

Nature of human intelligence

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Abstract

Humankind faces many problems, such as terrorism, crime, the collapse of the family unit, drug abuse, war, theft, etc. I performed this multidisciplinary study to determine whether there were primary and common psychological reasons. I have discovered some fundamental factors that are significantly limited or reversible of human intelligence by some decisions. As I hypothesize, these limitations might be due to activating delusional thoughts and decisions, which are the declines in intelligence, mainly caused by psychological mind viruses (MVs). These issues impact optimal living and psychological, physical, and social well-being. Therefore, better practical solutions and preventive methods are needed. The leading psychological limiting factor for intelligence development is MV, and its remedies are healthy mind viruses (HMs). Intelligent learning, training (meditation), and intelligent decisions might evolve the nature of the brain, nurture, and X-ultra quantum conscious particle genome (X-UQCPG); all six factors seem interdependent. The X-UQCPG might bond with the X-ultraquantum unique conscious particle (X-UQUCP). However, the X-UQUCP might never evolve or change, and it might maintain the uniqueness of the conscious state of a person. The X-UQCPG helps evolve the latent potential level of well-being and optimal living of the related person.

Here, I show that the unearthed core of early Buddhist teachings, training (meditation), and decisions inclusive of the 8-fold path may be an efficient methodology for intelligence

evolution. The human intelligence development of nature, nurture, X-UQCPG, psychological well-being, and intelligence might represent a theoretical 3D graph. If life after death occurs, the clinical death of a person's finally evolved level of the key (X-ultraquantum consciousness particle genome) X-UQCPG (+X-UQCUP) might be the crucial natural transmission. Bonding with a matching vacant zygote/early embryo of its X-ultraquantum particles and its new conscious state might depend on the last evolved genome of the X-UQCPG. However, there are many more mysterious issues to be solved in future research, so this might not be a theory of everything on the central theme.

Keywords;

Buddhist meditation, cognitive psychology, consciousness, decision making, eightfold path, two ultraquantum particles, healthy mind viruses, intelligence evolution, life after death, mind viruses, nature vs. nurture, grand delusions, social well-being

Individuals differ in their ability to understand complex ideas, adapt effectively to the environment, learn from experience, engage in various forms of reasoning, and overcome obstacles by taking thought. Although these individual differences can be substantial, they are never entirely consistent: a given person's intellectual performance will vary on different occasions in different domains, as judged by other criteria—the concepts of "intelligence" attempt to clarify and organize this complex set of phenomena. Although considerable clarity has been achieved in some areas, no such conceptualization has answered all the essential questions, and none commands universal assent. Indeed, when two dozen prominent theorists were recently asked to define intelligence, they gave two dozen somewhat different definitions. I have already mentioned several hundred main problems in personal life, society, and the environment. These factors have a very close direct or indirect relationship. These facts are linked by the brain-mind, nature, and nurture. Some researchers also point out that "unlike more traditional self-report or performance-based measures, neural indicators of culture are reliably linked to theoretically relevant individual difference

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variables such as self-construal and acculturation. Cultural neuroscience offers the framework to go beyond the dichotomy between nature and nurture and explore how they may interact dynamically". (Kitayama & Salvador, 2017)

For example, crimes and nature have interdependent functions. Such as crimes, addictions, and nurture also have to seem. Current thinking holds that each individual picks and chooses from a range of stimuli and events largely based on his genotype, creating a unique set of experiences, meaning that people create their environments. (Bock, Gregory R., and Goode, Jamie A. (eds.) (1996) Psychological approaches conceptualize aggression as a destructive instinct, a response to frustration, an affect excited by a negative stimulus, a result of observed learning of society and diversified reinforcement, a resultant of variables that affect personal and situational environments. (Barbara Krahe (11 February 2013)

'The genetic makeup of an individual determines how they respond to alcohol. What causes an individual to be more prone to addiction is their genetic makeup. For example, there are genetic differences in how people respond to methylphenidate (Ritalin) injections'. Mayfield, R. D.; Harris, R. A.; Schuckit, M. A. (2008). Emotions, nature, and nurture to look immediately impact each other. According to over 18952 peer-review research publications found in PubMed Central on the process of meditation, its impact benefits the brain, intelligence, and well-being. I was encouraged to find links and roots in the objectives of my study. The study of experts in mental training may offer a promising research strategy to investigate high-order cognitive and affective processes (Lutz & Thompson, 2003). In my work, actual Buddhist practitioners learn training and practice based on the 8-fold path treatments that might counteract MV (*Kilesa* in early Buddhist

text that I call those MV). One of the exciting implications of the research on meditation and brain function is that meditation might help reduce "neural noise" and enhance signal-to-noise ratios in specific tasks. In contexts where brain-computer interfaces are being developed that are based upon electrical recordings of brain function, meditation training may facilitate more rapid learning (Davidson & Lutz, 2008), "which is massively infected like computer viruses (for which brain obeyed instructions as in computers), and successful MV will tend to hard for their victims to detect (Dawkins 2005; Goodenough & Dawkins 1994)". I could analyze 3000 different qualitative primary (delusional) MV in a textbook of advanced Buddhist education in Buddhist teachings. *Abhidhamma pitakaya* (the chapter of Analysis of Small Items in The Book of Analysis, called Kilesa in Pali) might arise worldwide in various environments. Therefore, quantitatively, MV and HMV might have infinite forms. I call MV's healthy mind viruses (HMV) remedies in the human brain-minded function mechanisms. All delusional MVs may be categorized into two main groups. (1) MV of like category- *Loba Mula Kilesa* (2) MV of dislike group, *devasha Mula Kilesa* According to the Buddha's teaching, Nirvana is the extinction of MV of delusion, MV of hate, Zeki, S.; Romaya, J.P. (October 2008) and MV of desire (The Buddha's teaching-1). Here, the term desire (Kawabata, H. Zeki, 2008, Schultz W (2015). *Malenka RC, Nestler EJ, Hyman SE (2009, Grall-Bronnec M, Sauvaget A (2014 Koob GF, Volkow ND (August 2016)* includes not only thirst for delusional attachment to sense pleasure, wealth, and power but also delusional desire for attachment to ideas and ideals, views, opinions, theories, conceptions, and beliefs. (The Buddha's teaching-2)

As shown in the 3D graph, there might be a correlation between its three-axis nature, nurture, and the X-UQCPG+ X-UQUCP (Dayathilake, K. L. Senarath, 20019). In the brain hardware of its biological and structural organization vs. functional mechanisms, there may be a coordinating

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factor that I call the brain-mind link or brain-mind bonding two factors or X- UQCPG+ X-UQUCP as to my first hypothesis. For example, somebody might be training after he/she has been given instructions on meditation by another person-trainer in the external environment. All these instructions passed through the sensory to the brain of the trainer. However, there may be no eternal soul or conscious state that is a part of the brain material. Therefore, as to my hypothesis, X-UQCPG+ X-UQUCP might function as the coordinator between the brain matter and neuronal information, which come from the external environment through brain matter. There seems to be no other existing scientific theory to interpret the correlation between brain neuronal matter and the mind. Incorporate a center for a 'soul/psyche' to flow input/output information (through the immortal soul/psyche) from the external environment or internal brain mechanisms.

That meditation may be associated with structural changes in the brain area that are important for sensory, cognitive, and emotional processing, and it may impact age-related declines in the cortical structure; meditation experience is associated with an increased cortical thickness (Lutz et al., 2004). It reports that brief mental training alters the functional connectivity of large-scale brain networks at rest, involving a portion of the neural circuitry supporting attention, cognitive and affective processing, awareness, sensory integration, and reward processing (Yi- Yuan Tan, et al. 2017). Mental training involves temporal integrative mechanisms and may induce short-term and long-term neural changes; long-term meditators self-induce high-amplitude gamma synchrony during mental practice (Lazar et al., 2005). Such synchronization of oscillatory neural discharges is thought to play a crucial role in the constitution of the transient network that integrates distributed neural processes into highly ordered cognitive and affective functions (Lutz et al.,

2004) and could induce synaptic changes (Varela et al., 2001). Additionally, short-term meditation training showed more significant improvement in conflict scores on the Attention Network Test, lower anxiety, depression, anger, and fatigue and higher vigor on the Profile of Mood States scale, a significant decrease in stress-related cortisol and an increase in immunoreactivity (Tang et al., 2007).

Additionally, changes in electroencephalogram and cortical thickness have been reported in long-term meditation practitioners of compassion (Lutz et al., 2004) and insight meditation (Lazar et al., 2005). Violent brain dysfunctions in the brain circuits that generally inhibit emotional impulses, those associated with the prefrontal cortex, are a crucial prelude to violent outbursts (Davidson et al., 2000). Murderers pleading not guilty because of insanity have lower activity in the prefrontal cortex and a lower volume of gray matter in the prefrontal cortex area than non-murderous brains (Raine et al., 1997). Here, I suggest that the 3D graph I designed might help interpret these negative brain-mind evolutions. Greater left and right superior frontal activation was associated with a higher level of both forms of well-being (Davidson, 2004). Therefore, we hypothesize that meditation and related positive evolutionary behaviors impact well-being. In one study, participants randomly assigned to spend money on others experienced greater happiness than those assigned to spend money themselves (Dunn et al., 2008), and winners did not punish (Dreber et al., 2008).

Intelligence involves not only modifying oneself to suit the environment (adaptation) but also modifying the environment to suit oneself (shaping) and sometimes finding a new environment that is a better match to one's skills, values, or desires (selection). However, the remaining theories

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on intelligence can be used to optimize psychological well-being. Nevertheless, it can also be used to destroy it, as Hitler, Stalin, Amin, and many other leaders have shown, so those theories seem paradoxical. However, in my view, positive intelligence could evolve well-being, and hostile intelligence creates a negative level of well-being. By understanding the cross-cultural meanings of intelligence and well-being, we can seek to match intelligence to the attainment of well-being rather than its destruction. Despite vast expenditures on psychotropic drugs and psychotherapy manuals, psychiatry has failed to improve the average levels of happiness and well-being in the general population. Well-being is not enhanced by wealth, power, or fame, despite many acting as if such accomplishments could bring lasting satisfaction.

Character development does bring about greater self-awareness and hence greater happiness. (Cloninger, 2006) or positive emotional states that indicate increased well-being and relaxation (e.g., the Positive States of Mind (PSOM). (M. Horowitz, N. Adler, and S. Kegeles) According to our positive-activity model, features of positive activities (e.g., their dosage and variety), features of persons (e.g., their motivation and effort), and person-activity fit moderate the effect of positive activities on well-being. Furthermore, the model posits four mediating variables: positive emotions, positive thoughts, positive behaviors, and need satisfaction. Empirical evidence supporting the model and future directions are discussed. (Lyubomirsky & Layous, 2013)

Even in adulthood, people could start mental training that may enhance their level. Buddha was also able to evolve many adult personalities because of the brain's plasticity and its ability to change even during adulthood (Davidson, 2001). As shown by the graph, an attempt by an individual to overcome the mind viruses and attain a positive mental state can be regarded as

positive intelligence evolution. During this process, a person can see a gradual decrease in sorrow, corresponding to a gradual increase in pleasure, satisfaction, and mental health. The ability of lower-level human beings in the graph to successfully overcome the challenges faced during survival correctly (practically) by using intelligence can be observed in their behavior patterns. An experiment found that experienced Buddhist meditators do not nearly get flustered shocked, or surprised (unpredictable sounds) as ordinary people and are less anger than most people (Ekman, 2003). For example, several cross-sectional studies have investigated the impact of mindfulness meditation on brain morphology by comparing groups of experienced mindfulness meditators to nonmeditators (Lazar et al., 2005; Pagnoni and Cekic, 2007; Hořlzel et al., 2008; Luders et al., 2009). Even central and autonomic nervous system interactions are altered by short-term meditation. (Tanga et al., 2009). Additionally, some other scholars observed higher 7–11 Hz alpha activity in the Vipassana group than in all the other groups during both meditation and instructed mind wandering and lower 10–11 Hz activity in the Himalayan yoga group during meditation only. They showed that meditation practice correlates with changes in the EEG gamma frequency range that are common to various meditation practices. (Braboszcz, Cahn, Levy, Fernandez, & Delorme, 2017)

Whereas previous studies have demonstrated that gray matter modifications can result from the acquisition of abstract information (Draganski et al., 2006), motor skills (Draganski et al., 2004), and language skills (Mechelli et al., 2004), neuroplasticity changes associated with changes in a measure of a psychological state have been demonstrated. According to our positive-activity model, features of positive activities (e.g., their dosage and variety), persons (e.g., their motivation and effort), and person-activity fit moderate the effect of positive actions on well-being. Furthermore, the model posits four mediating variables: positive emotions, positive thoughts,

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positive behaviors, and need satisfaction. Empirical evidence supporting the model and future directions are discussed. (Lyubomirsky, S., & Layous, K. (2013). Therefore, we need another debate, as behavioral decisions independently doer (volunteer in the brain-mind system versus just occur- happen decision/behaviors (without -/free-will/commander/doer in the brain-mind – system). This phenomenon is just emerging in the central nerve system, without the doer/soul/psyche in the brain-mind. (Dayathilake, K.L. Senarath,1991). My recent studies suggest that X-UQCPG+ X-UQUCP makes a significant contribution but is not permanent (it might be reversible or evolve or collapse one day). "Wegner summarizes some empirical evidence that may suggest that the perception of conscious control is open to modification (or even manipulation). Wegner observes that one event infers to have caused a second event when two requirements are:

1. The first event immediately precedes the second event, and
2. The first event is consistent with having caused the second event" (Wegener, Daniel Merton (2002).

