

Evolution of human intelligence: Psychological Science for a Better World

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Abstract

What might be the fundamental psychology of intelligence naturally selected in biological evolution to minimize, prevent, and cure social and personal issues like war, crime, commit suicide, homicide, theft, drug addictions, and so on? How to achieve a higher level of well-being? I found a primary cognitive limiting factor called mind viruses (MV)(more than 3000) which regresses intelligence and well-being and makes the grand delusion: remedies are healthy mind viruses(HMV)(3000). Here, I show the disclosed core of early Buddhist teachings (on learning, training the mind, and behavior on the 8-fold psychological course psychologically 'program' for better (intelligent) decisions. A theoretical 3D graph might represent the state of evolution of intelligence, nature, nurture, X-ultra quantum unique consciousness particle (X-UQUPC), and psychological well-being with the psychological time of a person. To this hypothesis, if the afterlife occurs, the natural selection of vacant zygote/early embryo neurons of the next life and their quality might depend on the finally evolved X-ultra quantum genomic particle of consciousness (X-UQGPC). Therefore, the quality, including the species of the new life and its nurture in the universe/s, depends on the quality of the finally evolved X-UQGPC. Such natural selection of a new nurturing environment for future (promising)life might be uncertain and, therefore, a high risk of finding a life-consciousness in great nature and nurture. However, there may be more mysterious issues to be solved in future research; therefore, the article might not discuss a theory of everything on the central theme.

Keywords;

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

What might be a better definition of intelligence? Why do humans still face many problems like terrorism, crime, the collapse of the family unit, drug abuse, war, and theft? Why does humankind still experience several psychological pains-sufferings – emotions, or less psychological well-being? If found, Can we minimize the psychological science of well-being to minimize personal and global psychological issues and make a better world? Can humans evolve their intelligence and minimize those personal and social issues? What might be the fundamental nature of intelligence (or can be most prioritized, generally applicable, and applied) that creates biological evolution from any theories the present psychologist discusses? What are the primary psychological limiting factors (if) for such intelligence and remedies for those limiting factors and benefits that are significantly out many problems not yet entirely solved? However, they live in an era of highly developed science and technology. This work is an attempt to discuss briefly in a single article with the support of many disciplines.

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 different criteria(APA, 1995)—the concepts of "intelligence" attempt to

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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 (Sam Goldstein, 1995)

As I have mentioned, we can observe that those non-intelligible decisions and resultant behaviors make several hundred issues in individuals and society. Such individual behaviors direct or indirectly impacts-nurture each others' individual decisions. 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 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 interact dynamically". (Kitayama & Salvador, 2017) For example, crimes and nature have interdependent functions. Such crimes, addictions, and nurture have to seem, too. Current thinking holds that each pick and chooses from a range of stimuli and events primarily 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 effect 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. (Barbar, 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, genetic differences

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exist 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. There are 30400 peer-review research publications in PubMed Central meditation; its impact benefits the brain-mind, behaviors, 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, natural Buddhist practitioners learn training and practice based on the 8-fold path treatments that might counteract MV (*Kilesa* in the early Buddhist text, which I call MV). One of the exciting implications of the research on meditation and brain function is that meditation might help to 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, training in meditation 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 more than 3000 different qualitative primary (delusional) MV in a textbook of advanced Buddhist education in Buddhist teachings. *Abhidhamma pitakaya* (the chapter on Analysis of Small Items in The Book of Analysis, called *Kilesa* in Pali) might arise worldwide on different levels in different environments. Therefore, quantitatively, MV and HMV might be in infinite forms. I call healthy mind viruses (HMV) the remedies for MV 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 a thirst for delusional attachment to sense pleasure, wealth, and power but also a 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-UQUPC (Dayathilake, K. L. Senarath, 20019), and those particles might not impact their nature or nurture, or in other words independent from nature vs. nurture functions. In the brain hardware of its biological and structural organization vs. functional mechanisms, just a coordinating factor that I call the brain-mind link or brain-mind bonding two factors or X-UQCPG+ X-UQUPC which essential make consciousness of the particular person as to my first hypothesis. Moreover, there may be no independent soul or consciousness state part of brain material with a combination of microparticles. Therefore, as to my hypothesis, X-UQCPG+ X-UQUPC might function as the coordinator between the brain matter and neuronal information. There seems to be no scientific theory to interpret the correlation between the brain's neuronal matter and the mind. However, those combined particles might be an incorporeal center for a 'soul/psyche' to flow input/output information 'as' a natural soul/psyche from the external environment or internal brain mechanisms.

