BUDDHA AND SUSTAINABLE WORLD PEACE: A STUDY ON HIS MINDFUL LEADERSHIP

by Projit Kumar Palit[*]

ABSTRACT

Humanity is facing various challenges of deteriorations of environmental problems, complexity of development, and unrest human society. Multiple causations, complex interactions, inevitable uncertainty and unpredictability of World situation create the conflict human society. Buddhist thought and idea give only mindful Leadership to achieve sustainable Peace, welfare, and inclusive growth of human development in present time. According to Buddha, physical or mental imbalance of human being might cause damage to the nature and environment. Indian society ruled out any dichotomy between man and nature from earliest time to present time. According Buddha, Man and nature are not two separate entitles but are two halves at one circle, man lives in nature and nature to some extent lives in man. Both are parts of the cosmos. A rising tide only lifts all boats if everyone has a boat. If everyone has Physical or mental peace, so society can achieve sustainable human development and harmony. According to Buddhist thought, sustainable peace and sustainable development are two sides of the same coin. The Visuddhimagga and Atthasalini mention few laws which are Cittaniyama (mind law), Kammaniyama (action law) and Dharmaniyama (phenomenal universal law, Utuniyama (season laws), Bijaniyama (seed law). All laws are more effective for betterment of human society. The word dhammata and niyama are used as a

*. Professor., Director, Assam University, Silchar – 788 011, Assam, India.

'natural law of way' and it means a righteous path by which everything in the cosmos and it is also guided universe. Since everything moves in the right path there is hardly any apprehension of one's causing harm to the other. Any imbalance anywhere is bound to affect this harmony. It provides a sense of security for all the members of the universe resulting in a balance between the whole universes. Hence any undue or untoward activity, either mental or physical, which has been called 'anrta' (the antithesis) is bound to affect the harmony. Buddha divides dhamma into guna, desana, pariyatti and nissatta. The Dhammasangani is divided into kusala (happiness), akusala (unhappiness) and avyakata which is nether pleasing or painful. He laid down the model code of conduct for the sustenance of the living world in particular human being. He advises to practice of metta (loving kindness) towards all creatures, invisible and visible, awaiting birth and born. The Buddha also advocates fervently against killing and destruction of life in any form. Buddha prescribed Yajñas comprising Sila (Virtue), Samâdhi (Concentration) and Prajñâ (Wisdom) could established a loving and moral society. He divided Sila (Virtue) into two – carittasils (duties of performance) and varittasila (duties of avoidance). A compassionate mind increases self-confidence, inner peace and it has strengthened the base of sustainable peace, nature conservation (Sangrakhan) and sustainable development of Society. So Bhagavan Buddha was a great spiritual leader of India from the sixth century BCE, who gave his message to mankind till his death and his teachings peacefully transformed, in the next few centuries, India and much of World.

The paper aims to make a unified approach to study all these issues from a holistic viewpoint of Buddha and his mindful leadership for Sustainable Peace for world.

1. INTRODUCTION

Humanity is facing various challenges of deteriorations of environmental problems, complexity of development, and unrest human society. Multiple causations, complex interactions, inevitable uncertainty and unpredictability of World situation create the conflict human society. Buddhist thought and idea give only mindful Leadership to achieve sustainable Peace, welfare, and inclusive growth of human development in present time (Joseph, D. L., & Newman, D. A. 2010, 54–78). It is fact that a