However, some psychologists have shown that reducing a person's belief in free will makes them less helpful and more aggressive (Baumeister, RF; Masicampo, EJ; Dewart, CN (2009). Because the subject loses a sense of self-efficacy, caveats have been identified in studying a subject's awareness of mental events in that the process of introspection itself may alter the experience. (Susan Pockette, 2009). My findings suggest that the eightfold path is a treatment for the evolution of intelligence treated by a more intelligent teacher or teaching. Such teachings might not create such an issue, even though the disciples do not believe in the illusion of free will, as taught in the Buddhist teachings and emphasize those are just causes and effects of interdependent arising

facts". This theory is also called "conditioned genesis" or "dependent origination." (Dayathilake, K.L. Senarath, 2019, April) The fundamental insight of Buddhism is recognizing the fluctuating, impermanent nature of all phenomena that arise depending on preceding causes and contributing conditions.

(Nanamoli & Bodhi, 1995) The true causes of such well-being are rooted in a wholesome way of life, nurtured through the cultivation of mental balance, and come to fruition in the experience of wisdom and compassion. In this way, the pursuits of genuine well-being, understanding, and virtue come to be thoroughly integrated. Some researchers say that 'having a sense of free will would suggest that the subject is proactive or not shy of taking action. Having paranormal worldviews might result in the subject taking actions (e.g., based on astrological readings) even on misconceptions. Illusions such as free will and paranormal beliefs might have been adaptive in that they made the subjects more proactive" (Mogi, 2014).

Thought experiment – 1

Is there an X or third factor as an X- UQCPG+ X-UQUCP incorporeal? Such a center in the mind exchanges information: first, the external stimuli input to - sensorial, then the sensoria nerves impulses input to the brain. Therefore, after that decision, nervous impulses output toward the external environment as observable/empirical behaviors support with X- UQCPG+ X-UQUCP. But not just stimuli information input to the brain, and the brain decision-making as output nerve impulses as behaviors (Dayathilake, K.L. Senarath, 2019- April), I suggest there are no identical active genomes that simultaneously function in anywhere the universe/s. Even identical twins seem

to be in the same environment but not entirely the same, at least in slightly different natures. It is not easy to perform a complete control psychological experiment on the nature versus nurture debate. Although many experiments suggest that there are life minds and behaviors that only depend on nature and nurture, there might also be a third factor as a center between the mind-brain link. At the same time, there are such conscious phenomena (Dayathilake, K.L. Senarath, 2019 April), X-UQCPG+ X-UQUCP functions since it binds with matching and vacant zygotes until clinical death occurs. In addition, X-UQCPG might have an active site. This part of X-UQCPG has specific qualities and functional groups to bind to the reacting ultraquantum particle genome in one zygote/early embryo biophysical phenomenon (a parallel example of such binding is an enzyme and protein bond process). This theory of mine might be helpful to find a solution to why you have only oneself has a unique identity—soul—but not two or more in the universe/s. This suggests that there is one more factor in addition to nature and nurture.

Such a factor might exist only in you, even though two or more person/s (animals) have equal, identical nature and nurture simultaneously. That is why you do not have two or more of the same self-experience –feel-‘soul’ only you at any given time simultaneously. In other words, there are no two or more self-identity-soul-like things' anywhere in in-universe/s simultaneously. Therefore, there might be that no two or more entirely identical X-UQCPG+ X-UQUCP in the universe/s simultaneously. Consequently, we may not be able to perform even a single control experiment to determine whether there is an X-UQCPG (independent) variable. Buddhist teachings emphasize that the evolution of life toward the optimum stage takes an extremely long time. However, the specific time duration is not precise until now; to my knowledge, somebody's text (to the Buddha's Enlightenment took many *Kalpa*- eon) says there are many *Kalpa* (eon). Therefore, while life

exists, the X-UQCPG might evolve extremely slowly; consequently, we might have suffered a massive number of years until the phenomena collapsed.

The Buddha has taught five fates deciding natural laws:

(1) Hereditary (*Bija Niyama*)

(2) Weather, climate (*Uthu Niyama*)

(3) Results of previous decision/action/Volitions of the person;

-Volition is the most significant mental element—out of seven—in generating *Kamma* since it is Volition that determines the ethical quality of the action. (Bikkhu Bodhi, 2003)

(4) present decisions of the person (*Citta Niyama*)

(5) (other) natural laws (*Dhamma niyama*)

However, the Buddha has not emphasized divine- or/and astrological fate-dependent factors in human life. The elements perform the most rudimentary and essential cognitive functions, without which consciousness of an object would be utterly impossible. (Bikkhu Bodhi, 2012). The seven mental factors are-

Phassa - contact

Vedanā - feeling

Saññā - perception

Cetanā - Volition

Ekaggata - one-pointedness

Jvitindriya - life faculty (to this theory of mine, I suppose this function might occur with the X-UQCPG+ X-UQUCP in a brain-mind link as ultraquantum particles-. These ultraquantum particles function in specific neurons; therefore, consciousness might exist in a limited area in the brain at a particular time, and chemicals such as anesthetics or natural compounds (while the brain in a non-REM sleep might) may impact short-term or long-term phenomena in the brain-mind system.

Manasikāra – attention

Buddhist psychology refers to the five aggregates of clinging (*Pancha-upadanakkhanda*), the five physical and mental factors that increase craving and clinging. They also explained that the five elements constitute and describe a sentient being's person and personality (In Rawson (1991, 11. p) (The Pali canon (see, for instance, SN 22) (Bodhi (2000a), p. 80)

1. The corporeality group
2. The feeling group
3. The perception group
4. The mental formation group
5. The consciousness group

1.0 Intelligence and psychological well-being

One of the essential factors of the successful evolution of intelligence (EI) might be psychological well-being (PWB) to my theory of intelligence. It defines that a person has confidence in harmful

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mind viruses not activated by using correct HMV treatments and preventable methods toward his/her and others' PWB.

A lower intelligent person with a relatively higher MV and a qualitatively higher level has a higher potential of disease-causing MV in others' minds. Most such persons appear healthy and happy personals (a result of some MV) and spread MV to others. However, more intelligent persons are associated with less intelligent persons and attempt to create a PWB society. We can consider two main groups of persons in two extremes struggling for supremacy. - Even though there are no clear margins/boundaries between differing with each primary group, but relative sense-;

(i) Negative EI progresses toward a psychologically unhealthy society by saying

'unhealthy fittest/s.' (They influence others' minds and functions directed by the behavior of MV).

(ii) Positive EI progress toward PWB society led by intelligent and

healthy fittest/s. They influence others' minds and functions by using HMV behavior.

I suggest that the central developmental mechanisms might be based on the following:

(a) Practical knowledge of HMV. (including that they are interested in the

task)

(b) Utilizing the potential and correct behavior to stimulate others' senses,' others to learn (e.g., by teachings/a/and/or training while interpreting correct and clear scientific answers to problems such as on why/how you should do, and when/where you must make these training/practice/decisions

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making against on particular MV to cure and preventions methods, etc.) by correct teachings, (etc. the right time to the right person with a specific MV by the right person/source (intelligent);

(c) How do the quality and quantities of HMV or MV successfully develop in the two groups? (d) To what extent has neurobiology developed in the two groups? (e) Hidden potential for the EI of the person or a group might evolve. Then, according to the personal potential of intelligence of the related person, create the present state of cognitive functions. In this process, his/her corresponding MV and HMV would be the primary causes of the cognition level. If he can fight against MV and gradually evolve his PWB, he might enjoy his present life; others will not find it difficult to reverse his development.

My definition of human intelligence is the fundamental cognitive ability to solve problems practically with scientific creativity to optimize self and others' PWB. With the newly discovered 8-fold path of early Buddhist teachings, this theory explains that humans' success and personal, global, and cosmic goals might not contradict because real happiness comes from healthy cognitive function with less or no MV.

Internal cognitive processes (according to the 3D graph) in generally low intelligence persons do not think to behave logically or positively to/her and others PWB. Because of their psychology and because the brain might not be well developed, or he/she has not been taught/trained well by a more intelligent person.

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The 8-fold path might manifest the behavioral law of scientific ethics more in the EI.

Because of this intellectual process:

- (1) Personal-social PWB is unharmed.
- (2) No personal and social contradictions.
- (3) It might be a highly recommended method of efficient personal & social-psychological development.
- (4) Not collapsing 'Law of society in general.
- (5) Trades and professions, unarmful to society and sustainable development.
- (6) Then, government budgetary allocations might decrease for arms and weapons.
- (7) This can increase funding for science and technology, health, education, etc.
- (8) It is not harmful to the environment but protects, prevents, harms, and helps to develop it.
(Including rights of animals)
- (9). 'Less' or no struggle for PWB.

The most hidden primary goals of life are ways of finding happiness. MV are the limiting factors of genuine pleasure. There are two ancient Buddhist texts called *Theragatha* and *Therigatha*, which are full of the joyful utterances of Buddha's disciples, both male and female, who found peace and happiness in life through his teaching. King *Kosala* once told the Buddha that "unlike many a disciple of other religious systems who look haggard, coarse, pale, emaciated and unprepossessing. (Buddha's) your disciples were joyful and glad, jubilant and exultant free from

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anxiety, enjoying the life, with faculties pleased living with a gazelle's mind (e.g., light-hearted and peaceful" (The Buddha's teachings-3). The above lesson has been given not as highly technical as in the *Abhidhamma* by the Buddha to King *Kosala*, as the king was a worldly person, so in general terms, too.

Suppose we activate correct decisions on MV, which are recorded in the unconscious mind, and resist absolute pleasure. Suppose we enable HMV finding and treatment given by universal loving-kindness, compassion, sympathetic joy, etc. In that case, our deep unconscious mind-related MV is destroyed gradually and releases more happiness. Since 2000, the field of positive psychology has expanded drastically in terms of scientific publications. It has produced many different views on causes of happiness and factors that correlate with happiness. (Wallis, Claudia (2005) (Bolier, Linda; Haverman, Merel; Westerhof, Gerben J; et al. (2013) (Marcus 2015) "I now try to avoid: Happiness and life satisfaction are not synonymous.

Life satisfaction refers to your thoughts and feelings when you think about your life, which occasionally happens, including in well-being surveys. Happiness describes the feelings people have as they live their everyday life. I now try to avoid: Happiness and life satisfaction are not synonymous with Life" (Kahneman, D.) Another researcher says that a particularly rigorous validation would be based on different domains assays. Human g correlates with academic success, workplace success, health, and even happiness. (Burkart, Schubiger, & Schaik, 2016) Individuals who use reappraisal more in situations they perceive as low in controllability have greater well-

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being. (Haines et al., 2016). Such controllability might make more intellectual capability and efficiency of mind, brain biochemistry, biophysics, and psychology, which might be the reason to make the frontal lobe of actual Buddhist practitioners more active. Appropriately engaging sources of appetitive motivation, characteristic of the higher left than right baseline levels of prefrontal activation, may encourage the experience of well-being. (Urry et al., 2004) Psychological Dynamics of neural recruitment surrounding the spontaneous arising of thoughts in experienced mindfulness practitioners. (Ellamil et al., 2016). Buddha discovered that the nature of destroying MV by HMV might be an efficient way of developing a person of any age to create and maintain brain biochemistry-related biophysics of the brain-mind combination. Thus, Buddha might be the best and the only teacher who has found the correct programming of the human brain-mind destroys MV and gains psychological health and happiness.

Therefore, as a result, we believe that the quest for pleasure may underpin every decision we make. It is summarized by (3) & (4) fate facts; for example, the strength of our hate-related MV (jealous, anger, etc.) decisions resist/and or decrease for short term/long terms in the foundation of true pleasure. A model in which cognitive control, emotional regulation and empathic concern mediate the effects of meditation on decision making. This model provides insights into the mechanisms by which meditation affects the decision-making process (Sun, Yao, Wei, & Yu, 2015). "Individuals who use reappraisal more in situations they perceive as low in controllability have greater well-being. These findings have important implications for theoretical models of emotion regulation and their clinical applications". (Haines et al.,2016).