Out of thousands of studies when generalized meditation Meditation may be associated with structural changes in the area of the brain 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 that may involve a

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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 normally inhibit emotional impulses 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 area of the prefrontal cortex than non-murderous brains (Raine et al., 1997). Here, I suggest the 3D graph I had 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 can hypothesize that meditation and related positive evolutionary behaviors impact well-being. For example, if someone evolves a higher level of their mind through meditation, and when they train (to whom

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are in the external environment of the trainer-teacher) in others, such trainer (more healthy) positively nurtures the learner.

Moreover, as part of the teaching, it greatly emphasizes and is crucial to evolve their intelligence through generosity and loving-kindness. Moreover, other central region teachings admire generosity and love, too. 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 on intelligence can be used to optimize psychological well-being. Nevertheless, (because such intellectuals' findings and 'intelligent' decisions of terrorists or 'leaders' can not be rejected by using those present theories on intelligence- that they do not include intelligent persons) can also be used to destroy the s, as Hitler, Stalin, Amin, and many other leaders have shown, so those theories seem like paradoxes. However, in my view, positive intelligence could evolve well-being, and negative intelligence (regress) creates a negative level of well-being. In other words, Research on the happiest person/s, yet the Research might not prove that person who goes along with hatefulness, drug addictions, or thieves. Even if that personnel use their 'intelligence' (if they apply other definitions of intelligence sharp enough to make (quick) decisions (for example, hide from police or society) and not show their secret behaviors). In other words, as to general beliefs, people say they are truly happy even doing illegal and harmful behaviors. It might give me good support for my argument of the relationship of MV's unhappiness.

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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) Alternatively, positive emotional states 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 to enhance their level. Buddha was also able to evolve many adult personalities because of the plasticity of the brain 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 as flustered, shocked, or surprised (unpredictable sounds) as ordinary people and are less angry 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; Ho'lzal et al., 2008; Luders et al., 2009). Even the central and autonomic nervous system interactions are altered by short-term meditation. (Tanga et al., 2009). Additionally, some scholars observed higher 7–11 Hz alpha activity in the Vipassana group than in all the other groups during meditation and instructed mind wandering and lower 10–11 Hz activity in the Himalayan yoga group during meditation only. They showed that meditation practice is correlated with changes in the EEG gamma frequency range that are common to a variety of 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., dosage and variety), features of persons (e.g., 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, S., & Layous, K. (2013)

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we need another debate, as behavioral decisions are independent doer 'soul' (volunteer in the brain-mind system) or just occur- happen decisions/behaviors (without -/free-will/commander/doer in the brain-mind -system). This phenomenon occurs in the central nervous system, without the doer/soul/psyche in the brain-mind. (Dayathilake, K.L. Senarath,1991). Moreover, it might enjoy true happiness purely through brain-mind function and nurture. My recent studies suggest that X-UQCPG+ X-UQUPC makes a significant contribution but is not permanent (it might be reversible- regression- and evolve and might 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 make them less helpful and more aggressive (Baumeister, RF; Masicampo, EJ; Dewart, CN (2009). Because the subject might be losing a sense of self-efficacy. Caveats have, however, 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 higher 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, KL. Senarath, 2019, April) Fundamental insight of Buddhism is the

recognition of the fluctuating, impermanent nature of all phenomena that arise in dependence on preceding causes and contributing conditions

(Nanamoli & Bodhi, 1995) The actual 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 based on misconceptions. Illusions such as free will and paranormal beliefs might have been adaptive because they made the subjects more proactive" (Mogi, 2014).

Thought experiment – 1

Is there an X or third factor of the 3D graph as an X- UQCPG+ X-UGPC incorporeal? Such a center in mind exchanges information, as below: first, the external stimuli input to - sensorial, then the sensoria nerves impulses input to the brain; therefore after that decision makes result nerves impulses output toward the external environment as an observable/empirical behavior the support with X- UQGPC+ X-UQUPC and 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 no identical act X-UQUPC that simultaneously functions anywhere in the universe/s. Even identical twins seem to be in the same environment but not entirely the same (they might be similar and have X-UQGPC but not X-UQUPC), at least in slightly different nurture. Performing a complete control psychological experiment on the nature versus nurture debate is complex. Many

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experiments suggest that life's minds and behaviors depend only on nature and nurture; there might also be a third factor as a center between the mind-brain link, as already mentioned. At the same time, there are such conscious phenomena (Dayathilake, K.L. Senarath, 2019 April), X-UQGPC+ X-UQUPC functions since it binds with matching and vacant zygotes until clinical death occurs. This theory of mine might be helpful to find a solution to why you have only self-identity- soul- but not two or more in the universe/s. This why I suggest one more factor in addition to nature and nurture, as microparticle.

