

Lived Experiences of Regular Vipassana Meditators in Buddha's Birthland: Perspective from Maslow's Hierarchy of Needs Theory

Santosh Lama¹ ; Bhagwan Aryal² ; Khagendra Prasad Joshi³

¹Graduate School of Education, Tribhuvan University, Kathmandu, Nepal;

<https://orcid.org/0009-0001-9476-8381>

²Central Department of Education, Tribhuvan University, Kathmandu, Nepal;

<https://orcid.org/0000-0002-9215-3551>

³Jayaprithivi Multiple Campus, Far-western University, Bajhang, Nepal; [https://orcid.org/0009-](https://orcid.org/0009-0008-2652-911X)

[0008-2652-911X](https://orcid.org/0009-0008-2652-911X)

*Corresponding author: Bhagwan Aryal; bhagwan.aryal@cded.tu.edu.np

Abstract

This study examined the spiritual well-being of regular Vipassana meditators in Lumbini, Nepal, a region revered as the birthplace of Gautam Buddha, through a transcendental phenomenological lens. This study examined how regular meditation enables individuals to grow from within, discovering deeper meaning, inner transformation, and a richer spiritual life, thereby building on Maslow's concept that transcending the self leads to the most profound human fulfillment. Eight purposefully selected meditators participated in in-depth, semi-structured interviews, allowing their lived experiences to illuminate the intersection of contemplative discipline and spiritual fulfillment. Thematic analysis revealed key experiential patterns, including the purity of the mind and detachment from ego, heightened awareness and present-moment living, meaning, purpose, and a sense of sacred connection, as well as the art of living and self-transcendence. The findings showed that Vipassana helps enhance personal spiritual well-being and connects with the highest

stage in Maslow's framework—self-transcendence. This research adds a culturally based perspective on how meditation can lead to inner freedom and spiritual growth. This study has implications for the overall dimensions of health and policy-making.

Keywords: *Vipassana, Self-Transcendence, Lived Experience, Insight*

Introduction

Tisdell (2003) indicated that many definitions for spirituality have been offered, but they seem to be incomplete. There is a “consensus that humans are spiritual beings who seek to make meaning out of life and their experiences” (Gillen & English, 2000, p. 88). Due to having a purpose in life, there was found improvement in quality of life, eradication of psychological distress and unhappiness (Allan et al., 2015). The integral part of human needs is spiritual care, which is needed for healing (Chung et al., 2007). In Maslow's hierarchy of needs, "self-actualization" is at the topmost part, which is a need to actualize one's utmost potential and enter the highest level of understanding of one's nature (Maslow, 1962; Maslow, 2054). It can be linked with the spirituality of the peak experiences. *Vipassana* supports this by cultivating detachment, equanimity, and an understanding of the impermanent nature (Gunaratana, 1996).

In numerous Western frameworks, the concept of spiritual well-being is often associated with an individual's search for purpose, their personal values, and their ethical principles (Paloutzian & Ellison, 1982; Fisher, 2011). Conversely, the eastern philosophies such as Buddhism and Hinduism, frame spirituality with the enlightenment transcending the self via liberation from the cycles of suffering and desire (Lama, 2001; Rahula, 1974; Easwaran, 2010). Spiritual well-being has been shaped by the cultural context, as illustrated by the above perspectives, whether through self-fulfillment, egolessness, or ultimately aligning with wisdom, “the enlightenment.”

Over the past three decades, practices such as *Vipassana* meditation from contemplative traditions have gained worldwide recognition as powerful tools for fostering personal development and spiritual progression. The scenario of the modern scientific world is engulfed by materialistic thoughts and actions, separating the single earth into fragments, so there is a need for noble peace and fraternity, which may be achieved by attending the course of *Vipassana* despite various religious practitioners. The number of *Vipassana* meditators is increasing worldwide. For healthy

living with improvement in the quality of life, Vipassana appears to be an avenue (Szekeres & Wertheim, 2014). Derived from ancient Buddhist teachings, Vipassana is an insight meditation practice that fosters mindfulness, equanimity, and a profound connection to one's inner self. Rooted in ancient Buddhist philosophy, Vipassana is a technique of insight meditation that cultivates mindfulness, equanimity, and a deep connection to inner reality.