MV classification

Identifying what links the mind and brain has become a reality (). The brain is a remarkable computer. As a result, it has been possible to draw three remote yet conclusive qualitative parallels between the aspects of the mind in the highly complex human brain, physical matter, and 3 of the main MVs.

(1) The concept of desirable MV:

The attraction between matters (e.g., gravity, chemical bonds) is parallel to some of the mentally structured elemental psychological thoughts that one draws close to oneself or, in other words, the attempts made to gain long-term possession of stimuli., e.g., A person might desire to enjoy the beauty of his wife forever.

(2) The concept of hateful MV:

The repulsion between matters (e.g., electron to electron) is parallel, e.g., yearning to repel or destroy one who is your enemy/dislikes

(3) The concept of MV of delusional:

The stabilization between matter (e.g., plants in the solar system) or electrons in atoms can be parallel by one's attempts to maintain stimuli and carry on regardless, e.g., the effort to preserve the status of MV.

2.0 Some significant MV out of more than 3000 MV at *Abhidhamma Pali* canon is the book of analysis in the chapter on the small matters.

When somebody is,

1. Overestimating his/her ethnic group
2. Overestimating his/her' class.'
3. Overestimating his/her health
4. Overestimating their youth (that he/she is not aging/decay)
5. Overestimating their long life
6. Overestimating their financial stability
7. Overestimating their handsomeness/beauty
8. Overestimating their qualification
9. Overestimating their knowledge
- 10.-19. Underestimating their on the nine factors above
19. Lack/not concentrating on PWB
20. Lack/not open-mindedness
21. Dissatisfaction over possessions
22. Make unnecessary competition
23. Lustful delusions

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24. When seeking more wealth, HMV may change to MV
25. Not caring for parents/intellectuals by hate/conceit/pride, etc.
26. Do not care about HMV
27. Excessive nutrition
28. Inefficiency of HMV
29. Laziness for HMV
30. Showing as Enlightened while not being so
31. Gaining by talkative manipulations
32. Hint making to gain something
33. by blaming/forceful gaining
34. Generous to others with the hope of getting more
35. overconfidence

Recent research shows that with dopamine as a key to confidence in subjective experience, dopamine is not only a mediator of contextually meaningful information but may also, in excess, be a generator of the excessive belief that one's interpretation of the world is correct, leading to hallucinations (Schmitt et al., 2006).

36. Underestimation of self
37. 'I am the most honorable person,' etc.
38. Soul is independent

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39. Homicide thinks that s/he is a hero
40. Aggression on self (e.g., Suicide) or others
41. Hidden hatred
42. Forget/do not help (to parents/teachers, etc.)
43. Jealousy on PWB/wealth
44. Stinginess
45. Trying to hide active MV
46. Hide your MV [when] expect again
47. Unscientific/delusions on PWB
48. Desire for eternity
49. Belief in an eternal/unchanging soul
50. Disbelief in reincarnation
51. Shameless to activate MV
52. Fearless to activate MV
53. Unwillingness to get advice on PWB (even if needed)
54. When your friend/s are activating MV, you appreciate/encourage them
55. 'Dishonesty'
56. Unhealthy personal relationship

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57. Fell in challenges [facing others MV; loss, relation/s' death, etc.]
58. Activate behavioral MV
59. Hateful talks
60. Not helpful toward other BBWs
61. The desire for selecting/supervising sense-organ stimulators
62. Lack of knowledge of the quality and quantity of food when you eat
63. Not creative for EI
64. Think that 'Relations are immortal.'
65. Deviation of behavioral H MV
66. Deviation of understanding H MV
67. Planning/deciding on sensuous (laypeople may require this to a certain extent) *
68. Pleasure derived from thoughts of homicide
69. Pleasure derived from thoughts of sufferings others
70. Enjoying of (unlawful) sensuous perception
71. Enjoying killing perception/s
72. Enjoying suffering perception
73. Memories arising out of factors of sensual (MV)
74. Memories arising out of factors of enjoying killing

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75. Memories arising out of factors of others/or self-suffering thoughts

76. Memories arising out of factors on depression

77. Theft

78. Sexual misconduct

79. Killing others by manipulating others

80. Theft by manipulating others

81. Lying

82. Tale-bearing

83. Harsh language

84. Foolish babble

85. Desire for sensual

86. Limitless desire to gain wealth

87. The intention to show others more HMV than what they have

88. The lack of desire to think and conclude about a master (e.g., the Buddha)

89. The lack of desire to think and conclude about his teachings

90. The lack of desire to think and conclude about his disciples

91. The lack of desire to think and conclude about the training

92. The lack of desire to think and conclude about whether there is HMV

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93. The lack of desire to think and conclude about whether HMV should be practiced
94. The lack of desire to think and conclude about HMV is advanced or not
95. The desire for fine material in worldly existence after death
96. The desire to exist in a brain-mind after death
97. The desire for brain-mind-body existence after death
98. Searching for illegal sensual or excessive stimulation
99. Phobia of reincarnation (life after death)
100. Phobia to decay of the body
101. Phobia of death
102. Dislike to meditate
103. I would say I do not like seeing the enlightened person/disciples
104. I am not too fond of hearing/studying scientific knowledge of PWB
105. Hate when others get HMV actions
106. Unmethodical/irrational attention to PWB
107. Not searching scientific paths to PWB
108. telling what is not seen as if seen (lie)
109. Telling what is not heard as if heard (lie)
110. Telling what you did not feel as felt by sensual organs (lying)

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- 111. Cognitively unknown facts told as if known (lying)
- 112. When you tell seen facts as not seen (lying on seen facts)
- 113. When you tell heard facts as unheard (lying)
- 114. Other sensual observed facts tell as unobserved (lying)
- 115. Cognitively known facts tell as unknown facts (lying)

(Above 8 MV emphasizes the scientific importance of related HMV for modern scientists, law, order, family, social issues, etc.) as well)

- 116. Phobia of illness
- 117. Phobia of political leaders
- 118. Phobia of thieves
- 119. Phobia of fire
- 120. Phobia of water
- (some more phobias 121 to 141)
- 142. Phobia of doing lawful activities
- 143. Phobia of punishments
- 144. Phobia of life after death in suffering worlds- including the animal kingdom-
- 145. Anger on unhappiness
- 146. The desire for sensual lust *

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147. A wish to engage in sensual activities *
148. The willingness to romantic related luscious *
149. The willingness to engage in sensual activities
150. Impatience to engage in sensual activities
151. Desire to possess eternal body- beauty *
152. Discourage the development of HMV
153. Not obtaining fresh HMV
154. Matricide
155. Patricide
156. Create disunity among intellectuals
157. Kill the perfect intelligent ones
158. Injuring the Buddha

Buddhist literature emphasized the above 5 MV-activated persons in the highest risk group to be definite suffering worldly reincarnated after death.

159. Phobia of personals in the suffering world
160. Social phobia
161. Thoughts of the necessity of anger
162. Thoughts of the necessity of stinginess

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- 163 Thoughts of the necessity of jealousy
- 164. Thoughts of the necessity of (justifying) MV
- 165. Thoughts of the necessity of idea development on MV
- 166. Hatred of thought of unpleasant scenes
- 167. Hatred of thought of unpleasant odors
- 168. Hatred of thought of unpleasant sounds
- 169. Hatred of thought of unpleasant tastes
- 170. Hatred of thought of unpleasant touches
- 171. Hatred of thought of unpleasant thoughts (ideas)
- 172. Not interested in intelligent teachers
- 173. Not interested in intelligent teachings
- 174. Not interested in intelligent training
- 175. Not interested in making decisions for their EI
- 176. Engaging in illegal (which are inclined MV) professions
- 177. Excessive sleeping
- 178. Vision stimulating for lust *
- 179. Ear stimulating for lust *
- 180. Touch stimulating for lust *

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- 181 Search for more visual pleasure *
- 182. Search for more sound pleasure *
- 183. Search for more odor pleasure*
- 184. Search in more touch feeling pleasure*
- 185. Search in more taste pleasure*
- 186. Search in more thoughts pleasure*
- 187. Search in more depressed visuals
- 188. Search in more depressed sounds
- 189. Search in more depressed odor
- 190. Search in more depressed taste
- 191. Search in more depressing thoughts
- 192. Search in more depressed touches
- 193 Intention of depressed visuals
- 194. The intention of depressing sounds
- 195. The intention of depressing odor
- 196. The intention of depressing taste
- 197. The intention of a depressing thought
- 198. The intention of depressing touches

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199. Taking alcohol/dangerous drugs
 200. Making/trading weapons
 201. Gambling
 202. Anti-hygienic attitudes
 203. Fear of death
 204. Fear of decay
 205. You help only for your relations well-being
 206. Lusty stimulated by odors
 207. Lusty thoughts
 208. Lusty taste
- Etc.

Some of these *MV may be required (lawfully) to make worldly or family life successful, e.g., sensual pleasure, but, relative to the highest intelligent person/s, those are always MV. Therefore, MV might define someone's relative position in the graph as psychobiological-delusional limiting factors that attempt to reverse well-being and intelligence level due to the negative evolution of nature, nurture, and the X-UQCPG+ X-UQUCP. However, such a person justifies that such MV is an essential fact for a successful life. When an MV is activated, another or more MVs might also arise as a chain or network. This MV is out of approximately 3000 MV analyzed in the

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advanced teaching of Buddha called *Abhidhamma* Canon's book of analysis (Buddha's teachings-4). It is Volition (*Cetana*) action; thus, I say, O monks; for as soon as intention arises, one does the activity by the body (physique), speech, or mind. (The Buddha's teachings-5).

The fifty-two mental factors (*Cetasika*) are mental concomitants bound up with the simultaneously arising consciousness (*Citta = vinnana*) (Nyanatiloka, 1980). The consciousness state (*Citta*) continuously appears and vanishes, while the variable of its level repeatedly vanishes in Buddhist teaching. In the *Abhidhamma* canon, three mains categorize a person/life—all phenomena of existence—eighty-nine of consciousness, eighty-nine mental factors, and corporeality (*Citta, cetasika, and rupa*). One such consciousness moment (*Cittakkhana*) is said in the commentaries to be inconceivably short duration and to last no longer than the billionth part of the time occupied by a flash of lightning (Nyanatiloka, 1980). Some research findings provide "preliminary evidence that prolonged meditation practice may modulate self- vs. other-related processing, accompanied by an increase in compassion." (Trautwein, Naranjo, & Schmidt, 2016). Like sensation and perception, Volition is of six kinds, connected with six internal faculties corresponding to six objects, both physical (five of them are physical) and brain mind (The Buddha's teachings -6). It says that sound happiness causes healthy psychological development, and a sorrowful, melancholic penitent and negative attitude can be harmful. Healthy satisfaction is one of the seven factors of enlightenment, the essential qualities for the optimum development of the brain-mind as proclaimed by the Buddha. During negative stages (levels in the 3D graph) of EI, the mental state level of consciousness thoughts and feelings of suffering increase, and the individual might feel as if time goes slower while entering the positive stages (levels), the passing of time (mentally) becomes standard. In the higher levels of EI, time is spent unhurriedly, in tranquility, happily and well satisfied, and might also have time dilation and a more efficient brain mind. If somebody has

developed the optimum mind potential, he is free from all complexes and obsessions, the worries and troubles that torment others. His mental health is perfect; He does not repent the past, nor does he brood over the future; He lives mindfulness in the present (The Buddha's teachings-7). The authors state that the quiet ego, as a balanced self-identity, encompasses four principal features: (1) detached awareness; (2) interdependence; (3) compassion, involving acceptance, empathy, and a desire for the cultivation of happiness; and (4) growth, including a consideration of the development of the self and others (Bauer and Wayment, 2008)

3.0 A psychological methodology for EI

I suggest that conscious brain-mind is also partially split, but with 'central executive, the manager that manipulates and coordinates information stored in the buffers for problem-solving, planning and organizing activities'" (Wickelgren 1997). All mental state decisions have the mind as their forerunner, the brain-mind (central executive) is their chief, and they are mind-made. If one speaks or behaves, with HMV (*Kusala*), happiness follows one as one's'shadow.' (The Buddha's teachings-8). Research suggests that the PFC exerts top-down control that is hierarchically organized in the processes of selection control, decision control, and evaluation, and a hierarchical view of the top-down control of perceptual decision making demonstrates the intimate links between perception and cognition and promises to bring more profound insight into each of these domains (Rahnev, 2017). The frontal lobe contains decision-making cells independent of any of the senses; such cells could form the basis for a central executive in the brain, an area in the overall control of decisions

(Merali 2008). Additionally, because of the eye and visible forms, a consciousness arises, and it is called visual consciousness likewise, auditory, olfactory gustatory, tactile - consciousness and because of the mind and mind-objects (ideas and thoughts) arises a consciousness, and it is called 'mental' consciousness (The Buddha's teachings-9). Therefore, the mind must be divided into functionally separate modules (Penrose, 2001) 20. Consciousness depends on matter, sensation, perception, and mental formations. That cannot exist independently of them and consciousness may exist having issue as its means, matter as its object, matter as its support, and seeking delight it may grow, increase and develop (The Buddha's teachings-10), etc. There is no single measure of intelligence (Mackintosh, 1995)—only several different, independent abilities (Gardner, 1985). Self-study and training of the EI toward an optimum can be achieved by developing latent abilities; the eightfold path, which was set deeply during the early period of Buddhism, may be one of the most suitable, efficient, and practical methods. It is relevant to consider the scientific background of the practical and theoretical contribution of the evolution of intelligence and study the quantitative and qualitative features embodied in the abstract of the 8-fold path (The Buddha's teachings-11) (as in-depth brain-mind teachings of training for the cure and prevention methods for 'any person at any time). I suggest these treatments are 'psychological reprogramming a low-level person by higher-level person in intelligent and well-being.' However, this summary of treatment convincingly as a therapy, many thousands of places in different places and forms in the *Pali* canon, according to the student or disciple's psychological level at the particular time and place.