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 (if) exists for such an extended period, the X-UQCPG might evolve extremely slowly; therefore, 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 factor- out of seven-in generating *Kamma* since it is Volition that determines the ethical quality of the action. (Bhikkhu Bodhi, 2003)

- (4) present decisions of the person (*Citta niyama*)
- (5) (other) natural laws (*Dhamma niyama*)

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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. (Bhikkhu Bodhi, 2012). The seven mental factors are;-

Phassa - contact

Vedanā - feeling

Saññā - perception

Cetanā - Volition

Ekaggata - one-pointedness

Jīvitindriya - life faculty (to this theory of mine, I suppose this function might occur with the X-UGPC+ X-UQPC in a brain-mind link as ultraquantum particles

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 explain a sentient being's person and personality (In Rawson 991, 11. p) (The Pali canon SN 22 and Bodhi (2000), 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 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 have a higher potential of disease-causing MV in others' minds. Most such persons appear healthy and happy (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 is progressed toward a psychologically unhealthy society by said 'unhealthy fittest/s.' (They influence others' minds and functions directed by the behavior of MV).

(ii) Positive EI is progressed toward PWB society led by intelligent and healthy fittest/s. They influence others' minds and functions by use of their behavior of HMV.

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

The task for developing health and happiness)

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

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particular MV to cure and preventions methods, etc.) by correct teachings, (etc.) the correct time to the correct person with particular MV by correct person or 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-regress.

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

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

The 8-fold path might manifest the behavioral law of scientific ethics in the EI (evolution of intelligence).

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Because of this intellectual process:

- (1) Personal-social PWB is unharmed.
- (2) No personal and social contradictions.
- (3) It might be a highly recommended efficient personal & social-psychological development method.
- (4) Not collapsing 'Law of society in general.
- (5) Trades and professions, unharmed to society and sustainable development.
- (6) 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*, full of the joyful utterances of Buddha's male and female disciples, who found peace and happiness through his teaching. King *Kosala* once told the Buddha, "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 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 was not given as highly technical as in the *Abhidhamma* by the Buddha to King *Kosala*, as the king was worldly, so in general terms.

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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 giving 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 the causes of happiness and the factors that correlate with happiness. (Wallis, Claudia (2005) (Bolier, Linda; Haverman, Merel; Westerhof, Gerben J; et al. (2013) (Marcus 2015)

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 a particularly rigorous validation would be based on extra domain assays. Human g correlates with academic success, workplace success, health, and happiness. (Burkart, Schubiger, & Schaik, 2016) Individuals who use reappraisal more in situations they perceive as low in controllability have greater well-being. (Haines et al., 2016). This 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 is 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 can 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 (jealousy, anger, etc.) decisions resist/and or decrease for short term/long term 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 MV.

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(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, children.

(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 his/her youth (that he is not aging/decaying)
5. Overestimating his/her long life
6. Overestimating his/her financial stability
7. Overestimating his/her handsomeness/beauty

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8. Overestimating his/her qualification
9. Overestimating his/her knowledge
- 10.-19. Underestimating his/her on 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
24. When seeking more wealth, HMV may change to MV
25. Not caring about 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,

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be a generator of excessive confidence 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
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 of 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 is 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 others PBW
61. The desire for selecting/supervising sense-organ stimulators
62. Lack of knowledge of quality and quantity of food when you eat
63. Not creative for EI
64. Think that 'Relations are immortal.'
65. Deviation of behavioral HMV
66. Deviation of understanding HMV
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 of 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
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

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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 she/he has
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 are HMV or not
93. The lack of desire to think and conclude about the HMV to be practiced or not
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 meditating

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103. Dislike seeing the enlightened person/disciples
104. Dislike hearing/studying scientific knowledge of PWB
105. Hate when others get actions of HMV
106. Unmethodical/irrational attention on PWB
107. Not searching scientific paths to PWB
108. telling what is not seen as if seen (lie)
109. Telling what not heard as if heard (lie)
110. Telling what you did not feel as felt by sensual organs (lying)
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

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144. Phobia of life after death in suffering worlds- including animal kingdom-

145. Anger on unhappiness

146. The desire for sensual lust *

147. A wish to engage in sensual activities *

148. The willingness to romantic related luscious *

149. The desire to engage in sensual activities

150. Impatience to engage in sensual activities

151. Willingness 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 that the above 5 MV-activated persons in the highest risk group are definitely reincarnation in the suffering world after death. (Buddhist text mentions the definite risk)

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

163 Thoughts of the necessity of jealousy

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164. Thoughts on the necessity of (justifying) MV
165. Thoughts on 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 teacher/s
173. Not interested in intelligent teachings
174. Not interested in intelligent training
175. Not interested in making decisions for his/her 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 *
- 181 Search for more visual pleasure *
182. Search for more sound pleasure *
183. Search in more odor pleasure*
184. Search in more touch feeling pleasure*
185. Search for more taste pleasure*
186. Search in more thoughts pleasure*

