elderly is therefore important in campaigning for the elderly to have the opportunity to continuously learn about matters related to their lives, especially health literacy, which is an important concept in helping the elderly to take care of their own health at a basic level” (Rungrat Pholsawat, 2019).

The research results found that the creation of collaborative learning activities among the elderly in the community through the exchange of knowledge and experience sharing is a way to strengthen the relationship between social, spiritual and intellectual health. The benefits of community participation and spiritual practices for the elderly are more than just maintaining personal intellectual and emotional health. There is a connection between social, spiritual and intellectual health, with each component contributing to each other. For example, social participation within the community helps to strengthen the sense of participation and emotional support, which are important factors in promoting intellectual flexibility. Spiritual practices such as meditation and mindfulness help to strengthen mental and intellectual health, which supports social participation and better contact with others. This relationship creates a cycle that supports each other. Good intellectual health enables individuals to participate effectively in community activities, which is consistent with the concept of the Department of Older Persons, Ministry of Social Development and Human Security, which is presented in the knowledge set on self-care and the development of the potential of the elderly, “Learning about society” (Department of Older Persons, Ministry of Social Development and Human Security, 2017) regarding the guidelines for developing the quality of life of the elderly regarding the development of learning in the elderly club. In addition to being a member and participating in the elderly club activities, in addition to being able to do various activities that are beneficial to oneself and others according to one’s interests, gaining knowledge and developing skills that are beneficial to life, and meeting and socializing with others to talk, exchange ideas or relieve suffering, it helps to feel refreshed and relieve loneliness. Relieve stress and also lead to mutual assistance among members when they are in trouble, sick or die.

## 7. New knowledge

A research study on the development of activities to enhance mental management skills and develop wisdom according to Buddhism for the elderly using the LOVE MODEL. The researcher has synthesized knowledge about mental management and development of wisdom according to Buddhism for the elderly. The synthesized knowledge was integrated with the learning management model using the Love Model, consisting of 4 steps: Learning (L), Openness (O), Value (V), and Excellence (E). These are learning steps designed under the concept of intellectual studies. It is a learning management model for deep understanding of life, resulting in changes from within and leading to sustainable happiness. It was designed and developed into 3 activities: Activity 1: Looking at the World and Life Like the Buddha, Activity 2: Managing the Mind in Daily Life, and Activity 3: Learning to Face Death Peacefully. The developed activities were tested with the target elderly group. The evaluation was conducted by observing the learning behavior of the participants during the activities. The evaluation was conducted by organizing group discussions and interviewing the elderly who participated in the activities individually. The knowledge gained from this research is the “GROWTH Model.