3.1 Selection of intelligent decisions making creatively on healthier behavior:

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Actions avoid destroying or injuring lives (list of highest rank beginning from intelligent human beings including parents and then all other beings), theft, and sexual misconduct. In addition, avoid the use or giving dangerous drugs, e.g., the gift of a meal, to an intelligent person without activating more MV in self (e.g., expecting more gain/profit) but as an act of entirely of your best with HMV.

3.2 Selection of intelligent decision making toward 'healthier and happier with professional behavior:

Actions avoid trading, using, or producing arms, licker, dangerous drugs, poisons; trading animals or animal flesh, human beings; slaughtering, fishing, soldiering, deceit, betrayal, soothsaying, trickery, usury, etc. (Preservation of health, rights, and duties of human beings, animals and minimization of environmental pollution)

3.3 Selection of intelligent decision making toward healthier and happier communication:

Refrain (a) from telling lies, including unscientific/irrational communication/illegal forms, (b) from backbiting and slander and talk that may bring about hatred, enmity, disunity, and

disharmony among individuals or groups of people (c) from harsh, rude, impolite, malicious, and abusive language and (d) from idle, useless, and foolish babble and gossip.

In brief, preventing all actions of MV about (3.1), (3.2) & (3.3) as above (but engaging in select creative decisions on healthy behavioral activities toward EI and PWB.)

3.4 Selection of intelligent decision making on the cognitive effort of functions of HMV (scanning MV by HMV every possible present moment with mindfulness):

- (a) Discarding the prevailing MV
- (b) Preventing from MV and entering fresh-new forms
- (c) Development of prevailing updating HMV
- (d) Attempt to obtain new-updating HMV treatments.

3.5 -A study of causes and effects- Intelligent decision making of mindfully of the present moment and awareness of the deliberative body, the cognitive and behavioral states toward 'healthier and happier by self-learning and training:

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(a) Mindfulness of 'the input sensorial information from the body,' 'output information from the brain to behavioral actions,' and 'the cognitive information input to the central mind by rest of cognitive functions from the brain';

(b) Mindfulness of emotions

(c) Mindfulness of cognitive functions and decisions of the mind

(d) Mindfulness of cognitive function, cognitions (the '8-fold path', the 'healthier and happier way of the "Psychology" of the causes and effects) Engage in true Mindfulness of (a), (b) & (c) above for a sufficient length of time, according to the self-potential and minimize worldly greed and grief while enjoying the whole process, selflessly)

3.6 Selection of intelligent decisions of 'healthier and happier ways of attention:

The attention to the cognition of HMV to reach the four higher cognitive levels-states-(jhana), they might only remain tranquility, awareness, intellectual process, etc.

3.7 Selection of intelligent decisions from the well-being perspective:

(a) Meditate on selfless renunciation (freedom from sensual MV) as an MV preventing method

(b) Develop loving-kindness meditation self to others PWB.

Take possible decisions toward self, and another's optimum well-being. (use prevention methods for hate- MV). "Combined with empirically supported treatments, such as cognitive-behavioral therapy, loving-kindness meditation LKM, and compassion meditation, CM may provide potentially useful strategies for targeting a variety of different psychological problems that involve interpersonal processes, such as social anxiety, marital conflict, anger, and coping with the strains of long-term caregiving." (Hinton, 2012). The above meta-analytic review confirmed that LKM interventions could enhance positive emotions in daily life and that the ongoing practice of LKM could provide short-term positive emotions.

Further analysis implied that (1) interventions focused on loving-kindness were more effective than interventions focused on compassion and (2) didactic components were necessary, while more intensive meditation did not enhance the effect. However, the mechanisms of LKM on positive emotions are still unclear, and potential limitations of applicability among people with different backgrounds should be considered in practice"(Zeng, Chiu, Wang, Oei, & Leung, 2015). Despite these limitations, the current study provides evidence that a reduced focus on the individual self and stronger self–other integration might be an underlying mechanism of prolonged meditative practice. Such a mechanism would have important implications. First, it might partially explain the effects of meditation on mental health and well-being. Excessive self-focus and feelings of isolation are hallmarks of mental disorders such as depression. Practices such as mindfulness meditation and LKM are increasingly regarded as effective treatments for these conditions. (Trautwein et al., 2016) No pharmacological interventions can be envisioned to be somewhat

effective in maintaining and perhaps improving optimal levels of cognitive capabilities. Some NPCEs, such as sleep, meditation, exercise, music, and spirituality, are based on widely-accepted traditional habits. (Sachdeva, Kumar, & Anand, 2015) Meditate on (when self and others have not had a well-being state –suffering-) compassion. A review integrates three evolutionary arguments that converge on the hypothesis that compassion evolved as a distinct affective experience whose primary function is to facilitate cooperation and protection of the weak and those who suffer. (Goetz et al.,2010). First, meditation increases compassionate responses to suffering. Second, contemplative science has documented a plethora of intrapersonal benefits stemming from meditation, including increases in gray matter density (B. K., Lazar, S. W., Gard, T., Schuman-Olivier, Z., etc. 2011), positive affect (Moyer, C. A., Donnelly, M. P. W., Anderson, J. C., Valek, etc. (2011) and improvement in various mental-health outcomes. Hölzel, B. K., Lazar, S. W., Gard, T., etc. (2011).

(c) Meditation developing (your selfless joy, when you observe others' well-being) on sympathetic joy.'

(d) Meditation evolving and maintaining tranquillity even when you;

-- have a 'gain' or 'loss.'

- will be 'honored' or 'dishonored.'

-will be 'praised' or 'blamed.'

-are 'healthy and happy' or while you are '12 kinds of sufferings.'

3.8. Intelligent decision-making of perception/judgment of causes and effects

alias as

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"Scientific thinking" is rational on cause and effects whatever you do - to get rid of the state of suffering from MV, the importance of HMV, and treatments given to MV intelligently (not only for your issues but treating other beings', too).

I suggest this eightfold treatment methodology great mental exercise/meditational process of your great delusion in your brain-mind for better health and happiness. (And others who are in the objective external world)

The facts of suffering compared with a disease, the origin of suffering from the cause, the facts of extinction of suffering from the cure of the disease, and the (8-fold path) of treatment as medicine. (The Buddha's teaching -11)

"It fits for you to be perplexed. *Kalama*, it fits for you to be in doubt. Doubt has arisen in you about a perplexing matter. *Come Kalama*. Do not go by oral tradition or the lineage of teaching or gossip or a collection of text or logic or by inferential reasoning or reasoned cogitation or the acceptance of a view after pondering it or the seeming competence of a speaker, or because you think, 'The ascetic is our teacher.' However, when you know thoroughly, These things are for 'well-being'; those things are disapproval; the Wise convicts these things. If undertaken (MV) and practiced, these things lead to harm and suffering, and then you should abandon those." (The Buddha's teaching reference -12)

Buddha had already opened windows on the unconscious brain-mind system by freely associating (by mainly mindfulness on the present moment and scanning the MV by intelligent and creating decisions with HMV treatment) with emotions, ideas, and memories of MV;

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- (i) It is not 'Just' repression (to Freud, it is just repression)
- (ii) Clear, rational, and full of self-loving – kindness, creative study
- (iii) You can ask yourself, 'what is happening now?'
- (iv) Why is this happening?
- (v) What happens to my well-being if I do this?
- (vi) Understanding this process as just the problems created by one's brain-mind
- (vii) If somebody needs well-being and as much as well-being for others, should think as 'what should I do to achieve my and others' well-being'?

Mirror neurons might function between I^1 and I^2 (I^1 might be the executive of cognitive brain-mind areas or/and the mechanism of its operation, and I^2 might be the internal-psychological environment representing the natural external environment outside of the physique. (I^2 the symbolic image of the self-body and outer world with the support of five physical senses. (K. L. Senarath Dayathilake, 1991). A functional, psychological picture of your actual body is in the external environment I^2 , in which your physical body and outer world (frames) reflect your 'inner world' in you. There may be a simple relationship of complex brain-mind phenomena—executive functions of brain-mind I^1 might be responsible for higher cognitive functions. However, when the primary or immature human has incredible difficulty, such as his close relation/friends' death, their behaviors might become very irrational. even in this twenty-first century, over the world. 'Elders are a time to time singing hymns/prayers/canticles, together which do not have clear or rational meaning- but with pleasant melody-encode (such teachings collapsing sound mind)

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irrational beliefs into their children. (who do not have knowledge of God/s in the birth and have a primarily irrational reason) actors by their faith and fear (imaginary belief- of God/s) and beliefs, they trust that they get rewards (1. mostly in the future> 2. had in the religious–religious books, etc.- history, >3. Now –present- rewards are the lowest in this categorization; this is the most observable order of belief of getting tips by God/s) when they affect tremendous fear or suffering or unseen effect(that cannot explain to the related person clearly) influence super natural force/s. (1) Some neurons encoded by God/s notions might give some relief. (but it does not identify or solve the real problem rationally), but it does not depend directly on whether the belief is correct or not. We do not scientifically observe such supernatural being/s yet. (K. L. Senarath Dayathilake, 1991). As I summarize above (a) teamwork actions and reactions and thoroughly convince the suffering person/s that s/he will much/might get relief, rewards even after their death it may make some relief of suffering to the related person. (b) However, gradually, your brain has tried to overcome biological problems due to evolution's natural selection process. (c) However, MV-related mechanisms may harm real happiness. (i.e., after the death of my father, I could misbehave freely)(K. L. Senarath Dayathilake, 1991)

I¹ <-----> I² It/s, you, S/he, They ←---' your sensory organs and neurons of muscles → you physical body and 'your' real external world

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(i.e., if 'X' person scolds 'y' person, its first effects on 'X' brain-mind, because 'y' person is a just image in 'X' brain-mind even though 'y' is in the actual external environment. If 'X' person scolding 'y' is just a side effect of the brain-mind mechanism relative to 'X.' (an 'X' experiencing a grand delusion of the external environment – including his own body with five sensory which beyond the brain-mind), and he thinks it is not an image in him, but this a natural direct simultaneous reaction to 'y'. The excellent delusion theory confirms that no one will ever grasp all the knowledge of the natural external world – the environment – but just an incomplete image in the brain-mind. The physical body includes the image of the grand delusion, which is beyond the brain-mind. (which connect to the brain-mind via sensory organs). Therefore, no one obtains perfect knowledge about any external environment or idea/concept/theory. I call it an incomplete image in anyone's mind. So your thoughts are initially dealing with the delusional information in your brain-mind.

Here, neuropsychology affects the in-person 'X' brain-mind (see diagram below). Due to unpleasant emotions/feelings, internal cognitive functions, and many MV, such as inner dialog/function with hateful MV with your image of 'Y' and its memories in 'X' (brain-mind). That is first of all and majorly harmful to 'X'. Then, she/he/they, and it too(who are in the actual external environment). The Constitution of UNESCO states that wars begin in the minds of men. It is in the minds of men that defenses of peace should lay.