This study is conducted in a prominent spiritual heritage site, the birthplace of Buddha, Lumbini, Nepal, which provides a historically and culturally significant context for exploring *Vipassana* worldwide. Fundamentally, for mental purity and spiritual liberation, regular meditators practice a daily retreat. To frame the developmental progression of meditators' experiences, this study draws upon Maslow's hierarchy of needs (Maslow, 1954), especially its highest dimension, self-transcendence. By adopting a phenomenological approach, the research aims to explore how regular *Vipassana* practitioners make sense of their spiritual journey and what inner transformations they undergo in their lived experiences.

The objectives of the research study were to examine how spiritual well-being is developed through *Vipassana* practice in the context of Maslow's hierarchy of needs theory, especially the stage of self-transcendence, and to interpret the personal meanings and transformative insights associated with long-term meditation as experienced by practitioners in a sacred cultural setting, Lumbini, Nepal.

Methods

This study employed a qualitative, transcendental phenomenological approach, based on Moustakas' (1994) framework, to explore the essence of spiritual well-being through lived experiences. The focal point of this method relies on the participants' sense of subjective reality (Spinelli, 1989). The research was conducted in Lumbini, Nepal, a site of profound spiritual significance, focusing on meditators attending regular 10-day and long-term *Vipassana* retreats. The researcher has selected eight experienced practitioners with 10 times or more *Vipassana* practice through purposeful sampling to assure assortment in age and profession (Al-Khasawneh, et al., 2016), with all participants providing informed consent and guaranteeing anonymity. For a comprehensive understanding of the phenomenon, the diversity in participants' backgrounds

enabled the collection of sufficient and significant collective, community-level perspectives rather than limiting the analysis to individual cases (Bush & Amechi, 2019).

Data collection involved in-depth, semi-structured interviews, each lasting 60-90 minutes, supplemented by field notes and observational data from meditation settings. The analysis followed Moustakas' phenomenological methodology, beginning with epoche, followed by the identification of meaning units through clustering, the development of textual and structural descriptions, and culminating in a synthesis of the essential experience of spiritual well-being through *Vipassana* practice.

The study sought to document these experiences and consolidate the diverse narratives into a concise format, ensuring their depth and detail were retained, through the processes of line-by-line transcription, coding, and thematic analysis. Participants could leave the study at any time if they felt uncomfortable. The privacy of the meditators was protected by using different codes, such as (P1), (P2), (P3)... (P8), for consecutive participants in the data presented in this paper. The first author, as a researcher, being a tool, developed a good rapport, and after the interview was completed, a debriefing was conducted.

The transcendental phenomenology approach is best known as a fundamental, anti-traditional style of philosophizing, illuminating the effort to grasp the reality of matters and to explain phenomena in the broader sense that they manifest themselves to consciousness and experience (Moran, 2000). This rigorous approach allowed us to have a deep exploration of the phenomenon while maintaining methodological integrity and phenomenological purity.

Results

In this section, the study's findings are presented by first outlining the participants' demographic details, followed by a discussion of the interconnected themes on spirituality that emerged from the transcribed and thematically analyzed responses.

Table 1*Demographic Profile of the Participants*

Pseudo Name	Age	Sex	Marital Status	Education	Profession/ Work	No. of times ten-day <i>Vipassana</i> done
1. First Participant (P1)	41	Male	Unmarried	SLC/ Bajrayana	Monk	38
2. Second Participant (P2)	23	Male	Unmarried	SLC/ Bajrayana	Monk	19
3. (P3)	54	Male	Married	Master's Degree	Lecturer	29
4. (P4)	38	Male	Married	Master's Degree	Government Official	23
5. (P5)	39	Male	Married	PhD	Lecturer	11
6. (P6)	41	Male	Unmarried	Master's Degree	Principal of Basic school/In-Charge of the monastery	24
7. (P7)	55	Male	Married	Bachelor's Degree	<i>Vipassana</i> Assistant teacher	47
8. (P8)	36	Male	Unmarried	Mahayana	Monk/ Social worker	35

Four themes emerged: the purity of the mind and detachment from ego, heightened awareness and present-moment living, meaning, purpose, and a sense of sacred connection, as well as the final one, the art of living and self-transcendence. We followed the common practice in phenomenology research that is to present interview excerpts as original natural data, without altering sentence structure and grammar.

Purity of the Mind and Detachment from Ego

Most of the participants expressed relief from inner turmoil and a reduction in ego-driven behavior after sustained *Vipassana* practice. The first participant (P1), expressed his views:

Spiritual means an internal state of mind. The mind becomes well in a favorable environment and continues to become purer through Vipassana. This is spiritual progress. When the inner mind habit doesn't change, then the external body structure and colors are affected by the mind.