new individual leadership and collective leadership can deal with the unknown and known challenges of the world and it is possible if leadership would give a new idea of all challenges to his followers. Gautama Buddha founded Buddhism in sixth century CE and its transformation whole world within a few periods. Buddhist philosophy is centre of human mind, and it is mentioned in the Dhamapada "all experience is preceded by mind, led by mind, made by mind." (Fronsdall, 2005, p. 1). Another text the *Surangama Sutra* also point out, "the Tathagata has always said that all phenomena are manifestations of mind and that all causes and effects including (all things from) the world to its dust, take shape because of the mind" (Luk, 2001, p. 16). According to Tathagata, changeability is one of the perennial principles of human mind and nature. Everything formed is in a constant process of change (*sabbe sankhara anicca*). Though change in inherent in nature, he believes that the morality and value always influence human mind. It is the natural processes of "the qualities of the things come into existence after the mind, are dependent upon mind and are made up of mind" (Lai, 1977, p. 66). If, morality is deteriorated in society, it accelerates the process of change and brings about changes which are adverse to human happiness (Tanabe, Juichiro, 2016, 633-644). Buddha thinks that only human morality protects the natural resources where man will be living. In the context, spirituality is the basis for a balanced and successful life. According to the Dalai Lama (1999), spirituality enhances the "qualities of the human spirit that bring happiness to both self and others" (Dalai Lama, 1999, p. 22). Spirituality is the push factor or the intrinsic motivation for the leaders to do "good" for their organizations through practice the moral principles, as well as a solid vision. (Becker (2009, 2(1), 7-21, 119). These statements acknowledge existence the various outside objects of human mind and they are playing significant role human mind (Ramanan, 1978). According to the *Dhamapada* "speak or act with a corrupted mind, and suffering follows as the wagon wheel follows the hoof of the ox" (Fronsdall, 2005, p. 1). It is possible human being overcome the cause of suffering, he can achieve inner serenity and well-being, "speak or act with a peaceful mind, and happiness follows like a never-departing shadow" (Fronsdall, 2005, p. 1). So human being can be overcome the root cause of conflict or violence to deepen

the understanding of an internal dynamics of conflict. (Tanabe, Juichiro, 2016, 633-644). The Four Noble Truths doctrine plays the central role in understanding and addressing human suffering in line with dynamics of human mind.

1.1. Research problem

There are a lot of studies on the Buddha, World Peace and Mindful Leadership, but no specific research on the Mindful Leadership of the Buddha and his contribution for Sustainable World Peace. Mindfulness is a tool that a conscious leader guides the community transformation of society (Teasdale, J.D., 1999, 6, 146–155). Outstanding leadership is as a model of society who helps people and institutions to change the crises and environment of the institutions (Mumford, 2006). The mindfulness is also practiced in various contexts such as medicine (Kabat-Zinn, 1990), clinical psychology (Segal, Williams, & Teasdale, 2002), law (Riskin 2002), the military (Jha & Stanley, 2010), corporations (Chaskalson, 2011), management schools (Hunter & Scherer, 2009), and even professional basketball (Lazenby, 2001). This paper deals with the crisis of human being and their society and how to achieve the sustainable of peace in the society through the practice of the Buddhist teaching. Peace is a broad and elusive concept and it is also a subjective or intersubjective idea in different individuals or groups (Richmond, 2008). It is a challenge concept which has not fixed feature in human mind (Richmond, 2008). So the contemporary peace theory has not developed for the dimension of inner peace (Brantmeier, 2007, 1(1), 120-157.). Vaughan argues that study of human mind as a social science is "still in its infancy" (Vaughan, F. 2000 p. 151). Buddhism examines the human conflict or violence and it gives the resolution of conflict from its beginning. (Burton, 2002, 326-345). The Mindful Leadership of the Buddha and his teaching to lead the better understanding of human society. Human beings can be happy to practice the Buddhist eight fold paths in daily life. Thus, the study can contribute a new approach to solve the human conflict and modern challenges in way of his Mindful Leadership and idea.

1.2. Methodology

The study has been conducted based on primary and secondary

sources. The study has been conducted on sources various archaeological evidences likes images of Buddha, terracotta, various Buddhist symbols, temples and textual references like various manuscripts, relevant books and journals which have been found in different Libraries, Museums and Archaeological site. The empirical and analytical methods have been used employed for collecting data and for a proper analysis of them. The study has been following the convention of acknowledging sources and of appending those in a bibliography.

2. MINDFUL LEADERSHIP AND BUDDHA

Mindful Leadership was given by the Buddha over 2500 years ago to encounter the social injustice, discrimination of casts and languages of *Bramonical* society in six century BCE (Bohdi, B. 2011). Buddh was a first man in world who addressed the human suffering, human development human peace. But now people were suffering the egoism, conflicts, loeliness, violence and selfishness. But Buddhism is only a great force for peace in the world from the six century BCE to modern life. Buddhist's charity, self-sacrifice and kindness was guided the numerous saints, leaders and followers of World. Buddhist humanism and peace was not to be achieved in individual level but also the social and national level. He advocated internationalism and international cooperation long before when the concept was not known to others (Ranganathananda, 2005, p-13). According Buddha, humanism was one of the sweetest fruits of Mankind and it was spreading throughout Asia in a uniformly peaceful manner. Humanism cannot coexist with any predatory attitude or behaviour; it cannot coexist also with any intolerant attitude and behaviour. Indian foreign policy was developed on foundation of the *Panchashila* which give the peaceful co-existence between the different ideologies and different people in the society. This thought was propagated by Gautama Buddha in Indian soil in sixth century BCE. There are no evidences of long time any violence, killings, religious hatred in present India. India has maintained a uniformly peaceful attitude and policy to others Countries. During long Indian history, more than five thousand years, India has never gone outside her boundaries to conquer and enslave and exploit