It may help to settle unsettling feelings or memories through well-planned voluntary mechanisms (.....?). Therefore, involuntary feelings or memories related to MV may decline. In this mindfulness, MV scanning by HMV may decrease potential sexually aggressive drives. The unconscious mind may release happiness and (also) may underlie the creation of 'new,' more

effective HMV. Understanding the relation between network state dynamics and information representation is a significant challenge that will require developing in conjunction with specific experimental paradigms and theoretical frameworks (Destexhe & Contreras, 2006). Our environment can affect our mind's development, but the relationship is complex (Bloom, 2006). The free association may create efficient patterns of spontaneous brain activity from single cells to networks of well-selected, much-limited, well-focused high-amplitude gamma synchrony. The neural circuits in the brain that underlie our behaviors are well suited for processing real-world or natural stimuli (Sharpee et al., 2006). The prefrontal cortex shows relatively late structural and metabolic maturation. The prolonged phase of prefrontal cortical gain in the most intelligent region might afford an even more extended 'critical' period for developing high-level cognitive cortical circuits (Shaw et al., 2006).

5.0 Brain-mind mechanism of EI in a 3D graph

According to graphs, nature and nurture have a more significant role in brain biology and cognitive functions. The cognitive abilities in common are the genetic origin (due to g), whereas the specific cognitive abilities' specific features are primarily environmental (Plomin, 2001). Therefore, the environment for PWB of society could be managed. The processes of intelligence are universal (Sternberg, 2004) and manifest. Two other scholars highlight "five genetic findings that are special to intelligence differences and that have important implications for its genetic architecture and gene-hunting expeditions. (i) The heritability of intelligence increases from approximately 20% in infancy to perhaps 80% in later adulthood. (ii) Intelligence captures genetic effects on diverse

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cognitive and learning abilities, which correlate phenotypically by approximately 0.30 on average but correlate genetically by approximately 0.60 or higher. (iii) Assortative mating is greater for intelligence (spouse correlations ~ 0.40) than for other behavioral traits such as personality and psychopathology (~ 0.10) or physical traits such as height and weight (~ 0.20). Assortative mating pumps additive genetic variance into every generation's population, contributing to intelligence's high narrow heritability (additive genetic variance). (iv) Unlike psychiatric disorders, intelligence is normally distributed with a positive end of exceptional performance, a model for 'positive genetics.' (v) Intelligence is associated with education and social class. It broadens the causal perspectives on how these three intercorrelated variables contribute to social mobility, and health, illness, and mortality difference". (Plomin & Deary, 2014).

However, researchers did not find any "individual protein-altering variants that are reproducibly associated with extremely high intelligence. Thus, despite the power of sampling from the extremely high end of the distribution of intelligence, we conclude that these results primarily highlight the complex genetic architecture of intelligence". (Spain et al., 2015). Those who are not perfectly intelligent (according to my 3D graph and Buddhist psychology, entirely intelligent are the Buddha and Arahats) persons might be 'actors,' e.g., people who secretly hate someone and desire to marry his wife. Therefore, they have a lifelong conflict with related MVs. I agree that sexual desire and needs are natural and vital until s/he will destroy all MV. For example, better family life with a spouse. There is less conflict between healthy family life, earning wealth, and being generous.

The conscious mind has a vital role in treating MV with HMV.

A+highest positive level > B +positive level > level C+positive level

Of (X+ Y+Z+) 3D of the graph

E- in minus level state- > F- in minus state > G – in minus level state-

On the negative side of the 3D graph (X-Y-Z-) for three examples

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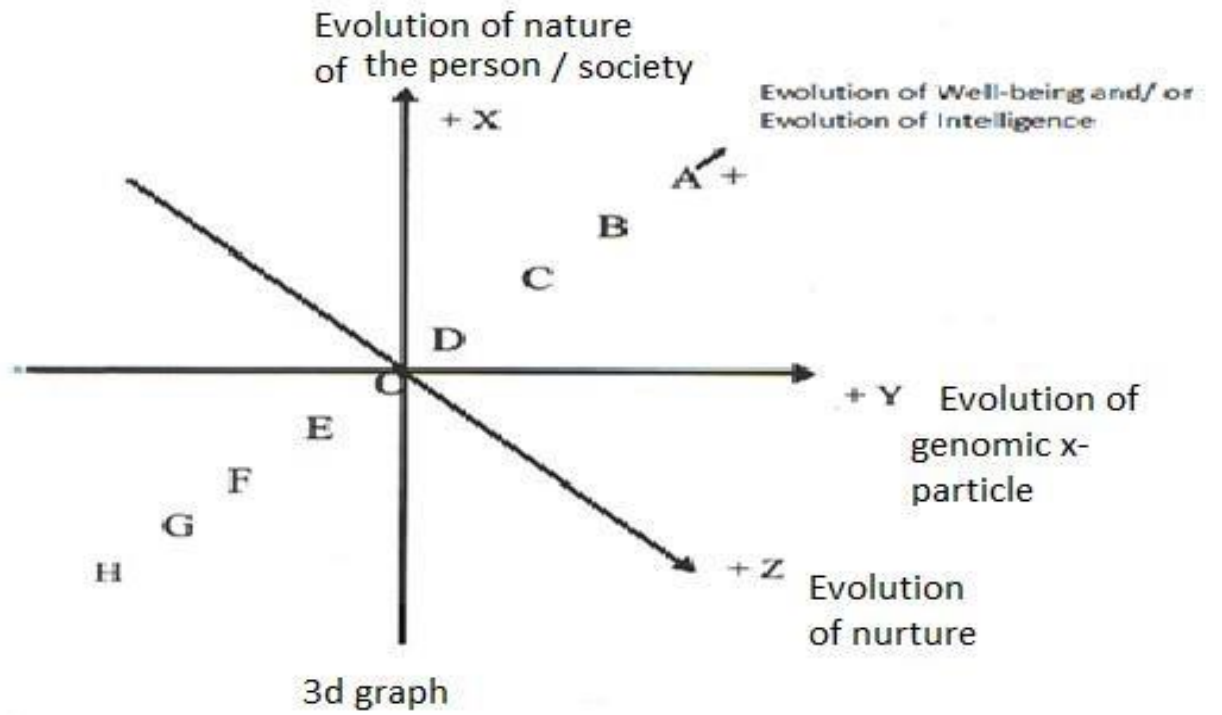


Figure legend: - EI and well-being;

There are theoretical possibilities of the qualitative and quantitatively different EI stages of some human beings relative to each other that we can predict. These +/- groups of individuals may be graphically represented in the 3D 'graph' to show the three dependent factors' activity over time.

For example, Person A: The conscious mind state has achieved the highest level of EI by destroying all MVs.

Person B: The state of mind during EI is relatively unlikely to revert but still has a few MVs.

Person D: A layperson or an ordinary person whose mind fluctuates toward +/-.

Person E; Mind with relatively more MV than D.

Person H: Lacking in HMV and therefore very harmful to oneself and society. (E.g., Hitler) (e.g., even a microwatt of external stimuli might be enough for them to make the decision to react (when s/he has the facilities) even a nuclear bomb to destroy the world)

(O): The numbers of HMV and MV differences are zero (because the numbers are equal). When

'E' is in front of "D," D presents positive external stimuli toward E. E is still (-) when "D" starts,

remedies for "E," E's $I^1 \leftarrow \text{-----} \rightarrow I^2$ (if there is a potential in "E" to evolve more positively)

gradually might reach positive (+), including his (E) 'virtual external environment' becomes positive.

Human cognitive functions have become a highly complex diversification like a Worldwide Web or network, and someone's brain-mind neuropsychology might be its cognitive functions. The

imagination or perception level of the external 'world' is dependent on your present potential cognitive intelligence and well-being.

The Buddhist relativity theory of psychology is related to 'me.'

- i. 'you are -truly - there (your physical existence)
- ii. 'You are not there (you are just an imagination figure in my cognition system)
- iii. Cannot say 'you are 100% there' (because in my imaginary world, I do not have 100% correct /perfect knowledge about you)
- iv. Cannot say 'you are 0% there' (Because I may have even a little knowledge, e.g., at least you are a human...etc.)

The present graph EI of a person when awake,

- I. Their intelligence fluctuates according to the potential level of brain - hardware & psychological-software evolution of the particular person
 - II. It depends on the strength of the challenge he faces in deciding on PWB
 - III. It depends on the quality and quantity of present decision-making against the challenge
 - IV. It depends on his recent and past well-being level

A person's decision-making depends on the related problem-solving total level of HMV and MV

(i.e., lack of relevant knowledge and intelligence level to solve the problem, understanding the latent negative frames, etc.). 'Hateful' MV (i.e., risk-seeking to himself and others). MV can spread if the problem positively praises profit rather than in a negative frame in terms of expenses. The negative information has been deliberately hidden in self-MV or influenced by another party. Even for human being-related problems, not only money or just property, etc., this also applies. For example, analyzing hundreds of marriage proposals published in papers seems largely positive (i.e., when desirable MV is arousing information, emphasize, etc.) or zero negative frame of information (and incorrect facts) mentioned. So generally, it limits intelligent decisions by bounded selecting rational programs (delusional MV, etc.). Therefore, decision-making can also be programmed by external factors. Finally, unintelligible decisions result from the total influents of activating MV against HMV, the mind's hardware, and external informational stimuli.

The human brain is more complex than a human-made computer and can wire itself up without blueprints or outside support. It might happen because of infinite frame forms of neuronal connectivity paths, MV, and HMV factors of the cognitive function' Mindfulness of breathing is one of the most essential 'Buddhist exercises' to achieve higher mental levels 8-fold path- treatment –like meditations methods. It might also help maintain a higher level of O₂ for related brain active regions by breathing supervision of the frontal cortex.

5.1 Face and Mind in EI

Is there a process in secret behind mind and face'(human face)? It may be one of the universal intellectual searching and merit of the actions rewarded in the journey of the biological evolution of the earth (and might happen in other worlds- if there are living beings, like on earth -, as well). It depends mainly on selecting suitable partners' extreme beauty and highest intelligence capacity chosen by the highest intellectual/or handsome beings in biological evolution. (if reincarnations occur – life after death-) The highest intellectual beings (e.g., The Buddha teachings -15) in their previous birth may be the cutting edge or crucial point of human biological evolution on earth. Because they are searching and selecting a partner of the highest beauty and intelligence (with less MV), it might help create the next generation with more beautiful and intelligent beings. Or might help the origin of new species, as well (on the earth and so on) (according to previous birth stories of the Buddha, he had been born in several species. Buddha explains how hard it is to select a better partner with said qualities.)

5.2 EI and Decision-making

Reminders of money, relative to no money reminders, led to a reduced request for help and reduced helpfulness toward others (Vohs et al., 2006). Little is known about how the human brain limits the impact of selfish motives and implements fair behaviors (Knoch 2006). Some greed-related MV, such as increasingly (limitless desires) money-making MV, could create less generosity in people. Because it has combinations of some other MV, repelling or neglecting others' well-being, selfishness that does not like to share money with poor/helpless people, hate-related MV may also underlie the process. I think H MV such (level of) as loving-kindness, compassion (etc.), sympathetic joy and serenity, etc., good remedies might limit the specific level of selfish motives.

Many people are not aware of the importance of how/why they should practice the science of psychology, which enhances a better life. This may be a reason for the frontopolar cortex's (FPC) capacity, which appears highly limited and suggests that the FPC is effective for protecting the execution of long-term mental plans from immediate environmental demands and for generating new, possibly more rewarding behavioral or cognitive sequences, rather than for complex decision-making and reasoning (Koechin & Hyafil 2007)

5.3 Some Psychiatric Disorders and EI

We can hypothesize that psychiatrically abnormal people may suffer due to their genome, X-UQCPG experience, external environmental facts, and deviated MV. Disorders such as schizophrenia and manic depression might arise due to some MV, such as with said facts.