Similarly, (P3), (P7), and (P8) stated that *Vipassana* eradicates negativities and mental impurities. In addition to this, (P5) added;

Life runs on the combination of body and mind. As if you take a bath to clean your body of impurities, you should clean your mind of impurities. Mind can't be separated. In the joint venture of mind and body, life runs. You clean your body with soap and water, as if it isn't necessary to clean your thoughts and mind?

Heightened Awareness and Present-Moment Living

Most of the participants reported that *Vipassana* fosters consistent mindfulness, leading to spiritual clarity and an acceptance of impermanence, allowing for living in the present moment. The third participant (P3) in the pose of meditation said;

Most of the time, I am aware and I try it. In the morning and evening, I sit for one hour of Vipassana meditation. While working in the office, teaching university classes, and whatever I do, I do it with a controlled mind, word, and action, continuing to do so, being away from bad conduct, and trying to do good deeds.

The second participant (P2) expressed his experiences as;

In the long term, through practicing Vipassana, our mind becomes fully established, and with this, our behavior, speech, and thoughts come to insight; this is awakening. An unavoidable fact is that, in the long term, through practicing Vipassana, our mind becomes serene, the monkey mind ceases, and the path towards enlightenment unfolds.

All participants agreed on a central point: they live in the present moment through the practice of *Anapana* and equanimity developed through continuous Vipassana practice.

Meaning, Purpose, and Sacred Connection

Most meditators reported a stronger sense of meaning, greater alignment with the dharma, and a more profound sense of interconnectedness with life. In this alignment, the third participant (P3) in the meditation posture said, *“What is the ultimate reality of life? To know the life and world as they truly are is a form of spirituality, and it is the core of Vipassana meditation.”* Similarly, the seventh participant (P7) said, *“We understand Hinduism, Buddhism, and Muslimism as spirituality, but Vipassana doesn’t say Hinduism, Buddhism. It says humanism.”*

All the participants shared the same belief system regarding karmic action and its sacred connection with liberation.

Art of Living and Self-Transcendence

All the participants explained *Vipassana* as an “art of living”, and some participants reached states beyond personal goals, experiencing compassion, surrender, and universality. The first participant (P1) said;

I think while not following precepts, I used to drink sometimes, while not doing Vipassana. Now I have stopped drinking, and my health is improving conditionally, ultimately. If I hadn't quit drinking, I would have had a health problem, and what would be my physical status/condition? There was a possibility that I would have been dragged toward addiction. I would have been a burden to my society and family. So, I quit. Now, I have happiness, and when I share my transformation/changes with others, I have become an inspiration by setting an example. As a result, my friends circle has started practicing Vipassana.

All the participants at the end of the interview said, “*May all the beings be happy, peaceful, and liberated*”. On a spiritual path, it depicts loving compassion for all sentient beings.

During the field visit to the research sites, interviews with regular meditator participants, informal conversations, and interactive communication, we found Transcendental phenomenology to be a conscious way of reflecting the phenomenon “as it is” from a first-person perspective, not in the sense it seems to be. Though it was challenging to build a good rapport and balance the power dynamics, it is crucial to be calm and be a good listener by developing collaborative group sitting meditations, which the first author did. During the interview session, one of the participants (P7) eagerly said;

Vipassana is not for intelligence! Wrap up the intelligence questions and your thoughts, just put them aside, and be present, the very moment of inhaling, exhaling sensations, “the reality.”

It’s not a theory to speak like this; it’s all about practicality (**Field Note**, 4th February 2023, Lumbini, Nepal).

Discussion

The present study aimed to examine how spiritual well-being is developed through *Vipassana* practice concerning Maslow's hierarchy of needs, particularly the stage of self-transcendence, and to interpret the personal meanings and transformative insights associated with long-term meditation as experienced by practitioners in a sacred cultural setting, Lumbini, Nepal. The four emerging themes are discussed in the following section.

The number of retreats attended by the participants influenced their understanding of the *Vipassana* philosophy and practice, as well as the richness of the experiences shared. It was observed that as they attended more retreats, they shared more examples and stories of their experiences to explain *Vipassana*. Research has shown that advanced practitioners of the *Vipassana* course exhibit increased self-awareness, greater acceptance, and a more positive mood compared to beginners (Easterlin & Cardena, 1998). This observation was based on the responses of participants who had completed the retreat more than ten times as regular *Vipassana* practitioners.