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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 tastes
 197. The intention of a depressing thought
 198. The intention of depressing touches
 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 some extent to make worldly or family life successful, e.g., sensual pleasure, but relative to the highest intelligent person/s teachings, 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(regression) of nature, nurture, and the X-UGPC+ X-UQUPC. However, such a person justifies that such MV is essential for a successful life. When an MV activates, another or more MVs might also arise as a chain or network. This MV is out of approximately 3000 MV analyzed in the 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, fifty-two mental factors, and corporeality (*Citta*, *cetasika*, and *rupa*). One such consciousness moment (*Cittakkhana*) is said in the commentaries to be inconceivably short and to last no **longer than the billionth** 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

physical objects (five of them are physical), brain, and mind (The Buddha's teachings -6). Sound happiness causes healthy psychological development; a sorrowful, melancholic, penitent, negative attitude can be harmful. Healthy satisfaction is one of the seven factors of enlightenment, the essential quality toward the optimum development of the brain and mind, as proclaimed by the Buddha. During the 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 have time dilation too, and a more efficient brain-mind; therefore, I suggest that each person in different clock times might not similarly feel their psychological times, as well as different people, are in the similar environment might have had different psychological time even clock time similar. A person in the 'unconscious' sleeping (when not dreamings) stages might not feel that time flows. In other words, no or less feeling of time past. Furthermore, in real suffering, people (or other beings) psychologically times might feel relatively slower time. 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 or 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 the conscious brain-mind is also partially split, but with a "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). However, I suggest by the above statement (if done) by Buddha, it might be a method of "programming" the disciples' minds because, many times rejects the soul of a person by Buddha.

Nevertheless, He might not mean that the forerunner- free will-independent soul. 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 deeper 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 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, and 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). Consciousness depends on matter, sensation, perception, and mental formations. That cannot exist independently of them, and consciousness may exist having

an 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). For 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 Buddhism's early period, 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 successful if teacher/s are 'psychologically reprogramming a low-level person by a higher-level person of intelligent and well-being.' However, this summary of treatment explains, convincingly as a therapy, many places in different places, in addition, to 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:

e.g., 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 using or giving dangerous drugs, e.g., the Gift of a meal, to an intelligent person without activating (or expecting anything from them, but purely generous intention) 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, licit, 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) Discard prevailing MV
- (b) Prevent MV from 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 to be:

- (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 and while enjoying the whole process, selflessly)

3.6 Selection of intelligent decisions of 'healthier and happier ways;

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 on 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). "The 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

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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 applicability limitations among people with different backgrounds should be considered in practice". (Zeng, Chiu, Wang, Oei, & Leung, 2015). Despite these limitations, the current study provides some 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 significant implications. First, it might at least 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 are not having had well-being state –suffering-) compassion. In a review, they integrate three evolutionary arguments that converge on the hypothesis that compassion evolved as a distinct affective experience whose primary function is facilitating cooperation and protecting 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, Hölzel, (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).

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

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

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

- will be 'honored' or 'dishonored.'

-will be 'praised' or 'blamed.'

-are 'healthy and happiness' or while you are '12 kinds of suffering.'

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

"scientific thinking" is rational on cause and effect whatever you do - to eliminate the suffering from MV, the importance of H MV, and treatments given to MV intelligently (not only for your issues but also for treating others).

I suggest this eightfold treatment methodology, great mental exercise, and training/meditational process to overcome 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 of the disease, 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)

There are attractive, logical, clear, and rarest lines on thinking more accurately-scientifically! By Buddha in *Kalama sutta*.

"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

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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 central mindfulness on the present moment and scanning the MV by intelligence and creating decisions with HVM treatment) with emotions, ideas, and memories of MV;

- (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(in my mind)'?
- (iv) Why is this happening(in my mind)?
- (v) What happens to my well-being if I do this(by me)?
- (vi) Understanding this process as just the problems created by my own brain-mind(my brain)
- (vii) So, if somebody needs well-being and as much as well-being for others, should they think, '

Mirror neurons might function between **I¹ and I²** (**I¹** might be the executive of cognitive brain-mind areas or/and the mechanism of its operation, and **I²** might be the internal-psychological environment representing the natural external environment outside of the physique.**This idea origin 1991 when I was writing the first article on intelligence) (**I²**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 external environment **I²** in which your

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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, their behaviors might become irrational when the primary or immature human has incredible difficulty, such as his close relation/friends' death. 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) irrational beliefs into their children. (who do not have any knowledge of God/s at birth and have a primarily great rational mind) as 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 –as mentioned in their religious books, etc. in past time >3. Now –in the present- rewards are the lowest in their categorization; this is the most observable order of belief of getting tips from 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 of the 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. 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 convincing the suffering person/s that s/he will /might get relief and rewards even after his/her death may relieve suffering to the related person. (b) However, gradually, your brain tries to overcome problems biologically 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 →your physical body and 'your' real external world

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

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, your image of 'Y' and its memories in 'X' (brain-mind). That is, first of all, majorly harmful to 'X'. Then, if X has taken action with MV, she/he/they, and it too (who are in the actual external environment). The Constitution of UNESCO states that since wars begin in the minds of men. It is in the minds of men that defenses of peace should lay. I suggest that the great barrier is the grand delusion in the mind of men.