Symptoms such as paranoia, phobia, overestimating (self), irrationality, and a supportive environment with intense imagination might make creativity possible. The genes that predispose people to schizophrenia and manic depression have been maintained in the gene pool by natural selection because of their beneficial effects in enhancing creativity, and out of a wide range of 'eminent people,' scientists had one of the lowest lifetime rates of mental disorder (Nettle 2001). If we can manage compassionate thoughts, we can utilize that creativity to enhance a better world. A pilot study examined loving-kindness meditation (LKM) with 18 participants with schizophrenia-spectrum disorders and significant negative symptoms. The findings indicate that the intervention was feasible and associated with decreased negative symptoms and increased positive emotions. Psychological recovery (Johnson et al. 2011) and mindfulness, meta-cognitive

approaches, compassionate mind training, and method of levels are postulated to be useful adjuncts for CBT with psychotic patients. (Tai & Turkington 2009)

However, it is also "unclear what particular role meditation may have: relapse prevention, motivational enhancement, or promotion of abstinence. Additionally, pharmacotherapy may have a role as an adjunct to meditation practice. However, no definitive statements can be made at this time regarding meditation's place in the treatment of addictive disorders. Further research needs to be done to more properly and conclusively determine its benefits, mechanisms, and limitations" (Dakwar & Levin, 2009). "Acutely ill psychiatric inpatients at a state hospital found the Headspace app easy to use, we're able to complete a series of meditations, and felt the app helped with anxiety, sleep, and boredom on the unit. There were no instances of increased psychotic symptoms reported, and no episodes of aggression or violence were noted in the record". (Mistler, Ben-Zeev, Carpenter-Song, Brunette, & Friedman, 2017). Some psychological, practical methods in the 8-fold path treatments might utilize and emphasize how vital it is to improve emotion;

- (i) Emotional self-awareness
- (ii) Managing emotions
- (iii) Harnessing emotions productivity
- (iv) Empathy; reading emotions
- (v) Handling the relationship on well-being for both parties (Goleman 1995)

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Emotional self-awareness is the building block of the next fundamental of emotional intelligence: being able to shake off a bad mood (Goleman 1995). "Compassion," as one patient put it in an open letter to his doctor, "is not merely hand-holding; It is good medicine" (Kramer 1993). Perhaps the most powerful demonstration of the clinical power of emotional support, women with advanced breast cancer who attended weekly meetings with others survived twice as long as women with the same disease faced it on their own. (Spiesel 1989) The strongest scientific link between emotions and heart disease is to anger (Goleman 1995). Experience may modulate gene expression, which leads to substantial behavioral differences. His study of 681 people who had suffered major depression for an average of eight years highlighted how significant early life events could be on later mental health. If you look at measures such as loss of a parent through death, divorce, separation, abuse, or physical or sexual neglect, only one-third of patients had no trauma. Two-thirds suffered early life trauma; we have to consider this a risk factor (Goleman1995). Consciousness might be a product of the brain-mind and X-UNP+ XMPG function, and this process might influence behaviors by MV and HMV. The pleasure principle does not correctly explain the human mind. The quality and quantitative pleasure may be described more correctly by MV and HMV principles. The meaning of pleasure may be in different forms for different individuals. However, eightfold treatment might only reach a healthy intellectual person's health pressure.

Additionally, the superego is a simple moral expectation and an intelligent nature of psychology. The frontal collision of the superego is why hundreds of fundamental mechanisms of MV against HMV occur in the human brain. However, all of these treatments are successful only if cognitive functions of the brain remain 'normal' or psychiatrically not highly abnormal. This kind of

eccentric person can also be treated both medicinally and with an 8-fold path for EI at the same time.

5.4 A few Buddhist psychological views & EI

Psychology is not a new science, the *Abhidhamma*, the third division of Pali texts of Theravada. The school contains a complete system of mind training based on the analysis of consciousness taken to a degree not yet surpassed by the West (Humphreys 1984). Founding President of the Pali Text Society of London T.W. Rhys Davids. He said, "Buddhist or not Buddhist, I have examined every one of the world's great religious systems, and in none of them have I found anything to surpass in beauty and comprehensiveness, the 8-fold path and the four noble truths of the Buddha". Suppose the Buddhists and neuroscientists can put their heads together and figure it out. We can all wish to get a healthier world (Barinaga 2003). Not in the ordinary sense of words of 'desire,' 'hate,' and 'delusion,' but the classification of MV theory of technical teachings by Buddha and I attempt to confirm the leading theory of this paper, also supported by Goleman's two books on emotional intelligence.

There is one torment when something permanent within oneself does not find (The Buddha's teachings-16). This means that you may not find eternal, undecaying, and not suffering beings in the "universes. (In Buddhist teaching, those 12 sufferings are old age, sickness, death, association with unpleasant persons and conditions, separation from beloved persons and pleasant conditions,

not getting what you desire, grief, lamentation, distress) (according to modern physics). Even if you have a 'soul'-like identity, it will also face the natural laws of the universe/s. Whatever is of the nature of arising, all that is of the nature of cessation (Buddha's teachings-17). Buddha's teaching is not a religion and not even metaphysical, and Buddhism is frequently described as atheistic, as it has no place for a supreme controller of the universe (Davies 1990). Albert Einstein said, "If there is any religion that would cope with modern science, it would be Buddhism."

Many people have been misled regarding Buddhism as pessimistic (Rahula 1959). "Seeking satisfaction in the world, monks, I had pursued my way. That satisfaction in the world I found, in such a far satisfaction, existed in the world, and I have well perceived it by intelligence (The Buddha's teachings-18). However, Buddha's teachings have been recognized as the result of in-depth psychological studies on well-being. Rare in this world enjoy freedom from mental illness even for one moment, except those free from MV (The Buddha's teachings-19). Natural meditators may pay careful attention to what they want to remember. Because: The prefrontal cortex is the brain region responsible for working memory (Selemon 1995) 'Mindfulness of breathing is one of the most important 'Buddhist exercises' to achieve higher mental levels by practicing the 8-fold path –like a meditation-. It may maintain a higher level of O₂ for related brain active regions by breathing supervision of the frontal cortex.

6.0 Order and EI World

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The evolution of intelligence in the world will be more favorable when their average number of leadership (Political, Economic, Health & Education, etc.) total decisions are more positive on the well-being of world society. In this complex global mechanism, world psychologists have a significant role in minimizing the activation of MV/& prevention of MV in the leadership and the world population, creating scientific dialog on why/how the importance of the well-being of each & every person. In addition, it will prevent selecting harmful future leadership with cruel, barbarian & irrational minded—identification & treating them early compassionately and teach them how/why humanity should be treated with loving-kindness. Tremendous and genuine leadership depicts clear decisions and acts on the ten crucial qualities mentioned below taught by the Buddha.

1. Generosity
2. Engage in practicing one, 2, and 3 behavioral qualities in the eightfold path
3. Sacrifice of possessions
4. Honesty (not to be an actor but genuine behaviors)
5. Kindness
6. Simple lifestyle
7. Not/less activated hateful thoughts (MV) (Should be full of loving-kindness toward humanity)
8. Not/less decide MV through their behaviors (all nonviolence decision does welfare for humans)

9. Even if they face complex problems, they should be patient, calm-full (not to be aggressive; which leads to violence, terrorism, crime, etc.)

10. Being constitutional

And treat in an equal manner to every citizen, with pleasant speech (Not be cruel, hateful, in an unintelligent way). Fortunately, some scientists are now engaged in discussing and making a dialog for better world order in a psychological aspect. For example, the ten guidelines of Buddha mentioned above for leaders it was valid according to five studies. They say that power increases hypocrisy, moralizing in reasoning, immorality in behavior, and exploring whether power increases moral hypocrisy (i.e., imposing strict ethical standards on other people but practicing less strict moral behavior oneself) (Joris et al., 2010). In addition, scholarly men for leaders are impartial. However, history shows that impressive academics and impressive academic records do not guarantee good, impartial advice and caution (Dallek 2009). Therefore, psychological researchers are making a dialog toward practical policy planning, and implementation for leaders and scholarly organizations is essential. In short, academic advice should have genuine compassion toward humanity; therefore, impartially and intelligently convincing politicians are crucially needed.

7.0 Eightfold Path & EI

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This theory emphasizes that a person's external world is an imaginary and limited one (any person at any time). When you are doing business with somebody else, your brain's imaginary world makes dialog directly with visual/and auditory of the particular person in your delusional world in you, the image in your brain. In theory, argue, your brain is (almost) perfect (Montague 2007), but how/why you may severely deviate/could be deviated by the external world in you. It may be associated with your definition of cost, benefits, and economy. A decision is a commitment to a proposition or plan of action based on evidence and the expected costs and benefits associated with the outcome. The theoretical and experimental findings advance the understanding of decision-making regarding the highly flexible and cognitive acts of vacillation and self-correction (Resulaj et al., 2009). These thoughts on economic decisions may depend on total MV, H MV, and neutral MV fluctuations in cognitive neural actions. Several quality studies on meditation suggest that a functional reorganization of brain activity patterns for focused attention and cognitive monitoring occurs with mental practice. Meditation-related neuroplasticity is crucially associated with a functional reorganization of activity patterns in the prefrontal cortex and insula (Manna et al., 2010). Systematic mental training in studying the human mind by revealing neural mechanisms enables the brain to successfully represent target information (Slagter et al., 2009). Western psychological research on positive psychology and Buddhism has recently emphasized developing positive states, such as excellence and everyday happiness. Rorschach and tachistoscopic research on advanced meditators suggest that advanced meditators have gained unusual mastery over states of mind not yet documented in Western psychological research on positive psychology (Brown 2007). I mean (according to some observations on well-meditating persons), relatively highly evolved personal decisions always take a risk for self and other psychological well-being with great compassion.

Individuals who believe that moral character can change over time (incremental beliefs) are more trusted than their counterparts following an apology and trustworthy behavior than are individuals who believe that moral character cannot change (entity beliefs). A simple but powerful message can induce either entity or incremental beliefs about moral character. Even cockroaches develop psychological problems if they are denied a normal social life. Animals reared in solitude are less likely to explore new environments. (Lihoreau et al., 2009). A study shows that the 8-fold path emphasizes mindfulness communications of higher quality, which may cure many psychological problems. Primary care physicians report high levels of distress linked to burnout, attrition, and more inferior quality of care and participation in a mindful communication program, associated with short-term and sustained improvements in well-being and attitudes associated with patient-centered care. Because before-and-after designs limit inferences about intervention effects, these findings warrant randomized trials involving a variety of practicing physicians. (Krasner et al. 2009) It may also be valid in other jobs. For example, professional attitudes may shape or even change by good meditation according to 8-fold path guidelines toward a healthier world. Very Limited needs in the simple life of higher intelligence levels person not/less evolving on environmental pollution. Because “industrial societies pollute and it is possible that the new mutation rate could rise in the future and these changes could reverse.

For this reason, population monitoring of somatic mutations is required” (Morris, 1999). Therefore, S/he might need fewer resources in the modern world. However, priority is given to better psychological health, self, and others by the priceless brain, and cognitive functional well-being helps interact in many ways concerning physical health.

Recent researchers have found that meditation produces positive and demonstrable stress reduction effects on brain and immune functions. (Yang et al., 2009). Compassion enhances the emotional and somatosensory brain representations of others' emotions, and this effect is modulated by expertise (Lutz et al., 2009). A study evaluated the effectiveness of mindfulness-based cognitive therapy (MBCT) for individuals diagnosed with cancer. There were large and significant improvements in mindfulness (effect size [ES] = 0.55), depression (ES = 0.83), anxiety (ES = 0.59), and distress (ES = 0.53), as well as a trend for quality of life (ES = 0.30), for MBCT participants compared to those who had not received the training. These improvements represent clinically meaningful changes and provide evidence for the provision of MBCT within oncology settings (Foley et al., 2010.)

Additionally, the first empirical evidence is that the visual perception of people's symptoms may cause the immune system to respond more aggressively to infection. (Schaller et al. 2010) Recent research has revealed that a wide range of morphological anomalies – even those not symptoms of infectious disease – can elicit emotional, cognitive, and behavioral responses that mimic those associated with the perception of disease symptoms (Park et al., 2003, 2007). It shows a close relationship between mind-brain-body interactions and their importance.

The natural environment may have a significant role in EI psychological well-being. For example, I could observe (and assess the self & others' personal experiences) a pleasant greenish environment with less pollution & humans showing much relief, less aggressiveness, and better and healthy behaviors. Furthermore, research shows that walking in nature or viewing pictures of

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nature can improve directed-attention abilities as measured with a backward digit-span task and the attention network task, thus validating attention restoration theory (Berman et al. 2008).

I suggest that we biologically evolved (billions of years) the natural greenish environment has a tremendous impact on the brain interacting with sensory organs. That is why we may feel more comfortable and relaxed. This may be the main reason for the EI of Buddha's brain-mind mechanism in very efficient way. According to the *Pali* Canon, the Buddha has not slept more than a few hours (after the Buddhahood), sleeping specifically (*Niroda samapatti*) other than worldly persons, but it never impacts his well-being. Therefore, meditation acutely improves psychomotor vigilance and may decrease sleep needs. (Kaul, Passafiume, Sargent, & O'Hara, 2010). On the other hand, deviation from interacting with nature may be a reason for the development of many psychological disorders. The brain and body's latent genetic and psychological background might yearn for and need a natural environment as much as possible.

Lack of natural interaction with (functional cognitive system) MVs may enhance secondary gene expression toward psychiatric disorders. Such biological was evolutionally unfamiliar artificial stimuli, and information may deviate or develop to remain MV. For example, even when meditating, you may get angry or uneasy for the (at least)- short term- if someone makes continuous noise. On the other hand, if it is simple, straightforward, and natural psychological well-being needs a fulfilling lifestyle, the person finds relief and much happiness while avoiding and preventing MV from activating. According to Freund's theory and ours, it may have mathematical relationships (proportions).