Purity of the mind is attained by defiling the aggregates of negativities. This is similar to the findings that a fundamental aspect of human well-being, apart from the physical, mental, social, and emotional dimensions of health, spiritual well-being is crucial (Ballew, 2017; Koenig, 2012). All the participants described viewing the world differently, as world views differ from one individual to another, thus eliminating the ego of 'I, me, mine' and cleansing mental impurities. *Vipassana* is the wisdom that leads to the total purification of the mind (Hart, 2011).

The awareness of the present moment, not the past nor the future, just the present moment, concentration is the key to *Vipassana* meditation. It offers a fundamental framework for achieving focus, calmness, and freedom. This method is straightforward but effective (Farhadzadeh, 2010). *Vipassana* involves "mindfulness and non-judgmental awareness of one's thoughts and feelings", with benefits including "improved self-regulation, decision-making, and emotional well-being" (Gupta, 2024).

Precepts, concentration, and wisdom consecutively lead to enlightenment. Spiritual well-being refers to seeking meaning in life about who I am. Thinking beyond the materialistic world, seeking peace, harmony, and transcendence (Yalom, 1980). The research study revealed that the core teaching of *Vipassana* is to know life and the world as they are in their real form, perceiving the ultimate reality of life. The quality of life and happiness have been improved due to having a purpose in life (Allan et al., 2015). *Vipassana* and the numinous interconnection handed a well-off and touching encounter offering messages for healing, transformation, deep spirituality, and consequently, the competency to observe the cosmos and all creatures as sacred (Farhadzadeh, 2010). Spirituality is about how one perceives the world. What is the ultimate reality of life? To know the life and world as they truly are is a form of spirituality, and it is the core of *Vipassana* meditation.

Concerning the art of living, Regular *Vipassana* practitioners tend to have positive relationships with others (Crowley & Munk, 2017). Meditators take the vows of compassion and commit to practice for the well-being of others (Anderson, 2001). One can become a role model in society by transforming oneself and understanding the value of life, including who I am and what I am! The precepts and wisdom promote non-violence and friendliness in society, making a person more responsible towards it. It decreases dysfunctional beliefs and ruminative thinking, leading to

creative performance (Ching et al., 2015; Newton, 2015). It fosters curiosity, loving-kindness, and compassion. *Vipassana* is for living a peaceful life. *Vipassana* views things as they are in the real sense, where one begins self-observation of the natural breath to concentrate the mind and purify it, aiming for the highest spiritual goal of self-transcendence (Goenka, 2001). The finding depicted the self-transcendence in all monks, who lived a meditative life with morality, refraining from harming others. *Vipassana* comprises three basic elements that align with Theravada notions of *Sila* (precepts), *Samadhi* (concentration), and *Panna* (wisdom), which foster spiritual transcendence and compassion (Gethin, 1998). According to the Pali canon, a Theravada Buddhist monk and scholar, Gunaratana (1996), *Vipassana* is for “liberation.”

To most participants, *Vipassana* is an art of living, encompassing precepts, morality, religious tolerance, justice, and living with humanitarian actions that are selfless in a selfish world (Fleischman & Fleischman, 2013). This research has aimed to bridge the gap between *Vipassana* and the current scientific definition of health, which encompasses five dimensions: physical, mental, social, psychological, and spiritual aspects, as outlined by the WHO (1946) and supported by Strout & Howard (2015). It provides a deeper understanding of *Vipassana* as a transformative practice. This is supported by “Physical, mental, social, and spiritual dimensions of health have been seen positively influenced by the mediation technique “*Vipassana*” (Lama & Aryal, 2022). It was found that the final goal of *Vipassana* is the attainment of insight, “the wisdom.” The Buddha stated in the *Anguttara Nikaya*: “He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of others, of that of both, and of the welfare of the whole world. In that way, one shows understanding and great wisdom” (Bodhi, 2012, p. 186).

Conclusion

We attempted to explore the lived experiences of regular Vipassana meditators in Lumbini, Nepal, the birthplace of Buddha, through a transcendental phenomenological lens in this study. The research specifically aimed to examine how Vipassana practice fosters spiritual well-being within the framework of Maslow's hierarchy of needs, particularly the stage of self-transcendence, and to interpret the personal meanings and transformative insights associated with long-term meditation.