It may help to settle unsettling feelings or memories by well-planned voluntary mechanisms (.....?). Therefore, it may decline involuntary feelings or memories related to MV. In this mindfulness, MV scanning by HMV may decrease potential (e.g., sexually) aggressive drives. The unconscious mind may release happiness and (also) may underlie the creation of a '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 how our mind develops, 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 the development of high-level cognitive cortical circuits (Shaw et al., 2006).

5.0 Mind-brain 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 manage. The processes of intelligence are universal (Sternberg, 2004) and manifestations. Two other scholars highlight "five genetic findings special

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to intelligence differences and 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 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 the population every generation, 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 found no "individual protein-altering variants 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 secretly may hate someone and desire to marry their wife. Therefore, they have a lifelong conflict with related MV. I agree that sexual desire and needs are natural and vital to some extent until s/he will destroy all MV—for example, better family life with a spouse. There is less conflict with 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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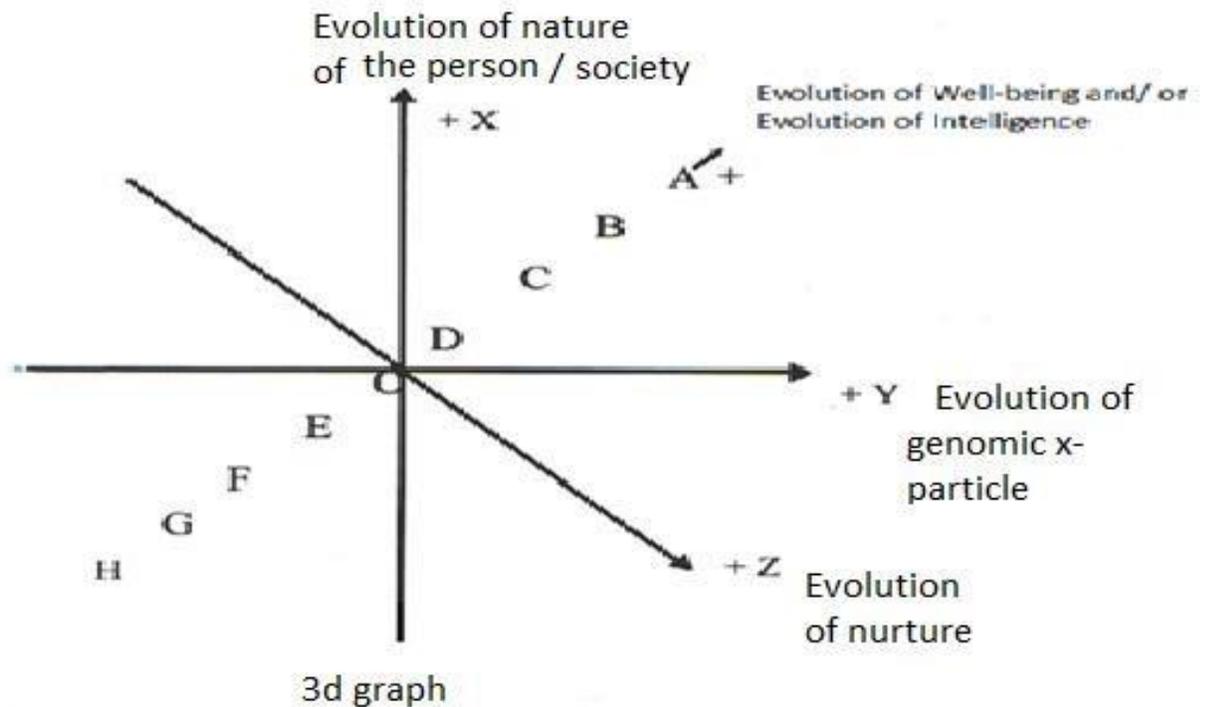


Figure legend: - EI and well-being;

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 3-D '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 he still has a few MVs.

Person D: Layperson or an ordinary person whose mind fluctuates toward +/- . Person E; Mind

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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 by a microwatt of external stimuli, might be enough for him/her to decide 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 the "D," D presents positive external stimuli toward E. E is still (-) when "D" starts, remedies for "E," E's $I^1 \leftarrow \text{D} \text{-----} \rightarrow I^2$ (if there is a potential in "E" to evolve more positive) gradually might reach positive (+), including his (E) 'virtual external environment' becomes a positive.