Id ∞ **MV**

Ego ∞ **PSMV**

Some research evidence depicts 71-76 MV qualities. Violence as a form of entertainment has existed for centuries. Unfortunately, research shows that playing violent video games increases aggression (Anderson et al., 2010). Even though catharsis theory is false, belief in catharsis still influences angry people to play violent games. (Bushman & Whitaker 2010). A neuroscience research note on “the thief within,” say, and primate research shows that I sometimes suggest it is also valid for the human MV concept. A drug that quiets cravings for alcohol may also soothe the urge to steal in kleptomaniacs. (Grant et al. 2009) Monkeys like to know the size of rewards coming their way, and in the brain, this desire is signaled by the same dopamine neurons that signal primitive rewards such as sex and food (Bromberg-Martin & Hikosaka 2009).

8.0 Educational psychology & EI

To every person, himself is the most important. Therefore, is there a proper methodology to find ‘self’ that could help achieve a better quality of life by strengthening the advanced psychological education system? Even in the diversity of culture, it could evolve through broad scientific dialog.

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We can observe much of the child population directly toward a rat race; in the present education system, they may (general) deviate immensely from their psychological well-being. Now we know unlimited desirable MV for money, luxury life, etc., such targeting education could not make a healthy, happy, and kind person. Too much-unwanted information flowing through the senses and most of the time spent in the artificial environment may deviate potential, beneficial learning. Such as from modern IT, devices, media, etc. (unsystematic)

- Too much study workload
 - Less sound sleep
 - Less love, kindly touch simulations from parents, guardians, teachers, etc.
 - In school environments, sound pollution, air pollution, etc., trends
 - Hypocrisies of Teachers, leaders, parents, etc.
 - The higher workload of teachers, parents, etc., again affects the child
- (aggressiveness, stress, restlessness)
- Fewer exercises/fewer sports/faster food/malnutrition/more soft drinks/drugs

abuse/child sexual abuse/sex video/watch more TV programs, etc., might develop MV

directly/indirectly

- Therefore, the children's environment and education system should be psychologically healthy and more advanced toward their wellness. Education psychologists should be more active with other psychologists by searching for policy planning and more research on health education systems. That aspiring to the fulfillment of one's talents and abilities in the form of transcendent

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creative contributions will lead to high levels of personal satisfaction and self-actualization and unimaginable benefits to society. (Subotnik, Olszewski-kubilius, & Worrell, 2016). Four meta-analyses yielded significant results: supplementing infants with long-chain polyunsaturated fatty acids, enrolling children in early educational interventions, interactively reading to children, and sending children to preschool all raise the intelligence of young children. (Protzko, Aronson, & Blair, 2013). The primary education system and those publications could also develop in the secondary university education system. Enthusiastic knowledge searching, appreciating, and encouraging—unbiased questioning, curiosity, and creative thinking support—a rewarding system in education may create healthier, happy, and creative persons. However, minimal harm through creativity on welfare should be managed and dialogued by scholars. Then, it could affect future leadership, media, and policymakers, even in the unbiased advanced scientific publication system, to eradicate many problems. Researchers suggest that as people win or lose more money, they are increasingly biased toward overestimating the emotional impact of these outcomes. Our modeling approach provides novel insight into how explicit feelings relate to choice. Such understanding is of theoretical importance and has practical implications for policymakers, economists, and clinicians, who often measure explicit feelings to predict choice (Benjamin, Heffetz, Kimball, & Rees-Jones, 2012, 2014). Other researchers “propose expanding on the traditional set of predictors by adding a third agency: intellectual curiosity. A series of path models based on a meta-analytically derived correlation matrix showed that (a) intelligence is the single most powerful predictor of academic performance; (b) the effects of intelligence on academic performance are not mediated by personality traits; (c) intelligence, conscientiousness (as a marker of effort) and typical intellectual engagement (as a marker of intellectual curiosity) are direct, correlated predictors of academic performance; and (d) the additive predictive effect of the personality traits

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of intellectual curiosity and rival effort influences intelligence. Our results highlight that a “hungry mind” is a core determinant of individual differences in academic achievement” (von Stumm, Hell, & Chamorro-Premuzic, 2011). Action in the 8-fold path emphasizes the importance and universal responsibility, truth, and accuracy of the information you ‘tell ‘and how important that information is for your EI.

Recently, an editorial discussed that in the article “information overload,” US National Academies makes recommendations for tackling the issue surrounding the era of petabyte science. The integrity of data he or she produces (Campbell 2009). We do not need (even if they are scientific) all this information for a better life for (with higher EI) humankind. Even top scientific personalities can enjoy their well-being with society with essential and systematic scientific information. Here, I suggest psychologists could make outstanding leadership for eradicating the wastage of billions or trillions of dollars and human hours of working toward avoiding harmful or unwanted duties that they engage in until death. We should compassionately and more open-mindedly study this problem toward a more prosperous inner world of the mind. According to this theory, EI shapes potential emotional intelligence as well. The 8-fold paths may shape even body language, facial expressions as clues to others’ emotions, communications, and aggressive action toward effective methods. Preventive education in the brain-mind development process by meditation, in a broad sense, should take place. A higher cognitive system can often influence our reaction to emotion-provoking events. An experienced meditator

- (i) aware of the treatments when he or others become aggressive, depressed, etc.
- (ii) They might successfully recognize and react whether they tend to harm emotions, actions, etc.

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- (iii) They might diagnose those emotions or thoughts arising as just a result of the internal mechanism of his brain-mind (if it is harmful), they feel it has an unpleasant 'taste' of those unhealthy emotions, thoughts, etc.
- (iv) They find another person/s not so well developed and should treat them compassionate at every present moment as possible: "From the Buddhist point of view, anger is a form of suffering because the angry individual suffers and their victims. The traditional Buddhist view suffers from desire, aversion, and ignorance of three main mental factors (MVs). The dynamics of anger are conceptualized by these three mental factors and the biology of anger and aggression. Recent research shows that people will likely support more enforcement measures if the crime described as a "beast" preys on a community. However, by telling them that there is a "virus" infecting a city, they are more inclined to treat the problem with social reform (Gorlick, 2011). They found that exposure to even a single metaphor can induce substantial opinions about solving social problems: larger differences, for example, than preexisting differences in opinion between Democrats and Republicans. (Thibodeau & Boroditsky 2011)

The treatment of anger is present in seven steps: (i) taking responsibility, (ii) becoming aware, (iii) understanding anger, (iv) reflection, (v) decision, (vi) relaxation, and (vii) opening the heart (Leifer, 1999).

1. Yes, I have this MV and activated (taking responsibility)
2. Aware/mindful of the (present) situation of mind (and body) –Becoming Aware.
3. Understanding Anger. (How/why/where it is happening. In the mind mechanism. It is unpleasantness, harmfulness.) Mainly it is our mind creating phenomena, etc.
4. Reflection

5. Decision: according to your development level, you seek, select better decisions to overcome problems.
6. Relaxation: enjoy the challenge you faced and how you faced it in the past- now it is just a memory. Therefore, I can now relax meaningfully.
7. By this self-study, mindfulness might enhance brain frontal area aggression and determine the process at an advanced level.

A consideration of the targets within emotion processing is likely to be impacted by mindfulness. Recovery from an emotional challenge and increased tolerance of negative affect are both hallmarks of mental health. Mindfulness training (MT) has been shown to facilitate these outcomes, yet little is known about its mechanisms of action. The greater somatic recruitment observed in the MT group during evoked sadness was associated with decreased depression scores. Restoring the balance between effective and sensory neural network-supporting conceptual and body-based representations of emotion could be one path through which mindfulness reduces vulnerability to dysphoric reactivity. (Farb et al. 2010)

9.0 Brain-Mind Mechanism, Well-being, and EI

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Even with modern scientific substantial knowledge (millions of research publications we have), we may be in the early stages of such findings while facing (universal) psychological mysteries – challenges-problems- remain. It is difficult to predict when it will be entirely discovered without supporting other alternative advanced sources or hypotheses such as Buddhist teachings. I could sincerely state that I never met or heard Buddhist teachings (as Tripitaka in Pali text society has had nearly 8.5 million words of completely/broadly understood person/s are presently living in (including myself). On the other hand, such interpretations, translations most likely might not say what the Buddha meant by his original teaching. To my observation, the PTS volumes might not present all the lessons of the Buddha in his 45 Buddhahood. At the same time, divide the Pali words (approximately 4 million) of Tripitaka text by the dates (16,425 days) of Buddhahood's average mention of the word he taught per day by very few (243 words per day). However, studying his daily routine (only a few hours he used to sleep every day) and this small number is challenging to accept. That the Buddha lives by Even one person may not be able to solve all these problems alone. However, I suggest that these teachings might help solve many tremendous issues that remain solved in brain-mind evolving practical methods. In PubMed Central, we found approximately 23,262, and in Google Scholar, there were 1.28 million publications until 2022 March 31st on meditation, some high-quality studies, and positive impact on minds and behaviors. For example, there is emerging evidence that mindfulness meditation might cause neuroplastic changes in the structure and function of brain regions involved in the regulation of attention, emotion, and self-awareness (Tang, Hölzel, & Posner, 2015). While studying consciousness, there is no understanding of how neuron firing gives rise to intense personal sensations (Lane 2009). I suggest that the brain-mind, combined with the ‘combined two matters,’ I call X –ultraquantum consciousness particle genome (X-UQCPG associated with an X- ultra quantum consciousness

unique particle (X-UQCUP). It might define scientific terms for some of *Theravada Abhidhamma* (advanced Buddhist psychology in 7 volumes) as terms of consciousness forever bonded with the matter of the brain(*Rupa*). It is impressive that some Buddhist psychological explanations look more refined than modern psychology. (i.e., neurogenesis, neuroplasticity phenomena might help).

While the neuroscientific study of meditation is still in its infancy, mainstream psychology and cognitive neuroscience will arguably serve well by engaging in a more open but critical and rigorous examination of the findings from meditation studies. Such results may help to determine the extent to which the adult brain is plastic or subject to change, identify the fundamental mechanisms that underlie process-specific learning, and lead to further exploration of cognitive-neural systems that are resilient to damage, amenable to reorganization, and capable of improving the efficiency of processing through training or pharmacological treatment (Slagter et al. 2011). More generally, these findings support the idea that the nervous system is a continuously changing structure in which plasticity is an integral property and the unintended consequence of not only sensory and motor processing but also more complex mental activities, such as focusing attention and metacognitive monitoring (Buonomano and Merzenich, 1998; Pascual-Leone et al., 2005). Just as specific physical exercise will produce selected changes in brain circuitry and performance (Hillman et al., 2008), specific mental exercise will lead to selected changes in brain circuitry that can significantly affect information processing and behavior. (Slagter et al., 2011) Brain regions associated with attention vary over the time of a meditation session and may differ between long- and short-term meditation practitioners. *Vipassana* meditation appears to be associated with differences in attentional deployment, brain function, and cortical structures that may underlie meditation's long-term effects of decreased emotional reactivity, increased well-being and compassion, and reported changes in self-experience (Goleman, 1996; Wallace, 1999) and science

(Astin, 1997; Cahn and Polich 2009; Farb et al., 2007; Travis et al., 2004; Wallace and Shapiro, 2006).

This knowledge could be the best method to create advanced psychotherapy for many psychiatric disorders. Much is still to be learned about the molecular basis of mental disorders (Ross & Margolis 2009). Common polygenic variation contributes to the risk of schizophrenia and bipolar disorders (Purcell et al., 2009). A journal editorial says that if clinical psychology in the US wants to remain viable and relevant in today's health systems, it needs to embrace science publicly. There is a moral imperative to turn psychology into a robust and valued science (Campbell 2009). If we change/make a better environment and stimulate and develop a hidden healthy program in -the mind may make less/no interaction with genetic factors of complex disorders, it may create better personalities. For example, schizophrenia is a complex disorder caused by both genetic and environmental factors and their interactions. (Stefansson et al., 2009) Ongoing research and practice of cognitive behavior therapy (CBT) have led to emerging evidence of other important factors in schizophrenia, in addition to thought content and thinking styles (Tai & Turkey 2009). These include the role of arousal (Morrison & Wells 2003), emotion (Freeman & Garety 2005), attachment and interpersonal issues (Birchwood et al. 2000; MacBeth et al. 2008), loss and trauma (Read et al. 2001), self-esteem (Barrowclough et al. 2003) and acceptance and self-to-self relating. (Gilbert et al. 2001). Increasing knowledge about the neurobiological effects of mindfulness-based cognitive therapy (MBCT) may foster the convergence of the biological and psychological aspects of psychiatry and aid in the design of much-needed primary prevention studies in mood disorders (Young 2011).