other nations, even when India had the political and military power to do so. Buddhist vision and thought is the One Self in all, which evaluate the man as human being, not as conditioned by his external variable factors such as race, creed, or political nationality. Universal peace and toleration only creates a universal vision of mankind. Toleration is one of the most important instruments, which always help to develop the humanism. The little toleration that is in the world, the little sympathy that is yet in the world for religious thought, is practically here, in the land of the India, and nowhere else. Buddhist humanism is based on this universal vision of man as the Atman (Ranganathananda, 1990, p-17). The most outstanding example was the policy and programme of the Mauryan Emperor Ashoka of the third century BCE(Basham , 1983, p-39.) After the bloody Kalinga war, Ashoka refused all wars against others kingdom and he proclaimed his state policy and his views to depict numerous rock and pillar edicts .Most of rock and pillar edicts are still exist in India and outside of India. Ashoka gave direction to silence the all war drums or yuddha-*bheri*, and struck the kettle-drums of truth and justice or *dharma-bheri*; and this not only in the political and international fields, but also in the fields of inter-religious relations (Basham 1983, p-39). This wise policy of non-violence, active toleration, and international understanding is taken up by India as successors of Emperor Ashoka and it has extended to welcome and hospitality to successive foreign racial and religious groups, and refugees fleeing from persecution from their own countries, like the Jews and the early Christians from West Asia and the Zoroastrians from Iran. Now the whole world is needed this kind of spiritual growth for peace of human society. The modern science and technology has developed extremely and on the other hand, mental and physical distance of human being is rapidly increasing and growing violence, crime, and delinquency, even juvenile delinquency, in all parts of the world. According to Bertrand Russell, "knowledge is power, but it is power for evil as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow (Bertrand1953, pp-120-121).

In the third century BCE, the Mauryan Emperor Ashoka

demonstrated this toleration in his rock edicts – '*Samavaya eva sadhuh*'. The Buddha, taught his followers the *Brahma-vihara* or four sublime four states of mind which are *metta* or loving kindness, *karuna* or compassion, *mudita* or sympathetic joy, and *upekkha* or equanimity. The '*metta*' or universal love grows in human mind and it is influenced to family, then to the neighbours, then to the village, country and the Universe (Toh, Swee-Hin, pp- 62-66). Buddhist teachings are great foundation on human value which crossed all racial and national barriers and become a great force for peace in the modern world. But now human being is unhappy because his egoism, selfishness and it makes him an idle man (Tanabe, Juichiro, 633-644). Lake of harmony, universal brotherhood, love, compassion, and interpersonal relationship appears to be a myth and an illusion of world peace (Toh , Swee-Hin, pp- 62-66). Mindful Leadership of Buddha only deals the international humanism; non-violence and World peace which are a foremost necessity in modern society.

3. BUDDHA AND SUSTAINABLE ECO-SYSTEM

Non-violence is a fundamental principle of Buddhism which promotes sustainable eco system in human society. It is believed that all forms of life are an essential practical virtue in the fundamental principle or Ahimsa (non-violence). The 'nature' or *Pakati* means everything which is not organized and constructed by human being. Sustainable environment basically base on all actions of body, speech and mind and it creates a healthy cultural and religious value in human society. But the 'Ecology' signifies the study of human beings, animals and plants in connection with environment. "ecology deals with the interrelationships of organisms and their environment" (Bhowmick, 2004, pp. 136 – 147). So ecology is a comprehensive term and it means physical ecology, mental ecology, social ecology, environmental ecology and above all cosmic ecology, each depending upon the other for survival. A cosmic harmony at the macro and micro levels is tended to formulate a principle of symmetry at the heart of everything. Ecology refers to the harmony in various statuses with interactions of multiple forces in a particle and an antiparticle of the universe. And that harmony prevails on our earth and beyond. According to Buddha, physical or mental imbalance of human being might cause damage to the