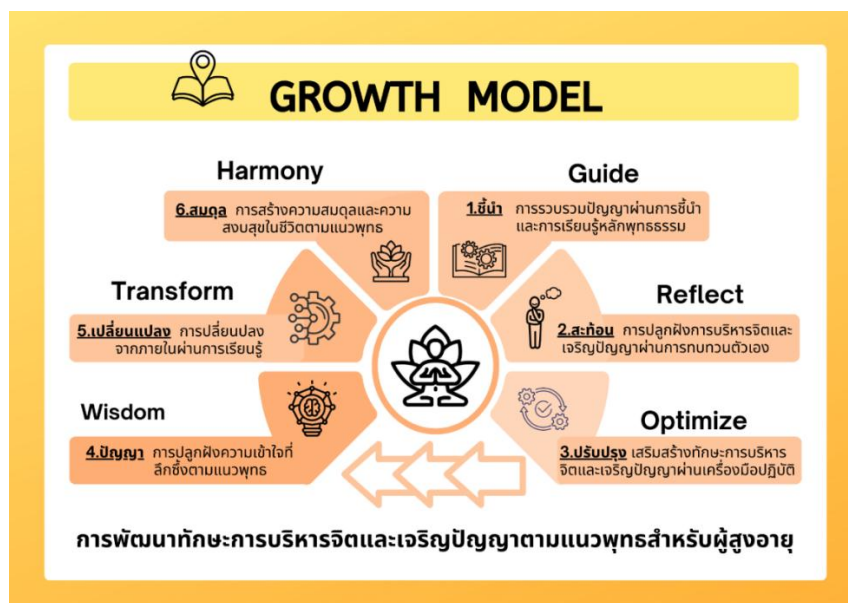


Fig. 1 New knowledge obtained from the research

The knowledge gained from the research is the GROWTH Model, a conceptual framework for promoting mental, emotional and spiritual development, especially to enhance mental management skills and develop wisdom according to Buddhism for the elderly. Since the elderly age comes with both physical and mental challenges, promoting development in all aspects of life according to the GROWTH Model framework consists of 6 main concepts: 1) Guide 2) Reflect 3) Optimize 4) Wisdom 5) Transform 6) Harmony is a model that helps stimulate a deep and continuous internal development process, which will help the elderly feel calm, purposeful and strong in their daily lives. Each element of the GROWTH Model can be expanded and explained in practice to develop mental management skills and develop wisdom for the elderly as follows:

### 1. Guide (Guide-Pratoghosa) Gathering wisdom through guidance and learning

The first step in the GROWTH model is the Guide, which emphasizes the importance of being guided through learning, self-reflection and seeking wisdom from various sources. For the elderly, this step will strengthen the concept of lifelong learning, which is not only about gaining knowledge from past experiences, but also includes learning from others and observing nature. And from talking to people in the community or groups of people who have experience in mind management, Guide (Guide-Pratoghosa) is the basis for learning new tools and concepts that will help manage thoughts and emotions effectively. The elderly can find new knowledge and concepts from studying Dharma, such as meditation and practicing Buddhist teachings. These will be tools to help build peace of mind and understand the reality of life. Being guided by wise people is also a structured learning that helps the elderly have a clear learning method. Receiving advice on seeing life without attachment and training the mind to be balanced allows the elderly to begin the process of deep inner development.

### 2. Reflect (Reflect-Yoniso Manasikara) Cultivating wisdom through self-reflection

The second step is Reflect (Reflect-Yoniso Manasikara) is a stage of reflection and self-examination. This reflection allows the elderly to evaluate their thoughts, behaviors and emotions and understand how these affect their well-being in life. For the elderly, this step is very important because it is a time to process life experiences, let go of emotional burdens and accept the changes of age and death. Reflection can be done through meditation, journaling. Or talk to a spiritual or psychic counselor. In Buddhism, this step can be linked to the concept of Vipassana, a meditation practice that focuses on observing and understanding the nature of the mind and the changes in all things. When older adults deeply reflect on what has happened in their lives, they can cultivate a deeper understanding of the uncertainty and changes in life, leading to peace of mind and reduced attachment to external things. Reflection also involves considering past mistakes and successes without judging or criticizing themselves. Accepting the past as it is without attachment releases oneself from pressure and allows for continuous growth.

### 3. Optimize (Improve) Strengthening mental skills through practical tools

The third step of the GROWTH model is Optimize (Improve), which emphasizes strengthening mental flexibility and adaptability by using practical tools that help with continuous development. For older adults, this improvement step means practicing mental management skills, such as mindfulness training, emotional management training, or positive thinking training. At this stage, older adults can learn how to improve their emotional responses by using tools that help manage thoughts and emotional stability. Mindfulness training, Buddhist meditation, is a tool that helps to observe thoughts and emotions without attachment. By being present in the present moment and aware of every situation, you can better control your response to stress and anxiety. Practicing positive thinking and strengthening the brain through

activities such as memory training, problem solving, or learning new skills allows older adults to continuously develop mental skills. Improvement here is not just adjusting the mindset, but also strengthening the capacity to cope with problems that arise in daily life.

#### 4. Wisdom: Cultivating Deep Understanding

Wisdom is the heart of the GROWTH model, which means the ability to see the truth hidden under the conventional truth. For the elderly, developing wisdom is both the goal and the result of the process of guiding, reviewing, and improving. This step is the integration of knowledge gained from accumulating experiences and leading to a deeper understanding of life according to Buddhist concepts. Wisdom is often linked to understanding the impermanence of life. Developing wisdom will help the elderly to let go and reduce suffering by not clinging to things. Wisdom is the key to overcoming fear, especially fear of old age and death, and to see old age as a natural part of what must happen. In terms of mind management, wisdom will help the elderly to see their own thoughts and emotions with mindfulness and understanding, without being dominated by emotions, which will lead to a more wise response to emotions and situations.

#### 5. Transform: Internal change through learning

The Transform step in the GROWTH model emphasizes promoting internal change through learning and self-development. This change is not just external change.

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