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Engagement in compassion meditation may reduce stress-induced immune and behavioral responses, although future studies are required to determine whether individuals who engage in compassion meditation techniques are more likely to exhibit reduced stress reactivity (Pace et al., 2009). Positive improvement in psychological well-being following mindfulness-based stress reduction was associated with increased natural killer cytolytic activity and decreased levels of creative protein. (Fang et al., 2010) Happiness is also important for physical well-being, given that there are immune benefits to feeling happy and immune costs to feeling sad (Cohen et al. 2006; Marshland et al. 2007; Rosenkranz et al. 2003; Segerstrom & Sephton 2010). Health threats loom larger late in life, particularly from cancers and parasites (World Health Organization 2009). I suggest several conscious levels and their formation qualities, healthy to unhealthy connections with different brain areas in the diversity of human brains, changing with time. There are eighty-nine consciousness groups and fifty-two cognitive factors in the diversified 'brain-mind functions in the Buddhist teachings. Although the adult brain was once seen as a rather static organ, it is now clear that the organization of brain circuitry is constantly changing as a function of experience or learning (Slagter 2011). Research has shown that the genetic risk for psychotic illnesses is linked, at least in part, to abnormal connections between different brain areas and that risk genes do not influence the strength of activation in various brain areas. Connectivity between some areas is either reduced or increased in risk gene carriers in a pattern reminiscent of that seen in patients (Meyer, 2009)

A study discusses four metaphysical techniques for facilitating patient healing: 1) refocusing on the present, 2) reframing adversity, 3) practicing surrender, and 4) meditation. These approaches

can be mutually integrated and complement psychological treatment in either the psychiatric or primary care setting, regardless of whether the patient has formal religious beliefs (Sansone & Sansone 2009). I believe that the 8-fold path already has the above four techniques. A current study provided preliminary results about neurobiological and clinical changes related to *vipassana* meditation (VM). Nonetheless, few publications are available, especially for clinical studies, and current products must be considered with caution. In the Theravada tradition alone, there are over fifty methods for developing mindfulness and forty for developing concentration, while in the Tibetan tradition, there are thousands of visualization meditations (Goldstein, 2003).

Further research is needed to answer critical questions about replications, self-selection, placebo, and long-term effects of VM. (Chiesa, 2010) Mindfulness-based stress reduction (MBSR) training in patients with a social anxiety disorder (SAD) may reduce emotional reactivity while enhancing emotion regulation. These changes might facilitate a reduction in SAD-related avoidance behaviors, clinical symptoms, and automatic emotional reactivity to negative self-beliefs in adults with SAD. Clinical psychology has focused primarily on diagnosing and treating mental disease, and only recently has scientific attention turned to understanding and cultivating positive psychological health.

On the other hand, the early Buddhist tradition has focused for over 2,644 years on cultivating exceptional states of mental well-being and identifying and treating psychological problems (Wallace & Shapiro 2006). In an analysis, a researcher says that good analytic listening requires one other quality: the capacity to decode or translate what we hear on the latent and metaphoric level, which meditation does not do. This is a crucial weakness of meditation (Rubin, 2009). I

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think the 8-fold path- meditation- defines and broadly discusses IE and well-being how mindfulness helps to scan hidden MV by HMV. According to another study, with more patients and physicians choosing alternatives to traditional, medication-oriented treatment, meditation's clinical use and popularity have grown tremendously. The specific ways that meditation may be helpful for substance use disorders suggest new avenues for research (Dakwar & Levin 2009). Correct meditation methods might give actual and potential happiness; there is no need to search for harmful substances to find them.

Furthermore, a loving and caring environment could also be created through 8-fold paths— treatment methods—such as within the family and society. The results show the consistent and significant efficacy in reducing anxiety. This meta-analysis extends the literature through the facilitation of a better understanding of the variability and clinical significance of anxiety improvement after relaxation training (Manzoni et al., 2008). After 5 days of training, the IBMT group showed better regulation of the ANS by a ventral mid-frontal brain system than the relaxation group (Tang et al. 2009). A meditation workshop for GP well-being is practical, feasible, and appealing to GPs.

Quantitative feedback from the workshop indicates its potential as an effective mental health promotion and prevention strategy (Manoch et al., 2009). The new intervention activities were generally feasible to deliver, acceptable to participants, and perceived to yield positive benefits for family functioning and parent psychological well-being (Duncan et al. 2009). Mindfulness training can affect working memory capacity and enhance the ability of participants to talk about past crises

in a way that enables them to remain specific and yet not be overwhelmed. (Williams 2010) A web survey of Buddhists' religious practices and beliefs showed that sixty-eight percent of respondents rated their health as very good or excellent. A one-point increase in the Buddhist Devoutness Index was associated with a 15% increase in the odds of being a nonsmoker and an 11% increase in the odds of being in good to excellent health (Wist et al., 2010). After four sessions of either meditation training or listening to a recorded book, participants with no prior meditation experience were assessed with measures of mood, verbal fluency, visual coding, and working memory. Both interventions were effective at improving mood, but only brief meditation training reduced fatigue and anxiety and increased mindfulness. Moreover, brief mindfulness training significantly improved visuospatial processing, working memory, and executive functioning. (Zeidan et al., 2010)

Meditation practice in the medical setting is proven to be an excellent adjunctive therapy for many illnesses and an essential and primary means of maintaining holistic health and wellness. Rather than being a fringe or marginal concept, meditation is now widely known and accepted as a beneficial mind-body practice by the general public and the scientific community (Fortney & Taylor, 2010). The application of cutting-edge technology toward understanding mindfulness - an "inner technology" - elucidates new ways in which attention, awareness, acceptance, and compassion may promote optimal health - mind, body, relationships, and spirit. (Greeson 2009) Some findings suggest that long-term *Vipassana* meditation contributes to increased occipital gamma power-related long-term meditation expertise and enhanced sensory awareness (Cahn et al.2010); findings suggest that meditation can decrease neurophysiologic processes' amplitude

subserve attentional engagement elicited by unexpected and distracting stimuli. Consistent with the aim of VM to reduce cognitive and emotional reactivity, the state effect of reduced P3a amplitude to distracting stimuli reflects decreased automated reactivity and evaluative processing of task-irrelevant attention-demanding stimuli (Cahn & Polich 2009). We cannot live skepticism alone; scientists have been too dogmatic about scientific truth, and sociologists have fostered too much skepticism- social scientists must now elect to put science back at the core of society. The prospect of a society that entirely rejects the values of science is too awful to contemplate (Collins, 2009).

Discussion:

Moving psychological science might help understand humankind's (in general) 'good' potential genes and functions- brain-mind -. Additionally, how it'd deviate from 'artificial environmental facts' they face within a short period (in about -last 100-150 years), after being in use 3 billion years of the naturally selected environment, on earth toward more psychological issues. In addition, the pros and cons of the new era. Deviated sustainably, natural environmental facts may collapse EI. (E.g., We have many 'new' 'senses stimulants.' 'Artificial' foods and drinks, the polluted air, light, and sounds we breathe.) New lifestyle, less exercise, relaxation, etc.; addictive drugs, cigarettes, alcohol availability

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audio, etc.)

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such as good emotions, etc.

Another burning problem is drug-seeking behavior (also smoking, alcoholic addiction) due to interconnected MV. Even after addiction, neurobiology may also deviate from the MV for drug-seeking behaviors. Diversifying the brain-mind, infection methods with MV (I further suggest that ‘scam,’ ‘malware,’ ‘hacking’ might also impact the human mind and behaviors in computer function) seem more present in such computers by other persons infected with higher MV. According to the WHO, we miss millions of precious lives from our global family yearly. Therefore, psychologists have a huge role in minimizing MV and creating a better world by compassionately teaching, training, managing (and conducting research) the psychological evolution of humankind (since childhood). Although a variety of mechanisms likely contribute to these changes, the present demonstration that mindfulness training improves cognitive function and minimizes mind wandering suggests that enhanced intentional focus may be key to unlocking skills that were, until recently, viewed as immutable (Michael D. Mrazek, Michael S. Franklin, Dawa Tarchin Phillips, etc.- 2013).

Prince Siddhartha renounced worldly life after his son was born. Is this just a coincidence? I believe he completed his final biological evolutionary duty of reproduction. Thereby, his mind-brain liberated him from that limiting factor much more than other leading characters (religious or scholarly) until now. Because he might have less of a polluted environment, peace-full political background, a loving and beautiful wife since in his early adulthood, proper natural nutrition (to develop brain-mind well), physical and mental exercises in his luxurious life, as much as the association of intellect people, truth searchers, religious practitioners, teachers, enough sports, and activities, Asia also has good potential for cognitive and intelligent people; there may be recent human evolution, and people are different at the level of their genes (Lahn, 2006). I suggest that the Buddha and many thousands of followers—even very young people, including children—might have many potential genes and cognition, even though they might have more genetically evolved human beings. In addition, they became monks, so their breeding became very low, and their gene pool (including the Buddha's) may have been wiped out of the world population and the human genome. My suggestion for his last life in the universe/es by discontinuing the brain-mind link by collapsing or neutralizing (X- UQCPG+ X-UQUCP) death, completing the Buddhahood as a human being

‘Extrinsic’ signals are likely responsible for generating a large spectrum of protein activities supporting complex cognitive brain functions. Moreover, consciousness, plasticity, and several molecular mechanisms that contribute to neuronal diversity and dynamic diversity are generated by experience, correct tuning of neurons, wiring, and generating diverse subtypes of neurons (Muotri & Gage, 2006). Thus, several molecular mechanisms (and their related biophysics),

neuronal diversity, and software for creative programming may significantly enhance the role of self-regulated switching in EI.

The problem of self-regulated switching solves for digital computers, which are the most complex machines we have built. Nevertheless, regarding the flow of information through the brain, we know only that there are ways of biasing the flow by mechanisms such as neuron modulation or inhibition (Abbott, 2006). The cognitive process biasing and inhibition mechanism could clearly explain MV and HMV brain-mind switching. (e.g., desire related MV bias money to gain by theft; a well-developed person's HMV related program may bias prevent theft and even may bias generously) Diet and exercise affect our brains just as much as our bodies, with bad diets having several deleterious effects on memory and good diets bringing benefits.

The movement probably impacts the brain by altering energy metabolism (Pinilla & Nemerof, 2005). The Buddha and his students' practice of going for alms door to door (teaching and training others simultaneously) might have helped get balanced food for Buddha and monks. According to a study, Buddha had walked approximately 5 km per day of Buddha-hood (other monks) and encouraged them to go alms door to door. It might have helped get many proteins- amino acids, vitamins, minerals, etc., simultaneously and good exercise to maintain their health. TM has been linked to reduced cardiovascular disease risk factors and, in controlled trials, has reduced blood pressure (Schneider et al. 2005) and carotid artery atherosclerosis (Arias 2006), as reviewed by Walton and colleagues. While physics and mathematics may tell us how the universe began, they are not used much in predicting human behavior because there are far too many equations to solve (Hawking, 2010). Therefore, this was an attempt to identify the mechanism of cognitive functions,

their social networks, the necessary intelligence factors, and their evolution in human beings. The most profound EI, which manifested itself in the human development of this planet, might have occurred during Buddha's time. In addition, the practical contributions of institutions such as the UNO, academic institutions, journals, scientists, inclusive psychologists will be an excellent boon for minimizing personal and social problems faced by humankind toward their optimum EI and PWB a better world. None of the empirical or conceptual challenges strikes us as fatal to the theory, so it remains for future research to assess the merit of our ideas and how best to extend them.

Materials & Methods

A highly diverse ~45 personal uses for the research for more than thirty years. The study employed both interview and observational methods. In addition, supplementary data were obtained from many persons during the day today informal meetings through random observation and questioned them and many personalities depicted in electronic, nonelectronic media by freely observing their behaviors. Therefore, I have had to do some thought experiments as well. The factors studied included personal environment, behavior, self-assessment of their cognitive functions, and my introspection study as the researcher (mindfulness observation of my mind and behaviors). In addition, I have done a theoretical experiment to find a third factor and the correlation of nature, nurture, and X- third factor; What/how is its mechanism via the intelligence/well-being evolution (+/-)? I have gone through many research findings

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related to my research objective on Buddhist and modern psychology, neuroscience, fundamental physics, abstract unbiased study of human endeavors, law, arts, politics, policymaking, economics, education, and philosophy. It hypothesizes that basic teachings found in early Buddhist teachings in Theravada tradition (which ~8 million words information in Pali text society- Pali canon the English versions) might provide us with means to find psychological solutions efficient ways to these problems. This has plagued humankind for centuries; comparative studies of support with scientific evidence of current research findings have disclosed these facts on fundamental humanity ever suffering issues.

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