nature and environment. Indian society ruled out any dichotomy between man and nature from earliest time to present time. According Buddha, man and nature are not two separate entitles but are two halves at one circle, man lives in nature and nature to some extent lives in man. Both are parts of the cosmos. Physical or mental peace can achieve sustainable human development and harmony in society. According to Buddhist thought, sustainable peace and sustainable development are two sides of the same coin. The *Visuddhimagga* and *Atthasalini* mention few laws which are *Cittaniyama* (mind law), *Kammaniyama* (action law) and *Dharmaniyama* (phenomenal universal law), *Utuniyama* (season laws), *Bijaniyama* (seed law). All laws are more effective for betterment of human society. The word *dhammata* and *niyama* are used as a 'natural law of way' and it means a righteous path by which everything in the cosmos and it is also guided universe. Since everything moves in the right path there is hardly any apprehension of one's causing harm to the other. Any imbalance anywhere is bound to affect this harmony. It provides a sense of security for all the members of the universe resulting in a balance between the whole universes. Hence any undue or untoward activity, either mental or physical, which has been called '*anrta*' (the antithesis) is bound to affect the harmony.

Buddha divides *dhamma* into *guna, desana, pariyatti* and *nissatta*. The *Dhammasangani* is divided into *kusala* (happiness), *akusala* (unhappiness) and *avyakata w*hich is nether pleasing or painful. He laid down the model code of conduct for the sustenance of the living world in particular human being. He advises to practice of *metta* (loving kindness) towards all creatures, invisible and visible, awaiting birth and born. The Buddha also advocates fervently against killing and destruction of life in any form. Buddha prescribed Yajñas comprising Sila (Virtue), Samâdhi (Concentration) and Prajñâ (Wisdom) could established a loving and moral society. He divided *Sila* (Virtue) into two – *carittasils* (duties of performance) and *varittasila* (duties of avoidance) (Lab, pp. 113 - 120, 2004). A compassionate mind increases self-confidence, inner peace and it has strengthened the base of sustainable peace, nature conservation (*Sangrakhan*) and sustainable development of

Society (Choudhury & Palit, pp. 1-7) So Bhagavan Buddha was a great spiritual leader of India from the sixth century BCE, who gave his message to mankind till his death and his teachings peacefully transformed, in the next few centuries, India and much of World.

4. BUDDHIST TEACHING AND WESTERN WORLD

Western humanism has originated from the ancient Greeks and Romans. Greek humanism was limited to its own citizens and excluded the non-Greeks and the slaves from its blessings. Roman humanism was broader, but did not also extend to the slaves (Radhakrishnan 1969, p.381-382). Both Greeks and Romans humanism were secular and non-religious. After that, Christian humanism was growth based on its narrow theology in west. Christianity converted at first the Roman peoples in their religion and later to peoples of Europe as a whole. But Christian humanism was limited to the believers in its own narrow creed and dogma and it did not extend not only to non-Christians, but also to its own dissidents in creed and to all scientists and rationalists. Western and Christian humanism were received the most serious shock from the very violent thirty-year' war between the Protestants and Catholics in Germany. Man killed man in the name of a common god and religion, reducing the population of Germany from 25 to 5 million (Tapasyananda: 1990, p-55-56). The traumatic experience of religious war, Europeans lost their trust and faith in god. Europeans thoughts and believes shifted from collectiveness to individualism (Toynbee, p 180-200).

The modern Western society was strengthened by physical sciences and technology. Western society steadily gained strength and prestige for three hundred years, up to 1914CE (Khurana, 1998, p-135). After that, the devastating First World War was started in Europe in 1914CE. European men hated and killed their own European brothers and sisters during the war which was an exceptional example in human history. The post-war year European society was suffering from continuous tensions and it culminated in the more devastating Second World War in 1939 CE – 1945 CE, with its additional Nazi brutalities and gruesome murder of millions of Jews. After the Second World War, Western man left the faith and

loyalty either to a god above or man below, and it was breeding in whole Europe a crude materialist Society and man was suffering from egoism, conflicts, loneliness, inner tensions, privations, and psychic distortions during the short span of his physical existence. Bolshevik Revolution gave a new form of the Western humanism, and it created a new human civilization which was led by the USSR, promising peace and plenty round the world. After impressive achievements in the field of mass human developments during its first four decades, Marxist humanism was creating the sever inner tensions within the individual man and woman in the USSR, in the form of increase in crime, drunkenness, and other psychic distortions, and intense conflicts between one Marxist state and another (Ranganathananda, Kolkata, 2005). Marxist humanism was failed the ensure human fulfilment in world. Buddhist teachings help Marxists achieve the human spirit and human value through the practice non violence.