Human cognitive functions have become a highly complex diversification like a Worldwide Web or network, and someone's total well-being of 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' (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,

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- I. His or her intelligence fluctuates (between + and – levels) 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 a decision 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 H MV 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 regarding 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 more zero negative frames of information (less or not mentioned unattractive facts but incorrect facts) mentioned. So generally 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 influence of activating MV against H MV, 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 H MV 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 (might be crucial to selecting and transferring good genomes to the following species)(Dayathilake, 2020) of beings in biological evolution. (if reincarnations occur – life after death-) The highest intellectual beings (e.g., The Buddha teachings -15) in their previous birth, maybe the cutting edge or crucial point of human biological evolution on earth. Because they are searching for and selecting a partner of the highest beauty & intelligence (with less MV), it might help create next-generation with more beautiful and intelligent beings. Alternatively, it 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

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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 HMV, such (levels) 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 suffer due to multifactorial causes such as their genome, other psychiatrist physiological factors, external environmental facts(nurture), and deviated MV but not may due to X-UQCPG because X-UQCPG is only crucial and depending key and bond with the next life. If the new life's genome, nurture, and MV have such potential for disease, the particular person has to suffer. Here, I suppose and emphasize that nature and nurture might be direct and indirect causes for the particular person's MV versus HMV evolvement; then, the state and total impact of those MV and HMV in cognitive function may impact the evolvement of the brain and its genome.

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The complexity of MV also might impact disorders of particular patients, such as schizophrenia and manic depression. Symptoms such as paranoia, phobia, overestimating (self), irrationality, and a supportive environment with their 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. No definitive statements can be made at this time, however, regarding meditation's place in the treatment of addictive disorders. Further research needs to be done in order 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 are 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 an increase in psychotic symptoms reported, and there were no episodes of aggression or violence noted in the

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record". (Mistler, Ben-Zeev, Carpenter-Song, Brunette, & Friedman, 2017). Some psychological, practical methods in the 8-fold path treatments (is kind of Cognitive behavioral therapeutic method psychiatric patient or any other personal below level one in a 3-D graph) to all might utilize and emphasize how vital to improving emotion;

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

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 went to 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 the 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 (Goleman 1995). 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 human mind does not correctly explain the pleasure principle. To me, the quality and quantitative pleasure may explain more correctly by MV and HMV principles. The meaning of pleasure may be in different forms for different individuals. However, a healthy intellectual person's health pressure might only be reached by eightfold treatment(a great CBT).

Additionally, the superego is a simple moral expectation and an intelligent way of 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 medicinally and with an 8-fold path for EI simultaneously.

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 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 great religious systems of the world, 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. Now 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). It means you may not find eternal, undecaying, and not suffering beings in the "universe. (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, and distress) (according to modern physics confirm that there is no matter or energy is in permanent but always them impermanence). 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 was in no way 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- *klesha* (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 breath supervision of the frontal cortex.

6.0 Order and EI World

The evolution of intelligence in the world will be more favorable when the 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 as well as in the world population, making scientific dialog on why/how the importance of the well-being of each & every person. In addition, it will prevent the selection of harmful future leadership with cruel, barbarian & irrational minded—identification & treating them early compassionately and teach them how/why they should treat humanity with loving-kindness. Tremendous and genuine leadership depicts clear decisions and acts on the ten critical 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

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7. Not/less activated hateful thoughts (MV) (Should be full of loving-kindness toward humanity)
8. Not/less decide MV through their behaviors (all nonviolent decision does welfare for humans)
9. Even if he/she faces complex problems, should be patient, calm-full (not to be aggressive; which leads to violence, terrorism, crime, etc.)
10. Being constitutional

Furthermore, treat in an equal manner to every citizen, with pleasant speech (Not being cruel, hateful, in an unintelligent way). Fortunately, some scientists are now discussing and making a dialog for better world order in a psychological aspect. For example, the ten guidelines of Buddha mentioned above for leaders were 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 moral standards on others 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 also dialoguing toward practical policy planning and implementation for leaders with scholarly organizations, which 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

This theory emphasizes that a person's external world is imaginary and limited (any person at any time). When you are doing business with somebody else, always your brain's imaginary world makes dialog directly with visual/and auditory and three sensories of the particular person in your delusional world in you., etc. image in your brain similar to you are dreaming while awaking because of your great delusion (if it is lower level mean your insight-mindfulness irrelatively high, and you might observe delusion in you and think its just-primary result in your fleshy mind-brain link. Therefore not tend to get angry, aggressive to your mind images if do so the side effects of aggressive become as behaviors (externally observable). 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). Those thoughts on economic decisions may depend on total MV vs. HVM results 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 takes place 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 that enable the brain to successfully represent target information (Slagter et al., 2009). Western psychological research on positive psychology and