Thematic analysis revealed four key experiential patterns among participants: the purity of the mind and detachment from ego, heightened awareness and present-moment living, a profound sense of meaning, purpose, and sacred connection, and the embracing of Vipassana as an "art of living" leading to self-transcendence. These findings consistently demonstrated that it enhances personal spiritual well-being and directly aligns with Maslow's highest stage of self-transcendence, which can be linked to the spirituality of peak experiences and enlightenment. While the hierarchy of needs may be flexible for individuals like monks who pursue a different lifestyle, for most participants, it cultivates self-transcendence through a structured progression of precepts, concentration, and wisdom. Participants frequently expressed that Vipassana leads to mental purity, insight into suffering and impermanence, and a deeper understanding of the meaning and purpose of life.

This research offers a culturally based perspective on how meditation can lead to inner freedom and spiritual growth. The study's findings have significant implications for overall health dimensions and policy-making. By providing a deeper understanding of Vipassana as a transformative practice, it helps to bridge the gap between contemplative practices and the scientific definition of health, encompassing its physical, mental, social, psychological, and spiritual aspects. Ultimately, Vipassana is portrayed as a practical path to liberation, wisdom, and compassionate living for the well-being of all beings. It is recommended to advocate for and increase access to Vipassana practice for individuals seeking profound spiritual growth, inner freedom, and a deeper understanding of life's meaning and purpose, given its role in cultivating self-transcendence, mental purity, and insight into suffering and impermanence

References

- Al-Khasawneh, E., Leocadio, M., Seshan, V., Siddiqui, S., Khan, A., & Al-Manaseer, M. (2016). Transcultural adaptation of the breast cancer awareness measure. *International Nursing Review*, 63(3), 445-454. <https://doi.org/10.1111/inr.12265>
- Allan, B. A., Bott, E. M., & Suh, H. (2015). Connecting mindfulness and meaning in life: Exploring the role of authenticity. *Mindfulness*, 6(5), 996-1003. <https://doi.org/10.1007/s12671-014-0341-z>

- Anderson, T. R. (2016). *Being upright: Zen meditation and Bodhisattva precepts*. Shambhala Publications. <https://url-shortener.me/3CW5>
- Ballew, S. (2017). *How service learning opportunities impact transformational learning experiences for grades 6–12 school students: A case study* [Doctoral dissertation, University of Missouri–Columbia]. <https://core.ac.uk/download/83112452.pdf>
- Bodhi, B. (Trans.). (2012). *The numerical discourses of the Buddha: A translation of the Anguttara Nikāya* (p. 186). Wisdom Publications. (Original work published ca. 1st century BCE). <https://www.kusalassaupasampada.com/assets/English/anguttara%20nikaya.pdf>
- Bush, A. A., & Amechi, M. H. (2019). Conducting and presenting qualitative research in pharmacy education. *Currents in Pharmacy Teaching and Learning*, 11(6), 638650. <https://doi.org/10.1016/j.cptl.2019.02.030>
- Ching, H. H., Koo, M., Tsai, T. H., & Chen, C. Y. (2015). Effects of a mindfulness meditation course on learning and cognitive performance among university students in Taiwan. *Evidence-Based Complementary and Alternative Medicine*, 2015(1), 254358. <https://doi.org/10.1155/2015/254358>
- Chung, L. Y., Wong, F. K., & Chan, M. F. (2007). Relationship of nurses' spirituality to their and practice of spiritual care. *Journal of Advanced Nursing*, 58(2), 158170. <https://doi.org/10.1111/j.1365-2648.2007.04225.x>
- Crowley, C., & Munk, D. (2017). An examination of the impact of a college level meditation course on college student well being. *College Student Journal*, 51(1), 91-98. <https://eric.ed.gov/?id=EJ1132231>
- Easterlin, B. L., & Cardeña, E. (1998). Cognitive and emotional differences between short and long-term Vipassana meditators. *Imagination, Cognition and Personality*, 18(1), 69-81. <https://doi.org/10.2190/21GX-R4TD-XMD4-6P2W>
- Easwaran, E. (2010). *The Dhammapada (Large print 16pt)*. ReadHowYouWant.com. <https://www.amazon.com/Dhammapada-Easwarans-Classics-Indian-Spirituality/dp/1586380206#>