The man is not only a member of social community or a political personality, but there is also a higher dimension of human development and excellence. That is called the spiritual dimension of human growth and excellence. Even in ancient Greek culture, Socrates realized this higher dimension of human excellence. He realized himself as the infinite and immortal Atman and the Greeks could not understand him. It was something beyond their comprehension. They well knew man wrestling with forces outside, and establishing his hegemony over the external world. But the greatness of Socrates was something deep, something subtle. It is a great tragedy that the Athenian state could not appreciate the high spiritual dimension of Socrates and therefore he was condemned to death. He was described by the judges as a corrupter of the Athenian youth. But the socio-political philosophy of the Greeks could not grasp that character excellence. This is not only the example of Socrates but also another instance of Jesus Christ. Jesus also gave tremendous message of man's spiritual inwardness. But the socio-political philosophy of the Jews of the time could not comprehend it and condemned him to death. Socio-political character excellence the Athenians and the Jews could not understand the views of Socrates and Jesus Christ. But in Indian history, Bhagavan Buddha

was attained enlightenment at the age of about 36. He attacked social injustice, discrimination of casts and languages of the *Bramonical* society in six century BCE and travelled through many areas of north India and imparted his message to thousands till his death at the age of 80; and his teachings peacefully transformed, in the next few centuries, India and much of Asia (Radhakrishnan S1949, p-56-58.) Another such example in the eighth century, Sankaracarya propagated *Bramonical* religion in new shape and he established four Maths at four part of India. He was done all works only his 32 years of human life. Enormous human value and spiritual character of Indian people understood the views of Buddha and Sankaracarya. Buddhists faith is breeding in heart of individual and it centred belief understanding, rituals for "enlightenment" of life. Throughout his journey as a teacher, now the Buddha becomes a role-modelled to transforms the individual values, principles and knowledge in daily life and social life in modern world.

5. CONCLUSION

Buddhist teachings today are re-reading and re-conceptualizing the holistic understanding of contemporary social, economic, political and cultural realities. Toleration is the homage that the finite mind pays to the inexhaustibility of the infinite. (Radhakrishnan, 1969). Buddhists thoughts are promoting the human rights, social injustices, intercultural and interfaith understanding, harmony and dialogue in modern world. Buddhist thinking has widely extended various human problems and conflicts in modern crisis society and it is resolving the armed conflicts and militarization in many part of World. Buddhists thoughts create faith, spirituality, value and tradition in mankind which build more sustainable futures.

***

References

Basham A.L. (ed): (1983), *Cultural History of India*, Oxford, p-39.

Becker, G. (2009), Moral leadership in business. *Journal of International Business.*, Ethics, 2(1), 7-21, 119.

Bhowmick, A. C., (2004), *Ecology in the Buddhist Texts and Epigraphical Records, Buddhism and Ecology*, Om Publications, New Delhi, pp. 136 - 147

Bohdi, B. (2011), Contemporary Buddhism: An Interdisciplinary Journal 12, (1). Special Issue: Mindfulness: diverse perspectives on its meaning, origins, and multiple applications at the intersection of science and dharma. Accessed on 11 July 2016. Retrieved fromhttp://www.tandfonline.com/doi/abs/10.1080/14639947.2011.

Brantmeier, J. E. (2007). Connecting inner and outer peace: Buddhist meditation integrated with peace education. *Journal of Peace Education and Social Justice*, 1(1), 120-157.

Burton, D., (2002), *Knowledge and liberation: Philosophical ruminations on a Buddhist conundrum*. Philosophy East and West, 52(3), 326-345.

Chaskalson, M., (2011), *The Mindful Workplace: Developing Resilient Individuals and Resonant Organisations with MBSR*, Wiley-Blackwell: Chichester.