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Buddhism has recently converged in emphasizing 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) that relatively highly evolved personal decisions always (even) take a risk for themselves to keep others' 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, which was 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 be valid in other jobs as well. For example, professional attitudes may shape or even change by good meditation according to 8-fold path guidelines toward a healthier world. Minimal 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 in the future

the new mutation rate could rise and these changes could go into 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, the priceless brain gives priority to better psychological health, self, and others, 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 the 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 that are 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.

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The natural environment may have a significant role in EI's 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 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 tremendously impacts the brain's interaction 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 a very efficient way in a certain period without any environmental pollution. In other words, his good genomes might not deviate, especially in his mind-brain mechanism and when it evolves. 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 developing 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) MV 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) as below.

$$\mathbf{Id} \propto \mathbf{MV}$$

$$\mathbf{Ego} \propto \mathbf{PSMV}$$

Some research evidence depicts 71-76 MV qualities. Violence as a form of entertainment has existed for centuries. Unfortunately, for catharsis theory, research shows that playing violent video games increases aggression (Anderson et al., 2010). Even though the 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 like sex and food (Bromberg-Martin & Hikosaka 2009).

8.0 Educational Psychology & EI

To every person, he 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

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education system? Even in diverse cultures, it could evolve through broad scientific dialog. We can observe much of the child population directly toward a rat race; in the present education system, they may (generally) deviate immensely from their psychological well-being. Now we know the unlimited desire MV for money, luxury life, etc., such targeting education could not make a healthy, happy, and kind person. Too much-unwanted information flows through the senses, and most of the time spent in the artificial environment may deviate from 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/watching 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, planning policy, and more research and developments on healthy education systems. Aspiring to the fulfillment of one's talents and abilities in the form of transcendent creative contributions will lead to high levels of personal satisfaction and self-actualization as well as 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, reading to children in an interactive manner, and sending children to preschool all raise the intelligence of young children. (Protzko, Aronson, & Blair, 2013).

Enthusiastic knowledge searching, appreciating, and encouraging—unbiased questioning, curiosity, and creative thinking support—a rewarding system in education may create healthier, happy, and more 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 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 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 to eradicate the waste 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 the 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 the body's better language; facial expressions are clues to others’ emotions, communications, and aggressive action toward effective methods. In a broad sense, preventive education in the mind-brain development process by meditation 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 get aggressive, depressed, etc.
- (ii) In a short period, they might successfully recognize and react to whether they tend to harm emotions, actions, etc.
- (iii) They might diagnose those emotions or thoughts 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.

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- (iv) They find another person/s not so well developed and should treat them compassionately at every moment as much as possible: “From the Buddhist point of view, anger is a form of suffering because the angry individual suffers as well as his or her victims. The traditional Buddhist view suffers from three main mental factors (MVs): desire, aversion, and ignorance—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 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 differences in opinion about solving social problems: larger differences, for example, than pre-existing 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). In my view treatment of anger with mindfulness of

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 and select better decisions to overcome problems.

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6. Relaxation: enjoy the challenge you face 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 that 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 Mind-brain Mechanism, Well-being, and EI

Even with the modern scientific substantial knowledge (millions of research publications we already 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 the support of other alternative advanced sources or hypotheses, such as (if there is a sense of scientific rationale) Buddhist teachings(or whatever other knowledge exists, but that information should be more reliable and no or fewer scientific contradictions in

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its). I could sincerely state that I have never met or heard even 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 and translations most likely might not say what the Buddha meant by his original teaching. In 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 in *pali* 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, when studying his daily routine (only a few hours he used to sleep every day) and this small number, teaching in words is challenging. While going through 57 volumes of the remaining teaching of Buddhis should be one great(est) teacher who was behind the great(est) teachings (good evidence), with less or no contradictions even without (or after little editing of the original meaning as we realized form. Such (much clear) advanced psychology of his teachings might (probably give us, as psychologists, great resources. For example, no strong research finding confirms the great harmfulness of the (generally) human mind and behavior, which has been greatly discussed and used to evolve people during that period. lives by even one person may not be able to solve all these problems alone. However, I suggest these teachings might help solve many tremendous issues in brain-mind-evolving practical methods. In PubMed Central, I found more than 30400, and in Google Scholar, there are 1.4 million publications until June 29th, 2023, 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 regulating 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