- Farhadzadeh, A. H. (2010). *The experience of the numinous for Vipassana meditators: A phenomenological study*. Pacifica Graduate Institute. <https://www.proquest.com/openview/87f2c2fe6a5ddd1acceca83065abbcb67/1?pq-origsite=gscholar&cbl=18750>
- Fisher, J. (2011). The Four Domains Model: Connecting Spirituality, Health and Well-Being. *Religions*, 2(1), 17-28. <https://doi.org/10.3390/rel2010017>
- Fleischman, P. R., & Fleischman, F. D. (2013). Vipassana meditation: Unique contribution to mental health. In *Karma and Chaos: New and Collected Essays on Vipassana Meditation*. Onalaska, Washington: Pariyatti Publishing. <https://www.holybooks.com/wp-content/uploads/Karma-and-Chaos.pdf>
- Gethin, R. (1998). *The foundations of Buddhism*. Oxford University Press. <https://url-shortener.me/3CTR>
- Gillen, M. A., & English, L. M. (2000, Spring). Controversy, questions, and suggestions for further reading. *New Directions for Adult and Continuing Education*, 85, 8591. <https://doi.org/10.1002/ace.8509>
- Goenka, S. N. (2001). *Walk the path yourself by S N Goenka*. <https://www.vridhamma.org/node/1945>
- Gunaratana, H. (1996). *The path of serenity and insight: an explanation of the Buddhist jhānas*. Motilal Banarsidass Publ. <https://url-shortener.me/3CU3>
- Gupta, S. (2024). *How to raise your self-awareness through Vipassana meditation: Self-transformation through self-observation*. <https://www.verywellmind.com/vipassana-meditation-8385134>
- Hart, W. (2011). *The art of living: Vipassana meditation as taught by S.N. Goenka*. Pariyatti. <https://url-shortener.me/3CU5>
- Koenig, H. G. (2012). Religion, spirituality, and health: The research and clinical implications. *International Scholarly Research Notices*, 2012(1), 278730. <https://onlinelibrary.wiley.com/doi/full/10.5402/2012/278730>
- Lama, D. (2001). *Ethics for the new millennium*. Penguin. <https://url-shortener.me/3CU6>

- Lama, S., & Aryal, B. (2022). Interconnecting Vipassana with human health and school curriculum. *Interdisciplinary Research in Education*, 7(2), 59–65. <https://doi.org/10.3126/ire.v7i2.50473>
- Maslow, A. (1962). *Toward a psychology of being*. Van Nostrand Reinhold. <https://psycnet.apa.org/fulltext/2005-06675-000-FRM.pdf>
- Maslow, A. H. (1954). *Motivation and personality*. Harper & Row, Publishers, Inc. <https://url-shortener.me/3CUJ>
- Moran, D. (2000). *Introduction to phenomenology*. Routledge. <https://doi.org/10.4324/9780203196632>
- Moustakas, C. (1994). *Phenomenological research methods*. Sage. <https://url-shortener.me/3CUU>
- Newton, J. Z. (2015). Musical Creativity and Mindfulness Meditation: Can the Practice of Mindfulness Meditation Enhance Perceived Musical Creativity? *International Journal of Transpersonal Studies*, 34(1-2), 172-186. <https://doi.org/10.24972/ijts.2015.34.1-2.172>
- Paloutzian, R. F., & Ellison, C. W. (1982). *Spiritual Well-Being Scale (SWBS)* [Database record]. APA PsycTests. <https://doi.org/10.1037/t00534-000>
- Rahula, W. (1974). *What the Buddha taught*. Grove Press. <https://url-shortener.me/3CV1>
- Spinelli, E. (1989). *The interpreted world: An introduction to phenomenological psychology*. SAGE Publications. <https://url-shortener.me/3CVB>
- Strout, K. A., & Howard, E. P. (2015). Five dimensions of wellness and predictors of cognitive health protection in community-dwelling older adults: A historical COLLAGE cohort study. *Journal of Holistic Nursing*, 33(1), 6-18. <https://doi.org/10.1177/0898010114540322>
- Szekeres, R. A., & Wertheim, E. H. (2014). Evaluation of Vipassana meditation course effects on subjective stress, well-being, self-kindness, and mindfulness in a community sample: Post-course and 6-month outcomes. *Stress and Health*, 31(5), 373-381. <https://doi.org/10.1002/smi.2562>
- Tisdell, E. J. (2003). *Exploring spirituality and culture in adult and higher education*. John Wiley & Sons. <https://url-shortener.me/3CVF>
- World Health Organization. (1946). *Constitution of the World Health Organization*. <https://www.who.int/about/governance/constitution>