Choudhury & P. K. Palit, (2010), Biodiversity Conservation – A Study from Earliest Times (Buddhism) to the Present Context, *Proceedings of International Conference on Global Climate Change*,19-21 Feb.,Visva-Bharati,Santiniketan, pp. 1-7.

Dalai Lama. (1999), *Ethics for the new millennium*. New York: Riverhead Books.

Dalai Lama. (2011), *Beyond religion-Ethics for a whole world*. Boston: Houghton Mifflin Harcourt.

Fronsdal, G. (2005), *The dhammapada: A new translation of the Buddhist classic with annotations*. Boston: Shambala.

Jha, A. P. and Stanley, E. A., et al (2010), "Examining the protective effects of mindfulness training on working memory capacity and affective experience", *Emotion*, Vol 10 (1), 54-64.

Joseph, D. L., & Newman, D. A., (2010), Emotional intelligence: An integrative meta-analysis and cascading model. *Journal of Applied Psychology*, 95 (1).

Kabat-Zinn, J., (1990), *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress*, Pain and Illness, Delta: New York.

Khurana, K.L (1998), *Modern Europe*, p. Agra, p-135.

Labh,B. (2004.), *Environmental Awareness in Buddhism, Buddhism and Ecology*, Om Publications, New Delhi, pp. 113 - 120P.

Lai, W. (1977), The meaning of "Mind-Only" (Wei-Hsin): An analysis of a Sinitic Mahayana phenomenon. *Philosophy East and West*, 27 (1), 65-83.

Law, B. C. (1997), *The life and work of Buddhaghosa*, Asian Educational Service, New Delhi.

Lazenby, R. (2001), *Mindgames: Phil Jackson's Long Strange Journey*, McGraw-Hill.

Luk, C. (2001), *The Surangama Sutra*. New Delhi: Munshiram Manoharlal.

Mumford, M. D. (2006), *Pathways to Outstanding Leaderhip: A Comparative Analysis of Charismatic*, Ideological and Pragmatic Leaders, Earlbaum and Associates: Mahwah, NJ.

Radhakrishnan, S: (1949), *Gautam Buddha*, Bombay, p-56-58.

Radhakrishnan, S, (1969), *Eastern Religions and Western Thought*, London, O.U.P

Ramanan, V. (1978). *Nagarjuna's philosophy as presented in the Maha-Prajnaparamita-Sutra*. Delhi: Motilal Banarsidass.

Ranganathananda, Swami: (1990), *Swami Vivekananda and Human Excellence*, Harvard University Lecture, Kolkata.

Ranganathananda, Swami: (2005), *Swami Vivekananda his humanism*, Moscow University Lecture. Kolkata.

Richmond, O. P. (2008). *Peace in international relations Abingdon,* Oxon: Routledge.

Riskin, L., (2002) "The Contemplative Lawyer On the Potential Contributions of Mindfulness Meditation to Law Students, Lawyers, and Their Clients" *Harvard Negotiations Law Review,* 7: 1-66.

Russell, Bertrand: (1953), *Impact of Science on Society,* Newyork, pp-120-121.

Segal, Z.V., Williams, J.M.G., and Teasdale, J.D., (2002) *Mindfulness-Based Cognitive Therapy for Depression: A New Approach to Preventing Relapse,* New York: The Guilford Press.

Swami Tapasyananda , (1990), "The Nationalistic and Religious Lectures of Swami Vivekananda", Kolkata, p-55-56

Tanabe, Juichiro , (2016), *Exploring a Buddhist Peace Theory, Cultural and Religious Studies,* October, Vol. 4, No. 10, 633-644 doi: 10.17265/2328-2177/2016.10.004, David Publishing, Kumamoto University, Kumamoto, Japan.

Teasdale, J.D. (1999) "Metacognition, mindfulness and the modification of mood disorders." *Clinical Psychology and Psychotherapy,* 6, 146–155.

Toh, Swee-Hin (S.H. Toh), Engaged Buddhism & its Contributions to Sustainable Development and ESD , pp- 62 -66, www.*earthcharter.org.*

Toynbee Arnold: *An Historian's Approach to Religion,* p 180-200.

Vaughan, F. (2000). *The inward arc: Healing in psychotherapy and spirituality.* Lincoln, Nebraska: Universe.com.