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that the brain-mind, combined with the third ‘matter,’ I call X –ultraquantum consciousness particle genome associated with X-UQUPC. (X-UQUPC - might neuro-ultra quantum-biophysical matter that is responsible for your unique consciousness identity), Furthermore, unfortunately, we could not find/it challenging to find technical terms-well defined scientific terms for some *Theravada Abhidhamma* (advanced Buddhist psychology in 7 volumes) terms. Apparently, some Buddhist psychological explanations look more advanced than modern psychology, and many are tally with modern psychological science (i.e., neurogenesis and 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 findings may help to determine the extent to which the adult brain is plastic or subject to change, identify the basic 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 obligatory 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 a specific physical exercise will produce selected changes in brain circuitry and performance (Hillman et al., 2008), a 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

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

This knowledge could be the best way 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 must publicly embrace science. 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 -the mind may make less/no interaction with genetic factors of complex disorders, and 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 & Turkington 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).

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 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)

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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 diseases, and only recently has scientific attention turned to understanding and cultivating positive psychological health.

On the other hand, the early Buddhist tradition has focused since 538 BC might 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 think the 8-fold path- meditation- defines and broadly discusses IE and well-being and how mindfulness helps to scan hidden MV by HMV. According to another study, with greater numbers of 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 be created through 8-fold paths—treatment methods—within the family and society. The results show the consistent and significant efficacy of relaxation training in reducing anxiety. This meta-analysis extends the existing 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 five 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), that 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) In a web survey of Buddhists' religious practices and beliefs, 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 in the scientific community (Fortney & Taylor, 2010). The application of cutting-edge technology toward understanding mindfulness - an "inner technology" - is elucidating new ways in which attention, awareness, acceptance, and compassion may promote optimal health - in 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 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 with 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).

General discussion:

Moving psychological science might help understand humankind's (in general) 'good' potential genes and functions of the brain-mind -. Additionally, how it was or might deviate from 'artificial environmental facts' they face within a short period (in about -the last 100-150 years), after being in use for 3.5 billion years of the naturally selected environment on earth toward more psychological issues. When we discuss 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 addiction to video, audio, etc.) compassion, sympathetic joy such as good emotions, etc. Those might greatly impact directly or indirectly human brain physiology and psychology revolutionized environment changes within a short period (about 150 years) (suddenly) after being in a natural environment of 3.5 billion years of the period for similar species of human beings with similar genomes.

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Another burning problem is drug-seeking behavior (smoking and alcohol addiction) due to interconnected MV. Neurobiology may also deviate from the MV for drug-seeking behaviors even after addiction. Diversifying the brain-mind, infection methods with MV (I further suggest that 'scam,' 'malware,' 'hacking' might also impact the human mind and behaviors "as" 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 compassionate teaching, training, and 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(after) he had completed his final biology 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, peaceful political background, a loving and beautiful wife since his early adulthood, proper natural (and best) nutrition (to develop brain-mind well), physical and mental exercises in his luxurious life, as many as the association of intellect people, learned lots of disciplines since childhood truth searchers, religious practitioners, teachers, enough sports, no wars, conflicts, no sophisticated

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technology of communications, simple, serene livelihood might enhance (nurtured) his mind 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 more genetically evolved human beings. In addition, they became monks, so their breeding became very low, and their gene pool (including the Buddhas) may have been wiped out of the world population and in the human genome. My suggestion as his last life in the universe/es by discontinuing the brain-mind link by collapsing or neutralizing (X- UQGPC+ X-UQUPC) death completing the Buddhahood as a (happiest being- might in the universe) human being.

‘Extrinsic’ signals are likely responsible for generating a large spectrum of protein activities that support complex cognitive brain function. 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 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 explain

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MV and HVM brain-mind switching more clearly. (e.g., desire-related MV bias money to gain by theft; a well-developed person's HVM-related program may bias prevent theft and even may bias generous) 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. Exercise probably exerts its effect on 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 to get balanced food for Buddha and monks. According to a study, Buddha had walked approximately five km per day of Buddha-hood (other monks)(never used vehicles, except one a boat (according to literature) and encouraged them to go alms door to door. It might have helped them 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 much used 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, and psychologists will be an excellent boon for minimizing personal and social problems humankind faces toward their optimum EI and PWB for a better world. None of the empirical or conceptual challenges (even) might strike us as fatal to the theory, so future research must assess the merit of 'our' ideas and how best to extend them.

Material & Methods

A highly diverse ~45 personnel have been used for the research for over thirty years. The study employed both interview and observational methods; supplementary data were obtained from many personnel while day today's 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 introspection study of me even as the researcher. 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 related to my research objective on Buddhist and modern psychology, neuroscience, fundamental physics, abstract unbiased studying 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 of information in Pali text society- Pali canon, the English versions) might provide us with means to find psychological solutions efficiently 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's ever-suffering issues.

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